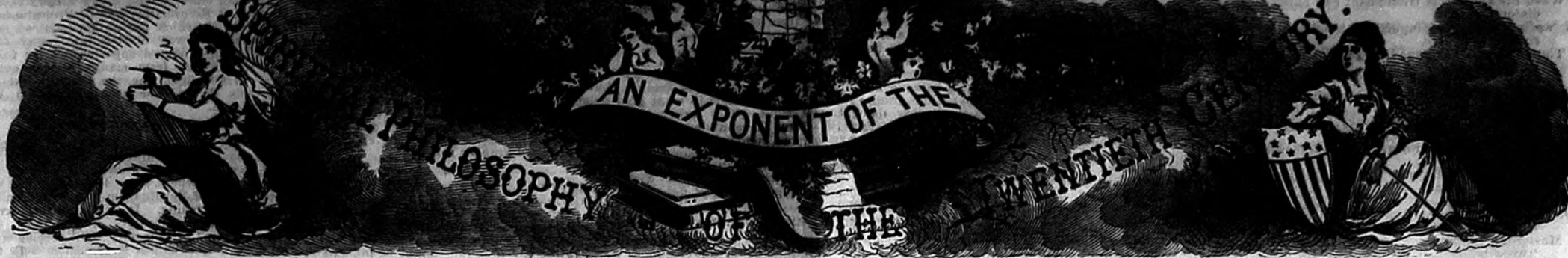


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NO. 8

## WHEN OUR SHIPS COME IN.

When the hopes that stir our hearts,  
Win the day and crown the year;  
When the wave before them parts,  
And in distance they are clear;  
When with white sails spread in power,  
They the haven gladly win,  
Blest indeed is that good hour—  
When the ships of hope come in!

We'll have plenty then indeed,  
For the friends we wish to bless;  
We will meet their every need,  
And relieve each dark distress;  
We'll surprise them on that day,  
When our fortunes fair begin,  
We will give them all we may—  
When our ships of wealth come in!

Sure and safe the time will come,  
For we sent them out with pride,  
They by this are nearing home,  
As they o'er the waters ride;  
Fair the islands of the sea,  
Where abundance they did win,  
So how generous we can be—  
When our ships of faith come in!

Yes, and yes, it all is true.  
Such our hearts so often dream;  
Sailing o'er the waters blue,  
Beautiful those vessels seem;  
Yet we might perform the tasks,  
We are slow to now begin,  
Resolution of us asks—  
Ere our ships of wish come in!

William Brunton.

## The Moral Value of Spiritualism.

Andrew Jackson Davis.

Now to the wide world's main question—  
"What is the moral value of Spiritualism?"—  
to which we must add, "If Spiritualism answers by showing that it is valuable as a promoter of well-being and well-doing, it will then commend itself to the consideration of all true men, who will then enter upon the labor of investigating its evidences." The question is fair, and the object worthy of every assistance. Now, therefore, let us define briefly—

### WHAT IS SPIRITUALISM?

What is Spiritualism? It is, first, phenomenal or objective; then, secondly, it becomes subjective and philosophical. What does phenomenal Spiritualism teach? It teaches by demonstration three articles of knowledge: 1. That man is an organized mentality or spirit, of which his physical body is in general a representative. 2. That "death" is to man nothing more than a physiological and chemical change, leaving the states of affection and intellect unaltered, and thus preserves the individuality of the mind complete. 3. That the dynamical relationships between this earth and the Spirit-Land are perfect and intimate, whereby the departed person may return and hold converse with those remaining.

The moral value of phenomenal Spiritualism is apparent in the demonstration it furnishes of immortal life. It establishes the sublimest of human aspirations. Until the objective verities of Spiritualism became known, the hope of external personal existence was developed in doubts many and painful. The unthinking or idle mind is never thus afflicted; it has not intelligence or energy sufficient to doubt, or to engender the scientific objections which assail the mentality active and scholastic. But in this enlightened age of critical research and philosophical investigation, the civilized world is teeming with material prosperities and not less with distressing skepticism respecting a personal existence after death. Butler's "Analogy" and Christian assurances are of no value among doubters. Phenomenal Spiritualism, on the other hand, is a perfect antidote to this world-wide skepticism. It proves that—

### AN IMPORTANT QUESTION.

"The spirit-world around this world of sense floats like an atmosphere, and everywhere wafts through these earthly mists and vapors dense  
A vital breath of more ethereal air!"

Our imagined Interrogator asks at this juncture a very important question—"Whether the supposed or actual presence of guardian spirits is morally of more value to us than the presence of our friends and relatives in the earthly embodiment?"

We answer, Yes! a thousand times. In our common sphere of contact and sense, where too much familiarity is repulsive, the embodied relative is frequently overlooked and neglected; but let "death" and the clouds of earth come between us, and lo! the departed is precious and sanctified. Mortality is dull and dark and irksome, and the counsel of the familiar friend is oftentimes thus corrupted in thought; but the vivid beauty of the post-mundane realm adds divinity and authority to the existence and the voice of the departed. To the mother in her cottage loneliness, the defiled son, whose dishonored form she yesterday laid in the grave, is today "crowned with glory and honor," because the morning of eternity has dawned upon his being. The wayward husband profaned the

## OUR INTERNATIONAL ANNIVERSARY ISSUES.

NUMBER TWO

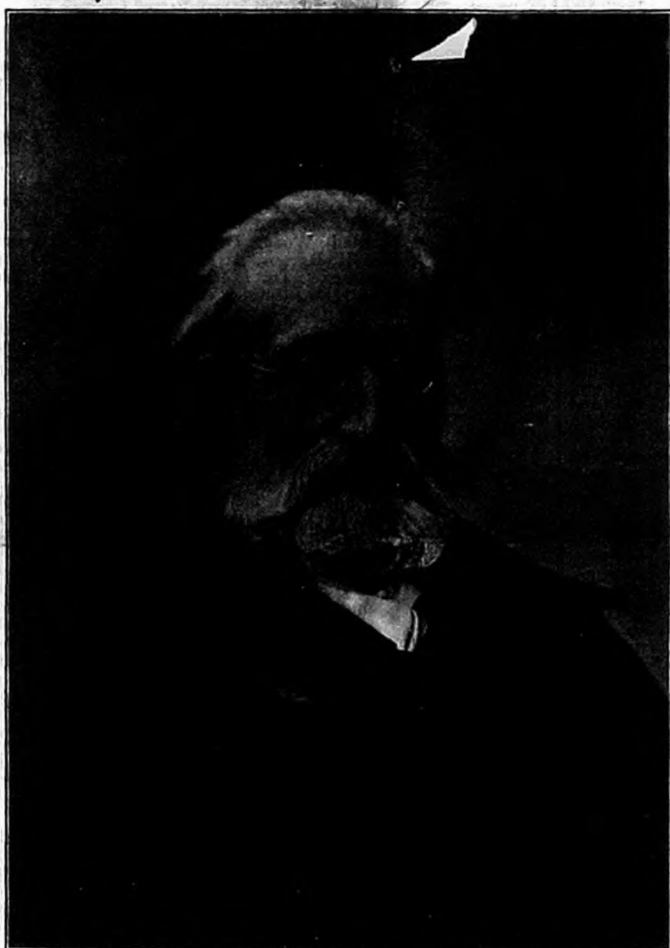
1848. HYDESVILLE. 1904.

S. E. 57.

1857. THE BANNER OF LIGHT. 1904.

"Let Us Forget."

SEER. PHILOSOPHER. HEALER.



ANDREW JACKSON DAVIS.

name and relation of "wife" so long as she lived with him in physical embodiment; but his inner heart throbbed with a new feeling, and his faculties took a holy impression; when told that the earth had closed forever over her form. "Would to Heaven," he regretfully exclaims, "that I had always been good to her!" Now he thinks of her with a receptive and penitent mind. In his meditations he beholds her clothed with imperishable beauty; and he would, in his suppliant desolation, give worlds for one word from her angel-tongue, breathing pardon and forgiveness. Incurable as he was during her sad life with him, her departure through the tomb immediately awakened in his mind a morally beneficial estimate of her existence. He instinctively acknowledges her right and ability to watch over and instruct him. This conviction (if it can be made positive by knowledge of facts) is calculated to affect his actions, to silently rectify his character, to exalt his sentiments—going before him like "a pillar of fire," lighting his pathway up to the city of the Eternal Mind.

### DEATH EXALTS THE HUMBLE.

Thus we appreciate and venerate a human being far more after he has passed the mysterious ordeal of Death. By reason of this inevitable graduation from the entanglements of earth to the lofty glories of the Better Land, the humble is exalted; and the slave of today becomes the teacher and master of tomorrow. So, then, we conclude that the belief (as obtained by facts of phenomenal Spiritualism) that the sainted relative or friend or stranger can see us at all times and in all places; that one day we shall certainly meet these divine guardian watchers and benefactors "face to face;" and then they will know of our unworthiness, of our shameful neglects of duty, of our deeds of folly and wrong; that, notwithstanding our manifold imperfections, they will forgive, and love, and pity—it is a belief, unlike "orthodox" theories and teachings of the future world, pre-eminently calculated to exalt intellect, to sanctify the believer, to modify his inherited character, and overcome his evil with good. With Longfellow, he can say:—

"The stranger at my fireside can not see  
The forms I see, nor hear the sounds I hear;  
He but perceives what is; while unto me  
All that has been is visible and clear."

### CONCERNING PERVERSIONS.

With the perversions and misapprehensions of phenomenal Spiritualism, by either believer or opponent, I have nothing to do. It may yet become our duty to draw a line of definite demarcation between the loathsome doctrines held and practiced by a limited class of unfortunately-organized persons in our ranks, and those well ascertained principles of bodily health and mental development which are cherished by the thousands of pure and noble-minded Spiritualists whose daily life is glorious and a blessing to humanity. Of course, no philosopher or moralist will hold a system of ethics, or a theory derived from an adequate number and variety of facts, responsible for the misconduct and extremisms of a few of its avowed receivers and advocates; but if the comparison is insisted upon as to the moral bearing of phenomenal Spiritualism (now only fifty-six years old) and that of evangelical Christianity (nearly two thousand years old), I will cheerfully accept of the task, and will present a catalogue of "pious frauds," of unchristian acts performed by Bible-believers, give portraits of orthodox libertines and impostors, of political vultures who partake of the sacramental bread and wine, of vampires and tradesmen in the bodies and souls of innocent men, women and children—all members of Christian institutions, "in good and regular standing." But controversies of such character and purpose can achieve no permanent good; they only demonstrate that the life and conduct are not invariably the expressions of belief; and that "those who live in glass houses" (with the polygamists David and Solomon) "should not throw stones" at their less unfortunate neighbors.

Many investigators of Phenomenal Spiritualism may have been, and doubtless are, illogical in their thought; therefore, also, in their actions and character. The cold, repulsive skeptic of last year is our unbridled

fanatic of today; simply because his mind is fevered with the blazing prosperities of this immortal treasure of future existence. The sentimental Christian, long accustomed to rely upon some objective standard of authority in matters of belief, enters our ranks as one who is resolved to take spirit-voices and mediumistic utterances for "law and gospel." This person very soon becomes a "missionary," angel-appointed, to perform works of human redemption. The Orthodox churches disgorge into our ranks the most unmanageable instances of superstition and fanaticism. Poor souls! having been in mental bondage and servility so long, they know not how to accept Liberty. Like birds accustomed to the limitations of a cage, they bound up and down, soar wild and high, and perchance perish with the accumulation of weakness and excess. With such exhibitions of authoritarianism, and with the extravagance of a few in our ranks, I repeat, we have nothing to do except in the capacity of friends and teachers to them of "a more excellent way."

The moral value of the Phenomenal Spiritualism, then, is chiefly exhibited in its demonstration of individual post-mortem existence. Whether the positive knowledge of this desirable truth is morally beneficial, or not, I leave to the judgment and intuition of mankind.

### THE MORAL VALUE OF PHILOSOPHICAL SPIRITUALISM.

But in the great work of human culture and redemption, all intelligent minds depend (not upon any marvels of spiritual communications, but) upon what may be here termed Philosophical Spiritualism. What does this side of the question teach? It teaches by the laws of cause and effect, by clairvoyance in the thinking faculties, and by reasonings intuitive and correspondential that omnipresent and immutable "Progress" is Heaven's first law; that the so-called "imperfections" of the globe and the discords of nations will be eventually overcome by the perfect workings of our universal Father God; that Immortal Truth lives and will prevail everywhere, and is the only "light" which can dispel mental darkness and unite humanity; that celestial

Love is the eternal Life of Mother Nature, the inspiring presence of Deity in all parts of the universe, a perpetually flowing and inexhaustible Fountain, by which everything lives and moves and has its being; that there never was and cannot be a "miracle" in the popular theological understanding of the term; that all religions, creeds, sects, theories of man, laws, institutions, and governments, are of human origin, and (to the Harmonial Thinker) indicate the wants of the age and the status of the different minds in which they appear; that man's only infallible authority or "rule of faith practice," is the Divine Light which ever shines in the highest faculties of his mental organization; that in proportion as man's affections become refined and his thoughts harmoniously exalted, so, in the same proportion, will the world be visited with holier conceptions of God, with sentiments of Brotherhood more sacred, and with contemplations of the universe more enlarged and worthy; that the conditions and experiences of the individual after death, will be in accordance with the development of the sentiments and the intellect before leaving the earth; and, lastly, that human character is the effect of causes both interior and circumstantial, is ever susceptible to an extra influence, and will ultimately be harmonized by the spontaneous will or ever-operative laws of the Great Positive Mind.

The foregoing are submitted as the leading ethical propositions of Philosophical Spiritualism (which I elsewhere termed the "Harmonial Philosophy") which, of course, will be understood to cover an immense field of beautiful conceptions, also, boundless regions of psychological problems, and of scientific discoveries well-nigh innumerable, not presented in this volume.

### A REVELATION OF DIVINE PRINCIPLES.

Philosophical Spiritualism is a revelation of divine principles of the living laws of truth which impose wholesome self-restraint upon the individual; making each the Palladium of his own progressive prosperity, with the sentiment of brotherhood, and the knowledge of immortality. Under the benign glow of this fact-based conception of man's spiritual nature and destiny, the torpor of hope, the reign of passion, the stagnation of justice, the prevalence of crime, the decay of good, will be absolutely impossible. The whole humanity is alive and inseparable! The lofty heavens sway and bend with the weight and magnitude of their countless blessings—yea, the holy eyes that look tearfully down upon our follies, but lovingly, always, when we cause the roses of health and peace to bloom in our homes and hearts—whereby we learn that the races, the sects, the governments of all countries, are but parts of one family and successive growth; and thus, on the sacredness and immutability of an eternal Principle, we discover and feel that an injustice done to one man—anywhere, by anybody—is an injustice and a dishonor to the whole brotherhood everywhere distributed.

Nor is this all. We examine and respect the past, because, through the facts of Phenomenal Spiritualism, we discover that it floats over the Present and extends far, far into the future. For old theories, old opinions, "rages and tatters," we cherish no veneration. We foster no devotional love for any of the old masters—Moses, Abraham, David, Lycurgus, Plato—but unto these and unto the hundred nameless other ones, resurrected from every glorious deathbed in the past, our thoughts reverentially ascend. These are new, not "old." We behold the spiritualized over the river Styx; beneath the golden zones of the Better-Land.

### OUR EDEN A FACT IN THE FUTURE.

Leaving thus the buried dead for the living turning away from the molded and mildew centuries, we press onward! Have we no adequate motives for righteous lives? Our "Eden" is poetically, intuitively, and prophetically, in the dreamy Past; but practically and philosophically, it is an undeveloped experience—a fact in the Future. "The Holy Land" is neither here nor there, geographically; but (in our spirit-religion) it is everywhere under heavens! Amid the myriads hosts and labors of the departed, the works—of those who once knew and loved—shine out like angel faces, beaming with lessons of love and wisdom, and having a spirit that delighted only in being the good we see, we cast our eyes toward the After existence in store for each of us, and behold the rising sun of universal righteousness with healing in its wings. Who then will refuse Spiritualism a commanding seat in the Pantheon of Progress?

Inexactness and looseness in money matters are fatal to success.—George C. Lorimer, D. D., LL. D.

The good mariner, when he draws near the port, furls his sails and enters it softly. So ought we to lower the sails of our worldly operations, and turn to God with all our heart and understanding.—Dante.



## THE GREAT, ETERNAL PITY.

Emma Hood Tuttle.

In the days of our rejoicing and the nights of our despair,  
When life's music is triumphant o'er harsh, discordant din,  
If we strive, by self- uplifting, to advance right everywhere,  
There's a great Eternal Pity for all failure and all sin.

For the splendid programs shortened till they disappointed us;  
For the Hate, Disease and Envy, snatching wreaths we hoped to win;  
For the cannibal destroyers who for feasts anointed us,  
There's a great Eternal Pity for all sorrow and all sin.

O, the warring, murdering nations, fighting on the lands and seas,  
Mastering intricate inventions, which 'twere better had not been.  
Fighting from ignoble motives, scheming how to kill and seize,  
Come, oh great Eternal Pity for all sorrow and all sin.

