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NO. 8.

## National Spiritualists' Association Convention.

Held in Washington, D. C., Oct. 15, 16, 17, 1895.

(Specially reported for the Banner of Light.)

### The Third Annual Delegate Convention of the National Spiritualists' Association of the United States

Opened its first day's session at Masonic Hall, Washington, D. C., on Tuesday, Oct. 15. It was promptly called to order at ten o'clock by the President of the Association, Mr. H. D. Barrett, who announced that the meetings would be commenced at ten and two o'clock each day.

An earnest and soul-inspiring invocation was then offered by Mrs. M. T. Longley, after which the President, Mr. Barrett, gave the following opening address:

ADDRESS BY PRES. H. D. BARRETT.  
*Ladies and Gentlemen:* It is not for me to take your time at any length this morning in opening this Third Annual Convocation of the delegates to the National Spiritualists' Association of the United States of America. The address of welcome will be delivered on behalf of our Association later on; but at the outset of this convocation we find many problems confronting us with which we must deal during the three days that this meeting will be in session. There are things that have come up in the history of the past year which are serious, and demand our most earnest thought. At the same time, there are signs in the skies that indicate that Spiritualism is making progress all over these United States of America, and throughout the Canadian provinces as well. We find that new societies are springing up, and interest is being taken in our philosophy and in our phenomena by wise men and women of the different schools of thought.

Since we were last assembled here our office has been deluged with letters from scholars men asking for facts concerning Modern Spiritualism. Writers for the leading magazines of this land, men whose thought is scientific in its trend, also have sought to know something of us and of our work. News agencies from Boston and Chicago have also sent in to know how many Spiritualists there are in the land.

Spiritualism has obtained a recognition, and has only obtained it through the efforts and potency of this National Association, in whose interest we are assembled to-day. [Applause.]

I congratulate you upon the brightening of the skies in this direction, but as I said at the outset, there are problems of a serious nature, and while we congratulate ourselves upon the pleasing things, we should not forget that there are clouds athwart our sky; we should not forget that these problems will commence at the very outset this morning in the introduction of business, and in the assignment of orders, from our workers who have been placed under the ban of the law by our opponents; we should not forget that there has been heaped upon us by those who are opposed, contumely and scorn. All this demands our attention to-day.

We are in a position to demand respect, and until we respect ourselves we cannot expect others to respect us. We are here to take up the work of our Convention. I see delegates from glorious old New England, and from the golden days of California—all looking to the end that the religion and the philosophy of philosophies, our Modern Spiritualism, may be exalted and carried forward to the ends for which Spiritualism was given to the world.

I thank you for coming here to-day. I congratulate you upon the promising signs of the times. I congratulate myself especially that I have before me these delegates from these respective cities, all imbued with these earnest purposes. We are writing a history for the future ages to read. The world can be made better or made worse by your actions. If we only will pause to think, and build wisely and well through the instrumentality of our co-operative effort, that when the future historian shall turn his eye to the past and write the history of 1895, let us build so wisely and so well that that far-off day shall dawn there will be no blot upon the escutcheon of Spiritualism, that upon the report of this closing period of the century only that which will command the respect of the future ages, and cause them to see the clear white light of truth that shines forth forever, full and free from the deeds wrought in this the closing decade of the nineteenth century.

But I cannot take up your time. I know that we are here with a great deal of work before us. The report of your President and Secretary will show what has been done. They will also show you what ought to be done.

Many recommendations have been made by them, and we will see what the result will be. The morning hour is now before us, and in behalf of the National Association the delegates will—in the absence of Mrs. Cora L. V. Richmond, the Vice President, who has been unavoidably detained—be welcomed to this Convention by our honorary Vice President, Mrs. M. E. Cadwallader of Philadelphia, Pa.

Mrs. Cadwallader then delivered an address of welcome in behalf of the National Board and the Washington Society. While brief, it was very appropriate, and had the evident ring of sincerity. She spoke of the important work that was before the delegates, and urged all to sink minor considerations and unite in one grand effort to make the Convention a success that would show the Spiritualists of the country its importance to the best interests of Spiritualism.

The New England delegation, consisting of a party headed by J. B. Hatch, Jr., and comprising thirty-seven members, were spoken of as one thing which indicated how rapidly the cause of the National Spiritualists' Association was spreading over the country, and they were warmly welcomed to the city.

A response in behalf of the delegates was then made by Mrs. Abbie E. Sheets of Grand Ledge, Mich.

Her address was earnest and hearty. She said that when the time arrived that the capital of our country should welcome the sisters as well as the brothers in its halls of legislation, then would a new era be ushered in.

She gave hearty greetings and assurances of cordial support from the State Society of Michigan, also from the Sturgis Society and from Oshkosh.

She said that it was only by working in harmony that we could expect to succeed, and

bring order from chaos, and that by means of cooperation and organization should we move forward to success.

Secretary Woodbury here announced that two new charters had been gained since the opening of the session—one from Pittsburg, Pa., and one from Cleveland, O.

President Barrett then appointed as the Committee on Credentials: Frank Walker of New York; J. B. Hatch, Jr., of Massachusetts, and Col. Freeman of Illinois; and as the Committee on Rules, Hon. E. W. Bond of Ohio, Dr. A. H. Richardson of New Hampshire, and Prof. C. F. Longley of California.

The President then requested these two committees to retire and perform their duties.

Later on the other Standing Committees were announced as follows:

**Committee on President's Report:** Dr. George A. Fuller, Massachusetts; Mrs. A. E. Sheets, Michigan; Mrs. J. R. Francis, Illinois; H. W. Richardson, New York; Edgar W. Emerson, New Hampshire.

**Committee on Finance:** Dr. E. A. Smith, Vermont; George W. Burnham, Connecticut; James F. Dodge, Wisconsin; Mrs. Ida P. A. Whitlock, Rhode Island; Mrs. Carrie L. Hatch, Massachusetts; Henry Scharfetter, Maryland.

**Committee on Treasurer's Report:** Mrs. M. L. Brown, Pennsylvania; Henry Steinburg, Washington, D. C.; George Shook, Michigan.

**Committee on Resolutions:** E. W. Bond, Ohio; William P. Ripley, Washington, D. C.; Charles W. Starvlin, Maryland; Mrs. M. T. Longley, California; Mrs. J. A. Chapman, Connecticut.

**Committee on Secretary's Report:** Capt. E. W. Gould, Missouri; Mrs. Clara Field Conant, West Virginia; E. R. Whiting, Connecticut; Mrs. A. M. Glading, Pennsylvania; Edward S. Pope, Indiana.

**Committee on Delegates' Reports:** Dr. G. C. B. Ewell, Colorado; Mrs. A. E. Sheets, Michigan; Simon Snow, Massachusetts; J. P. Walton, Pennsylvania; Mrs. R. Walcott, Maryland.

**Committee on Amendments:** Mrs. M. E. Cadwallader, Pennsylvania; E. E. Conant, West Virginia; Moses T. Dole, Massachusetts; Joseph T. Dodge, Wisconsin; Mrs. Maggie Waite, California.

The following is a list of the Delegates, as reported by the Committee on Credentials:

**LIST OF DELEGATES.**  
*California*—Sumnerland, Progressive Spiritualist Society, Prof. C. F. Longley; San Francisco, Independent Free Thought Society, Mrs. Magie Waite; The People's Spiritualist Society, Mrs. J. J. Whitney.

*Connecticut*—State Association, Geo. W. Burnham; William A. First Spiritualist Society, Mrs. Mary Hatch; Norwich Spiritual Union, Mrs. J. A. Chapman; Connecticut Spiritualist Camp Meeting Association, E. K. Whiting; Commune Lake Spiritual Association, Mrs. A. E. Pierce.

*Colorado*—Denver, Starlight Ladies' Auxiliary, Dr. G. C. B. Ewell; Colorado Spiritual Union, Society of Progressive Spiritualists, W. H. Hawkes.

*District of Columbia*—Washington, First Association of Spiritualists, Mrs. Adeline Gladue; Henry St. John, W. P. Ripley, Samuel K. Hill.

*Florida*—Tampa, Psychical Research Association, J. B. Hatch, Sr.; Jacksonville, Zuluers Spiritualist Association, J. D. Palmer.

*Illinois*—Chicago, First Society of Spiritualists, Mrs. Cora L. V. Richmond; Mrs. A. E. Francis; Mrs. C. G. Gieslain; Springfield, Endeavor Society, George P. McIntyre; Bloomington, Progressive Spiritualist Association, Col. James Freeman; W. H. Hibbits.

*Indiana*—Muncie Spiritualist Association, Mrs. E. S. Hibbits; Indianapolis, Association of Spiritualists, Edward S. Pope.

*Kentucky*—Lexington, First Spiritualist Society, Mrs. J. D. Palmer.

*Kansas*—Topeka, First Society of Spiritualists, W. C. Newman.

*Louisiana*—New Orleans, Association of Spiritualists, J. Mullin; Religious-Psychic Society, Edward E. Conant.

*Massachusetts*—Boston, Woman's Benevolent Aid Society, Mrs. Flora B. Cabel; St. Louis Spiritualist Association, Capt. E. W. Gould.

*Massachusetts*—Massachusetts State Association, Dr. George Fuller; J. B. Hatch, Jr.; Mrs. M. T. Longley; Boston Spiritual Temple, Simon Snow; Mrs. C. P. Pratt; Worcester, Association of Spiritualists, Henry St. John; Chatham, Independent Spiritualist Society, No. 1, Mrs. F. B. Woodbury; Salem, First Spiritualist Association, John Eggleston; Moses T. Dole.

*Michigan*—Michigan State Association, Dr. A. W. Edson; Mrs. Abbie A. Sheets; Owosso, First Spiritualist Association, George Shook; Ionia Spiritualist Society, Mrs. G. L. King; Okemos, First Progressive Religious Association, Mrs. Sarah Moulton.

*Maine*—Portland, First Spiritualist Society, Dr. N. K. May; Augusta, Spiritual Temple of Fellowship, Dr. N. U. Lyon; Etta, First Maine State Camp Meeting Association, Eben Cobb.

*Maryland*—Baltimore, First Spiritual Church, Mrs. R. C. Walcott; Religious-Psychic Society, C. W. Stander; Children's Progressive Lyceum, Mrs. H. E. Kopp.

*Minnesota*—St. Paul, Spiritual Alliance, I. C. I. Evans.

*New Jersey*—Linwood, First Spiritualist Association, Mrs. M. E. Palmer.

*New York*—Cassadaga Lake Association, Mrs. Florence E. Day; Spiritual Educational and Protective Union, Frank Walker, Miss Eliza J. Walker, Isaac P. Tyrone; East Aurora, Psychic Research Society, H. W. Richardson; Baldwinsville, Progressive Society of Spiritualists, Dr. A. H. Richardson; Buffalo, First Society of Spiritualists, Dr. H. A. Paxton, Mrs. H. A. Paxton; Yonkers, First Spiritual Association, George A. Baron; Brooklyn, Church of the New Spiritual Dispensation, L. A. Randall.

*Ohio*—Willoughby, First Spiritual Society, E. W. Moulton.

*Pennsylvania*—Philadelphia, First Association of Spiritualists, W. M. E. Cadwallader; Mrs. R. B. Hill; Second Association of Spiritualists, Theodore P. Price; Spiritual Conference Association, Mrs. Wheeler Brown; Erie, Christian Spiritual Chalm, Mrs. Carrie L. Hatch; Titusville, Spiritual Association, A. Gaston.

*Rhode Island*—Providence, Spiritual Association, Edgar W. Emerson, Mrs. Ida P. A. Whitlock.

*Texas*—Houston, Progressive Spiritualist Association, Mrs. Clara A. Field.

*Wisconsin*—Milwaukee, Lincoln Spiritual Society, J. T. Dodge.

*Virginia*—Burlington, Queen City Park Association, Dr. E. A. Smith.

The following resolution, offered by Hon. L. V. Moulton, after having been favorably reported by the committee, was adopted:

Whereas, Our Act of Incorporation places us under the provisions of the Laws of the District of Columbia respecting Class 2 Religious Societies; and

Whereas, The purposes of our organization are more diversified than provided for in said Class 2; and

Whereas, This act of said laws provide for the incorporation of societies for all of the purposes for which we are organized; therefore,

Resolved, That the Trustees of this Association be authorized, empowered and directed, and in these resolutions are authorized, empowered and directed, to amend the said Articles of the National Spiritualist Association of the United States of America, now on file in the District of Columbia, or to reincorporate said Association in such manner and for such purposes as may be deemed best for the purposes and powers of said Corporation to conform to the purposes permitted and provided for in said Class 2 of the laws of the District of Columbia.

This petition of the Committee representing the First Association of Spiritualists, the Spiritual Conference Association and the Second Association of Spiritualists, Auxiliaries of the National Spiritualists' Association, supported by the representatives of other societies not chartered by the National Spiritualists' Association, and by the Spiritualists in general, was presented by Mrs. M. E. Cadwallader:

In the early part of July the attention of the Spiritualists of the United States was called to the fact that an attack had been made upon some of the Philadelphia mediums, under the law governing fortune telling. That no attempt had been made on the part of the officers to distinguish between mediums and counterfeit mediums, who only used the name of Spiritualism to wear as a cloak to cover fraud and deception.

At the same time the statement was made that in every case where a medium predicted the future he or she was liable to arrest, and that the law would be strictly enforced.

Many of the Spiritualists of Philadelphia seemed to think at that time that the storm would soon blow over, that there would be no attempt on the part of the authorities to interfere with legitimate mediumship or its practice. The action of the past few weeks has shown conclusively that no medium is safe in this city while the present law is on the statute books.

