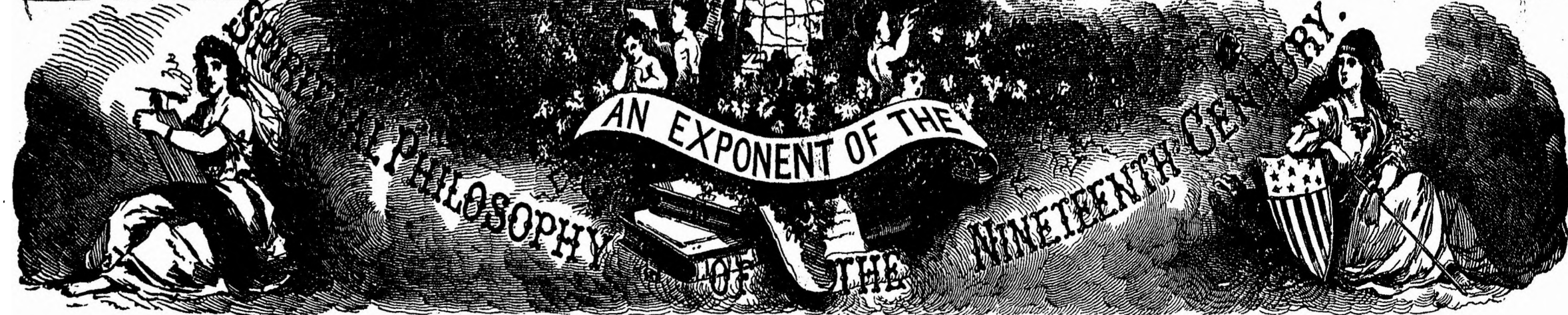


# BANNER OF LIGHT.



VOL. 87.

{Banner of Light Publishing Co.,  
9 Bowditch St., Boston, Mass.}

BOSTON, SATURDAY, MAY 5, 1900.

{ \$2.00 Per Annum,  
Postage Free. }

NO. 10.

Written for the Banner of Light.  
SECURITY.(SPIRIT JOHN PIERPONT) MRS. M. T. LONGLEY,  
MEDIUM.

Like waves that beat upon an unknown strand  
The hopes and fears of man beat to and fro;  
Each heart-throb by rude breezes fiercely fanned,  
All in the furnace of unrest aglow.  
The tide of trial sweeps him ever on,  
Till death relieves him of the lurking care,  
He, struggling ever with the throes of wrong  
May sometimes yield his spirit to despair.

Thus is it with the faltering human soul,  
That knows no faith in higher things unseen,  
But he who dreams of God's all-wise control,  
Will walk through fiery furnaces serene.  
He knows the arms of everlasting Good  
Enfold all being—whether bond or free—  
And he can walk in kindly, trusting mood,  
Assured that he and all shall happy be.

Thus, faith in Good will help the trav'ling one  
To meet the tide of destiny with trust,  
Well knowing that his course is toward the sun,  
And Soul supreme shall triumph o'er the dust,  
And Knowledge pressing Error, shall dethrone  
His foe, and displace him with a nod,  
While Truth eternal, aye, shall stand alone  
Victorious over Fear—for Truth is GOD.

## Scientific Spiritualism.

In the *Psychische Studien*, October, 1899, the editor, Prof. Dr. Fred. Maier comments upon the now famous photographs of spirits taken by Dr. Wm. Hotz as follows:

"Through the kindness of the owner of the plates, Mr. Wm. Hotz, Doctor of Medicine and Surgery, formerly a resident of Brunswick, now in charge of the watering place Finkenmühle near Königssee in Thuringia we have obtained permission to publish the most beautiful series of photographs, vouched for by the photographer as being also utterly genuine. In submitting these photographs to the eyes of experts, as well as to our readers, we have only to add that the medium through whom the photographs were obtained is Mrs. Minna Demmler, a person who, as far as we are informed, enjoys the best reputation. Several years ago she went with her husband from Brunswick to South Paraguay."

Commenting upon the report Dr. Hotz writes: "You may republish the statements which I made, and which are contained in Nos. 17 and 46 of the 10th Vol. of the *Neue Spiritualistische Blätter*. I most willingly permit you to use my name in connection with the taking of the photographs, the genuineness of which I vouch for absolutely."

Respectfully, Dr. Wm. Hotz.

Finkenmühle, Aug. 25, 1899."

The original report was as follows:

BERLIN, April 21, 1892.

### PHOTOGRAPHS OF SPIRITS.

I am glad to state to the friends and followers of Spiritualism that through the kindness of Mrs. M. Demmler I have at last succeeded in obtaining photographs of spirits whose identity with deceased persons in some cases we have been able to prove immediately after the development of the plates.

The first trial was made the 7th and 8th of July, 1891, using a magnesium light. Besides the medium four persons were present, forming the chain. The medium was not in a trance. At the first trial there appeared at the left side of the medium, slanting across the photograph plate, a broad beam of light. At the second trial, which occurred the next day, there appeared a very intense, but small beam of light which started at the right side of the medium across the photograph plate. As the medium was very much exhausted by the two trials, and as the smoke of the magnesium was very annoying, we discontinued our exposures for some time, and resumed them Jan. 8, 1892, this time without success.



I.

We next asked our spirit friends, through automatic writing, to communicate to us when it would be well to make the next trial. It was set for Jan. 11, at broad daylight, the medium being in a trance. With the exception of the medium, the participants were seated around a small table, on which was placed the photographic apparatus, thus forming a chain. The photograph which was taken on the 11th of January was taken under the following conditions:

I was standing in the centre of the chain, and at the sign of the medium, who was not in a trance, the photograph was taken. At each trial I took two plates; the time between the first and second exposure was scarcely two minutes, so that the two plates were taken within four or five minutes. None of the participants could perceive the presence of a spirit. Immediately after the exposure, in accordance with the advice of our spirit friends, the plates were developed in a dark chamber. While doing this I immediately placed four new plates in the holder and sealed it, so that without my knowledge it was impossible to take a photograph. The time and the hour at which a

photograph was to be taken was always set by our spirit friends. The result was as follows: At the first trial there appeared upon the first plate at the right side of the medium a kind of cloud; nothing upon the second plate. At the second trial, Jan. 16, there appeared upon the first plate a very intense beam of light at the left of the medium, and upon the second plate the indistinct form of a figure. At the third, Jan. 21, there appeared upon the first plate an arm stretched forth, and upon the second a distinct female figure (see No. 2), which was recognized by the family of Mrs. Demmler as their deceased cousin, A. H.



II.

As our spirit friends told us that they are capable of affecting a photographic plate even prior to exposure, I developed as a trial the plates which had been intended for the next photographs; this of course without permitting the light to strike them. When these plates were developed I found upon them a curiously shaped beam of light. According to my opinion, these plates should be of the greatest interest from a scientific standpoint, because they had not been affected by the light, and consequently the light phenomena had been produced in a purely transcendental manner.

At the next sitting, Jan. 31, there appeared upon the first plate an indistinct form of a female figure, while nothing was to be seen on the second plate. More successful was the sitting of Feb. 5, for on both plates there appeared pretty distinctly a female form.

But the most satisfactory sitting was that of Feb. 14, for this time the deceased mother of one of the participants was plainly recognized, and this on the second plate. (See No. 3) Most of the relatives of that person, who are opposed to Spiritualism, recognized the features at once, and said it was a better likeness than an oil painting of her which they possessed.

W. Hotz.

Brunswick.



III.

An additional report was published in No. 46 of the *Neue Spiritualistische Blätter*, the latter being addressed to Dr. B. Cyriax, Berlin.

BRUNSWICK, Oct. 9, 1892.

I am very glad to furnish you further details concerning the photographs. The last sitting that I mentioned took place Feb. 14. Others took place March 28 and May 15, both showing many interesting things. For the sitting of March 28 I used the same plates that I had placed in the holder Feb. 14. Although the seal had been broken by mistake, I could ascertain that the thread with which I had tied the holder had not been touched. The sitting took place at 12:15 M. The medium was put in a trance by the imposition of hands. Several persons were present at the time, forming, as at former sittings, a chain around the table on which the photographic apparatus was placed. During the development of the plates in the dark chamber Mrs. D— was present. There appeared on the first plate a small figure which appeared to have stooped down, for the upper part of the body was twice visible. It is very peculiar that the medium on the chair can scarcely be seen, although the plate was exposed nine seconds. Upon the second plate, which was taken immediately after the first, and exposed the same length of time, the medium does not appear at all, but only a broad strip of light which crosses the plate vertically and loses its intensity toward the right side of the medium.

Both photographs seem to be insoluble riddles. Sunday (May 15) I felt a special desire to visit my friends. When I entered the room Mrs. D— told me that she felt

peculiarly restless and had to walk around constantly. Believing that our spirit friends desired to give us a communication, I proposed that we should sit at the table and get information. Very soon raps were heard, and I spelled the following message, "photograph." As Mrs. D— had recently moved, we asked if any other preparations or alterations should be made. In answer to that, Mrs. D— wrote: "Greetings, dear friends; we ask you cordially to make another trial; we have long waited for you. Divide the curtain into two parts before the stove and door, and form a semi-circle." The only alteration consisted in the demand that instead of using, as in former sittings, one cloth for a background, to use two. The preparations were entirely made by myself.

At 11:45 A. M. Mr. Robert D— placed the medium in a trance, while the remaining participants formed a chain around the photographic apparatus. During the first sitting the plate was exposed six seconds; during the next, seven seconds. After the sitting, the medium, still being in a trance, wrote upon a piece of paper: "Whether or not you have had success, I do not know, because it had to wait too long." Immediately after the sitting I developed the two plates, Mrs. D— being present. Upon the first appeared a gentleman with whiskers, and upon the second a woman with open hair.

On account of the great summer heat, my apparatus had become affected, which necessarily must have caused some inaccuracies in the photography. I therefore bought a new camera. I was very much disappointed, however, by being informed that my new camera should first be saturated with the magnetic fluid, and that our friends could not vouch for success. Their doubts were fully justified by the results, for at various trials which I made with the new camera I could not obtain any indication of the presence of a spirit. Later on, my spirit friends advised me to again use the old camera, stating that the cause of my non-success was the presence of an unfavorable fluid with the medium. As a matter of fact, Mrs. D. was taken seriously ill July 2, and remained in bed for six weeks.

Yours very respectfully, Wm. Hotz.

In addition to the above letters, Prof. Maier publishes a commentary upon the second photograph:

The fact that in the photograph a portion of the wall paper is seen upon the curtain, armchair and medium is apt to excite suspicion. For this reason we have thought best to obtain the views of expert photographers. Their opinion is that the curtain must have moved during the taking of the photograph. It would be foolish to assume that two pictures had been photographed upon the same plate. As some of our physicists were not satisfied, I wrote directly to the owner of the negatives, Dr. W. Hotz, requesting him to give me such information as he might have. In answer I have received the subsequent letter:



IV.

FINKENMÜHLE, Sept. 6, 1899.

My dear Professor: For a comparison I send you my entire collection of eighteen photographs. I believe each plate should be published.

As to the cause of the twofold light effect which is visible on the plate, I have no explanation to offer, and this is also my reason why I desire to bring the result of my experiments before the public.

I do not believe that the attempt to explain the phenomenon by a motion of the curtain or by a mirror effect carries any weight. To the unbiased mind a twofold light effect upon the plates seems more probable. The following reasons may be adduced against this assumption:

- (1) Each photograph was taken by myself; I made all the necessary preliminary preparations, and developed the plates immediately after each sitting.
- (2) No matter whether the plate-holder during the time that I did not observe it was sealed and tied, an inexplicable phenomenon appears after the exposition and development.
- (3) The character and life of the medium refutes the assumption of intentional fraud.
- (4) Experts state that under the given circumstances a twofold exposure of the plates cannot have taken place, and that the study of the negatives corroborates this view.

Very respectfully, DR. WILHELM HOTZ.

(Translated by V. M. Bertholdt.)

This is the way to distinguish between eternal truth and mere earthly fact: When we learn an eternal truth we intuitively recognize it as something we know all the while. Anything of which it can be said, "That is new to me; I didn't know it"—anything of which you feel that the contrary might be true—is not eternal truth, but is a fact of earthly existence. The latter is true this year; next year all is changed. You never can be sure whether your knowledge of fashions, etiquette, politics, or inventions is "up to date" or not; but as to the law of gravitation the mind can be at rest. That is never different from what it always was. That is truth, eternal from our point of view—a symbol of the truths of the soul that lie covered up in the mind.—A. L. Mearkle, in *Mind*.

## Heaven—What Is It, and Where, and When?

BY J. M. PEEBLES, M. D.

Personally I am tired of hearing sung in our séances and in our public meetings the song, "The Sweet Bye-and-Bye." Why not change it to the important, the all-important, Now and Now? The Methodists, hot with enthusiasm, sometimes say, "We want a little heaven now, to go to heaven in." That is fairly good, but really I want a great big heaven now, this very day—a heaven of peace, goodwill, harmony and happiness.

Ablaze with hallowed associations is the delightful thought of heaven, either here or hereafter, especially the latter. All have friends over here whose memories are sacred. Trustingly they await our arrival—a conscious social and holy reunion.

The terms paradise, heaven, spirit-world, spiritual world, spirit-land, summerland, etc., generally used interchangeably, constitute literally a jargon, a confusion of tongues. Unlike in the original, and having different shades of meaning, they should be employed with the nicest discrimination. Angry discussions would often be avoided if words and terms symbolizing ideas were rightly understood and applied.

Spirit-world, in the best acceptance of the phrase, signifies all space. We are spirits now. Each individual is in the spirit-world this moment, though enshrouded in a mortal body. Vast multitudes people the world of unfleshed spirits, who are neither in the spiritual world nor the angelic. Those only are in the spiritual world, who, through discipline and struggle and progress, have outgrown the depressing conditions of the physical organization, with all earthly passions and tendencies. The harmonious and blissful graduate from the spiritual world into the angelic spheres of blessedness, and these, when worthy, into the celestial heavens—and all this is but the beginning of the soul's divine career.

In the Araphic realms of beatific blessedness dwell the pure and the holy. They have attained. They are the sages and the sun-crowned gods of immortality. Clothed in stainless white and wearing golden girdles, they travel with the velocities and melodies of stars in their circling orbits, from planet to planet, and thus onward to systems of planets; ever and everywhere the divine teachers of love and holiness.

The spiritual world is real and substantial—doubtless more substantial to spirits than this earth is to mortals. In describing these divine abodes, the word "astral" and other oriental borrowed words are not only useless, but misleading. The entranced clearly behold the verities and realities of the higher life. Clairvoyants see not only their friends, but delightful fields, beautiful landscapes, gardens, flowers, forests, rivers, lakes, fountains, vast assemblages of spirits, musical bands, lyceum gatherings, musical birds, sportive children, schools of design, art galleries, magnificent mansions and architectural abodes of beauty, where loving hearts beat and throb as one.

All spirits bearing the image of God were once mortals. "Elementals" and "Elementaries" are only occult imaginations. They belong to the sphere of dreamy Hindu or Oriental mysticism. As men were once infants, so spirits were once mortals; so all angels were once spirits. The child, the man, the spirit, the angel, the archangel, the glorified Araph, is a portion of the divine order of unfoldment, corresponding with the rising musical scale of the over-arching spirit spheres of ever increasing harmonies. Those in the celestial heavens are termed archangels, because they have advanced far beyond the taints, vices and selfish loves of their earthly existence.

The cultured and spiritually enlightened, the more advanced, consider heaven, not so much a world in the starry firmament as a calm, interior state of the soul. If there is not conscious communion with angels and God; if the soul is not at peace with itself, while moving onward through the everlasting sweep of being; if it is not in harmony with the unalterable laws of the Infinite, then it is not in the constant enjoyment of a paradisaic heaven. In brief, heaven is not locality, but harmony, truth, love; and knows little of time or space.

The spirit-land is constituted in part of the etherialized atoms, particles, emanations, refined essences and auras from this and other earths and planets in the interstellar universe. It is no shadow-realm, but real and permanent—a "city that hath foundation, whose builder and maker is God." Its inhabitants, our once fellow citizens, are earnest and untiring in their activities. Prophets, apostles, martyrs, reformers in the higher life continue their holy missions. There are no idlers in the heavenly life. Newton pursues his investigations; Fulton's inventive genius finds broader scope for action. Mozart sweeps golden harp strings, tuning to harmony the minor discord of the spheres. Philosophers pursue their studies. Gardeners continue their pleasing vocations. Geologists probe newly-formed earths, and astronomers become enthusiastic in measuring the mighty orbs of infinity. Spirit-life, then, is an active life, a social life, an inventive life, a retributive life, a constructive life, a poetic life, a progressive life. Reason, affection, conscience and memory—constituting identity go with us into that world of thinking, conscious souls. Individualities are eternalities. The universe knows no loss.

A change of clothing, or a change of place does not change character. Transferred into the future world of spirits will no more effect the moral tendencies of the soul, or miraculously and instantaneously give it new directions, desires and aims, than a voyage across the Pacific to Australia would transform a thief into a saint, or an imbecile into a philosopher. Evolution is law in all worlds. All grow to be angels by degrees. The process of death and release from physical vestures, with improved surroundings, and the conditions incident thereto, will better each and all only in the sense of helping them to more clearly see the true relation of things. Remember that volition, will and effort are involved in all acts of moral purity. Remember that salvation is the result of interior spiritual unfoldment, not miracle, nor physical chemistry. It is character, not creeds that save.

When a drowning mortal, heavily encumbered with thick garments, succeeds in throwing them off, he is not saved from drowning, nor do his tremulous feet instantaneously press the shore; but he is in a far better condition for reaching it. So the circumstance termed death puts all conscious intelligences into better conditions for attaining knowledge, wisdom, purity, heaven. Salvation, therefore, is not mechanical, chemical, nor cataclysmic; but as before said a gradual interior unfoldment—a coming into harmony with divine laws—a blissful sequence achieved through the exercises of the will, of wisdom, self-sacrifice, and that love which glows in the soul of every moral actor.

Continued on Third Page.



## REINCARNATION NUTS.

BY DR. T. WILKINS.

Why need we come again to earth  
When free our spirits go?  
Must we withstand another birth  
To earth that we may grow?

The child now born to wealth and fame,  
Must he, to get the sum  
Of life, be born to vice and shame—  
A product of the slum?

Must my old mother come again,  
Once pure, and good, and true,  
And be a loathsome thing for men  
To use? Oat is this due?

Must yonder noble, manly man,  
Who highest fame did gain,  
Begin again where he began,  
And walk the lower plane?

Have I once lived in this same sphere?  
Then what or who was I,  
And why do men's faces disappear  
From spirit when we die?

If others know that this is true,  
Then why should they complain  
Of things that are? They must be due  
Or all are made in vain.

Why need I be a pugilist,  
An outlaw or a thief;  
My brains and virtue in my fist;  
My object others' grief?

If thought once formed remains a thought  
And man repeats it o'er,  
Then why do men's faces disappear  
Return to man once more?

As others saw and passed away,  
Yet linger round us near,  
'T would seem good logic then to say:  
'They make us see their sphere.'

If true it is, our friends return  
In spirit, and converse,  
They should be able thus to learn  
Without becoming worse.

They should be able to progress  
Right on through endless time  
Without repeating, to express  
Soul's pulses sublime.

What good can come to souls who get  
Expression through the clay,  
When in repeating they forget  
The things of former day?

And if they must return some time;  
Be born the same old way;  
Why need they come from spirit clime  
And visit us to-day?

No proof has ever come that man  
Must reëmbod here;  
But facts have come to show he can  
Grow in the higher sphere.

The facts have come to show our friends  
Are still alive and free  
To come and talk, and life extends  
Beyond the world we see.

I know my time here is not long,  
My labors soon must end,  
But I will join the spirit throng  
And there my work extend.

If man retains his consciousness  
Beyond the grave at all,  
He must continue to progress  
Or all our proofs must fall.

He must go on, and on, and on  
In one eternal rise,  
Or die, and all be lost and gone  
When death once shuts his eyes.

## The Disenchantment of a Princess.

BY ANITA TRICEMAN.

The good old English custom of sitting up to watch the old year out and the new year in doesn't seem to commend itself very highly to my American family. All the household retired more than an hour ago, and I am left alone with the dying year. The time wears on slowly, and I have drifted into the purpose of writing a story for my little daughter Gladys to read twenty years from to-day, when she is a grown woman, as beautiful perhaps as her mother is now, or as her grandmother was thirty years ago.

It is a fairy story, Gladys. (I wonder whether you will have lost your relish for fairy stories twenty years from now.) But then, it is a true one, and closely concerns yourself. It begins at the time when I was your age—just turned seven—and looked very much like you, only sturdier and stronger, with blue eyes instead of your brown ones. My mother was housekeeper at Gilbert Hall, on the Avon, near the home of the immortal Shakespeare. There were no small children in the family, so the Gilberts made quite a pet of me, and I was almost constantly the companion of beautiful Lydia, the only daughter, who was eighteen years old. She had always been very delicate, and was at that time almost constantly confined to the house. We had the most delightful times together, however, playing dominoes and making scrapbooks, of which occupations we never tired.

One day there came to Gilbert Hall an American physician named Dr. Winthrop Douglas, who said he understood Lydia's case perfectly, and guaranteed to cure her. Everyone was delighted with such a happy prospect, and Dr. Douglas came to stay at Gilbert Hall, that he might take complete charge of his patient. In a very short time she began to improve, and in a few weeks was able to go out driving with the doctor, who was almost constantly her companion. I grew desperately jealous, and hated the successful physician almost as heartily as the rest of the household adored him. Now and then Lydia would take me upon her knee for a moment and fondle me, or she would give me some little present; but there were no more happy hours together, as before.

One day, when the doctor had gone up to London on business, Lydia called me into her room. She was cutting out pictures—some of her own drawing, and everything was ready for pasting them into a book which lay on the table.

"Do you want to paste some pictures, Rolly?" she asked, and I eagerly assented.

"This is a book for you, dear. I must tell you all about it. See this girl. Isn't she beautiful?"

She held up one of the drawings, representing a very beautiful woman, whose long, dark hair clustered in luxuriant curls about a face of classic beauty. She had the most expressive eyes ever dreamed of. Child though I was, her beauty captivated me, and I gazed upon the picture lovingly.

"It is a portrait of a princess who loves you, Rolly, an enchanted princess, like the ones in the fairy stories. When you grow up, if you are a good, noble man, your fairy godmother will disenchant her, and you will marry her, and live happily ever after."

