



"MY MIND TO ME A KINGDOM IS."

BY BELLE DUSH.

"My mind to me a kingdom is,"
And oft a royal guest
Comes to my side at eventide,
And brings the angel rest.

What time these heavenly guests abide
I live as in a dream,
And all the air thrills with the prayer
Of faith and love supreme.

I have no fears of life or death,
I know what is, is best;
The Father holds us in his hands—
What should we do but rest?

Rest in his love, the while we strive
His will on earth to do;
That will we learn, and toward it turn,
As duty we pursue.

Well may we trust a power supreme
That every atom finds
That soul to soul in wise control
Through ways mysterious binds.

That love and power we feel each hour,
While heavenly guests discourse
Of heavenly things, of joys that spring
From life's divinest source.

Seminary, Belvidere, N. J.

The Question of Use.

BY FRED L. H. WILLIS, M. D.

I recently asked a phenomaniast, a gentleman calling himself a Spiritualist, a constant frequenter of materializing séances, whom I knew to be abundantly able to help along our Cause if he had the disposition to, for a donation to the treasury of the New York State Association.

He replied by asking this question: "What is the use of all this labor and expense to promulgate Spiritualism in any other way than by circles? I do not believe in it myself."

This, and some other remarks of his, brought forcibly home to me the question, "Are the results of our efforts to disseminate what we believe to be a consistent faith, a rational philosophy, a demonstrable belief, worth the labor?"

From the attitude that a vast number of Spiritualists hold toward our National and State Organizations, toward our platform and missionary work in general, it would seem as if there was nothing in Spiritualism beyond this mere enjoyment of the hour at a spirit-circle.

If this be so, then Spiritualism becomes an individual thing, and we have no right to herald it forth to the world, and the question of use in relation to all our labor and sacrifice to sustain lectures, missionaries, lyceums, newspapers and periodicals is settled at once.

Unless there is a vital principle operative in Spiritualism, that is broader and deeper than is presented to the world by any other forms of religion extant; unless Spiritualism means vastly more than the mere fact of continued existence beyond the grave, and the messages brought from thence to the individual consciousness; unless it reveals all that means the spiritual, and is the explanation of every problem of spiritual existence, then most certainly our efforts and sacrifices to promulgate it are unnecessary, and therefore useless.

Heaven knows there are organizations and assemblies enough to more than answer the need or desire of coming together. So, too, in relation to our missionary work and our literature. There are any number of missionary associations, and multitudinous tracts and newspapers and magazines, and books without end, for us to patronize and purchase and expend our intellectual efforts upon, if it be merely personal gratification that we seek.

Spiritualism revealed to me at a very early date the sublime truth that wherever there is a human soul incarnated in human flesh, in that soul is the tabernacle of the living God; and though that soul may belong to the lowest, most degraded man or woman living, hidden within it is the divine spark as truly as it is in the angel or archangel, and it is as capable of being fanned into a vital flame in one soul as it is in another, for every soul is a part of the Infinite, the All-Embracing. Hence the loftiest, the divinest service man can render to man is to help him in every possible way to evolve from within and express in the outer life this divine potency of his being.

Spiritualism also announced at an early period in its history that its mission was not to build up a new organization or sect, but to work in all existing organizations as a reformatory power. If this be so, then how can a man be a consistent Spiritualist who deems that all of Spiritualism is embraced in the one idea of spirit communion?

What is it to be a Spiritualist, if it is not to believe in the spiritual nature of man, the imperishable, eternal attributes of the spirit, its divine powers, its godlike gifts? "God is a Spirit," said the great teacher of ages gone, and if, as he declared, we are in and of God, we must possess attributes that enable us to conceive of God, and if this Infinite Spirit can hold any connection with our spirit, it must be through our spiritual attributes.

If we admit that we possess spiritual attributes, we cannot leave them without some means of exercise, else they would perish as surely as will the muscles of the arm if deprived of all means of motion by the arm being tied up in a sling.

Believing, then, that this spiritual nature of man is worth attending to in its relations to a higher world, and that the object of this great movement known as Modern Spiritualism has been from the start the highest good, the most

perfect development of this part of man's being, how can we question of expediency or of use?

The spirit circle confirms the testimony of revelation, and demonstrates the truth of the assertion that God "makes his angels ministering spirits," and that "we are encompassed about with a great cloud of witnesses," among whom are many of our own loved ones.

Beautiful and holy and comforting as are these demonstrations, precious as is the knowledge given to us at the séance that one of the laws of spirit is its presence where love claims it, this is by no means all. We are called upon by these ministering ones to step out into the broad field of humanity, and, according to our love, grasp more and more of the feeling and needs of humanity, and become ministering spirits to it even while yet in the mortal body.

Hence if we are true Spiritualists, how can we help being reformers in the highest sense? How can we be indifferent to one single reform relating to man's spiritual nature? Of what use is all besides compared with spiritual good? If spirit is not transient and perishable, if it is eternal, then certainly its highest interests are the eternal goods that the soul lays up in store. These are the treasures that moths cannot corrupt or thieves steal.

My Spiritualism tells me that I must love the elevation of humanity before all else; that I must not dare to tamper with principles, but be free and independent in all that concerns human progress; that I must love liberty and grant it to others; that I must give unto others the largest mental freedom by my wide-extended charity; that I must grant personal freedom by having every form of slavery, every slightest assumption of the rights of others; that I must love temperance in all things, and vigorously oppose everything that degrades the soul or defiles the body; that I must love virtue, must love justice, must love the good of others, and seek it in every way in my power, and never dare to assume the right of judgment or condemnation; that I must hate the spirit of slander, backbiting, evil-speaking of others and of gossips as I would hate a fiend incarnate.

Measure one spiritual grace with a temporal good. See how fleeting the latter is; estimate the eternity of the soul's gain; and is not the question of use in relation to our efforts and sacrifices for the promulgation of our glad gospel of salvation satisfactorily answered? Is it not swallowed up in the question of progress, of success?

What is Spirit, or that Which is Called Spirit in Nature?

By Spirit René Descartes, Through the Organism of Dr. Geo. S. Nelson.

PART II.

The spirit of nature is a condition of substance; it is not matter; matter is developed from one condition of substance, and spirit is another condition of substance developed from matter; or again, spirit is a condition of substance that has passed through a material development. Substance is without form or dimensions in its original condition of nature; from that condition it is changed by motion into what is called matter, for matter is always in dimensions; that gives form to substance; substance is motionless in its original condition, and when combined with motion, it is dimensioned according to the motion it is in, for all motions are in dimensions; all motions are actions and reactions; motions have a beginning and an end, that is, they are dimensioned.

Therefore substance in its infinite condition is dimensionless and motionless; it has no beginning or end, but being dimensioned by an act of motion, its nature becomes changed; it becomes substance and motion combined. All combinations are in dimensions; heat, light and sound-motions are combined motions, and they are dimensioned. All motions can be constructed and solidified according to their dimensions. A flash of light may be arrested, and compressed into a solid; heat-motions may be arrested in the same way, and a sound-wave may be developed into a solidified condition by arresting the substance with which it is combined.

Thought is an arrested motion, and dimensioned into a form; all thoughts have form, but to have form the motion must be combined with substance, and the substance must be in active motion before arrested; that is, it must be able to be put in active motion, then arrested to give form to thought. The substance may not be in active motion, but it must be in a condition to be developed into action; it must be a condition of substance that is sensitive to motion, and the more sensitive it is, the quicker is the thought put into form.

To develop thought, therefore, there must be a condition in nature where these acts or thoughts can be developed; they cannot be developed in matter, for matter is already dimensioned, and these dimensions are slow to move, that is, in comparison to thought. Therefore there must be another condition of nature where thought can be generated beyond the material development; it must be a condition of nature developed that is not dimensioned, but this condition or development of nature must have passed through all the developments of matter in motion.

All motions that matter has passed through have been arrested and solidified; they were all once in an expanded condition and active; neither nature nor man can act without conditions for action; and nature, like man, must develop the conditions for the act before the act can be developed; so nature must develop the conditions for thought before the thought can be developed. Thought is a flash; it is a luminous development; and before this condition of nature can exist there must be a development of nature for it to exist in, or be developed.

The luminous flash or form must be arrested before that development of nature called man can have what is called memory; and there must be a condition of nature somewhere in

the make up of man where he can store up these luminous flashes of thought, for they are motions stored up; that is, motion develops thought, and man must arrest that motion, and be able to reproduce it before he has what is called memory.

Now the question is, where is this storehouse of man? It cannot be the brain, for that is a material development. The reflection of a form may be produced upon the retina of the eye, and the lights and shadows may illuminate the brain, but the brain is not capable of retaining that condition which has been flashed upon it.

There must be a storehouse somewhere in man where he can arrest these luminous flashes and hold them and reproduce them at will, or by a suggestion. It would be impossible for man to do all his thinking with the brain he has, for the brain is a material development, and is worked with the material senses; it does not retain anything, only what acts upon the senses, and the senses must be acted upon every time the brain acts; a great deal that is called memory is only suggested by some act upon the senses; this we call instinct, and it belongs to animal nature.

But there is something more that is a part of man's nature, something that belongs to him, something about his nature that the animal has not got. He has a storehouse somewhere where he arrests these flashes of thought or reflections upon the eye and sound-waves upon the ear, and he is able to reproduce them back upon the eye and ear, and cause the brain to control the muscles of the face and tongue, to utter sounds whereby he may describe that which he has seen or heard long afterwards; it is a reproduction of that which nature produces or flashes upon the senses.

That same vibratory sound, that same flash of light, must be produced again upon the ear or eye before the brain can be made to act, before it can give the thought through the brain again; the real man must stand behind this, that is, the thinking man, or that which is called memory. In the past I believed the real man was within. I searched for a long time diligently to find the place where the real man, the soul man, was lodged; but I could not find it; at times I thought I had found it, but I would find something more about the material man that showed me that I was wrong; after a time, some of my theories were right, but were so crude they amounted to but a little more than theory, but still there was a fact within them.

The brain is only a transmitting machine, or a battery to convey these impressions, through the senses and the brain, to the real man; that is, to the spiritual man; and the spiritual man is not inside, but he is an outer growth, or development; and this outer man plays upon the brain, touching the keys, or the organs of the brain, that act upon the senses; the senses cause the brain to remember and act as it did before; it is the spiritual senses acting upon the material senses, and reproducing the flash of light, or sound-waves, and again controlling the material senses, and through them the material brain.

It will be asked, where is this man, this spiritual man, in which exists that which is called memory and a power to reason independently of the material or animal man? It must be a conscious man, and he must have an identity; and so he has; but it is not inside, it is outside—a development in spirit-nature, a higher development than the material, one that is more active to conceive and quicker to construct than any condition or development in material nature.

The organs of the brain are the keys that the spiritual nature touches with deft fingers, causing it to vibrate or luminize at will. What is this will power of man? It is his spirit-nature, not his material; the spirit-man commands, and the material man obeys, as far as it is able. The spirit knows its power, that is, the power of the material, as far as the material has taught the spiritual, and no more. For the spirit man has been dependent upon the material for its physical manifestations; but by and-by the spiritual man will comprehend the motion that has been put up in the physical man and called force, then the material man will do that which would seem wonderful to him now. It is a mystery closed up in the material, and the spirit is ignorant of it and how to apply it. The material body is a storehouse for arrested motion, and when the spirit man learns of this and knows how to apply this pent-up motion, material man will be far greater than he is now.

But it is the spirit man that must be educated first, and know how to apply this pent-up motion. And where is this spirit man? He is a development in spirit-nature, and spirit-nature surrounds the material man as the atmosphere surrounds the earth, and his spiritual form or identity exists in that; it is a substance without form or dimensions, only when he controls it and dimensionizes it. In the past, animal and man-nature have been developing it for the spiritual man, who was to come after them. Animals of the past were the workers for the development of the animal man; the animal man of the past was the worker for the spiritual man of the present.

The spiritual could not be developed until nature had prepared the way by developing the conditions for its production and a condition for it to exist in any more than she could develop the material man until conditions were ready for him to be produced from, and in which to exist. Spirit-nature must come before the spirit-man, and now that he is here, he is trying to understand himself. But as yet he is only theorizing, and through theory he is progressing slowly; he knows but little about matter, and nothing about substance, and still less of spirit.

Spirituality.

Let us consider how far we ourselves have advanced in spirituality before we have the presumption to dictate how others should live. It is so very easy to mark out the way that others should walk in, forgetting, perchance, that we may need a little advice ourselves. If each individual Spiritualist would study his or her inner self—the secret self more thoroughly—then there would not be the need of so much good advice that we consider necessary to give others, for by each one living a pure, clean life, the whole spiritual world would be revolutionized.

Why cannot the Spiritualists set their standard so high that the finger of scorn cannot possibly be pointed at them, so that they one and all can say now, indeed, has the truth and reality of Spiritualism prevailed? But we must first become pure in heart, so as to teach others the way, and that they will be willing to hear our words. See to it that while we call ourselves Spiritualists, we become spiritualized.

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 XIII.

PHYLIS FINDS A NEW HOME.

Little Phyllis was but two years of age when Nancy died, a beautiful child, with eyes of azure blue, which seemed to reflect the light of heaven as they sparkled and danced at the vivacious fairy's will, and with a pretty face framed in by silken, golden curls that were never still, but which seemed always flying out like so many coils of shimmering light. She was a precocious child, and often prattled of things far beyond her years, sometimes breaking into song and verse of which no one had ever heard the like, and which really seemed to be original with the baby girl.

Once, in looking up into the cloudy sky from which peeped one tiny star which only served to accentuate the gloom of its background, the little tot exclaimed:

"A far s'ines in'er cloudy kye,
I see its 't'le face;
It says 'I'm up to've'y high
You tan not reach my place.'"

When Nancy died Mr. Brown took the little one to his own tiny nest of a home, in which he and his wife and four little ones of their own found the quarters rather snug, doing his best to provide for her as if she had really been born into that home. He had secured the writings which Nancy had mentioned to him, and had carefully noted the contents, locking the packet up in his own private box until such time as he could follow the behest of his old friend in regard to them.

Phyllis, who had been tenderly attached to the only mother she had ever known, missed Nancy sadly; she did not take kindly to her new surroundings. Mrs. Brown, who was very unlike the old nurse, was a bustling, nervous woman, who always seemed to be stepping about with two or three children under her feet, while the little Browns, who eyed the baby as if she was a being from another world, could not be induced by either father or mother to make her one of them in their interests and sports.

Gradually the child grew thin and pale, the lustrous blue eyes grew dim, her buoyancy of spirit had disappeared, and a racking cough seized upon the little frame.

Mr. Brown in alarm sought the advice of a physician, who pronounced the case a serious one, and counseled the man to place the child in the hospital, an institution in which this doctor was interested, and where he felt assured the little one could receive care and treatment such as it could not in the crowded nest of the Browns.

At first the kind man was loth to do this, but after a while, as the child continued to grow more and more attenuated, and it was evident that unless relief was soon gained she would pass from earth, the man consented, taking the tot in his own arms to the hospital. There he had her name recorded as Nannie Gibson—after the nurse, who had been her mother and friend—not deeming it wise to have her entered at the institution as Phyllis Bearse, for as yet he had been unable to locate Franklin Bearse, the man for whom the contents of old Nancy's packet was intended, although he had diligently sought for him.

Inquiry for Franklin Bearse at the great firm of Graham & Co. had failed to elicit any information in regard to him. He had left that establishment nearly two years before, and no one seemed to know aught of his location. One said that he had heard of Bearse as busy in an obscure quarter working among the poor, but he did not know as the rumor was correct. Another thought the young man had gone into journalism, and was engaged in writing up scenes and incidents for a daily newspaper, but no one could give any accurate information, and Mr. Brown knew that he would have to depend on his own exertions in finding the missing man.