The Statute reads as follows: "Any person who shall pretend, for gain or lure, to predict future events by cards, lotteries, or inspection of the head or hands of any person, or by any one's age, or by consulting the movements of the heavenly bodies, or who shall, for gain or lure, pretend to effect any purpose by spells, charms, necromancy or incantations, shall be guilty of a misdemeanor, punishable by any court of quarter sessions in this Commonwealth, with fine and imprisonment, or both, or either, at the discretion of the court."

Whoever shall pretend, for hire or gain, to tell fortunes, or to tell future events by any other means than those aforesaid, shall be guilty of a misdemeanor, to be prosecuted as offenses against public law are prosecuted in this Commonwealth, and to be punished as provided in section one of this act.

If any person or persons shall publish by card, circular, sign, newspaper or any other means whatsoever, that he or she shall or will predict future events, the said publication may be given in evidence, under the first and second sections of this act.—Statute of Pennsylvania.

Under this act, on Sept. 30, without a moment's warning, warrants were served upon many of our mediums, and they were compelled to ride through the streets in an open patrol wagon to the place of hearing. They appeared to be allowed to go in a more private manner, but were refused the privilege. One medium asked the effect how he would feel if his own mother was compelled to go through the streets in that manner, when she had committed no crime, and for answer he allowed the curtains of the patrol wagon to be closed. Nor was this the only indignity to which the mediums were subjected. They were not allowed to defend themselves, and for funds to defray the expenses of defending these cases when they come to trial, and if necessary to take them to the Supreme Court, that we may know if the officers of the law have the right to go into the homes of the Spiritualist mediums and demand them to prison, when they have committed no crime, offense. The practicing of mediumship is neither an offense nor a crime, save in the eyes of the law.

The committee appointed to take this matter in charge, appointed a sub-committee, consisting of Mrs. M. E. Cadwallader, Mr. B. R. Hill and Mrs. B. B. Hill, to appeal for assistance and support to the National Spiritualists' Association.

As Chairman of the Special Committee delegated to present this petition to this body, I desire to state that affidavits have been obtained from these mediums setting forth the details of each case. These will be presented here in proper form.

I now have the Committee representing the First Association of Spiritualists, the Spiritual Conference Association and the Second Association of Spiritualists of Philadelphia, all chartered associations from the National Association, and supported by other associations not auxiliary to this body, respectfully submit, that having complied with all the requirements of the Constitution of the National Spiritualists' Association, petition this body to take action, and assist in defending our mediums when they come to trial. We hope you will respond favorably to our appeal, and that it may be determined whether the Spiritualists have the right to the free exercise of their religion as guaranteed by the Constitution of the United States.

Therefore, I make, as a motion, the following resolution:

Resolved, That the delegates to the Third Annual Convention of the National Spiritualists' Association instruct the incoming Board of Trustees to take immediate action to defend the mediums unjustly and illegally arrested in the city of Philadelphia; that they further be instructed to carry a test case to the Supreme Court of the United States if necessary.

M. E. CADWALLADER, Chairman.  
B. B. HILL.  
MRS. B. B. HILL.

This motion was seconded by many, and was discussed in all its bearings. It was unanimously carried. A full record of the proceedings will be published later. During the discussion of the motion it was repeatedly stated that the Spiritualists of the National Spiritualists' Association, in defending the mediums of Philadelphia, were not defending counterfeit mediums, who used the cloak of Spiritualism to cover fraud.

Spiritualism was claimed to be a religion, and its mediums its ministers, and it was the sense of the Convention that constitutional law had been violated in arresting mediums who were not guilty of any other offense than that of practicing their mediumship.

AFTERNOON SESSION.  
At the opening of the afternoon session, Mrs. Cora L. V. Richmond, Vice President of the Association, addressed the Convention briefly. She said that there never was a time when the National Spiritualists' Association had more cause for congratulation than the present. It is steadily increasing in number, and great interest is manifested throughout the entire country in its work.

She predicted that this Convention would be of three fold more interest and value than previous ones.

The first business of importance was the report of President Barrett.

THIS WAS a most able document, and was, at the earnest desire of the Convention, read by the President, instead of the reading clerk.

It is too lengthy to be given in full, but the following recommendations, favorably reported on at a later session of the Convention by the Committee on President's address and report, will show the principal features embodied therein:

The recommendation that resolutions of sympathy in behalf of the persecuted mediums, Seventh Day Adventists and Labor Leaders, was the first to receive attention, and the only one upon which any discussion of any moment occurred. This was approved by a vote of forty-six yeas to twenty nays.

The committee also reported favorably the recommendation of committees on litigation and legislation in each State, to the end that mediums might be better protected legally.

The recommendations that mediums be requested to unite in a beneficiary order for mutual protection was also unanimously endorsed.

Missionaries and State agents were favorably voted upon, and endorsed by the Convention.

The question of ordination was dealt with in no uncertain language. The delegates to the National Convention distinctly stated that the National Association should not excommunicate or undertake to ordain any one, but refer the matter to the State and local societies, where it properly belongs.

The publication of the *National Messenger* for the next year was endorsed, and the one in reference to securing a National Association day at the several camps also met the approval of the Convention.

The establishment of a defense fund for mediums was approved.

The recommendation in regard to the matter of Children's Lyceums was endorsed by the Convention.

(Continued on eighth page.)



THOMAS LEES.

The name which stands at the heading of this article, and the picture accompanying the same, represent one of the oldest and most faithful workers in the cause of Spiritualism. The name of Thomas Lees is familiar to thousands of Spiritualists, and must be endeared especially to the readers of the BANNER OF LIGHT, for his communications have graced its columns from time to time for more than a quarter of a century. Among his friends, I doubt if there are many who know how much he has contributed to the cause of Spiritualism, his time, talent and means; they have been given ungrudgingly and without stint.

The brief sketch that follows will give the readers a more perfect knowledge of the true character of the man than anything that might be given as a simple eulogy.

Thomas Lees was born in the World's Metropolis, London. At an early age he became enthused with the spirit of adventure and travel, and was imbued with the love of a republican form of government. He came to the United States in 1853. Born, bred and reared in the Established Church of England (Episcopalian), confirmed by the Archbishop of Canterbury, the highest potentate next to Queen Victoria, he was naturally slow to break away from the tenets of the church, regarding for several years the then much talked of phenomena of "The Rochester Rappings" unworthy of serious investigation. He completely ignored the subject for a time with the usual orthodox "Pooh! Pooh! Pooh!"

Mr. Lees traveled for a year or two between Philadelphia and Illinois, and subsequently settled in Chicago, opening up a modeling and carving business. He afterwards married a young English woman (Annie E. Bainbridge), who passed to spirit life in 1889, leaving one son and two daughters. Soon after, removing to St. Louis, Mo., the breaking out of the late civil war broke up a prosperous business, and, being an abolitionist, caused him to leave for the North. He settled in Toledo, O., in 1862. It was there that he first let go his orthodox views sufficiently to attend a Spiritualist meeting. The speaker, Mrs. Nellie L. Wiley (now Mrs. Palmer), a trance medium, made a profound impression on our young friend, and finally led him to investigate the phenomena for himself; through the kindness and zeal of several earnest workers in the Cause, Bros. Knight, Breeds, Ellis, Mrs. Sarah M. Thompson and others, Mr. Lees became convinced there was "something in it," worthy of investigation, and to shut off all possibility of imposition and trickery, he, with several other skeptics, organized a series of home circles that resulted, after two winters' sittings in his own home, in convincing him of the genuineness of the phenomena, principally through the development of the mediumship of his wife, but not until nearly two years after that did he accept the spiritualistic theory. Like many others who were fostered in the church, he hated to let go his creed and dogmas. "The Atonement" and "Future Salvation Through Jesus Christ, the Only Son of God," being the central and last dogma of Christianity, he gave up, however, much against his inclination.

He tried hard to reconcile the very opposite teachings of Orthodoxy and Spiritualism on this point, but finally had to yield to Henry C. Wright, then one of the most prominent speakers on the Spiritualist rostrum. He gives Mr. Wright credit for helping him over the last stile which led him clear out, over the fertile plains, on toward the "Highlands of Spiritualism."

Once fully converted, the subject of this sketch never paused to ask whether Modern Spiritualism was respectable or popular enough for him to identify himself with, for once convinced of its truth, he immediately enlisted under its beautiful white banner, and with strong hand and fearless soul has carried it forward through prosperity and adversity, always an honor to the cause it represented.

Mr. Lees was called to Cleveland in 1890, to undertake a large contract for ornamental work in that city. Soon after taking up his residence there, himself and wife became identified with "The First Spiritualist and Liberal Society" and also "The Children's Progressive Lyceum." Soon after Mr. Lees accepted the office of Secretary in both; he has steadily continued in active work ever since.

Cleveland, like many other cities, has had hard work at times, owing to public pressure, to maintain meetings, but unlike other cities, has always held continuous Sunday services from that time to this. Spiritualists claim with much pride (the claim being generally recognized), the oldest Children's Lyceum in the country, if not in the world, never having suspended, excepting every year for a two months' summer vacation, since its organization, January, 1881, by Andrew Jackson Davis, the founder of the system. To Thomas Lees, particularly, and the support of a few faithful ones, does Cleveland claim the Lyceum seniority championship.

Mr. Lees credits the Fourth National Convention of Spiritualists, in the autumn of 1897, with having inspired him with the importance of the Lyceum work. Since its able presentation at that time by A. J. Davis, the seer of



MISS TILLIE LEES.

Poughkeepsie, J. B. Dyott of Philadelphia, and others, the education of our children he has regarded as the paramount work of Spiritualism. At that celebrated Convention all the noted speakers and mediums were present. Even today he loves to tell of its four days' proceedings, and the effect it had on his thought, and enumerate the galaxy of spiritualistic stars that shone forth at that memorable meeting; such as Selden J. Finney, A. J. and Mary Davis, E. V. Wilson, Thomas Gales Forster, Moses Hull, Hudson and Emma Tuttle, Cephas B. Lynn, J. M. Peebles, J. S. Loveland, and many others. The proof of the impression that convention made on his young mind, is the zeal and devotion he has manifested in public work on behalf of Spiritualism ever since.

Mr. Lees feels that two of the reasons why the Children's Lyceum has never attained its full fruition, is not because the system outlined by its founder is a failure, but from the lack of interest on a part of a large majority of our public platform workers, many manifesting so little interest in the movement—and the extreme apathy of the older Spiritualists generally. He laments, with many other Lyceum workers, that no child's paper, or literature of the right kind, is yet published in their interest. He also deprecates the fact that the various Lyceums throughout the country are not more united in their work. On several occasions Mr. Lees made an effort to bring this about by opening communication with their respective conductors, with a view of uniting in one grand fraternity all Lyceum workers, in order that a better and more systematic work might be accomplished. As yet, this great desideratum has not been attained. Notwithstanding his repeated disappointments in this direction, he remembers gratefully the kind hands and many courtesies extended when in Boston in the effort to bring all Lyceums into line: The well known Lyceum workers, Mr. and Mrs. J. B. Hatch, Sr. and Jr., Alonzo Danforth, Jno. C. Rand and others, and also the grand public reception tendered himself and sister, in Paine Memorial Hall, while visitors in Boston in 1883, as representatives of the Children's Progressive Lyceum.

Mr. Lees also worked very hard in Cleveland, some years since, for the establishment of a Spiritual Institute in that city, for a Spiritualists' headquarters, with library, reading, science and class rooms, etc., to be open every day in the year, where Spiritualists and investigators, either at home or from abroad, could meet any day in the week and feel spiritually, intellectually and socially at home. He still hopes others may succeed in this enterprise where he failed.

While a strong advocate for organization, in years gone by, the subject of this sketch regards the opportunity as lost; he thinks the victory has come to Spiritualism in another way. He now thinks that the church is its future home, where we have been striving to place it for forty nine years, but he believes also there will always be an advanced guard or liberal wing of the movement, that should be well organized and drilled, to meet the difficult emergencies of Spiritualism.

Mr. Lees says that notwithstanding the frauds and follies so prominent at many of our camp-meetings, he believes they (the meetings) have been instrumental in spreading the light of Modern Spiritualism, and considers they have done a wonderful work, and that the good they are capable of doing has not been half revealed.

Like many others, whose souls are devoted to the Cause, he would like to see mediumship developed under better auspices, and that as a subject it should be more generally studied.

In short, Thomas Lees, who has been a correspondent of the BANNER OF LIGHT for thirty years, is an every-day-in-the-week and every-week-in-every-year Spiritualist, with heart, hands, tongue and pen; during the past thirty years he has filled every office over and over again in the society and Lyceum.

It is difficult, in a sketch of this kind, to present this active worker's estimate of what has been achieved, or to give his views as to the future of the work. He says the BANNER OF LIGHT is "the oldest and best Spiritualist paper, and should have the largest circulation." He would like to see "a free spiritual library in every city," "more psychic societies started for investigating the phenomena," "more home circles instituted," would like "to know that mediums were better protected against the public, and the public better protected against bogus mediums." He would like to see "less jealousy among mediums," and a more fraternal feeling between speakers and mediums.

He would like to see a Children's Lyceum started in every city of ten thousand inhabitants, and one Lyceum at least for every one hundred thousand in all the larger cities. Mr. Lees would "like to have spiritualistic affairs hum," and has done his best to make them.