"A princess all for myself—a real one?" I asked.

"Yes, dear, a beautiful sweet woman to love you all your life. But, Rolly, dear, you must tell no one unless she says you may."

"No, I will never tell," I answered solemnly, and I had been taught to hold a promise the most sacred thing on earth.

"Well, then, I will tell you her story," Lydia's face grew dreamy as she spoke, and she closed her eyes. "Her name is Asia, and she is enchanted—you cannot see her, but she sees you, and is often with you when you are playing. You see this book strange writing in it, which I cannot understand, though perhaps you will some time. I woke up and found it on

my table one morning. Now I have seen Asia, the spirit of yours, often in my dreams, and she has talked with me about you and your future. She told me to give this book to you, and to draw these pictures of her to paste in it, so that sometimes you might look at them and think of her. You are to keep it very carefully, Rolly, and never let any one see it, until Asia is disenchanting."

What a happy afternoon we spent together! It seemed like the old days before that hateful doctor came to Gilbert Hall. I was just thinking of this when I saw that Lydia was crying, and ran into her arms. She clasped me tightly to her breast, and before I knew what for, I was crying, too. But Lydia dried her tears and mine, and proceeded to tell me that she was going to be married to Dr. Douglas and go away to America with him, whereupon we both began crying again, for the thought of parting was a cruel one.

The following September they were married, and left us, as we had described, parting scenes of the days of cruel empires which followed upon the departure of our beloved Lydia from her accustomed place. The older people found plenty to do, for Mr. and Mrs. Gilbert decided to go to live with their son in London, and close Gilbert Hall or sell it. My mother and I went to live in Manchester with my grandparents, where we were joined in the course of a few months by my father, who was at that time a sea-captain. I managed to transport my precious book in safety and secrecy, and found an excellent hiding-place for it in my room at our new home. In the early morning, before the rest were astir, I would furtively draw it forth and gaze upon the pictured face of my enchanted princess, wondering if I should ever really see her. Oftentimes the thought of her would curb me in the perpetration of some sinful act, and I learned to choose the paths of peace and kindness for her sake.

But as I grew older, and my youthful mind became emancipated from such childish fancies, I thought of the story of Asia simply as a pretty invention of Lydia's, and laughed at myself for ever having believed it. So when I went away to boarding school, at the age of twelve, I locked the book up in my desk, together with a lot of other relics, where it lay for years untouched.

Things prospered with my good father, and he was able to give me a college education and an excellent start in my business career. At the age of twenty-eight I had already scored unusual success in the commercial world, and began to think of extending my business experience by a visit to the United States.

Then I thought of Lydia, and lost no time in communicating with her people in London, asking them to inform me as to the location of her home. It seemed such a short while since we had played dominoes together in the big South room at Gilbert Hall, that I was fairly stunned when I received a letter from her brother, saying Lydia was dead. "She died ten years ago," he wrote, "leaving one child, a girl, I believe. We have not heard from her husband for seven years, and cannot seem to trace him, for he left his position as head surgeon in a Chicago hospital shortly after Lydia's death, and traveled a good deal. His last letter was dated San Francisco, and informed us of his intention of making a tour through Mexico. We are thus unable to inform you as to his present place of residence."

After that, my trip to America had none other than a commercial interest for me. But one day I came across the book Lydia had given me and opened it. What was my surprise to find that the formerly insignificant characters no longer consoled from me the meaning of the text. They were Greek characters, with which my studies had made me as familiar as with English ones, but the words were English, and the simplest English at that. The inscriptions were all addressed to me, and were for the most part love-letters, the most ardent, passionate love letters imaginable, which to me, staid, commercial bachelor as I was, sounded quite ridiculous at first. But I found other things that surprised me not a little. The letters contained references to events that had transpired in my life, which, at the time Lydia penned the e-pi-grams, were undreamed of by mortal man. Concerning these there were comments revealing a most superior wisdom, as well as a most affectionate solicitation for my welfare. I read on amazed.

The mystery of this book became the absorbing interest of my life, though I was bound by my promise to Lydia not to confide in any one. I tried to persuade myself that Lydia, who was indeed quite gifted in a knowledge of the mysterious, had planned out this book, and somehow gained an insight into my future. In that case it was a most remarkable phenomenon. But when I read, I was quickly undeceived. The amorous epistles came from a soul whose life was bound up in my own, and that soul was not, could not be, Lydia's. With all my puzzling, I was unable to derive any satisfaction from the various possibilities I proposed to myself. I must either believe in Asia as Lydia had introduced her to me, and imagine that she herself had written these letters, perhaps controlling Lydia's hand during her sleep, or deny the testimony of my senses. Gradually the personality of my enchanted princess became a fixed image in my thoughts, and I caught myself often peering into the face of some lovely brunette, in the vain hope of discovering in her my Asia, disenchanting.

So the time wore on until I left England. My precious book of course accompanied me, and was some consolation for the loss of home life and companionship. Each time I opened it, I seemed to cross the threshold of another world, and in that world, where Asia was, I was contented and happy.

I had been in Boston less than a week when I wandered aimlessly one evening into a lecture hall. The subject of the evening's discourse was "Marvelous Psychic Experiences," and it proved to be of special interest to me, for it dealt with the topic which had engrossed my attention during the past months, namely, automatic writing. I had attended several lectures on this subject while in London, before sailing for America, and they had simply confirmed my idea of the origin of my wonderful book. This lecture did not throw any new light upon the subject.

At the close of the lecture a well known psychic of that time was introduced, and to my surprise immediately approached me.

"Do you know any one named Lydia?" she asked, and I nodded the affirmative. She continued, "A spirit by the name of Lydia comes to you, and says, 'Rolly, you have come to the right place. You have found what you have been seeking for.' She gives me an A in connection with your name. Is that correct?"

"Yes," I answered, "my name is Roland Albeck."

I expected something more, but she left me at that, and I waited in vain for some further satisfaction. It was eleven o'clock when the meeting adjourned, and I was just hurrying out when an usher accosted me and handed me a slip of paper.

"Please, sir," he said, "Miss Douglas asked me to give you this."

"Miss Douglas!" I ejaculated in astonishment, which was heightened when I read the contents of the note.

"Dear Mr. Albeck," it read, "if you will call at our home, 14 H— Avenue, to-morrow evening, my father and I will be glad to see you. Lydia Gilbert Douglas was my mother. Asia Douglas."

I staggered out into the street, all but overcome with the strangeness of the situation. In a dazed way I found my hotel and mounted to my room. Once alone, I took out my book and pored over it till three o'clock. Then I turned into bed and managed to half sleep the rest of the night away. Happily, the business which I had planned for the next day occupied most of my time, but very little of my thoughts, until the approach of evening, and then I retired to my room to prepare to meet my Fate.

At eight o'clock I arrived at the Douglas House—this very house where I am now sitting—and was ushered into the reception room. In a moment there entered a girl of eighteen, who advanced to meet me with outstretched hand. The sight of her struck me dumb, for here at last was my very Asia, in person, and in her eyes was all the meaning I had hoped to find there. She welcomed me cordially and escorted me into her father's library, where sat my old rival, Dr. Douglas—your grand-

father, Gladys. His wrinkled brow and white hair told a graver story of the years that had passed since I last saw him—a handsome, middle-aged gentleman—than the one my sturdy manhood rendered back to him. For a bright light kindled in his eyes as he tears gathered in mine, and he grasped my hand with deep fervor and asked me how I liked America, and if I didn't think it much nicer than England, as Americans always do. Asia stood by, listening, as we talked of England and then of her mother, and presently when there was a lull in the conversation, brought forth the family album and showed me an old photo of myself when I was a small child, saying that her mother loved it so much, and she had often wondered what it became of that little boy.

Such a sweet, girlish innocence there was in all her actions and remarks that I wondered if there dwelt in her the possibility of being so passionately ardent as the Asia I had known. My thought was answered by a single flash of her dark eyes when she bade me good-night at the front door, after making me promise to call again and bidding me consider this my American home.

It is ten minutes of twelve, Gladys, and my story nears its ending. Having found my princess, disenchanting, I was confident for the future, and in due course of time earned the right to show her the book that was written before she was born. She sweetly seconded all that was written therein with a kiss, and promised to fulfill the greatest prophecy of all and become my wife. So it was, little daughter, that things came to be as they are. No one but your mother knows the story or has seen the book. And now they belong to you. No hand but yours shall ever break the seal I set upon them.

The chimes have begun. Welcome to the New Year. May many happy years be yours, my darling!

301 Elgwood Ave., New Haven, Ct.

## Squintings at Ceylon, etc.

In the few words which I sent you from Colombo, the port of Ceylon, on the arrival of the Orient steamer *Ormu*, Monday, Feb. 26, I gave no account of the pleasant day spent by the passengers on shore in that wonderful island of spices, distant only five degrees north of the equator. Considering its latitude Colombo's climate is by no means excessively hot, except during two or three months in the year, of which February is certainly not one. Many English people spend a good deal of time there, and except in the hottest season suffer no inconvenience from the temperature. The scenery is of considerable beauty and variety, and the native population is most interesting though the Hindus are not as handsome a people as the Arabs we met at Port Said.

Among the many places of interest I visited, in company with Dr. and Mrs. Mills of Chicago, who were my fellow passengers to Australia, was the Headquarters of the Theosophical Society, which has connected with it an excellent school for Buddhist girls. The teachers are English and American ladies of considerable culture and true refinement, and as they gladly showed us all over the premises we had a good opportunity of seeing the practical educational workings of a Theosophical centre of education. The children all appeared bright, intelligent and happy, their manners excellent, and their studies very much the same as girls of their respective ages would have placed before them under different auspices.

The premises are picturesque, completely embowered in a little forest of tropical vegetation amid which bright flowers bloom abundantly and birds build and sing. The interior arrangements are admirably adapted to the climate and general habits of the country, but, though simple and economical in the extreme, are faultlessly clean and singularly well ordered. Vegetarian diet is the rule of the establishment, and the methods of cooking are very primitive; but teachers and pupils regale themselves upon delicious curries and have a large assortment of fruits and vegetables at all times. Everybody appears busy, earnest, kindly and philosophic, ready to extend all possible courtesy to friendly visitors. Many of the English people in Colombo stand aloof from Miss Higgins and the other noble ladies who are working with her because they are too narrow minded to appreciate the good work done by a school which, though it teaches the practice of every virtue, is not nominally Christian; such narrowness greatly cripples the usefulness of many well-meaning Christian people, who cannot do much good among the Hindus because they persistently refuse to approach Eastern philosophies in a sympathetic spirit.

Another very pleasant visit we made to a native gentleman, a distinguished lawyer, who occupies a high position under the British government; in his charming home we saw a combination of English and Hindu customs, and derived much instruction from our courteous host.

The marriage custom of Ceylon at its best is not at all degrading, the parents of the bride select the bride for their son; the girl is usually only about fifteen years of age; if the young people take a real liking to each other marriage soon follows; otherwise there is no union. We saw one of these young married women who appeared thoroughly happy with her husband, who was about five years her senior, and a very gentle mannered and gracious young man, who had visited England with his father and is studying to become a barrister.

Personally I should not care to live in a tropical country, and things Hindu have no fascination for me; but I can see a great deal to admire both in the natural scenery and in many of the inhabitants of Ceylon. The sea-coast is singularly beautiful, the evenings are lovely, and the hotels and carriages are quite worthy of a good sized English or American city. The most curious mode of individual transportation is the *rickshaw*, a small room on a four-wheeled carriage, drawn by a native man or boy, who seems capable of carrying the load, which he draws very quickly for several miles without difficulty. Ceylon tea in its own home is well worthy of the reputation it enjoys elsewhere. I had seven cups in the course of the twelve hours I spent in Colombo. Every visitor is pressed to buy all sorts of articles, and if you make a good bargain it is well worth while to purchase silk by the yard and lay in a stock of silk handkerchiefs, which are very much cheaper than in America, and a good deal cheaper than in England.

Returning to the steamer late in the evening we entered upon another continued run of the voyage which though decidedly monotonous and very hot for three or four days while in the neighborhood of the equator, was by no means without appreciable incident. The weather has been remarkably fine, and though there has been a rather high sea as we neared the Australian coast, it has always been possible to enjoy the upper deck. Some people play cards, deck billiards, and other games, almost incessantly, others devour literature greedily, and some are frequently at the piano. I have read a good many books during the voyage, among them "Under Two Flags," by Ouida. When I was scarcely more than a child she was my favorite author, and I find now that her language is superb, and her ideals of honor exceptionally high. All lovers of animals should remember that our friends in fur and feather have in this great novelist one of their most enthusiastic champions, consequently vivisection finds in her one of its most inveterate opponents; her "Priesthood of Science" should be read by all whose eyes need opening to the atrocious barbarities carried on in modern torture chambers, under cover of scientific investigation, and daringly flaunting my knowledge of the physical sciences in the face of current materialism, and declare in defiance of all opposition that no true knowledge can be gained in any manner which outrages the first principles of genuine morality, and nothing so perverts the whole nature as wanton cruelty practiced in the blasphemous name of science.

At Colombo we parted with Rev. Lloyd Jones of Liverpool, the gifted and affable Unitarian minister, who strongly resembles his talented relative, Rev. Jenkin Lloyd Jones of Chicago, and in his place we have a third clergyman of the English church, a very kindly gentleman,

entertaining what are known as "moderate evangelical" views. As I hold something in common with people of all schools of thought, I can enjoy conversing with all reasonable people, and I find among those who think that all that there are generally more points of contact than one might at first imagine probable. All interested in Bible history would do well to read "The Higher Criticism of the Monuments," by A. H. Sayce, which treats the subject from an archaeological, not from a theological standpoint.

Recent discoveries certainly show that the claim for the great antiquity of culture in Egypt, Chaldean and Babylonian made by many students of occultism is now being largely substantiated by actual discoveries of remains, the inscriptions on which are being rapidly deciphered by eminent philologists. Our old friend ATLANTIS is very respectfully treated in "The Orient Guide," published for the enlightenment of travelers across the waters, which according to tradition flow over the remains of that long-buried island-continent.

I wonder how many of your readers have read Zola's new book of 750 pages, "Fecondite," in which he glorifies in filices, and uses all the force of his tremendous earnestness to inveigh against modern iniquities of all descriptions. Zola is certainly an extremist, but so is Tolstoi, and so are many eminent writers and philanthropists. It may not be healthy to depict wickedness realistically, and there are strong arguments to be brought forward against so doing, at the same time no one can study Zola's career or read his latest book sympathetically without feeling that he is a brave man, fearlessly seeking to turn the thoughts of his country people into healthier and more natural channels than those in which they have been long accustomed to flow. Zola unsparringly condemns the priesthood, and indulges in diatribe against celibacy; all this is somewhat hysterical, but French emotional language must always be discounted to some extent whether employed in unstinted eulogy or bitter condemnation. I have lived in France and mingled freely with French people, so their emotionalism no longer surprises me.

In theological circles the recent utterances in the great magazines of St. George Mirart are still exciting great attention. This scholarly man, who is now about seventy-three, joined the Roman church when a lad of seven, and still calls himself a "Catholic Apologist," though his writings have been placed on the Index Expurgatorius in Rome, and Cardinal Vaughan has ordered that the sacraments must be refused him. The Roman Curia, composed almost entirely of Italian Cardinals, is the special object of his attack, and his great contention is that science should be allowed full play in the church, and no doctrine at variance with scientific discoveries be imposed by ecclesiastical authority on intellect or conscience.

Rev. Chas. Toysey, the well known Unitarian, whose church in Swallow street, Piccadilly, is visited by nearly all advanced religious thinkers who spend a season in London, preached a scathing sermon on a recent Sunday evening on Mirart's "excommunication," as he styled his suspension, and the subject has been the means of reopening a good deal of theological discussion profitable to the extent that it sets people to work to do their own thinking. For my own part I accept two positions at once. 1st, I agree that the Law of the Universe is unchangeable, and that demonstrated truth must always be gladly received, no matter how many beliefs it may shatter. 2d, I maintain that our knowledge of what can be is so limited that we need never deny a "miracle."

There was a lady on board who recited to all who were interested in the narration an account of what she witnessed at Lourdes during the summer of 1898, and as she is a woman of culture, and great intellectual ability, it would be unreasonable to doubt her word when she declared that people blind from birth had received sight at the marvelous grotto. There may be a place for doubt, but there can certainly be no room for blatant denial of anything that transcends the ordinary, and it would be well for divines to remember that the church in the days of Galileo made itself ridiculous not by affirming a religious dogma transcending physical experience, but by denying the palpable results of astronomical investigation.

I met some would-be wiseacres on the ship, who pronounced everything "rot" which was not included in their painfully restricted circle of material information; even phrenology was thus vulgarly denominated, clearly showing the ignorance of that sort of person whom Prof. Alfred Russel Wallace treats with scant courtesy in his very instructive book on the wonderful "Nineteenth Century."

I have now sighted the shores of Australia, and this letter is posted at Albany; so my friends who read THE BANNER may rest assured that I am now just on the eve of fulfilling the prediction made long ago that I should do a good deal of work in that far distant country and its adjacent islands. I am very glad to go into harness again, and indeed it seems as though I were being set free instead of yoked up after the necessary confinement of a steamer. I shall hope very soon to report good news from my new field of activity.

My address is, care of Henry Cardew, 42 Norwich Chambers, Hunter street, Sydney. I am very glad the winter season in Australia is approaching, and wish you in the Northern Hemisphere a most delightful summer.

Yours sincerely, W. J. COLVILLE.

## Suggestive Ideas Concerning Obession.

BY KATE R. STILES.

From the tenor of some of the articles on obsession which have recently found their way into the columns of the spiritualistic press, one might be led to infer that "evil" or undeveloped spirits hold the balance of power on the spirit side of life; a view which is entirely subversive of the more consistent and optimistic idea, that good is the positive force and hence cannot be subverted by the negative power of the so-called "evil."

Realizing that most of our opinions concerning life's subtle and abstruse questions must necessarily be hypothetical, we have long since ceased to put forth strongly-affirmative ideas as to the why and the wherefore of things concerning which we are very liable to change our opinions as time reveals to us the fact that the ideas to which we have clung with such positive pertinacity were but partial glimpses of many-sided truth, and seen by us as "through a glass darkly." Therefore, in our review of some of the statements on obsession as contained in some of the recent issues of the BANNER OF LIGHT and *Progressive Thinker*, we do not approach the subject in a controversial or affirmative spirit.

From our own standpoint of observation and research, we must conclude that some of the ideas, as put forth in the articles to which reference has been made, are contrary to the Law of the Supremacy of Good, and hence calculated to keep alive and active the very evils from which we are all trying to escape, and which the writer of those articles is earnestly seeking to remove. The truly metaphysical or spiritual law of the healing of either mind or body, demands that the mind should be directed away from every thought of the power and dread of evil, and inflamed with healthful and harmonious ideals of the higher good which we are seeking.

In one of the articles referred to, the writer speaks of a case of obsession which came under his treatment, where the lady was suffering from cancerous sore throat and other illnesses, which, after a time, the healer, according to his statement, found were caused by the obsessing influence of a very dear friend of this afflicted lady, who had passed to spirit-life from conditions similar to those which the healer's patient was affected. The writer then goes on to state that, "owing to the intimacy which had existed between the obsessing spirit and her friend in earth life, previous to the spirit's departure from the body, it was made very easy for a band of evil spirits to carry this spirit to her friend as soon as she was relieved of the mortal body, and therefore this friend soon began to be afflicted in the same way."

Now the inquiry very naturally arises why this spirit, newly born into the conditions of

spirit life, should immediately become a prey to the design, and machinations of a band of evil spirits? Are we to conclude that this woman's life had been so barren of all good that only such could reach her? Where were the beloved angels of her own household, some of whom had presumably preceded her to the spirit life? Had none of them been apprized of her exit from the mortal form? Were other watchful, guardian angels unable to cope with these powers of darkness?

Is it not quite as reasonable to suppose that the love and friendship which had drawn these two souls together while both were in physical life, were still the magnets of attraction which drew the decarnate spirit into the earth environments of her friend, and that by some subtle psychical law, which no mortal is as yet fully competent to explain, the friend in earth life came into such sympathetic vibration—even while she may have been ignorant of the fact—with the conditions under which the spirit was suffering at the time of her release, that she became temporarily the victim of similar affections? Is not this view of the matter quite as rational as to believe the condition was brought about by the "malice aforethought" of a band of evil spirits? Were they forcing this spirit to obsess her friend?

"Come now, and let us reason together." We believe that every physical and mental ill to which humanity is heir, is in and of itself an evil or undeveloped spirit or state, and while we are under its dominion we are in a degree obsessed or possessed by that condition. We need not look to the "other side" of life at all times to find obsessing influences. The "spirits of the air" on this plane of being are legion. Avarice, lust, pride, selfishness, are all obsessing influences, and attach themselves to us according to our habits of life. All persons are more or less subject to these undeveloped states, since none have as yet come into a perfect polarization with the highest good. Therefore should we be careful not to attribute to decarnate spirits that which may be due to our own unenlightened and undeveloped spiritual nature.

That ignorant and undeveloped spirits may often do us a positively detrimental and obsessing power over unthinking persons, every careful student of psychological effects must concede; but we also believe that persons who are trying to regulate their lives according to the law of the higher Love—who studiously avoid autisms, and whose mental and spiritual pulses beat in rhythmic tune to the divine harmonies of life—have no cause to fear that they will come under the subjugation of life's lower vibrations.

None of us have as yet struck the keynote of the perfect Law; therefore, while we are

"Groping for the keys  
Of the heavenly harmonies,"

we need to be watchful, lest we become so dominated by partial or lesser truths that the larger truth cannot gain access to our minds.

222 Belvidere St., Richmond, Va.

## Corruption or Purity?

MARY J. WOODWARD WEATHERBEE.

The new views we have of old religious truth, like a little leaven that leavens the whole lump, are surely inworking and overturning the theories and conceptions of a lifetime. The old idea that we were conceived in iniquity, that "in Adam's fall we sinned all," has become so obnoxious, we are substituting for it the new and more helpful teaching of a purity of origin, even of a divinity within. We have departed from the old theory, that "the chief end of man is to glorify God and to enjoy Him forever. It did not take many generations of such teaching to show that man, the thing created, could not glorify the Creator. I may let my work praise him, but to that glory which is so dazzlingly unapproachable, I cannot in my highest aspirations attain, much less can I add to it.