There's a great Eternal Pity! Brothers! Sisters! Angels come,  
Bringing penetrating forces that our souls may take it in!  
Let us gird ourselves with patience, knowing, though our tongues grow dumb,  
There's a great Eternal Pity for all sorrow and all sin.

Berlin Heights, O., March 19, 1904.

## The Greatest Reform of All.

Anna L. Gillespie.

That there is much controversy regarding the growth of Spiritualism is true. Some writers affirm that as a reform it has done its work, that a new era of truth under another name will take the place of what has been the greatest movement of the age; but to me this cannot in any way be substantiated by the facts.

Since 1890 I have been constantly in the work and in touch with the workers, and feel that in no way has the value of demonstrated continuity of life deteriorated. Some contend that we do not draw the large audiences of twenty years ago, but in my opinion there are good reasons for this, when we consider that in nearly every pulpit today, more or less of our thought is given, and the hundred cults of different names which have arisen in the last few years, all owing their origin to Spiritualism and each one built on its fundamental principle and presenting some degree of its truth, we must insist there has been and is still a steady growth. While today many cities and towns cannot boast as large a single local society, there are dozens of societies now where there was but one, and should they hold their assemblies under one charter, or meeting, the largest halls or churches in our cities would be unable to hold the multitude.

The literature of the day also affords much to the searcher for truth along spiritual lines and is one of our greatest teachers today.

But with all the new names and ways of presenting our truth, the writer must still insist that Spiritualism, plain, old fashioned Spiritualism is gaining yearly in numbers and strength.

Personal observation has led me to conclude that the revival of the home circle has much to do with this growth. For a time there seemed to be a letting go, or an apathy for this kind of work, but these last few years have shown the need and benefit of the Home Circle, and again many are being formed all over the country, and through them our Cause has been given new life.

We cannot deny that Spiritualism must have for its basis demonstrated facts. If all Spiritualists will look back to the Cause that forced them to break away from the narrowness of the old faith to the broader and more natural views of our thought, they will, I believe without exception say that they were first started by a demonstration from the spirit world, and this will also be the event that will bring the workers of the coming generation into our ranks. Your experience or mine may help, but will not hold them. They will demand to know for themselves, and the Home Circle is the key to the situation.

Never, while human love and sorrow holds its place in our lives, can we return to a religion of faith. Every day the Angel of Death takes our dear ones, and every day we search for some trace of them, and we will only be satisfied with the assurance from them that they are still ours. We want them and out of that longing is born our demand to know and to seek for some comfort through the only source it ever has been given, viz., Spiritualism.

Having charge of the Message department of the Philosophical Journal, to me every day come anxious inquiries for some word from the beyond which does not seem so far away now that the silence is broken.

I feel that the work of the National Association is a splendid one, and its power is being felt more each year, its growth and support by State and local societies demonstrate the increased interest of Spiritualists at large.

It is with deep regret that I read from week to week of the passing away of some of our most able workers. The ranks are badly shaken as they fall out one by one, but I believe the work will be taken up by those who will profit by the experience and ability of those who have gone and the workers of today, holding fast to the truths they have inherited, and gaining new ones, will carry on the work in as able a manner as their predecessors, and so far from making Spiritualism a failure, will make it what it now promises to be, the greatest reform movement the world has ever known.

San Francisco, Cal.

## From Swedenborg to Spiritualism.

Alexander Wilder.

My knowledge of Spiritualism in the early periods of its history was not intimate. I had been for some seasons a diligent student of Emanuel Swedenborg, and being of that cast of mind often termed "visionary," was charmed and instructed by his Memorabilia of experiences in the spiritual world.

In 1848 I paid a week's visit to New York, and while there heard Thomas L. Harris preach. It was a glowing discourse, such as captivates before convincing. No wonder that he was admired. But my old time mental habits still held sway, and it seemed to me that while he depicted and celebrated the beauty of the spiritual, there was little or nothing relating to the good and the true.

## NATURE'S DIVINE REVELATIONS.

At that time "Nature's Divine Revelations" had the field. The accession of a profound Biblical scholar, Prof. George Bush, to the "Heavenly Doctrine" of the New Jerusalem had had a powerful influence all over the country in arousing attention to spiritual subjects as a philosophy, and to the

possibility of intercourse with the spiritual world. Memerism had also, for some time years, been much exploited, and the curious phenomena of clairvoyance had been unmistakably shown. The "Divine Revelations" appearing through this medium seemed to be supplemented to the disclosures of the Swedish seer, though in many cases, diverse in statement. The rivalry and perhaps instructive repugnance between the two schools had not been removed. Probably it is better. Enough, however, had come into view from the spiritual religion to engage the attention of multitudes, and I found in the metropolis a society with stated preaching, a weekly journal, the "Universe," ably conducted, and an organized propaganda. Prof. Bush was not entirely without sympathy for the new movement, and another, Mr. Silas Jones, had actually gathered a little group, which not statedly, and although Swedenborgian at the core, was somewhat deeply permeated with the Spiritualism that had come into notice.

## THE TRANSCENDENTALISTS.

This name of "Spiritualism" to designate the movement, seems not to have come into use. Indeed, the Transcendentalists that had flourished in New England for some years, were often designated as Spiritualists. I had greatly admired them, and sympathized warmly with their utterances. Probably if I had been reared in New England, I would have been identified with them, vagaries and all; but instead of having been born and reared in or near Boston, I grew up in an obscure country neighborhood in Western New York. Yet, I am sure of them.

It was when in New York I heard of the "Rappings" at Hydesville. Prof. Bush first told me of them, and was evidently gratified at their coming. My emotions were the reverse. I never for an instant doubted the genuineness of the new manifestations. I had had communications myself and been warned to escape personal danger too distinctly for me to question. But I felt a curious feeling of chagrin at this new way of making a breach in the walls which divide from the spirit region. All that mystic communication could accomplish, and even voices speak into the consciousness, I could cheerfully accept, but this "rapping" was too coarse, commonplace, and vulgar. I could not push the matter further. Other matters came to engross my attention, for I was young and had to find work to do to earn a livelihood.

## TRUTH AND GOOD IN ALL.

Yet it was during this very period of resolutely holding apart that "Spiritualism" in America and England, the greatest contests. One could not be ignorant, and my career as a journalist compelled me to learn of them, even if I had been hostile. That I was not. Every religion, every philosophy, had its modicum of truth and substantial good, else it would cease to exist. What is not food for me may be abundantly nourishing to my neighbor. We are made to differ, and by virtue of that differing, we are enabled to be of use to one another. Hence, although I had so many disagreeable experiences with professed Spiritualists, who seemed to be actually without honor or probity, I was never disposed to be unjust or to accuse others of these men's offenses. They have gone to their own. Later acquaintance and correspondence has modified and removed earlier prejudice.

Spiritualism seems to have passed to a certain extent, the period of propaganda and crystallized into definite forms which are comparatively stationary. There are Spiritualists and Spiritualists. Some are philosophic; some are devotional; some desire organization as a means to establish and hold the ground already in possession; some prefer to "lie around loose" like the drunken fellow's milk; some would worship God the supreme Being, Goodness and Intelligence; some would have none of such a Power. Part attach most importance to "mediumship" and manifestation; another part choose rather to base their faith on established principles. Everyone cherishes his own part of the matter, and it is incumbent on him to be lenient and fraternal to the others. To erect a temple many diverse stones have to be employed.

## A JUST APPRECIATION.

It is but common justice and candor to give credit to those savants and philosophers who have honored the Spiritualist name; not that others in their own sphere have not done as well, but as society is now constituted, the distinction which these have won, reflects its lustre upon their congeners.

Who does not admire Alfred Russel Wallace, and feel elated at that superhuman pen which seems to inspire the scientific investigations of Sir William Crookes? Nor may such as Aksakof be forgotten. For years I had a highly prized correspondence with J. J. Garth Wilkinson and William Hitchman. We wrote to each other as simple inquirers desirous to serve one another. And now, high among philosophers and actual benefactors of his fellows we must name William Tebb. It is easy to give more names, but this is enough to show what a harvest Spiritualism has produced. Indeed, there seems to be hardly an unselfish benefactor of his race who is not in some form and degree a Spiritualist.

## Thoughts on the Eve of the Fifty-Sixth Anniversary of Spiritualism.

Geo. A. Fuller, M. D.

The genial editor of the "Banner of Light" has requested the writer to give a few pages of spiritual experiences out of the many that compose the book of his life.

## A WORKER FOR THIRTY-FOUR YEARS.

The writer has been so intimately connected with the movement of Spiritualism during the past thirty-four years that it becomes a very difficult matter for him to know just what pages it would be best to select for this occasion.

It was just thirty-four years ago, the 16th of last January, that he gave his first lectures upon Spiritualism before a Spiritualist society in the city of Waltham, Mass. This was followed on March 20th of the same year with three lectures in his native town of Natick. During that year he gave ten more in Natick and several in Waltham, and also held over one hundred public circles, at each of which he delivered an address, answered questions and voiced communications from spirit friends. These circles were all free to the public and were attended by hundreds of intelligent and earnest inquirers. Taken as a whole, this first year of public work was a very active one.

After thirty-four years of almost constant labor upon the Spiritualist platform he still looks back to this first year of work in behalf of Spiritualism with not a little pride as he thinks that these ministrations must have proved a source of comfort to many who then were in mental darkness.

## OLD TIME WORKERS.

In those early years it was his privilege to know most intimately many of the old pioneers. It was certainly a most blessed privilege to enjoy the acquaintance and friendship of one of the kindest of men, Prof. Wm. Denton. I attended many courses of his lectures upon Geology, Astronomy, Science of Health, Psychometry, Theology and Spiritualism. A more conscientious man never

lived than Mr. Denton. Radical truths were uttered by him with that firmness and fearlessness which would have made a martyr of him in those days of most fearful persecution for religious opinions. From listening to him on the platform one might get the idea that he was an unapproachable intellectual giant, cold as an iceberg; but such was not the case, for away from the platform, in his home or in any other congenial home, he was a most lovable and whole-souled man, with a heart that ever beat for the oppressed and downtrodden. In all his ways he was as simple and unaffected as a child, yet firm as the granite rock in his adherence to what his spirit thought was right. The writer will never forget the many pleasant hours spent in the library of his home in Waltham, neither will he ever forget the many little acts of kindness and the words of counsel freely given by one who now walks with the angels, having fought the good fight and won the victory.

## GOOD MEN AND TRUE.

In those early days there were many men of prominence and standing in the communities where they lived. Associated with the public work of Spiritualism in Waltham, foremost among them may be mentioned Dr. N. Sherman, who presided with dignity over the meetings of the Spiritualist society. Dr. Sherman was a kind-hearted, old-time gentleman, universally respected for his many sterling qualities. In Woonsocket, R. I., lived at that time Mr. Seth H. Vose, known far and wide as Father Vose. He was a most sincere friend of all honest mediums and his home was always open to receive them. He knew what it meant to openly avow the principles of Spiritualism before it became in any sense of the word a popular religious movement. He bravely withstood all opposition and in a great measure lived down the most bitter personal prejudices of narrow minded sectarian bigots, and when the writer officiated at his funeral in 1878 he was so much respected in the community where he lived that the house and yard, even to the very gate, were filled by those who were eager to pay their last tribute to his memory. He was a reformer in every sense of the word, being early engaged in the anti-slavery reform, and with voice and pen proclaimed the convictions of his soul to the world. He and his good wife, also long since gone to the home of the spirit, made their home ever a haven of peace and rest where angels loved to reveal themselves to mortal eyes. Here all the more startling phases of physical phenomena were produced again and again.

## WORKERS OF THE OLD BAY STATE.

In those early days what an array of noble workers we had in the old Bay State! Among them may be mentioned the following with whom the writer labored and whose names will ever have a green place in his memory: Geo. A. Bacon, J. B. Hatch, Sr., Dr. Richardson, Mr. Dodge, Dr. Dean Clarke, A. A. Wheelock, Aggie Davis Hall, Laura Cuppy Smith, Mrs. Townsend Wood, Dr. H. B. Storer, Mrs. Sarah A. Byrnes, Mrs. N. J. Willis, Mrs. Juliette Yew, Dr. I. R. Greenleaf, N. G. Greenleaf, Dr. Currier, Thomas Gales Foster, E. V. Wilson, Mrs. C. Fannie Allyn, and hosts of others, a too numerous array even to mention. How many of these have passed to their reward! Who will ever forget the philosophy and air of mysticism that pervaded almost every utterance of Dr. Greenleaf, the subtle wit and the trenchant philosophy of Dr. Storer, the profound philosophical lectures of Mr. Foster, and the poetic, tender and beautiful utterances of Aggie Davis Hall? Those were certainly halcyon days, never to be forgotten. Many days when under the classic trees on the shores of Lake Walden we listened with joy unexpressed to voices that caught the music of heaven proclaiming "Peace on earth, good will to men." In the tents over yonder sat many mediums holding communion with, or entertaining angels, as did the patriarchs of old. Hearts sorrow laden and bowed down with their many griefs, relieved of their burdens, went on their way rejoicing.

## DO NOT FORGET THEM.

How earnestly did the many speakers and mediums labor in those olden days to lay the foundation of that which has proven of such a blessing to the world in our day. At these anniversaries their names should be remembered and a sprig of laurel laid by our hands upon their graves.

The writer does not feel that the mediums and speakers of those days were superior to those of today. Much that they uttered might be considered commonplace today, but it was new then, and our minds had not been fed as they have been at the present time, and they seemed new, startling, yea, wonderful to us. In our memories we live over those days again and again, and somehow we draw a sweet music from the past, if it be but the rustling of leaves along the path where men and women whom we have known and loved have trod. They give out to us faint and indistinct murmurs of lives that have gone, and our hearts are cheered and blessed thereby.

## THE MAGIC WAND OF MEMORY.

Somehow these pictures called up by the magic wand of memory make us better fitted for the work of the future. They sow within us seeds of more perfect faith and trust that yet will blossom out with knowledge, that will emit a fragrance around the pathway of earth's toiling millions. By this means life is made more tender, sympathetic and perfect. Then not only from the heights of exaltation, but also from the depths of everyday existence shall go out over all the world an illumination that is truly born of the spirit world.

## FULL OF HOPE.

Even as the present, radiant, joyful, full of hope, has been born out of the past, so will the future be born out of our hopes and fears, our strivings, and our aspirations. If we keep the present clean and sweet, we need have no fear of the future. Under all circumstances remember that we should not allow life to become sour and selfish. Instead, keeping our own lives sunny and cheerful, ever seeking by word and deed to make this old world better by our living in it, then will the future of Spiritualism be assured, for it needs must rest upon the lives of those who claim it as their religion.

Bind then, the Spiritual philosophy to your heart, and let your life-blood nurture its growth. Let your prayer ever be for more light; and your daily life filled with that sweet melody that springeth from a life nobly spent in the service of humanity.

Onset, Mass.

## Let Us Build, Not Break.

Maudie Lord-Drake.

It is with pleasure and pride that I greet the readers of the "Banner" and its coterie of living workers on this the anniversary of modern Spiritualism.

I have sent my message to the world—to the materialists, the agnostics and those who have knowledge of the Continuity of Life in the shape of a volume of 620 pages, and have but little to add in the way of advice, admonition or encouragement.

## WHAT I HAVE SEEN.

I have seen our Cause evolve until its advanced ideas have found expression in greater toleration among the Orthodox Christians, in Christian Science and in the so-called new thought. I have seen a philosophy develop from our teachings until creeds are modified,

public opinion expanded on all ethical lines and a larger liberty to the people. I have seen our literature grow until its popularity is not excelled in any department of letters. The Cause stands today as a religion to the religions—as a science to the thinkers, and a philosophy to the dreamers. We have no believers like other religions. Ours is a knowledge, a logical science and a demonstrable philosophy, appealing only to thinkers.

## WE ARE MILLIONS NOW.

In the past fifty-six years our numbers have grown from a few timid investigators to some millions of believers—thinkers—whose names are written high in all the departments of thought and action; men and women whose psychic powers are moving civilization to greater and grander results.

## LET US BUILD.

I have found better results, not on iconoclastic lines, but rather in building on existing religious beliefs, in holding our light a little higher than its rays might linger along the pathway of the creed bound and ignorant, to the end that they might be induced to think the ranks of the Spiritualists are only augmented from the honest thinkers. None other can become Spiritualists, hence all materialists, whether coming from the world or the church, must join our company if once they consider the principles and facts we present.

We, the old workers, present the twentieth century with a religion that was old by many centuries before Rome was known—with a science and a philosophy that is now popular and numbers among its adherents the learned and wise in all lands in all the vocations of life.

## IN EVERY HOME.

Today there is not a home in all this broad land that has not seen and felt this psychic light that the angels have brought to the uplifting and betterment of the human race, the solving of "the Riddle of the Universe." We leave the work in new hands. See to it that the banner we have carried so long and loved so well can be carried with frank, wide aims of commission or omission that its folds of purple and gold are not soiled or trailed in the dust.

## IT IS GOD'S REVELATION.

It is God's first, last and best revelation to his children. It speaks peace to the troubled, joy to the bereaved, and hope to the weary. It has come to humanity when most needed. It has come unbidden and unwept. It has come to stay as did the three great religions of the past.

