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Written for the Banner of Light.

A MEMORY.

I was weary with wandering through the city's crowded street,  
Where the din and glare of noonday heat  
Were strong;  
While the multitude ever came and went,  
On missions of good or evil bent—  
An endless throng.  
Half dreamily I strayed  
Where an ivied chapel's shade  
Whispered "Peace";  
Entering the half-closed door,  
I knelt me on the oaken floor—  
Ah! sweet release.  
Still was the place and calm,  
And through my soul like balm  
The silence crept;  
And yet the gloom with prayer, like incense, laden  
Seemed,  
While from the altar dim a single taper gleamed,  
And vigil kept.  
Long knelt I there, while far and farther still  
The eddying roar and bruit of human ill  
Died away;  
The memory of pain seemed but like sobbing waves,  
When some far lonely shore the hymning ocean leaves  
At close of day.  
At last on the deep repose  
A heavenly voice arose,  
Outraining clear  
The Ave Maria! how it thrills me yet!  
Its crescent sweetness vanquished sorrow, pain, regret,  
In notes of cheer.  
A prayer to the motherhood of heaven and earth as  
well it seemed,  
The fairest gems of peace and purity gleamed  
In that crown of harmony.  
It searched the sacred places of the soul,  
All that is noblest there enriched the whole  
In matchless melody.  
Higher and higher rose that song divine,  
Till I could almost see the gleaming turrets shine  
Of heavenly lands;  
Till I could almost catch the beckoning sweet,  
The faces fair with love replete,  
Of angel bands.  
At first it seemed to roll the chapel arches through,  
But soon no sense of chapel wall or arch I knew,  
For sense was lost;  
Heaven's stately dome alone was meet  
To harbor a messenger so sweet,  
On waves of pity tost.  
The voice sank not again: on that high note it died  
Away  
As fades on some far mountain peak the crimson  
hues of day,  
But ah! it left  
Within my soul the sacred peace  
Of Faith's fair triumph and dark fear's surcease,  
Which naught hath cleft.  
Oh! thou whose way of life  
Winds o'er the barren plains of daily strife,  
To do and dare,  
Keep still within the heart  
One sacred place apart—  
A shrine of prayer!  
There shalt thou hear sweet voices sing  
The strains of heaven's own minstrelsy; there bring  
Thy sorrows deep,  
Thy loftiest hope. There may'st thou see  
Foresadowing of the glory yet to be,  
While surges sleep.

South Coventry, Ct. SARAH WARD.

Address of Dr. Geo. A. Fuller,

Delivered at the National Spiritualists' Association  
Convention at Washington, D. C., Wednesday  
Evening, Oct. 20, 1897.

(Published by Special Request.)

THE PARTING OF THE WAYS.

"I speak truth, not so much as I would, but as much  
as I dare; and I dare a little the more as I grow older."  
—Michael de Montaigne, of *Repentance*, Chap. II.

In 1883 we penned the following words:  
"Without organized and systematic effort, Liberalism cannot compete with the thoroughly trained and organized forces of Superstition. Long ago the church perceived that strength lay not so much in numbers as in a thorough system of organization. They seized hold of this fact, and, organizing upon a religious basis, established a church rooted deep in the sympathies of man's religious nature. Spiritualists and Liberalists have been slow to learn this important lesson taught them by the churches. It seems as though nature, whom all Liberalists claim to revere and love, would teach them the necessity of organizing for mutual improvement, and for the protection of individual rights; but the majority of Liberalists have come from under the shadow of the church, and on the principle of the old adage, 'The burnt child dreads the fire,' they keep aloof from every form of organization, for fear it may fetter the soul that 'fain would be free.' Coming, as they do, out from under the dark clouds of superstition, their eyes are blinded by the dazzling light of freedom.

"Their minds have become embittered toward the church; her rites and ceremonies, once held to be sacred, now appear to be foolish and childish in the extreme. Conscious of the fact they once were slaves to dogmas, they have come to believe that organization is synonymous with stagnation, crystallization and mental death.  
"Yet in spite of these drawbacks, the liberals have made many attempts at organizing their scattered forces. Nearly all these attempts have proved abortive. Nearly all our State Associations have fallen into shapeless wrecks, or with a few exceptions, still live to eke out a precarious existence. Our local societies are not more firmly established than the State Associations.  
"These words are in a measure applicable to the present hour. Our State Associations are not in as dilapidated a condition as they were in 1883, for our National Association has infused into our local societies new life, and this is also true of our local societies. Yet the present condition of both State and local societies in most parts of the East is lamentable. There are many causes of the present condition of things in our ranks, but we do not propose to discuss this matter at the present time. It is enough for our purpose that we recognize the condition that obtains in our midst. The causes that have led up to the present adverse condition of our local societies are apparent to the most superficial ob-

servers. Many of the older Spiritualists have grown apathetic; fraud of the worst type has not only stalked forth over our land, beguiling and defrauding the general public, but has likewise entered the sacred precinct of our spiritual homes, and there stolen not only the livery of heaven, but also many times won the sanction of journal organization to aid in its nefarious work.  
The home circle, which should ever be the bulwark of our strength, has been almost entirely neglected. It should occupy the same place in the spiritual church as the prayer-meeting does in the Christian church. In the early days of our movement home circles were held everywhere, but now one may travel far and wide in search for the same.  
In far too many places the Children's Lyceum has been neglected, and the children are left to obtain their spiritual culture from the Sunday school of the Christian church. This is a burning disgrace to Spiritualism, and steps should be taken to remedy this evil at once.  
Man's religious nature has been lost sight of in far too many of our societies. We should recognize the absolute necessity of a religious basis for all our organizations. Not that we should aim to restrict our societies to the narrow confines of a petty sectarianism, but, on the other hand, should seek to make our platform of principles so broad and comprehensive that it would embrace within its folds all humanity. The idea of a religious basis need not deter any one from uniting with us, for even the most radical person in our ranks will probably admit the necessity of religious culture.  
From a careful study of science we learn the best methods of moral, spiritual and intellectual culture. And thus through individual growth will the interior doorways of the soul be thrown open toward the Infinite. Then will all our aspirations lead out into the limitless ocean of truth. The study of religion, in the highest sense of the term, must produce a salutary effect upon human character. Emerson says, "When a man lives with God, his voice shall be as sweet as the murmur of the brook and the rustle of the corn."

Man's social requirements have generally been largely overlooked by our societies. Music, poetry and art alike appeal to the social nature of man. But how little attention have we given to these powerful agents in our organized efforts; also all entertainments which tend toward enlarging and refining the senses, and developing a higher moral standard, are healthful in their nature, and should become aids in man's intellectual and moral advancement.  
One thing is certain: All in our ranks, who think, are agreed that Spiritualism cannot go on much longer as it has in the past. Those who believe in morality, religion, and that complete and thorough organization that needs must eliminate from our ranks forevermore all semblance of fraud, trickery and deceit, cannot much longer go hand in hand with those who practice a go-as-you-please system of morals, maintain that Spiritualism is not a religion, and that we become either popes or dictators every time we lift our voice in earnest protestation against the fraud that intrudes into our midst. Have we not, then, come to this?

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Can we longer work with those who are not in full sympathy with the higher ethical and religious teachings of Spiritualism? Should not character be the ultimate end and aim of our religion? Can we hope to attain that end unless we bend all our energies in that direction?

It seems to me that our duty is plain, and our work lies open before us. We doubt not that the future will right all the wrongs of to-day; but that the day of righting may not be too far distant, we must be willing workers in the present. Human are all the instrumentalities of God that right the wrongs of the world. Then let us sow the seeds of the great reformation in the present, water them with our tears, yea, if need be, with our heart's best blood, while we wait for the harvest that is sure to come.  
The phenomena will find their own appropriate place in the new Spiritualism. The dawdling sensationalism far too often cropping out among so-called investigators, and the never-to-be thoroughly convinced old Spiritualists who are always seeking a test, or something more marvelous than they have previously witnessed, will be completely discontinued. Yet all phases of spirit-manifestation are valuable, and will be carefully studied in the same manner that the scientist does the other facts of nature. Yet this department of Spiritualism, important and priceless as it is, will not occupy all our time.

As Emma Hardinge Britten says: "The hour has come when Spiritualism must arise and do the work that spirits have hitherto wrought out for the world almost unaided. We can see with the eye of human experience, no less than with the eye of prophecy, the right cause trembling in the balance of progression or retrogression. Which shall it be? It is for the Spiritualists of the present hour to determine." (*Two Worlds*, 1883.)  
Much talk there has been in the past of the necessity of founding schools, colleges, hospitals, publishing houses, libraries and charitable institutions. These have been almost impossible under the old way of conducting the affairs of Spiritualism. In order that these results may be brought about, other methods than those employed in the past in our work must be introduced.  
There has been much opposition to church methods on the part of Spiritualists. It would seem as though this was largely due to the prevalent idea that church methods would limit and circumscribe the sphere of its usefulness. Instead of circumscribing, church methods might be the means of enlarging, and also of bringing order out of chaos.  
It seems to me high time that the great body of Spiritualists should declare to the world in clear and forcible language what Spiritualism stands for. Here, again, we may come to the "parting of the ways," and some be left behind, as unwilling to follow in the footsteps of these intrepid men and women who are about to blaze a path through almost untrodden forests. Yet in the interest of a higher Spiritualism, that recognizes the leadings of the spirit, we press fearlessly onward, trusting that good will be the final outcome of all our labors. On the bedrock of a mediumship that is indisputable, of a character that is impregnable, a religion, broad, free and liberal, and the recognition of the supremacy of the spiritual, must the

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be established. It remains for us to say whether Spiritualism means less than this or more. If less, then its doom is forever sealed; if more, then will it become the glory of all coming ages, the one bright star in the great firmament of religion, that shines with a light all its own.  
Its destiny largely lies in our hands. The inherent truth may never die. Yet its accept-

ance by the world at large depends in a great measure upon its right presentation. Today it is covered with parasites who not only sap it of its lifeblood, but hide its great beauty from the gaze of man. These parasites must be destroyed and Spiritualism presented in its highest light to the world.  
Both individually and collectively we ask for respectable recognition from the community where we reside. As the clergy of other denominations aid largely in shaping the social, political and educational interests of not only their parish but of the country at large, so should the new church, through its ministry, carry on a campaign of education along the line of all reforms germane to human interests. The itinerant worker is placed at a great disadvantage in work of this kind. How can he know the wants of the people where he is called to minister? Even if these wants are known, he has no opportunity of completely supplying them. Besides, what are his opportunities for culture and education? Continually traveling from place to place, his reading necessarily must be of a desultory character. Only when settled over a local society can the spiritual teacher have access to his own library and be able to pursue a line of systematic study that will not only result in his own growth, but also be of great advantage to the people to whom he is called upon to minister.  
But there are those in our ranks who feel that the old chaotic methods of the past are to be perpetuated, and that a premium should be paid on ignorance. Here again we come to the

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Those who believe in education cannot longer work side by side with those who are the apostles of ignorance. It is not only distasteful, but utterly impossible, for those who believe in intellectual and spiritual culture, to work longer with those who care only for sensationalism, and have no conception of the higher needs of the human spirit. Have we not completely failed in our attempt to understand the message of Spiritualism to the world when we have cried out for "signs and wonders," and have looked for these demonstrations without instead of within, where dwells forever the spirit that quickens into new life? As the world naturally turns toward the sun that may receive the baptism of its life giving rays of light, so must our souls turn toward the great central sun of the universe, that they may receive the soul-enriching love falling like the dew of evening from the infinite Over-Soul.  
The new church, that of the Higher Spiritualism, must be founded upon enlightened, intelligent mediumship. We cannot afford to lose any of man's spiritual experiences, for these have been the foundations upon which all the great religions have been grounded. Nations may rise, attain the zenith of their glory, and go down forgotten, lost sight of forevermore, yet man's spiritual experiences survive the shocks of change.  
"Undimmed, through time's all-devastating flight."  
Mediumship, when rightly directed, always leads to rich spiritual experiences. Beyond the rapidly dispersing mists a new continent waits for the ship of some Columbus to cleave the bosom of the intervening sea, and bear back to the world positive knowledge of its existence and a description of the ravishing beauty of its scenery. In part this has already been accomplished. Many have received this blessed knowledge; but the world, toiling, sweating, doubting, wrapped in the clouds of a chaotic materialism, or a worse theology, have not this assurance.

It remains for some bold investigator to analyze, arrange and classify these facts, and build for the world a new science of Psychology that shall give to all the knowledge of the human mind. We have plenty of facts. We have many remarkable mediums, thoroughly honest and reliable, but we have not made the best use of them. We hardly know what to do with our facts after we get them. Most of us pocket them for our own individual use. Mediumship should be made the subject of thorough and painstaking research; its phenomena should be collated and classified; its laws ascertained, and its limitations discovered and marked. When this is accomplished, fraud becomes an impossibility. Therefore, in work of this kind, we should expect the opposition of the trickster and anticipate the cooperation of every honest and reliable medium in the land.  
Thus, briefly have we attempted to outline the work that lies before us, and also to call attention of the thinkers in our ranks to the fact that at last we have come to the

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Already there are "multitudes in the valley of decision." Change is in the very air. Unrest is abroad in our ranks. The germination period is at hand. The new, phoenix-like, must rise from the ashes of the old. Spiritualism must rise to the occasion, and shake from itself all that would besmirch its fair name. Its transcendent glory must shine forth over all the world—its inherent worth and beauty be made known to all mankind. We can aid in this grand transformation scene and the bringing about of this result so devoutly to be wished.  
Shall we arise in the strength and majesty of our manhood and womanhood, and show to the world that we have a religion worthy of its confidence and respect? The golden opportunity is before us—shall we pass it by unheeded? "Once to every man and nation comes the moment to decide,  
In the strife of Truth with Falsehood for the good or evil side.  
"We see dimly in the Present what is small and what is great.  
Slow of faith, how weak an arm may turn the iron helm of fate,  
But the soul is still oracular; amid the market's din,  
List the ominous stern whisper from the delphic cave within!  
"They enslave their children's children who make compromise with sin."  
—Lowell.

Shall this judgment be pronounced concerning us in the future? If we would not have it so we must speak and act in accordance with our highest conceptions of right and duty.  
To me the duty is plain and clear. The line of demarcation must be drawn between the true and the false, between the irreligious and the religious, and likewise between those who believe that our spirit friends will do all for us and those who hold to the old proverb, "Help yourself, and the heavens will help you." In conclusion, friends, I ask in all kindness of spirit, is it possible for the two schools of thought to journey longer together in Spiritualism? Is it wise for us who see the clearer light, to spend our forces in fighting this man of straw? Is it not high time that we perceived that we have really come to the

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Regretfully we may leave some by the wayside, but can we afford to dally longer when such golden opportunities bid us move onward, evermore onward?

Literary Department.

LOOKING GOD IN THE FACE.

THE STORY OF THE POOR.

Written Expressly for the Banner of Light.

BY MARY T. LONGLEY, M. D.

Author of "Outside the Gates," "Nameless," "When the Morning Comes," "Only a Step," Etc.

CHAPTER XIX.

FLOTSAM AND JETSAM.

The years that have brought the fulfillment of her hopes in the return of her poor Rose to patient Grace have left their impress upon other characters in our story, among whom we may mention Joseph and "Lizbeth" Parker. For nearly a year after their marriage the Widow Eaton lingered in the body, tenderly cared for by her faithful daughter and by the equally devoted Joe. Gradually the vital forces waned, and the hectic flush paled out of the delicate cheeks until, at length, quietly, and with a smile upon her lips and a blessing in her farewell words for the dear ones who had made her last days comfortable and happy, the good woman departed to the home yet made with hands.  
The parting, although saddened to the beloved daughter, to whom the mother had been so much as companion and friend, was not without peace and hope. These two felt that reunion awaited them in the by-and-by, and that the most glorious gift of the Divine to humanity is eternal life. And thus the change came gradually and beautifully, and the mortal remains of the mother were laid to rest as "Father Cleveland" pronounced the benediction and delivered the last words of hope and consolation above them.  
Not long after this event the good old man himself was summoned to the eternal world, leaving his missionary work in charge of Lizbeth and a few other zealous souls, who carried it on as well as they could until "The Saint," or Mr. Franklin, as we shall hereafter call him, came among them to offer his helpful sympathy and aid in the work.

During the months that followed the passage of Mrs. Eaton and the good old missionary from earth, Joe and his wife found it a struggle to meet expenses and to live in comfort. Business was dull and trade low, not because there were none to partake of his goods, but because the poor people, who were his customers, had no money to pay for his wares. Times were so hard and work so difficult to procure that the people of that district had to live on very little, and, although Joe was "softhearted," as he called his sympathy, and "trusted" the poor all he could, yet he had to check the growing tendency to run up bills of credit on the part of his patrons because his own stock had to be paid for, and he was in danger of being swamped by the outstanding debts that were already contracted, and which he could not collect.  
Owing to her long experience with poverty and the principles of economy, Mrs. Parker was a good manager, making the scanty funds of the household go a long way in providing for its daily needs. Her health, which had never been very robust, remained fairly good for some time after her mother's decease, she being able to gather up a recuperative force from the weekly Sunday trips which she and Joe made into the country to his sister's home.

That good woman had insisted on their coming to her home on each Sabbath for a time after Mrs. Eaton had passed away, knowing that Lizbeth needed a change from home-life and care, which she could not have during the week; but, in course of time, Joseph's sister also faded from mortal life; the little country home was broken up; a son of the good woman, who lived in another town, removed all her effects to his own home, and the only place of rest where an outing and recreation could be had for both Joe and his genial wife was removed.  
Naturally spirituelle, and somewhat devotedly by nature, Lizbeth attended the mission service twice each week, and now that she was at home on Sunday, she had taken a class of little ones on the afternoon of that day. Rufus Strong, Betty Jones, and half-a-dozen other children comprised the class, and the teacher found herself kept busy in answering their questions and in according to their demands for a story from week to week.

With her other talents, as we have seen, our friend was a good singer, as was her husband, and they, with Ruth Henderson, who had also entered the school, and Mr. Franklin, the preacher and superintendent, rendered a service of song at each session. There was also congregational singing at every meeting, and in the Sunday school the children were taught simple and appropriate songs, so that a principal part of every service was made up of music and song.  
By dint of patient practice and frequent effort Lizbeth had become quite proficient as an accompanist in her pretty sitting-room, and many an evening hour was spent by the preacher with his humble host and hostess, in joining with them in song, or in reading aloud passages from some good book, poetry or prose, and also occasionally in listening to the soft, clear voice of Lizbeth reciting some of her own poetical productions at his request.

They had become close friends, these three, quite like members of one family. As for Joe, he clung to the preacher as to a brother, almost worshiping him for his goodness and worth. Lizbeth, too, became much attached to the man, finding in his presence a soothing and elevating element that seemed to give her strength for the experiences of life. As for Franklin, he found rest and recreation in the humble home of his friends. When in their little parlor the whole world seemed shut out behind him, and he entered into a haven of tranquillity and peace. Spending so much of his time as he did with the poor and suffering, viewing their misery, listening to their tales of woe, and expending his time, strength and means in ministering unto them, his heart often grew sick and faint with it all, and it was with a thankful soul that he turned from the slums of alley and lane to the tiny home, where bluff, honest Joe, and genial, smiling Lizbeth made him feel at rest.

As for Ruth Henderson, who had been rescued from the streets and from falling into a life of shame, she still lived with good Mrs. Turner, although Jennie was growing to be a

large girl and was an attendant at the public school. But Mrs. Turner declared that she loved Ruth as her own, and could not spare her from the home. Indeed, it was evident that the pretty young woman would soon become a part of the establishment in earnest, for young Turner, the only son of the good woman, who had been working in an adjoining town when Ruth first met his mother, had come back to C—, and had entered into partnership with his mother in the restaurant business. Between this young man and Ruth a very strong friendship had been formed, which bid fair soon to terminate in marriage, so that the future home life of the once friendless girl seemed assured.

In spite of the growing financial embarrassments of the Parkers, the little girl, Nannie, whom they had adopted, was the pride and joy of their home, a winsome, prattling little thing, whose sunny curls and dancing blue eyes made the fairest of sweet pictures in that little home. As soon as she had become known in the neighborhood everybody loved her. Rude men would stop in the street to pat her golden head; women, whose own children were scolded and neglected, paused to smile and to say a kindly word to her. Boys and girls only looked kindly at her; she seemed to carry sunshine everywhere; while he who had been known as "The Saint" found himself strangely attracted to the little fairy, and wondering time and again why she was so different from all the other children that he knew.

The daily gatherings which he had appointed for the little ones were carried out just as he planned. Every day, when the white cloth fluttered from his window, a group of children climbed to his room, where they were made as welcome as if they were royal personages by the man who had elected to give them a happy hour. Alice Murphy, the twelve-year-old daughter of Pat, usually brought Nannie to the old attic, while the others came by themselves, until a room full of merry, happy waifs sitting upon the bed, trunk and chairs, or perhaps upon the floor, listening to the stories of their host, looking over the picture-books he had in store for them, or baking little cakes and popping corn upon the stove, made the old place a veritable scene of fairyland.

In due time the party which Franklin had said they would give to the other children came off, but so many were there to come it could not be held in his attic room. Therefore it was held one afternoon in the little hall of the Mission School. The day before Franklin and his little friends made ever so many tiny cakes, popped corn until it puffed out all white and fluffy, and made molasses candy, some of which they pulled into yellow sticks, some they left brown and flat as it had hardened when poured into the pan, and some they covered with broken peanuts that the children had shelled for the purpose without eating a single one.

The party was a great success, for, besides the good things which the little folks had to eat, games were played, stories told, songs learned and sung, and a general good time experienced. Lizbeth and Grace and Hannah were all there to help Mr. Franklin with the little folks, and these children of an older growth afterward declared that they had enjoyed the occasion as heartily as any of the youngsters had done.

Tail and care, sorrow and want continued to mark the lives of the dwellers in Scrap Iron district as the months flew by. The business depression that had brought affliction to the homes of the industrious poor did not abate. Indeed, it had extended over the whole country. Tramps, beggars and thieves seemed to spring up on every hand, and while many of the poor were deserving of greater consideration, they were often classed among the more lawless ones by those in authority, and frowned upon and condemned accordingly.

And thus the year rolled on, and once again winter drew nigh. The summer had been pitiless in its heat and grind. Men, women and children had sought the streets, and slept upon sidewalks and doorsteps because of the horrible heat and stench of their closely crowded rooms. Others had strayed at night to the river's edge, and sat with children at their breasts, trying to get a breath of air to keep their little ones from losing the puny life they had. And yet, terrible as the summer had been for them, these human beings had dreaded to have it go, knowing that winter, with its merciless frost, would add to their misery and want.

In the financial crash that had come to the city through the failure of several banking houses and extensive firms in the larger cities, the firms of Green & Son, Crossin & Co., Graham, and others, had collapsed, leaving their owners depressed and crushed. As we already know, the "Son" of the partnership of Green's button shop was Dave, who had ruined poor Rose, and left her to a life of shame. He had married the daughter of millionaire Crossin, an imperious beauty, who had never known a whim ungratified, and no one dreamed that the fortunes of these men were in the least degree shaky. But in the general crash the wealth of these, and others, vanished like a mist, leaving them bankrupt in very truth. Graham was the father of Clare, the willow wife of Franklin Bearse—Clare, the beautiful, arrogant woman, who had deserted husband and child, and sailed to foreign shores. Long ago she had privately secured a divorce from her husband, and she had since wedded a peer of the English realm, whose fortunes were low but whose rank of nobility Clare coveted, that she might be acknowledged as "My Lady" by all the world, and who hoped to retrieve his fallen estates by the dowry which his wife should bring him in exchange for his title and name.