Because we cannot add to the fullness of God's light and love, we have come to the more reasonable inference that the great purpose and end of a man's life must be simply to make himself as good and happy as he can by bringing himself into harmony and oneness with everything that surrounds him in God's great universal whole; that is, to be a worker together with God in all that makes for good. If there is any one thing that stands out in the clearest noon-day light, it is this: In this lesson that man does not live to himself alone—that, as God works so we must be workers too.

There is not a waking moment of the day that I do not see him working in this world. The rain-clouds follow his bidding, and the sun is his master elf. The veriest worm in the earth-cold is his servant also. Let us work too, not with the vain thought of adding to the glory of the Most High, who is all glorious, but simply with the loving wish to do his sweet will.

Look at the sky with God's great army of workers there of suns and stars innumerable; the sea and her forces, and earth with her myriad of toilers, all working the one great purpose of Deity in one harmonious whole, and I have no need of my catechism to teach me why I am here. Belief in the Fatherhood of God, belief that as children of the Highest we shall bear the image of the Heavenly, must see itself out in a life of correspondence to that origin. I can conceive it possible for a man to be so impregnated with the belief that he was conceived and born in sin as to fall into a state of fear for a life-time; but fear is paralysis of heart and brain. The belief in the theory that man has fallen from his first estate of holiness can never make one strong in any good word or work. It is a lodestone that prevents him from looking up to his deific origin.

I pass a nurse-girl on the street; she is taking the infant out for an airing, and I stop to look at this beautiful work of God's creation; for, as Emerson says, "if a man does not respond to a beautiful picture or a beautiful poem or a beautiful teaching, or a beautiful life, he condemns himself; for a sound soul will respond to all beautiful things." It was a beautiful child; like a lovely rosebud I could see the infinite possibilities hidden under the cover of its tender petals. Was it a conception of sin? Oh, no! The very sweetness of the God-inspired first kiss seemed still upon its rosy lips. "Life of God's life, love of God's love," I said to myself as I passed on, glad that I had seen something so fresh from the father and mother God of God. Let us have done with the Prince of Darkness. I see no place in all creation for his feet to stand upon.

God is in his world. I sense it in the breath of the morning air; I go forth to the work of the day with his strong arm supporting me, and in the even time he is my light. Know me not that one is our Father, even God, and does he not communicate his will to us in every silent hour? Let me apprehend my duty to the least of these my brethren, and within me I hear a voice saying, "This is the work whereunto I have called you"; not to glorify me, for I am all glorious, but to work "even as I do always the will of my Father, which is in heaven." For this is the end whereunto I have called you, that ye love one another, uplift one another, and turn all your efforts to the common interest.

"Time worketh,  
Let me work too;  
Time undoeth,  
Let me do."  
Busy as time my work I ply,  
Till I rest in the rest of eternity.

"Death worketh,  
Let me work too;  
Death undoeth,  
Let me do."  
Busy as death my work I ply,  
Till I rest in the rest of eternity."

## "AN EAGLE BRAND BABY."

A Mother in Kirksville, Mo., writes: "My little daughter, Miriam, is an Eagle Brand Baby. At four months of age she was thin and white and I realize now was slowly starving, because Nature's food and other foods did not nourish her. I then began to give her EAGLE BRAND CONDENSED MILK which she drank with eagerness and soon began to grow fat and well. During the period of seven months, (she is now eleven months old), she has taken twelve dozen cans and has never been sick a day."



There is no such law in the universe as absolute regeneration. Pure spirit is never less than pure material spirit. Downward tendencies are more in the realm than absolute in the realm. The restless, uneasy prodigal son departing for that "far off country," was, through bitter sufferings and stupor, a prodigal, spiritually approaching the father. His nature required the hunger, the hunger, the terrible experiences that he passed through. Arresting him in his course, the punishment would have been disciplinary. It brought him to himself—to his higher self. It helped arouse the Christ in him to triumph over the earthly; and then, he returned home.

The primary meaning of the Greek word *kolasis*—punishment—is pruning or trimming as of a tree, severing diseased limbs, and cutting away distorted branches, to restore it to a healthy condition and symmetry of form. In pruning and trimming vines and trees there is both punishment and salvation. Such stimulants, severe as they seem, are adapted to the structure of plants and trees. So sufferings, as well as good influences, spiritual impressions, and the presence of angel guides, extending their shining hands, all exert a mighty uplifting influence in turning mortals as well as spirits disenthralled from their fleshly bodies, toward a more pure and heavenly attitude of perfection. Jesus said an apostle was "made perfect through suffering."

Personally knowing Ralph Waldo Emerson, it always pained me to hear certain critics say that his nature was "cold and icy"—cold, and intellectually reflecting only the crystalline side of life. To those sufficiently exalted to rightly understand and translate him, he was warm, fresh and golden. His soul was a fountain of love. Measurably comprehending and abiding in such love, we to day drink at his living fount of ideas, thrive upon his inspirational truths, bathe in his dreamy transcendentalism, and feel we thus bathe the influx of eternal youth.

Souls require no introductions. The recognition is intuitional. Meeting a noble soul that knows our soul, we indulge the pleasing truth to us, that we knew the loved one in some pre-existent state, and delicious were those delicate experiences in the sweet realms of a long-past blessedness. Too ethereal were the workings of that inner consciousness, then, to be projected into the external memory of earth's sordidness, cloyed with the cares of this crude material life. The resurrection of the spiritual body out of the earthly body will in a measure dispel the darkness, and then shall we see as we are seen, and know as we are known. Let us continue to do our duty—to love, to trust, and to wait.

"T is somewhere told in Eastern story,  
That those who loved once bloomed as flowers  
On the same stem, amid the glory  
Of Eden's green and fragrant bowers;  
And that, though parted off by fate,  
Yet when the glow of life is ended,  
Each soul again shall find its mate,  
And in one bloom again be blest."

## Children's Spiritualism.

### Three P's.

Pluck, Patience and Perseverance, which every one should exercise to win success:

If you've a task to do my boy  
That's hard, don't try to shirk,  
Just do the very best you can,  
They only win who work.

If on the first attempt you fail  
Don't say "It can't be done,"  
But think of those who've won success  
And how success was won.

Pluck, Patience, Perseverance, boys,  
O'er hardest task prevail,  
For those who really mean to win  
There's no such word as fail.

—From "Lessons for Little Ones."

### A HOUSEHOLD FAIRY.

Such a dear little fairy! He slid up and down  
On a ladder of light one day.  
Oh! his wings they were made of fine gossamer threads,  
All gleam with the sun's glad ray!  
And his suit, fluffy curls, shining bright as spun gold,  
Blew off her cheeks that bloomed like the May.

"Oh! perhaps you don't know," said the laughing young fay,  
"What's my name! And yet it is true,  
I'm a visitant welcome in court and in hall,  
And I hope I am known to you;

For I laugh in the sunshine, I smile in earth's flower,  
I look out from eyes brown—and blue."  
Content is the name of the dear little fay;  
So, please bid him welcome, and ask him to stay.

—Lillian Foster Colby, in *Mind*.

### The Wonderful Power.

The Lotus Lady leaned on the arm of her throne, which stood in the room that faced the eastern hills. Beside her, on low cushion stools, sat One and the Other.

"The sun is 'way up," said One.

"Up where?" asked the Lotus Lady, with a smile that always coaxed the most backward little Answer in the world to come to her. But this Answer was more than usually backward. It peeped through One's and the Other's eyes, twisted One's tongue up into a funny knot, and set the Other's lips to trembling. But it could not get through the eyes, and tongue and lips were not quite ready to help it reach the Lotus Lady.

"Up where?" laughed the Lotus Lady. "Up where?"

"Where the moon was last night," ventured One.

"And the stars," added the Other.

"My dear One," said the gentle Lotus Lady, "the sun never moves at all."

"But he went down yesterday," cried One.

"We watched him sink behind the world!" declared the Other.

The Lotus Lady rose from her throne.

"Come, let us play," said she.

One, and then the Other began to dance—the games the Lotus Lady taught them were such fun.

At her bidding they brought to her a revolving piano stool, and climbed upon it, seating themselves back to back.

Then she told One that he was on one side of the round earth, and allowed the Other to have first choice as to which of the hemispheres he cared to be.

"Oh, I'll be Asia and the rest o' those countries."

"And I'll be the Americas," announced One.

"But what are you going to be?" asked the Other of the Lotus Lady, who always entered into their plays.

"I am the big, shining sun!" she laughed, as she put the end of a long, pale-green ribbon into One's hand, and then walked away to seat herself upon her throne.

At first the Other faced her; but slowly, as she drew the ribbon toward her, the One, whose face had been turned away, came into view.

"Here am I, the golden sun!" cried the Lotus Lady. Upon what do I shine?"

"America!" replied One.

"From whom is my face hidden?"

"From Asia and the rest of 'em!"

"Have I moved?"

"Not an inch!" shouted One.

"Then what has?"

"The earth!" cried One and the Other.

Then the Other took the ribbon, and the play was repeated until One could easily see how a little round earth could turn its sides to the light, and the Other was sure that the sun had not slipped down behind the world.

"But what makes the earth tumble 'round?" demanded One.

"And what makes the sun stand still?" inquired the Other.

"A Wonderful Power called Love," smiled the Lotus Lady. "It holds every star in its place in the sky; it draws every drop of dew

to the leaves; it draws for the baby birds in their nests, and fills the world with beautiful things."

"Is it real? Can we see it?"

"It is real—and you can see what it does."

"Are you one of the beautiful things?"

"No I am not, you dear?"

"Sure!" declared the little sturdy One.

"The beautiful!" cried the Other little lover.

"Then I am one of the 'beautiful things'—just as you two are two of the most beautiful things on earth to me. But why do you think I am?"

"Because—" It was a timid, unsatisfactory little Answer that made its way to the Lotus Lady.

"Because?" Perhaps I can answer my own question for you."

"Do grown-up folks can tell boys 'most everything."

"Do you remember the day we went out in Sandy McPherson's boat—that afternoon he rowed us across to the glen? When the water was like a sparkling jewel under the gleaming, crimson sky, and we seemed aloft on a lake of fire? And what did Sandy say when you told him to look at it?"

"You tell," coaxed One and the Other.

"He said, 'It will be that you are verra, verra blind, my bairnies. There'll be naught about us but Joost sky, an' naught below us but water, w' m'ud at the bottom of it.' It was Sandy who was blind, don't you think, and who failed to see the beautiful things you own clear eyes discovered? Now all the world is like Sandy when it looks at me," smiled the Lotus Lady.

"I am not beautiful to the Sandys; but to my little boys, who look at me through the eyes of love, I am, indeed, lovely."

"It is the Wonderful Power which gives you the Magic Sight, and clears your vision of the mists that blind the Sandys. It is real—this Wonderful Power—but Power is not what your eyes can see."

"But we can see what it does? Is it always doing?"

"Always."

"Fixing things 'round all over the world?"

"Yes; and all for the good of the world's people. It sets the dazzling, silver stars in their heavenly places, and the great golden, fiery, constant centre of light around which the small earth moves, and toward which it signs its every part in turn, is only a symbol, a sign of the Wonderful Power of its Creator."

"Won't the Wonderful Power forget, sometimes, to make the sun shine?"

"Love never forgets. Does mother forget you?"

"No; and that's why you always fill the lamps up every day, and light 'em in the evening. Are you part of the Wonderful Power?"

The Lotus Lady laughed softly, and drew One and the Other up into her arms. And then they laughed, too, feeling so glad and comfortable that all the world and the people in it, and the shining sun and the silver stars, and the Beautiful Things, along with themselves, were so safe in the cherishing care of the Wonderful Power of Love.—*End Best in The Ideal Review.*

## Reviews and Clippings.

TO BE NATURAL is the most unnatural thing in all art. It is the most desirable, perhaps; but it is certainly the most difficult. Many a tyro suffers the pain and indignity of ridicule for affectation of manner, when in reality it is his very inexperience, his very ingenueness, that gives him this false place in the minds of his undiscerning critics.

The proof of this is visible in the rant of cheap actors; in the mouthing extravagance of gawky schoolboys; even more, in the very efforts of young children to show off their attainments. "High school oratory" and commencement-day orations are familiar types of the intolerable affectations of beings generally free of guile and most sedately earnest. The informal bonhomie of after dinner oratory is the last art of elocution.

In music, this thesis finds especial justification. One hears much of the beauty of the "uncultivated" voice, of the girl who sings "as Nature taught her," and who "lacks the affectations of the schools." But surely to everybody with an ear of any real culture, the usual example of home singing is absolute torment. The daughter of the house (whose voice does not need any outside assistance, according to the parental dictum) is coaxed to the piano only after a reluctant unwilling eagerness; she sears herself with grimaces and contortions, plays with much gyrations of the head and much curvilinear motion of the hands, and sings with a sweetish squawk in which every note bears evidence of effort and strain. If, however, fate decrees that she shall be taken in hand by a competent teacher, at the end of, say, five years of hard labor and self-criticism she will accept an invitation to sing without recalcitrance, seat herself without fuss, play her accompaniment without trifle, and sing with apparent regard only for the sentiment of her music; her voice will well through a relaxed throat, from lungs supported and coerced by a rounded, a purely, and above all a seeming of sinuousness. This simplicity, this directness, this ostensible lack of self-consciousness, is actually the result of a complicated fabric of affectations woven by years and years of self-study.

Simplicity, then, is the most affected of arts; it is the highest, too, in the florid canon, because it conceals its own presence. It demands the ability to withdraw from one's self, and, standing apart, criticize and curb and correct the primal apery of mannerisms descended from ancestors who swung upside down from a fifth member—long lost to us, in fact, but still curling about and waving our instincts.—*From the "Point of View," in the May Scribner's.*

THE COMING ECLIPSE.—On May 28, says St. Nicholas, the moon will get between us and the sun, shutting off a part of the light; but it is not big enough to hide the sun wholly from all the earth. A large strip of our country, from southern Louisiana to the Atlantic coast at Norfolk, Va., is called the line of totality. Here the sun is entirely covered a little over a minute at about nine o'clock in the forenoon. The strip across the country where the sun is seen entirely covered is about thirty-five miles wide. Many astronomers and others interested, from all parts of the country, will go to different places within that strip to see this eclipse. European astronomers will observe it in the strip lying in Spain, Portugal and Africa.

This is the first solar eclipse for thirty-one years, in which the line of totality has passed through any part of the United States east of the Mississippi river. The eclipse of 1878 was total in some parts of the West. People in California, however, saw two total eclipses of the sun, one in 1880 and one in 1889.

LEPROSY AND VACCINATION IN THE FAR EAST.—Dr. J. M. Swan, house surgeon at the Mission Hospital, Canton, China, says that from five to eight hundred lepers present themselves for diagnosis and treatment yearly, and his experience of nine years in China justifies him in stating that not only leprosy, but other specific diseases, are transmitted by the vaccinator's lancet. No practicing physician, he says, in China would attempt to deny the inoculability of the disease. Dr. Ashmore, who has lived in China for forty years, and has seen much of leprosy, particularly in Swatow, has arrived at similar conclusions. There are about three thousand lepers in the city and suburbs of Canton.

In Japan the increase of leprosy is beginning to excite attention, but it is not easy to get at the facts. European physicians practising in the Treaty Ports of the Empire are reluctant to admit that serious evil can arise from " Jenner's great discovery." It cannot, however, be disguised that since the passing of the law enforcing vaccination in Japan upon all children within one hundred days after birth, infantile diseases, particularly skin eruptions, have painfully increased.

Dr. K. Rokkaku, surgeon to the police force

in Yokohama, and a practitioner of wide experience, informed me that he had personally known of numerous cases of injury produced by the so-called vaccinator's lancet, as well as by syphilis, erysipelas, and not a few fatal cases, but no record in kept of these diseases, nor are they ever made the subject of official inquiry. Leprosy appears to be nearly as prevalent among the forty millions of Japanese as among the four hundred millions of Chinese. In Tokyo the cases are estimated at twenty-five hundred. It is discouraging to add that neither the medical missionaries, who have been unconsciously engaged in spreading these loathsome and incurable diseases, nor the official guardians of public health departments in the far East, appear to have any knowledge of the latest inquiries into the results of vaccination, or of the incriminating evidence disclosed before the Royal Commission on Vaccination during the past five years. WILLIAM TENN, Tokyo, Japan.—*Journal of Hygiene-Therapy and Anti Vaccination.*

## LISTEN TO THE HARMONIES OF LIFE.

The average mind, clouded by the influence of centuries of negative thinking on the part of the race as a whole, drifts into a realization of the discords of life as naturally as a feather is borne up on the passing breeze. The minds of mankind have strayed so far away from the fount of inspiration, that error stands to them in place of truth, and they embrace the former as a part of the eternal order of things. Before a person becomes fully conscious of his real self, the discords of sin, sickness, unhappiness and death are ever-present realities to him. By constant fear of something outside himself, the real life—life based upon the Principle of Being—is so obscured that disease and death of the physical body result. Even after the truth is seen in clearer light the old suggestions cling to the mind with great tenacity, and can only be outgrown by refusing to grant them recognition.

If you desire a new and truer life turn away from the discords and negations and listen to the harmony which underlies all being. "The soul of things is sweet." All power, all love, all health, all wisdom are but expressions of universal power, love, health and wisdom which exists in the uncreated in latency, and can be quickened into life and made real to you if you will turn away from that which is undesired and set your mind steadfastly on the things you do desire, and let them grow up within your consciousness and find expression through you.

The things which are seen are temporal, but the things which are unseen are eternal. Forms may change each day and hour, but the Principle of Being is eternal. And this Principle finds expression as harmony, love, life and power. Sin, sickness and death are but shadows of that which is real. They are temporal because they are not founded upon Principle, but upon a negation of Principle. Life is death is a denial of life.

You can find harmony and life within yourself by looking for it and searching it out, just as you can find out a truth in physics by experiment. There is nothing supernatural, there is nothing obscure about the process, and yet no one can lay down an infallible rule for another to follow, for the simple reason that no two individuals are exactly alike. But we can say to each one, follow your own highest self. Each person must work out his own problem, and as soon as the effort is made in earnestness, all the necessary aids will be attracted from the universe to assist in its solution.

Your being is based on the Principle of life and harmony. Discover that Principle or Law for yourself and put it into practical operation, and you will be in a position to win a victory over all things called evil—over, death itself.—*William E. Towne, in The Free Man.*

## WATER AS A SYMBOL.—

Supposing Thales to be right, that creation sprang out of water, then water would be the element of elements. It is remarkable that in all ages water seems to have partaken of a sacred character. Even in the New World the Spaniards found the Peruvians holding the Ocean for a God, which they called *Mamma Cocha* (Illumination), and they also attributed divine honors to rivers and fountains. In this they quite accord with the Greeks, who reckoned rivers to be sacred, and eternal in their perennial flow. The Persians, though their cult worship was of fire, worshipped water also in hydrolatry. They are said to have abstained from ever washing the face in the living water of a fountain. The movement of running or bubbling water, like the motion of the sun, being emblematical of life, was, no doubt, the first reason of the attribution of divinity to both.

The splendor of the sun, and the vast magnitude of the sea would be the second incentive in the attribution of holiness. It has been ingeniously suggested that *pagus*, a village, is from the Greek word for fountain, because tanks were always struck in the neighborhood of a well or spring, then cottages were built, and so the village grew. The woman of Samaria came to draw at Jacob's well, and it was thus Christ spoke of the living water that quenched thirst forever; and there first he discoursed to his disciples of his kingdom and of heaven. But in the third chapter of John he speaks of being born of water, and baptism in the laver of regeneration is neither Hebrew nor Christian exclusively; all the ancients regarded it as a symbol of purification and new birth, or, as the Greeks called it, *palinogenesis*. Even when the cloven tongues descended, no new term was sought for it but it was called the baptism of fire. This water history is most curious and runs down to our own day, repeating the word of fountain, fons, or font in every Baptist, with its concomitant of holy water. In the Basilica of Constantine they took pains to feed the font from a quill of running water. The font of Castaly at Delphi, the central Omphalos of Greece, inspired the Pythiess with her prophetic fervor. It is easy to say that all this interwoven web, so delightful to the human mind to weave in all ages through unbroken time, is but a superstition, and a demoniacal net to catch fools in. But to me there is something beautiful and elementary in these strange tales and symbols and a logic about the measureless sea and the little well-springs and water-eyes of the earth. Water is an element in thought, though chemistry denies its being an element in physics. "Water is best," says Pindar—let me add, "let alone." Our civilization accustoms us to pipe-water from reservoirs that are stagnant and lifeless; it would even trundle Windermere to London through new river-pipes for bath and washwomen; this is progress.—*C. A. W., in The Theosophist.*

LIFE is well defined by Paul Tyner in the following interview which appeared in the Chicago News of March 6 and in the April issue of the *Suggestive Therapeutics*:

"Life is not in the flesh, nor in any organization of flesh in itself. It is in the universal ether and in the sunshine that warms and lights an atmosphere."

"I contend that life in its very essence is universal, infinite and inexhaustible; consequently the living human organism must be consciously controlled and directed so as to absorb or appropriate all the life it can use constantly. Weissmann's discovery of the immortality of the protozoa—the simplest form of animal life—demonstrated that death is not inherent in living matter."

"This grave science the problem of accounting for death in the higher animal organism and particularly in man. For ten or fifteen years the scientists have struggled with the problem. The only attempt to answer it is that of Prof. Virchow, of Vienna, who maintains that in the higher animal organism the protoplasmic cells are taken out of this natural environment. This hypothesis I attack, believing that it can be clearly shown that a marshaling of the atoms out of chaos into order, a bringing of them into the more orderly relation possible in the higher organism instead of depriving them of their inherent immortality, should only serve the higher and fuller expression of that immortality. Men go down in disease and weakness to the grave because they do not open the system to the inflow of life, ready to pour in when the way is

open. We are all eligible to physical immortality, we are heirs of our forbears only in so far as we choose to accept that inheritance, neglecting our duty to better it. But our larger inheritance is from God—an inheritance of eternal life and endless growth, or rather a continuation of this existence without the necessity of dying."

"I awoke in the morning, I stand in my room, facing the east, placing myself in an attitude of breathing from the sun and to the sun; my thoughts centered at the solar plexus, beginning with my single breathing exercise imbued to bring the system into harmony with the larger harmony of outer nature. From this point we proceed to control and govern the breath in its movements and attitude of the body for longer and shorter periods and to particular ends and objects."