## Anniversary Thoughts.

Moses Hull.

We are about entering upon the fifty-seventh year of the Spiritual Era. At such a time as this is it not well to look over the past and take an account of stock, and thus find out the rate of speed we are making? Can we not judge from the past, and thus get some idea of how to guide the good ship of Spiritualism in the future?

## WHEN SPIRITUALISM CAME.

When Spiritualism came to the world it found much rubbish to clear away before it could do anything more in laying the foundation for the new than to present a few of the phenomena which appealed more directly to the eyes and ears of the people than to their spiritual natures.

Real spiritual thoughts had not yet dawned upon the religious world. The heaven of religionists was a literal city—a walled city—the streets of which were paved with gold. With resuscitated physical bodies they were going to walk those gold paved streets. Their hell was a literal lake filled with literal fire and brimstone where physical bodies were to be eternally roasted. The God of orthodoxy was a piece of overgrown and overdone anthropomorphism. Their Christ was a fleshly god-man, who would soon literally come riding down from heaven to earth on a literal cloud, and thus the so-called religious world was materialistic in its every thought.

Besides all this the religious world held the thinking of the common people in its grasp. One who was not engaged in the work of Spiritualism in those early days can form no conception of the work to be done in clearing away the rubbish so that the foundation could be laid for real spiritual thought. I have often thought that it was well that even a great majority of Spiritualists and of communicating spirits could see no more in Spiritualism than that it proved the existence and the power to communicate of those whom we had always called dead. It was necessary to establish that one thought before the people could be allowed to think deeply along other lines.

## MORE OF A CURIOSITY.

At first Spiritualism seemed more of a curiosity than a great religious movement. The attention of its curiosity before it could take up a regular and systematic course of inductive and deductive reasoning. But the old materialistic goblins were strutting in theological attire, and required to be turned down in order to make room for more spiritual thought.

Some of us, Uzzah like, wanted to put forth our hands and steady the spiritual ark; we have regretted that the work of organization did not begin earlier, and that it has not made more rapid progress in accomplishing the work which seemed necessary to be done. I am now convinced that it began as soon as Spiritualists were ripe for it, and that it will proceed as rapidly as materials can be fitted to go into the new structure.

## NOT TO CREATE A SECT.

I apprehend that the great work of Spiritualism is not to call a sect out from amongst other sects, but to infuse spiritual thoughts into the sects, and thus diffuse itself through the religions of the day. It is a thousand times more important that the world be filled with spiritual concepts, and spiritual interpretations of certain of the phenomena of Nature than it is that another religious denomination be established among the already existing cults.

## NOT A SHOW.

Spiritualism has already done a great work; it might have done incalculably more if all had proved worthy of the truths which have been strewn along our paths. Many of us have felt and acted as though we had a patent right on the truths vouchsafed to us. Instead of going to work like rational men and women to systematically lay these truths before the people we have had a ten cent show of our religion. We have said to the world, we have this to show you; now if you will climb a few flights of stairs and pay your toll at the door we will allow you to see our show, if not we will keep what we have from you. The result has been that many of the best and most intelligent people as well as some of the more spiritual thoughts have sought fellowship elsewhere.

## FORBID THEM NOT.

Once the most of the unchurched flocked out to hear us, now they have gone into Theosophical, Christian Science, and other societies. Perhaps the spiritual ideas have lost nothing by that. It is well that the building is being looked after from all directions. I feel with Jesus, when the disciples said, "Master, we saw one casting out devils

in thy name and we forbade him, because he followed not with us." Jesus' answer was, "Forbid him not for he that is not against me is for me." He did not believe that any one who was doing a good work could work against him.

Not long since, I read a new history of the Protestant Reformation and of Protestantism generally, in which the author rejoiced that Protestantism was divided into many factions, as they offered opportunities for firing into Catholicism from many different quarters. His thought was, the more Protestantism was divided the sooner it would kill Catholicism.

## DIFFUSIVE AND INFUSIVE.

It may be so with the spiritual thought, which is not only diffusive but infusive as well, scattering everywhere and working itself in everywhere. As before hinted, the great work of Spiritualism is not sect-building, but leavening. It is the little leaven hidden in three measures of meal until the whole "lump" of humanity shall become spiritualized. Spiritualism is to change both the manner and matter of the world's thoughts, and through its thoughts to change its actions. While Spiritualist audiences may be neither so numerous nor so large as formerly, when the world went out to see more than it did to hear and think, the spiritual concept is spreading. Many who have left our societies and gone into the churches, or the new societies with other names have taken their Spiritualism with them, and thus are they assisting to inoculate the world with spiritual modes of thought more rapidly than could be done by any other means.

## BLESSINGS IN DISGUISE.

Many things which we have looked upon as being in many ways deleterious have proven blessings in disguise. There is no doubt in the world but that our numerous and large camps have contributed largely to the overshadowing and killing of our local societies, but they have been of incalculable benefit to the Cause in general. Jesus said, "No man can serve two masters." A truer sentence was never uttered. The camps have effectually called the means, time and ability away from local work, and thus left it to divide, but they have spread the spiritual contagion as nothing else in the world could have done. The world having obtained its first thoughts on Spiritualism at camps very naturally concludes to wait the next annual camp to get more on the same question. It can go there and investigate without being under the espionage of those who would be inclined to make fun of what it would call their verandcy.

## SPIRITUALISM STILL LIVES.

Spiritualism is a living proof that that old Jerusalem judge was correct when he said, "If this work be of God ye cannot overthrow it." It has been in constant warfare since the sound of the first tiny rap was heard.

It has been killed, and its funeral sermon preached in hundreds of places, but it lives and works on just the same. The private sittings and the home seances are daily demonstrating the folly of the positions taken against it.

While other religions are living on their negative qualities while people go into the churches from every motive except the religious one, Spiritualism is sought for its own sake. It affords consolation alike to the rich and the poor. The king and the beggar alike enjoy its benedictions. After other religions are forgotten Spiritualism will live to bless humanity.

## Modern Spiritualism in 1904.

J. Cleary Wright.

Each decade in human history is full of its own doubts, fears, victories and defeats. The mind is the sum of conscious experiences and the hopes and faiths men hold change in the logical order of mental adaptation to new experiences. The old is modified, or totally discarded under more urgent demands on rational belief.

Modern Spiritualism is one of the movements begotten in the new mental demands of the logical intellect—the scientific spirit is abroad. Modern Spiritualism was never truly speaking a theological revolt against common religious beliefs and aspirations. It came into the world at a time when the faith of progressive man was weak, when the theological dogmas were falling in the estimation of the philanthropic religious mind.

In 1848 the religious mind was breaking up into two parts. With the use of freedom and the firmness of intellectual integrity the pillars of an ancient and venerable faith began rapidly to give way. The outward forms of Christianity remained as historical memorials of a past attempt to grasp the Divine relationship of man to the hidden cause which made him.

New countries never looked on by the eyes of man could be seen for the first time, but the homes of the silent, beloved dead were unknown, lost in the limitations of sense. The Christian heart cried aloud, "Tell me where are the loved ones gone. The country is afar off. No word from that distant shore." The heart despaired when face to face with the tomb. Hope alone reared the fabric of faith that some time and some where again would join in love with his own beloved dead.

The theologian knows not the place of heaven; he cannot point to the locality of hell. He believes without evidence, and prays without proof. That was the situation to which he was reduced in 1848; his condition is worse now.

Modern Spiritualism came to meet a logical and scientific demand. It did not come to make a new religion. It came to demonstrate a natural fact, viz., that man lives in a sphere of nature when his body is dead. It reared its claims on demonstrable phenomena. The spirit of man came back to earth. The dead man was a spirit, living side by side with man in an order of nature beyond human sensation. He did not come to man to create a new philosophy, but just to establish the fact of conscious existence after the death of the body.

In the fifty-six years gone by around the facts and phenomena have clustered a number of strange and incongruous beliefs and speculations. In fifty-six years modern Spiritualism has been loaded up with "isms," creeds and bundles of general foolishness, enough to sink a stout ship. The "isms" of Spiritualism have stood in its way; they have raised contentions within and without the lines of the movement so that today modern Spiritualism is almost anything but a scientific effort in modern science to establish the fact of the mental continuance of man after the body dies.

Modern Spiritualism now is a religion, one amongst the numberless sects of mankind, though at first it was simply a bare, direct question as to the natural reality of a future life.

Modern Spiritualism was not loaded up with either Plato or Aristotle. It did not enquire into the cause and origin of the universe. It made no investigations into the existence or non-existence of God. These philosophical questions were fermenting in the brain of man ages before the dawn of modern Spiritualism. These controversies and wrangles, theories and postulates, have buried the real work of the movement, viz., to prove the existence of the future life.



Modern Spiritualism needs to return to the development of phenomena through mediums. Mediums capable of demonstrating the power of the individual spirit are scarce and needed. Home circles are needed. Organizations are but tools, not causes. Mediumship is the power.

Mediumship is not dangerous. It is not the cause of insanity. Spirits are not devils. Evil spirits are in the brain of weak minded people. Don't be scared by the howlings of philosophical agitators, enemies of Spiritualism. After fifty-six years of effort let the work go forward to build up the science. Truth counts far more than numbers. Let us develop more mediums and give up the persons.

### Our Stupendous Message of Spiritualism.

M. E. Cadwallader.

When the tiny rap at Hydesville electrified the world over half a century ago, it aroused the thinking faculties of mankind more than did two thousand years of Christianity. The message it brought was so stupendous that it could not be ignored. Life took on a new aspect because of the knowledge it brought of a continued life. "The grave had lost its victory." Death's sting had been taken away.

Over the land flashed the message that was to emancipate the world from the fear of death. The veil between the two worlds had been rent asunder. The wonderful message rapped forth from that little home was this: "There are no dead, we live and love you, though invisible we still are with you."

All the theology which had been preached to a suffering people and had become a part of their lives did not prevent the investigation of this marvelous phenomena. The ignorant sneered and scoffed. The church protested, but in vain. The wise man investigated and quietly accepted.

When the history of the progress made in the evolution of the race during the nineteenth century shall be written, the faithful historian will inscribe upon its pages: "Another era has come to mankind. The discovery that it was possible to hold communication with those who had passed to a higher plane of life, was the crowning glory of the century."

The growth of modern Spiritualism in the early days was phenomenal. As an indication of its progress, a petition was presented in 1854, to Congress, headed by Governor Tallmadge of Wisconsin, and signed by 15,000 people asking for a special committee to investigate the claims of Spiritualism. This, however, was not granted. Judging from the enthusiasm manifested in the movement in the early days, one would expect that a half century would show great progress. Has this expectation been realized?

To a large degree it has. Modern Spiritualism, with its philosophy and phenomena, has commanded the attention of the civilized world. It has permeated the churches, the press and the stage. It is no longer ignored by the scientists, many of whom have accepted its phenomena after careful investigation, and admit that it is produced by the spirits of those who have passed to the life beyond.

What of Spiritualism as an organized movement? It must be admitted that as an organized body, the Spiritualist societies are not progressing rapidly, and many Spiritualists are not manifesting the adequate interest needed to build up the movement. True, there are many who are laboring diligently, and who struggle hard to keep up the work, but the Lyceum movement has not received the support it should, and did receive under the leadership of Andrew Jackson Davis. Nothing is more important than the Lyceum, which should prepare the recruits to take the place of the veterans, who are rapidly passing away. Spiritualists should awake to the necessity of teaching the young people and the children to prepare themselves in the Lyceum for their future work in life, and not send them to the Sunday schools to learn the theology they have themselves cast aside. The N. S. A. is making a forward move in this direction which should bring forth great results.

The writer has been closely associated with the N. S. A. since its organization in 1893, coming in touch with many of the local and state societies, from Maine to California, since that time. Looking back over that period, and noting what has been accomplished, can truly say that the N. S. A. has proved a great benefit to the whole movement. It was formed for the purpose of consolidating the various societies of Spiritualists into one central working body. In spite of all criticisms it has steadily pressed forward until it can point to the formation of many new state associations as well as local societies. Its missionaries have left no stone unturned to carry the message of Spiritualism to those in need of its blessings. Its Mediums Relief Fund has demonstrated practical Spiritualism, in caring for those mediums who have labored in the vineyard of truth, and are now unable to provide for themselves. This in itself should entitle the N. S. A. to the loyal support of every Spiritualist, that it may be enabled to carry on to fruition the plans it has for the protection of Spiritualists everywhere.

What of the future? So far as organized work is concerned it rests with the Spiritualists themselves. If each would do his part well in the community in which he lived, and support the local societies, there would soon be a marked change. Strong local societies mean strong state associations, and a strong National association. It is for this we must labor. Spiritualism can take care of itself, but there remains much to do by those who accept its teachings.

Upon a subject of such magnitude and importance as modern Spiritualism but little can be said in the allotted space. What might be written of personal experience in this direction would fill volumes. Spiritualism comes not requiring faith, but it gives knowledge, that frees us from the bondage of false teachings.

In view of what has been accomplished in the past 56 years, what may we not expect in the golden future? We are but in the morning of the new dispensation. When the full orb of day appears, why may we not look for all mankind to be redeemed from superstition and ignorance? Let us work to hasten on that glad day.

Philadelphia, Pa.

### Spiritualism Outlined and Illustrated.

W. H. Bach, Editor of the Sunflower.

Among the cults that have attracted the attention of many people during the past half century, Spiritualism has taken quite a prominent position inasmuch as it has had among its advocates the power of the prominent men and women of the day. Among these can be mentioned Prof. Alfred Russell Wallace, who wrote a "Miracles and Modern Spiritualism"; Prof. Wm. Crookes, one of the most prominent scientists of the day, the inventor of the "Crookes Tube," by means of which the Roentgen Ray, better known as the X-Ray was discovered, and the discoverer of Thallium, who has written many articles on the sub-

ject and delivered several addresses on the same topic. Camille Flammarion, the French astronomer; Victor Hugo; many of the crowned heads of Europe, among them the late Queen Victoria, as well as many prominent men and women in our own country.

It will not be the aim of the writer to attempt to prove or disprove any theory. Whether it is true or not will be left as it has been by a number of writers, including Rev. Minot J. Savage, Rev. T. Ernest Allen, Dr. Charles Oliver Sahler, and others equally prominent. "A denial of this phenomena is not a sign of superior knowledge, but of extreme ignorance."

### ANCIENT SPIRITUALISM.

Modern Spiritualism is a misnomer. It is not modern in any sense of the word; but it is a fact in nature, and as such is as old as the human family. The same line of phenomena took place in by-gone days, and was ascribed to different classes of beings, among them being gods and devils—although the ancient conception of "devils" was not the modern one. On the contrary, of devils the ancients knew nothing. Their conceptions were of Shath-Than, the accuser; Daimoon, a dead man; and the Greek Daemon, also meaning a dead man. Plato, Aristotle, Socrates and many others were said to be possessed of a daemon. If I had space I would quote a number of instances called from well-known writers of antiquity, but will stop with the one where Plato said, in substance: "What reasoning person is there who does not know that every person is attended by a daemon who watches over him?"

It was this idea, gained no one knows how, as its origin is too ancient and shrouded in mystery, that gave the ancient world their ideas of life, death, heaven, hell, and gods and daemons—good and evil spirits.

Let the reader should say that these were always considered evil by the ancients, I will refer to a very few Bible passages that are used both for and against the idea. Saul and the "Witch of Endor," is probably the most quoted of any. It requires only a careful reading of the text to undo all the theories built up around it. In the first place, the "Witch of Endor" has no existence in the Bible. The text calls her a "woman" and it says that Samuel actually appeared. It does not say a devil appeared impersonating Samuel, or anything else but Samuel, and it says that both Saul and the woman recognized him. The Bible all through refers to her as a "woman" and not as a "witch." It is only in the headings, which no one claims is anything but a title that ordinary men put at the head of the chapter, that she is referred to as a witch.

"These are the spirits of devils working miracles," is another text used against it. The word "devil" is made "demon" in the new version as it is translated from the Greek "Daemon," meaning "dead man," and should read, "These are the spirits of dead men working miracles." That is doing something of which we do not understand the modus operandi. Many more might be given but this will suffice.

### THE MODERN MOVEMENT.

It is with the modern movement that we have more to do than any ancient ideas. In this age of the world, the thinking masses desire to see and hear, not to theorize on someone else's ideas. The modern movement, the rebirth of the idea, began about 1840. It was brought to the attention of the people through the experiments of a "psychologist" with a young man named Andrew Jackson Davis, who is still living in Boston. Under the peculiar condition induced by what we now term hypnosis, this young man, without education of any kind, produced a number of books, prominent among them being "Nature's Divine Revelations," which was far in advance in theory of any books then published or of the knowledge possessed by any of the scientists of the day. Since that time many of the theories advanced therein have become knowledge through the investigations of the scientific world.

### THE FOX FAMILY.

But the fact of this intellectual power did not attract the attention of the people as something of a more startling physical phenomena would, and it was not until 1847-48 that a series of phenomena took place in the house of one John Fox, living at Hydesville, near Rochester, N. Y., that caused an investigation resulting in the modern movement of Spiritualism.