Mr. Editor, I have covered more space than I had intended in this imperfectly written sketch. I am aware that I have not done the subject justice, nor could I, with voice or pen. Mr. Lees's devotion and loyalty to his honest convictions, can only be known by those who have worked jointly with him in the Cause he has espoused. If it were possible to do him justice in reporting his work in connection with Spiritualism, the sketch would still be incomplete, apart from a tribute to his sister,

MISS TILLIE LEES,

one of Nature's royal women. Her name is as

family in the spiritual world, nearly, as that of her brother; in fact, they have so long been associated, that one cannot remember the one without recalling the other. Miss Tillie has not only been a loyal sister to her brother in the spiritual and in the mortal, but a valuable helper in every way in his public work. She has been a source of strength and inspiration; her patient, quiet, even-tempered life, coupled with tireless, persistent effort, has proved a due counter-balance to the more impulsive, energetic methods of her brother. Thomas and Tillie have stood together nobly by the Cause in Cleveland, sharing in its prosperity and adversity, and are ready to work and remain faithful unto the end. Their home has for many years been a resting place for weary, itinerant workers. The restful atmosphere has been a home to a soul, weary of the great battle of public life. I am rejoiced that our good brother's face is to be shadowed in the private walks of life who has done more to up-build the Cause and spread the spiritualistic literature, than Tillie Lees.

Many a Spiritualist pilgrim has visited the Lees' home at 1035 Cross street, Cleveland, in passing to and from their beautiful city; for twenty-two years they were domiciled at that place; the latch-string was always outside the door. These good people have recently moved to 56 Stearns street, where they have a lovely and commodious home. Spiritualists and liberals passing through Cleveland, and wanting a home, for a longer or shorter time, can do no better than to go to their residence and take quarters. Mr. Lees is always busy, either at work in his legitimate business or in literary work. He has gained no small reputation as a speaker, especially on funeral occasions; he always knows what to say, and how to say it. He is in readiness at all times to officiate on these occasions.

The following impromptu motto given by Mr. Lees, years ago in the Lyceum, illustrates well the character of the man:

"Proud! of being an Englishman by birth;  
Prouder! of being an American by adoption;  
Proudest! of being a Spiritualist by conviction!"

The above sketch has been hastily prepared amid the confusion of itinerant work; but I trust the subject, who is a friend of many years' standing, will make allowance for all defects, and accept it as the tribute of  
A Sister in the Work.

MATTHE E. HULL.

White Pigeon, Ia., Oct. 2, 1895.

## Original Essays.

### The Writings of Henry Wood.

It is a great pleasure to come across a live writer who is seeking to give utterance to the finer thoughts and sentiments of our own day, and who has the real gift of expression, so as to touch the heart as well as move the mind. Is the writer I am noticing all this? He is. He has information, instruction and inspiration for his readers. He stands in the high rank of an intelligent reformer, sending forth an uplifting and noble influence.

His discussions have nerve and force, his English is clear and to the point, and yet like a meadow adorned with flowers. There is with him a spiritual intuitiveness that we relish as we do the perfume of the beauty of the rose. He has common sense of the right sort, the spirit of the scholar trained in the ways of business, and keeping in touch with the world. It does us good to have conference with such an author.

Now I know we see new names many times before we distinctly remember them, and send them out. We are in no hurry to get acquainted, and quite often some one else must do it for us, and vouch for him. And I am thankful that we can afford to be generous in our kind attentions to others, and that we are like Cyrus, who, as Xenophon tells us, loved to send half jars of wine to his friends, which he himself had tasted, and found to be particularly good. He had other donations of a similar kind, but commend me to the friend who loves to share spiritual food, and says I have tasted this, please enjoy it with me! I have found that a knowledge of this writer is on the increase because of this good spirit of generosity in us. The sale of his books, running through several editions, testifies to the fact he is coming to the front.

Take up his book "God's Image in Man," and you have a delightful treat; after reading a page or two you say, this is new and true and helpful. Here is a man full of strength, and rich in consolation, who speaks the very word we need to brace us for, and sustain us in the daily struggle of life.

The book, to be sure, trespasses on the domain of the preacher, but the field is open to the one who can cultivate it the best, and he shows by his wisdom that he has a natural right there, and proves that a layman, properly furnished to good works, can handle the same subjects, and do them justice without any of the harshness of the creedist and dogmatist. I like him very much for that, and ninety-nine readers out of a hundred would for the same reason. It is refreshing and pleasing. It is the very touch we need to make religion lovable, bringing near to the common heart, and so doing away with what separates and embitters. This volume, treating on God, Revelation, Law and Evolution, and kindred themes, reaching from the seen to the unseen, is full of the practical preaching and poetry of a wise, loving man.

Now take up "The Political Economy of Natural Law," and you have a book of some three hundred pages that is for the men of our time, because it deals with the vexed questions of the hour. We know so little of the great laws underlying national success, we think of them as though they were run by parties, and talk so foolishly on matters that are only to be decided by history, and the discerning of its meaning.

Here is a man who senses the working of the present social forces, and interprets them by the past and their own conditions, and has the higher vision of forecast for their possible good; he can paint the flower that should blossom on these out-reaching branches.

The Labor Question has noble handling, and I wish that all masters and men might have the privilege and benefit of its teaching. All the great interests of a nation are treated in a wise sympathetic way—Politics, Coinage, Education, Railroads, and all the deep problems of social success, are unfolded so as to bring insight to the mind of the reader.

Let me in the last place speak of "Ideal Suggestion Through Mental Photography," because it is a very timely and suggestive work. Many of my friends esteem it the best thing they have read on this subject of the mind being the master of the body, and forming it in health and beauty, if we so wish. It seems to me that he has something to say on this that is reasonable and practical. My complaint about such works is that they do not furnish light where we ask for it, but you cannot so speak of Mr. Wood. He tells you right out what you are to do, and how to do it. It opens out a grand dream of what we might do in the way of soul culture—nay, of what we must do to be men. It is the right spirit in which to live, I have no doubt, and there is nothing vague or vagrant in it.

A little while ago I had the pleasure of meeting the author in the office of his publishers, Lee & Shepard, Boston; and I found him a man of kindly and genial presence, coming up to all that we should picture him to be from his works.

I have spoken of him in this warm manner, because I am sure that others will enjoy the literary treat, and the spiritual and mental cheer with which his writings abound.

WILLIAM BRUNTON.

### The Eternal Now!

BY HELEN STUART-RICHINGS.

Seated at the desk in my room in a hotel, I open a small drawer, and find, pasted on its inner surface, a printed slip of paper. It

reads:—"Where will you spend your eternity?"

Some earnest soul has sought to throw a line to a fellow-voyager. But what a question! Where will I spend my eternity? Why, I am spending it now. And, not "where" is it being spent, but "how," is the real question. How am I living? What am I doing with my powers to make the Now fuller, richer, better?

The sun does not abate that the world may be lighted to-morrow. The dew does not fall to-morrow's blossoms may drink. The winds do not blow that shall all to-morrow's sails.

Nature is the finger of the Everlasting, writing: "Now is the day of salvation."

Thy purpose high, and ever clear in view, Move thou, unquestioning of when, or where, Toward its accomplishment. To-day is centre and circumference both Of thine eternity. God sits enthroned in the eternal Now.

### The Progress of Spiritualism.

WHEN Modern Spiritualism first made itself manifest, who could have realized how like a cyclone it would sweep aside everything that interfered with its onward march? Who, except with prophetic vision, could have foreseen how in the short space of forty-seven years it would have made its way, in spite of all obstacles, into almost every portion of the civilized world? In vain the clergy, with assumed authority, protested against it. As in the days of old, when, it is said, Gamaliel spoke to the Jews in the synagogue, saying: "If it be of the devil, it will fall of itself; but if it be of God, you cannot crush it," so in modern times does it appear to the people.

To-day, in spite of the denunciations of the clergy, Modern Spiritualism is progressing. Like a ray of sunshine, breaking through the clouds of superstition and ignorance, it has entered the homes of the rich and poor, bearing with it the song of immortality, which thrills our being, and is like a voice from heaven.

Agnes have rolled on, peans upon peans have been sung to an invisible God, whom we were taught to love as well as fear, and many have laid their loved ones in the tomb with anguish and sorrow, fearing the vengeance of that God, who, according to the teachings of the church, had it in his power to doom all children of earth to destruction.

Parents saw eternal torture ahead of their children, who had not accepted the teachings of the church—no matter what their lives had been—no matter how faithfully they had labored for the good of humanity, if the teachings prescribed by the church had not been accepted; a religious mother was supposed to worship a God in spirit and in truth, who could look calmly on while the bone of her bone and flesh of her flesh suffered endless torture.

With such a doctrine, no wonder an infidel was bred every time a thinker was born.

The nineteenth century is noted for much advancement toward the prosperity of the race. In a material way it has gained prestige, because of wonderful inventions and improvements, the fruit of its years. The first telegraph preceded the spirit-telegraph by a few years only. It was indeed a fitting time for the advent of Modern Spiritualism in what is called the electric age.

The time came when man could no longer live by faith alone, and in answer to the cry which had resounded down through the ages, Modern Spiritualism was born.

When the mighty hosts of heaven could no longer bear the sorrows that had been heaped upon the earth by and through a time-serving clergy, who in their selfishness were every day forcing the hearts of the multitude to turn from the light of truth, Modern Spiritualism was born.

When the cry for spiritual light, of the mother, the father, the sister, the brother, of all the bereaved ones, was heard in the higher spheres untainted by theological mummies, Modern Spiritualism was born.

When those who sought to assume authority over the souls of the people had succeeded in arousing the indignation of the masses to the extent that they dared to think for themselves, Modern Spiritualism was born.

For ages had the hosts of the spirit world sought in vain to reopen to mortal vision the truth and beauty of the spirit-world, but at last in America, free from the evil of a national religion, Modern Spiritualism made its appearance.

Fairer than all the religions which had preceded it, because of the comfort it afforded those sorrowing for the loss of their dear ones, more reasonable than any religion that had preceded it, because of its appealing to the heart of humanity, is it any wonder that Modern Spiritualism has made such progress?

No more shall the terror of death brighten the hearts of the children of men. No more shall the fear of eternal torment force mankind to accept outwardly that which reason, if allowed to have full sway, would surely reject! No longer shall mankind be compelled to feed upon the husks of bigotry from the hands of those whose souls have never grasped the uses of this life, and are not in position to counsel for the next.

Modern Spiritualism is our rightful inheritance. It rests upon truth. It rests upon facts. It rests upon knowledge.

Those who are Spiritualists have had to suffer for their convictions in the past, and if the signs of the times portend anything they portend much suffering in the future. A crisis is at hand. Just so long as the reins of the law are in the hands of the bigoted, just so long will Spiritualists have to suffer for the ignorance of their ancestors.

Because the ancestors of Spiritualists were ignorant of the possibilities of intercourse between the two worlds, and so made laws pronouncing it a crime to be endowed with spiritual gifts, Spiritualists must suffer.

The laws of Pennsylvania, made by narrow-minded bigots, would class a phrenologist, astrologist and a medium in the list of those who offend against the laws of their country. Such is the penalty paid to ignorance. "No matter how ignorant you are," says Christianity, "believe, and you will be saved."

"Let faith go to the winds, seek knowledge, search for truth and truth alone," says Spiritualism.

Vain have the attempts been to crush Spiritualism. It is deeply imbedded in the hearts of those who have been convinced of its truth. It is not a religion of the rich, though they are not debarred from its benefits. It is not a religion of the poor, though they are helped by its comforting assurances. It is essentially the religion of humanity.

Its philosophy has won the respect and attention of the scholars of the time. Its phenomena have puzzled the most bitter opponents of Spiritualism, though they fail to disprove them.

What does Spiritualism portend? We answer, a revolution in our methods of living and thinking. It is in its infancy now. When its adherents have outgrown their inheritance from the church, then will dawn a brighter day for all humanity.

When Modern Spiritualism in all its purity, untainted by the false teachings of the past, shall shine forth in all its brightness, then shall every child be born to an inheritance—not of sin, but of love; then shall mankind be as brothers; then shall the mother teach the child of the purposes of life, without filling its mind with the stories of vengeance.

Then shall the churches be turned into schools; then shall every man deal not charity, but justice, to his neighbor.

When Modern Spiritualism comes to its own, there will be fewer jails and hospitals and slums, because it will be the pride of all to bring about a better condition of things.

It is for those who have the light to be faithful to their trust. The mission of Spiritualism will not be fulfilled until the religion of humanity is fully established, the world emancipated from the degrading effect of human creeds, and the whole human family shall join in the grand anthem of "Peace on earth, good will to men." M. E. CADWALLADER. Philadelphia, Pa.

For the Banner of Light.

### "OLD GLORY."

Dedicated to the Flag presented to the N. B. A. Oct. 16, 1895, by the First Spiritual Society of Washington, D. C.

From the crimson of the roses,  
From the ruby tints of wine,  
From the lips where love reposes,  
Comes the red, the true divine.

Fair white lilies, fragrance breathing,  
All too pure for paths we tread!  
Spotless stars of peace for wreathing  
Round about our sinless dead.

From forget-me-nots and bluebells,  
From the azure of the skies;  
From the distant ocean sea-swells,  
From the blue of love-lit eyes.

These the colors long united,  
With the stripes the crown of stars;  
When the nation's peace was plighted,  
Freedom burst her prison-bars.

Freed at last from crown and sceptre,  
Freed at last the fettered slave;  
Sweeter than the sweetest nectar  
Liberty is to the brave.

Rightly named art thou, "Old Glory,"  
Loved and honored for thy birth;  
Angels tell again the story  
Of the wondrous peace on earth.

"Peace on earth, good-will to mortals!"  
Echoes through eternity;  
Truth descends from heaven's portals,  
Stoops to make her subjects free.

Love and peace hold sweet communion  
In the gift we bring to-day;  
May each star foretell a union  
Of its state with N. S. A.

O'er these friends in life's procession  
Let the slaken banner wave,  
While its watchword, grand, "Progression!"  
Tells of life beyond the grave.

Mrs. MAUD MERRILL LEMBERG.