"A man of highly nervous temperament is brought into poise and balance through lowering his vibration, while a man of phlegmatic temperament requires a rising vibration. This is secured by transference of mental conditions by induction from operator to subject. If we would know ourselves we must get acquainted with the sun in our bodies and give it a chance to feel and vibrate in harmony with its other half. Absorb sunshine through every pore, inhale it with every breath, drink it with every draught, eat it in fullness and sweetness and ripe lusciousness of fruits."

## A CASE OF Partial Dematerialization

OF THE Body of a Medium.

INVESTIGATION AND DISCUSSION

BY COUNT ALEXANDER AKSAKOF,

Scientist, Philosopher, and Literature, Ex Prime Minister of Russia.

Translated from the French by THAOI

GOULD, LL. B., Counsellor at Law,

Member of the New York Bar.

The well-known scholarship of Count Aksakof, and the pains-taking study he has given to the phenomena and philosophy of Spiritualism, warrant the statement that this latest work will be an epoch-making book. He gives, in plain terms, the results of his personal investigations under the most absolute test conditions possible, proving conclusively the verity of psychic manifestations. Count Aksakof never goes into print unless he has something to say. In the present instance he has found much of moment to say; he has said it well, and his translator has given in English and American friends an opportunity to enjoy the distinguished statesman-scholar's richest and ripest thought.

CONTENTS.

Chap. I. Theoretical Speculations—Materializations and Dematerializations.

Chap. II. Account of a Séance given by Madame d'Espérance at Helsinki, Finland, Dec. 11, 1893, at which the phenomenon of the Partial Dematerialization of the body of the Medium was demonstrated to eight witnesses.

A. Testimony of Mlle. Hjelt.

B. Letter from Mlle. Hjelt to M. Aksakof.

C. Reply of Mlle. Hjelt to M. Aksakof.

D. Supplementary Letter from Mlle. Hjelt.

II. Testimony of Staff Officer, Capt. Toppellus.

A. Letter from Prof. Selling to M. Aksakof.

B. Letter from M. Aksakof to Prof. Selling.

C. Reply of Prof. Selling to M. Aksakof.

D. Supplementary Report of Prof. Selling (Illustrated).

E. Letter from M. Aksakof to Prof. Selling.

F. Reply of Prof. Selling.

III. Testimony of Madame Helene Selling.

A. Note from Mme. Selling.

B. Remarks on the same, by M. Aksakof.

IV. Testimony of Mlle. Fanny Tavaststerna.

A. Letter from Mlle. Tavaststerna to M. Aksakof.

B. Supplementary Letter from Mlle. Tavaststerna.

V. Testimony of General Toppellus.

A. Letter from M. Aksakof to General Toppellus.

B. Letter from General Toppellus to M. Aksakof.

C. Supplementary Explanations by Madame d'Espérance.

Chap. III. Personal Investigation by M. Aksakof.

Chap. IV. Letters from the Medium concerning her condition after the séance at Helsinki.

Chap. V. Personal Statement of the Medium as to her condition during the Dematerialization Séance.

I. Questions by M. Aksakof and Replies of the Medium.

II. Supplementary Remarks by M. Aksakof.

Chap. VI. Conclusions.

12mo, 197 pages, large type, illustrated

Price, cloth, 50 cents; paper, 35 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

## HISTORICAL REVELATIONS

OF THE RELATION EXISTING BETWEEN CHRISTIANITY AND PAGANISM SINCE THE CONVERSION OF THE ROMAN EMPIRE.

By the Roman Emperor JULIAN (called the Apostate), Through the Mediumship of T. C. BUDDINGTON.

Historical Revelations, or a Comparison between the Relations of Paganism and Christianity since the disintegration of the Roman Empire, by a spirit purporting to be the Emperor Julian (the Apostate), is one of those peculiar spiritual works that come like a meteor in a dark night or a thunderbolt from a cloudless sky.

Flashing its light upon the spiritual darkness of the medieval ages, it reveals to our eyes the hidden spiritual forces which have been trying to lift the veil which has shrouded the religion for centuries.

No person in Religious History has been more vilified and misrepresented than Julian. He is probably the only one so well able to illuminate the spiritual gloom which settled upon the world after the overthrow of the old Empire.

Coming at this period when the foundations of Christian faith and its relation to the spiritual life are being scrutinized as never before, and especially when the phenomena of Christian Spiritualism are perplexing and confounding the beholders, the work of Julian should and will be welcome to all classes who desire to know the truth.

CONTENTS.—The Political State of the Empire; History of the old Roman Empire.—The Transition from the Republic to the Autocratic Form of Government.—The Influence of Christianity on the Empire.—The Rise of Rationalism in Modern Europe, and its Relations to Civilization.—The Cause of the Antagonism between Rationalism and all Religious Systems of the Present Age based upon Christianity.—The Influence of the Present Age on the Relations of Christianity to the Empire.—The Rise of Rationalism in Modern Europe, and its Relations to Civilization.—The Cause of the Antagonism between Rationalism and all Religious Systems of the Present Age based upon Christianity.—The Influence of the Present Age on the Relations of Christianity to the Empire.

Cloth, 75 cents; paper, 50 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

## SPIRITS' BOOK.

Containing the Principles of Spiritual Doctrine on the Immortality of the Soul; the Nature of Spirits and their Relations with Men; the Moral Law; the Present Life, the Future Life, and the Destiny of the Human Race, according to the Teachings of Spirits of high degree, transmitted through various Mediums, collected and set in order by Alvin Karsden.

Translated from the French, from the Hundred and Twenty-third Thousand, by Anna Blackwell.

The translator's preface, giving, as it does, a fine and readable sketch of Rivalry (or "Kardes") experiences, and the exquisitely finished steelplate portrait of this celebrated gentleman, are of themselves worth almost the entire price of the book.

Printed from English plates, on white paper large 2mo, 48 pages, price 75 cents.



BANNER OF LIGHT BOOKSTORE.

**SPECIAL NOTICE.**  
THE BANNER OF LIGHT PUBLISHING COMPANY, located at 9 Bowdoin Street (from Fremont Street), Boston, Mass., keeps for sale a complete stock of Spiritual, Theosophical, Esoteric and Miscellaneous Books at Wholesale and Retail.  
Books sent—Orders for books to be sent by Express, must be accompanied by all or at least half cash; the balance, if any, must be paid U. S. D. Orders for books, to be sent by mail, must be accompanied by cash to the amount of each order. Frequent parts of a dollar can be remitted in postage stamps.  
Remittances can be safely sent by an Express Money Order, which will be issued by any of the large Express Companies. Sums under \$5.00 can be sent in that manner for 8 cents.  
In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspondence. Our columns are open for the expression of important thoughts, but we do not endorse all the varied shades of opinion to which correspondents may give utterance.  
No attention is paid to anonymous communications. Name and address of writer is indispensable as a guarantee of good faith. We cannot undertake to preserve or return unsolicited articles.  
Newspapers sent to this office containing matter for inspection, should be marked by a line drawn around the article or articles in question.

Banner of Light.

BOSTON, SATURDAY, MAY 5, 1900.  
ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

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

PUBLICATION OFFICE AND BOOKSTORE  
No. 9 Bowdoin Street, corner Province Street,  
(Lower Floor).

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

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

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

Issued by  
BANNER OF LIGHT PUBLISHING COMPANY.

Harrison D. Barrett.....President.  
Frederic G. Tuttle.....Treas. and Bus. Man.  
Harrison D. Barrett.....Editor-in-Chief.  
Marguerite C. Barrett.....Assistant Editor.

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

ADVERTISING RATES.

25 cents per Aque Line.  
DISCOUNTS.  
3 months.....10 per cent.  
6 months.....25 " "  
1 year.....40 " "  
OR,  
500 lines to be used in one.....10 per cent.  
1,000 " " " ".....25 " "  
2,000 " " " ".....40 " "  
50 per cent. extra for special position.  
Special Notices forty cents per line, Minimum, each insertion.  
Notices in the editorial columns, large type, added matter, fifty cents per line.  
No extra charge for cuts or double columns.  
Width of column 2 7/16 inches.

Advertisements to be renewed at continued rates must be left at our Office before 10 M. on Saturday, a week in advance of the date whereon they are to appear.

THE BANNER OF LIGHT cannot well undertake to touch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once discontinued. We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonest or unworthy of confidence.

Hunger.

While many thousands of human beings are called upon to suffer the pangs of physical hunger during the greater portion of their lives, their sufferings pale into insignificance when contrasted with those whose souls are never fed with that bread which builds up the tissues of eternal truth. The body may be weakened through the lack of material food, while the soul grows stronger in purpose, purity and wisdom during that very period of physical agony. The soul, however, is frequently found in a starving condition, even in the midst of abundance of food for the physical form. It is necessary that the mortal body should be sustained by nourishing foods, yet it does not follow as a logical sequence that man should decide that it is his bounden duty to live to eat. In the highest sense, he should eat to live, and in order to do this every department of his nature should receive the food best adapted to its use.

Our great newspapers teem with startling accounts of the struggles with want that the poverty-stricken millions of earth are compelled to carry on every day of their lives, and many a tear is shed over the agonies innocent beings endure in silence. Food, fuel and raiment may all be lacking, and then the horrors of poverty are most keenly felt. Society cries out in seeming sympathy against these fearful ills, and frequently supplies temporary relief for the sufferers. In so doing, effects not causes are treated, and like conditions invariably lead to like results, either immediate or remote. A few tons of coal, or barrels of flour, or suits of clothing may lull the monster, Poverty, into a seeming sleep, only to cause him to renew his attacks more fiercely upon his reawakening. We read with grateful hearts of the distribution of ice in the hot season, among the poor, and then speak in eloquent words of man's kindness to his unfortunate brethren. It is the same when some philanthropist or charitable association relieves a number of people from the danger of death by starvation. These acts of seeming kindness, of intended kindness on the part of the donors, are heralded as evidences of man's love for his unfortunate neighbors.

In many instances these acts of so-called charity are deliberately wrought for the purpose of blinding the sufferers to the causes that produced their misery. The physical forms of their victims are fed and clothed in order to avoid the feeding of their souls. If hunger should lead them to seek for causes, much trouble might be given to those who are anxious to pose as philanthropists, whose only love for humanity consists in getting all they possibly can out of the tollers in the results of their labor. The soul is to be kept asleep, that their power over their victims may be maintained. It does not matter to these seeming friends of the laborer that he goes to his work at early dawn, and returns to his cottage at twilight with an indefinable something biting at his heart, giving him a sense of wrong too deeply felt to be put into words. This feeling is augmented as he gazes upon the palace of his employer, and notes the perfect health of

his family, when he contrasts his own hovel, his hollow-eyed wife and children, with them. It does not matter to them what his mental, spiritual or physical wants may be, so long as the accruing results are to their liking. They can well afford to give away food and clothing, so long as the mental and spiritual visions of the sufferers remain sealed.

The real hunger that humanity suffers is for soul-enlightenment. When the souls of men are illumined by truth's holy light, they can easily discern the causes that lead to their enslavement. If philanthropists would really serve their fellow-men, they should feed them with instruction in soul-culture. They should open wide the doors of all spiritual granaries and bid the tollers of earth to take such stores as will best serve their soul-needs. Men and women may be in the midst of material plenty, yet be the veriest of paupers when it comes to the question of soul-wealth. In order to produce the latter, careful labor is required in the garden of the soul. The soil may need following under the genial sun of sympathy, until it is re-fertilized by its warmth and fitted to bear a goodly crop of tenderness and love. It may require careful cultivation, that noxious weeds may not choke or crowd out the tender plants of goodness and truth. If the seed of pure, wholesome thoughts be sown, and the tiny plants properly nurtured, the real hunger of man could and would be met from within. As it is to-day, man permits and even expects others to sow his thoughts for him, and the result is dissatisfaction, trouble, and sometimes bloodshed.

He who can lead the way to the storehouse from which food for the soul can be fully obtained, is the only true philanthropist. The office was assumed by priest and prelate, only to be debased by them to the realm of sordid traffic, and made a means to material ends. The cries of the soul were smothered beneath the forms and ceremonials of religious worship, with the hope that these would satisfy the cravings of mankind for spiritual truth. Through mental slavery these debauchers of the pure spirit of religion were for ages quite too successful. They could not, however, crush out of the soul its power to think, nor could they destroy the soul itself. From out the soul's centre came the call for more light, and for the food that perisheth not. The insistence and persistence of this call at length led to the granting a modicum of freedom to man and gave him a glimpse of his true possessions. This inner call made itself felt in divers ways. It did not proclaim its coming with the blare of trumpets nor with the pagantry of power. It spoke in the silence, and in the silence taught its most potent and useful truths to man. It could not do otherwise, when its prompter was man's Higher Self, willing its child to seek for that land where Love alone is Queen.

With the magic wand of Knowledge this Higher Self touched the mind of man and caused a thought to take form and vibrate through and through the realms of space. When Thought was born the hosts of ill trembled, and sought its early death. For this they have ever striven, but thus far, happily, with imperfect success, for, as they gained ascendancy in one direction, it arose anew on wings of power in another. Even in the midst of jostling throngs, in the crowded marts of trade, in the bustling cities, man was made to feel himself alone, and caused to yearn for that which would feed his higher nature. In his home life he was admonished to seek for the complement of his being, in order that the unseen yet potent being within might find its fullest and noblest expression. Who has not felt among thousands of people, and yet felt himself utterly alone? Who has not sought to find that which would satisfy the hunger of the soul, only to grasp in his hands the bitter fruit of disappointment? This prayer for soul-comradeship, this craving for the completion of man's soul-temple, can be met, will be met, only when the Higher Self is heeded by each and every child of the Infinite. The employers of labor, the mechanics, merchants, clerks, farmers, day-laborers, men and women all, must have the ears opened to the call of the soul, ere there can be established on earth the true kingdom of love and peace. When the Soul-Self can speak, poverty, wrong, outrage, injustice, unhappy homes, and all accompanying ills, will be forever banished, for the Soul will then be fed from the tables of Truth, and will command its child, wherever he may dwell, to look within for the bread that will sustain purity, goodness and spirituality in himself, and in all of his fellowmen.

Spiritualists--How Many Are There?

This question may well be asked in view of the returns made by those who recently canvassed the city of Philadelphia for the purpose of determining the exact number of followers of each religious sect. It is said that over 1,200,000 persons were reached in 283,811 visits. Of these visits 75,490 were to Catholic families; 38,804 to Methodists; 31,075 to Presbyterians; 30,184 to Episcopalians; 27,293 to Baptists; 8,838 to Jews, and so on to 31 Atheists, 10 Mormons and 1 Mohammedan; 17,388 families had no preferences, while 5,180 refused to give any information as to their religious views.

It is reported that one hundred and three persons claimed to be Spiritualists. Perhaps the statisticians meant one hundred and three families reported themselves as Spiritualists. We will assume that the latter is what was intended. The average family contains possibly four persons; we will assume that five is the correct figure. This would make the number of outspoken Spiritualists in Philadelphia five hundred and fifteen. Out of a population of 1,250,000 people, 515 is a very poor showing as the results of fifty years of spiritualistic teaching. There are some six or eight Spiritualist societies in Philadelphia, at which probably two thousand persons assemble every Sunday. Are fifteen hundred of them ashamed to call themselves Spiritualists? It would seem so, or else they are curiosity seekers looking for amusement?

What is true of Philadelphia is true likewise of every city and town in the United States. The fact is Spiritualists have persisted in over-estimating their numbers, and have made themselves objects of ridicule in so doing. There may be one hundred fifty thousand Spiritualists on American soil to-day, who are ready and willing to be counted as such at all times and in all places, but this is a very liberal estimate. We have long held that there may possibly be one and a half millions of people who are interested in Spiritualism, but that fact does not warrant any one in calling them Spiritualists. If the Philadelphia census was at all correct, it shows the Spiritualists the absurdity of their claims with regard to there being twenty millions of Spiritualists in the United States. It also gives a striking object

lesson to those who admit that they are Spiritualists. It reveals the necessity of co-operation, of faithful missionary work, of loyal support of existing organizations, and of the abandonment of all boasts as to numbers, accomplishments in civil and military affairs, and all other assertions that have served to make Spiritualism ridiculous because of their extravagant character. We believe there are at least ten thousand Spiritualists in Philadelphia, but it is evident that Fear is their master, otherwise there would have been more than five hundred to respond at roll call. All honor to the fearless five hundred Spiritualists in Philadelphia! Query: Are there five hundred fifteen outspoken Spiritualists in Boston?

State Conventions.

May 5-6 the Spiritualists of Connecticut will assemble in Hartford for the purpose of holding their fourteenth annual State Convention. These yearly gatherings have become an important feature in Connecticut Spiritualism, and attract large audiences of the most cultured people of the State at every session. The program for the coming Convention is an excellent one, and will undoubtedly induce many persons to whom Spiritualism is but little known, to attend the Convention. Mrs. Mary E. Lease, so well and favorably known as a reformer, will deliver two addresses, while Dr. Louis Schlesinger, the eminent platform test medium, will present evidences of spirit return at each session. The Ladies Schubert Quartet of Boston will furnish music for the meeting. This fact is of itself an attraction of a high order of excellence. The Spiritualists and Liberalists of Connecticut and adjoining States should attend this Convention en masse.

The Spiritualists of New York will hold their Fourth Annual Convention in Syracuse May 11, 12, 13. A splendid program is being prepared for the occasion, and no pains will be spared to make it the best convention ever held in the Empire State. Every Spiritualist dwelling within the confines of the State where Modern Spiritualism had its birth, should have a personal pride in making this Convention a grand success. A large gathering will show the outside world that Spiritualism is respected by its followers, who are not afraid to tell the world what they have proved to be true. Every friend of the Cause should plan to attend this Convention, and use every known means to induce others to do likewise.

The Ohio State Spiritualist Association will hold its Annual Convention in the city of Columbus, May 23-24. The officers are exerting themselves to make this Convention the event of the year in Ohio Spiritualism. Much praise is due them for their hard, untiring work during the past year, and no doubt good results will accrue from their efforts. We learn that negotiations are pending with a number of excellent speakers and mediums for this Convention, and without doubt an array of talent that would grace the most cultured rostrum in the world will be secured. All Ohio Spiritualists should take hold with a will to make their coming Convention the greatest possible success.

Sunday Closing at the Paris Exposition.

The following, from one of the Chicago dailies, was forwarded to us by the wide awake editor of the Free Thought Magazine, H. L. Green, and speaks for itself: "PARIS, April 10. United States Commissioner Ferdinand W. Peck has received a cablegram, saying that President McKinley desires that the American section shall be closed on Sunday so far as allowed by the French regulations. Mr. Peck thereupon saw the French authorities, who produced a law which compels the opening of all exhibits on the seven days of the week. The Director-General of the Exposition, however, has given the American Commissioner special permission to close the American pavilion on Sundays."

Commenting upon the above, Editor Green says: "I think this is an outrage upon the American people. It advertises us to the world as a nation of Puritans and bigots. I hope your Association will denounce this action of the President in terms that cannot be misunderstood." Every rational man and woman in America will heartily applaud the sentiments of Bro. Green. The American people did not ask for Sunday closing, nor did the vast majority of them dream of such a thing. They preferred that the regulations of the French Government should be impartially applied to the exhibits of all nations, and fully expected that the United States would conform to the prescribed rules.

To close the American sections is not only puritanical bigotry, but rank hypocrisy of the most extreme type. This nation will be looked upon as religiously fanatical by all progressive peoples, and will be the butt of ridicule for them all. It is poor business policy also, viewing the question from a commercial standpoint, to close the American divisions on Sunday. It prevents the thousands to whom Sunday is a holiday in France, from viewing the wonderful exhibition of American ingenuity in the wares placed there for inspection. The action of the President is a step backward, a blow in the face of the angel of progress, the blind devotion of a religious bigot, and should be resented by every true patriot and lover of freedom in the United States. Is the President trying to establish a State religion? His thoroughly unjust and unpatriotic action with regard to the Paris Exposition would seem to indicate that his religion is more to him than the welfare of the nation and the rights of the people, whose monarch he evidently believes himself to be.

Attested Phenomena.

Our readers will do well to notice the translation of an article upon the subject of "Scientific Spiritualism" upon our first page. The outlines are of especial interest, as they give unmistakable evidence of the presence of spirits when the photographs were taken. In conducting these experiments the operators were careful to exclude every possibility of fraud and deception. The results are of value because they furnish scientific data upon which students of the occult can rely. This is the kind of work that will have to be done in order to give Spiritualism its proper standing in the scientific world. Prof. Maier has set a splendid example for his American brethren, and when they follow it they will find their hands full of work similar to that which the Society for Physical Research is now doing. Had Spiritualists made these careful experiments in past years, there would have been no necessity for the organization of a society outside of their ranks to do their work for them. Well attested facts are always welcome, and accounts of well-authenticated phenomena are always gladly received.

**Arise.**  
It is with deep regret that we learn of the transition of Mrs. Catherine M. Richmond, the beloved mother of William Richmond, who is so well and favorably known to the Spiritualists of the entire globe. Mrs. Richmond was an early convert to the truths of Spiritualism, and never during the remainder of her sojourn on earth did she falter in her devotion to the Cause she so dearly loved. Hers was a gentle, sincere soul, filled with an abundance of love for those who needed its sacred inspiration to help them over the rough places in life's highway. She took a deep interest in the public work of Spiritualism, and followed with great care the careers of all speakers and mediums of whom she had heard or personally met. She had a kindly, encouraging word for all, and capacious criticism, selfishness, and complaints never found expression in her life, nor were they ever heard from her lips. She was and is one of nature's noble women, and has made the world better for her having lived in it. The funeral services were held at the Richmond home in Chicago, Friday, April 20, and were conducted by her daughter-in-law, Mrs. Cora L. V. Richmond, assisted by C. M. Wellington and Mrs. C. J. Ashton. Our sincere sympathy goes out to the members of the family circle in their affliction.

The Methodists.

The Methodists of the United States have undertaken to raise \$20,000,000 for educational and missionary work. During the past sixteen months they have collected about \$7,000,000, and have twenty months in which to raise the balance. They have set about it with a will to succeed, and long before the twenty months have expired they will have the desired sum at their command. The Methodists number millions in this country alone, therefore ought to be able to raise the stipulated sum without any trouble. If five millions of Methodists can and do give four dollars each to sustain their religion, why cannot one hundred and fifty thousand Spiritualists afford to give one dollar each to sustain Spiritualism? If they would give twenty-five cents each, there would be a brighter future for Spiritualism than Methodism, even with its millions, will ever have. Our Methodist friends have set us a good example, and we hope the Spiritualists will profit by it. Let us emulate it and see what the results will be.