In the meanwhile the packet, resealed and secured with the inscription, "Property of Franklin Bearse," was laid carefully away, and Phyllis Bearse, as "Nannie Gibson," was entered at a public hospital. "I will call and visit the child when allowed," he said to the doctor who had advised her entrance there, "and I will take it as a great favor to have faithful reports of her case. If she gets well I will take her to my own home again, for I mean to do for her as for one of my own; if the little thing dies, ah, well, she will be better off, poor thing."

For three months the good man kept track of the child, and during all that time she lay upon a bed of suffering, her tiny frame racked by the dreadful cough that threatened to end her life. But at last visible signs of improvement appeared, the child gradually ceased to moan and cough, the hectic flush began to die out of her wan cheek, and the unnatural light from her eyes.

"She is getting better," Mr. Brown said to his wife, after a visit to the little cot where Nannie lay; "we must soon have her here again. Poor child! I could not rest at night if I knew she was without a home. Ah, well, wife! as long as we have shelter and a bite, we'll not grudge to share it with that little bird."

But, as yet, Nannie was not sufficiently improved to be taken away from the institution in which she had found returning health. It would be fully a month yet before she could be allowed to depart, and so many events may happen in a month.

Two days after his last visit to his protégé Mr. Brown was thrown from his wagon and killed. It was all so sudden, so horrible, that the widow sat as one dazed until after the funeral, and the necessity of facing the situation forced itself upon her. A widow, with four little, helpless, fatherless ones depending upon her, and with less than a hundred dollars at her command after expenses were paid. No wonder that Phyllis Bearse—or Nannie Gibson—was forgotten in the general breaking up of that little home.

Out on the wide prairies of Illinois the only brother of Mrs. Brown lived. He was a farm-

er and a bachelor, and, on learning of his sister's bereavement, he at once wrote to her to bring her children out to the farm, where they could live on brown bread and milk, and roll upon the grass to their heart's content.

"I want some one to look after things in the house, Mary," he wrote, "and I think you can work into it. The young 'uns can romp until they get big enough to go to school or work. It's not much I can give 'em, or you; times are hard and mortgages heavy; money's mighty scarce, but I can give you and the young 'uns shelter and food, and you'd better come along."

And so she did, selling off the furniture for means to travel with and to get necessary belongings, placing the papers and few possessions of her late husband—including the packet addressed to Franklin Bearse, which she never even noticed or remembered—in a little black trunk, which she bore with her to her distant home.

Meanwhile, Nannie had sufficiently recovered to be removed from the hospital. Although still delicate, she was not now in need of the nursing and care that other waifs demanded, and her place was ready to be filled by more than could be attended to. But, alas! there was no home to which she could go. Her only friend had been killed, her unnatural mother still lingered amid the gaieties of foreign shores, and her father, who would gladly have taken the winsome child to his lonely heart, knew nothing of her existence. And so it came about that Nannie Gibson, dear, sweet, little Nannie, who watched the stars at night, and called them "Angels' eyes watchin' from Heav'n," or who gazed at the sunbeams by day, and called them "Buf'ul shiners from the skies," was taken in charge by the Children's Mission, a home for waifs and strays, in a narrow quarter of the city, in which a dispensary department was presided over by Dr. Gray, the physician who had first advised her being taken to the hospital.

It was not a large and airy institution, with spacious halls and roomy quarters, but a small, brick house, in the densely populated portion of the city, where the very poor do congregate, where perhaps twenty-five or thirty children of various stages of growth are cared for under the supervision of a religious organization, until they are adopted by some worthy person, or are put out in families, or upon farms, to earn their daily bread.

It was here that Nannie Gibson was taken by the authorities, and here that she became one with the waifs and strays who knew no home but the bare cold walls, and no glimpse of an outer life save that which was caught from the dingy street into which they gazed from the narrow windows or through which they passed in rows when allowed to walk forth under the charge of their teacher and guide. They were all dressed alike, these children—irrespective of age or complexion—the girls in navy-blue gowns and pink gingham aprons; the boys in snuff-colored garments, coarse in texture and of crude fashion, but among them were bright faces and sparkling eyes, while Nannie, the fairest and sweetest of all, shone like a sunbeam in the midst of that hapless crowd.

"Nice lady! Nice mans!" said the little one, looking up with confidence into the faces of a lady and gentleman who had been visiting the school and who now passed before a group of the finest tots. "Nice lady! Nannie loves pretty lady, lady's face shines like the 'tars; man's nice, too; Nannie loves him." "The dear little thing!" exclaimed Elizabeth Parker, for she it was. "What a sweet face she has, husband! Such a pretty child to be in a place like this! It makes me shudder to think of what her fate may be. What is your name, little one?"

"Nannie Gib' thon. I've Nannie, an' I loves pretty lady. Oh! oh! you has bu'ful eyes, an' they shine like 'tars."

"Do you like to see the stars, darling?"

"Yeth, mam. I likes to see a million 'tars; they shine and shine, and tell Nannie pretty things. The 'tars say:

"Be dood, be dood, oh, Nannie dear;
We love you, little girl;
An' by-an'-by we'll take you here,
Beyond the dates o' pearl."

"Where in the world did the child pick that up?" asked Elizabeth in amazement.

"Oh, madam," the attendant replied, "she's always going on like that. Nobody knows how she gets her rhymes, and, as to the thoughts, they are fine enough to come from a head much older than hers. She is a strange child, indeed."

"To whom does this little one belong? Do you know anything of her history? Is there any one who would be likely to lay claim to her?"

"I think not. She was a waif, picked up by a man named Brown, who was killed a few months ago. His people have moved to the far West. He himself took Nannie to the hospital. She was sent here from there. I think no one has any claim to the child."

"Of course there would be no objection to her adoption by respectable people who would guarantee to provide suitably for her?"

"None in the least, madam."

"Oh, Joseph! Why cannot we take this little one to our home? It is humble, but decent and sweet. Think of what may befall her if she drifts into other hands? I feel such a strong desire to take her in my arms and shield her from all the world. What do you say, husband?"

"Please yourself, Lizbeth, and you will please me. I guess we can provide for a bird like that without taxing our funds much; so go ahead and make what arrangements you like, and I'll back you up to the last inch of my life."

The little one eyed the strangers with keen delight. Just what they were saying she did not know, but she felt intuitively that it meant something good for herself, for in a half-audible tone she said, as if addressing another person:

"Nannie Gibthon, you're a lucky dirl!

Just the bestest thing in the world is comin' to you, Nannie, right off, quick."

"Would you like to go away from here and live with us, darling?" queried the lady with a smile. "Live with this nice gentleman and with me, in a little home (there's a kitty and some flowers), and where you can be our own little girl?"

"Nice lady! Nice man!" said the child. "Nannie like to go with pretty lady an' nice man. Nannie go now, right off quick."

"Yes, dear, you shall come to us, but not now; we must see to things first; but we will come for you very soon, and then you shall live with us, and never come back here any more."

"Oh! oh! I don't want to tum back any more; yeth, Nannie do, too; want to tum to see nurse, want to see Rosie, an' Bessie, an' Harry, an' Frantie, an' Nister. Peese, mam, let Nannie tum back."

"Well, well, dear child, you shall come and see your kind teacher, and all the nice little playmates, and we will try to make your visits very pleasant to them all."

"Peese, mam, take Rosie, an' Bessie, an' Harry, an' Frantie, an' Nister, an' all, way too, an' let um be your little chilum, just like Nannie is; peese, mam, do."

"I wish I could, you dear, little thing, but we have n't a house big enough to hold them. Besides some other nice ladies will want good little girls and boys to go to their homes, and if I took them all away the other ladies could not have any in their pretty homes; so I think we have Nannie, and let the good ladies have Rosie, and the rest."

In a little while the necessary papers were issued and signed, and "Nannie Gibson" was transferred to the home of Joseph and Elizabeth Parker, and adopted as their own little daughter, in which she was henceforth to be known as "Nannie Parker."

The child was delighted with the change, for although her new home was humble and plain in appearance and surroundings, yet to the sensitive child it seemed a veritable paradise compared to the cold, blank walls and unlovely appointments of both the Orphans' Home and the hospital. Back of these her memory did not go, for the scenes and incidents of her little life prior to her late severe sickness had faded from her mind.

Nannie was an aesthetic soul; a love of the beautiful was strong within her; glowing colors and crude objects, harsh sounds and discordant elements of every kind grated upon her refined nature.

The homespun gowns and gingham aprons of the institution had pained her; she did not like to look at them, and many times the child would play that she was dressed in white, with pretty blue ribbons, and that her apron had only been put on for a few minutes to keep her white gown from being soiled.

Now that Elizabeth had taken her in hand she was sure to be dressed with taste, and in her heart's delight, and one can imagine the sweet picture the little fairy made with her sparkling blue eyes, rounded, daintily tinted face and sunny curls, in her white frock, or her dress of palest blue, or in that gauzy robe of clouded pink which seemed to catch its hues from the summer sky, and which Nannie persisted in calling her sunset dress.

"I takes such a wee bit to make her a dress," said "Lizabeth," and one can pick up such bargains at the remnant counters. I make them myself, so that costs nothing, and I would rather go without my own clothes than not have her look as a baby should."

CHAPTER XIV.

"THE SUBMERGED TENTH."

The health of the human body is in the soundness and purity of all its parts. An ulcer in any organ will poison the blood, debilitate the nerve force, and disease the entire system. The strength of a nation is in the integrity, sobriety, industry and prosperity of its people. Discontent, misery or lawlessness of a class will affect the entire government for ill. What is true of nations and of individuals is true of cities and towns. The real power and strength of a city is in the happiness, comfort and prosperity of its citizens, and if one-tenth of its population reek with the slime and filth of utter poverty, sin, degradation and despair, the entire city becomes foul with rottenness and the effluvia of shame.

Years have passed since Grace and Rose Lee of Blossom Lane were first introduced to our readers; years in which the locality of their old home has changed but little—not for the better. Time does not deal gently with such quarters as Blossom Lane. The section of the city in which this is situated is given up to squalor and gloom, to dirt, poverty, rage and shame. Here, tenement houses of the poorest quality, and without facilities for the comfort and convenience of their inmates, are crowded with human beings whose greatest problem is how to keep life in the body, and to gain from day to day the pittance that will hold starvation from the door.

Nor are all of these dissolute and drunken individuals, for while the watery and bearded eyes and bloated faces of some of these too many, alas!—tell of a close acquaintance with the beer barrel or whiskey bottle, there are many whose sad and wan features and pallid lips are not caused by liquor, but by the bitter struggle and hopeless endeavor of their owners to keep the wolf of misery aloof. Men, women and children huddle in the filthy rookeries of these alleys, streets and lanes. They may be numbered by the thousands, and yet the great city is wealthy, is proud and arrogant, and demands a recognition from the Republic as one of the foremost cities in population, position, commerce and wealth of the land.

In this metropolis the sweating system is in vogue. Wealthy clothing manufacturers, whose granite piles rear their several stories upward—not toward heaven but in tribute to mammon and greed, not only employing a large corps of working people in their own shops, whose weekly wage is but a tithe of what they actually earn by the sweat of the brow, but also give out work at even a far less pittance, to the sweaters of the slums, who take the work to their miserable dens, where it is turned out in garments of various kinds.

Let us go into one of these sweaters' shops and witness the work as it is executed for the employer, who will presently expose it for sale in his ware-rooms.

This is one of the most commodious and presentable of this class of work-rooms, and yet what a sight do we behold as, after climbing the dark and rickety stairs, we enter its door.

Here are two rooms; the first is lighted by two narrow windows, the second by only one. These windows look out upon a dingy alley, and the light that streams within them is insufficient for the sewers who bend over their work, straining their eyes and hurting their backs in the effort to accomplish the task set for them. In the outer room are six individuals, three women, two men and a boy. All are busily engaged. Two of the women are making button holes and sewing on buttons, the third is doing some finishing work on the trousers in her hand. One of the men is cutting out garments of rude pattern at a board, the other, at his side, is marking out patterns and engaged in other work, while the boy is sorting, counting and sewing tags on garments that lay on the floor at his feet. In the inner room, small and dingy as it is, are two women, each at a rude sewing machine, and a little girl not more than eight years of age. A pale, tiny little thing she is, whose pinched features and careworn look tell of the utter misery of her childish life. The apartments are ill ventilated. They smell of all the odors that have ever permeated them. They are enough to turn one who is accustomed to fresh air sick at heart and stomach as he enters them. Yet here are crowded six human beings in the outer room, and three in that beyond, who are working away for dear life, saying no word, but with compressed lips making the moments tell, for every possible attention must be given that the garments may pass the rigid examination of their employer when completed, and that the pittance due on them may be paid.

Soon, one of the men fills an old pipe and begins to smoke, the other follows, and the rooms become filled with the smoke and stench of the vile tobacco. One of the women sputters and coughs, and another raises a window a little, but no one speaks, and only the clatter of the machines beyond breaks the silence of a hapless crew. These are all members of one fam-

ily. Father, mother, one widowed daughter, who is parent to the little girl beyond, and of the boy sorting and counting the garments. Three other grown up daughters and a son, all young people, who work with their parents in this sweat-shop of the Nineteenth Century.

Where do they eat and sleep? The two women and the little girl huddle together in the inner room at night in a bed let down from the wall, beneath which is piled a stock of garments, overalls, jumpers and trousers, that are out, ready for the seamstress and finisher. The parents and the grandson sleep in a similar manner in their workroom. The two daughters camp down on a pallet of straw in a windowless closet just beyond, while the son finds his lodging where he can, sometimes in one place, and sometimes in another, content often with taking a pile of goods into the entry and resting upon it. At meals, the entire family sit together and munch their simple fare; sometimes it is a lunch of bread and cheese, with a mug of beer all round; sometimes, bread and raw sliced onions, seasoned with vinegar and salt, with beer for the men and a cup of tea for the women, compose the sumptuous meal. Now and then dried herrings give zest to the flagging palate, or a bit of bologna sausage adds relish to the stale bread. Warm, nutritious and sustaining food is never supplied the bodies of such as these who toil in the sweaters' shop. What wonder that a constant craving for some unknown element is felt in the system, or that many try to appease it with whiskey or beer?

This is no fancy sketch; on the contrary, it is but a mildly-drawn picture of life in the slums, where poverty of the direst kind is known.

We have visited the sweaters' family at a time when new trouble is awaiting these unhappy souls. Little Jess, the child who sits by her mother's side, patiently pulling out basting threads or doing whatever her parent bids, is unusually flushed to-day. Her wan and pallid cheeks are flushing crimson, great pains dart through her temples; her eyes, though unusually lustrous, refuse to see the work she has in hand. She has learned not to complain when uncomfortable or in pain, and for a long time she says nothing; but, at last, the pain and the burning grow too severe, she cannot bear it, and, screaming with fright, the child falls over at her mother's feet. They lift her, but she does not seem to know them. Moans break from her lips, the eyes are wild and staring now, and the little head, with its weight of tangled, nut brown hair, is rolling from side to side.

It will not do to let down the bed, for it would take up too much space, and they must continue at their work while the day lasts; so the women fix a resting-place for the child from a bundle of boys' jackets that they have just finished, and she is laid upon them, in the corner, out of the way of the sewing machines, whose perpetual clatter adds torture to the little brain.

The mother bathes the fevered head and wets the burning lips, then turns to her work again, not knowing the nature of the awful sickness that has stricken her child.