Green—the junior—who had spent his money in riotous and sumptuous living, was illly prepared to meet his reverses, nor was his mental poise sufficient to enable him to view the situation with equanimity. For a time, after the full extent of his losses became known, he sat like one dazed, but at length rousing from his



emperor, he sought relief in copious libations of brandy, and other dry drinks, continuing his dissipation until he had sunk into a besotted and brutish state. From that time on Dave Green continued to sink down, down in the scale of human decency until he was on a level with many of the lowest specimens of humanity that haunted the dens of iniquity in the slums. Every effort of his wife and his father to reclaim him were only met with failure, until, disgusted and disdained, handsome Mrs. Green Jr. left him, going to her paternal parent, who, in a humble way, was seeking to struggle back into business life.

Life in a great city is a curious mixture of good and ill, sublimity and grotesqueness, sorrow and mirth. The tide of human experience flows on, men and women drift upon it here and there, some gliding into a condition of peace and strength, others aimlessly floating until cast up as useless drift upon the sands of time. Surging, surging with the waves, jostling each other, bringing up against some hard condition or another, or drifting out still further into the sea, the flotsam and jetsam of humanity travel on, and the great world neither wonders nor cares what the end will be.

Again November comes creeping on; again approaches the season of Thanksgiving, that finds a yearly welcome from the fortunate who dwell in homes of comfort, and who want for nothing of good cheer.

The year has not been a happy one to our friends; it has been one of anxiety, care and self-sacrifice, and yet they have contrived to keep their little homes and to do much good to others less fortunate than themselves.

The stock of groceries has run low in the little store of Joseph Parker, and he has no funds to replenish it, and even if he had customers with cash in their pockets would be few and far between. Lizbeth has tried to eke out their scanty income by doing some sewing for a family of "sweaters" who live near by, but the ill smelling goods, the constrained attitude which she is compelled to assume while at work on them, and the unwelcome confinement, are telling on her health; she has grown weak and pale, and a wearisome cough disturbs her rest at night, so that Joe has just declared that when she shall take no more, even if they suffer for bread. And he is as good as his word, taking the work home himself, and refusing to take out more for his wife, though she has implored him not to interfere.

During all this time little Nannie is rosy and full of health. Red upon oat meal and treacle, rice and milk, and such foods, she only grows more dimpled and chubby as the months go by. It is late at night, the 15th of November, windy, with a cloud of rain in the air. No one is in the vicinity of Parker's home. Suddenly a wild light leaps from the rear of the store, and a shaft of flame rises toward the roof. No one in the house until the crackling of burning wood arouses Joe, who springs to his feet with a bound.

## CHAPTER XX.

## AN ORDEAL OF FIRE.

"Glory be to God! but yez all afire, man alive! Up quick wid yez, an' git the missus an' the child out while Oi help git some o' yer things inter the strate. Oi'm thinkin' it's a bad flame it will be!"

It was the voice of Pat ringing through the crackling of the wood as he sprang into the house by forcing the lock with a sturdy blow. Joseph by this time was partly dressed and ready for flight. His wife, too, hurried on her clothing, and wrapped a blanket around the bewildered child, who had awakened in a tumult of alarm.

"Here, Joe, take Nannie out in your arms while I bring some of the things; maybe you can save the place, with Pat's help; but we must run no risk of our lives. Take her to safety first."

Gathering up the clothes of Nannie, with a few other articles near at hand, and hastily tying them in a sheet, the efficient woman swung them over her arm, and seizing a black box which stood at the head of the bed, and which contained a few trinkets and precious relics of bygone days, followed after Joe, who was bearing Nannie to the street below. Hastily depositing the child upon the ground and leaving her with his wife, the man hurried back into the house, where Pat was vainly wrestling with the flames.

"Sure it's no go," he shouted, emerging from the stairway at the rear, whither he had conveyed the water in pails that he hoped would quench the fire. "The whole back of the shop's a goin'; yez had better git out wot things yez can; the fire department shud be here by this time; if they don't moind the whole strate will be ablaze."

A rattle and a clatter, with a clanging of bells, and the fire engine and hose carriage were at hand. Lizbeth and Nannie had been taken to the rooms of Hagah and Grace, for these two women were early at the scene, ready to offer aid to their stricken neighbors. In this crowded district any excitement always served to call out the entire population, and now the tenements had emptied their inmates, who stood crowding around the fated home. It was but the work of a few moments for the firemen to get into action. A stream of water pouring in upon the little house from the rear and another from the roof promised to quell the flames, and although the house itself would remain but blackened and charred walls, unfit for use, yet the fire would be kept from spreading and doing further mischief.

In the meanwhile Joe and Pat were busy removing what articles of clothing and furniture they could before the smoke and heat drove them forth. Mr. Franklin had appeared, and taking in the situation he had opened the little Mission Hall, into which the belongings of his friends were removed.

In two or three hours all was over; the fire had been quenched, and the firemen with their vehicles had departed. Men, women and children had gone back to their own poor quarters, thankful that such as they were, they were at least spared to them. All but Joe and Pat, with their trusted friend, Mr. Franklin. These three stood gazing upon the ruins of the little shop and of the home where nearly all of Joe's earthly possessions had vanished in smoke. As he gazed he felt himself to be a ruined man. Not one cent of insurance had he carried on his stock, not a dollar did he possess in the world, and only two or three pieces of furniture, a mattress and an old trunk of clothes and bedding had been saved from the flames. It was, indeed, a sad picture for the man to contemplate, and no wonder that a groan escaped from his lips as the reality of his loss burst upon him.

"Cheer up, my friend, it may not be as bad as you think; we will see what we can do for you. To be sure, house and store are gone, but we will get you and the dear ones under shelter, even if you have to stay in Mission Hall for awhile; keep up your spirits, and we will help you in this distress." And the hand of Franklin came down upon Joe's shoulder with kindly touch.

"Faith, and that we will. Oi have n't any place ter put yez in me home, but Oi'll help yez in any way yez say. Sure, when Oi woke up an' saw the loight from me windy shinin' from yez store, Oi shook me missus, and Oi sez, 'Wake up, it's Parker's place as is a burnin', an' Oi'm goin';' now moind, Oi may bring Missus Parker an' the child back wid me, an' yez must just kape awake till Oi git here."

"You're a good soul, Pat, and you have done me much good; but you are overcrowded yourself, and you have no place for me or mine. I'll not forget your kindness; I'll do as the minister wants me to, and stop in the hall till I can look about and see what's to be done. Well, it's no use crying over spilt milk, and if all I own in the world has gone, I'll try to right-about-face and commence again."

By this time Lizbeth had rejoined them; she was nervous and excited, and could not rest. She had left Nannie asleep on the bed of her friends, and in spite of their protestations had wandered out to seek her husband and to look upon the blackened remains of her once peaceful home. Now, as she stood beside them, her face looked wan and thin in the dim light. A shiver shook her frame, and she drew her shawl more closely around her shoulders, coughing as she did so with alarming violence.

"Mrs. Parker," said Franklin earnestly, "this is no place for you. You had better come to Mission Hall, where you will find

what has been saved from your home. We will try to make you comfortable there until other quarters can be found."

She accepted his arm with a grateful sigh, and he led her away to the hall, which stood a little way down the street. There was a stove in the hall and a generous supply of wood in a rear shed, and while Lizbeth began to take an inventory of her possessions, Franklin proceeded to kindle a fire with which to warm the place.

Such a pitiable little store with which to begin housekeeping again. There was the mattress, and some bedding tied up in a sheet, that Pat had thrown into the street, and which kindly hands had conveyed to the hall. There were two chairs from her parlor set, and the tin organ. These, too, had been brought out by Pat, and there was a trunk of clothing and other articles, with a couple of boxes of miscellaneous goods which had been hastily gathered up and crammed into them. Besides these there were a can of crackers and a basket of groceries that some one had managed to snatch from the burning store after the firemen had broken into it from the front; but it was only a tiny supply of food that might suffice for a day at most. All the rest of her household goods and of her husband's stock had vanished.

By the time Franklin had kindled the fire and gotten a kettle of water on to heat, Joe came in, and he, too, viewed his few little possessions with a rueful glance. "Ah! well, wife," said he, breaking the silence that was more expressive than words, "we must be thankful that we are alive and not burned in our bed. It cannot be that the good Lord will leave us to starve, or that his hand of affliction will remain heavy upon us."

Franklin, who had gone out, now came in with a teapot in one hand and several paper parcels in another, and in a few moments he had a steaming pot of tea, which they drank out of the mugs used by the children in school hours, and a humble little lunch ready for his friends. After this they discussed matters. Lizbeth told them she had about twenty dollars in her little black box, which was at the room of the Salvation Army girls, that she had been saving bit by bit, unknown to her husband, to buy him a suit of clothes the coming Christmas. Tears welled into her eyes as she said in faltering tones:

"We will have to take that for necessities now, Joe, dear, and trust to Providence for your clothes; but I am glad I managed to lay it by for a needy hour."

It was settled then that they should remain in the hall until a room or two could be secured for them elsewhere, and they talked until they became quite cheerful, planning and counselling with each other until the gray, cold morning broke.

For a week they found shelter in the little hall. At the end of that time a tenement was secured in the old house where Franklin lodged. The room which had been occupied by Daniel Strong and his little son Rufus was vacant now. A terrible thing had happened to the man. In stumbling home one day in a gaunt condition, Strong had been knocked down by an electric car, and badly crushed. He was taken to the hospital, where it was found necessary to amputate his limbs, and it was said that his chance for life was very low. Sure enough; in two days the man was dead and little Rufus had become an orphan indeed. But the little fellow had been taken in charge by the missionary, who had removed him to his own attic home, and was looking after his personal and spiritual welfare as if he were indeed his own little son.

The furniture in the room of Strong had consisted only of a couple of wooden chairs, a pine table, a miserable stove and a mattress of straw. The latter was taken out and burned. The other articles and the room, casings and windows were all scrubbed clean by Hagah, and the apartment was secured for the Parkers. A plain, pine bedstead for the parents, and a tiny crib for Nannie, were purchased, together with a few necessary utensils, such as cheap crockery, and the pieces that had been saved from the fire were removed into the room, where our friends set up housekeeping in the humblest and most frugal style. Even in the midst of their distress these good people had no idea of giving up their little adopted girl. Surely, they thought, they would be able to provide her with porridge and milk. It took such a little to feed the child, and Joe had hope of finding some kind of employment before many days.

And so he did in time, but it was of the rudest kind, such as shoveling snow from the walks of residents in a better quarter of the city, putting in coal, and doing whatever rough work he could find to do at the lowest price, being initiated into it by Pat, who, stood by him like a brother, and who himself managed to eke out a humble living for his family in the same manner, which was pieced out by the money which Mrs. Murphy earned at the washing tub.

Lizbeth insisted on going back to the coarse sewing she had formerly done. It was not much she could earn, only a few cents each day, but she felt that, little as it was, it would serve to pay the rent of their room, and that it must not be despised. And so she toiled early and late, while the weary look deepened in her eyes, and the threads of silver heavily lined her once glossy dark hair.

Joe, too, grew old and bent, his step became slow and shuffling, for the spring had entirely departed from it. Whatever of ambition had once been his must have died out from his breast under the pressure of his hapless lot, and only a discouraged, hopeless spirit abode within him.

During all this hard, cold winter Lizbeth worked, never losing her faith in divine justice, and an overruling power that governs all things for good; but while Joe labored when he could find anything to do, he questioned if there is any God, and if so, why he permits his humble children to suffer and wait.

Before the coming of spring they had sold their little organ for means to purchase coal. They never sang the old songs together now, Lizbeth's voice was too weak, and the cough racked her frame when she tried to sing, and Joe had no heart to join in chorus or song any more. Franklin, however, continued to lead the children at the hall, and to sing occasionally to those who came to him for comfort and cheer. Little Rufus still lived with him, a cleanly, little little fellow, who was kept scrupulously neat by his protector, who shared his room and bed with the child for whom he cared, and who repaid him with tender devotion and love.

During the winter a series of articles had appeared in print upon the condition of the poor and life in the slums. They were evidently written by a graphic pen, one that was familiar with the situation, and knew how to describe it. These articles were the product of Franklin's brain, and were sold by him to the journal in whose columns they appeared. From their receipts the man had earned the money which provided for his own and the simple wants of Rufus, and which had supplied necessities in hours of extremity to many a poor dweller in the slums.

These articles had at last awakened the attention of certain aristocratic church people, who had begun to send agents into the poor district to assist in relieving something of the misery existing there. The Salvation Army, which had been doing yeoman's service in behalf of the distressed, was written up by a kindly and skillful hand, some of its characters and their peculiar work among the poor were depicted, and stress laid upon the fact that these simple, kindly and unostentatious people could reach the most sinful and forlorn with helpful word and deed, when other religious organizations and more pretentious church people could not come in contact with them.

All at once the little army of Salvationists found itself enriched by contributions of considerable sums from wealthy individuals. A wave of enthusiasm and of self-sacrifice seemed to go over the city. A number of cultured and fashionable persons visited the barracks, listened to the pathetic stories told there of the poor, and left their donations at first hand. Now was the lot of the sufferers made more tolerable as Hagah, Grace, Dr. Rob, and others, dispensed the funds as judiciously as they could, that the rich had put into their hands, so that for a time life was brightened for those who had been hungry and ill.

But as Franklin thought and wrote, while

these benefactions had alleviated much distress, and had carried comfort to many hearts, they had not struck at the root of the evil of poverty and woe. A deeper sacrifice than this must be made by those in high station if they would remove the want and eradicate the sin of the slums. Moral influence must be carried into every home by wise teachers and helpers; work must be provided for the unemployed; the dignity of labor must be taught and shown them. The opportunity of providing honestly for themselves must be given them, and a systematic method of removing the cesspools of filth, the broken-down tenements and squalid quarters of the slums, and of providing neat, convenient and pleasant dwellings in their place.

But agitation was abroad. The question of the needs of the poor and the condition of the slums was under discussion in print, and at clubs, and a promise of coming good seemed to haunt the air.

[To be continued.]

## God Vindicated.

A Reply to a Correspondent.

BY ELIAS BOARDMAN.

Even in the mildest criticism it is possible to be hypercritical. A correspondent is disposed to criticize a distinction between God and Nature and the spirit world in my essay in the BANNER OF LIGHT of Oct. 2. He begins with the old proverb of glass houses; and the profound wisdom of that proverb is merely another way of saying that if you are not prepared to tell the truth you must prevaricate, or else buddle down into a monument of wasted effort forevermore. In the phrase referred to I did not mean to intimate a difference between God and Nature. But if I am to make that a special issue I would say: Certainly in my view there is a difference, and no less than is implied in the lines of Pope:

"Man is but part of one stupendous whole,  
Whose body Nature is, and God the soul."  
"Lives through all life, extends through all extent;  
Spreads undivided, operates unspent."

Before proceeding any further, permit me to say that whoever among men presumes to settle these questions of God's existence, attributes and prerogatives, and man's immortality, is simply accentuating his own littleness. And the thorough investigator will find such view to harmonize with the immovable facts of man's nature and God's universe. It is well known that hope and faith are constituent factors and faculties of the human organization. And the futile attempt of man to disparage and ignore these faculties is virtually an attack upon an axiom which is more substantial than glass houses: that the universe is an infinite government, with an infinite governor at the head of it.

I think it will be conceded that Nature is free from absolute flaws and anomalies. But when we bring absolute proof of the existence of God we establish the anomaly of belief in something that we know. And when we bring absolute proof of man's immortality we establish the anomaly of a hope of a future existence. An absolute knowledge of immortality and a perfect divinity must be coeval with a more advanced stage of progress than we can expect to achieve here. And, while it may be idle to speculate as to the possible attainments over there, yet the same principle continues: that we shall not know infinity nor be sure of immortality until we have explored the entire scope of infinite attainment and reached the end of eternal progression.

The mentality of man, through all history, is largely made up of analogies, inferences, guesses and assumptions; and the assumptions, for the most part, have the floor. But in the modern time a movement has developed, having the courage and candor to seek for absolute evidence, and, without waiting on the mummy of red tape or prudential motives, it proposes, when evidence is found, to place it before an awaiting world. Yet this movement has not succeeded in eliminating from our finite scope the numerous methods of protest, and the right of appeal to the tribunals of honesty and common-sense. My correspondent speaks of the assumption of infinite wisdom.

Let us look at this a moment. It is axiomatic that space and eternity are infinite, and I do not think this is questioned by any one who has a fairly developed mental organization. Yet none of us have seen the extent of space, and therefore we cannot have an absolute knowledge that it is boundless. We have none of us lived to the end of eternity, and cannot testify with a perfect testimony that it is endless. We have none of us waded into the mysterious depths nor soared to the inconceivable heights of infinite wisdom; but as well as we know infinite space and endless time to be facts, we know that all truth is true, and that all facts are facts, and that the boundless realm of infinite wisdom is a real and not an imaginary realm. And it is only in the rôle of a fatuous assumption that we can stand up in our own littleness and speak of the rudity of infinite wisdom.

Because we have not that infinite wisdom, shall we deny it? So may we circumscribe the boundary of space, and contribute our own puny endeavor to the propagandism of anarchy by asserting that we have explored the pathway of eternity to a finish; and that finish, with its coeval Divinity, must some cloudy day be transferred to the sombre nothingness of oblivion and the end of all things. If the pessimist could only live to see it, what a victory that would be! That would be telling to tell, but to whom would he tell it? I supposed that I had fairly disposed of this subject before, in an essay of greater length, under the three questions: "Is there a God?" and who and what is God?"

In some respects the document was crude, and perhaps it has wandered away, with the logic of the pessimist, into the waste basket of oblivion. In a single column it is a problematical venture to give the subject a treatment commensurate with its importance and scope.

I will not presume to a discussion of the spirit-world now as an essential matter, except in its material aspect. My correspondent intimates that, as it requires material to make a world, and spirit is immaterial, it is nonsense to talk of spirit-world. These endless discussions that persistently establish a difference between material and spirit may, by the logical results of agitation, have an expansive effect on the human mind.

There are two sides to all questions, and, in most cases, with champions for their defense. It seems to be a fact that this dual subject of matter and spirit continues to be a field of investigation. But, to look into the merits of the case with impartial eye, it is necessary to try very hard to break loose from the shackles of prejudice, and the interdictions of orthodoxy, and scrutinize this question in the light of reason. The universe must be made up of two factors, which we may properly characterize as material and immaterial, or matter and space, or something and nothing. Although space may be crammed full of ether, or electricity, or some material not yet fully known to science, yet space itself is nothing else, and, except as a name for the absence of anything, it is, in and of itself, the essence of pure nothingness, and if that is spirit, I would prefer to resign. These things are mostly out of reach to our finite faculties; but it seems to me that we can do no better at present than to form our conclusions according to the evidence which a higher wisdom has placed in our hands.

According to some of our foremost writers, spirit is simply refined matter; and it is easier for me to accept that view than to try to adduce further evidence that would convince no one, and only be tiresome to those who perceive the reasonableness of the argument already presented. Yet I have herewith the authority of advanced intelligences in spirit-life for the postulate of this essay. I suppose it must be a "misprint" wherein my correspondent would see what I have to offer against "the existence of a God." And he thinks "the God-idea has caused a thousand fold more cruelty than all others." Here are two vital questions yet to

be answered, and it appears to me a rather large achievement, in view of the limited amount of space that remains for this essay.

The difficulties of my argument seem to increase on approaching the materiality of thought. It is by many regarded as inconceivable, but recent developments of thought, photography and spirit-photography are changing that. Besides this, the consensus of testimony from the spirit realm assures us that spirits are just as tangible to each other as mortals are to each other; and I apprehend that such testimony is very well corroborated by the phenomena of materialization. And it seems to me that these two facts of tangibility and materialization are amply sufficient to establish the materiality of spirits as a logical corollary.

The brief argument which I herewith present for God's existence and man's immortality is liable to become a stereotyped formula; but if conclusive and true, it must surely be worthy of any amount of repetition. In the kingdom of the lower animals we have no evidence of anything created at random. This entire mental endowment manifests no recognition of a realm that is not measured by the transitory standards of animalism, and no impulses of progress that contemplate a higher goal than the peaceful shades of oblivion. Can we think that man, bearing impress of divinity, is the one thing to which no law can be applied?

So far as we can observe, everything else yields to a system of law that is unchangeable. Fishes of the sea, birds of the air, brutes of the forest and the field, and the unlimited revolving orbs of infinite space, without a murmur all the places assigned to them in the universal system, and establish the law of adaptation. Everything else is adapted to its peculiar sphere, and fulfills its mission; and to me it seems absurd to say that man has been overlooked as the one thing that has no fitting place and no mission in the universe. Before the fishes, there was water to swim in; before the birds, there was air to fly in; before man, there was air to breathe, water to drink, food to eat, and land for a dwelling place.

If wings prove the existence of air, fins prove the existence of water, and feet the existence of terra firma, these facts furnish us with a nucleus for more important inferences involving the nature and destiny of man. Fins are made to swim with, wings are made to fly with, legs are made to walk with, tongues are made to talk with, eyes to see, ears to hear, and the brain to think.

So far we find no break in the chain which proves the law of adaptation. We find in the mind of man an absolute subdivision of upwards of forty different mental faculties, each having its separate or special organ in the brain. Excepting cases of sickness or insanity, the prominence of any one of these organs is a proof that the corresponding mental power is equally prominent. Veneration is the devotional faculty. Its function is the worship of God. The existence of this faculty is well established. It may be tested by animal magnetism. It is inherent in the human constitution. There is a significance in the incontrovertible fact that in all the human family there is no exception to the existence of this faculty. Go back as far as history; go East, West, North or South, as far as geography can carry you, and bring the verdict of the universal world, and the ultimatum is that no people have been found who were destitute of this principle of worship. It is called superstition; but do not forget that it is a natural principle, and that its existence may be tested by animal magnetism. We hold that Nature is consistent with herself, and makes no mistakes. Superstition is simply the exercise of faith without the guidance of reason. There are five of these classified moral faculties, and the exercise of any one of them, contrary to the light of reason, is superstition.

This principle of design in the law of adaptation leads to the inference, by the same rule of logic, which says that wings prove the existence of air, that the known existence of veneration in the human constitution, proves the existence of the Supreme God as its legitimate object of worship. The idea that God is an infinite spirit, with or without a personality, in the image of man, or who pervades the entire universe in a single form, in forms innumerable, or in no form, is a secondary matter, and a speculation that is not essential to this argument. My present purpose is to show by the known existence of these faculties of hope, faith, veneration, etc., in the constitution of man, with well-defined and legitimate functions, that the legitimate object of each one is a VERITABLE FACT in the universe. The legitimate object of veneration is the infinite God; the legitimate object of hope is a future state of existence; the legitimate object of faith is the infinite realm of spiritual truth. The legitimate object of ideality is beauty.

In all the ramifications of history and science, from pre-historic time to this moment, Modern Spiritualism included, there is no evidence whatever for this postulate of mine that approximates the logic of this reasoning, so far as my knowledge of the matter goes, except "Fowler on Religion," the second edition of which was issued in 1856.

In speaking of veneration Mr. Fowler says: "The existence and analysis of this organ establishes, past all cavil and controversy, the existence of a God. . . . Throughout all nature, whenever and wherever one thing exists and is adapted to a second, the existence of the second is sure, else nature would be at fault. An anomaly like the existence of any one thing in nature, adapted to that which never existed, can nowhere be found." I have nothing more to offer that is demonstrative. If the foregoing is not good reasoning, please tell me where may reason be found? The inference is that self-knowledge is the only essential knowledge that is waiting here for the progressive spirit of man. The attitude of my correspondent, that the God-idea has caused a thousand fold more cruelty than all other, does not require much argument.