Practical Psychology.

An excellent magazine, bearing the above suggestive title, edited and published by that well known teacher, Prof. Wm. A. Barnes of Boston, has found its way to our table. If the initial number can be taken as an earnest of what this journal is to be, it is certainly entitled to an honored place in the halls of literature. It is full of instructive matter, and deals with questions in which all classes of people have a deep interest. It is to be issued quarterly, and will be exclusively devoted to psychic science along practical lines of work. The subscription price is one dollar per year. It is not too much to say that No. 1, Vol. I., is alone worth the subscription price. We wish Prof. Barnes and his quarterly a full measure of success.

Capt. O. M. Carter's appeal to the Supreme Court of the United States for a reopening of his case was refused, and this favored son of the aristocracy of America has gone to prison to serve a sentence of five years. Good behavior will let him out in three and a half years, while a pardon from the President will enable him to see "society" once more, possibly as soon as the next presidential election is over. Carter's peculations amounted to several millions of dollars, and his associates in crime should be compelled to join him at an early date. Wealth, political influence and social position failed to save this man, who invoked them all to aid him to escape from the penalty of his crimes. This is one example of real justice on the part of our courts in this country. May the number increase many fold.

The many friends of Mrs. J. A. Chapman of Norwich, Ct., will regret to learn of her long-continued illness, and will rejoice to hear that she is reported improving. Mrs. Chapman is one of the truest and best workers in our ranks. Her poem, "Beyond the Hills," was recently published in our columns, and is pronounced a perfect gem by all who have read it. Let the best thoughts of all our readers go out to her in loving sympathy for her speedy restoration to health.

As an evidence of what can be done when an effort is made, we cite the work of Miss M. A. Westcott of Marlboro. She felt that the Mayer fund should be filled, so she made an effort to help fill it. The result was a purse of over fifty dollars for this worthy purpose. May one hundred others emulate her noble example! She is entitled to the sincere thanks of every friend of the Cause.

Monte Carlo Casino Company on April 20 declared a dividend of forty four per cent. on its stock for the year. This is an enormous profit, yet is as nothing when contrasted with the profit a human soul gains through a noble, sincere life. The former is material—the latter truly spiritual.

Don't fail to read the letter from Lyman C. Howe on the sixth page of this issue, also that of an old Spiritualist in Minnesota on our fifth page. The words of these writers are timely, and every true Spiritualist should heed them.

All who desire to contribute to the Mayer fund can remit by post-office or express money order, registered letter or cheque, either to Mrs. Mary T. Longley, 600 Pennsylvania Avenue, S. E. Washington, D. C., or to Harrison D. Barrett, Needham, Mass.

Don't fail to read the notice of the Annual May Festival in Mechanics' Hall on May 5, in another column. It will be under the efficient management of Mrs. Wm. S. Butler.

We are indebted to our esteemed friend, R. F. Livermore of Corry, Pa., for a copy of the funeral oration pronounced by Mrs. Richmond over the remains of his wife, Mrs. Eliza B. Livermore, Feb. 8, 1900.

Owing to the crowded condition of our columns, the reports of the Illinois, Wisconsin and Massachusetts Conventions will appear in the next number of THE BANNER.

New Books.

A splendid work bearing the suggestive title "The Ancient Egyptian Doctrine of Immortality," has recently been added to our rapidly increasing stock, and is now on sale at the extremely low figure of seventy five cents per volume. This book must be read in order to be appreciated and understood. The price is so reasonable as to bring it within the reach of every Spiritualist in the land. It furnishes a vast amount of information upon a topic of vital interest to all students of occult lore, and should be found in every well-regulated library. Send in your orders for this excellent book.

Another work of equal value, entitled "Egyptian Decorative Art," has also been added to our stock. It appeals with especial force to all persons who are interested in the study of symbolism, and is an invaluable aid to all who are in search of the key to unlock the mysteries of ancient designs in art. Students of Phallism will find this book of great service in revealing to them the secrets of many hitherto unexplained symbols. This work is for sale at the remarkably low price of one dollar per volume. It should have a large sale.

A copy of Mr. Charles B. Newcomb's latest work, "The Discovery of a Lost Trail," is at hand. Mr. Newcomb's great ability as a writer upon subjects of spiritual truth is too well known to require further reference at this time. It is sufficient to say that he is a teacher of teachers—a man of high ideals, endowed with the happy faculty of being able to impart them to others. It is a rare book, and its merit should command for it a large sale. It is a work of two hundred and seventy pages, and is replete with the profoundest philosophy, set forth in the simplest yet choicest English, from cover to cover. A writer says:

"Mr. Newcomb made a distinct success with 'All's Right with the World,' which continues in the front rank of the metaphysical books that are now so popular. The great number who have been cheered and strengthened by him will welcome another book by this wise teacher whose words of help are doing so much to make the world better by making men and women better able to understand and enjoy it. 'Discovery of a Lost Trail' is a simple study of that strange and beautiful thing that we call life, but grand in its scholarly simplicity. In the words of the author, 'plain suggestions of confidence, patience, gladness, and decision often bring us back to the trail we have lost through the uncertainty of our own power and freedom.'"

"This notable book will be in demand by many who have not previously read metaphysical writings. (Price \$1.50.)" For sale at this office.

Camille Flammarion always has something of interest to say, and in his latest work "The Unknown," he has simply surpassed all of his literary productions. His style is clear and vigorous, and he is not afraid to place his views upon the most unpopular psychical questions before the reading public. His new work fascinates the reader from the start. He deals first with the subject of "Incredulity," which he handles with a mastery skill, and follows it with a splendid chapter upon "Credulity," in which some very excellent comparisons are introduced to show the vagaries of the human mind. The entire work is of special interest to occult scientists. The gifted author deals with the subject of telepathic communications made by the dying, apparitions, psychic facts, hallucinations, divination, and many other phases of psychism in his own inimitable way. Every one who reads it will be made to think, and will be given much light upon the subject of spiritual things. It should have an honored place in the home of every Spiritualist. It is for sale at this office. Two dollars per volume.

"Death Defeated."—In a splendid work of two hundred twelve pages, Dr. J. M. Peebles, the venerable youthful "Spiritual Pilgrim," deals with this interesting subject. It is rich in historical references, and gives no end of valuable information with regard to all questions pertaining to the welfare of the race in all ages since man has been man. The venerable author tells his readers how to keep young through the revelation of a psychic secret which he has long had in his possession. The book is written in Dr. Peebles' usually clear style, and attracts the reader from the very first through its simple logic and convincing arguments. We predict for it greater popularity than has ever attended any of the literary works of this gifted writer. Dr. Peebles had a message to give to the world, and he has given it in the happiest possible manner in his latest book. He has added another star to his literary sky, and has placed a helpful, hopeful, soulful book before the world. It is for sale at this office.

"Lisbeth."—This splendid work by Mrs. Carrie E. S. Twing is now out of press, and ready for the reading public. It cannot fail to strike a popular chord, for it is full of simple truths for which the people are hungering. Every friend of the gifted writer should order a copy of the book, and then become an agent to advance its sale. It is an up-to-date work, and is the "Robert Elsmere" of spiritualistic literature. No one can fail to be benefited by reading this book. He may weep over the sorrows of Lisbeth, laugh at the drolleries of Sample Palmer, smile at Uncle Isaac's homely philosophy, and chuckle over Aunt Betsey's sharp thrusts; yet he will close the book with the feeling that new strength has been given him by the reading, for he will find himself in possession of something that he never had before. This work is for sale at this office. Price, one dollar per volume. Send in your orders.

Movements of Platform Lecturers.

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

E. W. Sprague and wife of Jamestown, N. Y., have made engagements with societies and camp-meeting associations for the full time until September 15, excepting the month of June. They are free to engage with societies for the fall and winter months. Address until June 1, 285 East Town street, Columbus, O.

Dr. Geo. A. Fuller would like engagements for May 13 and 27, also for the Sundays of June. Address Greenwich, Mass.

Mrs. Jennie Hagan-Jackson will start East in June, and desires engagements through the New England and Central States June, July and August. She will return to her Southern home in September. Those desiring to correspond with her address, 716 Florence street, Fort Worth, Tex., until after the first of June.

Mrs. Tilly U. Reynolds has changed her residence in Troy, N. Y., from 1837 Sixth Avenue to 187 Congress street, Troy. Any letters or communications to be addressed to present place. Mrs. Reynolds has nearly finished her engagement at Glens Falls, and will remain in Troy during May.

Edward W. Emerson has the following engagements for May 6 and 13, Spiritual Temple, corner Exeter and Newbury streets, Boston, Mass.; May 20 and 27, Manchester, N. H.

Lyman C. Howe is rusticated at home now, and is free to answer calls for funerals or platform work for May and June, and fall and winter months of 1900 and 1901; also for camps between July 5 and 10, and 16 and 21; also for Aug. 1 to 16, and 16 to 30.



# Glenwood Ranges

## Make Cooking Easy.

The Glenwood agent has them.

### A Card of Thanks.

We take this opportunity to return our sincere thanks to our many friends throughout the country whose kindly letters and telegrams of congratulation upon the advent of our little daughter Xilia (*He-le-ah*) into our home, have filled our hearts with cheer and our souls with gratitude during the past fortnight. We also extend thanks to those from whom the little stranger has received so many tokens of love and good-will, also to those who have sent us so many helpful thoughts during the past few months. The results have been potent for good, and we shall ever hold each and every friend in loving, grateful remembrance.

"One night as old St. Peter slept,  
He left the gates of heaven ajar,  
And through a little angel crept,  
And came down with a falling star."

MARGUERITE C. BARRETT.  
HARRISON D. BARRETT.

### The Fourteenth Annual Convention

of the Connecticut State Spiritualist Association will meet in Unity Hall, Hartford, Saturday and Sunday, May 5 and 6, opening with a business meeting at 10:30 A. M., at which all members are requested to be present. The speakers are Mrs. Mary E. Lease and Mr. Harrison D. Barrett, Mrs. Lease taking for her subjects, "The Signs of the Times" and "Spiritualism Old and New." The musical part of the program will be rendered by the Ladies' Schubert Quartet, which has given universal satisfaction for the past two seasons. Dr. Louis Schlesinger, the noted test medium, will be present throughout the Convention.

Mrs. J. E. B. DILLON, Sec'y.

### Persons and Events in Michigan, Ohio and Pennsylvania.

To the Editor of the Banner of Light:

Since we met at Lansing and Owosso, I have canvassed Paw Paw, Detroit, in Mich., Clyde, O., and Erie, Pa., and gleaned the spiritual wastes, gathering some gems, dropping some impurities, and thrilling with the quickening life of some choice soul in each locality. At Paw Paw I struck a dead sea calm, as some were sick, some snowbound, and some absent on long journeys in search of sunshine and health.

The few were alive and hungry. A good "test" of the need realized is the effort made to supply it. Many will partake of spiritual bounties if they cost nothing, but are not hungry enough to pay a dime or brave a mild storm for the best treasures of heaven. Such are not much benefitted by partaking. If there is no zest, there is no need, and the aliment is wasted. Those who shirk responsibilities, and shiver at the mention of a dime at the door, or a button collection, are not hungry enough to profit by any feast heaven can bestow. They are the dead weights, and driftwood, the fungi and fossils in the way of a live religion. Selfishness dominates all they do. All they touch stagnates under their sordid life.

Such of course did not attend the meetings, but we had a lively time all the same. Dr. B. O'Dell has fixed up a cozy hall, with seating capacity for two hundred or two hundred and fifty, and donates the use of it, warmed and lighted, whenever the society will provide a speaker. I stayed there two weeks, and improved in health every day. Thence to Detroit, where I met Dr. Burrows, and spoke in his "Temple" six times; but the weather clerk was on a strike and furnished us the worst instalment that March could conjure up. Bro. Scholes was a faithful attendant and added his poetic attractions on each occasion. He is totally blind, but full of cheer and exalted trust in the spiritual life and light. He has published a book of his poems that sparkles with original gems from his illumined soul.

I was entertained at the pleasant home of Mrs. S. D. Potter and her father, whom I knew in Dunkirk forty two years ago. He was then conductor on the Erie Railroad between Dunkirk and Elmira, and my brother was an employee on his train. They got their first lessons in Spiritualism from my then varied phenomenal phases of mediumship, and they have never retracted. Mrs. Potter is a fine medium for various phases, full of promise. She is an excellent healer, and is clairvoyant and clairaudient.

Leaving Detroit March 22, I next touched at Clyde, Ohio, where I delivered four lectures, visited A. B. French, L. S. Lowe, Bradley Tuttle and others, and had a good, lively time for two weeks. Among my auditors were some distinguished personages: the "silver-tongued orator," A. B. French, widely known as one of the ablest platform orators of the New Dispensation, and Judge Livesey, famous as being one of the distinguished referees in the election trial of President Hayes; and, according to the psychometric delineation of Prof. French, there was one who most appreciated our humble efforts, who was present at the building of the pyramids of Egypt, and a living example of physical immortality. He has a towering head and great originality of thought and speech.

L. S. Lowe is an old-time friend of forty years acquaintance, and a live specimen of a live Spiritualist. His interest never abates, his enthusiasm glows with the fire of perpetual youth. A dozen like him in any town would make a permanent success of a growing up-to-date society, and keep the best talent constantly employed. He is brother of Mrs. E. L. Watson, the brilliant inspirational orator of California. From Clyde I next lit at Erie, Pa., where we held anniversary meetings in Grand Army Hall Sunday evening with a fair attendance, for a hasty and imperfectly advertised meeting. There I met an old-time friend, who entertained me royally. His father sang at our meetings twenty-five years ago, and his music mellowed all the discords into one hallowed spell of peace and power. His name was George Arbuckle, whose brother was murdered in New York some two years ago. His son William was my host last Sunday, and Miss Laura David, a growing soul and medium from Allegheny, Pa., conducted me to the home of Mrs. Withers, where I spent a lively hour with Auntie Tompkins, whose youthful animation charmed the hour away most agreeably. She will be ninety-three years old the 5th of next May, and her mind is as vigorous and active as at forty. Few women, at any age, can cope with her in the discussion of the Bible, religion, philosophy and Spiritualism.

On Monday, the 9th, I alighted at home, after a three months' tour of Michigan, Ohio and Pennsylvania, and it is good to be here. I found Mrs. Howe about as I left her, perhaps a little more so, and a warm welcome greeted me, and now I remain at home until called to other fields. If no spiritual work is offered me, I shall work garden, care for trees, do chores, and spill ink for such as may like my way of spilling it. I am glad to see Moses Hull paying his compliments to Bro. Talmage. Were the great pulpit clown capable of feeling shame, he would blush to read the clear, clean exposure of his misrepresentations and blustering buncombe, which so outrage reason, truth and common sense.

Yours for Spiritualism scientifically demonstrated and rationally applied,  
Fredonia, N. Y. LYMAN C. HOWE.

### The Fifty-Second Anniversary

Of Modern Spiritualism Celebrated by the Norwich Spiritual Union at Park Street Academy.

The members of the Norwich Spiritual Union celebrated the Fifty-Second Anniversary of Modern Spiritualism at the Academy on Park street, April 1, with appropriate services conducted by Mrs. Carrie E. S. Twing. The platform was decorated with calla lilies and carnations, and a life-like portrait of the late Joseph D. Stiles, a popular medium, occupied the easel upon the platform. Miss Ruth Spaulding presided at the organ. Mrs. Twing was introduced by President S. A. Chapman, and as a preface to her subject for the afternoon she made a sympathetic reference to their Treasurer, Mrs. S. A. Chapman, whose improved physical condition warrants the hope that she may be present at the service next Sunday. She hoped that their prayers and mental sympathy would be put forth for the realization of this hope. Mrs. Twing took for her subject, after reading a poetical selection, "Is Spiritualism a Delusion," and in her earnest and impressive way proceeded to show that it was not. She said her head and her heart would have convinced her of the immortality of the soul if there had been no modern manifestations, but that these were needed to demonstrate the truth, and that they had served, and were serving a useful purpose. She did not feel annoyed by assaults upon Spiritualism, for they stirred up the Spiritualists, and the agitation always resulted in an increase of members. She criticized the conduct of those who accepted the phenomena as true, and alluded reproachfully

# This Will Interest You!

The Publishers of the BANNER OF LIGHT are determined to at least double their circulation within the next few months, and ask the co-operation of their present subscribers to assist them in accomplishing this result.

We propose to make it an object for every one of them to add one or more names to our list.

We will give absolutely free to any subscriber who is now receiving the BANNER, books or pamphlets of our own selection to the amount of 50 cents for each new three months' subscription which he or she will send us, accompanied by 50 cents, the regular subscription price for three months.

This offer is not made as a premium to new subscribers, but as an inducement to our present subscribers to secure additions to our list.

As soon as new subscribers commence to receive the BANNER, they can immediately proceed to secure additional subscribers, which will entitle them to the benefits above offered.

Our friends will thus be enabled to secure absolutely free a variety of progressive literature for their own reading and for missionary work.

As this offer will be made only for a limited time, prompt action will be necessary in order to secure the benefits offered.

to those who had suffered ignominy and persecution in order to build up the sect. She alluded humorously to the fact that the psychological societies had decided that there was something in it, and announced it as a discovery when that was really decided by the Almighty as long ago as love was first born, and the first child sat upon its mother's knee, and the mother heart felt that it was to be hers forever. She declared that immortality was more than a delusion or a hope—that it was an actuality. She made her address entertaining by the recitation of incidents, and showed that without love and memory the future would be a blank, and immortality worthless.

In the evening Mrs. Twing spoke upon "The Upward Steps of Fifty-two Years" to a good-sized audience, and concluded the service with readings.

Mrs. Twing is pleasing and entertaining as well as convincing in her addresses and should call out all who are interested in the subject. She is a celebrated medium and her psychometric readings are said to be wonderful.—*Norwich Bulletin.*

The Bulletin makes the following comments on her closing addresses:

Mrs. Carrie E. S. Twing closed her month's engagement with the Norwich Spiritual Union on April 29 with two helpful lectures. Her afternoon subject was, "What Would You Do if You Had Only One Week to Live?" She called the attention of her audience to "Richard Hardy's Seven Days," written by the Rev. C. M. Sheldon, of Topeka fame, and appealed to her auditors to look at life constantly from the standpoint of one week more, and to maintain a tolerant spirit toward others and to live a life of integrity and honor. Her subject in the evening was, "And I Saw a New Heaven and a New Earth." The speaker assured her hearers that heaven would surely be right if we changed the earthly condition. The ruling sins of the people, she said, were unfaithfulness and dishonesty. She assured her audience that "the angels would come down from heaven if we would keep the earthly paths bright and inviting."

where next week she is booked to address a mass meeting. On May 11, 12 and 13 Mrs. Twing will preside over the deliberations of the Spiritualist Association of New York State, of which she is President.

### The True Spirit.

To the Editor of the Banner of Light:

Dear Friend and Brother: In a recent *Progressive Thinker* appears a statement (over the signature of Mrs. M. T. Longley, Sec'y of the N. S. A.) that Mr. Mayer has extended the date three months in which the Spiritualists of the United States may comply with his magnificent offer to them; that there are yet thirty-five hundred dollars lacking, and appeals to the Spiritualists who love the Cause not to allow this grand gift to fall through apathy. I write to say that I will be one of thirty-five hundred each to place a dollar at the disposal of the officers of the N. S. A. I have no doubt: there are thirty-five hundred Spiritualists in the United States who are financially better fixed to donate the dollar than I am, for I have no income at present, but what I donate is for the love of the Cause, and is as free as the wind. Whenever it can be announced that there is a pretty sure prospect of the amount being raised, my dollar will be forthcoming. Can it be possible that the Spiritualists of America will allow this magnificent gift to fall through mere apathy? I am not willing to think so.

Accept my best wishes for your prosperity, and for the continued success of the N. S. A., and as ever love sincere for the "Cause."

AN OLD SPIRITUALIST OF MINNESOTA.

### May Festival.

Next Saturday afternoon and evening Mrs. William S. Butler will present in Mechanic's Hall her Thirtieth Annual May Festival, and from all indications it promises to eclipse anything of a previous nature in this line. Nearly four hundred children and young people will be interested in the Festival, and many new and interesting features are looked for. The costumes will be all new, and especially designed for the wearer, and the part assumed. There will be a large orchestra, and special arrangements for the seating of the children who desire to attend. Tickets are 50 cents, 75 cents and \$1.00, children under fifteen, 25 cents, and are now on sale at the Adams House, and at the residence of Mrs. Butler, 164 Huntington Avenue. Secure your seats at once.

### A Tribute to Mrs. Hilligoss.

To the Editor of the Banner of Light:

While the abrupt termination by sickness of the full season's engagement of Mrs. Hilligoss, of Anderson, Ind., leaves us sorrowful for her painful indisposition, yet we are not without the consoling fruits of her well-spent expired term, during which her tireless efforts, aided by a band of humanitarian spirits whose influence, waited upon the balm of spiritual breezes of good-will to all, reached the wearied hearts of the many who sought its invigorating touch. Such results compel our assent to your oft-repeated assertions, that permanent engagements give best results; and we desire the aid of your columns to offer this tribute to an earnest and unselfish Worker in the Cause which THE BANNER heartily and ably upholds, and to draw from its powerful source good thoughts to aid her recovery.

W. W. HAWKINS.

For the Lima N. S. A. Society.

940 W. Wayne St.

### For Indigestion

Use Horsford's Acid Phosphate.

Dr. GREGORY DOYLE, Syracuse, N. Y., says: "I have frequently prescribed it in cases of indigestion and nervous prostration, and find the result so satisfactory that I shall continue it."

# A TRUE HEALER.



## WONDERS OF PSYCHIC SCIENCE.

So-Called "Incurable" or "Hopeless" Diseases Cured.