Too late does it become known that little Jess is a victim of scarlet fever, but such is the fact, and in three days a little shrouded form, with shaven head and puerile breast, inclosed in its rude plain coffin, is laid in Potter's field. But the grind goes on; no time here for mourning, no time for idleness, work must be done and bread obtained that the living may not starve; as for the dead—well, none can be worse off than the sweaters of a crowded tenement in the slums of a wealthy town.

In due time the completed garments are shaken out, folded, packed, and conveyed to the shop. The employer counts them, examines (finds some fault, as he is bound to do, it will not answer for him to express satisfaction at their work, they will expect too much of him if he does), and pays his price to the poor hands held out to receive.

In that bundle, among other garments, are twelve little jackets that served as the bed of poor Jess in her first delirium; jackets infected with disease germs; jackets that will carry contagion into homes where little children dwell, who will be smitten with the deadly plague.

By-and-by Johnnie Small is taken sick, and the physician pronounces it a case of scarlet fever. "I cannot imagine where he got it," his distracted mother says. "I have always been so careful of my little boy. He has never been robust and healthy like other children, and I have looked after him with the greatest care. There is no fever in the neighborhood that I know of. I cannot see where he caught it."

Johnnie had a new jacket only the week before; his mother bought it ready-made at the shop where the relatives of little Jess procured their work. It came from the pile of garments that had supported that dear, uncomplaining child when she was stricken down, and Johnnie died, while no one knew where he got the disease that caused his death.

Danger to the community lurks in the air of the sweater shop. Despair and death to all that is pure and sweet mingle with the elements of the sweating system, and society passes by, and pays no heed.

Along the narrow streets, and alleys, and lanes of the poorest district many sights are seen, many sounds are heard; coarse, balding mingles with the tones of plaintive singing. There are men and women here with good voices who now and then pick up a musical tune, and give it expression in their own rude way. Children, scarcely larger than the tots they support, are dangling babies on their knees, on curbstone or step, or dragging them along by main force. Women with tattered gowns and rolled-up sleeves busy in one vocation or another of the rudest kind are visible at windows and doors; men and boys lounging about, or, as in some instances, engaged in picking up rags, sticks, old bottles, and even old shoes, the latter for burning in some old stove, by which to boil the water in the kettle for some special use. Nowhere signs of peace, of comfort, of prosperity, or of genuine happiness. Everywhere evidence of misery, squalor, or direct want or shame. On all sides the appearance of a district and its people submerged in poverty, affliction and degradation, the filth of sin over them all.

In the neighborhood a wood-yard has been established by the city authorities, where the men who will work may sometimes get a job at cutting wood, and be paid in tickets for bread or groceries. Not far off is a coffee shop established by a philanthropic society, where a cup of coffee can be had for one cent; a plate of rolls for another, and a dish of soup for two more. No liquor is sold in this store, and, as it has become quite popular with the poor who are famished for nutritious and warming food, the proprietors of the "groceries" rail against it, but as a good dish of hot soup can be had at its counter for two cents, those who can earn, beg or steal that amount continue to patronize it from day to day.

Sunrise and set, the stars appear and disappear, it is all the same to those who dwell in the slums. Now and then a gleam of light comes into their lives, but the rule is one of gloom and want.

But though the world is cold and hard in its estimate of these unfortunate, and looks upon them as creatures of another clay than itself, yet there are angels who walk the earth as ministers of comfort and peace. Hagah and Grace belong to this class. They were refined and modest, yet they had no false prudery, and they never hesitated to go into any den where their service was needed by suffering humanity, nor were they ever molested, for even the vilest man among all the sin-trodden creatures regarded them with respect, and paid deference to them.

Into many a haunt of shame did these women, together or separately, penetrate, bearing the word of sympathy, the hand of ministrations, and the helpful service that the inmates required. Living among the despairing and the tempted, knowing from observation the needs and weaknesses of their neighbors, Hagah and Grace knew, better than any outsider could, the evils that produced this state of things, the sorrows of the poor, and the need of reformation quite as much among the tenement owners, the liquor dealers, the manufacturing classes, the wealthy in high places, as among the wretched toilers or brawlers who make up the "Submerged Tenth."

[To be continued.]

The Spiritualist Platform.

BY THE EDITOR.

The announcement of the withdrawal from the platform of Spiritualism as an active worker of such a man as Hon. L. V. Moulton, strikes a chill to the heart of every Spiritualist who has listened to his eloquent lectures, and read his vigorous, scholarly articles. Such an event carries no little force with it, and causes every intelligent Spiritualist to think seriously why he withdraws from the work. There is a cause for every effect, and the cause that has led to the much-regretted decision of Mr. Moulton is very easily discerned.

It is a fact that our speakers and mediums must live, yet many Spiritualists seem to begrudge them that poor privilege when asked to contribute ten cents to the speaker's fund. That they have made but a poor or indifferent living at best, although they have worked hard, long and faithfully, is well known to all. The loss of so many eminently talented workers causes the true Spiritualist no little alarm. When he protests against it, he is met with the reply, "Well, I have done my best, but I can't make both ends meet through my platform work, hence I am going into business. I have a family to support, and they have claims upon me that I cannot ignore."

Nothing can be said to such remarks as these, for they are known to be literally true. Why are they true? In the first place, lack of proper organization has rendered it impossible for sufficient revenues to be raised to pay the running expenses of the average Spiritualist society. Inharmonious has been engendered in the ranks, the local societies have split up, and the losses have fallen largely upon the speakers who have only their Sunday earnings to depend upon for a living.

In the second place, the frequent changes of speakers have brought nothing but weakness to local societies, and resulted in crippling them financially in nearly every instance. A settled speaker of merit will prove a tower of strength to Spiritualism in every city in the land. He will dignify the movement as a whole, and will add much in moral influence to the community where he resides. He can reawaken the enthusiasm of many, convert others, and induce those who are Spiritualists at heart to attend the meetings.

A third answer to this important question is found in the dislike to the generally prevailing method of taking a small fee at the door. It is not so much the fee itself as it is the fact that each speaker is expected to pay for himself. If he fails to do this, he is often asked to reduce his price, and never is reengaged by that body. No clergyman or lecturer of any denomination is ever asked or expected to pay his own salary through a door fee, or church collections. His people love their religion well enough, truly enough, to support it loyally in decency and order. Spiritualists are not yet loyal enough to their phenomena, their science, their philosophy, their religion, to do likewise. When fifty or one hundred Spiritualists in any community unite to pay one-half as much per annum for their religion as their church friends pay for theirs, Spiritualism will become the foremost religion on the earth. To-day the average Spiritualist complacently expects the salary of the speaker to be paid by some one else, and grumbles if even a dollar is exacted of him.

Another reason can be found in the bringing the competitive spirit into the engagement of speakers. Such a one will "draw a crowd," while another does not; therefore the crowd-drawer is engaged without one particle of regard for the value of his thought or his moral standing. Many societies have a new speaker every Sunday, and if by chance one or two first-class lecturers appear on the platform, their presence there is half apologized for by the members of the society, who often say, "We will have something better for you next Sunday, and you must be on hand then." On the next Sunday the pure philosophy and high ethical instruction of the previous week are compelled to be placed side by side with ignorance and sensationalism. The result is always to the prejudice of the meritorious speaker; sensationalism pays, therefore gets the perquisites, and Spiritualism suffers.

Phenomena are necessary to the life and growth of Spiritualism. Undisputable tests are always proofs of the claims of the philosophy. The BANNER contends that phenomena should not be discarded nor lost to sight for one moment. But phenomena are not the all of our movement; they are only helps to an understanding of it; therefore they have their legitimate place, but should not be given more than their share of attention. Special services should be devoted to them, and then the lecturer will have a body of facts to which to refer in his address.

At the present time, many Spiritualists prefer questionable phenomena to the logical addresses of a Moulton, a French, a Fuller or a Richmond, who charm with their eloquence the hearts of their auditors, and woo, with their spiritual teachings, the souls of their listeners to the Nirvana of truth in higher realms. Some programs for the coming year are so constructed as to lead many to the belief that dishonesty and knavery are at a premium in some sections of this nation, at least. Too little attention is paid to the kind of medium or speaker employed—the end to be attained always justifying the means employed. In such cases the Spiritualists quiet their own consciences with the thought that so long as expenses are met in full, other things do not matter at all.

The withdrawal of Mr. Moulton carries with it a useful lesson. It foreshadows the loss, in the near future, of other talent equally able, unless something is done, by Spiritualists to retain their most eminent workers. A man, who can easily secure an income of three thousand dollars per year in the business world, cannot be expected to accept one lecture per month at five dollars a Sunday. It is lamentable to be forced to admit that there are Spiritualists whose souls are small enough to expect, and even demand, that our best workers should do this. The remedy is in the hands of the Spiritualists, and they can use it, if they will. It is time now to act, if the standard of Spiritualism is to be raised yet higher in the land.

There are in round numbers one hundred and fifty thousand true-blue Spiritualists in the United States, every one of whom could give two or three, or even five dollars per year to Spiritualism, and never miss it. If they will give, on an average, three dollars per year, it would create a fund of four hundred and fifty thousand dollars to pay out in salaries and traveling expenses of our speakers and mediums. This sum would annually support a corps of at least three hundred and fifty workers,

and at the present hour we have less than three hundred actively engaged upon our platforms. The societies to which they were sent would contribute more than half of the salaries and other expenses, so that a tribute of three dollars per year from every Spiritualist would more than accomplish the desired results.

It is useless to say that they have no place to send their contributions under the assurance that they will be honestly used. The several State Associations are all legally incorporated bodies, and empowered to do just such work as we have outlined. The National Association is especially equipped for this labor. It is empowered by its act of incorporation to receive bequests, to own and hold real estate, and to do business in the same manner as any other body corporate does its work. Its Secretary and Treasurer are under heavy bonds to be true to their trusts, and the trustees are all loyal Spiritualists, ready and willing to make every sacrifice for the good of the Cause. These several institutions offer the Spiritualists of this nation every opportunity to keep their talent upon the platform. It rests with them to say if their representatives shall remain there, or withdraw to make room for mediocrity such as will bring shame to the Cause, and retard its progress for many decades.

It will be a sad day for Spiritualism when the example of Messrs. Moulton, Lynn, French, J. O. Barrett, R. P. Ambler, Elizabeth Lowe-Watson, Lucy Coleman, and dozens of others is followed by their compeers now at work upon the platform. We hope they will not have to go, and we trust that the Spiritualists of this nation will not be so blind as to force them to do so. A little devotion to our Cause on the part of all will do the required work. Let each one sacrifice some little personal pleasure, and give the bagatelle of three dollars per year to Spiritualism. The State and National Associations await returns from the people, and now is the time to speak. If the retirement of Mr. Moulton awakens the Spiritualists to a sense of duty, then his loss will redound to the good of the Cause. As it is, he is a great loss to Spiritualism, and we deeply regret his decision, necessary though we know it to be.

Written for the Banner of Light.

THE ANSWER.

Oht Soul of the Infinite, speak to my soul.

Let me feel thy sweet presence of peace and of love
Wait over my spirit thy wondrous control,
Send me a glad message from thy kingdom above.

The world-heart is restless, its troubles are great,
It beats fast and beats high in travail and pain,
With eyes hot and weary humanity waits,

Praying loud for deliverance, but praying in vain.
Low deep wails of anguish go up from their souls
As they beat 'gainst the bars in their prisons of clay,
The waves of their misery over me roll,

I would weep till I wash all their sorrow away;
Be merciful, Father, and open a door
That each soul may escape from its doubt and its woe;

Reveal thy sweet presence as never before,
That each mortal, oppressed,
Thy true meaning may know.

I hear a soft sound like a lullaby song,
It floats to my spirit sweet as music of love;
Does it come from the heavens, where angels
throng

Of beautiful spirits hold communion above?
Be quiet, my soul; let me catch the refrain;
I would lose not a note of that sweet, holy psalm.
Does it bear to the earth relief for its pain?

Or is it the voice of life's infinite calm?
It melts on my ear, 'tis a message to earth,
And oh! for the power to reveal it to men,
To portray all its depths of truth and of worth,

As these words thrill my being again and again:
"I came long ago, when humanity's heart
Was bowed low in sorrow, doubt and despair;
My message went forth to the uttermost part
Of the earth, or wherever ascended a prayer;

Yet few are the souls that its meaning have caught
Who live true to the lesson intended for all;
How few by their lives the sweet story have taught
Unto souls who from darkness and misery call.

So many are blinded, not knowing that they
Should in mercy respond to a poor brother's prayer;
Should remove all his burdens, bind up his wounds,
And in love help him in all sorrows to bear.

The rule that is golden is writ on each mount,
And whoever will climb may read it alway;
Who lingers and waits in the valley of doubt
Will soon find they are bound by strong fetters of clay.

"Love ye one another," 'tis lesson so live
That ye prove to the world ye're followers of mine;
All hatred forget, always learn to forgive,
Remembering your lives with the spirit must shine.

Do ye unto others as ye would have done,
Is the commandment I gave long ages ago;
Through every country its echoes have rung;
Yet few of 'the teachers' its real meaning know.

Then pray me no longer new secrets to give,
Until in your lives ye express all the old.
Till mortals like brother to brother shall live,
And the message of love by each nation be told;

Till discord and sorrow shall flee with the night,
And mammon no longer hold sway o'er the land;
Till wrong shall yield every throne to the right,
And till justice and freedom assume their command;

Till no despot shall rule with a golden rod,
Where all should be equal in this fair, free land,
Till each inherit from the God-given sod
Whatsoever shall come as the fruit of his hand;

Till the spoiler shall die, the martyr go free,
And sweet voices from heaven to earth's children
shall call;

Till hatred and strife from the glad earth shall flee,
And the pure angel of love shall brood over all."
The soft voice ceased to speak, calm filled all the air;

My spirit was hushed in its prayer for the world;
I knew that till love's full fruition could bear,
The white banner of peace could ne'er be unfurled.

INEZ HUNTINGTON AGENW.

Transition.

At Los Angeles, Cal., Sept. 27, occurred one of those peaceful and happy transitions to the higher life which are so often remarked as closing the earthly career of true Spiritualists.

Mrs. Amanda D. Wiggin, formerly of Salem, Mass. (then Mrs. Chace), but for more than thirty years a resident of California, joyfully welcomed the spirit-messengers who came to conduct her to their happy home. Two years ago, on hearing the contrary singer, Mrs. Emma Sherwood, in Los Angeles, Mrs. Wiggin said to her: "I hope that when I pass from earth you may sing my soul to heaven." She had her wish. Mrs. Sherwood came at midnight, and remained until four o'clock in the morning, singing at intervals during the night. As the great change approached, the spiritual sight of the departing sister was opened, and she spoke of the presence of her spirit-children waiting to receive her. She then bade a last farewell to husband and friends, and peacefully passed to the life beyond.

Her funeral was conducted by Frank T. Ripley of Boston, who is to minister to the Harmonia Spiritual Society, Los Angeles, during the winter. After the opening services by Mr. Ripley, Mrs. Ada Foye, an old friend of the departed sister, spoke feelings of Mrs. Wiggin's long and faithful service in the cause of Spiritualism; of her marriage to Mr. Wiggin by Laura Coppy, in San Francisco, Sept. 6, 1868; of her ordination as medium and speaker, in 1870; of the loss of her health, and, with it, of her much-prized mediumship, in spirit, on hearing the contrary singer, faithful to her faith and her friends to the last—her worthy life fittingly ending in a transition full of that joy and perfect satisfaction which only those can realize who have a knowledge of the fact of life eternal and reunion with loved ones in that happy realm.