I have demonstrated the existence of a God in an argument that is absolutely unanswerable from a scientific standpoint, if anything is true. A street acquaintance recently said to me: "If Spiritualism is not true there is not anything true." And to borrow his form of expression, I would say: If phrenology is not true there is not anything true. A Methodist brother said to me: "The world is not ready for the truth." Paul said to the Corinthians, I Cor. iii. 2: "I have fed you with milk, and not with meat, for hitherto ye were not able to bear it; neither yet now are ye able," that is, they were not ready for the truth. Potomac, an ancient philosopher of Alexandria (Antiquity Unveiled, page 64), says: "We dare not, as spirits, give the masses of the present day absolute proofs of spirit-life; for should we do so they would not perform their mission here. Once in possession of the absolute proofs of the after-life you would find this people becoming a nation of slaves. First they must understand the true duties of mortal existence before they can safely receive absolute proofs of spirit existence." Another way of saying that the world is not ready for the truth. With the Methodist brother of to day, and the great Apostle to the Gentiles, this Alexandrian reformer is in a sad state of undevelopment. Afraid of the truth! THAT is the whelming wave of trouble which has incriminated the pages of history for all time; and that is the trouble with our Orthodox friends to day. They are afraid of the truth. I do not think that is the trouble with my candid correspondent.

A true knowledge of spirit-life would not make suicides. Paul, tangled in the meshes of priestcraft, imbued with superstition, arrayed against philosophy, of which he did not know the alphabet, is not a criterion for the nineteenth century. In strict accordance with our doctrine of progression the world is not ready for the truth, but the truth is ready for the world. And in the name of God, and the bright and beautiful galaxies of his discomfited messengers, I hope to be always in the van of those who are always ready to pass the secondary treasures of wealth and fame for the rarer attraction and more entrancing beauties of primary truth. The difference between God and nature may be considered later.

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## Written for the Banner of Light.

## ONE REPLY OF SPIRITUALISM.

Some one has suggested I write for the press. My views on the questions advanced at the "Bay" Concerning our faith, and what it would gain By adopting a creed and the Bible to-day. Creeds are all very well if the minute at their birth Have the weal of God's children nestled close to their heart.

If they build the creed large enough for needs of the whole, But experience has taught us it feeds but a part.

Now "only a thin veil" separates souls in the flesh And those clothed in substance so fleecy and fair, That to dim mundane eyes they are hard to perceive Our loved ones treading noiselessly paths of the air. And the gates of the realm where they live swing so still

That we note not who passes by, Gentile or Jew, For that home is so boundless, and God's love so free, That all are made welcome, Goth, Parsee, or you.

So concerning the Bible, why each soul seeks a realm Where their loved and home treasures each one Hopes to meet.

There are Bibles and Teachers there biding their time, Not one, but the many, we must prepare to greet; The Koran to you may seem useless and vague, And the Talmud remote as the land whence it came, But through each great record flows a fond Father's love;

The language may differ, but love rules the same. The difference between soul and its source, seems to me, Is our little lives here, *versus* blue arching sky. Human minds plod along till they come to a point Where their small "lamp of life" seems to flicker and die,

So they hasten to build for their next neighbor's use A house he may occupy, then put a high fence Around it, deeming thereby all outcroppings to hedge, And hold in abeyance for, say, a hundred years hence.

Did it ever occur, when you paused to reflect, That the Over-Soul moldered souls meet for the need Of the place where he puts them, deeming his work Not advanced by the aid of a mag's narrow creed? So you remodel and tinker, but does it improve

Men's ratio in the same degree that it does stock? Suppose you adopt your stock rule for humans awhile, And start your new house with its base on a rock.

Now for twenty-eight years I have toiled in the ranks Of the Spiritualist cause, deeming those spirits freed From the bondage of earth-life far better to judge Than I, what we blind, stumbling humans here need;

By blinded I mean we half closed the doors Which the angel-world opened nigh fifty years gone. We have hoarded the shell, but the kernel so rich Has been cast in the ditch as we rushed madly on.

If a creed we must have, let a council of twelve, Three of each sex in this realm, and in realm of the soul, Meet, talk and consider how to help on the Cause And formulate precepts that will advance the whole The spirit-world, mind you, is G-d's world's grand home,

Not a little wee world some thirty thousand miles wide, And in it are gathered the whole of his flock, While all of life's vessels float on its vast tid.

Now why should we adopt the prime Catholic thought Or its child, called the Protestant, born in the fold, With their "go-between" Jesus? Swing open the gate,

Let the queen mother, India, speak out free and bold Concerning this "Rule" you have circled with gold. Why Confucius used "silver," and had some to spare, And 't was taught on Atlantis, is old as the stars, And for aught that we know might have seen the light there.

Spiritualism deals with the now, and the "needs of our hour," She has barnessed for servants the weird "Electric Combine," "Thought-Transference," "Nature's scheme," "Photographs on the Air,"

And is now getting ready for the "Air Railway Line." She has opened the doors, let men say what they may, Whereby souls are our guests from yon beautiful stars,

She will keep this thought moving through Edison's brain Till your "Morning News" herald "telegraph news" from Mars.

If you wish for a Bible compile Emerson's "Pearls," With the gems disclosed weekly in Mrs. Richmond's mine, And on Liberty's Temple carve Colby Luther's grand form,

Let the darling old "BANNER" step up, too, in line. Let these men be your Moses, and women your Nina, And our sages and prophets will mold you a creed Broad as God's boundless love, while the "Gates stand ajar."

For all nations and sexes, whatever their need, FRFD L. HILDRETH.

## Late Magazines.

MCLURE'S MAGAZINE for October contains: Anthony Hope's portrait, frontispiece; "An Elephant Round-Up in Slam," by T. Cookcroft; "The Turf-Cutters," Shan F. Bullock; "The Oldest Record of Christ's Life," Bernard P. Greenfield; "The Making of a Regiment," Ira Seymour; "Flanagan and His Short Adventure," Stephen Crane; "When I Heard the Leaned Astronomer," poem, Walt Whitman; "Unknown Life-Masks of Great Americans," Charles Henry Hart; "St. Ives," chapters 23 to 28, Robert Louis Stevenson; "Charles A. Dana in the Civil War," Ida M. Tarbell; "The Grateful Reporter," Octave Thane; "Certain Wonders of the Greater New York," George B. Waldron; Editorial Notes; Mr. Kipling's Jubilee poem. S. S. McClure Co., 141-155 East 25th street, New York City.

THE ARENA.—In October issue Hon. Charles A. Towne writes on "The New Ostracism"; Herman E. Taubeneck gives Part II. on "The Concentration of Wealth, its Causes and Results"; Hon. Walter Clark discusses "The Rights of the Public Over Quasi Public Services"; John Clark Ridpath writes of "Prosperity; the Sham and the Reality"; B. O. Flower writes of "The Latest Social Vision," and Marion L. Dawson contributes a paper on "Hypnotism, in its Scientific and Forensic Aspects." The Departments and Editor's Table are up to the usual high standard. The Arena, Copley Square, Boston, Mass.

## Old, Young People.

People age quickly in this American life, and instances of preservation of youthful strength and vigor in mature years are pointed to as remarkable. We are educated to believe in early decay of physical beauty and strength, especially in the passing age, and the decline to continue until a passing age. Most women have a worn look in their early twenties, the figure loses its roundness, the face the glow of youth, and from that time on they age rapidly. All this is wrong and unnecessary. Let everybody to whom this word may come, men and women alike, consult Dr. Greene, and learn from his great experience the cause of their trouble, and secure his invaluable advice. Dr. Greene, discoverer of the famous Nervura and many other wonderful remedies, invites consultation at his office, 34 Temple Place, Boston, Mass., either by personal call or by letter through the mail, and in either case he will give you advice absolutely free of all charge. This offer is for everybody, old and young, rich and poor, and thousands of happy people testify to-day to the practical nature of the experienced advice of this great specialist



# LYCEUM AND HOME DEPARTMENT.

CONDUCTED BY MRS. J. S. SOPER.

## SPECIAL REQUEST.

Will Conductors of Lyceums throughout the United States send to this Department an outline of their method of conducting their Lyceums, as applied to the younger Groups?

Written for the Lyceum and Home Department.  
A STORY BEGUN AND A STORY DONE.

BY SADIE DEULAH.

You ask for a story—shall it be  
Of the wondrous inner earth,  
Where affection is pure, and thought is free,  
And all things of sterling worth?

Where lions and tigers are kind and good,  
And accepted Love has a throne  
In a happy and prosperous brotherhood,  
Where sorrow is never known?

Now, children, be quick, and answer, nay.  
For I should be sorry to trace  
The story that some of you, some day,  
Had gone to that mythical place;

Had made the trip, by some new device  
That challenges my pen,  
To the famous land of snow and ice,  
And never come back again.

But if I should tell you a thing or two  
Of my recent visit to Mars,  
Would you stay out late in the dribbling dew  
To study the twinkling stars?

If I should say that I made the trip  
In the calm that slumber brings,  
Would you open your window and catch the "grip"  
To develop your latent wings?

Yet better than this you may, dear friends,  
If you try to be good and true;  
For there is a kingdom that never ends  
In heaven's ethereal blue.

There without protest you may rise,  
Where nothing the true debars;  
And with the angels good and wise  
You may study the twinkling stars.

My story is much as a picture tells,  
And which is the better sight:  
The background of care, where sorrow dwells,  
Or the starry realms of light?

## The Young Sweeper.

"Robbie, won't oo play with Georgie?"  
coaxed the baby.  
"Robbie has to chop wood, Georgie," said  
the big brother; "because winter is coming,  
and we shall need a great big pile to keep us  
warm."

"And Jonas won't play with me either,"  
said Georgie, in a mournful tone.

"Jonas must bank up the cellar door with  
leaves," said Robbie, "to keep out the cold,  
and must lay down the rose bushes, and cover  
them."

"And I can't get mamma to play," still  
moaned the little fellow.

"Mamma is making a nice warm coat for  
you, Georgie," said Robbie.

"Everybody's working 'cept me!" said  
Georgie.

"You can work too," said Robbie; "here is  
the big broom, you may sweep up the floor."  
The broom was evictful for him to get his  
fingers around the handle, but he worked away  
with all his little strength, quite happy now  
that he had something to do.

"Making it all clean," he called out to Rob-  
bie, who was chopping wood just outside the  
door, and although he did not sweep the cor-  
ners, he made quite a clean spot in the middle  
of the floor.

"That evening Georgie climbed up into Rob-  
bie's lap. He loved Robbie very much.

"Why does everybody have to work?" he  
asked.

"To make them happy, and keep them out  
of mischief," said Robbie.

"But I was n't in mischief," said Georgie.

"But you were fretting," said Robbie, "and  
that is the next thing to being in mischief. I  
saw some squirrels working to day. They  
worked harder than I did."

"Tell me about them," said Georgie.

"There were two of them," said Robbie.

"They had some nuts at the root of the big  
tree by the barn. You know that tree."

"Yes," said Georgie.

"First one took a nut, and ran all the way  
along the fence to the elm by the back door.  
Then he went up the tree, oh! so fast, and into  
the attic window. A minute after his tail  
whiskered in, his bright little eyes looked out  
again, and then down he darted, and the other  
one came bringing a nut."

"Perhaps they have a nest," said Georgie.

"I'm pretty sure they have," said Robbie.

"And they're going to be ready for winter  
too."—*Christian Observer.*

## Women Under High Pressure.

The women of the present day—at least  
many of them—are remarkable for a lack of  
reposeful atmosphere, of that leisurely indi-  
viduality which made an older generation so  
charming and refreshing. It may be inevit-  
able, if a woman has too much to do, that she  
should always be at high pressure, no sooner  
through one task than grappling with the next;  
but why has she too much to do? Simply, in  
the majority of cases, because she attempts  
to do too much, under the mistaken notion  
that activity, in whatever direction, is more  
useful and praiseworthy than repose. In the  
effort to do a great deal, she ceases to be her  
true and possible self.

For instance, have we never been in a sum-  
mer resort in the mountains where some in-  
telligent and active women happen to be spend-  
ing the summer? Do they rest in the delicious  
atmosphere of the hills, breathe in its balm,  
assimilate the feast of beauty so generously  
spread about them, and enrich their very souls  
and hearts by deep communion with nature?  
Do they, as the poet so truly, although whimsi-  
cally, puts it, "Loaf, and invite their souls?"  
Not at all. They make balm pillows, scouring  
the woods for material, without stopping by  
the sitting, and passing the glorious mountain  
days away in their rooms, cutting up and  
the ruffles around them; and sometimes, by  
organizing a band to sell the results for the  
benefit of some charity, to their fellow-guests,  
they manage to occupy nearly all the hours of  
all the summer in this praiseworthy pursuit.  
Or they get up a concert or theatricals, the  
practice and preparation for which absorb a  
week of their time at least, out of the very  
heart of the golden weather.

These same over-driven women, at home, in  
the winter, will be found doing embroidery in  
every spare moment between social engage-  
ments, club duties, visits among the poor, or  
church work; and, while they are rushing  
everywhere, their presence brings nowhere  
peace, that deep helpfulness, that quiet  
charm, that belong to reposeful and individ-  
ual womanhood.

If they would not attempt to do so much,  
but to be something instead, not to touch the  
world at so many points, but to lift and  
strengthen where they do come in contact  
with it, it would be an incalculable gain.—  
*Harper's Bazar.*

The future destiny of the child is always the  
work of the mother.

## Onset Indian Harvest Moon Festival.

To the Editor of the Banner of Light:

The services on this the fourth anniversary  
opened with an inspiring song composed by  
one of our co-workers, Mrs. L. A. Judkins of  
Boston, and dedicated to the Wigwam and the  
Indians. This was followed by a fine invocation  
by Mrs. S. A. Bryant, Second Vice-Pres-  
ident, of Worcester, Mass. Address by Pres-  
ident Weston, welcoming all in the name of  
the Red Men, reviewing the work of the sea-  
son, the success of the Wigwam as a medium  
for development as well as healing, speaking  
in particular of the good lessons we had  
learned by some experiences through which  
we had passed, the marked success that had  
attended our season's efforts, the power mani-  
fested during our silent work of healing, and  
the new feature introduced of healing at a  
distance. She closed her remarks by thank-  
ing the officers and friends for their kindness,  
and bespeaking their hearty cooperation in  
our future good work.

Mr. J. H. Young gave a history of the Wig-  
wam movement from the beginning to the  
present time. The Society was organized in  
1891; incorporated Oct. 23, 1893.

He stated he had been in former years  
among the Indians in the West, and from  
them learned that on the full of the moon  
before the equinox they held the hunters'  
dance, and while the bucks went hunting in  
September, the squaws gathered the corn, and  
on the return of the hunters they held their  
grand Harvest Festival, which always came on  
the first full moon in October. Mr. Young  
said that Mrs. Weston came to them in the  
hour of their greatest need, that strong forces  
rallied around her as the centre, and that  
she and her corps of officers should be up-  
held by every loyal and public spirited person  
in this great work for humanity.

Dr. C. D. Fuller also gave some of his expe-  
riences of the movement from its start.

Mrs. Weston paid a fine tribute to Dr. I. P.  
Greenleaf, in memory of the Festival, and  
also to our lamented sister co-worker, Mrs.  
Henrietta J. R. Bullock, an earnest, practical  
worker, and added that no one in Onset had  
done more for the upbuilding of the place.

Mrs. Weston spoke of receiving a beautiful  
test from Mrs. Stone, showing her pleasure by  
bringing in one hand roses, and in the other  
water-lilies, and decorating her chair in the  
Wigwam—they being the two flowers chosen  
by the two societies to which she and Mrs.  
Weston belonged. The pond-lily was the Wig-  
wam's chosen flower, and the rose that of the  
Spiritualists' Association of Boston to which  
she belonged, and used by the two societies to  
decorate her casket at the time of her transi-  
tion.

Song, "Let the Good Angels Come In." Dr.  
A. Proctor spoke of his interest in the society  
and good received, and hoped to be with them  
another season. Dr. Proctor has done a good  
work here this summer, trying by precept and  
example to lift people to a higher standard of  
morality, and to influence the healers, espe-  
cially, to abstain from intoxicating liquors and  
tobacco, well knowing that the magnetic emana-  
tions must necessarily become more or less  
contaminated by such habits, urging the im-  
portance of pure magnetism, that their power  
for usefulness be not lessened but increased.  
Mrs. Proctor, who is heart and soul with her  
husband in every good work, arose and ex-  
pressed sincere pleasure for benefits received  
this summer, and hoped the "good angels"  
would attend us till our meeting the coming  
season.

Mrs. S. A. Bryant spoke of her first visit to  
the Wigwam at its dedication, three years ago,  
and a significant vision she saw at the time.  
Words of encouragement from "Rolling Thun-  
der," through Dr. C. D. Fuller. Song by Mrs.  
Benj. Westgate's control, Lily. "Father"  
Lyon, of Fall River, was called on, but was  
excused on account of his voice. Mr. Lyon  
has the loving sympathy of all. We miss his  
voice among us, and his visions were so wel-  
come and encouraging. We hope to see his  
genial countenance another season.

Mrs. S. E. Thomas spoke of the great assist-  
ance her husband received at the time of a se-  
vere illness this season from the spirit-forces  
of the Wigwam. Song, "America." Benedic-  
tion by Dr. A. Proctor.

Afternoon session, at 2 P. M., opened with an  
Indian song, Mrs. L. A. Judkins at the organ,  
followed by an excellent invocation from Mrs.  
Dix; song, "Marching in the Light." Earnest  
remarks by the President, in which she ex-  
pressed firm and strong convictions of the  
future of the Wigwam. She was hopeful of  
the work to which she had been delegated by  
the Higher Powers, and felt she would always  
be sustained in her efforts. Referred to Dr.  
Gammon of Chicago being so pleased with the  
Wigwam and its work, he contemplated erect-  
ing in the near future one like the Onset Wig-  
wam, and organizing and establishing a simi-  
lar society for spiritual work.

Mrs. Sarah Dix paid a tribute to Wm. Penn,  
and hoped he might be able to give strength  
and inspiration to the co-workers in their hu-  
manitarian work. She gave a very fine test to  
Mrs. Lathrop and her daughter, Mrs. O. A.  
Miller, to which she responded. Mrs. Lathrop  
said that she had lived in the far West, and  
was familiar with Indians and their ways; had  
done for them, and received nothing but kind-  
ness and gratitude in return; had witnessed  
a thousand braves dancing at a time; song by  
Indian girl, Lily, "Be Happy and Gay." Mrs.  
Kate R. Stiles, under the influence of Helen  
Hunt Jackson, Dr. Storor and others, improv-  
vised a poem for the occasion, which was fully  
appreciated, and for which the Society ten-  
dered a vote of thanks. Brief thoughts ex-  
pressed by Mrs. M. E. Thompson, on "Medi-  
umship, Growth of Mind and Unfoldment of  
Latent Powers, Health of the Physical Body,  
and Natural Strength Increased by Magnetic  
Aid from Others." Dr. L. F. Thayer's Indian  
guide, "Eagle Eye," gave fine tests, which  
were quickly recognized. Col. Page, formerly  
from Washington, D. C., but now a resident of  
Onset, was present, and described a vision he  
saw. Mrs. Dix improvised a beautiful poem  
and pronounced the benediction. This closed  
the afternoon and last session of the season.

All repaired to the Temple at 6 P. M., where  
Mrs. S. M. Wyman, the able chairman of the  
supper committee, was present with her aids.  
Nearly two hundred partook of a plentiful re-  
past, including a free supper to all the children.

In a corner of the hall near the platform was  
a very prettily-decorated fancy table, arranged  
by Mrs. Minnie Magoun and Mrs. Laura Dun-  
bar, for the sale of tasteful and useful articles.

Mrs. Weston was chairman of the stage decora-  
tions, which were a marvel of beauty. The  
rich colorings of nature added greatly to the  
artistic effect, red and yellow tints predomi-  
nating.

Conspicuous in front of the stage was a fine  
four-foot birch bark canoe, made by a Passa-  
maquoddy Indian living at Eastport, Me. It  
was filled with the choicest fruits and vegeta-  
bles of the season. Attached to rings at the ends  
of the canoe, and extending along the plat-  
form to the walls on either side, were two broad  
autumnal-tinted ribbons, on which, in bold let-  
ters, was painted the two mottoes, "Let the  
heavens rejoice," and "Let the earth be glad."

This canoe was made expressly for, and ship-  
ped to, Mrs. Weston, to be used exclusively for  
our Indian Harvest Moon Festival.

Among the floral decorations were two im-  
mense urns of the largest and handsomest hy-  
drangeas. Many expressed surprise at their  
size.

Mrs. S. Butterfield sent potted flowers kept  
for the occasion; two potted tub-roses in full  
bloom from Mrs. Esther Cahoon of Scranton,  
Pa.; a large quantity of cut flowers, kindly  
brought to us by Miss Helen Berry, and Mrs.  
Clarence Stuart two potted ferns, large and  
beautiful.

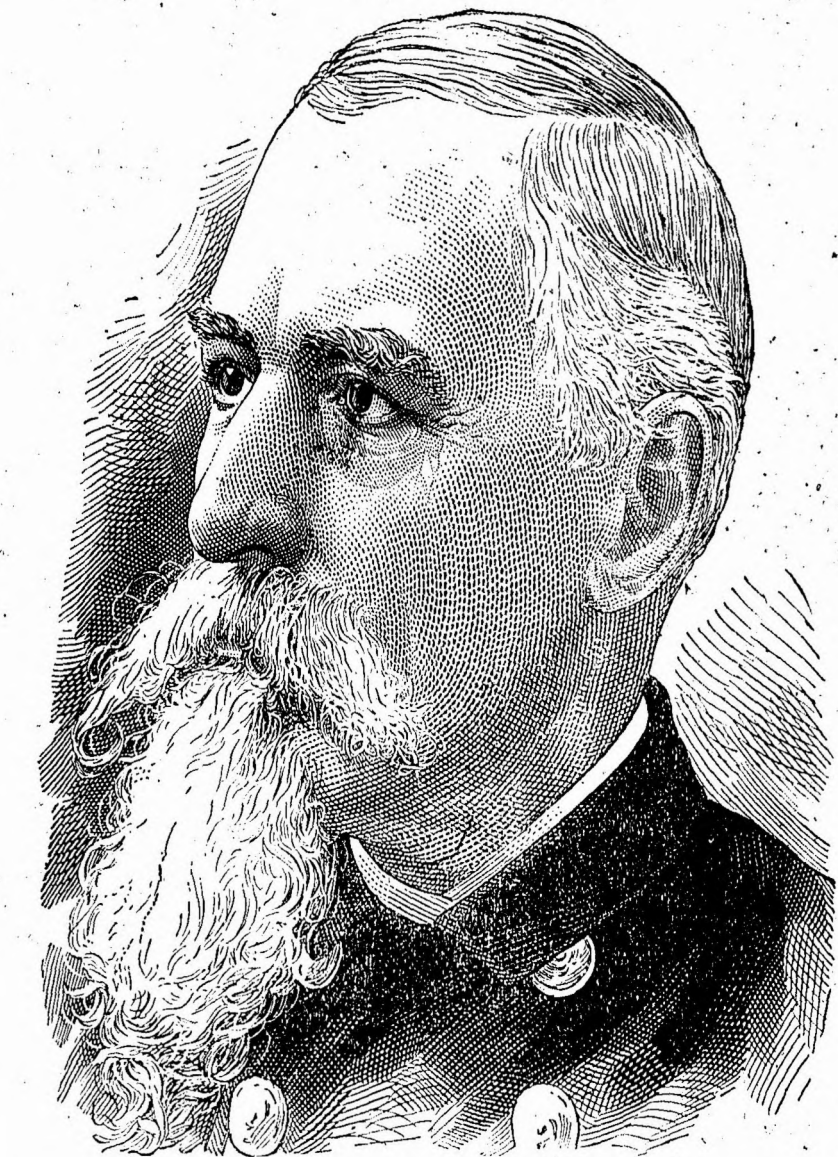
At eight P. M. the tables were cleared, and  
smiling faces prepared to enjoy the evening's  
entertainment.