### Bobbett's Ghost.

The following remarkable story, which is taken from an early number of *All the Year Round*, of which Charles Dickens was once editor, will be read with interest by readers of THE BANNER:

"One day my partner told me he was going to the North of England on some private business," said Hopkiss to Frank and I, as we sat in his office. "There was very little doing on the Exchange at that time, or I am sure no private business would have called him away. 'Better not operate until my return,' he said, 'unless you hear from me. If I think anything worth doing, or pick up any news, I will wire.' 'All right,' I said, 'pleasant journey to you.' And so he went out of the office, never to return. Poor old Bobbett!

"The next day but one came a telegram—from John Bobbett, Crossleigh Road Station. It contained these simple words: 'Sell thirty thousand Marthas.'

"We call stocks by nicknames. Caledonian deferred are 'Claras,' Brighton deferred are 'Berthas,' Northern are 'Noras,' so that Manchester and Dundee are 'Marthas.'

"I was thunderstruck as I read the telegram; my first thought was that it must be a forgery; but a secret word, known to us alone, put its authenticity beyond a doubt. And yet, in spite of my high opinion of Bobbett's cleverness, I hesitated for some minutes. I could see no possible reason to expect a fall in the stock market. The traffic returned was good, and a large dividend was naturally expected. All rails were high, and all the knowing people said must go higher. There was lots of public money for investment, and the outside public dearly loves to buy on a rising market; and yet, with all these facts before me, I am proud to say I trusted my old partner, although it was with a heavy heart I followed his instructions. I sold at the best price I could get, and, just as I had placed the last five thousand, became aware of great excitement in the market.

"As soon as the first excitement subsided, I began to think of Bobbett. I knew he was somewhere up that way, and for the moment felt anxious about him, and then I laughed at my fears as I remembered the telegram I had received a short time before. He, at least, must be all right, or he could not have sent me that line; but what an awful old rascal—fellow, I mean—to manage to forestall everyone in the intelligence. He must have sped to the nearest station, dispatched his message, and perhaps been at the telegraphist to keep back the official news until I had time to complete the transaction. However, he had managed, it was very clever, and ought to be a lot of money in our pockets, and thank God I was I had trusted him.

"Of course I was very sorry for the poor people killed, but I could not help feeling, as I went back to my office, that I had done a very good day's work. 'I won't close,' I said, 'until Bobbett returns. I should think, with this transaction open, he is sure to get back to-morrow.' Even as I made this resolution, a clerk put a telegram in my hand. It came from some railway official, and informed me that John Bobbett had been killed in the smash. My surprise at the first message was nothing to what I felt now. It was utterly incomprehensible. It was impossible. How could Bobbett be dead when his telegram lay before me? When he sent that he must have been alive, and what was more, had all his wits about him. It was barely possible he could have got any one else to send off the message, and died afterward from injuries. I was greatly puzzled and alarmed, so decided that the best thing I could do to elucidate the mystery was to go myself to the scene of the accident and ascertain the truth. I started by the night mail, traveled all night, and early in the morning reached Crossleigh Road, a little station of no importance. The accident had happened some miles further down the line, and when I reached the place I was conducted to a large barn which stood near the side of the railway; and there, laid out on the deal boards, I saw, side by side with many a ghastly object, the corpse of poor old Bobbett, mangled and battered almost beyond recognition. After the emotion I felt at seeing my old partner in this state had subsided, a feeling of intense fear replaced it. I saw at once that by no possibility could he have moved a foot after the accident, and as I stood wondering, a doctor who was near me said:

"He was more fortunate than many; his death was instantaneous.

"I obtained further particulars from the people about, and learned that his body had been extricated from the wreck of the carriages, where it lay with about a ton of wood and iron on top of it.

"And yet I had his telegram, sent from Crossleigh Road, a station, as I told you before, at least five miles from the scene of the collision, and I received that telegram nearly an hour before any news came of the accident."

Hopkiss knocked the ashes out of his pipe, and was silent. The man's tale had been told so simply, so circumstantially, the time and places stated so distinctly, and apparently truthfully that Frank and I for the moment were unable to suggest any explanation. Hopkiss replenished his pipe with the air of one who has nothing further to say. At last I asked:

"But did you not inquire at the telegraph office?"

"Oh, yes. But I hardly like to tell you the result of my inquiries, it seems so strange. I interviewed the man who worked the machine. I did not want to get a marvelous tale spread about, so was very cautious in my questions, inquiring what messages he had sent off the day before. At first I could get nothing out of him, but I noticed, when I asked him whether he could remember any strange occurrence just before the accident, he seemed troubled, and hesitated a little; so I pressed him further and at last got this statement from him: Some time, about an hour he thinks, before he heard of the accident down the line, he was standing in the office with his back to the fire, engaged, in cracking nuts, eating apples, or some other device that clerks with plenty of leisure em-

ploy to while away the time, when he felt a breath of cold air, as if some one had entered and left the outer door ajar. He turned round to remonstrate with the careless intruder, and, to his surprise, saw the door was shut. He glanced round the room, he heard the familiar click, click, click, and he was quite prepared to swear he saw the handle of the instrument working rapidly on its own account, and evidently sending off a message somewhere. He was so taken aback, and, indeed, frightened, that for some moments he could not move, and when at last he recovered himself sufficiently to spring forward, the movement of the handle had ceased, and the message, whatever it was, speeding to its destination. He was sure, from the short time it took in sending, the message was one of very few words, and I need not say that as telegraph clerks are unaccustomed to seeing their instruments worked by invisible agency, he was very much puzzled, but decided to report the occurrence for fear his superiors should think he had been drinking. I gave him a couple of sovereigns, and begged him to say nothing about it. Afterward I inquired at the other end, and found the message had been forwarded in an ordinary way. So that in spite of my disbelief in anything supernatural I could only come to one conclusion."

"It is very strange," said Frank. "So you think—"

"I think that poor old Bobbett's ghost flew at once to the telegraph office and managed to send off that important message to his old partner and friend. Bobbett was a very clever man, and no doubt his ghost was cleverer than other people's ghosts."

### W. J. Colville's Work in Los Angeles, Cal.

On Sunday afternoon, Oct. 6, W. J. Colville's work in Los Angeles, Cal., formally opened in the great Music Hall, under the auspices of the First Spiritual Society, on Spring street (the chief business thoroughfare in the city). The *Los Angeles Herald* of Oct. 7 gave among its regular morning reports of the previous day's religious services the following excellent account:

WITH THE SPIRITUALISTS.  
A large audience assembled in Music Hall yesterday afternoon to listen to W. J. Colville of Boston, the author, teacher and inspirational lecturer, who appears in this city under the auspices of the First Spiritual Society. Previous to the lecture, E. A. White-law rendered a fine violin solo feelingly. The speaker's discourse bristled with the advanced theories of the times concerning woman's position of perfect equality with man.

Commencing with allusions to the first chapter of Genesis and the thirty-first of Proverbs, the lecturer declared that Moses and Solomon taught exactly what the most advanced thinkers are proclaiming now, viz., that it is the divine purpose that men and women should have equal rights in all that pertains to religion, science, government and art. It is clearly a mistake to speak of either man's or woman's rightful sphere, as each can occupy only a hemisphere; man and woman cannot be rivals, for they are counterparts. As every man is a woman's son, and every woman is a man's daughter, one can neither advance nor retrograde without the other. It is during the ancestral period that boy and girl alike are stamped with those decided tendencies which invariably induce their thought and conduct for all time to come. If women are to truly and successfully claim their rights, they must exercise their truly divine function of motherhood more understandingly in the future than in the past. The mother must be more than a mother, she must be a teacher, and through her all the other channels combined that the high and correct idea of life can be stamped upon the humanity of coming generations.

It is not woman's mission to be aggressive and iconoclastic, but constructive, gentle, and at the same time invincible. The best type of new woman will have no student manner, nor will she affect semi-masculine attire; but in her demeanor she will be characterized by perfect womanliness. In dress she will appear thoroughly feminine, but her costume will be as free and comfortable as is her brother's. Having discharged her wife and maternally duties well, at an advanced age, but while still in full mental and physical vigor, she may ably fill even the highest public offices as the helpmate, but never as the rival of man.

It is because of the natural and ineradicable distinction between the sexes that it would be well for all the other forty-two States of the American Union to adopt the suffrage law already working admirably in Wyoming and Colorado. While man has ever led in the march of progress, woman is the moral leader, and ere new and brighter day for all mankind can be inaugurated the mother of the coming race must resemble the ideal so graphically described in the magnificent imagery of the twelfth chapter of the Book of Revelation. God grant that America may prove the great eagle on whose wings the new woman shall be safely borne to victory.

In the evening, when there was a still larger audience than in the afternoon, W. J. Colville gave a telling discourse on "The Practical Message of the Doctrine of Evolution."

The keynote of the lecture was the stress laid on the philanthropic trend of the best evolutionary teachings as instanced in Drummond's "Ascent of Man," Powell's "Our Heredity from God," and other excellent books which have recently received much attention.

When Darwin's hypothesis was first broached to the religious world it looked absurd, or stood against, fearful lest materialism pure and simple would be the inevitable outcome of any acceptance of the premises taken in "The Origin of Species," and other early works upon the theme of man's gradual ascent instead of instantaneous creation.

To-day the aspect of the better type of religious utterances has entirely changed, and nowhere does the doctrine of evolution receive warmer endorsement than in the liberal pulpits of Judaism and Christianity.

As to the religions of Eastern Asia, they have elaborated a complete doctrine of evolution and evolution, which the oldest sacred books of India—notably the Rig-Veda, which Max Müller considers the oldest book on earth—unfold with so much consistency that one is almost led to feel that Oriental missionaries might in some instances have come with far better grace to Europe and America than Western preachers have gone to the distant East.

It is not, however, the province of evolutionary teachings to exalt any system of thought at the expense of others, for this sublime faith teaches that everything expressive of life is beautiful and useful in its own season.

What majesty is there not in the immense conception of development which embraces worms and angels, finding room no less for the creeping insect than for the soaring eagle. Even the poorest definition of evolution is not discouraging, though it may raise far more questions than it can answer.

Supposing protoplasm be the original form in which life manifests, what then is this primal plastic substance out of which all forms of existence, inorganic and organic, invertebrate, vertebrate and at length mammalian successfully proceed? Two axioms are indisputable: "Out of nothing comes nothing," and "Causes must be equal to their effects."

The spiritual gospel proclaims in clarion tones the essential goodness of all things; it attributes sin to ignorance, and destroys error through the demonstrated truth.

In the order of evolutionary development there is no place for vengeful retaliation, no place for cruel punishments inflicted in anger; thus not only does this new, glad, hopeful doctrine detract the false conceptions of Deity which have struck terror to so many trembling hearts, it furnishes an excellent and effective model for reformatory and educational work on earth. Above all things else the gospel of evolution proclaims the rise rather than the fall of man. It teaches inherent goodness, its innate aliveness, and by so doing it supplies to all educators the necessary incentive for benevolent exertion.

Egoism and competition can be well explained as factors in philanthropy when we reach a somewhat advanced plateau of observation; antagonisms are ultimately unreal, for when we have learned ourselves and studied human nature from its centre outwards, we shall have come to know that in the common good of all, the best interests of each are certainly conserved.

W. J. Colville's week-day lectures are drawing out many of the thinking people, and also securing excellent press notices.

On Tuesday, Oct. 8, the *Los Angeles Herald* contained a report of another of Mr. Colville's addresses.

The fair and courteous tone of the notices, as well as the complete accuracy of the report as an item of news, goes far to show the respectful attention now being paid to the spiritual philosophy in its varied aspects at the present time.

### Fort Worth, Tex., Camp-Meeting.

To the Editor of the Banner of Light.

The first annual Camp-Meeting of the Texas State Spiritual Association was brought to a successful close at this place Oct. 7. It lasted two weeks, and the professors of the enterprises, as well as all who attended the meetings, regard it as having been most successful. It was undertaken with fears and doubts by many, and with confidence by a few, but the fears have vanished, and the expectations of the most sanguine are more than realized.

Tyler's Park, where it was held, is a suburb of the city, and a lovely place, an ideal spot for such a gathering. Its beautiful lake for boating and fishing purposes, its commodious pavilion for meetings, dancing and lectures, its shady groves and bubbling spring, together with its ample grounds for camping, all easily accessible to a city of forty thousand inhabitants, and the natural railroad centre of the largest State in the Union, render it the best place for the dissemination of the in the State.

From the first it was decided to employ none but the best speakers and mediums. The officers of the Association determined to place the new religion before the people in such a light as would at once command the respect at least of the most intelligent classes. And this has now been done, as is evidenced by the fairness with which the secular press has treated the movement, and the large numbers of the most respectable and best educated people who have attended our meetings.

The seating capacity of the pavilion was increased to some two thousand, and this was frequently packed to its utmost, the interest continuing unabated to the very close.

Among the leading speakers were Mrs. Jennie Haggan-Jackson of Grand Rapids, Mich., Rev. Dr. De Buchanan of Kansas City, Col. James Hindman of Dallas, Mrs. L. A. Hinsdale and Mrs. Mary A. Wilson of Fort Worth, and T. A. Stone and W. J. McConnell of Dallas. The following were the most noted mediums: Jules Wallace of New York, Mr. and Mrs. E. M. Gilman of Dallas, Texas; Prof. and Mrs. Aber of El Paso, Texas; Mrs. D. C. Gray of Kansas; Miss M. Phillips, Mrs. Briston and Miss E. T. Thomas of Dallas, and Mrs. Annie Gaines of St. Louis.

Of the speakers special mention should be made of Mrs. Jackson, Dr. De Buchanan and Col. Hindman, who treated the various phases of Spiritualism and cognate reform questions in a masterly manner. Mrs. Jackson proved herself to be the inspired poet-organ of the occasion.

The *Dallas News* characterizes her lectures as "beautiful, chaste and ethical, as well as practical." It speaks of her as "one of the most interesting features of any day's program. She is deeply beloved by the Spiritualists, and spoken of by the townspeople as a very interesting woman."