The closing address by Mr. Ripley was cheering, hopeful, and full of those privileges it was to bear it. The music was by the Harmonia choir, with solos by Mrs. Sherwood, the last being "There Shall Dawns a Glorious Morning."

W. H. SLOCUM.

Shall Spiritualists Adopt a Creed?

BY K. W. DOULIN.

To the Editor of the Banner of Light:

In reading the long and interesting address which appeared in THE BANNER of Sept. 12, 10 and 20, from Rev. T. E. Allen at Onset, Aug. 23, 1897, my attention was arrested by his reference to the necessity of a Creed. I quote: "A creed, as a barrier to admission to a spiritualistic society, or a church of the spirit, we do not want. A creed, as a declaration of truths generally believed by Spiritualists, and of the purposes for which the National, or a local society, is organized, is a necessity. If the higher Spiritualism is to be made a greater power in the world."

This opens a subject often referred to with much acrimony by Spiritualists when attempting to show the absurdity in orthodox teachings, and the impossibility of freedom of thought when under the restraint of a creed.

When the subject of the present National Spiritualist Organization was being discussed, among the many arguments that were urged against it none were more forcibly put than that it would involve the necessity of a creed; and anything that savored of a creed, or church dogma, was denounced as the most objectionable feature in the old theology by many good Spiritualists.

But by persistent effort and constant assurance, the friends of organization succeeded in partially satisfying the suspicious that organization did not involve a creed, nor anything else detrimental to the progress of Spiritualism and free thought. So necessary and reasonable a proposition as a declaration of principles for the benefit of those who were desirous of learning what Spiritualists believed was objected to, and even the term religion was thought objectionable, and left out of the first constitution discussed at the Convention which formed the present organization.

But by concession, cooperation and a spirit of harmony the organization was perfected, and has thus far convinced the skeptic of its practicability, and the sincerity of its early friends and promoters. Experience has shown, as it was expected it would, that many changes would be necessary and amendments adopted, as new developments were made from time to time.

A conservative policy has always characterized the proceedings of this Association whenever in convention, adhering strictly to the provisions of its Constitution and By-Laws.

What consideration Mr. Allen's proposition will receive at the approaching Convention is difficult to predict.

If he is right in saying: "A creed, as a declaration of the truths generally believed by Spiritualists, and of the purposes for which the National, or a local society is organized is a necessity, if the higher Spiritualism is to be made a higher power in the world, there is no question about the subject being entertained and duly reported to a committee, perhaps, which should report at the Jubilee in June next, if not practicable before."

The very amusing and interesting report published in your paper of Sept. 25, made by Moses Hull, on the proceedings at the late National Anti-Spiritualist Convention, as you editorially remark, has introduced a subject never before brought before a Spiritual Convention of any other body of representative Spiritualists, and of course no one can tell what action, if any, will be taken at our next Convention.

But as childish and visionary as the purposes of this anti-spiritual movement seem to be, it calls for corresponding action by Spiritualists everywhere; and, as the National Spiritualists' Association of America is upon the eve of a general convocation, other nations will look with interest to see what steps are taken and what recommendations are made by this Convention to meet the insane onslaught proposed by these wild fanatics claiming to be the disciples of the meek and conservative Nazarene.

If such an attack must come, it could not come at a more opportune time, and will do more to arouse Spiritualists to the necessity of cooperation, harmony and organization than anything else.

If our anti-Spiritualist brethren succeed in exposing all fraudulent mediums and fakirs, which they claim is their object, they will do us a favor we ought to appreciate.

If they can in any way convince the world that Spiritualism is a delusion, a humbug, and unworthy the confidence of its devotees, the sooner that is proven, the better, and Spiritualists will be among the first to give them credit for the first great miracle ever wrought.

This effort of persecution ought and will convince our friends, in all parts of the country, the necessity of attending the approaching Convention.

That business of importance will be brought before it, in which all Spiritualists are interested, is very evident.

The suggestions made in the very interesting address of Rev. T. E. Allen, Unitarian clergyman referred to above, will probably bring out animated discussion in connection with the great Anti-Spiritual movement, that should induce all spiritual societies to send delegates. And those societies that have not yet become members of the National Spiritualists' Association should lose no time in joining it. The time has come when earnest, sincere Spiritualists must come to the front, and show their zeal and determination to protect their rights and their religion by combining together, and raising a fund sufficient to defeat any combination that shall presume to frighten or legislate them out of existence.

The National Spiritualists' Association has the officers, the machinery and the moral courage to successfully defend Spiritualism from any and all attacks of its enemies, provided its friends will stand by it, and furnish the financial support necessary.

Hence, instead of being intimidated by false friends in our own ranks, or by blustering bulldozers from the Orthodox churches, all that is necessary for us to do, as individuals, is to rally to the support of the National Association, with instructions and means to carry out any legitimate policy its Trustees may think necessary or advisable.

As has been suggested, the approaching Convention will be of great and important interest to the cause of Spiritualism everywhere, and not only large delegations of representative Spiritualists should be present, but they should come authorized from their constituents to vote liberal appropriations of money for such legitimate purposes as the Convention may determine necessary.

When orthodox churches find it consistent, and do raise millions of money annually to carry forward their social and missionary work, it is too late for Spiritualists to hope to succeed in defending and in advancing their rights and their religion without liberal financial support.

September, 1897.

BANNER OF LIGHT BOOKSTORE.

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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.

Will Spiritualism Remain?

This question is one that should have but one answer. In fact, every Spiritualist will at once reply in the affirmative, in the most emphatic manner. But that will not answer the question, nor settle the permanency of Spiritualism in any way whatever. The study of history reveals the fact that waves of spiritual thought have approached the earth at different periods, only to disappear after a few decades or centuries of time. At every disappearance the world has been shrouded in mental and spiritual darkness.

A great spiritual awakening came to mortals at the opening of the Christian era. Men and women became the willing instruments of advanced spirit-teachers, to reveal a kingdom of righteousness on earth, and to demonstrate the continuity of all life. The "good news" was heard gladly, and thousands received the baptism of the spirit with joyous hearts. Immortality was being revealed to the sorrowing children of men, and the teachers of the new gospel began to proclaim the redemption of the world from sin and error. These doctrines sent a wave of light to all quarters of the earth; and the spirit-people began to plan for the establishment of a new order of thought in social and political affairs, as well as in religion.

But the gospel of angel-ministry was not destined to continue then. The leadership of the movement sought to control it, and succeeded in doing so. Selfishness and greed, lust of power and dominion, carried the day. A veil was drawn between the spiritual and mortal worlds, and the new light was shut out forever. Constantine, the first Christian emperor, made Christianity into an ecclesiastical body, and spiritualism was gone. Spiritualism did not die then, but its manifestation among men was suppressed. The hosts of ministering spirits withdrew from their impact with the earth, and a thousand years of intellectual and spiritual darkness followed. The light of the spirit broke through the clouds at rare intervals, but as a distinctive movement Spiritualism was not known.

The spirit-world, after long centuries of time, felt that a return of the spiritual impress would be welcomed on earth, and made another attempt. People were amazed, filled with fear and distrust at the strange power that swept over the earth in witchcraft days. Bitter antagonisms were developed wherever these manifestations of the spirit appeared. The innocent mediums were the chief sufferers, and were put to death by thousands under the command of the church, which simply followed the Bible injunction, "Thou shalt not suffer a witch to live." It is said that one hundred thousand persons were put to death as witches during the reign of a single monarch in Europe. The history of witchcraft in America tells the same story. The world would not receive the new revelation, and the spirit-forces again withdrew from the earth.

Centuries passed away, and another trial was made, this time in 1848. That spiritual influx is the one to be considered now. Will it continue? It has progressed during the last half century as no other movement ever did. It has swept away the barriers of materialism and softened the utterances of every pulpit. It permeates every church to-day as a living force, and gives it all of the spiritual light it possesses. It has entered every grade in society, and has stood within the council chambers of every nation on earth. It has aided

the progress of the race in diverse ways, and opened broader fields of thought to the fearless investigator. It has caused science to renovate its postulates, and laid a new foundation for philosophy. It has revolutionized religion, and given man a substantial basis for his thought.

All this is fully admitted. But what has been built in its name by its devotees? Where are its charitable institutions, its schools, colleges and universities? Where are its objectified principles? "Its temples are human souls, its altars human hearts." Possibly; but neither temple nor altar can be of service to mankind unless their use is clearly demonstrated. Man must be taught the value of that soul, and shown that the heart, as an altar of worship, is but the means to an end. In fact, the substance and not the shadow is what the spirit forces are urging men to seek for. The lack of objectivity causes men to feel that the present spiritual impress is but a chimera, and has nothing of value in it to the race. They do not feel inspired to aid it because of the utter lack of a definite aim and purpose. If cooperation were practiced as well as preached by the Spiritualists, there would be no doubt of the permanency of the present spiritual movement.

As it is, this neglect has brought in many evils from which our Spiritualism is suffering to-day. The refusal of Spiritualists to cooperate with the spirit-world to bring in higher, holier, more spiritual conditions on earth, has caused many of the higher intelligences on both sides of life to withdraw their influence for the time being. In some instances, nay, in far too many cases, a low class of spirits has seized upon men and women of like nature as themselves, and assumed the leadership of the great spiritual movement. Far too many of our local societies give evidence of the truth of this statement. The fraud and deception found among some classes of mediums is another proof. Inharmonious and jealous among Spiritualists, backbiting and scandal, are all proofs that the higher forces of the spirit-world are not permitted to lead the present spiritual influx.

Under these conditions, can it be said with any degree of certainty that the present expression of Spiritualism is permanent? Spiritualism itself is indestructible, but its outward manifestation can be destroyed, and will be, unless some action is taken to obviate that danger. The National Anti-Spiritualistic Association cannot harm Spiritualism, but it can overthrow true mediumship as well as the counterfeit. This was certainly done in the early days of Christianity, as well as in witchcraft times. The higher powers in spirit-life will combine to take this priceless jewel from us unless we prove ourselves worthy to be its guardians. There is work to be done—a work of renovation and of building. The iconoclastic period is past; it is now time to construct the temple of the spirit. Concentration without cooperation is a delusion and a mere waste of power. No temple can be erected upon a foundation of fraud and deception. It can be built upon the corner-stones of Truth, Justice, Equality and Fraternity.

Our Spiritualism will remain with us only so long as we make good use of it. If scandal-mongering, inharmonious, jealousy and fraud are fostered, if we continue to waste our vital and spiritual forces, our financial energy and power of concentration, we deserve to have it taken from us, and it will be. "The stone the builder rejected became the corner-stone of the temple." As Spiritualists we have often rejected the stone of spirituality and grasped its counterfeit. There is yet time to return to the true methods of work. The temple of the human soul can be erected through the united spiritual forces of the two worlds. But blind credulity, ignorance, chicanery and deception must not be worshiped as Spiritualism. If Spiritualists will but practice concentration through cooperation, danger will be obviated, the right will triumph, and pure Spiritualism will speedily redeem the race, while all wrong and evil will forever disappear.

The Peculiarities of Spiritualists.

Every individual has his or her peculiarities, which, when combined, make up the distinctive personality of the man or woman. Spiritualists, in common with all other mortals, have their idiosyncrasies that mark them as a particular class. They are no worse than the average amongst their fellowmen; but are they better than the average? In some cases, the answer is yes, in many others, no. Partialists of all denominations are peculiar in believing that somebody outside of their immediate family circles has gone wrong, and, therefore, must go to hell. In many cases, the fires of remorse, found in the hell of an awakened conscience, would be a good thing for those who have persistently followed evil ways in life.

Some Spiritualists are peculiar, not in teaching that there is no hell, but in assuming that no Spiritualist ever does wrong. Of course, only a few take such a broad ground as this, but that some of them do is clearly proved. When a pseudo-medium goes to prison for obtaining money under false pretenses, or for some nameless crime in social life, there are always some whose sympathies run away with their judgment, and whose emotions smother their common sense. Occasionally, in fact far too often, genuine mediums are persecuted and sent to prison, but such would not be the case were it not for the villainy of the former class. Let a genuine medium get into trouble, and the class to which we refer will invariably leave him to his fate.

These remarks are called forth by the actions of certain Spiritualists all over the nation, who contribute money for the defense of such as F. O. Matthews, whose record has been shown up very thoroughly in the *Progressive Thinker*, in dozens of secular papers, and by our highly-esteemed friend, J. J. Morse in England. It is alleged that Matthews has obtained money under false pretenses in many sections of the land. If he should return to Cañon City, Colorado, no doubt his old room would be ready for him. For ten dollars up to one hundred dollars he will develop (?) latent mediumship, and reunite lovers. Taken red-handed in his knavery, he yet finds soft-hearted Spiritualists ready to contribute to his defense, that they may secure a miscarriage of justice!

Such peculiarities cause the opponents of Spiritualism to ask themselves if Spiritualists are a set of law-breakers. They smile out loud when they see such ones dub themselves "Revs.," put on clerical robes, and advertise as pastors of churches of Spiritualists. It is no wonder that it is such uphill work to make the world believe that any good can come out of Spiritualism in view of such facts as these. Indeed, it is discouraging to note that such men as Matthews, John King, C. M. Bates,

et al., are liberally supported, when such noble specimens of manhood as Hon. L. V. Moulton and Hon. A. B. French are compelled to leave the platform. Such, however, is the case, and it is due to the easy-going policy of the credulous marvel-seekers in our own ranks. "Individualism," of which Spiritualists have boasted for more than forty years, has led to the semi-worship and loyal support of frauds, and even criminals, upon the rostrum of Spiritualism, and in the séance-room, while loyal men and women as speakers and mediums are starved out of the field.

Matthews is now under arrest in Washington, D. C., for obtaining money under false pretenses. The Washington dailies deem the evidence against him strong and incontrovertible. Such being the case, it makes every lover of justice blush with shame to learn that the peculiarities of some few Spiritualists lead them to defend him. Legitimate Spiritualism may perish for all they care, provided villainy goes unpunished, and fraud is permitted to have its own way. If the Washington arrest were the only one on record against Matthews, it would be far different. But he has said too many things that need explaining, and done too many things that can't be explained, to make it possible for the world to believe him innocent in the present case. We trust that justice may be done him, and the outside world relieved of his pilferings for a generous term of years. What is said of Matthews applies with equal force to the entire class of which he is a type. As an individual, we have our peculiarities and weaknesses, but mental strabismus when brought face to face with crime is not one of them. We hold that the mission of Spiritualism is to exalt virtue, goodness and wisdom, and to hold all vice and crime in restraint. When the latter are preferred to the former, it is time to ask for a change of the "conditions" by which we are surrounded.

A Modern Abelard.

The recent apostasy and marriage of a young and talented Roman Catholic priest in Canada recalls the story of Abelard and Heloise of medieval times. The modern story is full of pathos, and the deepest sympathy of all progressive minds will go out to the young Canadian girl upon whom the fell hand of the church has been laid so heavily. It seems that the priest, who is about thirty years of age, fell in love with his ward and pupil, a talented young lady of seventeen. He tried to master his affection for his charming pupil, but to no purpose. His love was reciprocated by her, and they decided to wed.

The priest resigned his pastorate, withdrew from the priesthood, came into the States, and was married according to the laws of the land. He then unwisely decided to return to Canada. No sooner had they reached their former home than the church authorities began to persecute the young couple. Every effort was made to induce the priest to forswear his bride, and return to the church. By what means they finally succeeded in so doing the world will never know. It is, and forever will be, another dark secret of the Roman church. The young bride took great pride in her husband, and rejoiced that their union had been consummated.