### Free DIAGNOSIS FOR ALL.

FOR a Half Century Dr. Peebles, the well-known authority in Europe and America on *Psychic Phenomena*, has been uniformly successful in curing *All Diseases*, but his great fame rests principally on his *Psychical Power* and ability to cure *Chronic Diseases*, or so-called "Incurable" or "Hopeless" cases given up by the most eminent physicians of the Old and New Worlds. The cases called "Incurable" and pronounced to be "Beyond All Hope" by the most learned specialists are easily reached and cured by Dr. Peebles. If you are sick and discouraged, write a letter about your case to this Wonderful Psychic Healer, who, during an experience of FIFTY YEARS AS A TRUE AND GREAT HEALER, has cured almost countless cases of *Chronic Diseases*. Just write the Doctor a plain, truthful letter about your case, and he will carefully and confidentially consider the same, giving you a *SURPRISING DIAGNOSIS ABSOLUTELY FREE*. He will send you a lot of *Special Literature*, without cost, with his *special advice and diagnosis*. If *SICK AND DISCOURAGED*, this *Free Literature* will be of great help to you, as it explains *Psychic Science—Soul Power*. REMEMBER, he does not cure and heal by *Hypnotism*, *Mesmerism*, or any other "ISM." Dr. Peebles employs *Mild and Potent Medicines*, combined with *PSYCHIC POWER*, thus striking *The Golden Mean* and avoiding *Extremes and Fanatical Theories*. Dr. Peebles is not only a *Marvelous Healer*, but is known all over the world among learned and scientific bodies as an *able author and lecturer on Psychic Phenomena*. THE GREATEST DISCOVERY OF THE AGE is that of the *Psychic Science or the Science of the Soul and Mind*. Mesmerism and Hypnotism are simply stepping stones to this wonderful science. By its aid the physical body becomes an open book to the searching eye of the psychic physician. He penetrates the hidden past, discovering the real causes for the present conditions. Dr. Peebles is the greatest *Psychic Physician Living*. His diagnoses are equally as astonishing as his cures. His treatment is both *psychic and medicinal*, the psychic for the mental conditions and the medicinal for the diseased and weakened tissues. Science at last triumphs over disease! Dr. Peebles is a man of the most *Extraordinary and Tremendous Vital Force*, although he has been a remarkably busy man for FIFTY YEARS AS A *PHYSICIAN, PSYCHIC HEALER, AUTHOR AND LECTURER*. He understands thoroughly the cause of disease, its effect and its permanent cure. There is probably no physician living who is curing more cases of *Chronic Disease* than Dr. Peebles. His fame is world wide and due to his marvelous cures. No disease is really incurable if perfectly understood. Every effect has its cause, and if the cause is removed the effects will cease. What is your condition and its cause? It is within your power to know. Write to-day for *FREE DIAGNOSIS and Special Advice in Your Case*. No two cases of disease are exactly alike. Dr. Peebles has a *kind, sympathetic nature*, or true temperament of the *Great Physician*. He is always pleased to have sick people write to him about their diseases, and cheerfully gives advice and cheering words without cost of even a postage stamp. His *Great Reputation as a Great Psychic Healer is Based entirely upon His Great Success during the past Fifty Years*. Moreover, his great liberality and kindness in giving *Advice and Valuable Literature Absolutely Free to All*—the poor and rich alike—has made him loved by thousands in all parts of the world. If you are sick and discouraged don't delay one moment in writing this great and good man, as it costs nothing for his *special advice about your case and the valuable literature* which the Doctor will also send you *free*. Dr. Peebles astounds both physicians and patients by his correct diagnoses. He can tell you exactly what is causing your disease. NO MATTER HOW FAR AWAY PATIENTS LIVE, Dr. Peebles's HOME TREATMENT cures them. DISTANCE MAKES NO DIFFERENCE. He possesses a knowledge of the laws and principles of the *Psychic Science*, and is enabled to relieve suffering and remove disease by his own vital magnetism, and can diagnose his patients' diseased condition, both mental and physical, as accurately as can the X ray locate a fractured bone. All Dr. Peebles's diagnosing is done by the aid of this occult art; thus he never has to experiment upon his patients for weeks to find out the disease from which they suffer. Nothing is of more importance in the treatment of a chronic disease than a correct diagnosis. Without this the result will universally be a failure to cure. FREE TO ALL WHO WRITE! It will cost you nothing to learn your exact condition. Thousands of so-called "incurable" cases are cured by this method, so do not despair if your physician has failed. There is help for you. Write at once, giving your full name, age, sex and leading symptom, and receive a true description of your case and Valuable Literature upon this scientific treatment of disease. Each lady writing for advice will also receive "Foods for the Sick and How to Prepare Them," a booklet of inestimable value to every home, and "Woman," a valuable booklet which every woman should have. Address

May 5.

DR. J. M. PEEBLES, Battle Creek, Mich.

### PERSONALITY.

#### The Occult in Handwriting.

GRAPHIC delineation of characteristics, etc., for 50c. Send at least one line of writing and a line of figures with your signature. Address "READER," care BANNER OF LIGHT, Boston, Mass. Sept. 4.

### SPECIAL NOTICES.

J. J. Morse, 36 Osnaburgh street, Euston Road, London, N. W., is agent in England for the BANNER OF LIGHT and the publications of the Banner of Light Publishing Co.

Fred P. Evans, 103 W. 42d street, New York City, agent for the BANNER OF LIGHT and all Spiritual and Occult Literature. Orders by mail promptly attended to.

Dr. F. L. H. Willis may be addressed at Glenora, Yates Co., N. Y. Jan. 7.

## PRACTICAL PSYCHOLOGY,

Of interest to Teachers, Mothers, Ministers, Physicians and others vitally interested in the cultivation and practical application of psychological principles in the highest and best sense to their daily life.

PUBLISHED BY WILLIAM A. BARNES, 505 Massachusetts Avenue, cor. Tremont St., Boston, Mass.

Subscription Price, \$1.00 per Year. NOTE.—Mr. Barnes is the author of an interesting and instructive book entitled "Psychology, History, Reason, Personal Magnetism and Clairvoyance." He ranks high as a teacher. May 5.

CONQUEST OF POVERTY. THERE is magic in the title. Its teaching appeals to the reason and is practical. Poverty can be overcome. There is opportunity for all. Send fifty cents for a copy, and bid farewell to poverty. Agents wanted in every locality. Write, enclosing stamps for term and territory. INTERNATIONAL SCIENTIFIC ASSOCIATION, Sea Breeze, Fla. 26w\* Nov. 4.

## CURE SENT Not For Sale.

For CATARRH, COLD in the head, HAY FEVER, LA GRIPPE and all diseases of the lungs. D. WILSON, M. D., 18 Boylston St., Boston, Mass.

Mar. 7.

## AN HOUR WITH THE ANGELS;

Or, a Dream of the Spirit-Life.

BY ALDEN BRIGHT. This charming brochure, as its title indicates, narrates a vision of scenes in the spirit-life, witnessed by the author in a dream, and is well worth every one's perusal. Pamphlet, Price, 15 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

### HOME COURSE IN MENTAL SCIENCE.

BY HELEN WILMANS. A SERIES of twenty Lessons, in pamphlet form, giving a plain, logical statement of the means by which any one may develop his mental powers to the extent of making himself master of his environments. Price, 25c. INTERNATIONAL SCIENTIFIC ASSOCIATION, Sea Breeze, Fla. 26w\* Nov. 4.

## Mrs. M. A. Jacobs,

The well-known TEST MEDIUM, who, under the guidance of

"LYZETTA,"

has brought joy and comfort to many an aching heart, will resume her work the coming season of 1900 and 1901. Societies desiring to engage her for

PLATFORM WORK,

can address for dates and terms,

No. 41 State Street, Lawrence, Mass.

Apr. 14

### CULTIVATION OF

## Personal Magnetism.

A Treatise on Human Culture.

BY LEROY BERRIER.

### SUBJECTS TREATED.

Personal Magnetism; Pleasure and Pain; Magnetic Control; Cultivation; Life-Sustaining Systems; Remedies; Anatomical Statement; Chemical Temperament; Waste of Personal Magnetism; Exercises; Etiquette and Ethics; Man, a Magnet, desires the attracting Power; Magnetic Influence through Suggestion and Hypnotism. Pamphlet, 100 pages; price 50 cents. Cloth, price \$1.00. For sale by BANNER OF LIGHT PUBLISHING CO.

For Homeowners and in

Teachers, is by the hands of a

handsome illustrated book

which you can obtain by

mailing a two-cent stamp to J. F. FOSB, 1 Wabeno street, Roxbury, Mass. Jan. 4.

### Where To Locate?

WHY, IN THE TERRITORY TRAVELED BY THE

Louisville and Nashville Railroad,

The Great Central Southern Trunkline,

KENTUCKY, TENNESSEE, ALABAMA, MISSISSIPPI, FLORIDA,

WHERE

Farmer, Fruit Growers, Stock Raisers, Manufacturers, Investors, Speculators, and Money Lenders

will find the greatest chances in the United States to make

"big money" by reason of the abundance and cheapness of

LAND AND FARMS.

TIMBER AND STONE.

IRON AND COAL.

LABOR—EVERYTHING.

Free sites, financial assistance, and freedom from taxation for the manufacturer.

Land and farms at \$1.00 per acre and upwards, and 500,000 acres in West Florida that can be taken gratis under U. S. Homestead laws.

Stockraising in the Gulf Coast District will make enormous profits.

HALF-PAY EXCURSIONS THE FIRST AND THIRD DAYS OF EACH MONTH.

Let us know what you want, and we will tell you where and how to get it; but don't delay, as the country is filling up rapidly.

Printed matter, maps, and all information free.

Address

R. J. WEMYSS,

General Immigration and Industrial Agent,

LOUISVILLE, KY.

May 5. 1w

Correspondent Course in Psychical

Development,

—ALSO—

The Philosophy of Weltermerian Fully Explained.

Address, for particulars, PAUL E. H. ANDERSON,

May 5. 2w 44 East Bancroft street, Toledo, Ohio.

### SPECIAL TREATMENT For Business

Success, and the promotion of health, only \$1 per month. ROWLAND J. BROWN, Box 25, Benton Harbor, Michigan. May 5.

E. A. BLACKDEN—Healer, Writing and

E. Translating Medium, treats cases of Obsession, etc.

Psychometric Readings by means of Sittings, \$1. 22 Tremont street. 1w May 5.

R-I-P-A-N-S. Ten for five cents at druggists. They

banish pain and prolong life. One gives relief. No matter

what's the matter one will do you good! 25w Mar 15



SPIRIT  
**Message Department.**  
 MESSAGES GIVEN THROUGH THE MEDIUMSHIP OF  
 MRS. MINNIE M. SOULE.

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

These Circles are not public.

To Our Readers.

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

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

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

With peace that passeth understanding and a sincere desire that this same peace may so be down upon the hearts of all the children of earth, we come at this hour to bring a message of love and of truth to those who are seeking after light. May all thought of ourselves, all thought of the query of the world, of expression of self-consciousness be cast aside, and may we stand as servants of the truth, asking only that we may be willing to abide by its decision. Amen.

MESSAGES.

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

George Atwood.

The first spirit that comes to me is an old man, a little below the medium height, with a full gray beard, very dark eyes and gray hair. He comes in a brusque manner, as though he was very accurate and precise in everything he said. He opens his mouth and lets the words out in a distinct way as though he would rather say a little and have it right than to keep talking just to hear himself talk. He says: "My name is George Atwood, and I am glad indeed to come here. I lived in Brookline, Mass. I had a long life in that place when it was a town—before it was a part of Boston. Since coming over I have marked with interest whatever has come of change. I think I was a little old-fashioned; whenever there was an opportunity to vote and keep things as they were, that was the way I wanted to vote, because I hated to see too many changes coming in all at once, until the people were used to them. After all, my theory was perhaps right, for I think the people now are hurried from one change to another, so they get no growth out of one condition before they are rushed into the next. I would like very much to get to my daughter, whose name is Emma Gardner. She will be glad to know that I have come and have brought her mother here today."

Henry Lombard.

Then there comes a young man. He is quite tall, rather thin, and has a dark mustache and dark blue eyes. His hair, a little bit wavy, is tossed back from his forehead, and is very pretty. He stands here with such a boyish, open-hearted way that my heart goes out to him. He laughs and says, "Well, I have made so many friends in the spirit-life since I came over that I am real glad to get back and tell my own people that I am quite happy. I suffered somewhat before I came over, and it was quite a difficult thing for me to give up life; but after all, I have found so many people who were related to me, who have been kind to me, and so many who seemed to be drawn to me immediately, and who are friends to me, that I am now quite happy." His name is Henry Lombard. He comes from Oberlin, Ohio. He says: "They know something about this religion out there, and yet they have n't in as scientific a form as you have. I do not know as it would quite do to tell them that, because they are so whole-souled and hearty about it that they want to believe and understand, and I am sure after a little they will get down to the sorting period, where they will throw out the bad and take the good. I want to get to my mother. Her name is Mary Lombard. My father is with me. He says as he comes to day: 'Tell Mary, please, that I know what changes have come to her, and that I am not a bit sorry for them, but rather glad, because I think she is happier having made them than she would be if she had not.' Please say that Alice is with me. She will know who that is."

Ben Knowles.

Now here comes a man. He is quite broad-shouldered and very light. His eyes are light blue, and his hair is light brown. He has a broad forehead and such a calm, nice way, as though he does not seem to mind a bit what happens or what does not. He means to keep his senses and keep cool. He walks over to me in a fatherly way and says: "Little girl, I have been a father in the spirit too long not to feel an interest in all spirit-children. But, dear me! it seems if I could get back and speak to my own who have grown up now, that it would be a pleasure indeed to me and to them. I have been gone now pretty near twenty years, and in all this time I have never been able to send word back to my own. My name is Ben Knowles. I want to get to Carrie and Ada (or Etta?). They will know when they see my name that it is their father who comes to them. I found when I first came over that it was better to keep a quiet mind, as I had always endeavored to do in earth life, and that perhaps if I did this, I would find a chance some time to get back. Although I reckon by your calendar these twenty years of spirit-existence, it seems but yesterday that I passed out of their life into my new one. It is strange how time flies away with us, and we cannot realize how far we have gone until we look back over it. I suppose the rest of the time will pass as quickly, and I shall find enough to do, so that I will not mind if it is long before they come to me. Will you say also that my dear mother comes, too, and says that she wants Carrie to look after herself a little, that she has quite a bad stomach trouble,

and if she will only do something for it she can be helped?"

Carrie Warren.

Now here comes a nice lady about thirty-five years old. She has dark hair and eyes and a full round face; she is so quick and stylish, and comes in as though she wants everybody to see her when she comes. She tosses her head up in the air, and says: "I do not do it because I am so proud, but because it was my way to come in with a little hurry and flurry and attract a good deal of attention, and I do it now rather to recall what I was when here." When she laughs, she laughs so merrily you can hear it roll right out. I think anybody would know her by her laugh. She says: "My name is Carrie Warren. I come from Canton, Mass. It is a funny feeling—one has to tell one's name and where one used to live. It seems so like a dream, as though you were doing something you hardly realized. I actually feel while I stand here speaking as though I were in a dream state. My life has been very real and very active since I went away. I want to say to my friends that I have met Mr. Henry Green, and that he is just the same plain bluff man that he was when here. He and I were walking out the other day, and talking over this question of spirit return, and we decided that we would try to come together, and so here I am."

Cynthia Babbitt.

And now here comes a woman, very tall, with brown eyes and soft gray hair, which she has parted and combed down plainly over her face. She is a strict Orthodox. She does not quite know whether she can come back or not. She says: "Well, if I have not had a tussle with myself to outlive some of the old convictions that were mine, then nobody ever did. It is no easy matter to get into the habit of preaching and praying all the time, and then get out of it all at once. So I have a word to say to the young folks still alive in earth life: Do not fasten any habits on to yourself until you are sure they are right." She comes to me and writes her name, Cynthia Babbitt. She says: "I came from Evansville, Ind. Talk about Spiritualists being very far astray; now that I have come over here, I cannot see why in the world everybody should not be anxious to believe as they do; I cannot see why the fences are put up, and yet I was one of the people who helped to build them when I was here. If I could get back I would be just as firm to talk for an expression of truth, no matter where it came from, as I was before to say: 'Let's give the glory to God and never mind anything about anything else.' I want to get to my son. His name is Lawrence Babbitt. He will be surprised because he has not any more confidence in this than I had. The first thing he will try to do will be to see if you could not have found out something about him before this message was given, but you just tell him that you have something else to do besides write all over the country to find out what poor old ladies have tramped off to the spirit land and might want to send a message back to their sons."

Lucy Weatherbee.

Now there comes another lady, rather thin, blue eyes and soft brownish hair with a little gray in, and it is frizzled just a little down on the sides. She is dressed plainly but prettily, and has such a sweet way, and she says: "Before I forget it, I want to tell you that my name is Lucy Weatherbee. I came from Portland, Me., in answer to a request. It is about all I can do to speak, but I am glad to give this word. I am conscious of what is going on in the old home, and I know how I am missed. I often go there at meal time, and they look around and wonder if I possibly can know just what they are doing. Will you tell them, please, I cannot call them all by name? I wish I could, but my strength gives out as I attempt to; but I am sure they will see this, and if you will tell them that I do not feel quite right, and I am sure I never shall until I can get into communication with them. The grief and loneliness that was caused by my death are still hovering over the household, and nothing but a revelation like this will bring them happiness and peace. Tell Arthur that I will help him; he must not be so discouraged; work will come after awhile."

Godfrey Vincent.

This is a man about twenty-five years old. He speaks quickly and sharply. He says: "It is not because I was so quick and sharp, but because I am so afraid I cannot say all I want to. I guess if you had been hustled off into the spirit as I was, you would be as anxious to get back as I am. I come from North Adams, Mass. I died by accident. Ugh! I can almost feel the breath now of the wind as the train whizzed by and over me. I knew it was coming, but I could not get out of the way, and so had to pay the penalty for my carelessness and come over here. Will you tell them please that nobody was at fault but myself? I overestimated my own smartness. Somebody has been blamed for this, and I have felt like speaking if I could. That is all."

Mary Flagg.

A woman about fifty, Mary Flagg by name, is here. She is a New Hampshire woman, I believe. She says: "Yes, I am from North Concord, N. H. I was a very ordinary woman. I might as well say it for myself." She looks very kindly and motherly, and has such an air of peace and repose when she comes that I feel right off you are glad to have her come. I know that whatever she did in her life she did purely with unselfish motives, going forward from day to day doing the work that was hers. She puts her hands out, and they are hard-working hands. I can tell by the looks of them. She says: "But then they are the hands that earned me my peace where I am." With her is her husband. His name is Lorenzo Flagg. "We shall be well remembered by the people, and we feel particularly anxious to come because we had tried to find out a little about this after our daughter died. The people thought we were crazy, but we want to send back word that we were not half as crazy as those who tried to oppose us." It seems they have had mediums in the town she came from, but they have not always been so coldly received they have not done their best work. She says: "When you want to get the best work out of a medium, give her your best thought; then you will be sure to get it."

Jennie Gordon.

Now there comes a girl. She is about twelve years old. She is quite dark; her hair is dark, and her eyes, and rather a dark skin. She is

very nervous, and I think before she passed out she had some nervous trouble, because her hands move in a little convulsive fashion, and her head shakes, and she seems to be completely depleted in her nervous system. She comes up to me, takes hold of me in a funny way, and says: "Oh, dear! If I could get to my father and mother, I would be so happy. They do not know anything about this, and it seems as though I never would get there. My auntie brought me here, and said perhaps it would be possible for me to send some word. My name is Jennie Gordon. I lived in Wilkes Barre, Pa. It seems as though the place is away from here; it seemed a long way to me, and I did not know just how it was going to be done; but I am anxious to get there, and want you to send the word if you can. My mother cries and cries, although I was in such a bad condition before I went away. She keeps thinking perhaps I could have been helped; but I never was very strong, and I kept growing worse and worse; and now when I see her crying so, I feel so badly, and want to tell her that I am with her and that she is not alone. Some of the clothes I had she has now, and I wonder why she does not put them away somewhere. She can hardly bear to do it, because she thinks they are a part of me. She has planned to do something where I am buried, and I had much rather she would do something in the house, for that is where I am. I never stayed out in that place, and when I come into the house and see her looking out of the window and wanting to go and take me up, it makes me feel as though I must shriek at her and tell her that I am right by her side; but she does not hear. My aunt's name is Emma, and my mother's name is Georgie."

A Letter from Abby A. Judson.

NUMBER ONE HUNDRED AND TWENTY.

To the Editor of the Banner of Light: My Letter on England and the Boers was amusingly recalled to my mind the other day by receiving a newspaper bearing the legend in pencil on the inside, "Please get that Tory Blood of you." I puzzled over it some time, till it occurred to me that the anonymous sender meant "off" instead of "of." A marked article in the paper championed the cause of the Boers, and several more slips accused the British government for the famine in India which is due to a climatic failure in crops, and other unjust accusations. Another article contained a report of Maud Gonne's virulent attack on the aged Victoria under the heading "The Famine Queen."

It is difficult to see why Victoria should be blamed for desiring to preserve the integrity of the nation, a part of which became hers by inheritance from a long line of ancestors, and portions of which became hers through British desire to save sufferers from savage rule.

For instance, the first war with Burmah was caused by England's sheltering ten thousand natives who fled across the border on account of the intolerable cruelty of Burmese rule. She appropriated unoccupied land to them, their number increased to forty thousand, and refusing to return the fugitives, the king of Burmah declared war. By this war, he lost a third of his territory, and in this third, safe under the peaceful English sway, my father dwelt in safety the last twenty-four years of his missionary life. Safe from the torturing iron man, from the fetters once riveted on his legs, and from all the horrors of a Burmese prison, he finished the translation of the Bible, and gathered a little church around him, to whom he taught the purest morality.

A second third of Burmah was ceded to England in 1852, and in 1878 the whole country was freed from the foolish and cruel sway of King Theban, and now rejoices under the beneficent rule of Great Britain. It is probably my personal familiarity with these facts, and my childish remembrance of the strong tower of defense that my parents found under English sway, that have given me a love for England that my anonymous critic calls "Tory blood."

Ireland was unjustly acquired in 1172 by Henry II., and has been a torment to England ever since. Of a different race, of a different religion, she has been cruelly maltreated, until the onward march of civilization has led British statesmen of the present century to carry through the Roman Catholic Emancipation Bill, the grant to Maynooth College, the disestablishment of the Irish Church, the Irish Land Bill, and the efforts of the righteous Gladstone for Home Rule in Ireland. These efforts would have accomplished more had it not been for agitators who worked on the passions of an excitable and belligerent race, and for the frequent famines caused by the damp climate that made the potatoes rot.