The Fort Worth *Gazette*, speaking of one of her inspirational efforts, says: "Faith, love, soul-growth, and other subjects, received from the audience, were immediately woven into one of her limpid poems, in which philosophy, science, religion and every-day experiences were so beautifully and touchingly blended as to bring tears to many eyes and cheers from all." To judge of Mrs. De Buchanan's Spiritualism, one owes their everlasting gratitude for procuring the services of Mrs. Jackson while at the Onset camp.

Dr. De Buchanan's lectures are spoken of by the press as most scholarly. The *Dallas News* says: "He is regarded as one of the ablest exponents of Spiritualism in the United States. And the *Gazette* says: 'The mastery with which he has treated every subject upon which he has spoken, coupled with his sweet and affable temper, has made for him a host of friends and admirers.' Col. Hindman treated economic questions in their relation to Spiritualism mainly, and his lectures are regarded as masterpieces.

Among the mediums Jules Wallace was at once the wonder and the marvel of the occasion. In every case the parties acknowledged the facts given as correct.

Special praise is due to Miss L. S. Sutton and Mrs. Hinsdale for their untiring efforts, which contributed in no small degree to our success. Also to Capt. and Mrs. Watkins and Mr. and Mrs. W. J. McConnell of Dallas. Mrs. Marjorie, Mrs. T. A. Stone, Mrs. W. J. McConnell, Mrs. D. C. Gray, Mrs. Briston, Mrs. Fort Worth, Mrs. Mary A. Wilson, Fort Worth, were chosen to fill the unofficial office of Chairman.

A good Board of Directors was chosen, with Judge J. W. Wray of Fort Worth as Chairman.

The Association is based on the principles of cooperation. The fair is of talk of a four-weeks' camp next year, and an attendance of ten thousand large as this year.



## BANNER OF LIGHT BOOKSTORE.

### SPECIAL NOTICE.

The BANNER OF LIGHT PUBLISHING COMPANY, located at 115 Newbury Street (formerly Montgomery Place), corner of Province Street, Boston, Mass., agents for a complete assortment of spiritual and progressive, reformatory and miscellaneous books at wholesale and retail.

Orders for books, to be sent by express, must be accompanied by all or at least half cash. When the money forwarded is not sufficient to fill the order, the balance must be paid C. O. D. Orders for books to be sent by mail, must invariably be accompanied by cash to the amount of each order. We would remind our patrons that they can remit us the (fractional) part of a dollar in postage stamps—one and two preferred. All business operations looking to the sale of books on commission respectfully declined. Any book published in England or America (not out of print) will be sent by mail or express.

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In quoting from the BANNER care should be taken to distinguish between editorial articles and correspondence. Our columns are open for the expression of impersonal free thought, but we do not endorse the varied shades of opinion to which correspondents may give utterance.

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

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

## Banner of Light.

BOSTON, SATURDAY, OCTOBER 26, 1895.

ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

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Fred. G. Tuttle, Treasurer.  
John W. Day, Editor.  
Henry W. Pitman, Associate Editor.

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

### New Trial Subscriptions!

The BANNER OF LIGHT will (as announced in its prospectus) be furnished to NEW TRIAL subscribers at 50 cents for 3 months.

This liberal offer is made in order to introduce the paper to those who have not yet formed practical acquaintance with its valuable and sterling contents.

While thanking our regular subscribers for their continued patronage, we desire that this journal, which is devoted to the spiritual movement, as well as to secular reforms in behalf of our common humanity, shall receive ample support from the public at large.

### A Study of Death.

A rare book with the above title, by Henry Mills Alden, has just been issued from the press of the Harpers. It is filled to overflowing with philosophic and poetic thought stated rationally, and teaches such high, living lessons concerning the long misapprehended change which we call death, that we indulge the irresistible temptation to call for the reader's benefit, as we go thoughtfully through the work, some of those which strike us as specially vital and elevating.

We need to carry this idea of death, as associated with creation and transformation, into our study of visible existence; otherwise the claims of philosophy as well as of faith are likely to be sacrificed to those of a science which, in its persistent specialization, tends to wholly ignore the principle of creative life. Science is confined to a formal conception of existence, and is concerned with quantity rather than with quality—that is, with the measure and proportion of elements and their relations in time and space, mathematically expressed. Even the theologian thinks of eternity as duration—as quantitative rather than qualitative.

Mechanism is celestial before it is earthly and human. The highest organisms show most complex dying as well as most complex living, and in every physiological operation the dying lies next the living process; thus the metabolism goes on, nutrition turning and falling into secretion, and secretion stimulating nutrition. Looking toward the inevitable end, the view becomes pessimistic. To be weak is miserable, and this weakness, the goal of impotence, so apparent in old age, when desire fails and the grasshopper becomes a burden, so seems to set vanity at the end of things that we wonder, in our philosophic musings, why we should take such pains to set straight any crookedness, to build up and buttress structures that must so surely fall, why, indeed, our cup is filled with sweets that must all turn bitter. The end of life thus reflects its gloom upon its whole course, especially in the minds of those who hold upon existence is all along timid and feeble, and those ages which lack faith and vitality; and we almost envy that strong desire which in more primitive times led men to believe in the possibility of taking into another life their earthly possessions—wealth, wives and servants—that were buried or burned with their bodies, confident, as the bees in making honey for their winter, that somehow, though the vase of life were broken, they might avail of its precious storage for death's hibernation. Better still is the faith in life's resurgence for new increase, thus bringing us back to the fountain.

The kingdom of heaven is within us, and hence there is in us its spiritual hunger, which determines its own selection. And because of the marvelous growth of this kingdom, there is a development of the hunger itself, and also of the nurture—the source and principle in either case remaining the same, being essential and eternal. But the growth is an ascension, and that which ministers to it a descension. This is the manifestation of death unto life.

It is fortunate for both State and Church that the social order has entered upon that stage in its progression in which each can best perform its functions independently of the other, and in such manner as to leave the individual in his proper field, perfectly free, unconscious of any outward authority exercised by either; fortunate also for society that it can

hope in the near future to have the perfectly free play of all its proper activities in the development of industry, science and art. This is, indeed, the sum of the advance made by Christendom since the Renaissance, which gave to the modern world all that was worth having from the old—not as a mere heritage, but as something to be creatively transformed by the Christ spirit.

The issues of this life in the visible world, in the procession of generations, we cannot mentally anticipate, nor are they disclosed in any prophecy. The creative specialization will go on and will surely be completed in redemption. Action will still be reaction, antipathy resolved as sympathy, repulsion as attraction, bondage as freedom, and death as swallowed up of life. Evil—all that we have called evil from the beginning—will remain, even as darkness will alternate with light. And to whatever extent abnormal perversion, inordinate selfishness and arbitrary caprice—the accidents of a partially completed order—may disappear, life will still have its normal pathology, its pain and frailty and repentance.

This present life has part in the eternal as truly as any life ever can have. We pass from glory to glory, and that crisis which we call death is only a transition from one harmony to another. There is a mystic change, not of personalities but of special individual guises, involving complete divestiture, the theme enacted remaining the same. It is because of the complete divestiture that entire newness is possible. Our attention is so fixed upon structure, and upon changes as themselves structural, that we seem at a loss when the entire structure disappears from our view. But how does a structure begin? Is not birth as much a mystery as death? Form is of the essence, and, in a sense, not to be expressed in language; the personality has eternal form. Because the new assumption or embodiment is not of flesh and blood, as we know them, it is not necessary to suppose that it is immaterial. Given us a new sensibility, there would be given us a new universe. We say the dead have passed away from us, but it is perfectly reasonable to conceive of them as nearer to us than ever, in a closer intimacy than any known to us.

### The Zeal of Ignorance.

Religious zeal and individual interest are very apt to be so closely joined as to practically become one and the same thing. Hence the common outcry of the devotees of the creeds and dogmas against the carrying away of their idols, their gods, by the advocates of a broader belief and a larger religious liberty. To give up the creeds would, for a great many persons, be to give up all. It is like stealing their gods to demonstrate the human origin of the Bible. They are lost without the belief in the infallibility of the Bible. To others their system of orthodoxy is of such importance that to disturb it for them is practically to detract God himself. One of the revisers of the Bible, Dr. Vance Smith, said, that "to each of the great sects the Bible is the Word of God, strangely unconscious as they seem to be of the profanity of attributing to the All-Holy such a book—a book of which so large a portion evidently comes down to us from times of ignorance and semi barbarism, and expresses the rude, imperfect thoughts and feelings of ignorant, passionate, evil-doing men." Yet their own idealized Bible affirms that "that which decayeth and waxeth old is ready to vanish away."

What is it that we offer in place of these idols of a book and a set of creeds? Not a so-called "Word of God," but God himself, God above, around and within, instead of God in a mere book—God in the human spirit. All these conceptions of God as contained on the pages of a book, or in the form of an image, are but human creations, marking the different stages of human development. This business of making gods for worship, or idols, is going on all the time and now. Instead of God's making man in his image, man is always making God in his. So when the idolators cry out to know wherefore we have stolen their gods, that is, removed from sight the sources of their superstition, our reply is that we have taken away only their images and idols, made of fear instead of clay, and colored with the heightened hues of their excited imagination.

It is no loss to part with the old gods. It is time they were left behind. They have more than served their time. We rob nobody of what is consoling, or what possesses life and nourishes the spirit of man. We only ask others to do as Paul did, put away childish things when he became a man. Can God be angry with us for this, and threaten us for this? Threaten us for simply refusing to delude and deceive? Says the late Prof. Huxley:

"The myths of paganism are as dead as Osiris and Zeus, and the man who should revive them, in opposition to the knowledge of our time, would be justly laughed to scorn. But the occult imaginations current among the rude inhabitants of Palestine, recorded by writers whose very names and age are admitted to be unknown, have unfortunately not yet shared their fate, but even at this day are regarded by nine tenths of the civilized world as the authoritative standard of fact and the criterion of the justice of scientific conclusions in all that relates to the origin of things, and, among them, of species. In this nineteenth century, as at the dawn of modern psychology, the cosmogony of the semi-barbarous Hebrew is the incubus of the philosopher and the opprobrium of the orthodox. Who shall number the patient and earnest seekers after truth, from the days of Galileo until now, whose lives have been embittered and their good name blasted by the mistaken zeal of bibliolaters? Who shall count the host of weaker men whose sense of truth has been destroyed in the effort to harmonize impossibilities—whose life has been wasted in the attempt to force the generous new wine of science into the old bottles of Judaism, compelled by the outcry of the same strong party?"

Attention is called to the fine article on "THE PROGRESS OF SPIRITUALISM," (second page) by Mrs. M. E. CADWALLADER of Philadelphia, which was written for our "Woman's Souvenir Number," but arrived, unfortunately, too late for use in that issue.

On another page will be found an account of W. J. Colville's work in Los Angeles. An interesting letter received from him late last week, from press of National Spiritualist Association matter, must be carried over to our next issue.

On other pages of this issue will be found notices of the good work done for the Cause by W. J. Colville, Mrs. Jennie K. D. Conant, Mr. H. S. Nelke, and others.

A. Campbell and Brother, spirit-artists, have located at Hotel Arlington, 1413 Washington street, Boston, Suite 3, and are quite busy giving sittings.

### The National Spiritualists' Association.

As will be seen by reference to our first page, this Association met in Convention, as per announcement, at Washington, D. C., Oct. 15, 16, 17. The account given shows an earnest endeavor to carry out the principles of that organization, which presents itself to the Spiritualists of the country as a means of defense in the present trying times that assail the Cause, and as a centre for the advancement of a knowledge of that Cause among men. We shall continue the report in our next issue.

It is well to record, as an evidence of the interest exhibited in New England, that among the party that comprised the delegation which attended this Convention were the following: Mr. and Mrs. J. B. Hatch, Jr., Prof. C. P. Longley and Mrs. M. T. Longley, Mr. and Mrs. Simeon Snow, Moses T. Dole, Mrs. C. P. Pratt, Mr. and Mrs. W. H. Hawkes and Miss Hawkes, Mr. and Mrs. J. B. Hatch, Sr., Masters E. W. and C. L. Hatch, Mrs. H. B. Pay, Dr. U. K. Mayo, Mr. and Mrs. Eben Cobb, F. G. Tuttle, Mrs. Holbrook, from Boston and vicinity; Mr. N. U. Lyon of Fall River; Dr. and Mrs. A. H. Richardson of Henniker, N. H.; Dr. E. A. Smith, Brandon, Vt.; Dr. Geo. A. Fuller of Worcester, Mass.; Mrs. J. A. Chapman of Norwich, Conn.; Mr. and Miss Whiting, and Mrs. and Miss Verner of Connecticut; Mr. and Mrs. L. A. Randall, Mr. and Mrs. John Barker.

Mr. H. G. White and Mrs. H. M. Wood of Boston are at present stopping in Washington.

THE BANNER representative at the National Spiritualists' Convention—Mr. F. G. Tuttle—desires to extend his sincere thanks to the officers of the Association for the cordial manner in which he was received and for the courtesies extended to him; also to Miss M. Coffyn, the official stenographer of the Association, for the assistance which she rendered him in furnishing reports of addresses, etc.

The many expressions of good-will and appreciation of THE BANNER from delegates and friends were also very pleasing.

While in New York, on his way home from the Convention, he called upon the gifted healer, Dr. D. C. Dake, at his office, No. 24 East 20th street. A cordial invitation was extended by the Doctor and his estimable wife to spend Sunday at their residence in the charming town of Nyack, on the banks of the Hudson, some twenty-eight miles from New York.

A delightful drive was taken along the river banks, which at this point present a very picturesque appearance. The fine residences upon the bluffs, nestling among the rich and highly-colored autumn foliage, made a striking picture. One of the most prominent and pleasantly located estates among them is the fine summer residence of the veteran Spiritualist, Mr. Henry J. Newton, of New York.