Mysterious sounds followed the members of the household, tapplings like the falling of water on a board were heard and finally they evolved themselves into a steady series whenever there was an opportunity presented. The family were greatly annoyed and called in their neighbors to investigate, without in any manner solving the mystery. Finally the minister was called in who settled it as many other discoveries were settled, by saying it was the devil and to let it entirely alone. The little girls, aged eleven and fourteen years of age, in whose presence the strongest phenomena took place, were forbidden to have anything to do with it, and the title of "old splitfoot" was given to the mysterious sounds.

This went on until the evening of March 31, 1848, when, the family being tired, they retired early, when the sounds commenced in the room occupied by Margaretta and Katie Fox, the two girls previously mentioned. One of them commenced to talk to the sounds asking, "Can you count, Splitfoot?" A fusillade of sounds followed and she continued asking the sounds to follow every time she counted. Then she asked if it could see, and bringing the tips of her fingers together lightly, every time they came together there came a sound. The little girl cried out, "Oh, mother, Splitfoot can see and hear." Investigations followed and by calling over the alphabet, putting a letter down every time a sound came, a sentence was spelled out informing them that the sounds were caused by the immortal part of an old peddler who claimed he had been murdered many years before and his body buried in lime in the cellar. The sounds indicated where to dig and upon digging some remains, some lime, and several trinkets were found.

The fame of these rappings spread all over the country and hundreds of people went there for investigation. The sisters were then taken to Rochester, where, in the home of their sister, Leah, the investigations were continued and from this start they spread all over the known world. A history of the early experiences can be found in a book entitled "The Missing Link in Modern Spiritualism," by Leah Fox Underhill.

### THE "RECAPITULATION."

It would be unfair to both Spiritualist and investigator not to mention the "recapitulation" of the sisters. It has been greatly misrepresented and justice demands a plain statement. A number of years after the Rochester Knockings, as they were called, they were approached by people who wished to use them for exhibition purposes and induced them to say the raps were produced by themselves. But one public exhibition was given. It showed conclusively that the sisters could not control the rappings, and they were not asked to give any more exhibitions. They not only came where they were wanted, but all over the platform on which they were giving the exhibition, thus making them unsuitable for "show" purposes. The only excuse offered for this was that they were in financial straits and gave the exhibition to make money.

From the time that the investigations started the knowledge of the phenomena

grew rapidly. Accounts appeared in the press and people read them, organized "circles" and soon nearly every neighborhood had its "circle" and its "knockings." Other phases of mediumship were developed and it spanned the oceans and spread to all lands.

### WHAT SPIRITUALISTS BELIEVE.

No special creed has been put forth that every Spiritualist subscribes to, nor can such a one be given. Probably no two professed Spiritualists agree entirely. The belief upon which the larger proportion of intelligent Spiritualists unite is that everything takes place under natural law, consequently the supernatural, a miracle, something outside of natural law, never took place. They believe that they were born under natural conditions, continue to live here under natural conditions, and when death comes it is as natural and should be as little feared as birth. They believe that as everything in this life is natural under the conditions in which we now exist, that when death comes, there is a changed condition and we continue life in the same manner that a child continues its life at the physical birth. It changes from an aquatic life to an aerial one, and the embryonic child, carried by its mother, could no more conceive of this life in its prenatal existence than we can conceive of the life of the spirit in our present existence. They believe that the life of the spirit is as natural to the spiritual being as this life is to the physical being. So far there is little difference between the belief of the Spiritualist and any other.

Now comes the difference. Spiritualists believe that under proper conditions there is a possibility of communion between the two spheres or conditions of life, between the carnate and decarnate beings. This is not a new idea. It has been held in all ages of the world of which history records. Moses and Elias are said to have appeared on the mount; angels talked, walked, ate and slept with Abraham; Jacob wrestled with a "man" all night; John talked with his "brother," or one of the prophets, on the Isle of Patmos; ancient history and the "sacred writings" of every nation record it; legends of every race tell the story of their experiences. Present experience demonstrates it to the satisfaction of many.

### CONCERNING OUR PRINCIPLES.

Of the principles of Spiritualism there is a very erroneous idea. It has been evolved from the fact that for perhaps thirty years it was the only system that a person who did not accept orthodox religion could go to unless he went into rank materialism, and that was not inviting to many. For that reason Spiritualism has been made to father many ideas that are not at all a part of it.

Spiritualists do not, as a rule, accept the idea of a personal God. They believe that justice should rule everything. That if a person does an unjust act he or she has to suffer for that. We do not believe that is consistent with a deity of love, a just God. We believe there is a probation after death where a person can overcome the evils of earth life and by doing good, assisting others in distress, etc., can overcome the evils of his own life and become a pure spirit; but that the better we are in this life, the nearer we live to a strict law of justice, the better will be our condition in the life to come.

Our code of moral ethics may be covered by the one word justice. The evil one does is measured by the injustice it does to another.

We believe that there are both good and bad spirits and that the same law that permits a good one to come permits a bad one to come. That, as "like attracts like," good spirits will be attracted by good mediums and in bad surroundings evil spirits may come as well. But we do not believe that a just God can be unjust enough to open the door to evil spirits to come in order to lead us astray, as some of our orthodox friends have claimed, and close the door to our loved ones.

### MEDIUMSHIP.

Spiritualism centres around mediumship. It is by means of peculiarly constituted individuals called mediums that these peculiar phenomena take place. Mediumship is a peculiar gift that some possess and some do not. Those who do are of a sensitive nature, and are generally of the nervous, sanguine temperament, with magnetic bodies, and are so constituted as to become the negative pole of a natural battery. If a spirit can communicate at all, it must be by natural means. Human or animal magnetism is the means utilized and the spirit intelligence becomes the positive pole of a natural battery, through which the manifestation of power is carried. In the case of mental mediumship the operation is similar to the operations of a human hypnotist on a human operator, only the operator is a disembodied spirit.

A misconception of mediumship and its attributes is responsible for most of the objection to Spiritualism. Again, Spiritualism is judged not by its own mediums, but by a class of traveling "clairvoyants" composed principally of women of doubtful character. Human or animal magnetism is the means utilized and the spirit intelligence becomes the positive pole of a natural battery, through which the manifestation of power is carried. In the case of mental mediumship the operation is similar to the operations of a human hypnotist on a human operator, only the operator is a disembodied spirit.

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Spiritualists do not understand exactly how the phenomena take place. It is like any mental phenomenon that we witness in everyday life. We know it takes place, but we could not explain it. Such is true of many things.

One of the objections urged against the phenomena is that a condition of darkness is necessary. That is not logical argument, as many experiments in chemistry must be done in the dark or success is impossible. Photography is absolutely dependent upon darkness. It would be impossible with our present knowledge to make an experiment in the light without the camera, a dark cabinet, and a dark room. How long would a bottle of nitrate of silver be of value if exposed to the light? However, most of the phenomena are now produced in the light and are thereby much more satisfactory.

### FIRST READ THEN INVESTIGATE.

In conclusion, if anyone wishes to know of Spiritualism, seek some intelligent Spiritualist and talk over the details of its phenomena and philosophy, then get some good books on the subject and read them. After a thorough understanding of them, go to see some of the phenomena. Do not go like a young robin

## ARE YOUR KIDNEYS WEAK?

Thousands of Men and Women Have Kidney Trouble and Never Suspect It.

To Prove What the Great Kidney Remedy, Swamp-Root, Will Do for YOU, Every Reader of Banner of Light May Have a Sample Bottle Sent Absolutely Free by Mail.

It used to be considered that only urinary and bladder troubles were to be traced to the kidneys, but now modern science proves that nearly all diseases have their beginning in the disorder of these most important organs.

The kidneys filter and purify the blood—that is their work.

Therefore, when your kidneys are weak or out of order, you can understand how quickly your entire body is affected, and how every organ seems to fall to do its duty.

If you are sick or "feel badly," begin taking the great kidney remedy, Dr. Kilmer's Swamp-Root, because as soon as your kidneys begin to get better they will help all the other organs to health. A trial will convince anyone.

I cheerfully recommend and endorse the Great Kidney Remedy, Dr. Kilmer's Swamp-Root, for kidney trouble, and bad liver. I have used it and derived great benefit from it. I believe it has cured me entirely of kidney and liver trouble, from which I suffered verily. Most gratefully yours, A. M. REYNOLDS, Chief of Police, Columbus, Ga.

Weak and unhealthy kidneys are responsible for many kinds of diseases, and if permitted to continue much suffering and fatal results are sure to follow. Kidney trouble irritates the nerves, makes you dizzy, restless, sleepless and irritable. Makes you pass water often during the day and obliges you to get up many times during the night. Unhealthy kidneys cause rheumatism, gravel, catarrh of the bladder, pain or dull ache in the back, joints and muscles; make your head ache and back ache, cause indigestion, stomach and liver trouble, you get a sallow, yellow complexion, make you feel as though you had heart trouble; you may have plenty of ambition, but no strength; get weak and waste away.

The cure for these troubles is Dr. Kilmer's Swamp-Root, the world-famous new kidney remedy. In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.

### How to Find Out

If there is any doubt in your mind as to your condition, take from your urine on rising about four ounces, place it in a glass or bottle and let it stand twenty-four hours. If on examination it is milky or cloudy, if there is a brick dust settling, or if small particles float about in it, your kidneys are in need of immediate attention.

Swamp-Root is pleasant to take and is used in the leading hospitals, recommended by physicians in their private practice, and is taken by doctors themselves who have kidney ailments, because they recognize in it the greatest and most successful remedy for kidney, liver and bladder troubles.

**EDITORIAL NOTE**—So successful is Swamp-Root in promptly curing even the most distressing cases of kidney, liver or bladder troubles, that to prove its wonderful merits you may have a sample bottle and a book of valuable information, both sent absolutely free by mail. The book contains many of the thousands upon thousands of testimonial letters received from men and women cured. The value and success of Swamp-Root is so well known that our readers are advised to send for a sample bottle. In sending your address to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say you read this generous offer in the BANNER OF LIGHT. The Proprietors of this paper guarantee the genuineness of this offer.

Thousands suffer from a short, hacking Cough who might be cured by Piso's Cure.

### LADIES CAN WEAR SHOES

one size smaller after using Allen's Foot-Ease, a powder to be shaken into the shoes. It makes tight or new shoes feel easy; gives instant relief to corns and bunions. It's the greatest comfort discovery of the age. Cures and prevents swollen feet, blisters, callous and sore spots. Allen's Foot-Ease is a certain cure for sweating, hot, aching feet. At all druggists and shoe stores, 25c. Trial package FREE by mail. Address, Allen S. Olmsted, Le Roy, N. Y.

### SOME FALLEN AUTUMN LEAVES.

Some leaves I gathered in the street. The wind had whirled them round my feet. Their sombre tints my fancy caught— And then there came to me the thought: Why save these leaves? What cares the world

For leaves—or men—when tempest hurled? The wind that killed these on the bough Is the same wind which spurs them now.

O! what a grateful, welcome shade Those lofty trees in summer made: They served man's hour; fulfilled their task: What of them now? None pause to ask.

Now when the skies are overcast And bitter blows the wintry blast They stand, with limbs bare to the breeze Like aged men—those aged trees.

And yet one other thought occurred, Strange that one's mind should be so stirred By leaves fast fading. Still behold! Amidst the brown how much of gold! Look in some struggling brother's face, Beneath the surface, and then trace A soul, a breath can fan to flame, A life, that love can yet reclaim.

O leaves I gathered in the street! That rude winds whirled around my feet— Your colors with my life seem blent: Your mission ne'er shall be misspent: I'll cherish thee for that high thought For others, which your coming brought Out of the streets some one to lift. Who, like these leaves, was cast adrift.

—George M. Greenwood.

Boston, Mass.

**Dr. Bland's Book Endorsed by a Spirit.**

A Chicago correspondent writes us that at a trumpet séance in that city held by Mrs. Montgomery at her residence recently, the

heroine of Dr. Bland's book "In the World Celestial" announced herself to a member of the circle, a prominent physician and a professor in a leading medical college, and said to him:

"I know that you have read our book. I say our book, for I impressed Dr. Bland to write it, and was one of his inspirers while he was writing it. I assure you, Doctor, that the revelation of scenes and conditions in the spirit spheres given in it can be relied upon as true, and the philosophy on religion embodied therein, will, if adopted as your guide on earth, fit you for a high position in the spirit world."

"Is it not necessary to attend church and serve God?" the doctor asked, to which she replied: "To do good to your fellowmen is the only true service you can render to God." For some ten minutes the doctor asked and this angelic woman answered questions on religion, and not only Dr. Y., but others who had heard this dialogue pronounced this exposition of the philosophy of life and conduct the best sermon they had ever heard.

## LONGLEY'S CHOICE COLLECTION OF BEAUTIFUL SONGS

For Public Meetings and the Home.

**CONTENTS.**  
Mother, take me in your arms  
Such beautiful hands  
There's a day of triumph coming  
Open wide the golden Portal  
One by one the old friends fall  
I know that they miss me at home  
The soul goes marching on  
A thousand years in spirit life  
Mother dear, oh! meet me there  
Our darling Nannie  
The poor man's glad release  
I'm never growing old  
Only a glimpse of the face I am seeking  
We are journeying home to-day  
Sweet voices at twilight  
Kiss me good-night  
She's waiting there for me  
Aspiration  
Best is coming by and bye  
Oh when shall we ever get there  
Hopes of the long ago  
Just a little farther on  
My baby waits for me  
Was I only dreaming, dear  
Waiting near the golden stair  
Streams of love light  
The Golden Gates are left ajar  
Love that never dies  
Looking beyond  
Will come back to me  
The Angel's Kiss  
Invocation  
These happy golden days  
I throw a bouquet at thy feet  
Gathering flowers in Heaven  
Bright Star of Hope

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Editor.....J. J. Morse  
All communications to be addressed to  
**IRVING F. SYMONDS,**  
Treasurer, Business Manager and Managing  
Editor.

**ADVERTISING RATES.**  
Full particulars furnished upon application.

Advertisements to be removed at continued  
rates must be left at our office before 9 A. M.  
on Saturday, a week in advance of the date  
whereon they are to appear.

The BANNER OF LIGHT cannot well undertake to vouch for  
the honesty of its many advertisers. Advertisements which ap-  
pear 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 dis-  
continued. We cannot undertake to preserve or return  
in our columns advertisements of parties whom they have proved  
to be dishonest or unworthy of confidence.

Our columns are open for the expression of im-  
personal free thought, but we do not necessarily endorse all  
the varied views of opinion to which correspondents may  
give expression.

No notice is paid to anonymous communications.  
Name and address of writer is indispensable as a guaranty  
of good faith. We cannot undertake to preserve or return  
unwanted articles.

Who ever you desire the address of your paper  
changed, always give the address of the place to which it  
is then sent or the change cannot be made.

## Banner of Light.

BOSTON, SATURDAY, APRIL 16, 1904.

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

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

### The N. S. A. Declaration of Principles.

The following represents the principles  
adopted by the 1899 national convention of  
the Spiritualists of America, and reaffirmed  
at the national convention held at Wash-  
ington, D. C., October, 1903.

1. We believe in Infinite Intelligence.
2. We believe that the phenomena of na-  
ture, physical and spiritual, are the expres-  
sion of Infinite Intelligence.
3. We affirm that a correct understanding  
of such expressions, and living in accordance  
therewith, constitutes the true religion.
4. We affirm that the existence and per-  
sonal identity of the individual continues  
after the change called death.
5. We affirm that communication with the  
so-called dead is a fact, scientifically proven  
by the phenomena of Spiritualism.
6. We believe that the highest morality is  
contained in the Golden Rule, "Whatsoever  
ye would that others should do unto you, do  
ye even so unto them."

### Brevities.

Spring has come.

The days are lengthening.

Presently it will be too light at nights to  
attend meetings!

Then it will become too warm to attend  
morning gatherings, so the managers will  
soon be thinking of the end of the season.

Well, the high pressure of the winter season  
cannot be maintained in the summer time, so  
meetings must close, and audiences must be  
scattered. It is a pity our spirit friends are  
given a four months' vacation in many cities.

Nevertheless, if the city society managers  
are sad at the prospect of the closing weeks,  
and slim attendances at meetings, the camp-  
meeting management grows correspondingly  
elated at the approach of camp time!

First in the field is Lake Pleasant camp, a  
copy of their circular of arrangements for  
1904 having just reached us. It is nicely pro-  
duced, with several pretty views of the  
grounds and an imposing array of officers'  
names on the final page. The list of speakers  
is a good one. Copies of the circular can be  
obtained at the bookstore of the Banner of  
Light Publishing Company.

Lyceumists throughout the United States  
please accord your attention to an advertise-  
ment of Alonzo Danforth's Children's Pro-  
gressive Lyceum Educator, which appears on  
the seventh page of this week's paper. The  
various lessons are admirably adapted to  
Lyceum work, present spiritual teachings cal-  
culated to assist the young and old to fully  
appreciate our philosophy, and the moderate  
price asked for them should put them in  
reach of the financially poorest Lyceum in  
the country. Let these cards be found in  
every Lyceum in the land.