No threats nor persuasions could induce her to recant, or give him up. He was the one who first yielded to the will of the Church. When told that she must leave her husband forever, her grief was most heartrending. It failed to move one of the stony-hearted prelates to pity, and by force she was torn from her husband's arms. Her struggles were overcome, and her heart-broken sobs stifled by the cruel emissaries of Rome. The young girl-bride was sentenced to a convent for life, while the priest was sent to a monastery, and condemned to silence for three years. He was not permitted to know the name of the convent in which his wife is incarcerated, nor will he ever know while he remains in the form. She may have been put to death by torture for all he will ever know, while she is equally ignorant of her lover husband's fate. Their suffering will be mutual, and life-long in duration. The torture of uncertainty is always worse than death itself.

Our readers will find great similarity between the sad romance of Abelard and Heloise, and that of the young priest and bride of our own times. The former lived in an age when the Church was all powerful, hence it is not so strange that Abelard and his beautiful victim were re-claimed to the Church. In the present case it is different. We are supposed to be living in an age of reason and enlightenment, and to have barbaric history repeat itself without protest on the part of the civil authorities, shows that the dread of Romanism and its fearful power is yet a controlling force among men and nations. We doubt if anything could or would be done by American authorities had this outrage been perpetrated in the United States. Romanists have votes, and the politicians, our office-holding masters, would not dare to offend them. It is probable that no action can or will be taken by any one in Canada. Another crime is set down to the Roman Catholic Church, for which its wicked rulers can only be called to account in the great hereafter.

In dismissing this question, we have this to say of the apostate priest. His actions were criminal from the date of his return to Canada. Having married a noble-hearted girl, who gave her all to him, he should have protected and shielded her with his very life if need be. But he proved himself the veriest coward, and most despicable villain among men, when put to the test. He not only broke his wife's loving heart, but he consented to her incarceration within the walls of a convent for the sake of a religion his reason told him was false. He bowed his head, and passed, a cowardly captive, a second time under the Roman yoke. Had he remained in the United States, or been true to his higher selfhood, this tragedy in real life would never have been enacted. As it is, he has made himself infamous and contemptible in the eyes of all honest men, while his Church has made itself a little more notorious and obnoxious to all decent people by its cruel mandate. *Accursed forever be any system of religion that wars against the holy love of human souls.*

Thanks.

In sending us some choice flowers for our Free Circle Room, Mrs. Mary F. Cushman, of Kingston, Mass., writes: "May their influence be felt by those who may look upon them, cheering some weary souls, and enabling them to catch some ray of light, some new truth that may cheer them on in the march of life." **THE BANNER** extends thanks for the beautiful flowers, and for the kind words expressed by the donor.

Reception to Prof. and Mrs. Fred P. Evans.

An informal reception was tendered Prof. and Mrs. Evans on Thursday evening, Oct. 7, at 42 West Newton Street, Boston. About forty of the leading Spiritualists of Boston and vicinity assembled to extend a royal New England welcome to the well-known medium and his estimable wife on that occasion. Mr. H. D. Barrett acted as master of ceremonies, and called for words of greeting from many of the assembled guests. Fitting and eloquent remarks were offered by Eben Cobb, of the Veteran Spiritualists' Union, President E. L. Allen, J. B. Hatch, Jr., Hebron Libbey, Mrs. Carle P. Pratt of Berkeley Hall, Mrs. J. S. Soper of the **BANNER OF LIGHT**, Mrs. A. S. Waterhouse of the Helping Hand, Mrs. A. E. Barnes of the Ladies' Aid, Mrs. Minnie M. Soule of the Society of Spirit-Return, Mrs. C. B. Bliss, R. L. Green, H. R. Moore, Mrs. E. A. Chandler, Prof. J. S. Mansergh, Mrs. E. J. Huff of Lake Helen, Fla., Prof. Fred Watson, Mr. C. H. Clarke and others. Prof. Watson's piano solos were a feature of the evening's entertainment. Mrs. M. J. Butler sent her regrets that she was unable to be present; accompanied by an exquisite offering of flowers.

Prof. Evans was introduced with the words: "As Arrippa said unto Paul, 'Thou art permitted to speak for thyself.' He made suitable acknowledgment of the tributes paid him and his good wife, and gracefully reciprocated the compliments extended in a well-worded address of about fifteen minutes. He was greeted with hearty applause, and assured of a royal welcome to Boston. Prof. Evans stated that he was going to depart from the usual custom on such occasions, as he was strongly impressed to give a slate-writing for the benefit of the company present and their spirit-friends. A pair of slates were thoroughly cleansed and dried, marked with chalk very plainly with the names of several of the guests, then tied together and placed in the hands of Mrs. Eben Cobb and Hebron Libbey. Prof. Evans's hands rested lightly on the right and left shoulders of the parties named. In a few moments Prof. Evans said, "Open the slates." The inner surface of one of the slates was completely covered with messages, all of them signed by the names of the spirit-friends of some of the guests. No less than fourteen messages were found upon the slate, some of which contained the most indubitable tests of spirit-power. Mr. J. B. Hatch, Jr., secured the slate, for the Rochester Jubilee in June next. Every one was delighted with the séance, and did not hesitate to state when the party broke up at a late hour. Such demonstrations as the one described always redound to the good of the Cause, and give every one a greater respect for honest mediumship. Prof. Evans has made many friends during his life, but he has found none with warmer hearts, with greater devotion to honest mediumship than those found in this section of the globe. He is welcome to Boston, and **THE BANNER** wishes him success in his work.

Excursion to Washington.

Don't fail to read the announcement of the Manager of the National Spiritualists' Association Excursion to Washington, D. C., in this issue. Write J. B. Hatch, Jr., at once, and order your tickets. None can be obtained at the train. They must be secured in advance. New England should go down to Washington at least one hundred strong. Cheap rates, an able manager, a jolly party, a big Convention, and Washington itself, should induce every Spiritualist to join this grand excursion.

Secretary Woodbury writes that the following talent will attend the Washington Convention: Harrison D. Barrett, Mrs. Cora L. V. Richmond, Hon. L. V. Moulton, Dr. George A. Fuller, Prof. Fred P. Evans, Rev. A. J. Weaver, Dr. E. A. Smith, Edgar W. Emerson, Mrs. Carrie Loring, J. B. Hatch, Jr., Mrs. May S. Pepper, Mrs. J. H. R. Matteson, Mr. E. W. Sprague, Mrs. C. A. Sprague, Mrs. Rachel Walcott, J. Homer Altemus, Fannie M. Holmes, Mrs. Maggie Waite, Miss Maggie Gaulle, Rev. T. E. Allen, Moses Hull, Mattie Hull, Dr. J. M. Peabody, Mrs. C. Annie Allyn, J. B. Hatch, Sen., F. A. Wiggins, Dr. C. W. Hidden, Mrs. M. E. Cadwallader, J. T. Young, Mr. Fiquers, Mrs. Adeline M. Glading, Mrs. Loe F. Prior, Dr. O. G. W. Adams, Mrs. W. Hibbits, P. L. O. A. Keeler, W. H. Bach, Campbell Brothers, Mr. and Mrs. Pettibone, Mrs. Mattie Chamberlain, Mrs. Ida P. A. Whitlock, Allen F. Brown, Col. Chas. H. Stockell, Mrs. M. Wheeler-Brown, Mrs. Clara Field Conant, Dr. G. Beck with Ewell, Mrs. Jennie Hagan Jackson, Mrs. Carrie E. S. Twing, Mrs. F. Thrall, Mrs. J. A. Chapman, Prof. Bowman of California.

Southern Cassadaga.

The annual assembly of the Southern Cassadaga Camp-Meeting Association opens in February, 1898, at Lake Helen, Fla. Mrs. Emma J. Huff, of Lake Helen, has been the guest of Dr. and Mrs. E. A. Pratt of 192 Dartmouth Street, for some weeks. She is the Corresponding Secretary of the Camp-Meeting Association, and is now prepared to respond to all letters of inquiry in reference to the camp, its work, and expense of travel. Mrs. Huff left for her home on Friday evening, Oct. 8, and may be addressed at Lake Helen, Florida, henceforth. Prof. Fred P. Evans and wife will spend the winter season at Southern Cassadaga camp.

Psychic Classes.

By special request Prof. Evans, the noted slate-writing medium, will hold at least two circles per week for the demonstration and development of slate writing and other phenomena. Those desirous of becoming members of such classes should make application at once to Prof. Evans, 42 West Newton Street.

The Fraternity of Divine Communion, a Society of Spiritualists in Brooklyn, N. Y., only six months of age—Mrs. Lucie J. Weiler, President, Samuel Stodder, Treasurer—sends ten dollars for the Babe will fund. If all societies would do likewise, there would be no uncertainty as to the outcome of the trial. Will not the Spiritualists follow the noble example of the Brooklyn Society, and aid the National Association in saving the Babe legacy to Spiritualism? Now is the time to act. Gen. Francis J. Lippitt of Annapolis, Md., offers to be one of one hundred and twenty persons to give ten dollars each to this fund. It must be filed by Oct. 19. Who will be the first to respond?

We are pleased to learn of the partial recovery, with the further promise of a complete restoration to health, of Dr. Mary J. Wright of New Haven, Ct., whose late illness seemed at one time that it must prove fatal. She has become so far convalescent as to have left the hospital and return to her home. It is earnestly hoped that she will soon be able to resume her efficient public work.

The Book of the Century.

The Sensation in Metaphysical Circles. Worth its Weight in Gold. All who wish can now unfold Clairvoyance. An Absolute Treasure.

Since the publication of Emanuel Swedenborg's books, no greater and more valuable work has appeared than the one entitled "Clairvoyance, Its Nature and Law of Unfoldment," by J. C. F. Grumbine. It is a system of inspired teachings concerning divinity, especially clairvoyance, and how to unfold the clairvoyant vision, to pierce the veil of sense, see and converse with spirits, enter at will into the spiritual world and become a seer and an adept in mystical science. Never before in the history of revealed religion, metaphysics, theosophy and Spiritualism has such a book appeared. The age is prepared for it. Its literary style is elevated and scholarly, its logic invincible, its method simple yet scientific. It is a phenomenal work in that it is the product of illumination and inspiration under the guidance of the band of spirits known as the Order of the White Rose. It will, whatever may be its claims, stand on its own merits and value. Its list of twelve experiments is a system of empiricism, both practical and demonstrable. To the sensitive and student seeking spiritual unfoldment it will prove to be of priceless value. In this respect the work is absolute. Address, J. C. F. GRUMBINE, 7820 Hawthorne Avenue, Chicago, Ill., Station P.

Published in cloth, and for sale only by J. C. F. Grumbine or an authorized agent of the publications of the Order of the White Rose. Price, \$3.50. See special advertisement on another page.

The Last Picnic for the Season, of the Veterans.

Was held Friday, Oct. 8, at Waverley, Mass. A most enjoyable time was participated in by many, among whom were Dr. and Mrs. Hidden of Newburyport. The doctor expressed his pleasure at being present, and was delighted with the home and grounds. He said he would do all in his power to interest people in this object, that a proper amount of money could be raised, and make it possible to open the home in the near future.

After lunch the spiritual meeting in the parlor was opened with congregational singing, "Bringing in the Sheaves," Mrs. M. F. Lovering, organist. Then followed: Opening remarks by President Eben Cobb; trio, "Better Further On," Mary F. Lovering, W. F. Holmes, Mr. L. W. Baxter; remarks, Mrs. Helen M. Flint, under control of Jacob Edson; remarks, Dr. N. P. Smith, Mrs. Kiddle, L. L. Whitlock; recitations, Miss Odium and Mrs. Wilkinson; remarks by L. W. Baxter, Mrs. Bishop, Mrs. M. A. Charter, Mrs. Corlies (controlled by Prof. Huse), Dr. Wm. Lowe and F. D. Edwards.

Collection of \$4.00 was taken up, after which a song and trio, "The Beautiful Vale," was given by Mrs. Lovering, Mr. Holmes and Mr. Baxter. A dining table was presented to the home by Mrs. Kittie Russell.

Verona Park.

To the Editor of the Banner of Light: On Friday and Saturday last quite a number of the Penobscot Spiritual Temple Association and friends gathered at Verona Park and began extensive improvements on these beautiful grounds. A great deal was accomplished in cutting useless trees and bushes, and in constructing a substantial sea-wall along the entire water front.

Sunday afternoon Mrs. M. J. Wentworth of Knox, Me., gave a very fine inspirational lecture, assisted by Mrs. Kneeland of Medford, Mass., who sang several beautiful songs. It was decided to tear down the old boarding house and erect a small, tasty summer hotel on the higher land of the park. The meeting was very earnest and enthusiastic, and all were outspoken in demanding a high standard for mediums and Spiritualists, that the world may say, "By their lives ye may know them."

Verona, Me., Oct. 4, 1897.

Read and Ponder!

To the Editor of the Banner of Light: At a meeting of "The Fraternity of Divine Communion," held on the 7th inst., our President, Mrs. L. J. Weiler, in the chair, it was voted unanimously to donate the sum of ten dollars (which please find enclosed) for the Defense Fund in the Babe will case. Our Society has been in existence but six months. We have held meetings regularly every Sunday evening, with grand success. Our desire is to advance the cause of true Spiritualism, and that the validity of the Babe will shall be established is the sincere wish of every member of our Society. For your noble work personally in the Cause may your path be strewn with flowers, and may the dear old **BANNER** live forever, is the wish of

Yours fraternally, SAM'L STODDER,
Treasurer of The Fraternity of Divine Communion, Brooklyn, N. Y.

N. S. A. Excursion.

All who intend to go to Washington with the New England delegation should notify the undersigned as soon as possible, as arrangements must be made for transportation, state-rooms, and accommodation at the Ebbitt House in advance. It is necessary that this should be done to insure comfort to those intending to go. Remember no tickets can be procured on the train except those ordered in advance. Special rates made from all parts of New England. J. B. HATCH, JR., Manager N. S. A. Excursion, 74 Sydney Street, Dorchester.

A new songbook, "The Golden Echoes," a new collection of inspirational songs for the use of meetings, lyceums and the home circle, by S. W. Tucker. With aid from the sweet beyond in the preparation of this little work, the author hopes that its contents will cheer thousands of hearts, and make glad the mourning and broken ones. The price is placed within the reach of all, it being only 15 cents, or \$1.50 per dozen; thus lyceums can be supplied at a very low figure with songs never before published. For sale by **BANNER OF LIGHT** Pub. Co.

Movements of Platform Lecturers.

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

Mrs. Hannah A. Baker of Danvers, Mass., will speak for the First Spiritualist Society, Salem, Mass., Feb. 20, 1898. Has spoken at Camp Progress for two years. She is a good inspirational speaker and test medium. Will be pleased to correspond with all societies desiring her services.

Mrs. Maggie Waite is located at 1219 Michigan Avenue, Chicago, Ill., where she can be addressed. J. C. F. Grumbine has the last three Sundays of April, 1898, open to any society in the East. Address him at once, Norwich, Ct.

Heled Stuart Blochings speaks for the Boston Spiritual Temple Society the Sundays of October. She lectured at Foxboro Oct. 1, and entertained at Northampton the 4th. Will lecture at Stoneham the 7th and 21st. Can arrange for a few more week-night lectures or entertainments within convenient reach of Boston prior to Nov. 1. Address General Delivery, Boston, Mass.