### Automatic Writing.

If men of science do see unknown wonders in the phenomena of "automatic writing," as B. F. Underwood asserts, that will not now change a single one of the facts of its significance and meaning. Mr. Underwood says that in the churches and outside are automatic writers who know that the phenomenon is genuine. He goes into a detailed explanation of the process. Ribot, the French physiological psychologist, and others likewise of the school, think that certain states of consciousness, by reason of alienation, may come to be regarded by the Ego as no part of itself, but as a distinct, separate, independent existence. That would manifestly imply that there are two Egos in the same individual. There are also other theories on the subject, both ingenious and fanciful.

Automatic writing is not a rare thing. That and kindred phenomena, says Mr. Underwood with truth, have been important factors in the world's religious history. Men have written, moved, as they believed, by the Holy Ghost—inspired by supernatural wisdom—and the words thus written have been regarded as revelations from God. Those whose hands have written or whose lips have uttered words of wisdom without their conscious effort, have been in many cases looked upon as seers and prophets, and the chosen representatives of God to teach religious truth to the world. The cases are numerous that illustrate the fact of automatic writing, and they are abundantly attested. Some ministers produce their sermons largely in this way.

### The Freedom of the Mails.

The inherent right of a free press to an unobstructed circulation in the mails can scarcely be disputed with seriousness by anybody. Above all things, the regulation of such a right ought not to be allowed to fall into the hands of any one man, possessed of arbitrary power, to do as he chooses in any given case. No form of religion, and no standing in politics, should clothe any individual with such great power for good or evil. The Truthseeker, a New York publication, has virtually been suppressed in Canada by the Postmaster General there of his own motion, and without at first any notification to the publishers. On being inquired into it is learned that it is refused transmission in the Canadian mails because the Postmaster General simply decides that "on account of the character of its contents the paper ought to be excluded from the mails" of Canada. He could just as easily, and for as little reason, exclude any or all other papers, on grounds that satisfy himself alone. There is no appeal from his decision, and it can be reached by no legal tribunal. There is no redress at present available but that furnished by public opinion. The United States has a postal treaty with Canada. If she can forbid our papers from circulating there because the opinions they express do not happen to suit a single official, what does the treaty amount to any way?

### Dr. Pratt's Case

Is clearly set forth by a Providence, R. I., paper (as copied on our sixth page), and it now remains to be seen what the friends of liberal medicine, magnetic and clairvoyant powers, etc., can do for the relief of this physician, and his patients who are thus, and against their own will and desire, "protected" (?) by the moss-backed "regulars" of that State.

Dr. Pratt is the husband of Mrs. A. E. Pratt, the efficient President of the Helping Hand Society of Boston; he is a strong, pure man, a fine clairvoyant and healer (being thoroughly entranced when examining his patients), and a successful dispenser of curative remedies.

Can the people of Rhode Island afford to dispense with the services of this useful practitioner, and those of his ilk, merely for the pecuniary benefit of any self-interested school of medicine? That is the question at issue.

### Spiritualism in Michigan.

We received a pleasant call on Tuesday, Oct. 22, from Giles B. Stebbins, who is temporarily in Boston, though he lectures next Sunday (Oct. 27) in Providence, R. I., for the Columbia Hall Society.

Since he came from his home in Detroit he has visited New York City, Hartford, Ct., Cummington, Mass., and elsewhere with good results, and can be addressed at present for lectures in the East in care BANNER OF LIGHT.

He reported spiritual matters in Michigan to be in good order; at Detroit, the First Spiritualist Association, under the charge of Mrs. Minnie Carpenter, speaker and medium, with a Committee of Arrangements, conducts meetings afternoons and evenings on Sundays; Mrs. Cartwright (who is mentioned in Mr. Stebbins's late pamphlet) is doing a good work in Detroit—is a woman well-known and of high standing; in Bay City, Mich., Mrs. M. A. Root is producing grand results as a speaker; at Grand Rapids, there is an active society, of which Dr. B. B. B. is the head; at Owosso there is a good society for which Mrs. Hopkins ministers frequently; at East Saginaw there is a worthy local society; the Saginaw Valley Spiritualist Association holds its quarterly meetings in Saginaw.

### Thomas and Tillie.

THE BANNER this week gives to its patrons the portraits of those well-known workers for the Cause in Cleveland, O., Thomas and Tillie Lees.

Thomas Lees has been specially known to our readers as a highly valued correspondent for these columns for some twenty years—to which fact we bear cheerful and appreciative witness—and we have pleasant remembrances of meeting himself and Miss Tillie Lees in Boston in 1883, when they came on in the interests of the Children's Lyceum work.

Mr. Lees has a special interest in having Spiritualists buried according to their belief, and has ever held himself ready to serve at funerals when no other Spiritualist speaker could be obtained. He has also been for years a valiant defender of Spiritualism and its mediums in the secular press of the country.

### The N. S. A. Number.

One of our WASHINGTON correspondents writes that the issue of Oct. 12, giving an illustrated history of the National Spiritualists' Association, is most timely and pertinent: "It is so commendable and exhaustive an account of the National Spiritualists' Association that I suggest a pocket edition be issued in the name of and for the benefit of the Association." We would inform our friend, and the public generally, that the whole account referred to is to be issued at once in pamphlet form by the Association, from the press of the BANNER OF LIGHT Publishing House.

Man, says Henry Wood, has concerned himself but little with the quality of his thoughts, but has been greatly distressed by the phenomena which they directly produce. The infinite utility of spiritual consciousness in shaping expression has hardly yet dawned upon the human understanding. Man has not claimed and manifested the good, because he has thought of himself as "a poor, sinful creature," and believed that the good did not belong to him. He has felt that his own little life and ego were independent, and not a part of the One Mind and Life, and so has unwittingly shut himself away from the stream of divine involution.

The lower ego sees evil in the light of an entity, and even in the form of a malignant personality; and therefore the consciousness, from preoccupation, has no room for the spiritual allness of Infinite Good. There is an appearance of two great opposing principles, and therefore a divided allegiance. This delusion is reflected outward in all directions. Reaching the attitude of the understanding that spirit is the only vital reality, man can be absent from the discords and illusions of the world of sense, even though yet in the midst of them.

The Coming Day, a lively magazine published monthly in London, by that liberal Unitarian clergyman, John Page Hopps, having learned that "only the other day, a countess, whose name is familiar to every one, had a pair of slippers made which were decorated in a picture pattern, like a pair of worked slippers, with precious stones, these being largely rubies, emeralds and diamonds," the cost being over £2,500, and that "the present Dowager Countess of ——— some years ago had a pair of slippers made in which she was to appear as Cinderella at a fancy dress ball given by the Duke of Manchester—the slippers were one mass of diamonds, the value of the stones being considerably over £12,000, whilst the cost of mounting them was upwards of £150"—feels called upon, in view of this modern exhibition of "Dives and Lazarus," and the mass of human suffering through poverty in the British Isles, to remark: "It is when we read such statements as these that we feel almost compelled to believe in Jesus Christ's 'Hell.'"

The People's Temple Entertainment Course, which is now in progress at The Temple, corner Berkeley street and Columbus avenue, Boston, presents in its announcements a fine array of talent, intellect and musical; and the Monday evenings on which it has thus far been conducted have been occasions of genuine pleasure to the attendants thereof. The course will continue at this place on Monday evenings till Dec. 23.

Dr. T. A. Bland is announced for a lecture on phrenology in Marble Hall, 14 Tremont street, Boston, Saturday evening, Oct. 26. Seats free.

See card of Mr. S. H. Nelke on our eighth page.

Dr. Addison Dane Crabtree, whose card may be seen in THE BANNER of to-day, is well-known to many of our readers as a highly successful physician, and one of long experience in the cure of the most difficult diseases. Those afflicted who desire to know what troubles them, can call on him personally; if they are living at a distance they can write him for diagnosis, as per address.

### Verification of a Spirit Message.

To the Editor of the Banner of Light:

I am happy to say that the message of JOSEPH TAYLOR of Lafayette, Ind., [given Jan. 18 and printed in BANNER for May 11] is correct. I visited the home of Mr. D. R. Nichols of Lafayette; he admitted to me that the names were all correct, but could not realize "how it could be." I also want to say that the message given by EMILY STAIR and WASHINGTON STAIR of Buck Creek are correct. He is a brother-in-law of John Stair, Sr. GEORGE FOSNOT, Buck Creek, Ind., Aug. 28, 1895.

### Card of Thanks.

Will "C. P. C.," "Sympathy," "F. S. H.," "A Friend, Newton Centre," "Friend and Sister in the Cause of Truth," please accept my most sincere and grateful thanks for their kind and substantial favors in this dark hour of my life.

My grateful thanks for their kind acts! My father is free from his earthly sufferings. Mother rapped upon his casket and assured us he was happy to be with her in his spirit-home. I am gaining slowly in strength, and hope are long to be able to walk without the aid of a crutch.

ANNE LORE CHAMBERLAIN.  
Mattapan, Mass., Box 56, Oct. 18, 1895.

### A New Departure.

Arrangements have been made whereby the BANNER OF LIGHT in future is to be brought out by a Stock Company.

This Company has been incorporated under the laws of the State of Maine, with a capitalization of \$25,000; it was organized by the election of Isaac B. Rich as President, and Fred G. Tuttle, Treasurer—John W. Day, Henry W. Pitman, John W. Drew, Fred G. Tuttle and Isaac B. Rich being the Directors—and the large stock of valuable books, etc., the subscription-list, good will of business, etc., have been acquired by said Company.

It is the desire of the Directors to add to THE BANNER novel features, such as copious and frequent printing in its columns of "half-tone" portraits of spiritual workers and camp scenes; also the securing of special correspondents in various parts of the country, and other features that they are not ready to announce, which will greatly increase its interest and usefulness; therefore they have decided to place four hundred shares of the stock upon the market at \$25 per share. This is a statement in brief of the arrangements thus far made.

While appealing to the good fellowship of the "brethren of the household of faith," the Directors point the intending investor's attention to the fact that, as the property purchased by said Company is really much in excess of the valuation under which it has been acquired, the future may be confidently expected to bring a dividend to its stockholders.

THE BANNER has been a paying institution, and can in the future be kept as such, if the spiritualistic public for which it has so long and so faithfully labored will join hands with the New Company, and by the purchase of shares become co-workers in the good service for humanity which this paper most unquestionably achieves.

Here is an opportunity, Spiritualists of the world, to unite in strengthening for further work the veteran journal of your Cause, and to aid in adding new features to THE BANNER.

Movements of Platform Lecturers.  
(Notices under this heading, to insure insertion the same week, must reach this office by Monday's mail.)

The Goodrich family of test mediums (Master Sammie, Dr. C. and Mary L. Goodrich) have just finished a five weeks' engagement at Brockton, Mass., for the People's First Progressive Spiritual Society. Will be at Rockland, Mass., Oct. 29; in Lynn, Nov. 10; have open dates in December and February. Will answer calls to hold meetings, etc., through the week.

Mrs. J. E. Pike, 324½ Kneeland street, Boston, will accept calls for trance addresses.

De Loss Wood (journalist), a son of Mary McComber Wood, well known to old time Spiritualists as one of the pioneer trance lecturers, will lecture in B. T. Hall, Providence, R. I.—F. H. Roscoe, President of Society—Sunday, Oct. 27, at 7:30 p. m. Mr. Wood will be pleased to make other engagements with Spiritualist societies. Address De Loss Wood, Danielson, Ct., Box 199.

Oscar A. Ederly, in company with Mrs. Ederly, paid a pleasant visit to THE BANNER last week. This popular speaker came East from his work at the Western camps, Vicksburg, and Hallett Park, Mich., also service at St. Paul, Minn. He spoke in Lowell, Mass., Sundays, Oct. 6 and 13, and goes to Meriden for Oct. 20 and 27.

Helen Stuart Richings is speaking for the Spiritual Conference Society of Philadelphia during October and November; from thence she goes to New York, Conn., Watertown, N. Y., and Milwaukee, Wis. She still has the month of May unengaged, and may be addressed at 1323 Green street, Philadelphia, Pa.

Mrs. J. K. D. Conant, platform test medium and psychometrist, lectured and gave tests to a good audience in Salem, Mass., Oct. 11; was with the Ladies' Aid of Stoneham, Oct. 17; and there again Nov. 7; will be with the Boston Ladies' Aid, Nov. 14. Mrs. Conant's Sundays are all taken for '95 and '96, but she has a few open dates for week evenings.

Miss J. Rhind would be pleased to correspond with Societies in and around Boston to fill Sunday engagements. Will give delirious, describe spirit-rites, etc. Terms moderate. Address 1061 Washington street, Boston.

Dr. J. R. Root, inspirational speaker, will respond to calls for lectures, funerals, or organization at a Lyceum work. Address 82 Berkeley street, Boston, Mass.

### Twentieth Anniversary.

Upwards of fifty people gathered at the residence of Mrs. M. A. Brown, the well-known medium of this city, located at 232 Columbus avenue, The Glendon, Suite 16, on Monday evening, Oct. 14.

For twenty years, "Lulu Nua," Mrs. Brown's good spirit-guide, has controlled her for medical work and the giving of tests, etc., to anxious ones, all of whom have become not only acquaintances, but firm friends. These annual "At Home" parties, by Lulu have proved her always a most genial hostess, but she far exceeded last efforts this season; with speeches, music and refreshments she entertained many well-known Spiritualists and others present.

Several Lyceum children, rendered most excellent and appropriate recitations, among whom were Master Willie Sheldon, Misses Justine McLaughlin, Helen Higgins, Grace Seales and Daisy Hartford. Miss Lucy Robbins rendered a piano solo at the opening of the exercises, and afterward favored with a vocal selection; Little Mildred A. Rich, the four-year-old niece of Mrs. Brown, spoke several pieces in her own inimitable way.