We know that Irish agitators demand that England acknowledge the independence of the island. The South demanded the same in the Civil War. The march of events has proved to the South that they are better off to day as an integral part of the United States than if they had become a separate nation. And there are to-day Irishmen who are temperate enough and wise enough to see that Ireland is better off as an integral part of the British Empire than if she swung off on her own hook. We object strongly to this violence, this agitation, this bitterness, this intolerance. And we believe that, on the whole, the world is steadily becoming better; and that a calm adaptation to existing circumstances, combined with earnest watchfulness for every chance for improvement, is the safe and productive way for nations, as it is for individuals.

Of course there are greedy men in England, both in public and in private life, but we believe that the heart of the English people is sound, and that the general policy of the government is beneficent. And, as "the proof of the pudding is in the eating," we know that Englishmen have good reason to point with pride at the colonial government, which penetrates every nook and corner of her vast Empire, and makes the dwellers in British Columbia as safe as the residents of Manchester, and the inhabitants of what was once Thugdom as wisely ruled over as the dwellers in South Australia.

Baluchistan is the natural route for caravans between India and Persia, and was so used under the Arabs. It is pleasant to note that the British consul at Kirman in Persia, Major Sykes and Capt. Webb Ware in Baluchistan have organized a trade between these two towns, and the construction of a telegraph line has begun. Burmah is now permeated with railroads and telegraph lines. It is ever so. Where English rule prevails the arts of civilization and the fruits of education are soon manifested.

In this connection, we note that General Roberts has protested to President Kruger concerning the treatment bestowed by the Dutch on British troops captured by them. The

General points out that the Boers wounded in British camps "receive the same treatment as our own soldiers."

I well remember the atrocious cruelties perpetrated by Dutch traders on the helpless blacks whom they dragged to the coast to sell as slaves, as recorded by the great and good David Livingstone. A writer in this week's Outlook reminds us that the Boers made themselves into a republic, so that they might not be molested in the "proper treatment of the blacks," i. e., forcing them to give unpaid labor. The way they did was this: Friendly tribes of natives were forced to accompany a party of mounted Boers. When the Boers attacked the blacks that they meant to enslave, they placed the friendly natives in front of them to make a "shield," and then fired over their heads till they had secured the victims for slaves.

It will be remembered that the slave trade was abolished in all British dominions in 1807, and that slavery was totally abolished in 1833. When the blot of slavery stained our own land, fugitive slaves from the South made their way as quickly as possible to Canada, knowing well that slavery could not exist on British soil. In order to maintain slavery, the Boers established an independent republic, and their independence was acknowledged by England in 1851. In view of these facts, it seems strange that the Boers should find as much sympathy as they do in a republic that went through a terrible war, from 1861 to 1865, resulting in the abolition of slavery in every part of the United States.

The Boers make the paltry excuse that if the English had owned the Hottentot slaves, they would have treated them worse than they did. That does not seem credible in view of the dreadful facts narrated by Livingstone. It was he who called the slave trade carried on in Africa by the Dutch and the Portuguese, "the open sore of the world."

To force these helpless victims to the coast, they selected two trunks of trees with a forked branch at the end. They placed the head of a victim in the fork of each trunk, and fastened it there. Then the two logs were tied together, and the hapless men journeyed along, bearing the weight of the logs, for of course they could not get away. When their strength failed, they were beaten cruelly. And if they could not get up, they were left to perish miserably of hunger and thirst, still fastened to the log. All this is narrated, with pictures illustrating the same, in the "Memoirs of Dr. David Livingstone," English missionary to Africa.

Burmah is inhabited by two races. The Karens are the native dwellers on the soil, and are gentle, spiritual, and resemble the North American Indians in their adoration of one Great Spirit. The Burmese are foreigners, who invaded the country from the north, and drove the peaceable Karens into the jungles and mountains. It is the Burmese that are cruel, though they have become less so with the advance of civilization. It was the Burmese, not the Karens, who tortured with the iron mail, and treated my father so cruelly in prison. But I see no choice between the Burmese, in their most savage days, and the Dutch and Portuguese traders whose methods were seen and described by Livingstone.

England has stood for free trade, and has practiced it. The success of her merchant ships in all quarters of the world has proved the advantages of this wide-open policy, in the long run. In the meantime, our merchant marine has dwindled away.

Capt. John Codman, who recently passed to spirit life in advanced years, lamented this decline in what used to form a very large business interest. He claimed that this decline is due to the fact that the American ship merchant has to procure the tools of the trade at a much greater cost than English, Norwegian or German ship merchants. They have the same foresight and energy as their competitors of other nations, but they are hampered at the first start.

Captain Codman could not win Congress to legislate in a way to place our merchants on the same footing with those of other nations. He did not succeed, for his suggestions ran counter to the system of "protection" to which the ruling party has been committed; and, as the great protected interests hold that party within their grip, no legislation in favor of the ship merchants was possible, though individual legislators lamented this cause of the decline in our merchant marine.

So in this case, as in many another, the efforts of the many are checked by the very legislators whose duty is manifestly to favor the interests of the people in general, because they are the tools of certain moneyed and selfish interests. This system of what is called "protection" runs in direct opposition to the grand principles that "the world is my country" and that "all men are brothers." Solomon is credited with the true saying: "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

A selfish policy is a narrow policy and a purblind one. It meets what looks like success for a short time, but it fails in the long run. Let our ships come and go like those of England, unrestricted at home and welcomed abroad. Then we can compete with others on fair grounds. Our goods will stand on their own merits; and, which is of far greater importance, we shall be furthering what Tennyson called "The Parliament of Man, the Federation of the World."

Is it ours to weigh and measure the results of our action, when it is a principle that is at stake? Let us rather rest on our principle, and leave it to the higher powers, yea, to the great original Power that makes the universe one mighty and coherent whole, "whether this or that shall prosper, or whether both shall be alike good." There is a rightness that is larger than anything else. Let us square our methods and our actions to that, and not be troubled regarding the results.

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

Arlington, N. J., April 19, 1900.

Maxims That Made Millions.

Seldom does great success come by caprice, but is almost invariably the result of strict adherence to some definite and sound policy.

John D. Rockefeller, the "Oil King," whose wealth touches the \$125,000,000 mark, won his first start in a business way by work on a New York farm twelve hours out of twenty-four for twenty-five cents a day. He has earned his position as a multi-millionaire by adhering to the principles of the following maxims:

1. It should be every man's duty to get all the money he can, keep all he can, and give away all he can.
2. Buy only what can be paid for, and look upon debt as an orgy that first paralyzes and then kills.
3. Live within your means, and don't think too much of your neighbor's good fortune.

The Mayer Faud—Why Delay?

It would seem that enough has already been said to inspire every pocket-book in America to yield ten cents to ten dollars for the Mayer Faud. But it seems to work slowly. I think the main difficulty lies in lack of attention. Thousands of appeals are made for money to help worthy objects, and ninety nine per cent. of the people, probably, pass them unread, or regard them lightly, as not belonging to their duty; and trust somebody else to meet the need. But if all should do that, no help for any cause could be realized. It seems to me that if all would regard it in its true light, they would feel that self interest demanded action from them. Of course no one should be expected to give of his scanty means, who is struggling with debt, or inability to meet the daily wants of family and home. But there must be at least one hundred thousand in this country who have been blessed by the angel ministry, who could give twenty five cents each to this fund, and never miss a comfort, or suffer a moment's inconvenience from the financial deficit it would cause. And every one so giving would be blessed a hundred fold. And it seems to me that ninety per cent. of this one hundred thousand would gladly help to that amount, or more, if their attention was thoroughly awakened, and they could realize the true significance of the purpose, and the incalculable benefits that might accrue to the cause of Spiritualism, and to many thousands who are groping for light, and need just the help that this means might provide to help them to find it.

"Oh! the good we all may do  
 While the days are going by."

If it were a church, this offer of Mr. Mayer would not wait a week, for the last dollar to be raised. Are the appeals of endless misery, vicarious atonement, innate depravity, miraculous resurrection of the body, a closed book of life, and the black doom of despair, more attractive than the gospel of light and gladness which Spiritualism dispenses? If not, why should those who share this priceless blessing be indifferent to its dispensation to the blind, the lame, the halt, who grope in darkness, when we can help them to share the glory we have? Why allow total depravity and infinite woe to lead in the work of spiritualization? If we have the greatest blessing heaven ever bestowed upon man, why should we be apathetic? Does such heavenly munificence dry up the fountains of sympathy and generosity? Do these immortal revelations render us more selfish? Do they harden the heart against appeals for humanity? Do they blind us to the needs of the world and starve our better nature? Impossible! Then why does this cause drag?

LYMAN C. HOWE.

In Memoriam.

Harriet Kellenberger, an avowed Spiritualist for over forty years, passed to the higher life on April 10, 1900, at her home in Chillicothe, O. She was in her seventy-third year. Just six weeks prior to the day of her burial she fell in her own door-yard and broke her right leg near the hip, from which accident she had nearly recovered, the bone having knitted nicely, only to fall a victim to neuralgia, from which she had suffered during the course of her life in different parts of her body, until the final summons came with an attack of the heart. She was loved by all who knew her. She had been the means, through her gift of clairvoyance, of lifting many from the depths of skepticism into belief, or arousing thought on the question of spirit return, as her mediumship was used to identify the spirit friends of those wishing to be recognized. She was always ready with cheerful, loving kindness to administer to the wants of others; she was particularly gifted in the care of the sick, as many people could testify to the soft, soothing touch of her magnetic hand in the removal of pain in times of distress.

The model wife and companion of a noble husband, who had many early battles for the Cause of Spiritualism in its earliest trials, but who lived to know its onward progress. He preceded her to the happy realms by a little over thirteen years.

She was the devoted, cheerful mother of eight children, all guided and directed to manhood and womanhood by the gentlest and sweetest council of a mother's love. No fear of death ever crossed her mind, believing implicitly in the rewards for the good deeds done in life and the corresponding suffering for the wrongs. She passed quickly, quietly, peacefully from us. Her death caused a feeling of individual loss to all who knew her.

An intimate friend, A. M. T.

I know as my life grows older,  
 And my eyes have a clearer sight,  
 That underneath each rank wrong, somewhere,  
 There lies the root of right;  
 That each sorrow has its purpose,  
 By the sorrowing oft unguessed,  
 But as sure as night brings morning,  
 Whatever is, is best. —Ella Wheeler Wilcox.

Amid the maddening maze of things,  
 And tossed by storm and flood,  
 To one fixed trust my spirit clings—  
 I know that God is Good. —Whittier.

Passed to Spirit-Life.

From Barre Plains, Mass., March 18, FREEMAN GLAZIER aged 78 years. March 19, JOHN GLAZIER, aged 29 years, son of Freeman Glazier.

Since the passing away of the wife and mother several years ago, father and son have been only lived in the old homestead. Each married, but still lived together their contented, happy lives. Two little children came, bringing additional sunshine into the father's life. He was a Spiritualist, and the father had exceptional mediumistic gifts, and had brought convincing evidence to his own family and to many a friend. Both were upright men and respected in the community. After an illness of one week the devoted father and son, whom life had not divided, passed to the unseen within a few hours of each other. The funeral service for both was held at his home, March 24th, and was largely attended. The wife, who had been in the lonely home dwell together the elder and younger wife, and little children, a centre for much sympathy from relatives and friends. Sullivan Glazier, of Barre Plains, and Freeman Glazier, of North Brookfield, with their companions, accept and are consoled by the faith of the father.

JULIETTE YEAW.

On Tuesday, April 10, very unexpectedly, after only a few days' illness resulting in pneumonia, MR. FRANCIS M. RANDALL, aged 67 years 11 months 13 days.

For upwards of thirty years Mr. Randall was a sincere and consistent Spiritualist and a weekly reader of the BANNER OF LIGHT, both of which, like angels of sweet peace brought joy, comfort and wisdom to him and his devoted wife. Services were held Friday, April 13, at his late residence, Sterling street, Boston, the writer officiating. The body was removed to Forest Hills for incineration. May that sweet knowledge of the spirit which so abundantly blessed his life comfort and sustain the widow and two sons and a large circle of friends who mourn his loss.

From Foxboro, Mass., Friday, April 13, after a long and painful sickness, the last six years being confined to her room, Mrs. FANNIE O. SHEPARD, aged 82 years.

Patiently and with anxious fondness did she await the change which would release her of her physical pain, and unite her with her four children and a loving companion, who, forty years ago, left her for that best abode. She was a weekly reader of the BANNER OF LIGHT for upwards of twenty-five years. The funeral services were conducted by the writer, April 18. Interment took place in the family lot at Swan Point Cemetery, Pawtucket, R. I. She is survived by two children, one a daughter who has devotedly cared for her mother ten years since, who mourn her loss, and have the sympathy of a large circle of friends.

WILLIAM A. HALE, M. D.

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







# Banner of Light.

BOSTON, SATURDAY, MAY 5, 1900.

## Spiritualist Societies.

"We desire this list to be as accurate as possible. Will secretaries or conductors please notify us of any errors or omissions. Notice for this column is published each Tuesday at 11 o'clock noon, of the Saturday preceding the date of publication."

### BOSTON AND VICINITY.

**Boston Spiritual Temple** in Berkeley Hall, 4 Berkeley street. Every Sunday at 10 and 7 1/2 p.m. E. L. Allen, President; J. B. Hatch, Jr., Secretary; 74 Sidney st., Dorchester, Mass. Take elevator.

**The Gospel of Spiritism** Society, 200 Huntington Avenue, Sunday evenings at 7 1/2. Discourse and Evidences through the mediumship of the pastor.

**Hale Hall, 610 Washington Street.** First Spiritualist Church, M. Adeline Wilkinson, Pastor. Services at 11, 1 1/2 and 7 1/2; also Wednesdays at 2. BANNER OF LIGHT for sale.

**Home Rooms**, 21 Soledad street, Charlestown. Spiritualist meetings Sunday, 11 a.m. and 7 1/2 p.m. Tuesday and Friday, 12 p.m. Thursday, 7 1/2 p.m. Mrs. G. H. Hildard, President, 21 Soledad street, Charlestown.

**Bible Spiritualist Meetings, Odd Ladies' Hall, 640 Tremont Street.** Mrs. G. H. Hildard, President. Services Sunday at 10 1/2 a.m., 3 1/2 p.m., 7 1/2 p.m. and 10 p.m.

**America Hall, 724 Washington street,** two flights—Medicine and public invited. Circle, 11 a.m.; Profs. 2 1/2 and 7 1/2 p.m. M. Graham, Chairman.

**Temple of Honor Hall, 591 Massachusetts Avenue,** Cambridgeport. Meeting at 2 1/2 and 7 1/2 p.m. Sunday. Mrs. Annie J. Banks, Conductor; residence 141 High street, Charlestown.

**Spiritual Fraternity**, at First Spiritualist Temple, corner of Berkeley and North streets. Meetings Sunday at 10 1/2, 1 1/2, 7 1/2 and 10 p.m. Children's school, 12 p.m. Library Room, also Wednesday evening general conference, Lower Audience Hall. A. H. Sherman, Secretary.

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

**The First Spiritualist Ladies' Aid Society** meets every Friday afternoon and evening. Supper served at 7 p.m.—at 241 Tremont street, near Eliot street. Elevator now running. Mrs. Mattie E. A. Allen, President; Carrie L. Hatch, Sec'y, 74 Sydney street, Dorchester, Mass.

**Children's Progressive Lyceum**—Spiritualist Sunday school—meets every Sunday morning in Red Men's Hall, 511 Tremont street, at 10 1/2 a.m. All are welcome. Mrs. M. A. Brown, Superintendent.

**Commercial Hall, 604 Washington Street.** Mrs. Nutter, President. Services Sunday at 11 a.m., 2 1/2 and 7 1/2 p.m., and Thursday at 3 p.m.

**The Helping Hand Society** meets every first and third Wednesday in 6 Old Hall, 305 North Main street, Business meetings at 8 o'clock, supper at 6 o'clock. Entertainment at 7 1/2 p.m. A. A. Eldridge, Secretary.

**Boston Spiritual Lyceum** meets in Berkeley Hall every Sunday at 10 o'clock. J. Browne Hatch, Conductor; A. Clarence Armstrong, Clerk; 11 Leroy street, Dorchester, Mass.

**The Ladies' Spiritualist Industrial Society** meets at Dwight Hall, 514 Tremont street, every Thursday afternoon and evening; supper at 6 1/2 p.m. Mrs. C. H. Appleton, President.

**The Ladies' Lyceum Union** meets every Wednesday afternoon and evening. Supper served at 7 p.m. 511 Tremont street. All invited. Mrs. Maggie J. Butler, President.

**Ministry of the Divine Science of Health**, and Boston Institute of Occult Science—Meeting every Sunday at 2 1/2 p.m. Mediums and psychic readings on Tuesdays at 7 1/2 p.m. Hotel Reno, 12 and 14 Windsor street, Boston. Dr. F. J. Miller, Psychic Healer and Teacher.

**W. Scott Steadman** holds meetings at Red Men's Hall Sundays, at 7 30 a.m. Medium of Light for sale.

**Mrs. Florence White** will hold a tea service every Sunday evening, at 8 o'clock, at 256A Commonwealth Avenue.

**Echo Hall—1 Johnson Avenue, Charlestown Dist.**—Meetings Wednesday and Sunday evenings. Circles Tuesday evenings.

**The Cambridge Industrial Society of Spiritualists** meets at Cambridge (Lower) Hall, 601 Massachusetts Avenue, the second and fourth Thursdays in the month. Supper served at 6 30. A. M. Cane, Cor. Sec'y, 183 Auburn street, Cambridge, Mass.

**Malden Progressive Spiritualist Society**, Masonic Building, 76 Pleasant street. Meetings every Sunday at 7 p.m. Wednesday, 8 p.m. Wm. M. Barber, President; Mrs. Rebecca Norton, Sec'y. Mediums and psychic readings extended to co-workers in the cause of "Progressive Spiritualism."

**NEW YORK CITY.**  
**The Spiritual and Ethical Society**, 74 Lexington Avenue, one door above 88th street—Services every Sunday morning at 11, and evening at 8 o'clock. Questions answered in the morning. Invitations extended for each lecture. Mrs. J. H. Tuttle sings morning and evening. All are cordially invited. Mrs. Helen T. Brigham, speaker.

**The First Association of Spiritualists** holds meetings every Sunday at 8 and 8 o'clock, at the Tuxedo, 67 Madison Ave., cor. 59th st., New York City.

**BROOKLYN.**  
**The Advance Spiritualist Conference** meets every Sunday evening in Single Tax Hall, 101 Bedford Avenue. Good speakers and mediums always in attendance. Seats free. All welcome. Mr. E. Deleere, President; Miss Winnie Brown, Secretary.

**The Woman's Progressive Union of Brooklyn** holds meetings every Sunday afternoon and evening, at 3 and 8 o'clock, and every Thursday evening at 8 o'clock, at Hall 423 Classon Avenue, between Lexington Avenue and Queens street. ELIZABETH F. KUBER, Pres't. BANNER OF LIGHT for sale at the Hall.

**608 Tompkins Avenue, New York.**—Miss Chapin, Blind Medium. Meetings Sunday and Friday evenings. Spirit Messages and other Phenomena. Admission free. Collection taken.

**512 South Fourth Street, near Kohling.**—Mrs. Ellis Evans, medium. Meetings Sunday and Thursday, at 8 o'clock. Philosophy and Phenomena.

**PHILADELPHIA.**  
**The Philadelphia Spiritualist Society** meets at Handel and Haydn Hall, 8th and Spring Garden streets, every Sunday afternoon at 2 30 and 7 30 in the evening.

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

**CHICAGO, ILL.**  
**The Spiritualist Mission**, 421 West Twenty-seventh street, one door from East Westworth Avenue, Chicago, Ill.—Services every Sunday afternoon and evening, at 3 p.m. Sunday service at 7 p.m. Discourses, readings, messages and readings. Singing by the Sunflower Choir. G. Thomas H. Benton, Minister.

**Spiritualist Temple**, Fort Worth, Texas, Taylor street, between 7th and 8th streets. Meetings Sunday, 2 p.m. for adults, 3 and 7 1/2 p.m. Mary Arnold Wilson, Assistant Pastor, leads a singing. Jennie Hagan Jackson, Pastor, residence 716 Florence street.

### Notice to Local Societies.

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

\* The total receipts in collections, donations, admission fees, and special contributions at Berkeley Hall during the month of January of this year were one hundred and eighty dollars. The expenditures were two hundred and thirty-two dollars. Of the receipts twenty-five dollars were sent to Washington as the Society's contribution to the May fund. This made the actual expenses of the Society above receipts exactly seventy-seven dollars. This sum is not two hundred and fifty dollars, as has been reported, and the difference between the two figures is worth remembering.

### Local Briefs.

#### BOSTON.

**Boston Spiritual Temple.**—Mrs. C. Fannie Allen spoke before a large and enthusiastic audience Sunday, April 29. This was the last opportunity that the members of the society had to listen to the inspiring thoughts given by this able and popular speaker, consequently they were out in full force. Among other subjects that Mrs. Allen took for her lecture was "Lyceum Work." All Spiritualists should have heard it. She advised the Spiritualists to educate their children as they would educate themselves, and said: "If it is proper for Spiritualists to send their children to the different church Sunday-schools, it is proper for them to attend the same church. If they are real Spiritualists, they should see to it that their children attend some Lyceum. If Spiritualism is good enough for you, it must certainly be good enough for your children. I think it is as good a duty to attend the Lyceum where I am engaged to speak if there is a Lyceum as it is for me to go upon the platform and give my lecture. I think it should be the duty of all speakers to attend the Lyceum. The Lyceum is a step toward progression, and if we are true Spiritualists, we should try to progress."

It was a pleasure for me to welcome

that fine speaker, Mr. A. E. Tiedale, who was a visitor at our meeting Sunday morning, and at the close of Mrs. Allen's address was called upon to speak. The applause which followed the announcement of his name proved that he had many friends here in Boston. It was minutes before he was able to respond to the call. Mr. Schaller and Miss Pearl rendered beautiful music at both meetings.

The meeting in the evening although not so largely attended was just as interesting. Mrs. Allen gave a fine address, and a beautiful poem and closed her meeting by giving, very successfully, mental readings. Preceding Mrs. Allen's lecture Mrs. Jancke favored the society with a very pleasing recitation. The engagement of Mrs. Allen has been one grand success from beginning to end. Her lectures, her poems, and mental readings have been of the highest order, and the wish of her friends is that she may have the same grand success wherever she may be engaged to speak. We trust it will not be long before the Spiritualists of Boston may again be able to have the pleasure of hearing her.