The exercises for the evening were opened  
by the singing of an original Harvest Moon  
Ode, composed for the occasion by Mrs. L. A.  
Judkins, the efficient Chairman of the Entertain-  
ment Committee. This ode was sung by a  
full chorus, including all the children. A  
beautiful introductory poem, called "The  
Harvest Moon," was rendered by the Pres-

# President of the United States' Private Secretary.

Cured by the Use of the Greatest of Remedies,  
Dr. Greene's Nervura.

Washington's Superintendent of Police, Ma-  
jor W. G. Moore, Cured by the Wonderful  
Dr. Greene's Nervura. Was President  
Johnson's Private Secretary, and For-  
merly Secretary to E. M. Stanton, President  
Lincoln's Secretary of War.



MAJOR W. G. MOORE, SUPERINTENDENT OF POLICE OF WASHINGTON, D. C.

Dr. Greene's Nervura Blood and nerve remedy and his written recommendation to the people  
remedy kept right on curing the most noted  
and famous among our people as well as those  
in the ordinary walks of life.

We read continually about the cures of well-  
known prominent people by this wonderful  
health-giver, Dr. Greene's Nervura; but where  
one such eminent clergyman, statesman or  
public official is cured, there are thousands  
upon thousands of cures constantly being  
effected among the common people every-  
where. The common people make up the  
great mass of our citizens, and it is they, the  
business man, clerk, salesman, mechanic,  
laborer, and the women of our land, the toiling  
housewife, saleswoman, shop and factory  
girl, who receive the most cures and best know  
and appreciate the great blessing of health and  
strength which Dr. Greene's Nervura always  
brings to the weak, nervous, run-down, sick  
and debilitated.

The recent cure by Dr. Greene's Nervura  
blood and nerve remedy of Major W. G.  
Moore, Superintendent of Police of Washington  
and District of Columbia, is of the utmost  
importance inasmuch as Maj. Moore, is one of  
the best known men in this country, he having  
been confidential secretary to a President of  
the United States—President Johnson, and  
secretary to E. M. Stanton, President  
Lincoln's Secretary of War. The cure of so  
well-known and famous a man is a guarantee  
to the people that Dr. Greene's Nervura cures,

who are sick, suffering or out of health in any  
way to use Dr. Greene's Nervura if they wish  
to be sure of a cure, will cause everyone who  
reads his words to immediately try this grand-  
d of remedies.

Headquarters of the Metropolitan Police,  
Washington, D. C., strict of Columbia.

"I beg to say that I have found comfort  
and relief in the use of Dr. Greene's Nervura  
blood and nerve remedy, and recommend it  
as good for the circulation and digestion."

Major W. G. MOORE,  
Superintendent Met. Police, D. C.

If you are sick, suffering, out of order, run-  
down or do not feel just right, get Dr. Greene's  
Nervura blood and nerve remedy immediately.  
It will give you new, strong, vigorous nerves,  
pure blood and sound and perfect health. It  
will make you look and feel ten years younger,  
and give you a youthful zest and enjoyment  
of life. Don't wait—take it now and get well.

Dr. Greene's Nervura has more recom-  
mendations and medical authority behind it  
than any other medicine in the world. Physi-  
cians endorse and prescribe it; hospitals and  
dispensaries use it, and it is the prescription  
and discovery of the well-known Dr. Greene of  
34 Temple Place, Boston, Mass., who is the  
most successful physician in curing disease.  
Dr. Greene can be consulted free by all—  
there being no charge for consultation, exam-  
ination or advice either personally or by letter.

## Passed to Spirit-Life.

From Worcester, Mass., Oct. 24, Mrs. NANCY HARRING-  
TON, widow of Adam Harrington, aged 99 years: 2 months  
and 27 days.

Mr. and Mrs. Harrington both came into Spiritualism  
from the Universalist Church in the early days of the move-  
ment. Many circles and meetings were held in their home  
in the years gone by, but for many years Mrs. Harrington,  
on account of a rheumatic trouble, has not been among the  
Spiritualists. But her faith has been unflinching, and by  
her request a Spiritualist lecturer attended her funeral.  
She leaves a daughter behind, who we hope will be com-  
forted by the light brought into the world by our  
Spiritual Philosophy.

The services were conducted at her late home on Wednes-  
day, Oct. 27, by the writer. GEO. A. FULLER, M. D.  
42 Alvarado Avenue, Worcester, Mass., Oct. 23, 1897.

From Grand Rapids, Mich., Oct. 14, after months of wast-  
ing illness, Miss SARAH E. WILLIAMS.

Her strong, brave spirit refused physical aid from friends  
until the last weeks of earth-life; her heart was full of  
song and love, but for seventy-nine years she walked the  
shores of life alone.

Miss Williams was born in Rhinebeck, Dutchess Co., N. Y.,  
in 1818. She lived and died a strong, true Spiritualist.  
The BANNER OF LIGHT was her morning star for years. Her  
widowed sister, Mrs. Margaret Malison, passed to the  
angel side last January.

Miss Williams's very dear friend, Mrs. John Lindsay, of  
Grand Rapids, officiated at the funeral.

From his home, Alexander street, Dorchester, Mass., Oct.  
19, after a long and painful illness, DAVID BROWN, aged  
63 years.

Mr. Brown has been a medium since his fifteenth year—  
well known to Spiritualists throughout the country. He  
leaves a sister, daughter and grandson and the truth of the  
faith for which he lived will comfort though their bereave-  
ment.

Funeral services were conducted at his home by Mrs.  
Sarah A. Byrnes, assisted by Miss Ella Wakefield with sing-  
ing.

From Avon, Mass., Oct. 16, JAMES KEITH, aged 70 years.

Mr. Keith was a prominent Spiritualist, and identified  
with Spiritualism many years. He leaves a wife and one  
daughter.

The funeral services were conducted at his home by Mrs.  
Sarah A. Byrnes, assisted by Mr. Littlefield as singer.

From Leominster, Mass., Oct. 24, of diphtheria, BERTHA  
HARRIET, daughter of Andrew J. and Lizzie F. Kingsbury,  
aged 8 years and 7 months.

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

She—"How do you think I will look when I  
am 'real old'?"  
He—"Much the same as you do now." At  
first she was pleased; then she got mad, and  
finally she didn't know exactly how to feel  
about it.—Puck.

## 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 per-  
manent cure of Consumption, Bronchitis, Catarrh,  
Asthma and all Throat and Lung Affections, also a  
positive and radical cure for Nervous Debility and all  
Nervous Complaints. Having tested his wonderful  
curative powers in thousands of cases, and desiring  
to relieve human suffering, I will send free of charge  
to all who wish it, this recipe, in German, French or  
English, with full directions for preparing and using.  
Sent by mail, by addressing, with stamp, naming this  
paper, W. A. NOYES, 829 Powers' Block, Rochester, N. Y.

## Slept in the Hencoop.

"Papa, is Mrs. Bigelow very poor?"  
"No, Cedric; Mrs. Bigelow is well off. Don't  
you know what a nice house she has?"  
"But she sleeps in the hencoop, papa."  
"Why, Cedric?"  
"She said she did."  
"What do you mean?"  
"Don't you remember when she was here to  
dinner, night before last, she excused herself,  
and said she must go home early because she  
went to bed with the chickens?"—*Harper's  
Round Table.*

## A Child's Prayer.

Here is a pretty anecdote of a child's prayer:  
"A little girl told a friend who was visiting  
her father that her brothers set traps to catch  
birds. He asked her what she did. She re-  
plied: 'I prayed that the traps might not catch  
the birds.' 'Anything else?' 'Yes,' she said,  
'I then prayed that God would prevent the  
birds getting into the traps, and,' as if to il-  
lustrate the doctrine of faith and works, 'I  
went and kicked the traps all to pieces.'"

## THE GOOD SHIP CONSTITUTION.

BY WILLIAM M. RICHAN.

No ensign from her masthead floats,  
No more her thunder jars the bay,  
Sad relic of a by-gone age,  
Her cumbrous hull consumes away.  
The foes of Freedom saw their doom,  
Where'er she dead the deadly hail;  
In vain they tried their boasted strength,  
Or fled before her in the gale.

Proud battleships their tribute pay,  
As from their distant stations sent,  
They ride in all the majesty  
And pomp of modern armament.  
Fling out the banner to the breeze!  
Let joy resound on land and sea!  
While patriots throng to celebrate  
Her "hundredth anniversary."

Then let her rest; her work is o'er,  
And silent are her dreaded guns,  
Though still a priceless heritage,  
Bequeathed to Massachusetts' sons;  
To henceforth cherish as a type  
Of happier times, when war shall cease,  
And Wisdom, joined with Brotherhood,  
Confirm the universal peace.

Oct. 19, 1897. —Boston Ideas.

## The Boston Spiritual Lyceum.

Sunday afternoon, Oct. 24, was observed as "Har-  
vest Sunday" by this Lyceum, the desk and platform  
being decorated with contributions of fruits and  
flowers, brought in by friends.

The topic for the day's lesson was, "How should  
We Conduct Ourselves to Reap the Best Harvest?"

Answers were given by Fern Foster, Estella and  
Emily Granville, Winnie Ireland, Carl Dutton, Edith  
Gerrold, Esther M. Botts, Alice Ireland, Charlie  
Hatch, Clarence Dutton, Willie Sheldon, Harry Caird,  
Alice P. Bill, Miss Julia Leon, Mr. Fred H. Watson,  
Mr. George S. Lang, Mr. J. S. Mansergh, Mr. Pack-  
ard read a brief selection, with comments on the  
topic. Miss H. F. Smith, Edward W. Hatch, Mr. J.  
R. Snow, Mr. A. K. Wall, Mrs. M. A. Lang, Mrs. A.  
S. Waterhouse and Dr. J. R. Root also answered the  
question.

Mr. Fred H. Watson rendered a piano solo, after  
which the Grand March was executed, with forty-  
eight children in line.

Mr. J. S. Mansergh, who represented this Lyceum  
at the National Convention, was called upon to re-  
port. He spoke of the work done at the Convention,  
of the formation of a National Lyceum Association,  
and the selection of our Conductor, Mr. J. B. Hatch,  
Jr., as the first National Lyceum Association Con-  
ductor. Conductor Hatch then spoke of the trip to  
Washington, and of the Convention work. Mrs.  
Helen Stuart-Richings requested the Lyceum to rise  
and hail the new National Lyceum Conductor with a  
silent salute, by waving their handkerchiefs. All  
rose, and the salute was given with a will. Conduc-  
tor Hatch thanked the children.

Johnnie Ormsbee, Rupert Davis, Esther M. Botts,  
Clarence Dutton and Harry Gilmore Greene gave  
recitations.

Mrs. Helen Stuart-Richings very earnestly com-  
mended the work of Harrison D. Barrett and Dr.  
Geo. A. Fuller; "men," she said, "that are an honor  
to the Cause; men that must make the National Spir-  
itualists' Association command the respect of all."

For the little ones Mrs. Richings read two amusing  
selections, and Mr. Watson, by request, rendered a  
piano solo.

Subject for November 7, "What is Spirit?"

BANNER OF LIGHT for sale at the hall.

A. CLARENCE ARMSTRONG, Clerk.  
17 Leroy street, Station K.

## Children's Progressive Lyceum No. 1

Met in Red Men's Hall Sunday morning, Oct. 24. Su-  
perintendent Mrs. M. A. Brown in charge. After the  
opening exercises, the pupils remaining in the main  
hall answered the questions asked them by the Super-  
intendent. The children are taking a great interest  
in the Lyceum; not a Sunday but new scholars are  
being added. After the return of the groups from the  
ante-room responsive exercises were taken up; then  
the Grand March was executed with seventy-five  
scholars in line.

Entertainment consisted of singing by the choir;  
recitation, Iona Stillings; song, Ethel Chubbard;  
recitation, Israel Newhall; song by the choir; recita-  
tion, Fred Foster; piano duet, Estelle Churchill and  
Walter Hayes; song, Little Eddie.  
Dr. Hale made a few timely remarks. He wanted  
this Lyceum to go on progressing until it will be sec-  
ond to none in Boston. He spoke of the talent we  
had here in our Lyceum, and very soon he intended  
to give an entertainment under the direction of Mr.  
Willis Milligan.

Recitation, Mabel Emmons; song, Albert Cox; recita-  
tion, Martha Ragan; duet, Little Eddie and Marie  
Antoinette Cyr.

Dr. Harding was called to the platform, and made  
a few remarks. He said he was always willing to say  
a word for the children, and he took for his subject  
"Education."

A lady visitor addressed the Lyceum, and said  
that while listening to the sweet songs and recita-  
tions from the little ones she could but compare  
the privileges of the children to-day, brought up in a  
Lyceum, to the strict teachings she was compelled to  
undergo, and how very grateful the children ought to  
be for such a privilege.

ANDIE F. THOMPSON, Sec'y.  
39 Sydney street, Boston, Mass., Station K.

## Waltham Lyceum.

Mrs. SOPER, Dear Friend:

The Waltham Children's Progressive Lyceum held  
its session from 11:15 A. M. until



## BANNER OF LIGHT BOOKSTORE.

## SPECIAL NOTICE.

**THE BANNER OF LIGHT PUBLISHING COMPANY**, located at 9 Bowditch Street (from 88 Tremont Street, Boston, Mass., keeps for sale a complete assortment of Spiritual, Progressive, Reformatory and Miscellaneous Books at Wholesale and Retail.

**TERMS CASH.**—Orders for books, to be sent by Express, must be accompanied by full or at least half cash; the balance, if any, 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. Fractional parts of a dollar can be remitted in postage stamps.

Remittances can be safely sent by an Express Money Order, which will be issued by any of the large Express Companies. Sums under \$5.00 can be sent in that manner for 8 cents.

In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspondence. Our columns are open for the expression of important free thought, but we do not accept of 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 guaranty of good faith. We cannot undertake to preserve or return canceled articles.

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

## Banner of Light.

BOSTON, SATURDAY, NOVEMBER 6, 1897.

ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

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

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

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

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

Issued by

Banner of Light Publishing Company.

Isaac B. Rich, President.  
Fred. G. Tuttle, Treasurer.  
Harrison D. Barrett, Editor.

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

TWO DOLLARS PER YEAR.

The management of the BANNER OF LIGHT has reduced the subscription price of the paper to Two Dollars per year (former price \$2.50).

We trust that Spiritualists everywhere will cooperate heartily with us in the step which has been taken, and that regular subscribers for THE BANNER will make an effort to increase its circulation. If every one now on our subscription books would make it his or her business to obtain one new subscriber to this paper for 1897, the heretofore high standard of THE BANNER could easily be maintained, the value of its contents and the practicality materially enhanced, and the Cause which this paper has so long defended and upheld greatly strengthened.

## The National Convention.

The Fifth Annual Convention of the National Spiritualists' Association of the United States of America and Canada has passed into history. The work of that Convention was probably as well and as effectually done as one could reasonably expect, considering the large number of delegates participating in its proceedings. A more representative body of delegates has never convened under the auspices of the National Association.

Proxy representation was indeed large, too large, perhaps, for the interests of the Pacific Coast and the Central West in the way of direct representation. All proxy delegates, however, seemed endowed with an earnest desire to do something for Spiritualism through the mediumship of the Convention. It is to be regretted that all societies could not be represented by their bona fide members as delegates. This will be the case only when the National or local societies pay the traveling expenses of the delegates. At present, proxy representation is a necessity, and the authors of the National Spiritualists' Association Constitution were wise in making provisions for the same under legal restrictions. So long as the Constitution is obeyed, there will be no danger from proxy representation; but it behooves the officers of the National Association, to see to it that the constitutional requirements are followed to the letter.

The reports of the Association officers show the past year to have been one of hard work on the part of every member of the Board of Trustees. Mass meetings, rallies, State Conventions and missionary meetings have been held throughout the land, at which representatives of the National Association have been present. The correspondence of both the President and Secretary has doubled during the past year, showing a greater interest in organic work on the part of the Spiritualists than has ever been apparent in former years. In fact, it was demonstrated that other denominations have even a greater respect for the National Association and its work than is felt by the average Spiritualist. It will gratify our readers to know this fact, and to learn that the progressive up-to-date Spiritualists of America are beginning to recognize the importance and necessity of sustaining the National Association, because of the respect shown it by the opponents of Spiritualism, as well as for its own inherent worth.

Knotty financial problems were discussed at length, as were also the reports of the several committees. The report of the Committee on Resolutions covered a wide range of thought. Government by injunction, fraudulent practices in mediumship, dishonesty in all forms, were roundly scored, while temperance, social and political purity, schools, homes for mediums and other needed reforms were heartily endorsed. A statement of belief was introduced, vigorously discussed and referred to the next Convention through the agency of the Board of Trustees. This was wise in view of the divergence of opinion upon this question throughout the land. During the coming year the officers of the National Association will present the subject to all local societies for action, and will report the consensus of opinions thus obtained to the next Convention.

The financial question was the most perplexing of all for the Convention to settle. The expenses of the past year were shown to have been about \$5,600, against receipts of over

\$4,000, with only the bill of the President unsettled. Outside of his claim, nearly \$1,100, divided into three funds, appeared to the credit of the Association. Pledges to the amount of \$3,000 were received at the Convention, thus indicating a sound financial footing for the coming year. This sum will be augmented by donations, collections, dues, etc., during the year. The Jubilee will, without doubt, place a goodly sum in the treasury of the National Spiritualists' Association, while the settlement of the Babe Will, according to the merits of the case, will make the National Association financially independent hereafter.

The reelection of President Barrett will further the interests of economy, and curtailment of expenses. The President's salary is fixed at \$1,500 per year, but President Barrett, being released from his arduous missionary labors, will only charge the Association pro rata for other services rendered. He will sign a contract with the Association to this effect, and will thereby release the Association from financial obligations to him save for labor actually performed. This will be a saving of many dollars to the National Spiritualists' Association Treasury. It is true that the salary of the Secretary was increased some two hundred dollars, but this will be more than met by the saving in the President's salary, and the payment of house rent by the Secretary.

The election of officers was the exciting event of the Convention. Candidates for nearly every position were discussed at length by the several State caucuses, but the choice was practically unanimous when a vote was taken, and was enthusiastically ratified by the people in attendance. President Barrett was reelected with the distinct understanding that he should only attend to the work required of the President by the Constitution, and that he should be permitted to devote himself to his duties as editor of the BANNER OF LIGHT. No missionary work nor worry of travel will be required of him during the year, but will be given to those who will be especially selected for the work.

The Vice-President, Mrs. Richmond, Sec'y Woodbury, Treasurer Clendinning, Trustees Moulton, Fuller, Brown, Richardson and Stockell were all unanimously elected, as was the President. Messrs. Brown, Richardson and Stockell are the new members of the Board. They are capable business men, and are thoroughly devoted to Spiritualism as represented by the National Spiritualists' Association. The above-named officers will serve the Association faithfully, and will render good returns from their stewardships at the close of the year. In such hands the interests of the Association are perfectly safe, and these chosen leaders will carry the good work forward from success unto success, from victory unto victory. THE BANNER urges all of its readers and patrons to rally to the support of the National Association as one of the main props to our good Cause in America.

## The Fraud Question.

For forty-one years the BANNER OF LIGHT has published to the world its honest convictions of the truth of Spiritualism. It has never yet apologized for the gospel of spirit-return, nor faltered in its devotion to the idea that a future life has been scientifically demonstrated. It has recognized mediumship as the chief corner-stone of the grand spiritual temple, and, therefore, has never hesitated to defend every true and worthy medium. The present management of THE BANNER purposes doing likewise. Mediumship is the most precious boon that has ever been vouchsafed to man, hence should be cherished with the tenderest possible care. The BANNER OF LIGHT wishes to do its part in the work of protecting and defending all true and honest workers who have been called as mediums by the voice of the angel-world to serve humanity. Therefore, we declare our unflinching devotion to honest mediumship, and pledge our fealty to its development and maintenance.

Every precious gift, every genuine coin, can be counterfeited, and it often takes the skill of the wisest experts to determine the true from the false. This is true with regard to spiritual phenomena. But every counterfeit is clear proof that the genuine counterpart exists somewhere, hence the discovery of fraud, deceit, or counterfeiting should only induce people to redouble their efforts to find the real truth itself. We believe it is their duty to do so, and shall be governed by that belief so far as our own actions are concerned. We also hold that it is wrong to condone fraud, and to apologize for crime. This has been the course of far too many people in regard to reputed spiritual manifestations.

Does any government on earth permit counterfeit coins to be circulated side by side with the genuine? Are not the spurious coins rejected, and the manufacturers punished for their crimes? Why should we, as Spiritualists, permit spurious spiritual coin to be palmed off upon the people in place of the genuine? Are not the coins of spiritual truth of far greater value than the richest mines of earth can ever be? Why should material matters be so much more criminal than the spiritual? Is not the soul-world the only real world, and are not the things of the spirit eternal verities? Why, then, should we not treasure spiritual gifts, genuine phenomena, as pearls beyond all price? Is it necessary for them to be dragged in the mire of falsehood and deception? Why can we not discriminate between the priceless gifts of the spirit and their base counterfeits? We believe all of the above questions can be easily answered by all honest Spiritualists, and it is their duty to answer them to the satisfaction of all who concern.

The BANNER OF LIGHT stands for an honest, progressive, enlightened mediumship. It has the right hand of fellowship for every medium who devotes his or her gifts to the service of the spirit-world. The record of the editor and the management of THE BANNER is open to inspection. No one can find one instance in the history of this journal and in the career of its present editor where honest mediums have been attacked or maligned in any way. Every word spoken by them has been a plea for mediums and mediumship. They have ever urged the public to rally to the defense of all true and worthy mediums, and they will never hesitate to do the same thing in the future.

We cannot, however, defend questionable phenomena, nor can we close our eyes to criminal practices under the specious plea that the person is a medium, hence is not responsible for his actions. We cannot believe that honest Spiritualists prefer counterfeit phenomena to the genuine. In attacking fraud, we are defending true mediums, hence no honest medium can feel aggrieved at our words against wrong-doing and fraudulent practices

in so-called mediumship. If the party be a trickster or a fraud, then THE BANNER must steadfastly refuse its endorsement. No one will object to our stand for honest mediumship, nor to our defense of true mediums, unless he be a fraud and feel that the saddle suits and is nicely fitted to him. We cannot see that our position is unjust, hence we shall continue to oppose fraud and wrong and to loyally defend the right as we see it.

## An Indiana Preacher.

The New York Journal, Oct. 24, publishes a sensational story in regard to the remarkable powers of Rev. John Kaufman of Laporte, Ind. It seems that Rev. Kaufman claims to speak in a trance, and to possess clairvoyant powers, by means of which he is able to read the sinful thoughts of his hearers. His sermons are lurid in character, and abound in frightful word-pictures of the punishment in store for wrong-doers. The burden of his cry is repentance, and his influence upon the people before him is purely hypnotic. He recently aroused one of his auditors, a member of his church, to such a pitch of excitement as to cause him to drop dead as he was rushing toward the repentant bench. While under the spell of inspiration, the preacher uses the choicest English, but in his normal state he is slow of speech, and crude in his selection of words. He is considered a wonder in the vicinity of his home, and is certainly a power in his church.