Mrs. Maggie J. Butler offered very appropriate remarks, as also did Chas. F. Woods, Mrs. Snackley and others. William A. Hale, M. D., rendered a song, "Only a Flower from Mother's Grave," in an expressive manner—the song being composed by the doctor with reference to the blooming flowers on the graves of the father and mother of Mrs. Brown and Mrs. Hale and sister and brother. Heartwarming made appropriate remarks. Miss "Lulu Nua" and "Blackberry" then took the floor, and Mrs. Brown, perturbed to the occasion, also gave a song, "Spirit-guide of the late Mrs. Snow," both of whom became united with the spirit-band of Mrs. Brown that evening.

J. B. Hatch, Sr., so frequently heard in the past, was much missed—he having gone to Washington. After refreshment, at a late hour, the friends took many happy returns of the day.

Among those present were Mr. and Mrs. Chas. E. Hersey, Mr. H. Flint and mother, Mr. and Mrs. R. B. Hersey, Mrs. Snackley, Mrs. Mary Karcher, Dr. and Mrs. Wm. A. Hale, M. D., H. E. Bleyer, Dr. and Mrs. A. B. Rich, Mrs. Wm. S. Butler, Chas. F. Woods and wife, Mrs. S. and others.

Ex-Governor Oliver Ames, for many years chief magistrate of Massachusetts, expired at his home in North Boston, at 2:14 on the morning of Tuesday, Oct. 22. His decease was caused by heart disease. He was born in the same town Feb. 4, 1831.

### CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, and a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, his 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, 620 Powers' Block, Rochester, N. Y.



## SPIRIT Message Department.

### SPECIAL NOTICE.

The Spirit Messages published from week to week under the above heading are reported verbatim by Miss Maria W. Pratt, an expert stenographer.

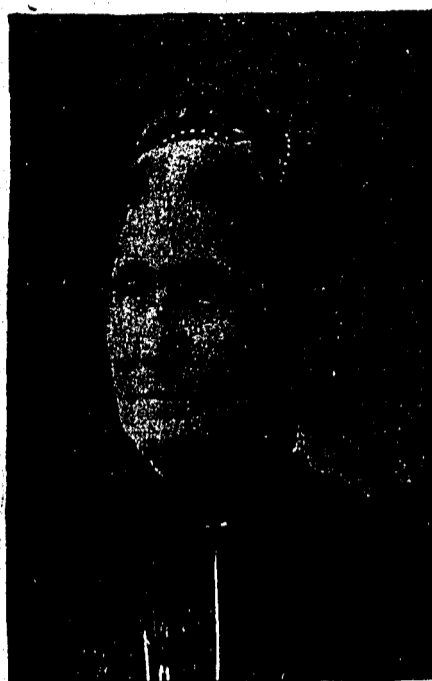
Questions propounded by inquirers—having practical bearing upon human life in its departments of thought or labor—should be forwarded to this office by mail or left at our Counting-Room for answer. It should also be distinctly understood in this connection that the messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether of good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

It is our earnest wish that those on the mundane sphere of life who recognize the published messages of their spirit-friends on this page, from time to time, will verify them by personally informing us of the fact for publication. As our spirit visitors are very fond of flowers, it behooves the friends in earth-life, so disposed, to place natural flowers upon our séance-table. Also, we are requested to state that all letters of inquiry, or otherwise, appertaining to this Department, should be addressed to the undersigned.

HENRY W. PITMAN, Chairman.

### SPIRIT-MESSAGES,

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. B. F. SMITH.

Report of Séance held April 18, 1895.  
Spirit Invocation.

Oh, thou Father of all, in whom we live, move, and have our existence, we thank thee for life, for even the disciplines of life that we are called on to pass through. We thank thee for thy past and present mercies, and the blessings thou dost bestow upon thy children of earth. We would ask that these sweet messengers of light may be sent out, that mortals may realize more and more of their kindness to them.

We would ask thee, our Father, that some may be able to give a clearer knowledge unto their friends that they are present with them. Our Father, who art the great Source of all life, the ordainer of life, we thank thee that thou hast so strengthened us. We would come nearer unto thee, to learn more of thy laws that govern us, and at this hour would we drink out of that fountain of wisdom and knowledge that may aid us through the uneven journey of life. We ask thy blessings upon all, not only at this hour, but forever.

JOHN PIERPONT.

### INDIVIDUAL MESSAGES.

#### Herbert Sparrow.

I have been invited, a great many times, to report here from the Banner Circle-Room, knowing it was all free, yet I have preferred to be a part of the assembly to listen to others, which little do you mortals know how much light and intelligence we gain from listening to others. I would not have thought we could have gained as much; but the question arises, What has attracted us here? It was to learn.

Mr. William Wiley stands beside me, an old friend of ours in mortal life. Mr. Chairman, we would say to you, there are many beside our kindred that we are closely attracted to, the same as in mortal life some friends come a little closer into our atmosphere, our magnetic forces, more than others.

Aunt Mary and John are with me to-day. They do not say this, but I know well they would like to be remembered to the very few yet living upon the earth-plane. When in mortal the feeling often came to me, Where are they? Where are those we once walked and conversed with in the mortal? The more I would try to fathom where they were, it seemed like looking into a dark room. I will make this statement, if mortals would seek earnestly, honestly, they would learn a great deal, but there is one point I wish to touch upon, mortals, you that will go to what we term mediums—go honestly, or stay away. Go honestly, seeking for more light, for more intelligence, for that is what we call advancement here, but progression with us. I am thankful that we find in spirit-life the honesty of the spirit.

I am much pleased to be kindly invited to report here. I lived in Charlestown, which I suppose you will call Boston now—still, I can't get away from saying "old Charlestown," for that is right to me. You understand why I speak thus.

Herbert Sparrow, Charlestown, Mass.

#### Clara Parker.

Good morning. [Good morning.] A long distance mortals say sometimes we have to travel to report here; that is, taking out of the earth, earthly. I speak of it as a step. As the law of attraction hath brought us into your atmosphere, we feel that we are one with you, and it is a pleasure for us to feel the warm greeting you extend to us. No one that has passed over, in my opinion, but likes to feel they are welcome.

As we come into the homes of mortals I have often said—"Why, why do we not know more of the life beyond before we are numbered with that great innumerable company. Various reasons have been given; each one would give a different one. I will not make the attempt.

While I have been a constant listener here in your meetings—I must say, hardly ever have I been absent since I learned of this institution—I have enjoyed much from others reporting here, knowing, as it has been said in the past, not a message is left here but some one on your earth-plane shall be benefited by it. Somebody gains a point from even the few words of a prattling child. Yet how little do mortals realize!

I wouldn't have thought I would have reported here to-day, but I have been kindly invited, therefore I accepted. It is a pleasant feeling that comes to us when we come in contact with our friends, to know the veil will be drawn aside sometime, when they shall behold those that they loved here. As we come to you, we look upon your faces.

As we come into communication with our friends, I have often said, what great wisdom there was with the Father when he made these wise provisions, that we should never die, but

have life eternal. Then if life is eternal, love is eternal. The thought comes to us—"Gone!" Gone? No, only a step, as we have spoken thus before; many times have I listened to these words: We are only a step from you.

I am pleased to announce to you here to-day, and to the friends at a distance, I have been diligent, tried in every possible way to make myself known, not only in the homes of those that are left, but often in their meetings, as I have been attracted there, feeling some one will be glad to hear from us. Oh! What a grand, a glorious provision is made from the Father, that we shall all come together again sometime. Not only that, but that we can communicate with them if they will only open the door, as we call it, or, we might say, come into communication with us. Yes, I know many, many hearts have been made glad from the messages that have been given out through this paper, and that's why we speak of it as a good institution, where they may reach their friends, where it may be uplifting to mortals to learn something of the beyond.

In Reading, Vermont, I was well known as Clara Parker. Some one yet living will see this announcement and wait—did I say patiently?—not impatiently, as I use the term. I am grateful, yes, from the depths of my soul, that I am privileged to speak to-day.

Clara Parker, Reading, Vt.

#### Elbridge Eaton.

Yes, sir, I have reported once, but years in the past, through the same organism, but not in this room. Mr. Chairman, they tell me it makes no difference where, if we gain the privilege to announce ourselves. I said to Nancy in your last meeting: "I think I will gain permission soon to report here, so that Mina and Clara, and Eddie, too, may know we are together, and I have a desire to say a few words to them." And while I was speaking with her Mrs. Gage came close beside me, and said, "Elbridge, perhaps it might be a comfort to the children far away in Chattanooga, Tenn., to hear from father and mother."

Mina, I know that the burdens you have had to carry for others, sometimes have been heavy, yet you have never carried them alone. You are aided by physicians in the spirit-world, as their influences may be brought to you. I know you would say, "Why can't they do more?" We are at work all the time; so are they, apparently; many questions are asked we cannot answer, but try through some medial force to come into communication with us. We would be pleased to converse with you. It seems to me there may be some privileges there, that you might by seeking find an open avenue, that we might commune together. I feel it would aid you through the rough journey you are walking in this life.

I have been on the coast—the Pacific coast. Say to Clara that I have visited Becky (Rebecca).

Elbridge Eaton, Chattanooga, Tenn.

#### Ella Spaulding.

Waiting patiently for our privileges as they are offered unto us, to wait until another shall be through, we are not as impatient as mortals would be. Yes, we reach out in our souls for our own, and when we have the promise extended to us, "Sometime, you may speak here," we grasp at it so eagerly, and yet we know everything is in system, order.

In Cavendish, Vt., where I was well known, I loved to attend their meetings. It is very pleasant indeed to listen, and gain all knowledge possible, that we may extend it to others. Not long ago, as they gathered together, the little circle, we were brought there through the laws of attraction, and I tried so forcibly to make myself known; I feel I did in a measure, but not fully. A little disappointment overshadows the spirit when we feel they do not know we are there, but we still keep trying, reaching out to gain all the points, that we may give to mortals for positive proof that we are living, active entities; tests, it has been said; we use the term *proofs* instead. I feel it is too sacred for mortals to trifle with. What? Our spirit return too sacred to mortal and to immortal? Then come to us as earnestly and honestly as we do to you, is all we ask of you. But sometimes I know there are conditions around you, that you cannot at the time act yourselves; but try not to be bound by another mortal; think clearly, be honest, be just with yourselves, then you will be just with us.

I am pleased to speak here, and say to Edward and Henry, we are living, active people. Study to know. Grandfather Spaulding is here to-day, and says: "Ella, speak to the point; not make a demand upon them, but ask them kindly to go somewhere, that they may know we are with them, and can aid them more than they give us credit for." Why, how would you ever get any knowledge or light if you did not try? You should try to learn all you can.

I am very happy to be here to-day, and some one will gain knowledge from what I am saying. Certainly, it behooves all in mortal life to learn all you can of this life, and then you will be able to teach others.

Ella Spaulding, Cavendish, Vt.

#### Jeremiah S. Quimby.

I did not expect, when I started in here, that I was going to be invited to "hold forth," but I am only too glad to do so. When you mortals gather here there's a purpose in it.

Waiting our turn, as we call it, yet we are all glad, knowing our privilege is granted to us; it will come sometime, but we cannot always tell just when. I would not, sir, have believed, when in the flesh, I should ever have reported from a spiritual meeting. I believed in spirit, as God is a spirit; but if the question arises—Did I believe in what is termed Spiritualism? No, sir, I did not know anything of it. In my earlier training my mother gave me as good spiritual teaching as she had herself. I was satisfied with it, but when coming to years of understanding I thought—Where are all that we call dead? I could not answer the questions that would arise within my spirit. Satisfied? Never! There was a restless feeling leading me by day and by night to know more of the beyond.

I sought through theology; I must say it left me as it found me. That did not satisfy, it did not feed my spirit; there was still a restless reaching out for something. I heard these words spoken—"Spirits do return," but where or how I knew not when mortal. I often asked the question mentally: "Why is it we do not learn or they do not teach us?" I was restless, never satisfied, until I passed the portal termed death; then I found a satisfied feeling. Yes, sir, I had entered the great school of life, to learn, and eternity is not too long. Progression has no limit, still onward, upward, learning more and more as you go, but teaching others as far as you are able to do so. Then I would say to you, after all these years since I

have been an inhabitant of the spirit-world, I have still the privilege of learning, in that great school of life which you will all enter sometime; as we would say, the doors are open.

I am pleased to say to you as immortals are not satisfied to learn only for ourselves, but have a desire that we may give out to others also, and when the question arises, Will the others come to join that happy number? That's in the Father's keeping, not ours. The answer comes back: "Sometime; yes."

Lorany and Lucindy are here with me, and send greetings to the others I spoke of in Brooklyn, N. Y., where some few have gathered often in the materializing circles, and have been glad to recognize us there. Materialized? most assuredly. All there is, is to gather enough of the material to cover the spirit, then in the perfect form, as we walk forward, certainly, fashioned in the same form as we were here. Then why should we not gather enough together to cover the form? Friends, doubt not materialization; it always has been—always will be. Come honestly, justly, and see what your results are; that's our advice.

Jeremiah S. Quimby, Brooklyn, N. Y.

#### Spirit Messages.

The following messages from individual spirits have been received (according to dates) at THE BANNER CIRCLES through the mediumship of Mrs. B. F. SMITH; they will appear in due order on our sixth page:

April 18 (Continued).—Rachel Burns Martin; Samuel W. Moore; Addie I. Wilson; Hattie Robinson.  
May 3.—Dr. John J. Ewell; Willie Hazen; Frances H. Farar; Frank A. Ely; Charles Morse; Prof. Henry Kiddle; Abigail Greenwood; Gertrude Boush.  
May 10.—Elvira W. Ruggles; Phyllis Richardson; James W. Adams; Willie E. Bushnell; Mary Jane Severance; Mary Hardy; Lillian Louise Blood; Louisa Proctor.  
May 17.—Caroline Todd; Eliza N. Taylor; Mary Ann Underwood; Lewis B. Fish; Laura Lornia Mendum; Hattie P. Griffin; Henry M. Pittman; Nona Bell.