W. J. Colville is speaking in Brockton on Thursday evenings, and will also lecture there Sunday evening, Oct. 31.

Henry H. Warner, inspirational speaker, has returned to public work, and will accept engagements to lecture in Boston and vicinity. Address 28 Hillside Avenue, Everett, Mass.

Dr. Harlow Davis is located for a short while at 20 West Twenty-seventh Street, New York City. He has temporarily postponed his Western trip for a few weeks.

G. W. Kates and wife have resumed meetings in Rochester, N. Y. Address them there at 234 Monroe Avenue.

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 A. M. and 7 P. M. Speaker for October, Mrs. Helen Stuart Richards. Singing the Ladies' Quartet. E. L. Allen, President; J. B. Hatch, Jr., Secretary, 149 North Street, Boston, Mass.

Boston Spiritual Temple meets in Berkeley Hall every Sunday at 10 A. M. and 7 P. M. Speaker for October, Mrs. Helen Stuart Richards. Singing the Ladies' Quartet. E. L. Allen, President; J. B. Hatch, Jr., Secretary, 149 North Street, Boston, Mass.

Spiritual Fraternity.—At First Spiritual Temple, Exeter and Newbury streets, Sundays at 10 A. M. and 7 P. M. the continuity of life will be demonstrated through different phases of mediumship. Next Sunday at 7 P. M. lecture through the mediumship of W. J. Colville, speaker for October. Wednesday evenings, at 7 P. M. social, conference and phenomena. Other meetings announced from the platform. A. H. Sherman, Sec'y.

Children's Progressive Lyceum—Spirits in Red Men's Hall, 54 Tremont street, at 10 A. M. All are welcome. Mrs. J. S. Soper, Superintendent.

Dwight Hall, 514 Tremont Street.—The Ladies' Lyceum Union meets every Wednesday evening and Sunday at 7 P. M. Mrs. M. A. Brown, President; Mrs. Abbie Thompson, Secretary.

Appleton Hall, 95 Appleton Street—Paine Memorial Building, side entrance. The Gospel of Spirit Return Society, Monday, 7 P. M. Pastor, will hold services every Saturday and Sunday at 2 P. M. and 7 P. M.

The First Spiritualist Ladies' Aid Society meets every Friday afternoon and evening—supper at 8 P. M.—at 24 Tremont street. Mrs. Mattie E. A. Allen, President. Carrie L. Hatch, Sec'y, 74 Sydney street, Dorchester.

The Ladies' Spiritualist Industrial Society meets at Dwight Hall, 514 Tremont street every Thursday afternoon and evening; supper at 6 P. M. Mrs. M. A. Brown, President; Miss C. M. Manning, Secretary.

Episcopal Hall, 890 Washington Street.—Meetings Sundays 11 A. M. and 7 P. M. Wednesdays, 7 P. M., Fridays, 3 and 7 P. M. Mrs. A. E. Gilliland, Conductor.

Engle Hall, 616 Washington Street.—Meetings at 11, 12 and 7 P. M. Mrs. W. H. Ameringer, Conductor.

Milwatha Hall, 241 Tremont Street (near Eliot street).—Meetings Sundays at 11 A. M., 2 P. M. and 7 P. M. Wednesdays at 7 P. M. for speaking, tests and readings. Edwin H. Tuttle, Leader.

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

Harmony Hall, 724 Washington Street.—10 P. M. 24 and 7 P. M. 24 and 7 P. M. and Thursday afternoons at 2 P. M. N. P. Smith, Chairman.

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

Holla Hall.—Meetings Sunday morning, afternoon and evening. E. L. Allen, President.

Cardinal Hall, 122 Washington Street.—Meetings for speaking and tests Sundays at 2 P. M. and 7 P. M. by Mr. and Mrs. Osmond F. Stiles.

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

Brighton.—The Brighton Spiritualist Society holds meetings every Wednesday at 8 P. M. at 32 Foster street. D. B. Hall, President; Mrs. Greenough M. Chapman, settled speaker and medium.

Grand Army Hall, 578 Massachusetts Avenue, Cambridgeport.—Sundays, 11 A. M., 2 P. M. and 7 P. M. Mrs. L. J. Ackerman, Conductor.

Temple of Honor Hall, 581 Massachusetts Avenue.—The Progressive Thought Society holds meetings every Sunday, morning, afternoon and evening.

The Cambridge Spiritualist Industrial Society holds meetings the second and fourth Wednesday in each month, in Cambridge Lower Hall, 81 Massachusetts Avenue. Mrs. M. M. Nichols, President; M. A. Sawyer, Sec'y.

THE BOSTON SPIRITUAL TEMPLE, BERKELEY HALL.—J. B. Hatch, Jr., Sec'y, writes: Sunday morning, Oct. 10, Mr. Fred Watson gave a piano recital a half-hour previous to the opening of the meeting.

The Ladies' Schubert Quartet opened the exercises with a selection, after which Mrs. Richings offered an invocation. After another selection by the Quartet, Mrs. Richings prefaced her address by reading a poem, entitled "How We Learn." It is a very common topic from the spiritual rostrum, and one of the needs of the hour. It is this idea that I wish to deal with to day, some of the great needs of the hour.

I was both pleased and inspired with some of the thoughts of Mr. T. E. Allen. "It is well to be led by the external power, because we are living in an external world. Is it strange that only through things external are the spirit-powers made to reach man? Man does not seek the truth half so earnestly as truth seeks man."

Spiritualists have slept so long with the phenomena on the external plane, they remind one of the child on a beach, who picks up a seashell and hugs it to its breast, and, as it sits upon the shore, the sea rolls on, saying, "I have millions more, that are more beautiful, in the vast deep. Every case is full of glory, and the child clasps the shell and is satisfied. We are just like the child. We have received some phenomena, and we hug them to our heart and are satisfied."

Men and women calling themselves Spiritualists are hugging the little fact that they have got from the world of truth. A great many spiritual souls are calling, Come higher; lay down your little shell and come forth to investigate. Spiritualists think they have a ticket through to heaven, and they fear no hell. They think they have a clear road, so what is the use of troubling? The word Spiritualist implies something more than self. Spirit may be good; spirits are just as we are—good, bad and indifferent. Spiritualism is good. Is it not better to be dealing with infinite good? Our need is to realize that every spirit manifestation is an end, but it is also a means to a better end. When you say that you have phenomena enough, you have only begun at the letter A.

We are just like a little child, and must learn our alphabet before commencing at A. We have been halting over that letter A high on to fifty years, and we do not get to B, and I do not wonder the spirit-world gets tired. The spirit world thinks it is time to learn another letter. The phenomena are only to lead us to study and learn the cause that lies behind the phenomena.

If the truth is behind the phenomena, and I know it is, it will take care of us when we get there.

Suppose, I say, that we should discover that every bit of the phenomena was a mistake, and all the phenomena were produced by the evil in the flesh, what then? Why this fear on the part of Spiritualists to investigate its phenomena? If it is true, stand by it. If it is not true, believe what Spiritualists need to-day is fearfulness as well as faithfulness; fearful of what you do not know.

It has been the spirit of fearfulness and faithfulness that has brought about all revelation of the truth to the world. Let us not block the way to progress; let us step out of the way of others who wish to investigate.

Why is it that we are so afraid when we hear of a scientific body investigating? Let Spiritualists walk in the light of day, and invite investigation; faithfulness to our already received illumination. If we have got the spirit of the truth we will come out all right if we are investigated.

I think one of the great needs of the day is to bring into its folds the young blood, that is the secret of the life of the Roman Catholic church to-day. It says give me the children, and you may have the men.

What we are doing with the child is what the children are going to do when we pass away. What are we doing? Largely we are

letting the children do as they please, and they are led by the feeling of the world to day. Why not organize everywhere your Lyceums, so our children may have associates, and not have to go outside.

Spiritualists do not interest the young as they should. There is but little thought paid to the young among us. I am not speaking of this Society, or any individual society; I am speaking as a whole.

This Society, I am pleased to learn, is trying to interest the children by having a Lyceum connected with it. We want to reach the children through music and talks fitted for their ears. Why not have a young people's meeting? Everything is for the grown folks, and nothing for the young. The third need, then, is to reach the children. Please carry home this thought, What can I do for fearfulness, faithfulness, and the winning of our young people? When we have done this, we have caused in operation that will build up Spiritualism in a solid mass.

After another selection by the quartet, Mrs. Richings gave the benediction.

In the evening a good-sized audience was in attendance. Mrs. Watson's piano recitals are growing very popular, and many come early to enjoy them. Remember they are given both morning and evening.

After a selection by the quartet, Mrs. Richings gave the best lecture that she has given during her engagement. At the close of her lecture in the evening she gave psychometric readings, which were pleasing to her audience. The same program will be repeated next Sunday.

The engagements for the month of November are as follows: Nov. 7, Mrs. Carrie F. Loring; Nov. 14, Mrs. Sarah A. Byrnes; Nov. 21 and 28, Dr. Geo. A. Fuller.

THE BANNER OF LIGHT is always for sale at these meetings. It contains reports of all meetings. You should order one at the news stand in the hall when going in. Don't forget that in order to be up to the times you should read THE BANNER OF LIGHT.

FIRST SPIRITUAL TEMPLE, Newbury and Exeter streets.—A correspondent writes: Last Sunday, Oct. 10, the morning service was held at 10:30. The afternoon service opened at 2:30, and was conducted by W. J. Colville. The evening service was under the ministrations of Mrs. E. D. Concaunon.

Next Sunday, Oct. 17, the usual service will be held in the morning, Mr. Colville in the afternoon, and Mrs. Goff in the evening.

Another correspondent writes: On Sunday, Oct. 10, W. J. Colville lectured during the afternoon service in the Temple, Exeter and Newbury streets, to a very large audience, on "Self-Reliance and Dependence on Unseen Helpers."

The speaker prefaced the discourse by an appropriate reading from one of Emerson's essays, and called attention especially to the strong individualism which the eminent American philosopher displayed on the one hand, while his social instincts and regard for others' rights and liberties balanced and beautified the entire body of his decidedly unique and remarkably outspoken teaching.

Great intellects are always individualistic, from one standpoint, even though they give complete assent to a higher theoretical mutualism.

Great hearts are less disposed than great heads to insist upon personal liberty, as they lose themselves more readily in the communal welfare, and are less particular on questions of individual liberty. It is essential that we should so learn to blend intellect and emotion as to be carried to extremes by neither, and this seems the hardest lesson for the religious and scientific worlds to master, the religious always inclining to excessive emotionalism, and the scientific to the extreme of rationalism.

Spiritualism is so cosmopolitan and all-embracing in character and extent, that however useful local and even national associations of Spiritualists may be, in the very nature of the case there must always be a large percentage of real Spiritualists unorganized and unchurched.

Attempts to do too much often result in far less than more modest efforts, not because zealous enterprise should be discouraged, but by reason of the fact that when zeal and ambition are untimely by wise discretion, no attempts are made to make provision for various types of mind and varieties of human requirements. There certainly are people who can be and others who cannot be organized, just as there are many who feel the social life of a Society very encouraging and exhilarating, while others find it cramping and confined.

We can be truly one in spirit, though we may differ widely in externals, and as after all is said the highest type of mind is the most self-reliant, we may rest assured that for a very long time to come there will be a place for such preachers as Rev. Fay Mills, who seems disposed to do a free work unhampered by any ecclesiastical labels.

Cooperation is inevitable, and from a spiritual standpoint its scope is far wider than appearances reveal. When we think, feel and love alike, we are spiritually attracted and interblended in the most intimate manner, so that our relations with the unseen are far more due to our aspirations than to our professions. Self-reliance and union with unseen helpers will present no difficulties to the reflecting student of nature's economy, for kindred hearts and wills cannot be held asunder.

The music, as usual, was very fine, and the platform was beautified with a profusion of autumn flowers. The services closed with a pleasing poem on "Birds, Flowers and Echoes," (subject given by audience.)

W. J. Colville lectures in the Temple on Tuesdays and Fridays at 7:45 P. M., as well as Sunday afternoons during October.

Subject of lecture Sunday next, Oct. 17, 2:30 P. M., "The Forthcoming Convention of the National Spiritualist Association—Duties, Opportunities and Prospects."

W. J. Colville's lecture on "Materialization, and other Spiritual Phenomena," given last Sunday evening, has called forth considerable comment. An opportunity for questioning the speaker on these and other topics is freely granted at the Spiritual Temple on Friday evenings, when the admission is free to everybody. Voluntary collection for necessary expenses.

HIAWATHA HALL.—A correspondent writes: Sunday, Oct. 10, the three sessions were full of interest and of a nature to give satisfaction. Dr. C. E. Huot, excellent remarks on Spiritualism; it could never be swept from existence; that which is true would stand all tests, but error would be placed in the shade. Mrs. C. H. Clarke made pleasing remarks on her work in Maine, where Spiritualism was unknown and of their eager desire to receive it. Walter Rollins, remarks, which were well received. Mrs. E. R. Brown, fine tests; Mrs. J. A. Woods, Mrs. T. Gough, Mrs. C. B. H. E. Hall, Mrs. S. E. Cunningham, Dr. Huot, Dr. Rollins, correct tests and readings; songs, Prof. Pierce; remarks, poems, tests and readings. E. H. Tuttle; he also answered mental questions; musical selections, E. C. Grimes.

BANNER OF LIGHT for sale Sundays, also Wednesday afternoons.

COMMERCIAL HALL, Mrs. Wilkinson, President. A correspondent writes: Sunday morning, Oct. 10, service began with singing. Mrs. Wilkinson and Dr. Badger conducted the developing circle. Tests, Mrs. Nutter, Mr. Coombs, and Mrs. Graves. Mrs. Drake sang "Nearer, My God, to Thee," also made remarks. Several in the audience gave their testimony regarding the good being accomplished at the morning services.

At afternoon and evening sessions those who took part were: Mrs. Wilson, singing; readings and tests, Mrs. Nutter, Mr. W. Rollins, Mad-

ame Carbee, Mr. Littlefield, Mr. Coombs, and Mrs. Wilkinson. Mr. Soarlet gave a short but interesting address; Mrs. Abbott recited a very beautiful poem; Mrs. Emma Odiorne, tests; Mr. Budington made good remarks; Mrs. Knowles, psychometric readings; tests, Mrs. Mabel Witham.

BANNER OF LIGHT for sale Thursdays and Sundays.

THE HELPING HAND SOCIETY.—A. A. Elbridge, Sec'y, writes—opened its meetings in Gould Hall, 3 Boylston Place, Wednesday, Oct. 6. Business meeting called to order at 4:30 P. M. Mrs. C. L. Hatch, President, in the chair. Supper served at 6:25, after which the evening entertainment commenced with a violin solo by Charles Hatch, accompanied by his brother. Remarks of welcome by Mrs. Alice Waterhouse; remarks by Mr. Allen, President of Berkeley Hall Society, and Mr. C. C. Shaw, Vice-President of the Veteran Spiritualists Union.

Dean Clarke was then introduced. He urged all to subscribe to the BANNER OF LIGHT, to keep it at the mast-head. Mr. Fred Watson, musical artist, favored us with music for the evening. Reading by Mr. Packard of the Spiritual Lyceum; remarks by Mrs. Nettie Holt Harding; recitation, Mr. Mansergh, entitled "The Deacon's Prayer."

The many friends of Mrs. J. H. Lewis will be pleased to learn that she has returned from the mountains much improved in health.

All the members of this Society are earnestly requested to be present at the business meeting Wednesday, Oct. 20, as a change is to be made in the By-Laws.

The Helping Hand Society meets every Wednesday in Gould Hall, 3 Boylston Place. BANNER OF LIGHT on sale.