This Methodist minister is simply an undeveloped medium, with wonderful latent powers that would be of great service to his fellow men, if properly directed. His clairvoyant visions, entrancements, etc., are now prompted by a class of spirits of a low order of intelligence, purblind religious zealots, who are still seeking to save sinners from the torments of hell. If this man, and all others like him, could be wisely trained on this side of life in a school where mediumship in all its varied phases could be studied with care, he and they would become potent factors in the work of reform. As it is, he stands as a menace to intellectual and social progress, and exercises an influence that is certainly harmful to all who are subject to hypnotic suggestions. If he can frighten one man to death, he can affect others in the same way. He is, therefore, a dangerous character to have at large unrestrained. If the Spiritualists would but establish and endow psychic schools, the people would be in no danger from the machinations of this class of sensitives from whose influence the public now has no protection whatever.

## Henry George.

The sudden transition of Henry George in the midst of his exciting contest for the Mayoralty of Greater New York, was a shock to the entire nation. Without doubt it was the cause of the election of the successful candidate on Tuesday of this week. Had he lived, no one can tell what the issue might have been. He had overworked himself in the campaign, and a stroke of apoplexy cut short a truly great and useful career.

Henry George was and is a great man. Even if he be considered a mere visionary, and all of his schemes for the betterment of the race Utopian in character, he has been a stimulator of thought, and has led thousands to a closer study of the important sociological problems of the times. His ultra views upon the questions of free trade and the single tax aroused men to a consideration of new political methods by which the people of the world could be benefited, and gave an impetus to reform work in general that has had a salutary effect upon all progressive minds. His chief work, "Progress and Poverty," opened the eyes of all readers to the necessity of a change of conditions in our national life. In making people think, he has been a benefactor to humanity. His work is finished on this side, but as a reformer Henry George will continue his labors for humanity in spirit spheres.

## A Swindler's Return.

The New York Herald gives an account of the return of one Henry R. Rogers, the bogus medium and swindler, from an extended European tour. Rogers was indicted in 1895 for an attack upon Detective Browne, whom he assaulted with intent to do bodily harm. He was released in one thousand dollars bail, soon after which he went to Europe, where he married a wealthy widow, since which time he has been living in luxurious enjoyment. He and his wife returned to America under an assumed name, registering as Mr. and Mrs. H. S. Richardson. One of the Assistant District Attorneys stated to a Herald reporter that Rogers' case will be called in court during the present week, and if he forfeits his bail he will be arrested after that wherever found, either in America or abroad. Rogers is the man who so shamefully outraged and deceived inventor Yost a few years ago, and has been detected in many questionable schemes and practices during his career. He should be given a wide berth by every honest Spiritualist, and our readers are hereby warned to be on their guard against him. He may be a medium, but mediumship does not carry with it a license for criminality nor immunity from punishment.

## A National Missionary.

Our esteemed contemporary, The Progressive Thinker, offers to be one of ten to raise one thousand dollars to place Mr. Moses Hull in the field as National Missionary, to combat the National Anti-Spiritualists' Association. Bro. Hull is well equipped for the position, and will render the Cause good service in that capacity. We hope the fund will be raised at once, and extend to Editor Francis our best wishes for the complete success of his plan. It is well to have a watchful sentinel on guard at such times as these, and Mr. Hull will be on the alert to protect Spiritualism from its foes from without and its enemies from within its own household if he is chosen to fill this important post. Let the responses to the generous offer of Bro. Francis be many and prompt.

Our attention has been called to the fact that the notorious Fred Bell is located in Chicago, under the assumed name of Charles Frederick. Spiritualists and investigators should leave him severely alone if they wish to defend and uphold the Cause of pure Spiritualism.

The Boston Globe, Oct. 28, contained an interesting article entitled "Scientists and Psychology," in which many rare gems of thought can be found. We shall refer to the matter at length in a future issue of THE BANNER.

## Sensational Journalism.

To an observant reader the attack upon the pastor of one of the Spiritualist Societies in this city, which appeared in the columns of the Boston Traveler a few days ago, bore the stamp of falsehood, and a desire upon the writer to be sensational. The reporter evidently attended the meeting in question, hoping to turn his holiday to some financial account, and therefore felt the necessity of making his story as spicy as possible. If the Traveler should take the trouble to send an intelligent representative to even one of the services of this particular society, it would realize that in printing the above mentioned article, it has stultified its reputation for truth and veracity, as the statements made therein were false in every essential particular.

The lady thus attacked uses the choicest English, and even the most capacious among her auditors never need to blush because of grammatical and rhetorical errors. The subject-matter of her discourses leaves a glow in the heart, and causes the soul to thirst even more for the refreshing waters of spiritual truth. Spiritualism, to the pastor and members, is the only religion they have or know, and all meetings are conducted in a truly reverential, uplifting spirit.

Her tests are never sensational. What she gives bears the stamp of truth from the internal evidence adduced. She often gives full names, and generally the relationship of the spirit-visitants to her hearers to whom she speaks. The controlling spirit has been educated to a correct use of the English language, and never shocks one with the execrable gibberish often heard in public séances. The spirits impress their personality so forcibly upon the medium that she is able to impart the same to those for whom the messages are intended. We were deeply impressed with the honesty and sincerity of this gifted medium, and feel that the wanton attack of the Traveler should be resented by every loyal Spiritualist. The Gospel of Spirit Return Society seems to be doing a good work, and THE BANNER wishes it and its eloquent pastor that success which comes from an earnest purpose and a sincere devotion to truth.

## Mrs. A. H. Colby-Luther.

A private letter from a devoted friend of this unselfish worker in the spiritual vineyard informs us that Mrs. Luther has received seven hundred dollars from the recent appeal for aid published in the columns of THE BANNER. This sum is a mere bagatelle, when the value of Mrs. Luther's services to Spiritualism are considered. She has done yeoman service for many years, and is now brought face to face with want. The Spiritualists of America can never pay the debt of gratitude they owe this fearless champion of the truth as she perceives it, save by making it impossible for any other worker to be brought into like straits. A pension fund is needed, and steps should be taken to establish it at once.

The recent National Convention took suitable action in regard to Mrs. Luther's case, but she is in need of aid now, and there should be no delay on the part of the friends of the Cause in relieving her necessities. We suggest that it would be well to present her a net sum of one thousand dollars, to be raised by two hundred of her friends throughout the United States. Surely five dollars will not be missed by those who love truth and right in such a good cause as this. Will not two hundred Spiritualists and Liberalists unite in responding to this appeal? We wish to be counted as one of the two hundred, hence have a right to ask others to join us in this tribute to a noble woman. THE BANNER will forward all contributions received for this special fund to the proper authorities.

## E. W. Wallis.

We are in receipt of a very instructive work, entitled "Spiritualism Explained," from the pen of Mr. E. W. Wallis, the gifted editor of The Two Worlds, Manchester, England. Its words thrill the heart with emotions too lofty for utterance, as its pages are perused in a thoughtful manner. It can be obtained by addressing P. Galloway, 10 Vyse street, Birmingham.

Mr. Wallis is not only a gifted writer, but he is also one of the talented speakers upon the rostrum of Spiritualism. He will visit America next season, and will arrive in time to visit several of our camp meetings. He can be secured for a few dates during a portion of the month of August by the several camp associations, and engagements can be made with him through the BANNER OF LIGHT. As Mr. Wallis will remain, at least, one year in the United States, he will be open to engagements with local societies during that time. We hope to have him for one or more months in Boston, and trust that other cities will at once take steps to secure the services of our able brother from over the sea for a like period of time.

Sorrow is a great educator to the race. Over the pathway of regret man climbs slowly and painfully to the land of rest. Sorrow reveals the winding pathway upward, and teaches man to place signboards along the way, that those who follow may avoid the mistakes he has made through willfulness and egotism of spirit. Every grief, every bitter sorrow of our race is but a struggle of the spirit to give a new and higher revelation of truth to the world.

The delegates to the recent National Convention recognized the power of the spiritual press in the work of sustaining the National Association by proper expressions of appreciation on the floor. We respectfully suggest that it would be well to materialize a few of those words of appreciation in the form of subscriptions to the several Spiritualist papers. We appreciate thanks, but a visible reminder of their presence always adds to their value.

Life's richest treasures are often found where least expected. Chill penny and want reveal the priceless treasure of true friendship when adversity has overtaken the quondam prosperous man or woman. The treasures of the spirit are to be found in the sweet, pure thoughts and kindly efforts given and made for the good of others, when prompted by disinterested love.

The Washington, D. C., Times, Star and Post gave extended and very accurate accounts of the proceedings of the late National Spiritualists' Convention. Complimentary notices of the addresses of many of the speakers were also given. This spirit of fairness and impartiality on the part of the secular press is due to the respect shown to organization.

## Obsession.

We have received several letters of appeal from one J. H. Neff, M. D., 401 Main street, Fort Wayne, Ind., who claims to be obsessed by evil spirits; to the serious detriment of his physical health and spiritual development. He desires that every reader of THE BANNER, especially the mediums, will take an interest in his case, and assist by a helpful thought, or a letter of encouragement and advice. He is so earnest and persistent in this request that we state his case simply, and leave the matter in the hands of our readers.

Emerson says, "All conservatives are such from defects of character." Spiritualists, then, should not be too conservative to accept truth from any and all sources, even if it displaces some of their most cherished theories by demonstrating their error. This is especially true when the question of counterfeit mediumship and bogus manifestations is involved. The genuine should be conserved and protected, while radical measures for the exposure and removal of the spurious should be adopted. A radical conservatism is needed in Spiritualism, and should be assiduously sought by all Spiritualists.

In renewing his subscription to the BANNER OF LIGHT, Bro. D. M. King of Mantua, O., says: "I am well pleased with THE BANNER. It is a paper that I can recommend to all classes, and no one need be ashamed of any part of it. It is safe to say that the BANNER OF LIGHT is all right from first page to last. May it continue to live long to guide its readers in a true knowledge of Spiritualism."

Many thanks, Bro. King. We will do our best to deserve success, and with the aid of the unseen workers hope we may honorably achieve it.

In taking the religious census of the District of Columbia, all Spiritualists were classified as Christians by the canvassers. We venture to say that such a classification was not sanctioned by Bro. Talmage, nor by any other orthodox minister in Washington. Some few Spiritualists must have felt chills without number as they were recorded under that heading, as it is a serious question to some whether there is anything in common between Christianity and Spiritualism.

Brahm, Pan, Jehovah or Yahweh, Odin, Osiris, God, Allah, the Unknowable and "Indwelling Energy," are names that have been suggested for the Life Force in the universe. Which of these is the unlimited term that gives a clear definition of life to the world? Let no man presume to claim that he has solved the problem of Infinity. Let us rather be humble gleaners of Truth from the fields of Wisdom through which we daily move.

The National Spiritualist Convention telegraphed fraternal greetings to the Congress of Liberal Religion in session in Nashville, Tenn. Dr. H. W. Thomas, the broad-minded President, sent a most cordial reply, indicating that he and his associates consider the Spiritualists as liberal in their religious views, if not Liberal Religionists. It is hoped that this good feeling may become more general.

We are in receipt of a copy of No. 1, Vol. I, of a tasty little sheet entitled Star Light, edited by Bertram Sparhawk, assisted by Miss E. F. Baldwin. It will be issued monthly from 120 Tremont street, Boston, for fifty cents per year. Its design is unique, and its policy to add to the happiness of the human family. It has our best wishes for success.

Greater love hath no man than this—that he lay down his life for his friend—but that he dares to encounter the storm of scandal and slander that he may save the good name of his friend.

Mr. and Mrs. Harrison D. Barrett will be at home to their friends at 153 West Concord street, Boston, on Monday evenings henceforth.

J. Pierpont Morgan now has control of all the railroads entering New York City except two, and all the ferries. He controls twenty thousand miles of railroad, estimated at over one billion dollars. Even Wall street is startled at his success. The Vanderbilts, Jays Gould, and all the magnates of a few years ago, are now small fry when compared with Morgan. We have been hearing for some years past how the wealth of the country has been passing into a few hands, and it seems now that we will soon be trying to discover what particular man would "own the earth and the fullness thereof." At present the star of J. Pierpont Morgan is in the ascendency. Will he succeed in swallowing the wealth of all the other millionaires? Or will some unknown adventurer appear upon the scene, and capture all the accumulated wealth of the country? Who can tell? It really makes but little difference to the people. It would probably be better that one man should own it all than the present system. It certainly would be immensely better than the present, if he was not compelled to divide profits with the other cormorants. Better make one man a billionaire many times over than to perpetuate the present brood of tribute-takers. Beside, when the wealth is all in the hands of one man, the millions of people who produce wealth will have only one man to deal with, and they may then have some influence. At present, they are dealing with a large number, each one of whom seemingly expects to be able to own the earth.—The New Woman, Topeka, Kansas.

"THE GOLDEN ECHOES."—This beautiful little song-book, so called by spirits who have heard its contents sung, should find a place in every home in the land, and there is no reason why it will not in the near future, as the price is within the reach of every one, and the songs cannot fail to please all who may chance to hear them. Selections for funeral occasions may be found among them, which will add to their value and interest. For sale at the BANNER OF LIGHT Bookstore.

"Anonymous letters are instruments of Satan, slimy as the trail of a serpent on them; smothered as by pitchy hands; of evil reputation because found in bad company."—W. M. L. Jay-Sitilo.

## Notice.

The Massachusetts State Association will hold a grand mass meeting in Newburyport, Mass., Tuesday, Nov. 16. It is hoped all living in that vicinity will take an interest in this meeting. Good talent will be in attendance. Any one desiring information in regard to said meeting can address

CARRIE L. HATCH, Sec'y.  
74 Sydney street, Dorchester, Mass.

## The Connecticut State Spiritualist Association

Will hold a semi-annual meeting at Liberal Hall, Poughonock, Thursday, Nov. 4. Business and Conference meeting at 11 A. M. 2:30 and 7 P. M. Mrs. Helen Palmer Russett, of Hartford, will lecture. It is also expected that other speakers will be present.

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



**Reports of Meetings, being of local interest only should be made as brief as possible, that justice may be done the general reader.**

### MEETINGS IN BOSTON.

**Boston Spiritual Temple** meets in Berkeley Hall every Sunday at 10:30 A. M. and 7:30 P. M. Speaker for Nov. 7, Mrs. Carrie F. Loring, Singing, the Ladies' Schubert Quartet, E. Allen, President; J. B. Hatch, Jr., Secretary, 74 Sydney street, Boston, Mass.

**Boston Spiritual Lyceum** meets in Berkeley Hall every Sunday at 11 P. M. All are welcome. Send the children, J. B. Hatch, Jr., Conductor; A. Clarence Armstrong, Clerk, 117 Loring street, Dorchester, Mass.

**The Helping Hand Society** meets every Wednesday afternoon and evening—business meeting at 4 o'clock, supper at 6 o'clock—in Gould Hall, 3 Boylston Place. Mrs. Carrie L. Hatch, President; A. Augusta Eldridge, Secretary.

**"Spiritual Fraternity"**—At First Spiritual Temple, Exeter and Newbury streets, Sundays at 10:30 and 7:30 P. M., the continuity of life will be demonstrated through different phases of mediumship. Next Sunday at 2:30, lecture through the mediumship of J. C. F. Grunbille, speaker for November. Wednesday evening, at 7:30, social, conference and phenomena. Other meetings announced from the platform. A. H. Sherman, Sec'y.

**Children's Progressive Lyceum**—Spiritual Sunday School—meets every Sunday morning in Red Men's Hall, 54 Tremont street, at 10 A. M. All are welcome. Mrs. M. A. Brown, Superintendent.

**Dwight Hall, 514 Tremont Street**—The Ladies' Lyceum Union meets every Wednesday afternoon and evening, supper at 6:30 P. M. Mrs. M. A. Brown, President; Mrs. Abbie Thompson, Secretary.

**Exeter Hall, 614 Washington Street**—The Ladies' Lyceum Union meets every Wednesday afternoon and evening, supper at 6:30 P. M. Mrs. M. A. Brown, President; Miss G. M. Manning, Secretary.

**Exeter Hall, 614 Washington Street**—Meetings at 11, 12, and 7:30 P. M. Dr. W. H. Ameringer, Conductor.

**Hiawatha Hall, 241 Tremont Street** (near Eliot street)—Meetings Sundays at 11 A. M., 2:30 and 7:30 P. M., all Wednesdays at 7:30 P. M. for speaking, tests and readings. Edwin H. Hatch, Sec'y.

**The Boston Psychic Conference and Facts Meetings**, every Sunday evening, at the Woman's Journal Parlor, 3 Park street. L. L. Whitlock, President.

**Harmony Hall, 724 Washington Street**—10:30 A. M., 2:30 and 7:30 P. M. Tuesdays and Thursdays after 7:30 P. M. N. P. Smith, Chairman.

**Elysian Hall, 820 Washington Street**—Sundays, 11 A. M., 3 and 7:30 P. M.; Tuesdays, 3 and 5 P. M.; Wednesdays, 3 P. M.; Thursdays, 3 and 5 P. M.; Fridays, 3 P. M. Mrs. Gilliland, Conductor.

**Commercial Hall, 604 Washington Street**—Meetings Tuesdays and Thursdays, at 3 P. M. Sundays at 11, 12, and 7:30 P. M. Mrs. M. A. Brown, President.

**Halls Hall**—Meetings Sunday morning, afternoon and evening. Eben Cobb, Chairman.

**Marble Hall, 614 Tremont Street**—Meetings for speaking and tests Sundays at 11 A. M. and 7:30 P. M., and Mr. and Mrs. Osmond P. 811 E.

**Good Templars Hall**—1 Johnson Avenue, Charlestown. Sunday, Wednesday and Friday evenings, and Friday afternoons. Mrs. E. J. Peak, Chairman.

**J. K. D. Conant's Test Circles** every Friday P. M. at 8:30, in her rooms, BANNER OF LIGHT Building, 845 South street.

**Brighton**—The Spiritual Progress Society holds meetings every Wednesday evening, at 8 o'clock, at 32 Foster street. D. H. Hall, President.

**Grand Army Hall, 573 Massachusetts Avenue, Cambridgeport**—Sundays, 11 A. M., 2:30 and 7:30 P. M. Mrs. L. J. Akerman, Conductor.

**Temple of Honor Hall, 681 Massachusetts Avenue**—The Progressive Thought Society holds meetings every Sunday, morning, afternoon and evening.

**The Cambridge Spiritual Industrial Society** holds meetings the second and fourth Wednesdays in each month, in Cambridge Lower Hall, 681 Massachusetts Avenue. Mrs. J. S. Soper, President; Mrs. L. E. Keith, Secretary.

**BOSTON SPIRITUAL TEMPLE, BERKELEY HALL**—J. B. Hatch, Jr., Sec'y, writes: Sunday, Oct. 31, Mrs. Helen Stuart-Richings delivered her last morning lecture of the season for this Society before a large audience, partly made up of young people, to whom she spoke particularly.

This idea of a special lecture to the young people is a good thing, and every speaker who is engaged for a month should set aside one Sunday for that purpose, as something must be done to draw the young people into the work. Mrs. Richings has started it in this city. May she have many followers.

[The lecture was specially reported for this paper by Mrs. M. C. Barrett, a summary of which will appear in a subsequent issue.]

Mr. Watson opened the meeting with a piano recital, and the Ladies' Schubert Quartet gave some selections. Mesdames Magoon and Butler sang a duet that touched the hearts of their listeners. Vice-President H. D. Barrett was called upon, and made brief remarks.

In the evening Mrs. Richings spoke for the last time this season to a good-sized audience, giving a brief history of her life, which was very interesting.

During her remarks she spoke of the stand that she had taken for the true mediums, wished good speed to the BANNER OF LIGHT in the position it had taken, and wished it all success under the present able management. She said she was glad that THE BANNER had taken a stand for true Spiritualism; a position she was bound to stand for.

At the close of the lecture Mrs. Alice S. Waterhouse moved that a rising vote of thanks be given Mrs. Richings for the good work she had done during the month, and the stand she had taken for true mediumship. The vote was unanimous, and Mrs. Richings thanked the audience while it was standing. The meeting closed with great applause.

The universal thought expressed in the hearing of the writer was for the good work that Editor Barrett and the BANNER OF LIGHT were doing. Everybody wishes them success. The BANNER OF LIGHT can always be found at this hall. For good reading you should order one.

**GOULD HALL**—H. writes: Oct. 27 a reception was tendered to Mrs. Helen Stuart-Richings, the speaker of the month for the Boston Spiritual Temple.

The Society served a novelty supper at 6 o'clock. The banquet hall and the tables were beautifully decorated, and it was voted by all the prettiest supper ever served by the ladies.

In the evening the meeting opened with the congregation singing "America," after which the following speakers and mediums took part in the exercises, all giving congratulations to Mrs. Richings: E. L. Allen, President Boston Spiritual Temple; H. D. Barrett, editor BANNER OF LIGHT; Mrs. Mattie Albee, President Ladies' Aid Society; Mrs. Kate R. Stiles, Dr. Dean Clarke, Mrs. Hanaford. Mr. Watson furnished select music; Miss Lucette Webster and Mr. J. S. Mansergh gave select readings.

Mrs. Richings being called upon arose amid great applause, and in well chosen words returned her thanks for all that had been done to make her stay in Boston the past month a pleasant one. She said never had more been done for the music which had been furnished by the Boston Spiritual Temple and said she had never had such beautiful music, either vocal or instrumental, at any of her meetings. She should miss it after she left Boston.

Mrs. Richings closed the meeting by giving several recitations, which were enjoyed by all. Many were reminded of pleasant evenings spent with Mrs. Richings twelve or thirteen years ago when she visited Boston.

THE BANNER is always for sale at this hall.

**FIRST SPIRITUAL TEMPLE, Newbury and Exeter streets**—A correspondent writes: Sunday, Oct. 31, there were public sances at 10:30 A. M. and 7:30 P. M. to demonstrate the continuity of life through different phases of mediumship. The evening session was conducted by Mrs. E. D. Conannon. At 2:30 P. M., lecture through the mediumship of W. J. Colville.

Next Sunday, Nov. 7, at 10:30 A. M., Mr. W. W. Reed, the "poet medium," will be present. At 2:30 P. M., lecture by J. C. F. Grunbille, subject, "Child Life and Intuition"; and at 7:30 P. M., physical manifestations through the mediumship of Mrs. M. R. Goff.

**EAGLE HALL**—A correspondent writes: Sunday, Oct. 31, we had a goodly gathering at the developing and healing circle, and many fine tests were given and well recognized. The afternoon meeting was well attended. Psychometric readings were given, all recognized.

Evening—Many fine tests and readings were given by the following able mediums: Mrs. M.

A. Graves of Everett, Mrs. L. D. Butler and Mrs. C. D. Hare of Lynn, Mass.; Mrs. A. P. Guterres, Mrs. J. A. Woods, Prof. J. Hillings, Mr. W. D. Hardy, Mrs. M. Ratzel, P. McKenzle, Mr. H. B. Hersey, Dr. J. G. Bowman, Mr. Kraniski, Dr. Shute, Mrs. Alexander, Mr. Sylvester, Mr. Martin, Miss Williams, Dr. Blackden, Mrs. V. H. Tracy and many others.

BANNER OF LIGHT for sale at door.

**HIAWATHA HALL**—A correspondent writes: Sunday, Oct. 31, the morning circle was replete with spirit-power. Mrs. J. A. Woods, Mrs. Lewis and Mr. Cohen gave recognized tests.

Afternoon—Remarks, poems, tests and readings, Chairman, fine tests, Mrs. E. R. Brown, Mrs. A. Woodbury and J. Hillings.

Evening—Song "The New Jerusalem," by George Cutler. Prof. H. D. Barrett opened the meeting, saying that he was loyal to the cause of Spiritualism, a firm friend to each and every true medium, and hoped that each and all honest mediums might be sustained and supported in their work. He asked all to be patient, and to work to suppress scandal, and urged them to try to find all the good they could in Spiritualism. (We wish him and the BANNER OF LIGHT success in spreading this glorious truth.) Mrs. K. Cutter and E. H. Tuttle endorsed our brother, and made remarks on the same subjects. Mrs. Cutter, Mrs. M. Knowles, Mrs. S. E. Cunningham, G. Cutter and E. H. Tuttle gave recognized tests and readings. Musical selections finely rendered each session by H. C. Grimes.