The list of promised messages having grown somewhat lengthy, we forbear to continuously repeat the names so often published; but these communications—here unmentioned—will appear in their order as to time.

#### October Magazines.

THE LYCEUM BANNER.—Alfred Kitson has a good installment of "The Adventures of Prince Trueheart," which cannot fail of entertaining the young. "A Bad Boy's Holiday," by Ida Ellis, comes to a close; the Lyceum dialogue is "True Greatness," and is by W. H. Grant; Alfred Kitson has several Lyceum notes; the short science lesson in "Our Young Men's Group" tells "How Wood is Made," and is by G. T. Bettany; Aunt Editha has a nice letter to her nephews and nieces in the "Golden Group," which she ably conducts. There is also a large variety of other material for Lyceum development and interest. Lyceums all over the world ought to subscribe liberally for the *Banner*. 26 Osaburgh street, Euston Road, London, N. W.

THE HUMANITARIAN.—Prof. W. F. Barrett has the opening paper, and it follows his portrait. The subject is "Dynamic Thought"; the editor follows with the second part of "The Pharmacy of the Soul"; Joseph B. Martineau has a paper on "The Ethics of Legal Compulsion"; I. Hooper writes on "The Schooling of a Heathen," and there are other articles by Rev. Walter Walsh, Rev. William Barry, Countess Anna Kapriste and Rev. J. Frane Wilkinson. 302 West Seventy-second street, N. Y.

THE REVIEW OF REVIEWS.—Editor Shaw has covered all the important data in "The Progress of the World" and "Record of Daily Events." Current History in Caricature "is unusually good. George P. Morris has an able article on "Religious Journalism and Journalists." William B. Shaw writes on "The Carnegie Libraries," and gives a most interesting account of these institutions. Louis Beeke and J. D. Fitzgerald write on "The Maori," showing the politics and social life of the native New Zealander. P. R. Meggy has a paper on "The Civil Service Problem in Australasia." "Leading Articles of the Month," condensed from principal American periodicals for October, and other magazines, is a most interesting department this month. The literary reviews in the current issue are all worth careful reading. The Review of Reviews, 13 Astor Place, New York.

THE LIGHT IN THE EAST.—The August number continues "The Vedanta System," by Bhagabatgita with Sankarabhasya and "Parasara's Prayashchittendusekharra." The new articles are "April Fools" and clippings from exchanges. S. C. Mukhopadhyaya, Calcutta.

THE COMING DAY.—"Spiritualism in the Old Testament" is reprinted by request, and will furnish as much interest as it did when published a few years ago. "Hearty Service" is the opening paper. Other articles are interesting and instructive. Williams & Norgate, London, Eng.

THE NEW ST. LOUIS.—The new series opens with every sign of success. The great city where the magazine is published has a brief but faithful portrayal. It is from the pen of James Cox. "Margaret's Journey" is by Susan Hubbard Martin; "Elorbel" is a story from the pen of G. A. Greene; Andrew Downing writes a sketch, "A Black Hills Adventure"; Grace Brown has a story, "The Married Spinster"; E. E. Hasler writes, "Husbands, Wives and Cousin Tera"; "Current Gossip," "Health and Hygiene," have many interesting topics in them. Advance Book Co., 2319 Olive street, St. Louis, Mo.

CASSALL'S FAMILY.—"The Fourth Estate in London," which is that of the newspaper realm, is broadly defended by Alfred F. Robbins; "The Professor's Experiment" is a story by G. B. Burgin; "To Let Furnished" is a bright sketch by Elizabeth E. Banks; "The Voice of the Charnier" has a good installment; "Mrs. Pitkin's Pedigree," by Hilton Hill, will please many readers; "Love-day" is continued with marked interest. The fashion and dress departments are well cared for. The Cassell Publishing Co., New York.

THE THEOSOPHIST.—The September number contains many interesting articles. "Old Diary Leaves" is in its twelfth installment of Oriental series; Kate Buffington Davis writes on Plato's Theosophy; Manul N. Divided has a paper on "The Necessity of Spiritual Culture"; "The Parsi Mukhtat Ceremony" is by R. K. M.; "Ananda Lahari" is from the pen of R. Ananthakrishna Sastri. There are many other papers from Oriental writers on theosophy and kindred subjects. The magazine can always be had at this office. Published by the proprietors at Adyar, Madras.

#### Opening the Season.

A dreadful commotion was heard at the house with the green blinds, smoke poured out at the windows, and the general condition was such as to warrant people halting, and asking questions.

"What's the trouble, bub?" said the fat man to a freckled boy who sat on the gate post kicking his heels.

"You mean up to the house?" returned the boy with a jerk of his head.

"The fat man nodded.

"All that smoke?" asked the boy, grinning.

"Yes."

"Ma running round and opening more windows?"

"Yes—what's going on?"

"Just then some new kind of noises seemed to come from under ground, and a cellar window blew out with a loud report."

"See that?" cried the boy with an air of triumph.

"Yes, we see it," impatiently answered the fat man; "what is it—what does it all mean?"

"It's only pa," said the boy, complacently; "he's going to run the furnace this winter himself, so he says. That's him now down cellar. Ma calls it his draft riots."

Which appeared to be so natural that the crowd went satisfied away.

#### An Ounce of Prevention

Is cheaper than any quantity of cure. Don't give children narcotics or sedatives. They are unnecessary when the infant is properly nourished, as it will be brought up on the Gail Borden Eagle Brand Condensed Milk.

## TO OUR FRIENDS:

Don't you know some Spiritualist who does not now, but who would subscribe to THE BANNER OF LIGHT if YOU called his attention to the Paper?

## ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

As we are without copy for this department the present week, we transfer from the columns of *The Two Worlds*, Manchester, Eng., for Aug. 9, 1895, the following sketch of Mr. Colville's life experiences (which that paper hints is largely compiled from "Cassadaga—its History and Teachings"):

"W. J. Colville was born on the ocean on a vessel plying between France and the West Indies. His father was a navy surgeon, his mother a theatrical celebrity. Left motherless in early infancy he could never have known his maternal parent except through the avenue of clairvoyance, which developed to an extraordinary degree while he was only between five and six years of age. At frequent intervals he was delighted and in no way astonished at seeing in his chamber a beautiful lady bending over him and calling him *her own dear child*. This apparition of his spirit-mother was so vivid and so perfectly natural, that he would apparently never have become aware of its true nature had he not been startled to find that neither his aunt, nurse, nor indeed any one but himself, could see his welcome visitor.

At that tender age, while he was the constant recipient of these spiritual tokens of a mother's love and vigilant care, the gift of prophetic insight, itself in wonderful degree, so much so, that though his guardians had no knowledge of Spiritualism, occultism, or anything pertaining thereto, they were forced to admit that the little child committed to their charge was in communion with sources of information which they could not discover, and which they knew not how to explain. These remarkable evidences of distinguished mediumship continued to multiply until his seventh year, when they became gradually less frequent and less distinct, and at length, save for an occasional prophetic dream, faded out for a period of seven years, during which the child was receiving a somewhat desultory and precarious education, his studies at school being frequently interrupted from various causes.

It was on the evening of Sunday, May 24, 1874, in the Concert Hall, West Street, Brighton, that W. J. Colville was first attracted to Spiritualism proper. The occasion was that of the appearance of Mrs. Cora L. V. Richmond (then Mrs. Tappan) before a large public audience in Brighton, assembled to listen to the marvelous utterances which, in majestic prose and graceful poetry, fell from her entranced lips. There were at least fifteen hundred persons present, and among them the hero of this sketch, then nearly fourteen years of age.

Regarding this occasion he is on record as saying:

"I was at that time a singer in a Brighton church, and as was usual in my place in the choir. As the evening service proceeded I felt an uncontrollable strong desire to leave the church, and run as quickly as possible to the hall where Mrs. Tappan was announced to lecture. Previous to the sermon I left the church, having excused myself to the organist, and hurried to the great edifice, where the lady was already speaking, to whom I felt instantly drawn in the most remarkable manner, and for the following reason: As I entered the large audience-room I found it nearly full. I quietly sought into a seat a long way from the platform, almost beyond easy hearing distance from the speaker. No sooner, however, had I turned my eyes steadily toward the stage than I saw, in addition to the many persons who were actually on it in mortal form, a distinguished looking gentleman, who appeared to me to stand throughout the address exactly behind the speaker with his hand lightly pressing her head, and from his fingers there seemed to flow a fleecy line of light which extended over the heads of the vast audience until it reached my brain, and caused me to hear every syllable of the lecture as though it were spoken inside my head. At the same instant I heard it pronounced in the ordinary way, through my physical ears. The sensation, though very extraordinary, was extremely pleasant. The same sensation was mine during the delivery of the impromptu poem which followed the discourse, but during it I distinctly felt the presence of quite a different individuality, and was strongly impressed with the name of Felicia Hemans. On leaving the hall during my physical exit, the sensation I felt was that my career would be that of an inspirational speaker, and that in the discharge of my work I should travel very extensively both by sea and land. On reaching my then home I was at once made fully conscious of the reality of the impression which had been forced upon me in the hall, for no sooner had I responded to the inquiries of my aunt and her visitors, who were seated at supper when I entered, than I was suddenly impelled to accept the challenge made there and then that I should instantly exhibit the fact of inspirational utterance in verse on topics given off hand by members of the assembled company. Need I add that everybody in the room was dumfounded with astonishment when they heard through my untutored and utterly inexperienced lips, words in answer to their challenge which thoroughly mystified every one of them, for they all knew that I had received no training whatever for the purpose, and was utterly unable to produce the meaneast poem in my ordinary waking condition. I may add that while an unseen intelligence was speaking through me, I was in a semi-trance, or to speak more accurately, in an exalted condition, for while the words in perfect rhythm were pouring through my lips I felt as though I were quite a superior person to my ordinary self, and lifted to a serene height, in every way above my actual surroundings."

The following two years of W. J. Colville's life were very singular, and marked with thrilling incidents. His public introduction to the lecture field in London did not take place till the first Sunday in March, 1877, when under the presidency of James Burns he delivered a remarkable oration in Doughty Hall; and from that day forward has been one of the most prominent and tireless workers in the lecture field, and also an author of wide repute. The *Medium and Daybreak*, in its several issues during March, 1877, gave full report of the lectures and poems delivered through Mr. Colville, who was at that time sixteen and one-half years of age.

Very shortly after the completion of his

eighteenth year (Sept. 5, 1878), he embarked for America, and immediately upon landing in Boston was met by Robert Cooper and other well known Spiritualists, and introduced to Messrs. Colby and Rich of the *BANNER OF LIGHT*, the oldest Spiritualist newspaper in the world, a periodical with which his name has been associated ever since, and in connection with which he still occupies a prominent position as regular correspondent and contributor.

W. J. Colville's first public lecture in America was delivered in Parker Memorial Hall, Boston, to an audience of fully eight hundred persons, in the afternoon of the first Sunday in November, 1878. The speaker, who was exactly eighteen years and two months old, a total stranger to nearly every one in the large representative and critical audience, made an instant mark, and from that day to this has been a warm favorite, not only with the Boston public, but all over America as well as England; he has traveled half over the world, and never failed to make a lasting impression by reason of the astounding character as well as prodigious extent of the varied work he has been enabled to accomplish. In 1883 and 1885 he revisited England, and worked extensively in London and throughout the provinces.

In 1886 he paid his first visit to the Pacific Coast, and it is to the summer of that year he declares he always looks back as to the most remarkable period of his work. His reception in California at that time can best be described as a triumphal progress, and though he has won many laurels and done great work in many places, it is to San Francisco, in 1886, that he most frequently reverts as to the place and time when the glowing predictions made to him in childhood were most perfectly fulfilled. But as those same predictions included Australia and New Zealand at a later period, and those localities have not yet been visited, many of his friends feel well assured that now his course is being rapidly directed to the Antipodes, and that before England hears his voice again it will have resounded many times at the Antipodes.

As an author, W. J. Colville is fully as successfully employed as he is when on the platform. The large and ever-increasing sale of his numerous publications abundantly attests this fact, and as he is led by his inspirers to deal lucidly, graphically and sympathetically with all the vital questions which pertain to the progress of humanity, his popular novels, as well as volumes of philosophical discourses, are eagerly sought after by persons of widely different opinions and attainments.

On his attitude toward the many phases of thought allied to Spiritualism, and yet not professedly of it, we will let him speak for himself:

"I have often been questioned as to how I reconcile the theories of Theosophy, Mental Science, etc., etc., with pure and simple Spiritualism, and how I can stand forth publicly as an advocate of all. My answer is emphatically this: Spiritualism in its grand totality, is broader, deeper and loftier than any partial view of it, therefore, as the stupendous truth of the continuity of individual life beyond the grave is abundantly proved by Spiritualism, and cannot be disputed in any manner whatsoever, I must be a Spiritualist in the widest sense, because I know that Spiritualism is the central proposition of the grand totality, is broader, deeper and loftier than any partial view of it, therefore, as the stupendous truth of the continuity of individual life beyond the grave is abundantly proved by Spiritualism, and cannot be disputed in any manner whatsoever, I must be a Spiritualist in the widest sense, because I know that Spiritualism is the central proposition of the grand totality, is broader, deeper and loftier than any partial view of it, therefore, as the stupendous truth of the continuity of individual life beyond the grave is abundantly proved by Spiritualism, and cannot be 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