THE LADIES' SPIRITUALISTIC INDUSTRIAL SOCIETY.—C. M. Manning, Sec'y, writes—met in Dwight Hall, afternoon and evening.

Business meeting was called at 5:30 by the President, Mrs. M. A. Brown. At the close supper was served.

The following favored us: Song, Mr. Peak; reading, the President; piano solo, Mrs. Drake; remarks, Mrs. Wilkinson, Mr. Jackson, Mr. Edwards and Mrs. Peak, which made the evening pass pleasantly, and closed the meeting till Thursday, Oct. 13, when there will be speaking from the platform.

GOOD TEMPLARS' HALL, 1 JOHNSON AVE., CHARLESTOWN DIST.—Sunday, Oct. 10, F. W. Peak writes: The hall was crowded to-night. The song service opened at 7:30, the writer as organist and leader, Prof. Rimback cornetist; invocation, Mrs. E. J. Peak; song, "Mother's Love Purest and Best," Prof. Peak; Mrs. Peak, under control of Arthur Hodges, gave a few remarks upon "Truth and Veracity," following with tests by "Busy Bee"; Mrs. M. A. Graves also gave good tests. All are welcome.

MEETINGS IN MASSACHUSETTS.

LYNN.—T. H. B. James writes: The Arthur Hodges Spiritual Society held services Sunday at 33 Summer street, with large and appreciative audiences. At 2:30 Mrs. M. K. Hamill led the singing; invocation, Mrs. C. A. Sherwin; remarks, Mrs. D. E. Matson, Mrs. Holden of Wakefield, Dr. S. M. Furbush, Mr. C. A. Brown and Mr. O. R. Fillenore. Tests and messages, Mrs. Alice M. Lefavour, Mrs. Annie J. Brennan, Mrs. D. E. Matson, Mrs. Hayden, Mrs. Sherwin, Mr. Brown and others. Magnetic treatment by Mrs. Furbush, Murray, Pierce, Mr. Brown and Mrs. Annie Quaid.

At 7:30 Mrs. S. J. Wilson led the singing. Rev. A. N. Foster, pastor of the Second Universalist church, a sublime invocation and a masterly address on "Importance of Belief in a Future Life." His lecture was listened to with the closest attention, and a vote of thanks was given by the society for the able address.

Next Sunday, at 2:30, tests, healing the sick, and remarks by the same and other mediums. At 7:30, Mrs. Caleb Prentiss will lecture and Mrs. L. A. Prentiss give a test séance.

Cadet Hall.—Mrs. A. A. Averill, Sec'y, writes: The Lynn Spiritualists' Association met Sunday afternoon, Oct. 10. Mrs. Annie E. Cunningham was with us, and gave a large number of tests and messages. President Kelly sang "The Beautiful City," with Mrs. Cross as organist.

Next Sunday Mrs. Effie I. Webster (test medium) will be with us. This Society proposes to organize a Lyceum, and cordially invites all interested to meet in Cadet Hall next Sunday at 12:45. Bring the children.

FALL RIVER.—Mrs. Ann Hibbert writes: Sunday, Oct. 10, we had two very good meetings. Our speaker was Mrs. Abbie N. Burnham of Malden, who gave the best of satisfaction, as she always does.

In the afternoon she gave a very interesting address, and a short talk to the children of the Lyceum, which was much enjoyed by the audience, as well as the children. In the evening she delivered a fine address, and gave several very correct messages to strangers present. Mrs. Burnham will be our speaker next Sunday, and she never misses an opportunity to speak a good word for THE BANNER. I wish all speakers would do the same.

LAWRENCE.—Dr. I. H. Feungill, President, writes: Sunday, Oct. 3, Mrs. Pettingill of Malden occupied our platform afternoon and evening, and highly interested her audiences with good intellectual information.

Sunday, Oct. 10, Mrs. Webster of Lynn gave short addresses afternoon and evening, with good audiences in attendance, followed by a great number of clairvoyant descriptions and spirit messages.

Societies not having employed Mrs. Pettingill and Mrs. Webster, will do well to engage them if they have vacant dates.

Next Sunday Mrs. Hall, of Roxbury; Oct. 24 and 31, Mrs. K. D. Conant of Boston.

CAMBRIDGEPORT.—Temple of Honor Hall, 591 Massachusetts Avenue. A correspondent says: Sunday, Oct. 3, developing circle increasing. Mrs. J. Frederick is bringing out some fine mediums.

Afternoon and evening sessions were largely attended.

Every Sunday we have some of the best mediums: Mrs. J. Frederick, Mrs. Fish, Mrs. Jones, Mrs. Simpson, Mrs. Banks, Mrs. Tracy, Mrs. Graves, Mr. Evans, Mr. Adams and Mrs. Weston. Good music and singing. Miss F. Wheeler, Conductor.

MALDEN.—W. E. S. writes: The First Spiritual Society met Sunday, Oct. 10. Miss Blanche H. Brainard occupied the platform, and delivered a fine address, also gave many communications which were very satisfactory. Oct. 17 we have Mrs. E. Clark-Kimball, the well-known medium of Lawrence.

The BANNER OF LIGHT will be on sale at all future meetings.

HAVERHILL.—Otto Henckler writes: Dr. C. W. Hidden made a fine impression here Sunday, Oct. 10. Both lectures, "At the Threshold of the Great Beyond," and the "Wonders of Hypnotism," were delivered in an interesting manner, and proved to be very instructive. At the close of the evening service Dr. Hidden gave a public exhibition of his healing powers, successfully treating several chronic cases of deafness and rheumatism.

Next Sunday, Jennie K. D. Conant.

BROCKTON.—George S. Hutchinson, Cor. Sec'y, writes: Sunday, Oct. 10, the People's Progressive Spiritual Association, No. 54 Main street, had a very pleasant meeting. The attendance was not so large as last Sunday, but everything was harmonious and enjoyable. Dr. J. B. Hastings presided, and Prof. A. E. Tat-

low of Onset occupied the platform. He recited several poems by inspiration, and then gave psychometric readings. He was very successful, each one of the readings being acknowledged correct. Mrs. C. F. Taber rendered two very pretty vocal selections by inspiration, then she and Prof. Tatlow sang a duet.

Next Sunday we expect to have the pleasure of listening to Mrs. Belle Robertson of Boston.

SALEM.—FIRST SPIRITUALISTS' SOCIETY, Cate's Hall, 71 Washington street.—N. B. P. writes: Mrs. Ida P. A. Whitlock, of Providence, R. I., was our speaker and medium; the subject chosen in the afternoon as follows: "It is not All of Life to Live, nor All of Death to Die." She spoke beautifully on the above subject, which was very interesting and listened to very attentively.

In the evening the subject chosen, "Bible, and Its Relations to Spiritualism, and its Phenomenal Part of Spiritualism." This was a very interesting lecture. She spoke of the wonderful miracles which are mentioned in the Bible; it makes no difference how impossible or improbable they might be, they are believed by all those who profess to be Christians because they are in the Bible, but if we have any of these similar manifestations at the present time at our séances they are denounced, and you hear people say, Oh! that is a fraud; it is utterly impossible. She also gave many tests and psychometric readings; all recognized.

Sunday, Oct. 17, Mrs. Ida P. A. Whitlock will be our speaker and medium.

BANNER OF LIGHT for sale, and subscriptions taken. Annually, \$2.00; semi-annually, \$1.00; quarterly, 50 cents.

WORCESTER.—Mrs. D. M. Lowe, Sec'y, writes: Prof. W. F. Peak delivered two very interesting and thought-provoking lectures to increasing audiences.

The afternoon lecture, on "Some Theological Mysteries," was a dissection of the orthodox creed, and was done in a manner to open the eyes of the blindest adherent of old theology.

The evening lecture, on the "Reign of Law," was a most logical exposition of the universal order and uniformity that is manifested in nature, unmarred by interference by any capricious elements or "Providence." Immutability and unchangeable law underlies all phenomena, whether physical, mental or moral, and the salvation of the race depends upon the proper understanding of the laws underlying evil and the application of scientific remedies.

Next Sunday Mr. Peak's subjects will be "Sin and its Cure" and "What has Spiritualism Done for the World?"

The Woman's Auxiliary will meet on Friday afternoon and evening, with Mrs. Lowe, 13 Crown street. All interested are cordially invited. Admission, fifteen cents.

BANNER OF LIGHT for sale at the door.

WALTHAM.—Mrs. Sanger, Pres., writes: The largest audience of the season greeted Mrs. J. E. Davis, and she never was better. Will be with us again soon.

Next Sunday we have Mrs. Pettingill of Malden.

Mr. Barrett is engaged for Dec. 19.

BRIGHTON.—D. H. Hall, President, writes: Wednesday evening, Oct. 6, those who attended the meeting of the Occult Phenomena Society enjoyed an old-fashioned circle, all receiving remarkable and convincing tests. Transfiguration was the closing phase of the evening.

FITCHBURG.—Dr. C. L. Fox, President, says: Mrs. J. W. Kenyon of Cambridgeport, Mass., spoke to large and appreciative audiences Sunday, Oct. 10. Mrs. Kenyon also gave many readings and tests. Dr. J. Milton White of Boston speaks for us next Sunday.

Medical Liberty.

Voters who believe in freedom and equal rights should vote only for men to represent them in Congress or the State Legislature who will properly represent them, and never vote for a man who has betrayed them once.

Senator Folsom of Roxbury, as Chairman of the Public Health Committee, denied the American Health Club a hearing on their bill to restore medical freedom to the people of Massachusetts.

This was an unprecedented outrage upon the rights of the people, and it should result in the defeat this year of the man who was guilty of it.

T. A. BLAND.

Profit Saving or Profit Sharing?

The cooperative plan is pretty nearly met by the Larkin Company in their method of selling the product of their immense soap factory, as you will see by reading their advertisement on another page of this paper. We know the Company and the goods; both are strictly reliable, and the offer is an unprecedented one. The manufacturer who is willing to prove his words by an offer of thirty days' trial before you try his bill, as the Larkin Co. are, is worthy of patronage.

MEETINGS IN CHICAGO.

First Society of Spiritual Unity meets at Irwin Hall, corner of West Madison and South Paulina streets, entrance 107 South Paulina street. Services every Sunday 11 A. M., 2 P. M. and 7 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 7230 Hawthorn Avenue (Auburn Park), every Sunday evening at 7 P. M. J. P. Grumline is the permanent speaker. The School in Metaphysics, Psychometry, Clairvoyance, Inspiration and Clairvoyance, meets at the same place during the week. Friends in Auburn Park, Englewood, Eggston and in the city, as well as strangers, are cordially welcomed.

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists (founded 1829) meets at Warner Music Hall, Broad and Wallace streets. President, Capt. F. J. Keller, Vice-President, Mrs. M. E. Caldwell; Secretary, Frank H. Morrill. Services at 2 P. M. and 7 P. M. Young People's Meeting, 1 P. M.

SPECIAL NOTICES.

A. Proctor, Clairvoyant, Will locate in Attleboro Oct. 20, at the Park Hotel, where he will give Magnetic and Metaphysical treatments, also Vapor Baths and Massage by appointment. Oct. 16.

Dr. F. L. H. Willis may be addressed at Glenora, Yates Co., N. Y. Jan. 4.

John Wm. Fletcher, No. 1554 Broadway, New York City, agent for the BANNER OF LIGHT and all Spiritual and Occult Literature. Orders by mail promptly attended to.

J. J. Morse, 26 Osadburgh street, Euston Road, London, N. W., is agent in England for the BANNER OF LIGHT and the publications of the Banner of Light Publishing Co.

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Send for our Free Catalogue of Spiritual Books—it contains the finest assortment of spiritualistic works in the world.

Man the Microcosm. HIS INFINITE AND DIVINE RELATIONS. INTUITION—THE LIGHT WITHIN. BY GILES B. STEBBINS. Price 10 cents single copy; four copies 25 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

\$100 Reward, \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. For sale by all druggists. Address: J. C. O'NEALY & CO., Toledo, O. Sold by Druggists, 75c. Oct. 16.

BOSTON FOOD FAIR,

Mechanics' Building, Monday, Oct.

Message Department.

SPECIAL NOTICE.

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

It is our earnest wish that those on the mundane sphere of life who recognize the published messages of their spirit-friends on this page, from time to time, will verify them by personally informing us of the fact.

SPRIT-MESSAGES, GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Séance held Sept. 3, 1897.

Spirit Invocation.

Oh! Overruling Power, thou giver of every good and perfect gift, we ask thy assistance this morning to instruct and enlighten us; give us strength to comprehend thy mighty laws and workings thereof. Lift us out of darkness and place us on the mountain of light, for we know it is the darkness and trouble and tribulations of earth-life experience that give us the desire to ask for light, for until mortal spirits become conscious of their suffering and the darkness, they are content with the conditions. When the spirit of penetration reaches them and the law of inquiry, they are aroused, and reach out beyond the line of their existence and ask: "Oh! God, what art thou, where art thou?"

Oh! thou spirit of love, touch each soul this morning that they can but see within their own heart, truly there is something beyond the grave. To those who are suffering in mortal life through the separation of some loved one who has been taken from them, draw near unto such this morning. We also ask the mortal and the spirit to assist us in our séance-room, for we realize how much influence goes out from this circle-room on the wings of the press; so many waiting and watching for their loved ones to come; so many asking why their friends do not communicate; and we say to all: God assists us to do what is right; and we bring forth what comfort we can, even as like the crumbs that fall from the master's table; may we be fed by these crumbs and the soul be satisfied. Amen.

INDIVIDUAL MESSAGES.

Fannie O. Hyzer.

Good morning, Mr. Chairman. I am glad to be identified with you this morning, and I am glad also to have the privilege of sending out a few thoughts to the many friends that are still in earth life that I feel have not forgotten me. I felt that my work was not done when the physical body gave out, and I knew that I would go into spirit spheres, and that I should still continue my work ministering unto others, and assisting others the best I knew how. Oftentimes while in earth-life, while reading your valuable paper, and looking at so many sweet messages of love that were voiced through the various instruments that have occupied that position, I thought what a blessed thing it was to be able to return through a public channel, and send messages of love to all, and that is why I am here this morning.

I have not been silent since I passed to spirit-life, nor have I been idle. I was able to take up my work very much as I had laid it down, but would like to say to the earth ones that I have taken it up with more strength, with more zeal, and above everything, with more charitableness, because it seems when laboring under the environments of the body we feel we have done much, and yet in looking back we have done very little.

I don't feel it is necessary for me to voice my sentiments to convince the world, or make the world think I have gained my reward, but I am here in person this morning, to say to the world at large that I have found just what I expected to find, that I found in spirit just what I had earned. You will see by my remarks that I was not a stranger to this philosophy. I labored on the public rostrum a great many years, and ministered unto others both publicly and privately, and my work was a great comfort, although there were many trials in that time, but we all know that the bitter comes with the sweet, and the sweet always overtakes the bitter, so for that I wish to send these few words to encourage all, not only my own personal friends and relatives, but my co-workers, those that are still laboring with right and justice, and those that are trying to educate the mortal, and bring them out of superstition. I wish them to know that while the material garments seem to have been laid away, and the external familiar figure is not seen on the sidewalk and in their homes, and enjoying hospitality at their table, I wish them to know I am still with them both hand and heart. The dear loved ones that waited for me on the spirit-side are with me this morning, and there are many of the old workers with me. I rejoice at seeing the step that Spiritualists have taken in trying to organize and bring themselves as a tangible body to be recognized as the great church of the world.