Next Sunday afternoon a medium will give life-readings from slips of paper, on which the word lady or gentleman, with date of birth, is written, telling whether the party is in earth or spirit life.

The BANNER OF LIGHT is for sale Sundays, also Wednesday afternoons.

**COMMERCIAL HALL**, Mrs. Wilkinson, President—A correspondent writes: Sunday morning, Oct. 31, service began with singing, led by the Jubilee Singers. Developing circle, conducted by Mrs. Wilkinson, Mrs. Ratzel and Dr. Hall, is doing a grand work, and many mediums are being brought out. Mrs. Nutter gave several good tests; Mr. Davis, a poem; Madame Carbee, remarks; Mrs. Grace Baker, tests; remarks from Mr. Lotheridge, Mr. Turner and Mrs. Otson.

Afternoon session opened with singing from the new song books, choruses and solos, by the Jubilee Singers. Dr. Blackden, good remarks; good tests and readings were given by Mrs. Cutter, Mrs. Nutter, Mr. W. Hardy, Mrs. Fisher, Mrs. Wilkinson, Mrs. Mellin and Mrs. Thomas.

Evening session—Mrs. Hanson Kibble gave a short address, also good tests; Jubilee Singers rendered inspiring music during the evening. The following mediums gave tests: Mrs. Knowles, Mrs. Emma Odiorne, Mrs. Nutter, Mrs. Grace Baker, H. D. Barrett visited our platform, and delivered a grand and soul-inspiring address.

Indian Peace Council will be held on Thursday, Nov. 4, at 3 P. M.

BANNER OF LIGHT for sale on Thursdays and Sundays.

**HARMONY HALL**—A correspondent writes: 10:30 A. M., Conference Meeting, Mr. A. D. Haynes presided; Mr. C. E. Marston, Mrs. J. Austin, Mrs. A. Woodbury, Mr. L. Steadman, Mr. T. Jackson, participated in readings and short addresses; Mrs. A. Littlefield, remarks, 2:30 P. M., Mr. L. Steadman gave an earnest address; Mrs. M. F. Lovering and Mr. L. Steadman, song "Let the Blessed Sunshine In"; Mrs. M. A. Graves, spirit descriptions; Mrs. E. F. Osogood sang a solo; Mrs. Sanger, President of the Waldam Spiritualist Society, gave a fine address; Mrs. Eaton, excellent psychometric readings.

7:30 P. M., N. P. Smith, address; Miss A. J. Webster, inspirational remarks and tests; Mrs. Millen, Mrs. Graves, Mr. W. J. Hardy, Mr. George B. Cutter, tests; N. P. Smith, the Chairman, psychometric delineations; Mrs. A. P. Guterres, address and spirit descriptions.

BANNER OF LIGHT on sale.

**THE LADIES' LYCEUM UNION**—Mrs. Abbie F. Thompson, Sec'y, writes—met in Dwight Hall Wednesday afternoon and evening, Oct. 27. Business meeting called at 5 o'clock, President Mrs. M. A. Brown in the chair, after which supper was announced. We had a very large company present. It was Young People's night, and Mrs. Jennie Brown, Chairman, had a fine program to present. Our hall was full of visitors.

Children's Night is the second Wednesday in each month. Little Eddie, Chairman of that Committee, always has a grand entertainment. Remember Wednesday, Nov. 10, is Children's night.

Next Wednesday, Nov. 3, is for spiritual exercises; all mediums invited to be present, and take part. Supper served at 6:30.

BANNER OF LIGHT on sale at hall.

**GOOD TEMPLARS' HALL, 1 JOHNSON AVE., CHARLESTOWN DIST.**—Sunday, Oct. 31—F. W. Peak writes: We are having grand good audiences. Song service at 7:30, the writer leader and organist; invocation by Mrs. E. J. Peak, Conductor; remarks by Rev. Robert Reed, as a spirit; followed by tests by "Busy Bee," Indian maiden; later Thomas Jackson and Mrs. M. G. Carbee, delineations; Mrs. Peak, in a normal condition, gave good readings.

Next Sunday evening Mrs. Annie Hanson Kibble will be with us. Mediums are welcome.

**THE LADIES' SPIRITUALISTIC INDUSTRIAL SOCIETY**—C. M. Manning, Sec'y, writes—met at Dwight Hall afternoon and evening. Business meeting at 5:30, Mrs. M. A. Brown, President, presiding.

Supper served at 6:30.

It being the usual monthly dance, it was enjoyed by all, with a large attendance.

Next Thursday, Nov. 4, is the usual social and entertainment evening of the month.

**THE FIRST SPIRITUALIST LADIES' AID SOCIETY**—Carrie L. Hatch, Sec'y, writes—held its regular meeting, Friday, Oct. 29, at 241 Tremont street, which was called to order by the President, Mrs. Mattie Albee, at 3:45 P. M. The evening session was devoted to a Whist Party, and was enjoyed by all. We invite all to come and join us.

**NEW YORK.**

**FRIENDSHIP**—A correspondent writes: The First Spiritualist Society was highly entertained with three grand lectures by E. W. Sprague of Jamestown last week. Mr. Sprague won his way to our hearts when he organized our Society last spring. Our President, Mrs. Josephine Latta, presides at our meetings each evening. The opening hymn, "America," by the choir, was very appropriate for the times. Mrs. Flora Gorton and daughter rendered duets. Mrs. Gorton is our regular pastor.

Bro. Sprague's lectures made a great impression in our little village. We hope he may be with us in the form many years to continue his grand good work.

**YONKERS**—J. A. Robinson writes: Friday, Oct. 29, after the opening song, the President of the Society entertained us with some very interesting and instructive selections from spiritualistic publications. Those present then resolved themselves into a conference, which, as is so often the case on similar occasions, was most enjoyable and beneficial to the Spiritualists. Some nice tests were given by several mediums in the company.

Mrs. Olmstead of Brooklyn, N. Y., is announced to be with us again on Friday evening, Nov. 5.

### Babe Will Defense.

Previously acknowledged.....	\$447.73
D. P. Maray, Bar Harbor, Me.....	1.00
Mrs. H. A. Maray, Bar Harbor, Me.....	1.00
Evan E. Jones, Lowell, Minn.....	1.00
Society Gospel Spirit Return, Boston, Mass.....	9.05
J. H. Waters, Bemis, Mass.....	1.00
Benj. J. Mayo, Newark, N. J.....	2.00
A Friend, Dubuque, Ia.....	1.00
Allegan, Mich.....	1.00
Mrs. J. Staples, West Fa mouth, Me.....	1.00
Annie Hunter, Fall River, Mass.....	1.00
Mrs. Geo. C. Peirce, Providence, R. I.....	1.00
B. C. Providence, R. I.....	1.00
Alice Eggleston, Newark, N. J.....	2.00
F. M. P.....	1.00
A Friend.....	1.00
A Friend.....	2.00
F. Mary Hurlbut, Cardinal, Va.....	25
R. Villa Andrews.....	25
W. C. S., Worthington, Mass.....	10
F. A. S.....	10
S. A. Ball, Springboro, Pa.....	1.00
L. A. Manning, Hillstown, Pa.....	1.00
Richard Manning.....	1.00
E. J. Jellison, Candia, N. H.....	1.00
Geo. Maddox, Hamilton, Ont.....	1.00
F. H. Morrill, Philadelphia, Pa.....	2.00
Mrs. J. A. Chapman, Norwich, Ct.....	2.00
Henry Scharfetter, Baltimore, Md.....	10
Mrs. C. T. Lyons, Waverly, N. Y.....	2.20
Friends at Sugar Grove, Pa.....	7.00
H. H. Lord, Genesee, N. Y.....	5.00
A. W. Pratt, Edgar, Neb.....	1.00
H. G. Kelly, Cleveland, O.....	1.00
A. E. Stanley, Leicester, Vt.....	1.00
Mrs. Kincaid.....	5.00
Jno. Mathews, Guelph, Canada.....	1.00
Mrs. James Brady.....	1.00
John Musselman, Emmett, O.....	1.00
Helen Hoves, Cobut, Mass.....	2.00
S. P. Lyons, Lynnfield Center, Mass.....	1.00
Mrs. L. A. Sherman, Munsville, N. Y.....	1.00
M. D. B.....	1.00
H. L. McNett, Carpenter, Pa.....	2.50
C. W. Washburn, C. W. Childs, Wm. H. Rowe, Frank Tilton, Mrs. O. A. Cheney, Mrs. L. S. Dewing, Natick, Mass., Collected by Mrs. M. Tibbitts.....	5.50
W. O. Purvis, Cincinnati, O.....	1.00
Mrs. Wm. B. Kimball, Bristol, R. I.....	1.00
L. Follett, Atkinson, Ill.....	25
No Name Series.....	1.00
Mrs. J. E. Steggall, Owosso, Mich.....	2.40
Julia A. Bunker, Lakewood, N. J.....	1.00
Jno. T. Martin, Marblehead, Mass.....	1.00
H. W. Eldred, Rushford, Minn.....	3.00
Jno. Pitcairn, Lisbon, O.....	1.00
Andrew J. Hall, Copenhagen, N. Y.....	1.00
Bettye Waldo, South Champion, N. B.....	1.00
Henry Lovell, Chicago, Ill.....	2.00
Isaac Waters, Parkersburg, Iowa.....	2.00
J. I. Waggoner, Carbondale, Kan.....	25
Unknown, Greenville, Ill.....	5.00
Jno. F. Handion, New York City.....	1.00
Two Friends, Watseka, Ill.....	2.00
Mrs. Charlotte West, Haddon Neck, Ct.....	1.00
Libbie Clough and Mother, Baldwinville, N. Y.....	2.00
Luther Fitch, Sterling, Mass.....	1.00
Addie S. Fitch.....	1.00
E. A. Brown.....	1.00
Lucy Pomeroy.....	1.00
A Friend.....	1.00
C. H. Caspar, Ft. Edwards, N. Y.....	1.00
Susie Stoddard, Roxbury, Mass.....	1.00
A Friend, Newcastle, Pa.....	1.00
H. Gates, Rosedale, Kan.....	1.00
G. McGregor and Wife, Waco, Tex.....	5.00
Hannah Rowlock, Onset, Mass.....	1.00
Sarah C. Ellis, Auburn, N. Y.....	1.00
F. S. Gaddings, Detroit, Mich.....	1.00
Mrs. C. A. Laviand and Friends.....	1.00
E. Everett Williams, Philadelphia, Pa.....	1.00
M. A. T.....	10.00
Total.....	\$580.68

### Vibrations from the Violin of Ole Bull.

The friends of the Cambridge Spiritual Industrial Society were given a rare treat last Wednesday evening by the beautiful violin playing of Mr. J. Jay Watson, and his daughter, Miss Annie Watson.

Mr. Watson is the only living pupil of Ole Bull, and plays, as does also his gifted daughter, on the violin by which the great master, who presented it to him, was wont to charm all hearers.

Mr. Watson traveled with Ole Bull, spending two seasons with him at his home in Norway, thus becoming familiar with many melodies which Ole Bull never played in public, reserving them for his own fireside and most intimate friends.

The violin, which is now owned by Mr. Watson's daughter, and played by her in the duets with her father, was made in 1616, the year of Shakespeare's spirit-birth, being now therefore two hundred and eighty-one years old.

On presenting it, Mr. Ole Bull said to Prof. Watson that, as it was made from the wood of a church, it ought to be a good violin, since it had been in church over two hundred years. Many times has this most priceless of jewels been stolen, always to be found and identified by a wonderfully curious mark, grained in the wood, which never could have been artificially produced, and cannot be removed.

In answer to a remark by the writer to the fair young owner, as to her tender love for her priceless treasure, she modestly, and oh so sweetly, answered, "Yes, indeed, I love it dearly, because it always goes itself. I do not have to play it."

Many duets were played by the gifted pair, pianoforte and violin, and two violins, the second equally valuable as the one described, though perhaps less celebrated and less sacred. Among the numbers were, Rikward Nordwak's melody, seldom or never played by Ole Bull in public, although a great favorite of his; "The Mother's Prayer"; "The Last Rose of Summer," and a Polish bolero, as played by Ole Bull; an Italian melody by Paganini, the first to introduce the harmonies, the flute tones, also the guitar passages. This melody was dearly loved by Ole Bull, to whom it was given by Paganini's son, and later to Mr. Watson by his revered master.

At different intervals during the performance, lights were distinctly seen by the writer playing around the father and daughter, flashing in the first few numbers in parallel bars, a foot wide, extending across the platform, and later darting from the players like flames of fire, so suddenly as to make the seer start in her seat.

At the close of the entertainment Mr. Watson kindly permitted the audience to examine the rare treasures, and even accorded to us the blessed privilege of taking them in our hands.

Many bright eyes and flushed cheeks, as well as grateful words, testified to the enjoyment of this rich treat, to say nothing of other pleasant features of the evening's entertainment, but one of a series of entertainments to be given by this society during the coming season. Gratitude should also be accorded the new President, Mrs. Soper, whose winning ways and graceful presence, as well as her earnest zeal, endear her to all who know her, and win the admiration even of strangers.

M. F. WILLIS.

### RHODE ISLAND.

**PROVIDENCE**—Joseph Cooper, Sec'y, writes: The Providence Spiritualist Association, Columbia Hall, had for speaker on Sunday Miss Lizzie Harlow of Haydensville, Mass. Miss Harlow answered questions from the audience afternoon and evening, which were very effective and instructive.

Mrs. Ida P. A. Whitlock will be with us on Sunday, Nov. 7.

BANNER OF LIGHT and other papers for sale at the hall.

46 Zone street.

We will be much obliged to our friends everywhere if they will send us the names and full addresses of such Spiritualists in their immediate localities as are not regular subscribers to THE BANNER.

### The Veteran Spiritualists' Union.

The first public monthly meeting of the Veteran Spiritualists' Union for the season was held on Thursday evening, Oct. 21, with the Ladies' Spiritualistic Industrial Union at Dwight Hall, 514 Tremont street, Pres. Eben Cobb in the chair.

The exercises were opened with the singing of "America" by the audience, Prof. Peak piano accompanist; opening address, by Eben Cobb; remarks by Edwin H. Tuttle and an original poem; brief addresses were made by Dr. Ruot, Dr. W. H. Ameringer, Mrs. Peak, Mrs. Bassett of New York, Dr. N. P. Smith, Mrs. Jennie K. D. Conant, Mrs. M. A. Wilkinson; recitation, Mrs. Robertson; a collection was taken—\$130 Mr. F. D. Edwards read a telegram from Washington, D. C., announcing \$82.25 collected by Dr. Hidden, delegate sent by the Union to the National Convention to raise funds for the V. S. U.

A friend proposed getting up an entertainment for the Union, and donated \$10.00; others contributed, and the sum of \$34.00 was raised for that purpose, the proceeds of the entertainment to be given to the Veteran Spiritualists' Union, the money raised to pay expenses of hall rent, etc., etc. Each speaker commended the work of the Veteran Spiritualists' Union in the past, and felt assured of the success of this new home; but labor and funds would be necessary to bring this about.

Our next meeting at this hall will be held Nov. 18, and the Kentucky Jubilee Singers will entertain. MARY F. LOVERING, Cor. Sec. 63 Chandler street, Boston.

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

Mrs. Annie E. Cunningham will be in Salem Nov. 21, 1897, and May 22, '98; Haverhill, Jan. 9, '98; Marlboro, Dec. 5, '97; East Dennis, Jan. 2, '98. Is ready to make engagements with other societies as a test medium. Address 200 Columbus Ave., Boston, Suite 9.

Mr. J. Frank Baxter lectured in Michigan Tuesday evening, Nov. 2, in Batavia Centre; and Wednesday, Thursday and Friday evenings, Nov. 3, 4 and 5, will lecture in the Opera House at Union City. Next week he will lecture on Thursday and Friday evenings, Nov. 11 and 12, in Defiance, Ohio. Mr. Baxter can be addressed till January, 1898, at 156 East Wayne street, Fort Wayne, Ind. He would like to engage for other week evenings in this vicinity for November and December.

Prof. George W. Walrod of Denver, Col., has hired for the winter months Gay's Academy, on 1545 Champa street, a hall capable of seating nearly a thousand persons, where services, lectures and tests will be given, every Sunday evening at 7:30.

Edgar W. Emerson would like to make engagements for Jan. 16, 23, 30. Address 126 Bridge street, Manchester, N. H.

Dr. Geo. A. Fuller will lecture as follows during the month of November: The 7th, Fall River, Mass.; 14th, Greenfield, Mass., and the 21st and 28th, Berkeley Hall, Boston. Would like engagements for Dec. 5, and the last three Sundays of March. Address 42 Alvarado Avenue, Worcester, Mass.

G. W. Kates and wife will serve the Spiritualists of Tusculum, Pa., during November, returning to Rochester, N. Y., for December. Address them accordingly.

Mrs. Julia E. Davis spoke and gave tests in Fayetteville, Mass., Oct. 17 and 24; Portland, Me., Oct. 31, and will also speak Nov. 7; Waltham, Mass., Nov. 14. Has open dates. Home address, 49 Dickinson street, Somerville, Mass.

Dr. E. A. Blackden, clairvoyant and magnetic healer, inspirational speaker, writing and translating medium, has removed from 78 Appleton street to 176 Columbus Avenue, where he may be addressed or consulted.

Clara Field-Conant is in Boston for a short stay, at No.



## SPIRIT Message Department.

### SPECIAL NOTICE.

Questions propounded by inquirers—having practical bearing upon human life in the departments of thought or labor—should be forwarded to this office by mail or left at our Consulting 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 expressions 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.

### SPIRIT-MESSAGES, GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Séance held Sept. 24, 1897.

#### Spirit Invocation.

Spirit Divine! we bring ourselves in humble supplication to receive thy baptism. Oh! give us strength, wisdom and knowledge to comprehend thy love. We are more conscious that it is through suffering and persecutions that Spiritualism has won its way with so much power, that it has overthrown superstition, and has broken the chains that have held the mortal to the dark ages. We thank thee, oh! thou great divine power. We seek to recognize thee in all nature, as we find bountiful fruit, and then the harvest in the early fall, and only a short time and all things look barren and bare; but we know that through the various changes of life each one brings us to the higher conception of spirit and its power.

We are thankful for the privilege of being in this circle-room; and we ask all, both mortal and spirit, to cooperate with the great spirit of love and energy, that we may find that the doors of heaven are open to all; that the gateways are still at each one's threshold, only waiting for them to be in that place where they can hear the voice speak and know the touch of the same in their heart. Bless us this morning; direct each one according to his needs, for thou knowest our wants and our weaknesses; and we seek not personality but the divine reality, and we know the glory shall be ours then and forever. Amen.

### INDIVIDUAL MESSAGES.

#### Joseph L. Newman.

Good-morning. Well, I feel pleased to have the privilege of being in your circle-room this morning. Although time has elapsed and many variations have come into our experiences, both in the body and in spirit, since I was here, I do not feel that, even if we are silent, we are forgotten. I feel impressed this morning to come in on account of the great anxiety in connection with those whom I associated with in earth-life. It is not necessary to call any names, for I feel that when the message is printed, it will be understood whom I have reference to, as I was a magnetic healer, and also had an office many years ago in the building we are now occupying. I thought I would like to make that distinct; for I see, as I said before, a great many changes that have occurred since passing from mortal form, and I feel that I shall be remembered by those who have been long connected with the office, and also with Spiritualism. Am glad to see the changes that have come, because it is oftentimes beneficial to find new workers and those who can fill our places; for those who work with a spirit, and work truly for the elevation of humanity, will always find room and time to assist others. I shall be remembered by all, not exactly as to the position I held in earth-life, but as the instrument the spirit worked through. I wish to assist others, and to come in contact with other organisms wherein I can finish my work; for I never felt that I had done all that I could while in the mortal body; and those whom I love to control I want to have confidence; I want them to feel I am still with them. There are many of the co-workers with me, and you will always have us here, for we like to see progress. Dr. Gardner is with me this morning, Dr. Storer and Luther Colby, and too many to speak of personally, but I wish to say to officers and members of THE BANNER, and to all organizations connected with Spiritualism, and to all co-workers who are working for the elevation of humanity, that we are with you in union, and I thank the Great Spirit that we work in sympathy and in love. We do not need to draw the line we used to while in earth-life, being afraid we would make some one else feel bad, or to create a line of jealousy; but we feel that each one of us did the best we knew how. I have very few relatives in earth-life, and these few are conscious of my presence occasionally; but there are those who were not relatives that we wish to know that although the adversities of life do not give them all that is required, and while they feel they are alone and still struggling with the environments of life, we have not forgotten them, neither have we gone away.

I do not wish to become too personal this morning, nor care to take too much of your time. Just say Joseph L. Newman was here this morning and wishes to be remembered by all; and say I am still the same old man, doing what I can in my own way.

#### Theodora Blodgett.

Well, I suppose I can come in, whether I know much about this thing or not; but I knew something about it, and I know that when I was left alone in earth-life, when all my people seemed to go to spirit-life before, I seemed to realize that their presence was around me, although I did not say much about it; and I found when I got to spirit-life that if I had understood the conditions better I should probably have been more happy than I was, because I was quite well along in years before I passed on to spirit-life.

I have many to return to as far as relationship is concerned, but I have some awful good friends in earth-life, who were just as good to me as if they had been my own. I wish to be remembered to all of my old friends in Vermont, for that was where I lived while in the body. I was quite weak before I passed away, so that I feel exhausted this morning as I try to control this medium.

I have not been out of the body very long,

but it seemed to me that I would like to return to those who used to talk to me about spirit-return, for I promised them if the spirit could return I would come back and manifest, and so I am now trying to keep my word, as that was one of my principles in life. If I promised to do a thing, I did my level best to do it. I want them to know, also, that I have been more conscious since I went out of the body to the true friendship that existed than when in the body, so I hardly know what to say to them that would make them feel happy, only acknowledging that I am satisfied. I was satisfied with all that was done in earth-life, and I am satisfied with what I found in spirit. All of my brothers and sisters met me, for there was a large family of us, and dear old mother seemed just the same.

Although so many years have elapsed since we parted in earth-life, I wish to say to all my old friends and neighbors, whether you believe or disbelieve, or to any one who has any dread of that change called death, I want to say to you all, Fear not, for God is our father; he is our guide and director, and he will bring us safely to that shore where we will find that which is ours; and I wish to thank all those who were so kind to me in my last sickness, and each one who had a word of tribute to my memory, and say to them: I am with you yet in the spirit, and will wait to welcome you over here by-and-by. It seems to me I am out of the body but a little over a year, yet I don't feel that I am forgotten, and so you just say that, although this may be a strange place to me, I find it was not to many I recognized in spirit. Say that Theodora Blodgett is here, and you will find my home in Bartonville, Vt.

#### George Hagan.

Good morning. You had better put my name down, so that I won't forget it; it is George Hagan, and my home was in Brooklyn, N. Y. I was not a Spiritualist, nor yet did I know anything about it; but I feel that by coming to spirit-life so sudden as I did—for I had a very sudden call, and was not prepared, as you call it, to come to spirit-life—I know my people have been troubled and worked up over my death. It seems as though I have been out of the body some few years; so I thought I would like to return, with the hope that I would be able to lift the dark cloud that surrounds mother and relatives and friends in earth-life, for I know they often miss me. I have tried to draw near to them in spirit, and would like them to feel my presence, and understand that death does not separate us.