Our readers will notice that W. J. Colville  
is to give a short course of four lectures at  
this office, commencing on Tuesday evening,  
the 19th inst., and continuing on the three  
succeeding evenings. Mr. Colville is too well  
known to call for any special commendation  
as to his abilities as an inspirational speaker,  
and it is pleasing to note that whether speak-  
ing upon his favorite themes such as Theosophy,  
Reincarnation, Metaphysics, or New  
Thoughtism, he realizes that Spiritualism is  
the one great theme, and the Cause in which  
he has done his greatest work, and won his  
widest fame. In a few weeks we shall com-

mence publishing a series of articles from him  
on the subject of "Mediumship Defined and  
Defended," being his review of "The Great  
Psychological Crime," and from a Lasty  
perusal of the opening chapter we are sure  
Mr. Colville's friends will greatly enjoy this  
latest product of his pen.

This issue of the "Banner of Light" con-  
tinues the International Anniversary Issues  
and presents a further instalment of the  
special articles contributed to appear therein.  
They are of equal merit with those printed  
last week, and will, without doubt, be read  
with the same interest by our subscribers.  
This week we present you the portrait of  
Andrew Jackson Davis, who fittingly adorns  
the front page. Poetry and prose, history and  
narrative and the note of personal experience  
run through the various contributions which  
for ability, vigor and style show that writers  
in our ranks can vie with the best in other  
movements. Many commendations have  
reached this office concerning the issue of last  
week and much satisfaction has been ex-  
pressed that once again the Anniversary  
Celebrations have been accorded their due  
place and prominence in the oldest spiritual  
journal in the world. Next week a further  
Anniversary issue and therein you will find  
contributions from Great Britain and Aus-  
tralia.

Spiritualism without affix or suffix, clear of  
entangling alliances. Spiritualism has no  
need to throw sops to any theological or social  
Cerebus, it is strong enough to sustain itself  
if those who profess to be its friends would  
but be brave enough to stand firm in their  
faith at all times. We have no need to plati-  
tudinize about Easter, which is but the east-  
ing of the sun as it enters the spring equinox,  
and has been a so-called Pagan festival from  
time immemorial, and long anterior to the  
formation of Christian doctrines. Let us  
avoid aping these ecclesiastical times and  
seasons, forms and ceremonies. Let us re-  
joice it is spring, be glad when it is summer,  
thankful for the fruits of autumn and patient  
in the darknessness of winter, not because  
any church says so, but because these recur-  
ring seasons of nature's labors speak to us  
and inspire us with emotions apropos to the  
changing scenes of the passing years. God, a  
demonstrated future, a consciously intelligent  
existence on the next plane, progress as the  
ultimate destiny of all, present duty, honor  
and honesty, will help us to construct just as  
good a religion as is needed to help us to live  
well and die creditably.

The following item is culled from the April  
issue of our sprightly monthly contemporary,  
The Spiritualist, of Bradford, England. Editor  
Gavin has of our thanks for his kindly  
words and if not too late—it is never really  
too late to do a kindly deed—we send him  
heartily congratulations for his late natal an-  
niversary and wish him all the good things he  
most desires for himself for the coming  
years:

"We have to thank the editor of the 'Banner  
of Light,' our most recent exchange, for a  
file of this year's copies which has recently  
reached us. This is a splendid periodical,  
hailing from Boston, Massachusetts, U. S. A.,  
and is now conducted by our good friend,  
Mr. J. J. Morse. It is a weekly journal of  
eight pages, each page being more than  
double the size of any of our English Spiritu-  
alist papers, and is literally crammed with  
eminently readable matter. It is, of course,  
well known by name, at all events, to all old  
Spiritualists in this country, as it is the oldest  
journal in the movement, and will next  
month celebrate its 47th anniversary. The  
Anniversary number is to appear on April  
2d, a day of some special interest to us, as  
that date is the 50th anniversary of the birth-  
day of the editor of the Spiritualist. We  
congratulate our contemporary on its long  
and honorable career, and trust it may ever  
continue to keep the flag of freedom flying  
pure and unsullied."

### Andrew Jackson Davis.

The commemoration of the advent of our  
blessed Cause is further signalized by the  
reproduction of the portrait of the Sage of  
Spiritualism, whose name heads this article,  
and whose counterfeit presentment adorns the  
front page of this week's issue of this paper.

Thousands of people throughout the world  
will be more than pleased to gaze upon the  
features of our honored friend, and delighted  
to read the words from his pen surrounding  
his portrait. Words which will well repay  
reading and rereading with care and consci-  
entious consideration. They are weighty and  
useful words, teaching much we need to bear  
in mind. Let us heed them well.

Have we rightly apprehended the marvel  
of this man's life and work? Do we heed the  
messages he has delivered? A man who  
could have been the Swedenborg of Spiritual-  
ism had he not been the mild, self-effacing  
man he is. Yet he forestalled all we know as  
the spiritual philosophy, gave us the intima-  
tions of the coming of the spirits, and has  
presented us with a mass of literature un-  
equaled as to its value, teachings, and meth-  
ods of its production. Science, philosophy,  
religion, morals, history, geology, chemistry,  
astronomy, spiritual disclosures, and scores  
of other subjects passed through his illumi-  
nated mind and found expression in his in-  
spired utterances.

The magnum opus of Mr. Davis's literary  
work is undoubtedly Nature's Divine Revela-  
tions, and no other book has since appeared  
so unique in character or wonderful in con-  
tents. The marvel of it is still that a youth  
born in 1826 could in the years 1845-7 have  
produced this most wonderful volume, since  
his educational advantages were of the poorest  
nature. Yet under the magic of psychol-  
ogical manipulation his real self, liberated  
from the trammels of mortal limitation, was  
enabled to enter into the "superior condition"  
and visit the inner life and there obtain the  
materials embodied in the monumental work  
named above, and the further knowledge con-  
tained in some twenty-six other remarkable  
books subsequently issued.

Our dear brother has now traveled along  
the road of human life for nearly seventy-  
eight years, and is hale and hearty still.  
Keen of mind, bright of eye, alert in judg-  
ment, and filled with the grace of the spirit,  
he is a living example of the virtue of the  
Harmonial Philosophy which he has so elo-  
quently expounded. Later on, and at a sea-  
son appropriate to the purpose, we shall have  
something further to say of one with whom  
for nearly thirty-four years we have been in  
touch personally and by correspondence, and  
to whom our warmest feelings of fraternal  
love have ever gone out in gratitude for en-  
couragement bestowed in those far off days  
when a kindly word meant so much to the  
youth starting out in the great strife of life.

For one who has done so much for spiritual  
enlightenment, it is but fitting he should have  
due honor at our anniversary time, since he  
stands for all that is noble and good in the  
Spiritualism that you and I, dear readers,  
support and defend.

### A Notable Defeat.

The internal affairs of religious denomina-  
tions are no particular concern of those out-  
side of the organizations concerned, but some-  
times events transpire which have a wider  
bearing and deeper significance than their  
merely denominational relationship. Such an  
instance occurs in the recent trial of Pro-  
fessor Borden Parker Bowne who, upon the  
accusation of a Rev. G. A. Cooke, has been  
charged with the heinous crime of Heresy!  
In other words, the professor has advanced  
with his age and profited by the deeper in-  
sight of modern thought into the principles of  
religion, using that word in its best sense.

The trial was held in the Shipson  
Methodist Episcopal Church, Brooklyn,  
N. Y., the verdict reached being thus  
expressed: "The committee, which has had  
charge of the trial of Prof. Borden P.  
Bowne of Boston University, for the dis-  
semination of doctrines of religion contrary  
to those of our church, after carefully and  
thoroughly hearing all the evidence in the  
case and giving counsel for both sides ample  
opportunity to present their arguments, has  
unanimously voted that none of the five  
specifications brought against Prof. Bowne is  
sustained and the charges are not upheld."

After the verdict a motion made by Dr.  
Buckley for a vote vindicating Prof. Bowne's  
character, "to avoid certain technical difficul-  
ties that might arise if this was not done,"  
was passed enthusiastically.

The spirit of ministerial intolerance was  
beautifully and clearly expressed by Rev. Mr.  
Cooke, who, asked for his opinion on the out-  
come of his accusations said: "I am very  
much surprised at the decision. As a matter  
of fact, I have filed entirely new charges."

The new charges were: "First, that he  
was guilty of writing libellous articles in the  
Zion's Herald in 1899 attacking Edwin S.  
Schell, D. D., general secretary of the Ep-  
worth League, and caused a suit for libel to  
be instituted against Charles Parkhurst, the  
editor."

"Second, that he was guilty of making  
statements to reporters of the Boston papers  
defaming the character of others when talk-  
ing about the case just decided."

"Third, that he had stirred dissension in  
the church."

A committee which was appointed with in-  
structions to report immediately, later in the  
day recommended that the new charges be  
not considered. The recommendation was  
adopted by the conference and the case  
ended.

Although defeated in his attempt to obtain  
the conviction of Prof. Bowne, the Rev. G.  
A. Cooke left Brooklyn vowing that he  
would publish and expose all that took place  
behind the closed doors at the two days'  
secret trial.

In one respect the conference before which  
the case was considered acted with com-  
mendable discretion; that was, in hearing the  
case in camera. The washing of soiled linen  
in public is always to be deprecated, and  
never more so than when doctrinal disputes  
and wrangles are involved, for when such are  
also complicated with personal feelings and  
the odium theologium, the spectacle is not  
one for the profane outsiders. There is a  
hint here of some sort which may be useful  
to some kind of people within ranks with  
which we are familiar. Scandalmongering is  
the lowest form of mental recreation that  
either individuals or associations can indulge  
in. But we can all rejoice at the latest and  
notable defeat of bigotry and rejoice in the  
honorable vindication which the professor  
has received at the hands of his brethren.  
Mr. Cooke is before the curtain.

### W. J. Colville to Lecture in Boston.

W. J. Colville will deliver the following  
lectures in the "Banner of Light" Building  
(Room 5), 204 Dartmouth St., Copley Square:  
April 19, Tuesday, 8 p. m.—"A Spiritual  
Interpretation of the Story of Parsifal."  
April 20, Wednesday, 8 p. m.—"Spiritual  
Science and Philosophy the Only Solvent of  
Present Passing Problems."  
April 21, Thursday, 8 p. m.—"The New  
Cycle and the Signs which are Heralding It."  
April 22, Friday, 8 p. m.—"The Great Psy-  
chological Salvation vs. the Great Psycho-  
logical Crime."

Questions will be answered after each lec-  
ture. Impromptu poems on subjects sug-  
gested by the audience. This will be Mr.  
Colville's only appearance in Boston this sea-  
son. Admission 15 cents.

### Mae E. Bingham, Medium.

We are glad to welcome this medium to the  
ranks of regular workers for the spirit. In a  
social way it has been a pleasure indeed to  
know the spirit "Pansie," and we rejoice that  
her medium has decided to use her gift of  
mediumship in public service. She will, for  
the present, be at the Banner of Light building  
daily from 2 to 5 p. m. for spirit consultation.  
We are confident that there is nothing of  
more assistance as a healthy working force  
in a community than earnest, honest, de-  
voted mediumship. Such we believe Mrs.  
Bingham to be and we bid her Godspeed.—  
I. F. S.

## The Fifty-Sixth Anniversary of Modern Spiritualism.

### REPORTS OF

## THE ANNIVERSARY EXERCISES.

### SECOND INSTALMENT.

#### Massachusetts State Association.

(Concluded from last week.)

Mr. G. W. Kates was the next speaker.  
He said, "I am glad to be welcomed to your  
platform. I am always interested in organ-  
ized efforts. I know of your struggle for  
legal rights. You are struggling as other  
states have struggled. I believe in your  
method of state association, and I prophesy  
you will have the best State Association in  
the States in a short time. There is much  
that can be said, but this is not the time to  
say it. I can only bring you a greeting on  
account of time, if we do not always agree,  
we can at least harmonize upon great prin-  
ciples. You suffer because the Spiritualists do  
not affiliate; they do not come close enough  
together. There are 21 states that have State  
Associations. I am sorry to say my own  
state, Pennsylvania, has no State Association,  
but I hope it will have in the near fu-  
ture. We need large working State Asso-  
ciations to push the work along."

Mr. Charles L. C. Hatch then rendered a  
cello solo, which was received with much  
pleasure by the friends.

Mrs. Kate Ham, of Haverhill, gave tests  
which were all recognized, and the audience  
was well pleased.

Mrs. G. W. Kates gave a vocal selection  
which was so well received that she responded  
to an encore.

Mrs. N. J. Willis was the next speaker.  
She said, "Spiritualism is the great factor of  
life. It came to the world when earth life  
was enshrouded with clouds of bigotry and  
Catholicism, and mortals were in despair. It  
has banished superstition, it has taught us to  
live, and has brought joy and happiness into  
our lives. The tiny ray that was heard fifty-  
six years ago was the dawn of a glorious day,  
and it has been a blessing to humanity ever  
since."

Mrs. Kate R. Stiles said: "My heart is  
filled with Spiritualism. This is the age of a  
great spiritual movement, and it bids us to  
recognize the common brotherhood of the  
race. It means for us to fraternize and hu-  
manize our brother and recognize the spirit  
from within rather than without." She  
closed her remarks with a choice poem, after  
which the session closed with benediction.

The evening meeting opened with a mu-  
sical selection by the Hatch brothers, after  
which Mrs. C. Fannie Allen spoke of the An-  
niversary time. That to her the dawn of  
Spiritualism meant the freedom of thought,  
and the dawn of a better humanity. She felt  
that had much to accomplish, yet she still  
hoped that war would cease, and that strife  
would be settled by arbitration, that man  
would cease to find pleasure in killing his  
brother, and that peace would yet be uni-  
versal.

Mr. J. J. Morse, editor of the "Banner of  
Light," then in a most pleasing manner, as-  
sisted by Mr. Loring at the stereopticon,  
showed many pictures upon the canvas of  
the pioneer workers, churches owned by the  
Spiritualists, and Lyceums, all of England.  
Mr. Morse gave a description of each picture,  
which was very instructive as well as most  
interesting. One view which pleased us all,  
was that of the American and English flags  
grouped together. This brought forth hearty  
applause. All present appreciated this part  
of the program, and Mr. Morse was gener-  
ously applauded throughout the lecture.

Mrs. Sarah A. Byrnes, one of our pioneers,  
then spoke briefly, saying she was glad to  
celebrate with us, that she wished as long  
as she was able to add her little mite for the  
cause we all love, and that as the years go  
by she wished to be counted as one with us,  
who speak of the glories of Spiritualism, and  
of its benefits.

Miss Sadie Parker then sang a solo which  
was well received.

Mrs. Carrie F. Loring spoke briefly of the  
work of the State association and of the good  
time we have had today. A telegram which  
was heartily received was then read from Mr.  
H. D. Barrett, sending greetings and cheer  
to the State association and friends as-  
sembled. President Fuller said he was much  
pleased to have received the message and  
wished Brother Barrett all success.

The Hatch Bros. gave a musical selection  
upon trombone and cornet, and it was well  
received.

Mrs. R. Swift then gave messages which  
were all recognized.

Mrs. G. W. Kates sang another solo, which  
was heartily applauded.

Mrs. May S. Pepper spoke words of cheer  
but said she felt a little ashamed when she  
saw by the pictures on the screen what Eng-  
land had done for her children, and she felt  
we should all pledge ourselves to do more for  
the children the coming year than we had  
ever done before.

Miss Florence Morse sang a song written  
by her father, Mr. J. J. Morse, "Our Bright  
Shining Banner," to the tune of the "Star  
Spangled Banner." This was received with  
great applause, and was finely rendered by  
our sweet singer.

Dr. Fuller, president, then said the secre-  
tary had received word that Mrs. Soule had  
intended to be with us, although unable to  
do platform work, but owing to the storm was  
detained at home.

The meeting closed with benediction by Dr.  
G. A. Fuller.

Our thanks are extended to all who helped  
in any way to make the anniversary exercises  
a success, and to all committees—reception,  
flower and music. The meeting proved a  
success in every direction, the crowded halls,  
notwithstanding the inclement weather at  
night, proved that interest in the State as-  
sociation was not waning, and that they could  
go on with very sincere zeal to still strive to  
benefit humanity and seek for Justice, Truth  
and Right.—Carrie L. Hatch, sec.

#### Onset, Mass.

Wednesday, March 30, was a lovely day and  
the little church at Onset was well filled at  
both the afternoon and evening services.  
Many came from New Bedford, Marion,  
and Wareham to participate in the anniver-  
sary services.

The platform was beautifully decorated with  
potted plants and cut flowers, and the walls  
were festooned with the national colors and  
flags were everywhere present.

Afternoon services were opened at 2 o'-  
clock, Mrs. Sarah E. Osborne, president of  
the society, presiding. Dr. Geo. A. Fuller  
read an anniversary poem written by Mrs.  
Julia B. Walcott for the occasion, and fol-  
lowed this with an invocation and address  
suited to the event we were celebrating.

Music was furnished for both afternoon  
and evening services by Mrs. Carrie Tabor  
and her two sisters.

A most excellent supper was served and  
was enjoyed by a large number of people.  
The evening address was given by Mr.  
Thomas Thompson, of New Bedford. The  
address was enjoyed by a good-sized au-  
dience.