Next Sunday Mr. F. A. Wiggins will return, and remain the speaker and medium during the month of May. This will be the closing month of the season.

At the close of the evening meeting a vote of thanks was given to Mrs. Allen for the good work she had done for the Society, Mrs. C. P. Pratt making the motion. Mrs. Allen in responding thanked the directors for the support they had given her in making her stay pleasant, and her success great.

Order the BANNER OF LIGHT now, and have it sent to your home during the summer months. J. B. Hatch, Sec'y.

**Boston Spiritual Lyceum** held services Sunday afternoon, April 29. "What Three Things Do We Need the Most, and Why?" was the question. Mrs. C. Fannie Allen presented a Lyceum with a number of songs, which were gratefully received. Harry Gilmore Green gave a recitation; Esther Mabel Botte, song; Mrs. Webber, remarks; Master Green and Mrs. Green, vocal duet; Mr. E. B. Packard, reading. Question for next Sunday, "How Can We Employ Our Time to Produce the Best Results?" A. C. Armstrong.

**Commercial Hall, Mrs. Nutter, President.**—Sunday, April 29, meeting opened with singing and invocation by Miss Brehm; circle conducted by Dr. Krasinski, assisted by Mr. White. Those who took part throughout the day: Mesdames Nutter, McLean, Peabody McKenna, Wood, Ackerman, Stiles, Fisher, Carbee, Miller, Thomas, Knowles; Messrs. McLean, Jackson; song, "The Model Church," Mr. George Cutter. Wednesday evening, May 16, Indian Council.

**America Hall, 724 Washington street, M. A. Graham, President.** Sunday, April 29, circle opened at 11 a.m. Mediums assisting: Mesdames Atwood, Weston, Mariner, Peak, Ackerman, Dade, Webber, Cuttner; Messrs. Turner, Baker, Blackden, Johnson, Brooke, Singleton. Full house at each service. Mr. Graham thanks his friends for their assistance, and will open meetings again in October. He will be at Camp Progress during the summer months.

**The Children's Progressive Lyceum No. 1, C. B. Yeaton, Sec'y.** April 29 President W. H. Hale conducted the exercises. The lesson subject was, "The Next World." The little folks' topic was "Love." After the lesson Dr. Hale gave a talk. The following members rendered songs and recitations: Baby Weaver, Laura Stearns, May Burdett, Granville Breed, Mr. Arthur Wallis, Harry Green, Carrie Engel, Esther Botte. Remarks were made by Rev. Mr. Denby, Mr. Arthur and Mr. Leslie.

**Odd Ladies Hall, 446 Tremont street.** Sunday, April 29, all three sessions opened with song service. Mr. Hall following with Scripture reading and prayer. Those assisting: Messrs. Thompson, Smith, Hall, Baker, White, Hersey, Brown, Cohen, Dr. Blackden, Mesdames Perkins, Thomas, Page, Hair, of Lynn, Smith, Fisher, Guitierrez. May 6 Dr. Pfeiffer will give a short talk on his twenty-one days' fast at 2 30. Come and join our meetings.

**First Spiritualists' Church, M. Adeline Wilkinson, Pastor.**—Conference at 11, largely attended. Those taking part were Mr. Hill, Mrs. Carbee, Mr. Adams, Dr. Blackden, Mr. Stevens, Mr. Newhall, Miss Sears, Mrs. McGrath. Subject next Sunday, "Who is God?" Afternoon, song service, led by Mrs. Kneeland. Scripture reading, Mrs. Wilkinson; prayer and opening remarks, Mr. Nichols; messages, Mr. Jackson, Mrs. Wilkinson, Mr. Hardy, Mrs. Strong, Mrs. Woods. Evening: poem, Dr. Wildes; messages, Mrs. Ackerman, Mrs. Perkins, Mr. Chase, Mr. Johnson and Mrs. Wilkinson. Indian Peace Festival May 24 (Thursday). Dr. Derrolli next Sunday evening.

**The Ladies' Lyceum Union** met in Dwight Hall, 514 Tremont street, on Wednesday afternoon, April 25. Supper was served at 6 30, and the evening was devoted to the general meeting, which was called to order by the President, Mrs. M. J. Butler. The hall was full and the meeting enjoyable. Among those who took part were Mr. Scarlett, Mrs. Nutter and Mrs. Webber, who made remarks and gave spirit messages; Mrs. Ball and Mr. Leslie rendered vocal selections; Mr. Lewis, a piano solo; little May Burdett sang one of her pretty songs; and Mrs. Butler gave messages for about half an hour. The season is fast drawing to a close, but we are in hope to see many at our meetings on the Wednesday evenings that are left to us before closing. Supper is served at 6 30, and there is always something good for you at the evening's meeting. Don't forget our May Festival on Saturday, May 5, in Mechanics' Building.

**The Ladies' Spiritualist Industrial Society**—Mrs. C. H. Appleton, President—held its regular meeting Thursday afternoon and evening. Supper was served at 6 30. The evening was devoted to dancing. May 8 Dr. Pfeiffer will speak; other talent and good mediums are expected. May 10 Mrs. Ida P. A. Whitlock and Mrs. J. Davis will lecture. May 17 an inter-state apron and sun-bonnet sale will be held in Dwight Hall with an entertainment in the evening. A special supper will be served at 6 30; ten cents admission to all; supper, fifteen cents. All are invited. Emma L. Hubbard, Rec. Sec'y.

**The first Spiritualist Ladies' Aid Society**, 241 Tremont street, Friday, April 27, held its meeting as usual, with the Vice-President, Mrs. A. F. Butterfield, in the chair. The evening was taken up with a game of social whist. Next Friday Dr. Immanuel Pfeiffer will give a lecture upon "Right Living." A fancy supper will be served at 6 p.m. Our suppers are noted far and near; come and see for yourselves. We will celebrate Memorial Day Friday, May 25, and this year we have voted to open our doors free upon this occasion. We think if we start the ball a-rolling in this direction others will fall in line with us, and all societies will feel they can give one day to the spirits. Carrie L. Hatch, Sec'y.

#### Massachusetts.

**Malden Progressive Spiritualist Society.** Sunday, April 22, address and ballot reading by Mr. Lathrop; many ballots were correctly read and messages given. Mrs. Lathrop gave a number of interesting messages. Sunday, April 29. Sacred song service; instrumental solos, Miss Ruth and Mrs. Wiley; Miss Ruth, Scripture reading; remarks, President Barber; address and ballot reading, Mr. Willard Lathrop. Our services will continue until summer, possibly through the summer. Mrs. R. Morton, Sec'y.

**The Arthur Hodges Spiritualist Society, Lynn.** April 29.—Closing services of the season were well attended. Mrs. J. P. Hayes furnished musical selections. At 2 30 Mrs. N. S. Noyes, under control, gave an invocation, and an able lecture on "I was a Stranger and Ye Took Me In," followed by correct messages. At 7 30, concert, under the management of Mrs. J. P. Hayes, by her pupils in Lynn, who received well-merited applause. Mrs. N. S. Noyes, remarks and messages. Our loss will be Brookline's gain, as Mrs. Noyes is to remove from Lynn to Brookline soon. T. H. B. James.

**Cadet Hall, Lynn Spiritualists' Association.**—Sunday, April 29, Mrs. Effie I. Webster of Lynn was with us, and pleased and delighted her hearers by the number and accuracy of the messages given. Music was furnished by Mrs. Bertha Merrill, vocalist and pianist, and

# Pinkham Facts

Mrs. Pinkham personally attends to her tremendous correspondence with suffering women.

Her trained assistants are all women.

The letters from women are opened by women only.

They are read by women only.

They are answered by women and only women.

The correspondence is sacredly confidential.

Write for a book Mrs. Pinkham has just published which contains letters from the mayor of Lynn, the postmaster of Lynn and others of her own city who have made careful investigation.

Mrs. Pinkham has helped a million women who suffered with female troubles. She can cure YOU. Her address is Lynn, Mass.

W. H. Thomas, cornetist. Next Sunday, Miss Blanche Brainard of Lowell, Music by the Orchestra. Supper served in the hall Sunday, May 13, Mrs. Mary E. Lease of New York Secretary.

**Progressive Spiritualist Association, Providence Hall, 21 Market street, Lynn.** Order of exercises at 2 30: Séance, M. A. Moody, Anna Quaide, D. E. Matson, W. A. Whitlock, Mr. Falgout, reading, Miss Lowell of Boston. From 4 to 5 developing circle conducted by Dr. Quaide. 6 to 6 15, singing of the society; music, M. A. Moody; 7 30, messages and remarks, M. A. Moody, Mary E. Pierce, Mrs. Printis. Next Sunday Mr. Walcott Brooks.

**First Spiritualist Society, Salem, Central Hall, Central street.** We had for our speaker Sunday, April 29, Harrison D. Barrett, Editor of the BANNER OF LIGHT, and President of the N. S. A., who delivered two very interesting lectures upon "Spiritualism as a Religion." He was closely followed throughout. Next Sunday, May 6, Sadie L. Hand of Boston speaker and medium. J. E. Hammond, Sec'y.

**First Spiritualist Association of Newburyport, T. A. Lowell, Sec'y.**—Our speaker for April 1 was Mrs. Effie I. Webster of Lynn, her seventh service with us this season. On the first Friday evening she closed her developing class which she very kindly held for our benefit. It was a success spiritually and financially. April 8 for the first time our speaker was Mrs. Dr. Caird of Lynn. She created an interest in presenting her phase of mediumship, which was new to us, viz., automatic writing. Her descriptions and messages were recognized. We hope to hear her again. April 15 we welcomed two new faces from Boston, Mr. H. B. Hersey and Mrs. Strong. Good audiences greeted them, and they were appreciated. Mrs. Strong added to our pleasure by singing several appropriate selections. She suggested our holding Sunday morning developing circles (and we have held two), to which all are cordially invited. Mrs. Lizzie D. Butler of Lynn has been our speaker for April 22 and 29, and the large and deeply interested audiences attest to the hold she already has on our people. Wednesday, the 25th, we held an apron sale and supper, and Mrs. Butler gave readings in the afternoon, and in the evening held a benefit circle. We feel that she has been very kind to us, and we are duly grateful. Our speakers for May are to be Mrs. Webster, Mrs. Sadie Hand and Mrs. C. Fannie Allen.

**First Spiritualist Society, Lowell, Mass., Apr. 29.**—Two large audiences greeted Mrs. Ida P. A. Whitlock on her fifth Sunday here. It has been a grand revival for us during the month of her instruction, and we are sorry to let her go. In the afternoon she took for the subject, "The Rock of Our Religion." In the evening she answered quite a number of questions, special attention being given to the question, "Is it necessary for a person who is controlled by a weak mind?" Next Sunday we expect Mrs. A. J. Pettigill of Malden. Mrs. Hervey's solos are much enjoyed. BANNERS and Thinkers always sold. John S. Jackson, Pres.

**Haverhill.**—Mrs. Dr. Cate, our local medium, served the First Spiritual Society Sunday, Apr. 29. She gave two fine inspirational discourses, followed by many spirit messages all readily recognized. Mrs. May S. Pepper next Sunday. Mrs. Cate gives a benefit for the society Thursday, May 3.

**Fitchburg, Mass.**—Dr. C. L. Fox, President.—J. S. Scarlett, of Cambridge, spoke for the First Spiritualist Society on Sunday, April 29. Large audiences gave close attention to the two addresses, which were followed by many convincing spirit descriptions and messages. The piano selections by Miss Howe, cornet solos by Glenn L. Da Costa, and vocal solos by Mrs. T. J. Becker, were pleasingly rendered. Mrs. C. Fannie Allen, of Stoneham, inspirational speaker and poetess, next Sunday.

**First Spiritualist Church, Fall River, Thomas Cartman, Sec'y.**—Sunday, April 29, the usual afternoon and evening services were conducted by mediums from New Bedford. Mrs. Lizzie D. Butler, of Lynn, next Sunday.

**The Cambridge Industrial Society of Spiritualists** held their regular meeting April 26, Mrs. C. M. Hartwell, President. The house was crowded, and everybody seemed to be in a happy mood. Although there were a large number of snips for the clipping party they were all sold. A very handsome standing sewing basket, presented by Mr. Falls, was drawn by Mrs. Scarlett. Pretty knit shawl, by Mrs. Zwablen. Also, a tray cloth, artistically embroidered, was drawn by Mr. Zwablen. Dancing was enjoyed until 10 30, and refreshments were served. Dr. Pfeiffer will be at the next meeting.

#### New York.

**New York.**—The large audiences of the Tuxedo have had a rare treat for the last two Sundays in receiving many unique tests from both Miss Gaule and Dr. Louis Schlesinger. Miss Gaule gave Dr. Schlesinger a cordial welcome, and allowed him to use a portion of her time. Miss Gaule is still appreciated by a New York audience and will remain until the close of the season, May 27. I will give one of Dr. Schlesinger's ballot tests, similar to hundreds he is constantly giving. I had six ballots, on which were written two names of living persons and four of deceased, folded and marked so I could not discriminate without opening. The first one he picked up he said, "This one is living, and it is Milton Rittburn, a friend," the second, "Deceased; it is your mother; maiden name, Mary Keese"; the third, "Deceased; you have written it 'M. F. Merritt'; it is your uncle, and 'M' is the initial of Matthew." All correct. This occurred the 12th. The happy

remaining were also correct, and he had not seen the writing, but requested me to keep them folded and not allow any one to see them, and next Sunday, the 15th, "you will get a message from them all at Tuxedo Hall," which promise was fulfilled to the letter. He has been successful in curing tobacco, alcohol and morphine habits. Titus Merritt.

**First Association of Spiritualists, Sunday, April 29.** Miss Gaule was at her best at both afternoon and evening meetings. Her messages were enthusiastically received. The solos of Mrs. Jessie Graham were exceptionally fine at both sessions. Miss Gaule will continue with us until June 1, when our meetings will close for the summer season. Our entertainment will be held on the evening of Tuesday, May 15, and will consist of a varied program to suit all tastes. M. J. Fitz-Maurice.

**308 Tompkins Avenue, near Yates Avenue, Brooklyn, Miss A. J. Chapin, medium.** Sunday, April 29, the house was well filled. The subject for the evening, "Sowing and Reaping." The last hour was given to spirit communications and answering of questions.

Two very interesting lectures were given by Prof. Lookwood at the Woman's Progressive Union, Brooklyn, Sunday, April 29. The afternoon address on "Psychometry" was fully demonstrated by Mrs. Spaulding; the evening lecture on the "Evolution of the Thinker" was a masterpiece. Mrs. May S. Pepper was called to the platform amid a burst of applause and made a few remarks. She is somewhat better, and we all hope she will be able to take up her work among us next season. Mrs. N. B. Reeves.

**The church of the Fraternity of Soul Communion, Bedford Avenue and Madison street, Brooklyn, held Sunday evening services April 29, at 7 45.** A large and most appreciative audience greeted Mr. Ira Moore Courlis, who devoted the entire time to giving spirit messages. The Verdi Quartet (engaged for the entire season) sang most sweetly three numbers: "Evening Hymn," "On High the Bright Stars are Shining," and "Oh, Paradise!" The platform was dressed with many beautiful flowers, and with harmonious surroundings, made the evening a profitable one. We expect to hold services every Sunday evening until Aug. 1, opening the first Sunday in September with Mr. Courlis. It will be his fourth year. W. H. Adams, Sec'y.

**Brooklyn.**—The Advance Spiritualist Conference held its regular Saturday evening meeting at 1101 Bedford Avenue April 28. Meeting opened with solo by Miss Estelle Campbell, and congregational singing. Mr. F. A. Wiggins of Boston spoke on "Spiritualism, and Its Lessons to Humanity." Mr. A. Manson, recitation, "Post No 31." Mr. W. W. Sargent talked on "Capital Punishment"; remarks and messages, Mr. Hayward. The hall was filled with truth-seekers. Next Saturday Mr. McDonald will give the opening address. George A. Deleere.

**Yonkers.**—Titus Merritt writes: The Yonkers Spiritualist Society is still rendering zealous labor in behalf of the great Cause of Modern Spiritualism. On an anniversary service, with the assistance of that able exponent of the philosophy and religion of Spiritualism, Helen T. Brigham, was of so satisfactory a nature it would keep, therefore I did not attempt to crowd it in the usual anniversary issue of your valuable paper. Mrs. Brigham expressed a similar idea as your editorial in regard to the importance of Spiritualists making a strenuous effort to build up and sustain organizations, local, State and National. On the 27th inst. we were honored by the presence of Dr. Louis Schlesinger, late of California; he now calls Chattanooga, Tenn., his home, but is stopping for the present at 135 West 15th street, New York. There were many skeptics in the audience. All present were satisfied with the remarkable tests given, full names and relationships, the ability to discriminate when taking up a folded ballot, whether it was the name of one still in earth-life or in spirit realms. He reminds me of Joseph Stiles at Onset in years past, but his peculiar method is such as to preclude the idea of having been informed by any one in the form.

#### Other States.

**Waterville, Me.**—Afternoon and evening mass meetings were held Tuesday and Wednesday, April 17 and 18, at Thayer Hall, under the auspices of the Spiritualists of Waterville and the adjoining town of Fairfield. The arrangements were for the reception of leading Spiritualists from all over the State; yet from unavoidable circumstances many were prevented from attending. The meetings were well patronized, however, and proved very interesting. Miss Lizzie Harlow, lecturer, of Haydensville, Mass., was heard in inspiring addresses at each meeting. F. A. Wiggins, test medium and lecturer, of Boston, was present and remarkably successful in holding the attention of his auditors. The society hope to secure him for another meeting early in June. The association is flourishing, and interesting meetings are among the plans mapped out for the near future.

**Bangor, Me., Fred Hall, Sec'y.** Mrs. Ella P. Hewes of Carmel, and Mrs. M. J. Wentworth of Knox were the speakers for the Spiritual Society Sunday, April 29. The messages given by Mrs. Hewes were particularly fine.

**Norwich, Conn.** Sunday, April 29, Mrs. Carrie E. S. Twing of Westfield, N. Y., lecturer and medium, closed a month's engagement with the First Spiritual Union of this city. Sunday, April 1, was observed as Anniversary. Mrs. Twing spoke in the afternoon from the subject, "Is Spiritualism a Delusion"; in the evening giving the regular Anniversary address, subject, "The Upward Steps of Fifty-Two Years." Each Sunday evening lecture has been followed by psychometric readings, messages and tests; some very remarkable tests have been given during the month. In the mid-week Mrs. Twing has given "Ikabod Circles" that have been well attended, and a source of revenue to the society. The month's work has been successful. Both of our daily papers have given excellent reports of Mrs. Twing's Sunday services, which is quite unusual with the Morning Bulletin, it being quite conservative. Mrs. Effie I. Webster will speak for us the two last Sundays in May. Mrs. J. A. Chapman, Sec'y.

**Pawtucket Spiritual Association, John W. Hadfield Sec'y.** Excellent work is being done here. Audiences have not been very large, but we are certain good seed is being sown. April 15 and 22 we had J. S. Scarlett of Boston as our speaker, and a splendid lecture was the result. He also gave us a benefit circle on the 23d which was a success, and we are still hoping for better times.

#### Anti-Visitation.

To the Editor of the Banner of Light:

The quarterly meeting of the New York State Anti-Visitation Society was held in Saugerties on April 25. The Treasurer's report was read and approved. The Secretary, who has just returned from a lecturing tour through Massachusetts, reported that three hundred and fifty-three lectures have now been given under the auspices of the New York State Anti-Visitation Society. At these lectures a great quantity of anti-visitation literature has been distributed, that published by Miss S. Eddy of Providence, R. I., for this purpose. Great interest was shown in the present arrangements for the National Congress of Animal Protection Societies, to be held in Paris this year. The executive officers in charge of the congress are pro-visitationists, and they arrange to exclude from the meetings of the congress all anti-visitation societies. The protests against this unjust proceeding have been so numerous and so strong, that the pro-visitationists now offer to compromise by allowing the anti-visitation societies to participate in the congress on one day. This half-way measure has been violently opposed by the anti-visitation societies, which insist upon their right to be represented at the congress on each day of its session. How matters will terminate, is as yet wholly uncertain. It was Henry Bergin, the man who in our own State first tried to get a bill through the Legis-

DELICIOUS IN  
COFFEE TEA & CHOCOLATE



**BORDEN'S**

**EAGLE BRAND**

**CONDENSED MILK**

SEND "BABIES" A BOOK FOR MOTHERS.

Borden's Condensed Milk Co., N.Y.

Mar. 4. 25100W

lature, preventing vivisection, who said (most truly), that vivisection is the worst form of cruelty to animals. It is, therefore, a peculiarly ridiculous proceeding on the part of the so-called "animal protection societies" to exclude them from their national congress, the societies which are bending all their energies toward the total prevention of vivisection.

JOHN VEDDER, M. D.  
President New York State Anti-Visitation Society, Saugerties, N. Y.

### The Illinois State Spiritualist Camp-Meeting Association of Chicago.

**Object:** To hold a yearly Camp-Meeting near Chicago. To promote intelligence, good morals, diffuse the principles of Spiritualism, exemplify the truths of Spiritualism and rightly understand our relations to humanity and the spirit world; to teach and prove that our departed friends and loved ones do return and communicate with us, thereby proving the continuity of life.

**Officers:** President, Vice-President, Secretary, Treasurer and three Trustees, who shall be elected each year by ballot the first Sunday of each camp-meeting, installed at the close of the camp meeting and hold office until their successors are elected and qualified.

Vacancies may be filled at any called meeting by the President, or, in his absence, by the Vice-President. The Trustees shall audit all bills and accounts of the Association; the Treasurer pay all bills attested by the Board of Trustees and countersigned by the President and Secretary; the Secretary and Treasurer shall report each day of the annual camp meeting to the Trustees all moneys received and expended, and on the last day of the annual meeting make full report of moneys received and expended by the Association, showing the true financial condition of the Association, to be submitted to the members for rejection or approval. The report be rejected, there a committee of three shall be appointed by a vote of the members to investigate the books and papers of the Association and make report to the Association within thirty (30) days from date of appointment.

Membership Fee: One dollar.  
G. V. CORDINGLY, Pres.