I was much pleased when told that I might come in this morning and send a letter through your paper, as I know there are a great many in Brooklyn who are Spiritualists, and I know, too, that my sister sometimes goes to the meeting, so I was anxious that they should find out that I had learned the way of returning.

I passed away under peculiar circumstances. I died in the hospital of what the doctors called lockjaw; it was caused by my stepping on a rusty nail, which created blood-poisoning. Although it looked simple, it proved serious, and that is why I wished to return this morning, because there are those in earth-life who have never been really satisfied with what was done, for they felt that I ought to have been helped; but it always seems to me that I wanted to tell them that all was done that could be done. I would say that I wish them to become reconciled, for I have been partly conscious of the changes and conditions they have passed through, and I see some of them in trouble now because earth-life is not what they expected. I see where their business and financial matters worry them, and want to say to them, Do not worry, because all will come out well.

I was only a young man when called to spirit-life, but a little over twenty years old, and I felt I had not as much experience as some, but feel that I have neither been dead nor sleeping since leaving the body; and I want them all to know that I came here this morning trying to reach them in spirit, so if they will give me an opportunity in private, I will try to make myself known, that they may know all is well.

#### Adeline Jackson Handley.

Good morning. Why, you are a awful good to open the channel so that the spirits can send a letter of communication to their friends. Now I want to come in this morning to send a letter to mamma and papa, and to all the friends that are in earth-life; but I am a long way from where I passed away, that being California, and my little sister Mary is with me in spirit, for we both went to spirit-life within a little while of each other, and it made mamma feel so badly that she has never been well since. I see many changes, and I have tried to manifest through some of the other mediums, and I think I have succeeded partly through an aunt, but I felt if I could send something through your paper I would be able to assist the mortal ones better; for although I was only a little girl eight years old when I passed out of the body, I have been out quite a number of years, I should think pretty high seven years; but you know spirit does not reckon time as the mortal does, so I cannot tell for sure, but I see your paper goes so close to my friends both in Maine and California. I have friends, oh! in so many places, but am anxious to reach my people, mamma and papa in California, but I have my grandparents in Maine, and so I know that they all love me, because we were both taken away together so suddenly that it has made a shadow for them all. I want to say that I am awful happy in spirit-life, and I am able now to carry out, oh! so many conditions that I should be able to help and assist them if I was in earth-life, and I want them to know I am happy, and am trying to help them, and want them to know I have lots in spirit-life taking care of me, and if I get an opportunity to make my friends know that the spirit does know what they are doing in earth-life I will do so.

My people are not Spiritualists, and I know that they are in hopes to meet us in heaven, but I want them to know that we will meet them in heaven, and that is the difference, and my name is Adeline Jackson Handley, and my sister Mary is with me, and her name was Mary Norton Handley, and my brother's name was James, and mamma's Louise. I want you to put them down, because they will wonder why I did not give them something that they could recognize. You might just say that I want Grandma and Grandpa Cobb, in Rockland, Me., to know that I send messages of love to them, and they will know the rest.

#### Elder William Osgood.

Good-morning. I presume that it is more a custom than a habit to address any one as you approach them, but I would like to make a remark, that while I have not been familiar with your customs, habits, etc., I would like,

nevertheless, to give my friends to understand that I am still with them, and that death is not such a dark separation after all, that we find ourselves sometimes more close to the ones we love than before; but you know belief is everything. When we believe a thing, it is all right, whether it is right or wrong; for we are apt to be led by the influence of others more than we are by our own conscience of right and justice, and while I was in the body of course Spiritualism was not as it is to day, yet I don't hardly know whether it was because I did not know anything about it.

I wish those in the body, or those in earth-life that were near and dear to me, to know that the spirit can return and assist them; and that is my mission here this morning, to try and open up an avenue wherein I can communicate with them, and give them encouragement, and also assist as far forth as I know how.

I have a wife and four boys and two girls yet in earth-life. I have also brothers and sisters, and they are scattered in various places. When I passed away I was taken out of the body through the effect of cancer, so I was an intense sufferer, and I know that they were as glad as I was when the end came; but after all it left a shadow and a darkness, and I wish to have that shadow lifted.

I have been out of the body quite a number of years. I cannot give you the number of years, for there was a long time I seemed to sleep, the sleep of death; for my belief was the old belief, that we must sleep until the resurrection morning, being an Advent in faith; so time elapsed before I became conscious that I could awake and progress, and it took me a long time before I could think of returning to the earth-sphere. I want Hannah and the children to know that I met my resurrection, not by merely laying the body down, but by completing my work that I had neglected to do when I had the privileges in earth life; and I want all to know that the waking of the spirit is my own desire. My son William has become a little bit interested in Spiritualism, and he has wondered oftentimes why father don't come, and yet I heard him say only a few days ago that I being so prejudiced against anything of the kind he could not hardly expect me to return; but I am here, and making a public statement. I wish all to know that death is merely a waking up and not sleeping, and I say to all, God bless you, and assist you and protect you. But I ask in the name of God and the good angels this morning that each one of you will use your faculties that God has given you, and not be blinded by belief and faith, but get knowledge and wisdom and seek truth, and all will be well.

You can put me down, Mr. Chairman, as Elder William Osgood. My friends will be known especially in Providence, R. I., although I have got two boys here in Massachusetts, and others are West. I wish to say to George, I am pleased that you have taken care of mother. You have done well, and God will bless you.

#### Samuel P. Barrett.

I will not try to send a very long message this morning. I feel pleased this morning that I can identify myself as one having passed through the change called death, and yet able to say I am conscious. I feel as many of those who have reported this morning, being one also, perhaps, who did not take the privileges of earth-life as he might in investigating all kinds of religions and faiths; at the same time I think I was nearly a Spiritualist—more than anything else, for I did not believe in any particular church, or, in other words, did not belong to any particular church; but I felt that my interest was in those I loved and those I could come in closest contact with. I have an aged companion still in earth-life whom I would like to come in contact with, for it is hard to bring comfort to the earth ones unless they know you are talking to them. I see she has not been very well lately, and has longed for some one to talk with, some one to rest on; and I have heard her say, "Oh! Samuel, why did you leave me? why was I left alone?" I wish to say you are not alone. I have stayed by you more faithfully since in spirit than I even did while in earth-life, because I understand the spirit better and comprehend you better. There are many things when we are in earth-life that look all right, which when we get to spirit we find look different. I want to say that father is with me this morning, and so is mother. I want to tell Mary that I have met her mother also in spirit, and the dear ones who went so many years ago. I also have found her little boy Freddie. I want to speak of these things, for the time is not far off when you, too, will join us in spirit, and I want you to know there are many waiting for you. I saw recently that where she is boarding they take THE BANNER OF LIGHT, and that is why I thought I would be able to send a message to them through THE BANNER. If it reaches her I know it will do lots of good; for I sensed when standing behind her one day, when she was looking over THE BANNER, and said "I wonder if it is true," and that prompted me to reach this circle room this morning. Just say that Samuel P. Barrett is here, and my home is in Philadelphia, Penn. My wife's name is Mary.

#### Messages to be Published.

Oct. 1.—Rev. Foster Hendry; Honors E. Powers; Thomas L. Loring; Hiram Austin; Morris Lynch; Walker R. Littlefield.  
Oct. 8.—Mary Maloney; William Parmenter; Jessie McFarland; L. P. Greenleaf; Sarah E. Beare; Abigail Howe.  
Oct. 15.—Caroline Haynes; Walter Watson; Jeremiah Long; E. P. Wilson; Charles Burns; George Perkins; George H. Evans; Charles H. Evans; John O. Oles; Charles T. Whitney; Mary C. Nelson; Francis Volk; Mary Alice Stewart.  
Oct. 22.—Ellen L. Annis; William Wallace Halstead; James C. Abbott; Ernest Stewart; Joseph C. Lindsey; Charles Kugles.

#### Death of Mrs. E. H. Evans.

Mrs. E. H. Evans passed to the higher life at the home of Mr. and Mrs. J. M. Curtis, Bolivar, N. Y., on Saturday morning, Oct. 16, from a complication of diseases.

Mrs. Evans, youngest daughter of David and Martha Root, was born the 29th of October, 1846, in the town of Bolivar. In the fall of 1863 Elosa H. Root married Addison Evans, youngest son of Philip Evans. They were married in Washington, D. C., by the Chaplain of the Senate, Mr. Sutherland.

About the year 1866 they came to Bolivar, where their first child, Berta Elosa Evans, was born. A short time afterward Mr. Evans moved his family to Hamilton, Mo., where four children were born to them—Forest G. Evans, Albert A. Evans, Agnes M. and Alice H. Evans. They moved from Missouri to Chicago, making their home there about twelve years.

After the death of Mr. Evans, in 1893, Mrs. Evans and her daughters made their home with Mr. and Mrs. J. M. Curtis of Bolivar.

Mrs. Evans was a member of the Woman's Relief Corps, and Vice-President of the First Spiritualist Society of Bolivar. She had a bright, sunny disposition, and was beloved by all who knew her.

Mrs. Clara Watson of Jamestown delivered the funeral services. Her remarks were very comforting as well as eloquent; she assured the bereaved family of the blessed promise of the All-Wise, which convinced them that what we call death is but entering into ever-lasting life.

Mrs. Evans had been five years at Cassadaga Camp.

—Bolivar, N. Y., News.

## ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

Ques.—[By Claudius Mountford, Holyoke, Mass.] Will you kindly say whether or not the plane of action to which a spirit progresses from the "earth sphere" is on another planet—perhaps Mars?

The writer has been led to understand, from communications received from a spirit friend, a very old spirit of great intelligence and goodness, that beyond what he has always called "the spheres" there is quite a different world, or at least places, to which only those most advanced in the spheres may go.

Is this place Mars? Also, is it true that these so-called "spheres" are places or conditions through which the spirit passes in its evolution? Will you also kindly say where the development of the spirit from the Adam through the higher states does take place—on or near this earth, or, if not, where?

Ans. 1.—There may be a little confusion in the public mind regarding what is meant by a tenth sphere, as very frequently seven is given as the number of the spheres immediately connected with this earth.

Both classifications are intentionally correct, the difference between them evidencing only a variation in mode of expression. Seven is often chosen as the complete number, because there are seven prismatic colors and seven notes in the musical scale, and it is quite easy to illustrate one's meaning by saying that we must strike A B C D E F G in an ascending scale before reaching the eighth note, which completes the octave and commences the next higher ascending scale.

The numerals are only nine, and the cipher making ten; therefore the ten fingers on our two hands are frequently referred to as illustrating mathematical order in nature.

When we speak of spirit-spheres we are not called upon to locate them in space, as all who are members of the same sphere vibrate in harmony wherever they may be, thus rendering telepathic intercommunication possible. But though there are no such spacial boundaries in spirit-life, or on the subjective side of things, as there are on the material or objective, there are planetary atmospheres or auras which can only be passed through by those who are sufficiently advanced to stand the pressure of said auras.

The planet Mars is the next planet in order to earth in the ascending scale of orbs in this solar system, and the poetical descriptions given by George du Maurier in "The Martian," and by other authors in similar romantic tales, are by no means foundationless, though the hideous, ghastly caricature, published as a serial story in the *Cosmopolitan Magazine*, though well composed from a literary standpoint, by no means throws light on any possible "War Between Worlds" in the near or remote future. There can be no empty space between planets, as ether fills immensity; but between the distinct extension of one planet's atmosphere and that of another there is a wide field of territory occupied by spirits who are in a transition state between such states as pertain to one and to another of the several planets in a given system.

The higher intelligences can pass at will from earth to earth, as they have compassed and overcome in their own state all that is expressed in intervening states, but lower grades of intelligences are quite unable to enter higher realms because of their lack of adaptation to what we may term the climatic influences of those regions. Very often it is erroneously stated that higher spirits cannot communicate with those who are yet in degradation. Such a statement is utterly without truth, though it is justifiable, seemingly, on account of experiences such as the following:

It takes a certain degree of intelligent receptivity to enable one to comprehend the speech of another, and it certainly requires adequate perception on one's own part to realize what another is seeking to impart; furthermore it is beyond dispute that unless we are in possession of faculties we cannot exercise them.

The following being indisputable, an easy explanation can be given of seemingly conflicting testimonies as widely sundered as the diametrically opposed statements that high intelligences can and cannot hold communion with

those who are earth-bound, or fettered by any depraved conditions.

The highest entities who are in any way connected with this solar system are the planetary guardians, and these have absolute freedom to traverse the entire distance between the solar sphere and all planetary environments, but though these angels are fully conversant with the nature of all the states included in the entire system, they cannot make themselves known or felt in any sphere beyond the capacity of those who compose it to realize angelic presence.

The entire nomenclature of Spiritualism needs revision in order to afford a linguistic vehicle for clear expression of the nature and conditions of existence beyond the states which find ultimatum in present incarnations on earth, and their extensions into the spheres directly in contact with average mortality.

Everything in spirit-life depends upon development from within outward, consequently there are societies in the spiritual world definitely organized, whose members are in close telepathic contact with each other without the necessity ever arising for erecting external barriers between sphere and sphere, as land claimers fence off what they call their private property on earth. Mars is a higher orb in its development than is the earth, therefore souls who go from earth to Mars experience a change in the conditions of their expression while making the transit.

The law of attraction works so universally that we shall always find ourselves just where, by reason of our interior condition, attraction is greatest, and resistance consequently least.

Q. 2.—[By the same.] What is a person's condition when he first enters spirit-life?

Q. 3.—[By the same.] Do those who die in infancy have to come back and have earthly experiences before they can progress in spirit-life?

A. 2.—A person's first experience after dropping the material body is so distinctly his own that no two recitals of experience could possibly be identical unless you could hear from two whose inward state at the moment of dropping the flesh had been precisely the same.

Usually there is no shock and no sudden or very great change in the appearances of things. Lillian Whiting, in her beautiful record of tidings from Kate Field, declares that her friend seems to have said to her "is that all?" when referring to the fact of transition.

Such an exclamation is by no means uncommon one, because instead of the complete rupture of all earthly ties, and an instantaneous precipitation into entirely new conditions, which many people seem to expect as the sequel of death, the next state for any one of us cannot be at once very unfamiliar, for though, happily for many, it is a vast improvement upon their previous actual circumstances, it can never differ widely from what they have been accustomed to during sleep, and also in their ideal moments, when the subjective, or interior, has seemed far more real than the material, or actual.

3.—There are all necessary opportunities for the up-growing of infants in spirit-life. The purpose of an embodiment is always fulfilled, the outer incarnation is only the first step in the process. An embodiment commences at conception, and does not end till all that the soul has sought and intended by that expression has been harvested.

An incarnation, or enfleshment, is the first stage of an embodiment, the embodiment itself extending far out beyond the limits of material observation. An infant is often psychically so associated with parents and other friends on earth that the experiences of these adults are shared by the unseen infant, who grows gradually to intellectual maturity in the unseen state, while the experiences enjoyed by the expanding intellect in the spirit-world are shared more than is generally supposed by those yet on earth.

When memory is better understood, and is no longer confounded with mere temporary recollection, and its concomitant, forgetfulness, experiences in spirit will be taken note of as they cannot be so long as the belief prevails that the outward aspects of the five bodily senses embrace the total sum of knowledge. As a life is really mental, not physical, the unseen world is more real than the physical state can be. The actual difference between psychic and physical planes refers to differing rates of vibration, all being composed of the same primal mother substance.

#### For Sleeplessness

#### Take Horsford's Acid Phosphate.

Dr. PATRICK BOOTH, Oxford, N. C., says: "Have seen it act admirably in insomnia, especially of old people and convalescents. A refreshing drink in hot weather and in cases of fevers."

#### Florida.

DELAND.—H. A. Boley, Sec'y, writes: "Sunday, Oct. 17, the First Spiritual Union missed a meeting for the first time since the organization started, but it rained so that no one could get out."

Sunday, the 24th, Bro. Tatum gave us a fine sermon on "The Atonement," and Dr. H. H. Gillen was given the hand of fellowship as a member of the church, and Miss Margaret Webster applied for a membership.

The Society is preparing to give an entertainment at the hall where services are now held (the K. P. Hall) Friday night, Nov. 5, for the benefit of the Society and Bro. Tatum.

## A Cougher's Coffers

may not be so full as he wishes, but if he is wise he will neglect his coffers awhile and attend to his cough. A man's coffers may be so secure that no one can take them away from him. But a little cough has taken many a man away from his coffers. The "slight cough" is somewhat like the small pebble that lies on the mountain side, and appears utterly insignificant. A fluttering bird, perhaps, starts the pebble rolling, and the rolling pebble begets an avalanche that buries a town. Many fatal diseases begin with a slight cough. But any cough, taken in time, can be cured by the use of

## Ayer's Cherry Pectoral.

More particulars about Pectoral in Ayer's Curebook, 100 pages. Sent free. J. C. Ayer Co., Lowell, Mass.







## Banner of Light.

BOSTON, SATURDAY, NOVEMBER 6, 1897.

## The Spiritualist Training School.

As Secretary of "The Spiritualist Training School of Ohio," I feel compelled to inform those who have secured the three dollar scholarship certificates, or intend to do so, with the understanding that it admits them to the Home Department studies, that the three dollars secures the privileges of that department; but the expense of books to be used in the home studies is exclusive of all this.

Rev. A. J. Weaver, Superintendent of the Educational Department, has communicated the same in articles sent to the different Spiritualist papers; but so few subscribers have sent for the books, I feel to make this statement here.

In a conversation with Mr. Weaver while in Washington, he informed Mr. Hull and myself that very few orders had been received for the books that have been adopted for the first course of home studies.

"The Fairy Land of Science" and "The Bible of To-Day" have been selected for the first course of the Home Department study. I emphasize the word study, because it is intended that the pupils shall do more than simply to read the books.

In reference to the selection made by our worthy Superintendent, I desire to say he canvassed the situation thoroughly, examined many books, consulted with members of the school, and came to the conclusion that there were two important points to consider: First, that we must make an effort to procure the best books we could possibly find for the least investment; second, that a knowledge of science and the Bible were important to those who desired to become public teachers.

The books herein named are the best for the investment that could be found. Miss Arabella B. Buckley, author of "The Fairy Land of Science," was for a long period of years the private secretary of Prof. Huxley. This charming volume is not only instructive, but fascinating; no one who has a desire for knowledge and a love for the beautiful can study this book without becoming captivated, as is a child by what are termed "fairy tales." Every chapter leads us into the temple of nature, and deals with common things in a manner so simple a child may understand; at the same time so beautifully does the author portray the methods by which nature does her work that it not only becomes fascinating, but wonderful revelations are made in the way of truth discovered by the scientist; and presented by actual demonstration.

The other volume selected by Mr. Weaver for home study, "The Bible of To-Day," by John W. Chadwick, furnishes all the information we have on the origin of the Bible. This book contains about four hundred pages, takes up every book of the Bible, and gives its origin. In addition to the studies of the above-named books, excellent reading matter will be furnished in a monthly publication called *The Teacher*. It will be sent to every person holding scholarship certificates. Mr. Weaver will be editor-in-chief of this magazine, and of course contribute generously from his pen. Articles will be regularly furnished by Moses Hull, the writer, and others; the editor will aim to make the organization original in character, and first class in every respect. This publication will not in any way infringe upon the province of other spiritualist journals, as it will be the organ of "The Training School." As such we hope it will meet the favor of all who are interested in the enterprise. It will be furnished for fifty cents per year to those who are not subscribers to the school.

There is still another privilege granted the pupils, that of sending questions to Mr. Weaver or Mr. Hull pertaining to the studies or to matters connected with the school and receiving personal replies. A method of correspondence will be instituted between pupils and teachers which will be explained in the columns of *The Teacher*.

*The Teacher* was formerly a quarterly, published in the interest of the National Religious Camp Association, whose headquarters are at Mantua, Ohio. It has been secured by the management of the Training School. The first number under the new management will be issued in November and duly sent to the pupils. I cannot close without informing the readers of this paper that the Spiritualist Training School received the hearty endorsement of the last National Spiritualists' Association Convention. Mr. Hull was appointed chairman of a committee to consider the subject of schools in connection with spiritualistic work. The committee prepared an article recommending the Training School and its curriculum, which was thoroughly discussed in the Convention and adopted without the change of a word.

Once more I urge that those who are interested in our Cause take hold of the work. Reader, it does not follow because you are "too old" to take up these matters personally, or because there is no one in your family who desires to become a pupil in this school, that there is nothing for you to do. We are in receipt of letters every week from those who desire to unite with this school and have not the means to do so. Can you not do a little missionary work in this matter, and invest for some one who would make good use of the training received in this school?

I again ask those who desire the full benefit of the Home Department to send at once to Rev. A. J. Weaver, Old Orchard, Me., and obtain the books selected for the studies. Those who have paid three dollars will please forward two dollars and five cents, which will pay for the books, including the postage. Those who desire to obtain a scholarship certificate for the Home Department, can do so by sending five dollars and five cents. Mr. Weaver charges nothing for his trouble in procuring and sending of the books; he also gives the pupils the full commission allowed on the purchase of the books.

Any one desirous of communicating with the Secretary relative to matters in general in connection with the school can do so with a promise on her part of a prompt reply. Address, until further notice, Stoneham, Mass.

MATTIE E. HULL, Sec'y S. T. S.

## Rhode Island State Association—A Missionary Speaker—Spiritualist Colleges.

To the Editor of the Banner of Light:

The organization of the Rhode Island State Association unites Rhode Island, Massachusetts and Connecticut in closer relationship. Each State has a State organization. Now, I have a suggestion to make. Will these three States unite their forces and put into the field a State speaker, some one who will devote his whole time to the organization of new Spiritualist societies in these three States?

That was a queer resolution of the Rhode Island Association, asking the newspapers to refuse to publish the advertisements of the fake mediums. I wonder how the newspapers know who are fakes and who are not? But the resolution brings a thought to the front. Spiritualism needs a chartered college, from which its speakers and mediums shall have to be graduated, and receive a diploma. Then have a State law passed that it will be a crime for any newspaper to publish an ad. for any medium who has not the diploma of that college, or any society to employ any speaker who has not such a diploma, or any medium to hold private or public circles who has not such a diploma; and I believe then it would be a very easy matter to drive the fraud from our ranks. And, in my opinion, not until such a course is pursued will it ever be possible to place Spiritualism on the high ground advocated by Ernest Allen and thousands of other earnest workers.

Establish your colleges, frame your State laws, and, my brother Spiritualists, you have

solved the problem that confronts the Cause to-day, and threatens its destruction. I believe it should be the main object of all State Associations to bring this result about. Boston would be an excellent location for the college. I hope the different associations will take steps at once toward bringing this about. I believe all will agree with me that it will place in our hands the power to drive fraud from our ranks, and elevate the Cause in every direction. Yours sincerely,  
Danielson, Ct., Nov 199. DeLoss, Wood

## MEETINGS IN MASSACHUSETTS.

LYNN.—T. H. B. James writes: The Arthur Hodges Spiritual Society held services as usual Sunday at 33 Summer street, with fine appreciative audiences. Mrs. M. K. Hamill presided at the piano, and led the singing. At 2:30 Mrs. D. E. Matson, invocation; Dr. I. A. Pierce, C. A. Sherwin, Mr. O. R. Fillingim, Dr. A. E. Warren, spoke on timely subjects; tests and messages, Mrs. Lefavour, Mrs. Sherwin, Mrs. Matson, and others; treatment of the sick free, magnetically, Mrs. Annie Quail, Drs. Murray, Pierce and Warren.

At 7:30 Mrs. M. E. Gilliland of Boston, invocation and able remarks; Mrs. D. E. Matson, Mrs. Dr. M. K. Dowland of Taunton, able addresses; tests and messages, Mrs. Gilliland, Mrs. Lefavour and Mrs. Matson.