At the afternoon service, besides the ad-  
dress of Dr. Fuller, Mrs. Channing, of New  
Bedford, and Mr. C. D. Fuller, of Onset,  
made brief and timely remarks.

The occasion was a most enjoyable one,  
fittingly celebrating the 56th anniversary of  
Spiritualism. Commencing the first Sunday  
in April this church will hold meetings every  
Sunday evening.—Geo. A. Fuller, M. D., cor.  
sec.

#### The Veteran Spiritualists' Union, Boston.

Although, by following a precedent, our  
day for anniversary exercises came the last  
of all, and many who were in the city for  
the week only had left for their homes and  
engagements, we had a glorious day. From  
the moment Mrs. Hall's voice was heard in  
invocation, a beautiful spirit of Harmony,  
Love and Devotion commanded and con-  
trolled the entire services.

At the close of the president's address,  
there was enthusiastic agreement that the  
work committed to us must not be suffered  
to lapse, but with all our strength conserved  
we must push on to an honorable victory. He  
announced that the Board of Directors had  
decided at a late meeting to renew the work  
of the Quick Relief Fund, and had appointed  
a committee for this purpose. This enables  
the Union to care for the needy immediately,  
even before the Waverley Home is opened.

This act appealed to everyone as a worthy  
decision. With this was announced a  
monthly open meeting in the interests of this  
special work, the same to be held in the  
evening of the last Tuesday of April, at the  
"Banner of Light" building.

Mrs. Jones was not able to appear, but  
Mrs. Litch, good soldier that she is, promptly  
and acceptably took her place. With Miss  
Florence Morse's beautiful voice in solo, and  
Mrs. Helyett's charming work in messages,  
the morning session closed.

The afternoon session opened as auspici-  
ously, with Miss Susie C. Clark leading us  
in an invocation that fixed us in spirit  
reality. Dr. Geo. A. Fuller's address was  
pretty fully reported in the Sunday Herald,  
and speaks for itself. Mr. George W. Kates,  
who made the address of the afternoon, is  
to furnish the text for publication in the  
"Banner." Master Grover Shoholm, from the  
Watson School of Music, accompanied by his  
teacher, Miss Annie Watson, played beauti-  
fully on the violin, and with a solo by Miss  
Ella Robbins, and a solo by Mrs. Kates, we  
were richly treated. Miss Florence Morse,  
at great inconvenience to herself, gave of her  
rare gifts in mediumship.

At the close of this session we enjoyed a  
most pleasant feature, provided by the com-  
mittee of the day, an informal tea. The cor-  
dial atmosphere, the freedom from under-  
standing gossip, the new introductions, the re-  
newal of old acquaintanceship, all went to  
make it an hour to remember.

In the evening, our dear Mrs. N. J. Willis  
led us with invocation, and placed us in that  
assurance that marks her teaching.

The music was generously furnished by the  
following: Miss Bonney and Miss Came,  
piano; Miss Christine Brown with Jennie  
Woodbridge of the Emerson Union, in solo;  
and our old friend, Miss Annie Watson, at  
the piano, all beautifully doing their work, as  
you would expect. A very unusual treat was  
enjoyed in an offering by Miss Marie Falls,  
whom so many of you enjoyed in her work  
with "York State Folk" a year ago, in this  
city. Such power, coupled with such sim-  
plicity and naturalness, is rarely seen in  
public reading.

Mrs. Kates gave generously and impres-  
sively from her power of mediumship, pre-  
ceded by a clear and intelligent address.  
Mrs. Nettie Holt-Harding was detained by  
severe illness of a member of her family,  
which was a cause for great regret in every  
way, but so full and rich was the feast  
given us by the guide of Mr. J. J. Morse on  
the topic of "From Dark to Dawn," that we  
did not attempt to fill her time. Rarely in-  
deed, in these days when the ambition is  
abroad "to do my work in my normal condi-  
tion," do we hear such addresses as came  
from the lips of J. J. Morse on this occa-  
sion, with him fully entranced. One could  
not imagine a speaker coming nearer perfec-  
tion, with his own organism than did the  
guide with his medium's. Constructive,  
logical, eloquent. For an hour we received  
from this source, and it seemed but a  
quarter, so richly were we served. Unfor-  
tunately, it was not reported.

And now we pass on to the work of an-  
other year, better for the day of greeting, in-  
struction, and good cheer.—Charles L. Soule,  
secretary.

#### Echoes from Baltimore.

On Sunday, April 3, the First Association  
of Spiritualists celebrated the fifty-sixth an-  
niversary of the advent of Modern Spiritu-  
alism in its beautiful temple, Franklin street  
and Tremont avenue. The society is greatly  
to be congratulated on its possession of a  
handsome structure containing a noble organ  
and the entire edifice with all appurtenances  
entirely free from debt. Dr. N. F. Balvin,  
the regular speaker, delivered a short address  
at each service, but the lectures at 3 and 8  
p. m. were given by W. J. Colville, who was  
engaged for the occasion. Very beautiful  
flowers, and truly fine music, contributed  
largely to the attractiveness of the festival.

The Temple seats 650 persons in its sta-  
tionary cushioned pews, and these were nearly  
all occupied. The afternoon subject of dis-  
course was "The True Spiritual Resurrec-  
tion," which the speaker dealt with histori-  
cally, ethically, and mystically. In the eve-  
ning, "Spiritualism, a Blessing to Mankind,"  
gave ample opportunity for a clear setting  
forth of the essential tenets of universal spir-  
itual philosophy. A great many visitors were  
present at both services, who seemed greatly  
pleased and edified with the exercises. Im-  
promptu poems followed the lectures, on the  
subjects suggested by the audience. "The  
Ruins of Baltimore" constituted a fertile  
topic in the afternoon. Hon. William Scherm,  
the president of the association, presided.







## Our Home Circle.

EDITED BY MINNIE RESERVE SOULE.

## God's Saints.

Selfish we pass, unheeding; and around  
Us on the pilgrimage of life do greet  
God's angels, though we sense it not, and  
meet  
His saints, yet fail to know who walk the  
ground  
With us in close commune. Speechless, no  
sound  
They make, though heavy burdened and with  
tired feet;  
Sweet rest awaits them at the Mercy Seat.

Their holy trust such "Perfect Peace" hath  
found  
We see how soul makes beautiful the face  
That erst was plain; we seek not how alone  
They in their soul's Gethsemane did dying  
sink,  
And how with pangs of death were given  
grace  
To breathe—with blanched lips and whispered  
moan—  
"Not mine, but Thine." "The Chalice lower,  
I will drink."  
—Sara White Lee.

## A Link in Our Golden Chain.

SAINTHOOD LIES IN THE SANCTIFICATION OF THE DAILY DUTIES OF LIFE.—Bishop Lawrence.

This week the Home Circle fastens a link in its Golden Chain for the dear and much loved mediums. A link that will bind us as workers together.

In a great crisis even the most degraded person will often rise to sublime action as if the soul were startled from its lethargy and burst into expression. Such expressions are tokens of the divinity of man, and give us assurance that when the soul awakes it is always Godlike whatever its setting or surrounding. But these flashlike expressions of godliness are most tantalizing and provoking for it is hard to have patience with the shortcomings of one who has given us glimpses of his possibilities.

A sudden plunge into a burning house and a drunken sot has saved a child and is proclaimed a hero, while the brave, strong men who have fought and suffered, who have dared daily and hourly to take the responsibility of always being ready to save and to serve at duty's call are never known beyond their hearthstones, or outside the circle of their coworkers. There is no department of life and work where these things do not occur.

Brave deeds and strong acts should inspire us to call forth our admiration and praise, but too often we are apt to wait for the unusual occasion or for the time of danger or the hour of peril to arouse us to the dignity and greatness worthy our kinship with God.

Al, but there are some souls who serve so faithfully in all the little common ways of life that the very air about them sings a song of triumph more beautiful far than any trumpet sound of hero's praise. It is to such souls that the world owes its salvation. So impressive is this fact, when we come to the work of mediums who labor in the vineyard of Spiritualism that it will bear our scrutiny and close attention.

We are bound to face the condition and decide whether we desire to grow into the beauty and fulness of sainthood or flash here and there brilliantly for a time with a light that eclipses for a moment the feeble light of our fellows and then dies down till the darkness is unilluminated. There are many, many mediums who have never given a "grand discourse," or been able to produce a remarkable manifestation or write a book, or give marvelous tests, and yet if they are doing the daily common duties of mediumship in a sanctified manner they are indeed saints in the truest and best sense.

It is sometimes discouraging to hear of remarkable things being done by people in our own profession while we are only able "to speak our lines" in common fashion. Perhaps it is because we make the remarkable expression more important to the world than a simple expression and our desire to help the world we want to do the most important thing.

In the same spirit we shout and applaud over a sudden and unexpected show of heroics from a tramp, and are silent over the man who shovels coal heroically. The importance of having a tramp do something good impresses us and when he does it we cheer him to keep him at it. Why not give a plaudit to our faithful coal shoveler? He may be working his way from trampdom to sainthood by the slow and patient method.

Dear, dear Mediums, do you not know that there is only one thing over which we may dare to grieve and that is our unfaithfulness. It matters not who you are or what you are doing as long as you are doing just the work at hand in a faithful and devoted manner.

Perhaps you are tired of giving "sittings;" you may have given a good many and you may wish you could have your days to yourself and work only Sundays on a platform. Or you may be very tired of public work and wish you could settle down in a home and just see people in a quiet way. You would like to be a healer, or you are tired of that and want to write books. Whatever the change you desire if you simply desire it because you think you will be more important or better appreciated in the new field, do not make a change.

Grow to your new field of work through faithful service and performance in the old. One little medium after seeing a worker of great repute give tests that were startling in their accuracy, vehemently protested that she would never go under the control of her guides again until she could do as good work as she had witnessed.

That was an hour of trial to the little woman, for she had been faithful and honest and yearned to "do as good work as anybody." She had not learned that to be faithful and honest for a certain period of time is not sufficient, the faithful service must be kept up until growth and development make possible the next condition. As well might a caterpillar say "I have grubbed along on my stomach a long time and I won't crawl another inch. I want my wings now."

Well, the guides of this little medium continued to come and she continued faithful and never a day goes by that some one is not helped to understand about a public platform but she is as important a factor in Spiritualism today as any worker in its ranks, and her purified life through the sanctification of common duties makes saintly and beautiful her presence.

There is no high or low in the mediumistic work. Every phase given through every and all mediums is sacred and helpful to the world just so far as it is an expression of faithful and devoted service from one soul to another.

To be of service is to be helpful, and it is as important for the clerk behind the counter to help the preacher in his pulpit as for the preacher to help the clerk.

It is as important for the medium who sits in her room and breathes a message from a spirit mother into the ear of her child as for that child when grown to manhood to stir

the soul of the world by his wonderful production in color. And her work as a medium is as important as the work of the most eloquent lecturer on our platforms whose logic convinces the wise and the thinking man.

No one can be spared.  
Your work is a part of the world's work and may become a factor in the world's redemption if it is sanctified and blessed by your faithful devotion to it. Never mind about the praise and admiration of the people. Do not stop to consider what you might do if you were free, or rich, or wise, or beautiful, but be content to be rich in your love, free in your devotion, wise through your intercourse with wise spirits and beautiful in your simple fidelity to the duty nearest home. So shall you be the saints of Spiritualism.

A few weeks ago we gave you the story of the bird which talked, as it was given in the Boston Transcript.

Another interview with the owner of the bird reveals some interesting things about him.

If any have smiled at the canary bird as they are invited to read one more note from a lady whose name and word would be respected by every reader and every citizen of New England could it be attached to the following:

Dear Listener—It seems to be confirmed in the mouth of many witnesses that canary birds do sometimes break forth into human speech. The story of the Maine bird suggests to "A. B." "patent medicine testimonials," yet I am going to ask you to believe all that has been said of the wonderful bird, and still greater marvels. His story in the Transcript brought to me the news that the bird was still alive, that I had been misinformed as to his death. I at once asked a trusty messenger to go and, if possible, hear him sing—and tell me the result. Here it is:

"Last Tuesday I called upon Mrs. C. She said the bird had not sung for eighteen months, until a few days before Christmas. They were making some repairs in the living room and were afraid the dampness for 'Sankey,' so 'cat' him out into another room. It was some time before they looked for him, and they found him 'all wilted, head and wings drooping, as if he were very ill.' He is very sensitive and his feelings were so hurt that he did not sing for eighteen months."

Early last winter, after more than fifty years together, Mr. C. died, and the lonely woman said: "O God, if Sankey would only sing I would not complain. I would hear it." That afternoon she was sitting in a chair. Sankey perched on the back of the chair. He looked around into her face, and she said: "O, Sankey, if you would only speak to me!" And he did, and has been talking and singing ever since. He was in the habit of watching for Mr. C., and now, when the hour comes at which he was accustomed to return, he goes for his "mother" to wait with him at the window. I hear Sankey say with perfect distinctness: "Mother's darling, baby bird." Every time he would begin, the other bird, "Charlie," would sing and drown his voice, so that I did not hear other words distinctly, but Mrs. C. says that he speaks twenty-four words. Charlie also says: "Mother's darling, baby bird." Sankey gets up in front of the mirror and sings "Mother's darling, baby bird," every single mite of him, then prances back and forth before the mirror and says, "Just as pretty as I can be and live." Charlie takes it up and says, "Just as pretty as he can be and live—live—live—live."

At one time Sankey had a mate, and had just come into a suit of beautiful new feathers, which stood up in a tempting ruffle about his neck. His envious little partner pulled at the feathers and greatly angered Sankey, and the mother also, who said: "She is the meanest old thing!" The next day Sankey was singing, "She is the meanest old thing!" Then Mrs. C. taught him, "It's just like her, I dislike her," and that is his most musical song. That this is all true there cannot be the slightest doubt, and it is not so far from the "State House dome" that hundreds of your readers do not in the course of a summer find themselves where it could easily be verified.—F. F. E.

## Tilly's Freckles.

Tilly was standing before the pier-glass anxiously examining her little snub nose. Not in the least respect did it please her. There, like the French knots ornamenting her dress, were scattered quantities of wee brown freckles. Tilly knew that it was of no use attempting to remove them. She had tried her school cracker, and even aspic, without effect at other times.

Johnny had teased her that morning by singing out from across the street, "Tilly's growing blind; Tilly's growing blind."

When Tilly, not understanding his meaning, asked for an explanation, he came closer, pointed to the freckles, and announced, "She wears specks on her nose."

So now Tilly was standing sadly before the pier-glass to see, and there Aunt Matilda found her and sent her out to play.

The sun and the wind welcomed her, and each in his own way tried to make her forget Johnny's unkindness. The sun kissed her bit of a nose, and the wind caressed her cheek; but alas! sun and wind together added to Tilly's freckles. On her nose was left another dot and on her cheek a finger mark.

The front yard was hot; but there on the lowest step of the porch sat Tilly, so sorrowful over the thought of her freckles that she never noticed the little old woman sitting beside her.

"It's a hot day, except for the breeze," croaked the old woman. Tilly almost screamed with astonishment.

"You're considerably freckled, Tilly; shall I help you take 'em off?" Her voice was harsh, her skin brown, and as Tilly looked she began to feel frightened.

"Thank you—I don't know," she found voice to say.

"Kept from the wind and away from the sun makes little Tilly grow pale as a nun."

squeaked the dame.

"But Aunt Matilda makes me go out to play," answered Tilly.

"Aunt Matilda is right, and the freckles on the tiger lily are charming. I think I'll change you to a tiger lily, so that you'll not mind freckles."

"Oh, no please don't," began Tilly. But she had only just reached the plea when she felt herself swaying on a green stalk in the hot little front yard.

The old dame evidently expected to see her change to a tiger lily, but Tilly's delicate skin was white as milk where sun and wind had not reached it. So instead she became a beautiful Japanese lily. The blossom was snowy white, and the brown freckles marked each petal but gave added beauty.

Tilly bowed her head to listen, for now as a lily she heard not only the murmuring of the west wind, but its words. "Lovely Tilly—lily," it said. The sun too was speaking. "Pretty Tilly-lily-lily," together they were praising her and cheering. Tilly lifted her head, and just then a bumblebee stole into the flower for honey. "Darling Tilly-lily-lily," he mumbled, "you are the sweetest!"

Then to her surprise came Johnny from across the street straight to the flower. Tilly strove to cover the freckles that he might not see them; but Johnny saw only the leaves bending in the breeze, while white and beautiful swayed the blossom on its stalk. He

bent his head and took a long whiff, with nose tipped to the lily's cup. "Whew, but ain't she sweet though!" he exclaimed, and never noticed the freckles.

Listening at the foot of the lily sat the old woman. "Tilly," croaked she, "no one thinks of your freckles now, and, if you'll always stay as sweet as a Japanese lily, no one ever will."

The sun whispered, "Dearest Tilly-lily," the wind whispered, "Sweetest Tilly-lily"; and just then Aunt Matilda opened the house door. "Why Tilly!" she exclaimed, for Tilly was a flower no longer, but a sleepy little girl on the step. She carried her in, and laid her on the bed.

After a while Tilly shook herself, looked at her freckles in the glass, then ran out of doors to find the lily. All that she could discover was a fat brown toad that hopped under the porch. The sun was sinking, and the wind was still. Johnny, from across the street, called out, "Tilly, wears specks on her nose—"

Tilly answered cheerily, "I don't care!" "And I don't," she murmured, "'cause, if I'm sweet as can be, every one will see that I'm a Japanese lily, and love me, 'cause I'm all—'" Louise T. H. Pope in *Christian Register*.

## Talking in Their Sleep.

"You think I am dead,"  
The apple tree said,  
"Because I have never a leaf to show;  
Because I stoop,  
And my branches droop,  
And the dull grass mosses over me grow.  
But I am alive in trunk and shoot.  
The buds of next May  
I fold away—  
But I pity the withered grass at my root."

"You think I am dead,"  
The quick grass said,  
"Because I have parted with stem and blade,  
But under the ground  
I am safe and sound,  
With the snow's thick blanket over me laid,  
I'm all alive, and ready to shoot.  
Should the spring of the year  
Come dancing here—  
But I pity the flower without branch or root."

"You think I am dead,"  
A soft voice said,  
"Because not a branch or a root I own.  
I never have died,  
But close I hide  
In the plump seed that the wind has sown.  
Patient I wait through the long winter hours.  
You will see me again—  
I shall laugh at you then,  
Out of the eyes of a hundred flowers."

—Edith M. Thomas.

To get out of temper is a sign of weakness. Truth must eventually assert itself to all men whatever their station or creed, and if we could but always bear this in mind we would have more patience and be of more real service. Our aim should always be to help men to a better understanding of Truth instead of fighting to get Truth to the front. Our real effort should always be to help others to live the true, the good and the spiritual life. It is a very simple matter to pick flaws in the people about us, and some of us seem to feel as if we have superior power when we are able to discover imperfections.

It is no crime to be keen to our neighbors' shortcomings if we don't stop at the discovery. Our greatness must make itself a power to help them to overcome.

If it be never mine  
To be a brilliant star,  
Shall I for shame refuse to shine,  
Nor send one beam afar?  
The smallest star its perfect work hath done  
If it hath twinkled—  
Let me then be one.  
—Baptist Union.

## A Gentleman.

I know him for a gentleman  
By signs that never fail;  
His coat was rough and rather worn,  
His cheeks were thin and pale—  
A lad who had his way to make,  
With little time to play,  
I knew him for a gentleman  
By certain signs today.

He met his mother on the street;  
Off came his little cap,  
My door was shut; he waited there  
Until I heard his rap.  
He took the bundle from my hand,  
And when I dropped my pen  
He sprang to pick it up for me,  
This gentleman of ten.

He does not push or crowd along;  
His voice is gently pitched;  
He does not ding his books about  
As if he were bewitched.  
He stands aside to let you pass;  
He always shuts the door;  
He runs on errands willingly,  
To forge and mill and store.

He thinks of you before himself;  
He serves you if he can,  
For in whatever company,  
The manners make the man.  
At ten and forty 'tis the same;  
The manner tells the tale,  
And I discern the gentleman  
By signs that never fail.

—Sacred Heart Review.

Says a rural editor: "Owing to the overcrowded conditions of our columns a number of births and deaths are unavoidably postponed this week."—The Pathfinder.

"There's a song to lighten the toll,  
And a staff for climbing the height,  
But never an alpenstock  
For the hills that are out of sight.  
There are bitter herbs enough  
In the brimming cup of today,  
Without the sprig of rue,  
For tomorrow's unknown way."

—Christian Intelligencer.

## A Correction.

The initials appended to the poem, A Violet Message, in last week's Home Circle should have read M. M. S., and not "M. S. S.," as printed. We express our regrets to the esteemed authoress.—Ed. B. L.

## OPPORTUNITIES.

Opportunities approach us;  
We may grasp them one by one;  
We may fill our lives with pleasure,  
Caused by duty nobly done.

Opportunities approach us;  
Let them not approach in vain,  
Lest the time shall surely follow,  
When our tears shall flow like rain.

Opportunities approach us;  
Seize them ere it be too late;  
Thus we make our own our future,  
Arbiters of our own fate.  
—Stephen Barnsdale.

## Message Department.

Report of Seances held April 4, 1904. S. E. M.

MEDIUM, MRS. MINNIE M. SOULE.

## IN EXPLANATION.

The following communications are given by Mrs. Soule while under the control of her own guides for the good of the individual spirits seeking to reach their friends on earth. The messages are reported stenographically by a 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 in these columns. This is not so much for the benefit of the "Banner of Light" as it is for the good of the reading public. Truth is truth and will bear its own burdens wherever it is made known to the world. In the cause of truth, kindly assist us to find those whom you believe may verify them. Many of them are not Spiritualists or subscribers to the "Banner of Light," so may we ask each of you to become a missionary for your particular locality?

## Invocation.

O Spirit of Life and Love breathe upon our waiting hearts the influence of the glory of the perfect life. Soften all the angles of our life today; make us strong and pure and steady. May the aspiration for righteousness lift us unto that perfection which is without flaw or blemish. Often we grow discouraged over our own weaknesses. Often we grow disheartened over our many attempts at success and the consequent failure; and often we reach for the strong hand that shall guide and lead us into the path of peace, into the glory and light of the real life, pure with the purity of Spiritualism. We do not walk alone; it is impossible for us to so hold our lives apart that no influence goes from us; and so we pray without ceasing that the influence which goes from us may be the purest and the best. We would so order our thoughts that the instruction of our life may be to some other life a help, a joy and a gladness. We ask that the dear friends who are gathered with us at this time for the express purpose of speaking to those they love may speak with a clear tone, may come with a clear message, may be able to identify themselves with the past and with their friends so that the message will be of some use and service to those who are in need. May it be such a strong message of what life is like to them today, of how it is filled with purpose and joy and love, that it shall strengthen the heart for which it is intended and make glad the home that is saddened by absence or lift the mourner's veil that has been so long drawn because of the grief overshadowing that life. Bless us in our understanding to be one with all who suffer and to understand and bring light to all who are in need. Amen.

## MESSAGES.

## Edgar Haskins.

The first spirit that comes to me this afternoon is a man about forty years old. He is light in hair, eyes, rather a light mustache, and very pleasant. He is very pleasant, as if he always wanted to be kind and considerate to everybody. He says it is not always so easy to do that as it seems. Some people think it is easy for a mild mannered man to always say a pleasant word, but it is not. They sometimes have to crush down an ugly feeling just like other folks. His name is Edgar Haskins. He says, "Will you please say I used to live in Jamaica Plain, near Boston. I was to send this word to Jennie. I have been here only a short time and hardly know how to express myself in this public fashion, but my desire to reach her has overcome my desire to keep myself out of print and I am here. I knew I was coming; that is, I felt there was no hope for me. At the same time it is quite a relief to see so many matters needing my attention and I unable to do the least thing to make them as I would have them. My father, whose name is Henry, is with me, and he says to tell all our friends that we are alive and conscious, and ready to respond to them if they give us an opportunity."

## Lou Marston.

There is a spirit of a woman about twenty-five or six. She is small and dark, has dark eyes and hair and a very pretty manner. She is dressed as daintily and prettily as any one would want to be. She says, "My name is Lou Marston and I used to live in Pawtucket. I go there very often now. I am familiar with New York as I worked there once. I died very suddenly; I had not the slightest idea I was going to die when I did. I suppose I would have fretted more if I had known. I took a sudden cold and it developed rapidly, and the first thing I knew everything was over. I want to send this message to Walter. He believes I can come to be his helper, and he often is conscious of my presence. I am glad my friends were as good to him as they were, but you know, dear, I would have done much more if I could have had anything to say. The things which are dearest to me now are those nearest to you, because through them I get in touch with you. I wish you would go out more and not feel that you have to stay at home; it would be just as well for both. I know Jennie has tried to do much for you and that you appreciate it. Do you remember what Pete said? I do. I will come again if I can."

## Charles Emerson.

A spirit comes to me now who says his name is Charles Emerson. "This is a strange place to me. I lived in the West; never came East in my life. The spirit seems to be so free to go anywhere it desires to that I found myself here almost without effort, and have decided that I came on the train of my own wish to communicate. I have a mother alive and I have often wanted to speak to her literally so she might know her boy is still her boy. It may be years before she comes to me. It may be that I shall never be able to tell her all I want to, but I want her to have the feeling that I am close to her and that nothing is so strong as love which binds me to her now as it always did when I was alive. It was not my wish to die. It did not purposely come over here, although I came so sudden. It seemed to me as though I ought to live as long as I wanted to and that is what makes it so hard for my mother. I wish I could tell you how much more I know about you than I did before I came. I see how you have suffered and how you did suffer long ago and I knew nothing about it. It is such a shame that I did not know so I could comfort you. I hope Will is doing all I would have done and is making your life all you would have it. If I could influence him in any way I would do it. I know whenever you go to any of my things your thought is so strong of me then that it brings me to you. I am not always in the home,

but when you turn your thought strongly on me it reaches me and I hear or feel you and get to you as soon as I can. To you people in the circle I will say that I lived in Lincoln, Neb., and I thank you for your kindness in helping me return."

## Lillian Newhall.

A spirit of a woman comes about forty-five years old. She is very fair, her eyes are gray and her hair is dark brown. Her form is rather slender and delicate. "My name is Lillian Newhall and I used to live in Lynn. I am anxious to reach my people and have no way open to me. It is true that it is beautiful here, and it is true that I am content and happy, except now and then a great longing comes over me to speak to the friends I love and left behind. I had no particular fear of death, but I would like to have stayed, for life held very much that was sweet and dear, and now I have so much that is beautiful I desire to share it with them. Sometimes it seems so hard that I can not tell them all about the loveliness and the beauty, and have them know it all waits for them. I have father, who has come over since I did and it was good to see him. His death was very sudden and left a great impression on his friends. It was rather of a shock to him, but he was glad to see me. The first thing he asked after he found I had seen our friends was if I had seen Nettie. I told him I had and we are all three often together trying to impress the family of our presence. We send love just as we always would. We cannot forget; we do not want to, but we work together and we love you all, Angie and May and Harry."

## Calvin Simpson.

A spirit of an old man walks over to me. I should think about eighty or eighty-five. He has a short gray beard, a very clean, well-kept looking face, hair just a trifle long and eyes that look blue and clear, even though age may have left some marks. He says his name is Calvin Simpson. He is very emphatic in his expression and says it took him some time to come to a conclusion about these matters after he arrived, but when he reached that conclusion he made up his mind he would give a message the first opportunity that came. "I am invited here today by my friend John Leonard. He and I always discussed theological matters with a good deal of force and vehemence, and neither of us believed it was possible for spirits to communicate. We have both been convinced, not only of the possibility but of the probability that all spirits make effort sooner or later to communicate with those in whom they are interested. We lived in Grand Rapids, Mich., and have many friends there who will remember us and I hope receive us. I do not know much about the law of return; I presume I did. I would come to my own instead of coming here to have the message heralded to the four corners of the world. But this I do know; I can see my daughter Lucy and am able many times to assure myself that she sees me and knows of my presence in her home. She takes it so naturally that she makes no effort to find out if I want anything particular. I have the old horse I used to drive and am often able to take a trip to places far distant and bring back information that is at least interesting to me. I will come again when I can and give evidence of my interest in the physical condition of the people I left."

## Susie Higgins.

A spirit of a woman comes I should think about twenty-eight. She is small, dark, and a very nervous little body. Her name is Susie Higgins. I think she was never married because she shows me no other name in connection with this. "I have been over here some time, but I lived in Claremont, N. H. I am just as nervous as I can be over this attempt to come. I used to be a church member and knew nothing of this Spiritualism. I knew there was such a thing and that is about all. Since I came here and I have heard people talk about coming back to their friends, I thought I would come and see if it was possible for me to get back. You think it is strange, but they have meetings in our life where they talk about spirits returning to earth just as you folks do, and tell us how we can get there and how it is best to approach our friends and all that sort of thing. I have a sister. I have one over here named Mercy. I have one in the body named Alice and I want to reach her. I would also like to say that I have been about the house where I used to live so many times, and it is I who have had the manifestations there, trying to attract attention to myself, hoping I might get them interested in something outside of material life. I do not know just what to say that will help them the most unless it is that I found everything different from what I expected and yet found God had taken care of it much better than I could have hoped for."

## A Phantasm of the Living.

Albert P. Blinn.

While at Lake Pleasant some three or four years ago, associated with Capt. David P. Barber of Nashua, N. H., in the camp duties, I entered his cottage one morning and found him making hurried preparations for returning home. Much surprised, as Mr. Barber had made no mention of going home the night before, I asked the reason, and the following conversation took place:

"My mother is ill, and I am going home just as quick as I can get there."

"Why, when did you hear, have you had a telegram?"

"No; but my sister came to me last night and told me to come home."

"Come to you? How? Why, your sister is alive!"

"Of course she's alive, but she came to me just the same. She did it once before. It was this way. I went to bed, as you know, about ten o'clock, and went to sleep. I woke up somewhere about midnight. I was wide awake, and as I looked toward the door I saw Lucy standing there, and she told me mother was sick, that she was worried about her and wanted me at home, and I'm going on the 9.13 train. If any mail comes you can open it."

Mr. Barber went on the 9.13 train and the 10.34 train brought a letter for him which I opened, and found that it said: "You think mother was not at all well, but in no danger. The letter was signed by Mr. Barber's sister Lucy. It was hardly read when a telegram came, asking Mr. Barber to come home at once. The next news that came was that the dear old mother had gone to the higher life."

As for Mr. Barber and his sister, they are living today in Nashua. At the time Mr. Barber awoke at Lake Pleasant his sister was in Nashua nursing her mother, who had suddenly become very ill, and her whole thought was upon her brother, wishing that he was home.

Was this mere transmission of thought, or was it not soul visiting soul, spirit seeking spirit?

Minister (to little girl)—Well, Nettie, are you a good little girl?

Nettie—Well, I guess so! I must be because papa says I'm a holy terror.







Societary News.

Correspondence for this department must reach the Editor by the first mail delivery on Monday morning, to insure insertion the same week. We ask to state all, but our space is limited. Use ink and write plainly.

Boston and Vicinity.

Appleton Hall, Appleton St., Friday, April 9.—The First Spiritualist Ladies' Alliance held its business meeting in the afternoon, with the president, Mrs. Mattie E. A. Albright, presiding. In referring to the anniversary arrangements the officers expressed their appreciation of the excellent notices given this society in the "Banner of Light" and spoke very cordially of the fraternal relations existing between it and the management of that able exponent of our philosophy. Although our anniversary day brought with it decidedly inclement weather, our meetings were well attended. The financial results exceeded our expectations and we can heartily endorse the editorial in last week's "Banner" that "a veritable revival wave is rising in the movement." Tonight we were to have had with us Miss Florence Morse and the evening was to have been devoted to an address and to the answering of questions by her guides, but we were much disappointed as she was unable to be present on account of a severe attack of sickness. We hope to have her with us next Friday evening, April 15, and as that will be Mediums' Night, we also expect several well known test mediums. This evening the meeting opened with a poem read by Mr. Elmer Packard and the session was devoted to manifestations of the phenomena, with Mrs. Abbott of Lawrence, Mrs. S. C. Cunningham, Mrs. Hatzell and Dr. Osmond Stiles participating. Next Friday afternoon the society will hold a public circle at 4 o'clock. To the speakers, mediums and musicians who so kindly participated in the anniversary services the society extends its thanks and appreciation.—Esther H. Blinn, sec.

Cambridge, Friday, April 9.—The Cambridge Industrial Society of Spiritualists held its regular meeting in Cambridge Lower Hall, 631 Mass. Ave., Mabel Merritt, presiding. The business meeting was held in the afternoon. Supper was served at 6.30 and the evening meeting opened at 7.45 with Dr. George A. Fuller, of Onset, as the lecturer. He took for his subject "Inspiration," and spoke for a very interested audience. Mr. James Henry Foss, the "Gentleman from Everywhere," will be the speaker on April 22, and Mrs. Gertrude Ormes will give spirit messages.—Emma L. Zwalhen, clerk.

Cambridge, Mass., Washington Hall, 573 Mass. Ave., March 27th.—The Gospel of Truth Society held its regular services. At the afternoon conference meeting great interest was manifested. Mrs. Bemis gave interesting remarks and messages and Mrs. Kemp gave several messages. A stranger also made a few remarks which elicited a hearty response from all. The evening service drew an interested and somewhat critical audience, but in words of old "those who came to scoff remained to pray," for at the close of the service many went away with a feeling of respect and wonder and a wish to call again. Mrs. George gave abundant and good messages and uplifting thoughts. Mrs. Bemis followed with eloquent remarks and sweet messages that lightened many a weary heart. Mrs. Kemp, a new worker in the field, gave a few delineations which were readily recognized. The meeting closed with benediction by Mrs. Bemis. We feel that, though we are small yet, we can do our little part and hope in time to do more.—May, reported, pro tem.