Next Sunday, at 2:30, tests, healing the sick and remarks by many good mediums. At 7:30 Grand Sacred Concert by the celebrated Colored Jubilee Singers of Boston, Prof. J. B. Tyler, and others.

Cadet Hall—Lynn Spiritualists' Association.—Mrs. A. A. Averill, Sec'y, writes: Sunday, Oct. 31, Mrs. Nettie Holt Harding was with us, and, as usual, gave good satisfaction, with a large number of most excellent tests and fine lectures. W. H. Thomas, cornetist, and Mrs. Cross, organist, furnished music, and President Kelly led in singing.

The Lyceum, which meets in the same hall every Sunday at 12:30, with I. W. Chase as Conductor, is rapidly increasing in both interest and attendance.

Next Sunday Mrs. Sarah A. Byrnes will be the speaker. Supper will be served in the lower hall after the afternoon service.

SALEM—FIRST SPIRITUALISTS' SOCIETY.—New Manning Block.—N. B. P. writes: We had another beautiful day Oct. 31, and quite an interest was manifested in the attendance at our meetings. We have to-day started our Children's Progressive Lyceum, with Nathan H. Chase as Conductor, and hope that parents will come themselves, and send their children, as we wish to see it grow rapidly. We have good material to draw from; let us all work in unison, so that our fondest hope and pride will be realized.

At 2:30 and 7:30 Mrs. Whitlock, for the last time this season, was our speaker and medium. She has been with us all of the month, and has given us perfect satisfaction, improving every Sunday. The subjects were as follows: In the afternoon, "How do Spirits Control?" in the evening, "Spiritualism the Herald of Truth." Sundays, Nov. 7 and 14, Miss Lizzie Harlow of Haydenville, Mass., will occupy our platform. She is an excellent medium, a very fluent and earnest speaker, and makes a good impression in all places wherever she is engaged.

BANNER OF LIGHT for sale; annually, \$2.00; semi-annually, 1.00; quarterly, 50 cts.

THE CAMBRIDGE SPIRITUAL INDUSTRIAL SOCIETY.—Mrs. L. E. Keith, Sec'y, writes: held its second meeting on Wednesday, Oct. 27, in Cambridge Lower Hall, 631 Massachusetts Avenue. The evening was very pleasantly spent. The selections by Prof. Watson, and piano accompaniment by his daughter, were finely rendered. Other notable talent was more than well received.

The next meeting will be held Wednesday, Nov. 10, when Miss Lizzie Harlow of Haydenville will give a lecture, and every Spiritualist knows it will be a rare treat. There will be congregational singing and good music.

Supper will be served from 6:15 to 7 p. m. The following efficient Supper Committee have been appointed for the ensuing year: Mrs. Elvira Russell, Chairman, Mrs. Lottie Hartwell and Mrs. Annie Akers.

FALL RIVER.—Mrs. Ann Hibbert, President, writes: Sunday, Oct. 31, we had with us Mr. Geo. A. Porter, who gave two good addresses, also a number of spirit messages. We had a fair sized audience in the afternoon and a very good audience in the evening.

Our Lyceum workers are meeting with much encouragement, as there are new scholars coming every Sunday.

Next Sunday we shall have with us Dr. Geo. A. Fuller. We are looking forward with much pleasure to our meeting with him.

Lyceum meets at half past 12. Our services commence at half past 2 and 7 p. m., in Grand Army Hall, South Main street.

BANNER OF LIGHT for sale at all services.

FITCHBURG.—Dr. C. L. Fox, President, says: Mrs. A. J. Pettigill of Malden, Mass., served our Society Sunday, Oct. 31. The usual large audiences greeted her at both services. Subjects of addresses were handled in a very able and interesting manner. The tests and spirit-descriptions were numerous and accurate in every particular, proving there is only a thin veil between us and our loved ones.

Dr. C. L. Willis of Boston an able speaker and test medium, occupies the platform next Sunday.

CAMBRIDGEPORT, TEMPLE OF HONOR HALL, 591 MASSACHUSETTS AVENUE.—A correspondent writes: Developing circle, 11 A. M., speaking and tests, 2:30 and 7:30 P. M., mediums taking part, Mrs. McLean, Mrs. Irving, Mrs. Fish, Mrs. Knowles, Mr. Evans, Mrs. Frederick, Mrs. Locke, Miss Wheeler; Mrs. Alexander favored us with good music and singing. We will have an Indian Peace Council Monday evening, Nov. 8, at 7:30, all mediums invited.

BANNER OF LIGHT for sale.

G. A. R. HALL, 573 MASSACHUSETTS AVENUE, CAMBRIDGEPORT.—Mrs. L. J. Ackerman, Leader, writes: Sunday, Oct. 31, we had a large attendance all day. Mediums who took part were: Mr. Scarlett, speaker and tests; Mr. Nichols, Mr. D. S. Clark, Mr. Adams, Mrs. Merritt, Mrs. Seymour, Mrs. O. R. Hatch, Mr. and Mrs. Hall from Brighton, Mrs. Banks, Mr. T. Jackson, Mrs. Merritt and Mrs. Carbee, Astrologist. Serita read and gave tests remarkably well.

BANNER OF LIGHT for sale at the door.

WAKEFIELD.—W. A. Ripley, Pres., writes: Mrs. Kate R. Stiles of 192 Dartmouth street, Boston, spoke for us last evening, Oct. 31, to great acceptance. As an inspirational speaker she has few equals, and to investigators she is an invaluable aid.

We shall continue during the season to present the best every Sunday evening at Trader's Hall, Main street. All invited.

MALDEN.—W. E. S. writes: The meeting was well attended, and the audience well pleased with Mrs. A. E. Mason, of Everett. She gave many communications and descriptions, all of which were recognized.

Nov. 7, Mr. F. H. Roscoe, of Providence, R. I., will occupy the rostrum.

BANNER OF LIGHT for sale.

BRIGHTON.—D. H. Hall, President, writes: At the request of a number of the friends of the writer, I have formed a new Society, to be known as the Brighton Spiritual Progress Society, and will hold meetings every Wednesday, at 8 o'clock, at 32 Foster street, Brighton.

The first meeting will be held Nov. 10. Mr. J. S. Scarlett of Cambridgeport will speak and give readings, assisted by others.

These meetings will be devoted to Spiritual

Progress, and an opportunity will be given for honest investigators and honest mediums to receive and give messages from spirit-life. (Good music, vocal and instrumental).

WONKENTON.—Mrs. D. M. Lowe, Cor. 800'y, writes: Mr. Peck's scholarly and logical lectures are bearing fruit in the increased attendance and intellectual character of our audiences. Last Sunday's afternoon lecture was a continuation of the subject of the previous Sunday, on the "Conflict between Science and the Church," and a clear exposition of the fact that science and true religion go hand in hand. Mr. Peck made a plea for the science of religion and the religion of science.

The evening address was a review of the celebrated discussion upon "The Soul and Future Life," participated in some years ago by Prof. Huxley, Frederick Harrison, Dr. Ward and other leading thinkers. The speaker made a striking and convincing point in favor of Spiritualism as affording the only means of solving the problem upon which these able minds had disputed so vigorously.

Subjects for next Sunday, "Mediums and Mediumship," and "Immortality in the Light of Evolution."

BANNER OF LIGHT for sale at each session.

SPRINGFIELD, FIRST SPIRITUALIST SOCIETY.—M. W. Lyman writes: Red Men's Hall (the hall usually occupied by the Society not being of sufficient capacity) was packed last Sunday to listen to Mrs. May S. Pepper's wonderful tests. In the evening she gave a short and very interesting lecture, and then for over an hour gave messages and descriptions from their dear departed friends to a waiting audience, many of whom were strangers and skeptics. They were all fully recognized, and Mrs. Pepper's engagement here will be remembered by many new, as well as all of her old friends.

Next Sunday Mr. Harrison D. Barrett will be welcomed here by large audiences.

BANNER OF LIGHT on sale, and subscriptions taken at all meetings.

WALTHAM.—Mrs. Sanger, Pres., writes: Our speaker for Oct. 31 was Mrs. J. W. Kenyon of Cambridgeport. Her remarks and tests were remarkably good, all being recognized. She kindly gave us her services on Monday evening, Nov. 1, for the benefit of our Union.

Next Sunday we have Mrs. Lillian Prentiss, who is always sure of a welcome here. We expect for our speakers the remainder of the year Mrs. Davis, Mrs. Byrnes, Mrs. West, Mrs. Stiles, Mrs. Clarke, Mr. Barrett and Dr. Hale; and for the season of '98 we have some able talent already engaged.

BROCKTON.—People's Progressive Spiritual Association, 54 Main street.—George S. Hutchinson, Cor. Sec'y, writes: Mr. W. J. Colville occupied the rostrum, and delivered a most interesting lecture, taking from his audience the subjects: "Anarchy," "Why did Moses not Preach Immortality?" "Abolition," "Temperance" and "Thought-Transference." His talk upon the different subjects in his usual able manner, and greatly interested a very large audience.

Next Sunday we expect to have Mrs. Kate R. Stiles.

NEWBURYPORT.—F. H. F. writes: On Sunday, Nov. 7, we opened our meetings for the season, with Mrs. Effie I. Webster of Lynn, test medium. Our hall, 108 Oxford street, 504 State street, has been newly fitted up, papered, painted and other improvements made, and still other improvements in progress. It is a fine Spiritualist hall, easy to reach from cars, and only one flight up.

We have a nice list of speakers and mediums engaged for the season.

BRIGHTON.—Mary J. Buchanan writes: The Occult Phenomena Society held its regular Sunday evening meeting at 32 Foster street, Mrs. Greengrove Chapman, the medium. The meeting was exceedingly harmonious, and Mrs. Chapman was apparently in the best mental condition for her work, as the tests and readings from articles given were unusually clear and well understood.

HAYVERHILL.—"O. H." writes that Mrs. Effie I. Webster occupied the platform last Sunday, giving very satisfactory demonstrations of spirit-return.

Next Sunday, Dr. C. W. Hidden.

## MEETINGS IN BROOKLYN.

The Woman's Progressive Union holds meetings every Sunday afternoon at 3, and evening at 8 o'clock; Lyceum at 2 o'clock; social meetings every Thursday at 8 o'clock; supper at 6 1/2, at the hall, Walsh's Academy, 423 Classon Avenue, between Lexington Avenue and Quincy street. Mrs. E. F. Kurtz, President.

The Atlantic Spiritual Conference meets every Saturday evening in Single Tax Hall, 118 Bedford Avenue. Good speakers and mediums always in attendance. Beasts free. All welcome. Herbert L. Whitney Chairman; Mrs. Frances M. Holmes, Sec'y.

Fraternity Hall, 889 Bedford Avenue, near Myrtle Avenue.—Mediums and Sunday School at 2 p. m. Mrs. L. A. Olmsted, Medium. Speakers and lecturers regularly provided.

The Church of the New Spiritual Dispensation meets at 1024 Madison street on Wednesdays at 8 p. m. A. H. Bailey, President. Mrs. F. M. Holmes presides.

The Fraternity of Divine Communion, dedicated to "Spiritual Truth" on the "Christ Principle," holds its meetings at Arlington Hall, corner of Gates and Nostrand Avenues, every Sunday at 3 p. m. Mrs. L. J. Weller, President. Ira M. Courlis, Medium.

Spiritual Society of Associated Missionaries holds meetings every Sunday, 3 p. m., at Arlington Hall, Gates Avenue, corner Nostrand Avenue. Thought, philosophy and fact from our leading volunteer workers. Mr. Wines Bargent, Conductor.

James Hall, 515 Fulton Street.—Mrs. L. A. Olmsted holds a Spiritual Class every Wednesday at 8 p. m. 630 Myrtle Avenue.—Mrs. B. R. Plim conducts a meeting every Sunday at 3 and 8 p. m.

THE FRATERNITY OF DIVINE COMMUNION—a correspondent writes—held its second social at the residence of the President, Mrs. L. J. Weller, 417 Monroe street, on Wednesday evening, Oct. 27. The guests of honor were Mr. Edgar W. Emerson, Mr. F. A. Wiggins, and our medium, Mr. Ira Moore Courlis.

The beautiful parlors were filled to overflowing with the members and friends of the "Fraternity," who heartily enjoyed the very fine musical and literary program provided by our hostess, Mrs. Weller. Mr. Courlis made a graceful address of welcome, following which he read an original poem, greeting the friends present. Mr. Wiggins followed Mr. Courlis in a few happy remarks. He thought more such gatherings were needed, in order to promote further unity among all workers for the same truth. Mr. Emerson made a plea for more united effort in the cause of humanity, and hoped for the universal recognition among Spiritualists of the Fatherhood of God and the Brotherhood of Man. Mr. Floyd B. Wilson then favored us with two recitations, which every one thoroughly enjoyed. Mr. Dainty followed Mr. Wilson, and, by request, gave James Whitcomb Riley's "That Old Sweetheart of Mine"; also a scene from "Cardinal Richelieu"; Miss Sophia Denike, one of our own members, recited very acceptably, "The Ladies' Trio," of our own Society, sang Franz Abt's "Twilight," which they were obliged to repeat in order to restore quiet to a most demonstrative audience. Miss Louise Linn then sang, most sweetly, "Love's Sorrow," and for an encore a "Lullaby."

The program completed, the guests were invited to partake of a dainty repast, and at midnight the general verdict obtained that "It was good to have been there," and that our President not only filled her chair of office with dignity and grace, but had made the evening memorable to every one of us by her charm and gracious simplicity as hostess.

Our next social will take the form of a "Chrysanthemum Tea" and "Musical," for which purpose we have engaged the three-story stone building, known as the De Quincey Parlors, 593 Quincy street, near Lewis Avenue, on Nov. 17. Musical at 8:15 o'clock and dancing at 9:30.

Spiritualism seems to be having a Renaissance in Brooklyn. Persons hitherto averse to the sound of the word are coming to our meetings, due doubtless to the reverent treatment of sacred things by our talented young mediums, and a platform absolutely clean and free

from all unkindly allusions to any belief dear to the hearts of the people.

We are glad to mention that the BANNER OF LIGHT is always to be found on our table for sale.

BROOKLYN.—Arthur Leach, Sec'y, writes: The regular Sunday evening service of the Fraternity of Divine Communion was held at Arlington Hall, Gates and Nostrand Avenues, Oct. 31.

Organ voluntary, Mr. A. Wright; Invocation and Lord's Prayer by our President, Mrs. Weller; Bible lesson, Mr. Courlis; Mrs. Ida Cortada, soprano solo; duet, "I Live for Thee," Mrs. J. F. O. Miller and Mrs. Cortada; recitation by our own elocutionist, Miss Sophie Denike. The closest attention was given to Mr. Courlis' lecture on "What is Pure Spiritualism?" The usual test address followed, with most convincing messages from spirit friends to very many in an unusually large audience. Meeting closed with Doxology and benediction.

On the afternoon and evening of Nov. 17 the Society will hold a Musical and a Chrysanthemum Tea at the De Quincey Parlors, No. 593 Quincy street. Musical at 8:15; dancing at 9:30. A limited number of tickets can be procured from any member of the Society, or at the door on the afternoon and evening of the 17th. Thirty-five cents each, with coupon which entitles holder to souvenir cup and saucer. Fancy articles for sale, also ice-cream, confectionery and cake. We can promise all who favor us with their presence a most enjoyable time.

BROOKLYN.—L. L. Smith, Sec'y, writes: Sunday, Oct. 24 the Woman's Progressive Union held its regular services at 423 Classon Avenue. Although the weather was threatening in the afternoon a good audience greeted Mr. F. A. Wiggins, and the people were not disappointed. His lecture was exceptionally fine, and the intense interest awakened was manifested by the close attention given throughout. In the evening Mr. Wiggins won the audience by his earnest and sympathetic utterances, and the meeting closed with a most interesting test séance.

By the splendid work done during the month Mr. Wiggins has made many friends here, who deeply regret that next Sunday evening will terminate his engagement with us for this season.

Thursday evening our social meeting was an informal reception to our speaker. Solos, which evoked prolonged applause and repeated encores, were rendered with exquisite feeling by Mrs. Fannie Kurth-Sieber and Mrs. Dorion Low. Dancing and refreshments closed the evening's entertainment.

## MEETINGS IN NEW YORK.

Adelphi Hall.—The Spiritual and Ethical Society holds meetings every Sunday morning and evening. Mrs. H. T. Brigham, speaker.

FIRST SOCIETY OF SPIRITUALISTS, The Tuxedo, Madison Avenue and 69th street, Sunday, Oct. 31.—M. J. Fitz Maurice writes: Prof. Wright's morning lecture was a powerful and prophetic discourse upon "The Future of this Planet," and was a remarkable elucidation of the possibilities, yet in embryo, pertaining to modern scientific evolution, and kindred subjects.

The afternoon session, as usual, was devoted to phenomena, with Edgar W. Emerson their exponent.

The theme of the evening discourse was "The Life of Henry George, and its Influence upon Humanity," as announced in the morning. The controlling intelligence was alleged to be that of the late Darcy Magee, in whose former home Mr. Wright was entertained during a recent sojourn in Montreal, for the purpose of delivering a series of lectures before a scientific body of that city. The subject was one of marked interest at this time, and showed the appreciation of the life-efforts of that humanitarian such as no mortal could give. Following the lecture Prof. Wright gave several readings to people in the audience while in trance that were well received.

Prof. Wright will occupy the platform morning and evening next Sunday, and at the latter session will devote considerable time to describing clairvoyant pictures.

During November Mr. Emerson will continue to demonstrate the truth of spirit-return at the afternoon meetings, and we hope hundreds will attend to hear his wonderful tests.

Next Sunday afternoon a company of Colored Jubilee Singers will contribute their melodies to the interest of the occasion.

The BANNER OF LIGHT is on sale at each service.

The test séance and social entertainment held on Friday evening last at Adelphi Hall drew a goodly company together.

The exercises opened with a familiar hymn, after which Mr. Emerson gave evidence of the presence of departed friends. A company of Colored Singers next rendered several plantation selections, eliciting much applause. Mrs. Charles Costello and Miss Ella Wolcott followed with fine recitations. Mr. Warren G. Richards gave a character-sketch, and told some funny stories; and Mrs. J. D. Parslow played two piano solos most delightfully. Light refreshments were then served, after which the company dispersed, to gather again at same place on the last Friday evening in November.

## PENNSYLVANIA.

PHILADELPHIA.—Charles L. GeFrorer, Sec'y, writes: We have organized a Lyceum, which has grown into very respectable proportions, and we have taken a decided interest in the National Spiritualists' Association, believing that the maintenance of a National Organization is a necessity to the furtherance of the truth as presented in the Spiritual Philosophy, and that the dissemination of our literature is in many ways of more importance than the presentation of phenomena by an illiterate class of mediums.

During the last month we have had upon our rostrum C. Fannie Allyn, who, in her bright and original manner, answers questions to the satisfaction of all. Evenings we have had the pleasure of listening to Mrs. Candee, of New York, as a psychometrist. While new to the public, she is not new to the knowledge of spirit-return, and the manifestations of the spirit world have always been evident to her. We wish her success in the field of labor in which she is about to enter.

During November this Society will be favored with the presence of Dr. Adal Sheehan-Horman, of Cincinnati, assisted by Miss Maggie Gaule, of Baltimore, an array of talent that will crowd the hall.

During December we shall have Mr. F. A. Wiggins, who, while new to Philadelphia, needs no recommendation.

January and February brings to us the able scientific exponent of futurity, Prof. W. M. Lockwood, assisted by Mrs. May S. Pepper. This combination should wake up the town, and we would not be surprised if the immortal Penn were to step down from the tower of City Hall and look into the hall, to see what it is all about.

March and April we shall be favored by E. W. Sprague, the able and energetic worker for the National Spiritualists' Association, and whose tests, given by spirit E. V. Wilson, are decided and to the point. We terminate our season in May with Thos. M. Grimshaw.

Mrs. Thomas M. Locke writes: The Philadelphia Spiritualist Society, Handel and Haydn Hall, 8th and Spring Garden streets. Mrs. C. Fannie Allyn is serving this Society this month with great success. She is an active, earnest worker, and never weary in her efforts to aid the Society that employs her. She is a true humanitarian, and practices what she preaches.

Mrs. Allyn takes great interest in the children, and in Lyceum work. All societies wishing an effective worker would do well to employ her. We opened our meetings in September, and our audiences have been steadily increasing since that time.

The officers of this Society consist of the following: Thomas M. Locke, President; Samuel S. Wheeler, First Vice-President; Charles Hammar, Second Vice-President; Mrs. Thomas M. Locke, Treasurer; Charles L. GeFrorer, Sec'y; Mary R. Galloway, Historian.

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**LITTLE BOOK "INFANT HEALTH" SENT FREE.**  
Should be in Every House.

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NEW YORK.

INDIANA.

INDIANAPOLIS.—Ollah Toph writes: Mr. Theodore Price will conclude his engagement next Sunday, and be succeeded by F. A. Wiggins. Mr. Price gave interesting and instructive lectures, and also is a test medium of power. He goes from here to Pittsburg. The church and lyceum annual elections promise growth in the work. B. Frank Schmid, an indefatigable worker, is still President. The Ladies' Aid will give a series of entertainments. The Lyceum successfully presented a play. We have a beautiful new organ, and plans for improved music. Mrs. Clamon of Chicago will give a stereoscopic lecture on spirit-life next Wednesday night. The views have been presented in neighboring cities. Mrs. Dr. Ellis, astrologer, passed over this week. The Lyceum will sell a \$50 painting, given by R. B. Gruelle, the artist.

## MAINE.

PORTLAND.—M. A. Brackett, Sec'y, writes: Sunday, Oct. 31, we had a very pleasant service at Orient Hall. Mrs. Julia E. Davis of Somerville, Mass., was the medium; all tests and messages were recognized.

Mrs. Davis gives us a benefit circle, and we appreciate her kindness. She is an earnest worker, and should be appreciated.

Brother John H. Feunill, President of the Lawrence (Mass.) Spiritual Society, came without money and without price. We thank him most heartily, and may his labors be blessed, is our wish.

Our Ladies' Aid is gaining. In the near future we intend to give a grand entertainment and supper.

## MEETINGS IN CHICAGO.

First Society of Spiritual Unity meets at Irwin Hall, corner of West Madison and South Paulina streets, entrances 107 South Paulina street. Services every Sunday 11 A. M., 2 1/2 and 7 1/2 P. M. Mrs. Mary C. Lyman, speaker. Harmonical Circle, 111 South Paulina street, every Wednesday, 8 P. M.

The First Spiritual Temple Society meets at 759 Hawthorn Avenue (Auburn Park), every Sunday evening at 7 1/2 o'clock. J. C. F. Grumbine is the permanent speaker. The School in Metaphysics, Psychometry, Clairvoyance, Inspiration and Psychopathy, meets at the same place during the week. Friends in Auburn Park, Englewood, Englewood and in the city, as well as strangers, are cordially welcomed.

## MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists (founded 1852) meets at Warner Music Hall, Broad and Wallace streets. President, Capt. F. J. Keffer; Vice-President, Mrs. M. E. Caldwell; Secretary, Frank H. Morrill. Services at 2 1/2 and 7 1/2 P. M. Young People's Meeting, 14 P. M.

The Philadelphia Spiritualist Society meets at Handel and Haydn Hall, 8th and Spring Garden streets, every Sunday at 2 1/2 and 7 1/2. Lyceum at 2 1/2. Since every Friday evening, President, Hon. Thomas M. Locke; Vice-President, Samuel Wheeler; Treasurer, Julia R. Locke; Secretary, Chas. L. GeFrorer, 1325 S. 15th street.

## MILWAUKEE, WIS.

Unity Spiritual Society meets at Ethical Auditorium, 555 Jefferson street, every Sunday at 7 1/2 P. M., and Thursday at 2 P. M. Flora S. Jackson, President.