Dwight Hall, 514 Tremont St., Thursday, April 8th.—The Ladies' Spiritualistic Industrial Society gave a Red and Green supper, which was attended by a large gathering who thoroughly enjoyed the good things before them. The evening's entertainment was enlivened by the presence of Mr. and Mrs. Kates of Lynn, and Mr. J. J. Morse, editor of the "Banner of Light." The Schubert Quartet, as always, were very entertaining, and their songs pleased every one present. A few remarks by Mrs. Whitlock closed one of the best meetings of the season. On April 14 there will be a Mediums' Experience meeting. All mediums are cordially invited. April 21st will be given up to Mrs. Kimball, who will hold a reading of "those who came to scoff remained to pray," for at the close of the service many went away with a feeling of respect and wonder and a wish to call again. Mrs. George gave abundant and good messages and uplifting thoughts. Mrs. Bemis followed with eloquent remarks and sweet messages that lightened many a weary heart. Mrs. Kemp, a new worker in the field, gave a few delineations which were readily recognized. The meeting closed with benediction by Mrs. Bemis. We feel that, though we are small yet, we can do our little part and hope in time to do more.—May, reported, pro tem.

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First Spiritualist Church, 527 Mass. Ave., Cambridge, Annie Banks Scott, pastor.—Sunday, March 27, the members presented our pastor with a robe, Mrs. S. E. Hall, our vice-president, making the presentation speech, to which Mrs. Scott responded in her usual pleasing manner. On April 3d the meetings were well attended. At 3 p. m. Mrs. Scott's subject for discourse was "The Lord's Prayer," followed by messages. In the evening Mr. Hicks recited his personal experiences and gave descriptions of spirits present. Dr. O. S. Stiles and Mrs. M. J. Butler gave some very fine tests and descriptions. Vocal selections by Mr. Sawyer and Mrs. Stovin. Meeting closed with benediction by Mrs. Berry.

Red Men's Hall, Tremont St.—Meetings conducted by Mrs. M. J. Butler. Sunday evening, April 3d, after a service of song led by Mr. Geo. Cleveland, Capt. Hand, of Alaska, was introduced and gave a very interesting half-hour talk upon Alaska, its people, their habits and modes of living. Mrs. H. C. Berry followed with a short address and tests. Mrs. E. F. Minner, of Clinton, spoke very interestingly of some of her experiences and gave descriptions of spirits present. Dr. O. S. Stiles and Mrs. M. J. Butler gave some very fine tests and descriptions. Vocal selections by Mr. Sawyer and Mrs. Stovin. Meeting closed with benediction by Mrs. Berry.

Sunday eve, April 10.—Invocation by Mrs. H. C. Berry. Mr. T. A. Jackson spoke and gave several recognized tests. Mrs. Alice Waterhouse spoke briefly. Vocal selections by Mr. Sawyer and Mrs. Jackson. Mrs. Butler gave an hour's seance, giving some very remarkable tests, of a marked character to strangers in the audience. A large company was present and enjoyed the meeting.—H. C. Berry.

General.

Brooklyn, N. Y., Sunday, April 3d.—A most beautiful and impressive service was held this

# Glenwood Ranges

Make Cooking Easy.

evening in Crosby Hall, 423 Clason Ave., Brooklyn, N. Y., Mr. Carlton Spencer King, the young and gifted psychic of Brooklyn, officiating. The platform was deluged with lilies and flowers. Directly in front of the rostrum was a cross of Easter lilies six feet high. The services were opened by a violin solo by Prof. Welfenbach, which was most soul inspiring and called forth a very impressive invocation from Mr. King, after which the congregation sang "Lead, Kindly Light." Mr. King then read a poem entitled, "Have Hope," from Mattie E. Hall's "Spirit Echoes." Mrs. L. B. Newby then rendered a soprano solo, "Beautiful Home of Paradise," in a charming manner, followed by a reading and a lecture by Mr. King, in which he explained the true spiritual meaning of Easter, which was greatly appreciated by the large audience in attendance. One of the features of the evening was Gounod's "Ave Maria," by the noted Minnie Fisher Middleton, soprano, with violin obligato by Prof. Welfenbach. To say it was artistically rendered, and showed excellent training is but expressing it very mildly. After such music it is no wonder that Mr. King was able to give twenty-six messages, with full names and relationships of the loved ones to absolute strangers. An innovation came during Mr. King's messages in the form of the spirit of "Gen. U. S. Grant," who came to a friend and bid the congregation sing his favorite hymn, "America," which they did with a vim. It only needed this to put the climax to a most impressive and convincing service given by true Spiritualists in a truly spiritual manner.—W. H. A.

Fall River, Mass., Sunday, April 3d.—The First Spiritualist Church and Lyceum held services in Columbian Hall, South Main St., with Dr. George A. Fuller, of Onset, as the speaker. We had good meetings all day, his lectures were spiritual and helpful to all.—Mrs. Hattie W. Wood, pres.

Greenfield, Mass., Wednesday, April 6th.—The annual meeting of the Greenfield Progressive Spiritualist Society was held Wednesday evening, April 6th, and the following officers were chosen: President, R. H. Churchill; 1st vice-pres., Gustavus Hall; 2d vice-pres., Dr. Sumner Chapman; treasurer, E. Rist; clerk, Mrs. W. S. Clark; cor. sec., Mrs. H. O. Lyons; directors, Phillip Trover, H. O. Lyons, Miss Fannie E. Moody. During the past year forty-eight meetings have been held, and three circles, divided as follows: Twenty-eight meetings with paid speakers and test mediums; six social meetings and fourteen directors' meetings. Over four hundred dollars have been received, and after all bills were paid the balance was one hundred and fifteen dollars. The society was never in as flourishing a condition as at the present time, and we hope during the year, with the help of our friends, to buy land and build a hall. We hold no meetings during the summer months.—R. F. Churchill, pres.

Malden, Mass., Sunday, April 3d.—Our services were very interesting and successful. The class for healing and development at 3 p. m. Mr. John Goddard read a paper written in honorably entitled, "Christ at the Last Supper," which was well received. Mrs. Carter gave some fine messages through her control, "Dinah." "Little Golden Hair" was as pleasing as ever, giving comfort to many. "Prairie Flower" was also with us doing wonderful work. Mrs. M. M. Read gave many convincing proofs of spirit presence. Our evening session opened with song service and Scripture reading by our president, Cyrus rendered a poem entitled, "The Resurrection." Vocal selection, "Heavenly Land," by Mr. Jas. Milton and Mrs. G. B. Mosier in a pleasing manner. Alice M. Whall gave evidence of spirit return to the satisfaction of many in the audience, as also Mrs. Mosier and Indian control "Big Dog." Vegetarian supper, Friday April 2d, from 6 to 7.30 p. m. The "Banner of Light" on sale at all of our meetings.—C. L. Redding, cor. sec.

Marlboro, Mass., Sunday, April 3d.—First Spiritualists' Society. Mrs. Annie L. Jones, of Lowell, occupied our platform at 2.30 and 7 o'clock, voicing from the higher intelligences of the spirit life many thoughts that appealed to those present. The afternoon's lecture was on the spiritual philosophy, from the standpoint of the Bible; in the evening "The New" and "The Old." As a speaker, Mrs. Jones seems well adapted to public work. "Mignonette," the little guide, gave messages which were readily recognized. Many expressed the wish that Mrs. Jones will be engaged by our society for another season. Mr. Albert P. Blinn, of Boston, will be our next speaker, April 17th.—Benedict.

Portland, Me., Sunday, April 3d.—Mrs. Ruth A. Swift was our speaker. This was her first visit to our city and she has made many friends. Her messages were all recognized and were very satisfactory to those who received them. Next Sunday our services will be held in our new quarters, Congress Hall, otherwise known as Gospel Mission Hall. We have outgrown our present quarters and find it necessary to make a change. Our plans for building are progressing very satisfactorily. In fact, we are looking forward to a revival of Spiritualism in our city. The Ladies' Annex will give another of their famous suppers in the near future. We intend to continue our services through the summer months this year, as we feel that the interest is increasing; truth and progression never take a vacation—neither should Spiritualists. There are great prospects ahead for our society, and we must work together and success will surely crown our efforts.—Mrs. F. E. Allen, clerk.

## CATARH CAN BE CURED.

Catarrh is a kindred ailment of consumption, long considered incurable, and yet there is one remedy that will positively cure catarrh in any of its stages. For many years this remedy was used by the late Dr. Stevens, a widely noted authority on all diseases of the throat and lungs. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all sufferers from Catarrh, Asthma, Consumption, and nervous diseases, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing, with stamp, naming this paper, W. A. Noyes, 347 Powers Block, Rochester, N. Y.

## Lycium Notes.

### Local.

Friendship Hall, Odd Fellows' Building, Tremont St., Sunday, April 10th.—The Boston Spiritual Lyceum met as usual today and a very interesting session was held. Our subject of the day was ably handled by many present, the theme being Dumb Animals (Band of Mercy). For our literary part we had a reading from Merrill Bill; piano solo, Rupert Davis; recitations, Minerva Pray and Mrs. Niles (nee Rosy Wilbur). We were extremely glad to welcome back, as an old worker in the past, Mrs. Niles. We also had with us a medium, Mrs. Bingham, who was controlled by Dick the Newboy and Pansy, who gave some fine thoughts from the spirit world, and a veteran in the Cause was also present and spoke very ably to us all, Mr. C. C. Straw. Mrs. Straw was also present. Next Sunday our subject will be, How can we best present our Cause to the world?—E. B. Packard, clerk.

Red Men's Hall, Tremont street, Sunday, April 10.—The Children's Progressive Lyceum, No. 1, of Boston, held their regular meeting at 11.30 a. m. After the lesson and march Isabel Peterson and Mr. Taylor sang. Mrs. Stillings and Dr. Hale sang a duet. Sarah Superior and Bell Bernstein gave readings. Mr. Willis made brief remarks. Gladys Hale read and Mrs. Butler spoke of the work the Lyceum is doing.—Mrs. Stillings, sec.

### A Correction.

To the Editor of the Banner of Light:

I notice that in your issue of the Banner of Light, under date of April 9th, that I am reported by your correspondent, A. M. Strong, as performing an ordination ceremony at the First Spiritualist Church in Boston on Sunday, April 3d. I presume that your correspondent simply made an error in the use of words. I assisted in the very pleasing service of installation of Clara E. Strong before the society which has called her to become its settled speaker, but inasmuch as the service did not in any sense partake of the nature of an ordination, I could not have "performed" any such service as was inadvertently and erroneously reported. Yours sincerely, F. A. Wiggin.

### Announcements.

The Children's Progressive Lyceum, No. 1, of Boston, meets in Red Men's Hall, 514 Tremont St., Sundays at 11.30 a. m. A cordial welcome to all.

The Boston Spiritual Lyceum meets in Friendship Hall, Odd Fellows' Building, Berkeley Street, Boston, every Sunday at 1.30 p. m. Sunday next, April 17, subject, "Springtime."—Mrs. M. J. Butler, pres. Lynn Spiritualists' Association, Cadet Hall, Alex. Caird, M. J., pres.—Mr. Oscar A. Edgerly will be the speaker on Sunday, April 17. Mr. Edgerly is one of the most able trance speakers on the rostrum and an excellent test medium. Circles by various mediums from 4 to 5, supper at 5, song service 6, concert by Chase's Orchestra at 6.30. Regular services 2.30 and 7.30. Children's Lyceum 12.30.

First Spiritualist Church of Boston, Incorporated, meets 724 Washington Street, up two flights, America Hall, Clara E. Strong, conductor. Morning circle, 11 a. m.; afternoon and evening service at 3 and 7.30 p. m. Good talent every Sunday. Home circles Tuesday and Friday evenings, 20 Huntington Avenue, Room 420.—A. M. S., sec.

The Ladies' Spiritualistic Industrial Society meets in Dwight Hall, Red Men's Hall, Tremont Street, every Thursday. Business meeting at 4 p. m., supper 6.15, and usual meeting at 7.45 p. m.

The First Spiritualist Church of Cambridge, 527 Mass. Ave., Sunday, April 17, at 3 p. m. Our pastor, Annie Banks Scott, will lecture and give a flower seance. Come bringing a flower and receive a message from your loved ones. At 7.30 Mrs. Scott, Mrs. S. E. Hall and Mr. T. A. Scott will speak and give messages. Admission free.—Addie I. Cushing, sec.

Malden, Mass.—Progressive Spiritual Society, Louise Hall, Pleasant Street. We hold meetings every Sunday at 3 p. m. Circle for healing, development and messages, 7.30 p. m. Inspirational speaking and readings. The best of talent always present. Sunday, April 17, Alice M. Whalle, who is a fine psychic. We expect Mrs. Jas. Smith of Cliffondale will also be with us. Indian control, Big Dog, who is making rapid strides in the work, will be there too. We shall have another vegetarian supper Friday, April 29, from 6 to 7.30 p. m. The "Mediums' Club" of Boston will be present on that occasion.—C. L. Redding.

## For CONSTIPATION



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April 19 there will be a Surprise Parlor Entertainment and fancy sale under the auspices of The First Spiritualist Church of Cambridge, 527 Mass. Ave. Cake and ice cream served.—Addie I. Cushing, sec.

### Movements of Platform Workers.

G. W. Kates and wife are engaged at Norwich, Conn., for Sunday, April 24, and all of May. They will take their first vacation for several years during June and July, when they will rusticate at their country home. They are engaged for camp meetings at Lake Pleasant, Mass., Grand Lodge, Island Lake and Vicksburg, Mich. Address them at Thornton, Delaware Co., Pa.

### PASSED TO SPIRIT LIFE.

JOSEPH HAMBLETT, BOSTON, MASS.

The funeral services of the late Joseph Hamblett were held Wednesday afternoon from the home of the deceased, 247 Appleton Street, and were attended by a large gathering of sympathizing friends. Spiritualism was the religion of the departed one, and the opening address was delivered by a lecturer of that faith, Mrs. Annie Jones of this city. She dwelt upon the consolations afforded by the spiritual belief and urged upon all to pattern after the noble life of the one gone on before. The Rev. G. W. Bicknell, of Cambridge, formerly of Lowell, also spoke, paying a deserved tribute to the beautiful character of the one whose long and honorable life had so recently closed. Appropriate musical selections were rendered by the Apollo Quartet.

GEORGE H. VARNEY, SOUTH LINCOLN, VT. Passed to the higher life from South Lincoln, Vt., Jan. 24th, George H. Varney, aged 75 years. Mr. Varney was a kind neighbor and respected citizen. He was a soldier in the Civil War, and while in service contracted an illness, the effect of which caused his transition. He leaves a wife and one son, Luther A., with whom he lived; also one brother and three sisters, as well as a large circle of friends. He was a believer in Spiritualism and passed to the higher life fully believing in the truth of its teachings. The funeral service was held at his late home Jan. 27th at 12 p. m., and was largely attended by relatives and friends, the writer officiating.—Mrs. L. B. Holt, of Montpelier.

ALPHEUS ROBERTS, GREENVILLE, ME. From his home in Greenville, Me., on Feb. 9th, Alpheus Roberts laid down the burden of mortal life and joined his loved ones on the other shore. Mr. Roberts was a firm believer in Spiritualism, and a subscriber to the "Banner" for many years. For seventy-six years he had done his duty in accordance with his highest convictions of right and for a long time had longed to join a loved daughter who had preceded him to spirit life. The wife who has walked by his side since early womanhood now lies at the point of transition. Will soon join him, and "joyous then will the meeting be with the loved ones gone before."—N. E. F.

CHARLES ALEX SIEWWRIGHT, CAMBRIDGE, MASS.

In Cambridge, March 9th, Charles Alex Siewwright passed to the higher life. He was a firm believer in Spiritualism, a student and a man loved by all his fellowmen. He prophesied his own death and when the time arrived, finding himself still living, he felt disappointed. He had a few short days to wait until he heard the summons "Come up higher," and he passed from mortal sight. He was a member of the First Spiritualist Church of Cambridge and secretary of the Prospect Union. The services were conducted by the Dean of Harvard College, Prof. Peabody, the Harvard Male Quartet furnishing the music.—Annie Banks Scott, pastor of the First Spiritualist Church.

### Mrs. Abby Morton Diaz.

The death of Mrs. Abby Morton Diaz makes another conspicuous vacancy among old time Boston reformers, whose ranks are fast thinning. She was in direct descent from old Plymouth stock, and in her it had suffered no degeneration. Her long life of more than eighty years was devoted to social betterment and to the highest ideals. Her methods were as attractive as her aim was lofty. Her labors began with the young and plastic minds, though she was ready to measure faith and reason with the most mature. She won fame without striving for it, and commanded the high respect even of those who did not keep as closely abreast of progressive ideas as she did. Men of the stamp of Garrison, Emerson, Horace Mann and many others were welcome and not infrequent visitors at her home during her childhood, and she drew inspiration from a mental and moral atmosphere such as was vouchsafed to few. The sources of her inspiration were genuine and practical, and she dealt with vital questions instead of imaginary problems. Naturally the old question of woman suffrage found in her an eloquent and zealous champion, and with that cause her name has been conspicuously identified; but that, after all, was but a small part of the work that has made Boston and her entire generation in this country her debtors.—Boston Transcript.

## A Partial List of Astrological Works for sale by the Banner of Light.

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