Just say that Fannie O. Hyzer is here. I shall be remembered in Cleveland, O. I shall be remembered all through the Western States, and a great many of the Eastern ones, although I am not so familiar with the East as I am with the West. I wish this message to go especially to my dear sister and brother who were so kind to me in my last sickness in Ravenna, O.

Capt. Frank P. Ingraham.

Well, I have permission to say a few words this morning, but I don't suppose that I can send forth such an eloquent expression as the one before me, but each will have to work in his own way: there is one thing I have learned since I passed out of the body, and that is, as a man dieth so he; or, in other words, as a man thinks so is he. I think those who did not have the privilege of getting an education in earth-life, and never seem to get hold of the language very well, that it is harder for them to return and give a sermon, for while in earth-life I was not much of a hand to talk; I could talk very well with my neighbors in connection with my business, etc. I knew how to run a ship, I knew all about the latitudes and longi-

tudes; I knew all of that kind of work, so that way my education was especially on the material plane; I found when I got to spirit-life that I had not learned much about it, and I found, also, that I got into some things that I did not know how to work out of; when we get into a course that we do not understand in earth-life, or if our ship is not able to go through that channel, there is always a pilot to assist us, and it is so in spirit; and I found that my father was pilot. I found that my dear old father and mother were waiting to pilot me into the harbor of peace, and to make me feel that I had got home; that I had got to that home where I was received with friendship, and where sympathy and contentment reign, and that truly it is home. After all, friends, it may sound strange, but you know even after I got to where I seemed to have everything pleasant, my thoughts turned back to the dear ones on earth; to my wife and children who are still on the ocean of life, still tossing and fro on the storm of circumstances that oftentimes come up around them, and I wish to be remembered to many, for I think the most of those who are near and dear to me will be in New York City, although I have a son in Brooklyn, and I have also relatives in Maine.

I ran mostly from New York to South America. I have made several trips to California, and I was pretty well along before leaving the body, and yet I felt vigorous and strong; but I was called away a little suddenly, and I wish them all to think it was all right; and if you will just say that Capt. Frank P. Ingraham was here this morning I think this will do, and tell them I have reached home all right, and will wait for the others, and if they will give me an opportunity to come and see them occasionally I will try to tell of my last voyage home.

Sabin B. Sanborn.

Well, my friend, it is a beautiful word—the word home. I was very much interested in that last sentence that the spirit who preceded me expressed: "Tell them I have reached home all right," and it seems that I would like to reach my earth home, and I do reach it, too; but I am not able to lift the shadows and bring back the smiles on father's and mother's face, as I used to while I was in the body. I wish them to be encouraged, and I have oftentimes taken up your paper and watched your Message Department so much. I don't think that people to-day realize how many watch for the communications. It seems like delivering letters, each one waiting to see whom the next letter is from or whom the next one is to.

I was somewhat interested in Spiritualism before going out of the body, and it was of great benefit to me, although my illness was not a very long one; but it left a sort of desolation, because I know that even if they have confidence there is no death, they miss the familiar presence, voice and empty chair at the table, for it is always before them, and there are so many things to remind them of the material that it brings sadness. I want them to know at my home that I have not left them, that I have been with them. I have only been out of the body a little while, only a few years, but it seems that there are so many changes after all. I feel that mother is not very well, and I wish to encourage her and help her in the many conditions and influences that surround her, and father also, and all the friends and relatives that I have. I want them to feel that it was all right.

I wish I could reach some of my college friends. Oh, we used to have such good times when I went to college. I was only a young man and was just in the prime, where I supposed I was going to carry out my views in life, and my impression was strong; but I took a sudden cold and had pneumonia, and did not have the physical strength to carry me through; but I wish to say to all my old friends and associates, for I was connected with so many different societies and different associations that we come in contact with, as young people will do—I wish to send love to all. I wish to say to all that I do not regret the transition. I feel I can comprehend my studies better, and I can be of more use to them in spirit than I could have been in earth-life.

I wish all to know that I send this message through the BANNER OF LIGHT because there are so many of my friends who will see it, and I hope will recognize it; and just say to all that I am happy and that I reached home safely and met many of the dear ones on the other side, and later you will hear more. Just say that my name is Sabin B. Sanborn, and my home is Burlington, Vt.

Robert C. Philbrook.

Well, as one goes out another comes in. I don't know whether I can hold this medium this morning very well, because I find that my cough bothers me, and I find as I try to speak it is hard work for me to do so, as I sense the conditions that surrounded me in earth-life; but I wish to say that I have not come in to gratify or satisfy anybody as a test. I came in to gain strength, because the good Chairman on the spirit-side informed me that I would never get over my physical conditions until I controlled some medium, so as to be able to outgrow my earth conditions, and in doing that, I have tried to make an effort this morning to control, and send forth a few words that may come in contact with some one that may not have forgotten me.

I was not a Spiritualist in earth-life, nor have I friends that I know of that ever think of any such thing, but that don't make any difference. I find it the same in spirit-life as in earth life, we do a great many things we don't believe in; and so I felt that while we may not believe in it, it is easy to say we will try it, and that is why I have tried to come in this morning. Now, I have got a good many of my folks in earth-life yet. I was not very old when I passed away, somewhere about twenty-six years old, I think, and I have friends scattered mostly in the South, but I have some in Chicago, Ill., and the last I knew I had two brothers in New Orleans, La.; for, as you see, there was a big family of us, and we were all scattered and not hands to write to each other, and we kind of lost track.

I would like to reach some one that will give me an opportunity to prove to them that death is not as dark as it looks. You might say that my mother is with me this morning, and she would like them to know that Annie is also with us in spirit. I have two sisters and five brothers yet in earth-life, and I think that if I can communicate with them I can assist them in a good many ways that to-day per-haps they don't think I could. I don't think it will be necessary to send a very long message until I find out whether any one knows me or not.

I passed away in Petersburg, Penn., and I went out with a brain trouble, and that is why I cannot remember as much when I return to earth-life as I could prior to that. I got my head hurt in the first place, and got over that, but after that softening of the brain came, because they told me in spirit-life that for about two years I was what they called moderately insane. There were some things I had perfect memory of, and there were others I could not remember at all. I was in the lumber business, and was a contractor and builder. I have a wife and two children somewhere in earth-life, but I don't know where. My wife's name was Emeline, and she was a Swan before I married her, and my name is Robert C. Philbrook.

Clark Golden.

Well, you can put me down as Clark Golden, and I want to reach my friends in New York and Worcester, Mass., and I don't think I am forgotten here in Boston; but I have been out of the body two or three years, and I was quite active before going away and got pretty well used up. Sometimes they say out of sight, out of mind; we may be out of sight, but I don't think we are always out of the minds of those who are near and dear to us, although it is hard sometimes to tell how much we are loved. I am glad I was a Spiritualist; I am glad I learned the light I did concerning it; it is beautiful to live by, and it is more glorious to die by; and I wish to say to all who may remember me, that the little time and study that I have given to the philosophy and phenomena of Spiritualism have paved my future in spirit very well. It is always pleasant to be remembered, and while the most of my own friends are in spirit, there are very few in earth-life now, and those need my assistance. I wish to say to all, I am with you heart and hand.

I object to criticizing too much, because I know it has always been advocated that when the spirit controls it could prove its own identity if it was so disposed, and yet they never stop to think that it is some one else's brain we are using, some one else's vocal organs and some one else's body, and if they would only stop to think we are only recognized in the body by our body; it is the voice they have recognized, it is the construction of language that we are in the habit of using that proves our identity; it is the faculties that have been molded in that mortal body that they recognize a man or woman by. Now you know we can change our outer appearance, and it makes us look as though we were somebody else; and you know when I am controlling this medium this morning, they expect me to come back with the same words, the same tone, the same construction of language, and yet I am not using the same organs. Now, how can it be absolutely identical? I can prove my identity by the memory of circumstances, or I am complying with the laws that govern a person's conditions, and to those who recognize me I shall be glad to get a response, both to encourage the spirit and mortal; but I have not returned particularly to give any curiosity-seekers any particular knowledge, but just what any common-sense honest man or woman might draw for him or herself. Now you may say I am peculiar in some things, but I am honest in all things; so just say I am here this morning, and God bless all.

Susan E. Merrill.

Well, I am only a little girl, and I think my mother will be glad to hear from me, and especially if she thought she could talk with me. My mother don't know much about Spiritualism, nor I don't, but I have got an aunt that is very much interested, and I thought perhaps if I could come and send a little letter that mother could see from me, it would make her so happy. I was taken away with diphtheria, and she felt so bad that she has not been well since, although it has been a good many years since I went away, and grandma has come over since, and so has Aunt Mary, and I have lots of friends in spirit with me. I want them to know in earth-life that we are all together, and Aunt Hannah is a medium in earth-life, and May was my sister, and she was going to speak this morning, but she thought that if I could hold the medium that she would like me to, for I want to make mamma and papa know how happy I am, and tell them I have now all the flowers I want, and am going to school, and I get along very well. I was only about eight years old when I went away. I was not very well in earth-life, for my health was always very poor, so poor that I could not study all right, but I can now, and I want them all to know that we all join in sending our love, sympathy and encouragement, and say that we are still helping them. Oh! I do want you to say to my brother John that I have tried to help him, because he is in college now, and he has the headaches, because he writes and studies so much, and that makes his eyes feel bad, and I want him to not study so hard, and not write so much, and he will feel better; and then tell Frankie that I can help him too, and also Mabel. I cannot talk to them all this morning, but just say that Susan E. Merrill is here this morning, and you will find my home where mamma lives, away out in Ohio. Aunt says to say that I passed out of the body in Yonkers, N. Y., but papa and mamma are in Ohio now.

Messages to be Published.

Sept. 10.—Jabez P. Eliza; Herman Snout; Mabel Wellington; Jerry F. Brown; Eliza Crampton Holden; Mary Ann Milton.
Sept. 17.—Francis H. Murphy; Catherine C. Crowley; Hannah Clark; Frankie W. Gould; Mary A. Chase; Seth Thomas.
Sept. 24.—Joseph L. Newman; Theodora Blodgett; Geo. Haggin; Adeline Jackson Haudley; Elder William Osgood; Samuel H. Barrett.
Oct. 1.—Rev. Foster Hendry; Honora E. Powers; Thomas L. Long; Hiram Austin; Morris Lynch; Walker R. Littlefield.
Oct. 8.—Mary Maloney; William Parmenter; Jessie McFarland; I. P. Greenleaf; Sarah E. Bearse; Abigail Howe.

Premature Burial—A "Burning" Question in Italy.

BY M. B.

To the Editor of the Banner of Light:

Sir: By advice just received from a well-known American physician, I learn that Mr. W. E. Martins, United States Consul at Turin, has just presented a report to the State Department at Washington on the subject of Premature Burial and its Prevention. He says that leading physicians in Italy are now engaged in preparing reports and exhibits relating to the phenomena of trance, and that important communications on the means of distinguishing real from apparent death are expected from all parts of Europe, as well as from other countries. Prizes will be awarded for papers offering the best solution of this difficult problem. Mr. Martins says "that not only the medical profession, but every individual is interested, and that the medical section of the National Exposition to be held at

Turin in 1898 is to be largely devoted to the subject." It is to be hoped that a practical remedy may be found against the terrible occurrences so frequently reported, of burying persons in a state of trance or catalepsy. A commission of physicians, who have taken the initiative in Turin, have been engaged in this inquiry for some time, and propose to issue a journal with a view of awakening public attention to their important project.

Those who have studied the facts contained in a volume entitled "Premature Burial, and How it may be Prevented," published a few months ago in London, England, and reviewed in the BANNER OF LIGHT, need not be reminded that important reforms are required in the United States and England, as well as in Italy, before the supposed dead can be absolutely safeguarded against premature burial.

42 Stibbington street, London, Eng., September, 1897.

An Autumn Leaf.

BY G. A. B.

Just a single spray from my annual vacation gathering.

My regular outings, or summer rambles, as the years come and go, often take me to the dear old familiar places, the scenes and localities whither my willing feet used to wander in the years ago; where the friends of earlier days were wont to socially gather, and exchange the deepest of fraternal greetings; where were born some of the truest friendships, tenderest thoughts and soul-experiences. My inclinations, I say, not infrequently take me now and then to these same cherished haunts, to renew the memory of the pleasantest and most precious of spiritual outpourings.

The visitor to Lake Pleasant, Onset, Queen City Park, and other noted camps to-day seemingly cannot realize the fine enthusiasm, the intense earnestness, the devotion to spirit prompts, the aspirational fervor, that characterized the old-time workers and participants of those earlier days when, and even before, these camps had their birth. The spirit of consecration was then indeed abroad. Spiritual baptisms, marvelous in character as they were frequent in occurrence, marked the history of those times. Spiritual gifts were showered upon the people with a profusion and a power believed to be since then unknown to the movement.

Many of those spiritual participants have since become world-wide famous. In the language of one of them, some have "gone to their guerdon in the skies." Others are in distant fields still loyally upholding the spiritual banner, while others have withdrawn from the conflict. Personally we are still led to visit these hallowed scenes while we yet linger on the shores of the time. The years bring change. Most of the old worthies are "Over There." Even to-day, through the unconscious lips of an esteemed co-worker, the names of a score or more of these ascended workers were spoken to us as being present, and giving us an old-fashioned greeting, every word of which was replete with strength and encouragement.

Our brief visit to Lake Pleasant was made socially pleasant by the special kindness, extending through many years, of friends Mr. and Mrs. Carey, Dr. and Mrs. Conant, and others of the Old Guard.

One of the oldest in regular attendance at this camp, Mrs. Lincoln, who during the past year has blossomed out as a successful platform test medium and speaker, still holds and manages the fort on "the bluffs." The quaintness and pithiness of her controls are noted far beyond the boundaries of her native State; and though unconventional in speech, the directness and spirit of their work outranks in practical efficiency many whose pretensions are more marked. We have to make our acknowledgments to gentle Sunlight, to blunt Master Harry, to witty and genial Pat, whose insight and accuracy have already become proverbial.

At Lake Pleasant we were privileged to hear J. Clegg Wright in one of his masterly orations, the Buddhist Dharmapala in his interesting and critical review of the various religions of the world; to attend the meetings of the National Spiritualists' Association and the Veteran Spiritualists' Union.

However averse one may be to Spiritualists organizing, in any direction, fearing that they may at once enter upon the abuse which is possible in any organization—these two bodies are worthy of the spiritual sympathy and material aid of every humanitarian in the land. While the humble and sincere are helping in various ways, let the well-to-do and those blessed with abundant means do their part and duty toward these respective and worthy organizations. Evermore "the power to do imposes the obligation."

During our stay at beautiful, picturesque Onset, the weather was simply perfect. Here, too, our visit was made enjoyable by meeting with yet other cherished friends of long ago—our stay, unfortunately, being too brief to see all whom we desired.

It was with more than ordinary pleasure that we again listened to Moses Hull and W. J. Colville, each of whom is such a host in himself. Both of these old-time yet ever popular speakers delivered characteristically-able addresses to listening thousands on Sunday, Aug. 29.

One evening here was spent within the pleasant atmosphere of the spacious cottage of Mrs. Dr. Pratt, which on this temporary occasion was presided over by our good sister Stiles, when we heard Rev. T. Ernest Allen read his instructive Greenacre lecture, "Cosmic Religion and Christianity," in which he philosophically defined religion to be the science of happiness. The position taken by this gentleman was that of an advanced liberal, and shows him to be a clergyman of rare independence and courage.

Among other pleasant incidents that occurred to us here was our unexpected yet impressive initiation into the "Order of the Magi"—an item, however, more of personal than public interest. The personal, positive predictions vouchsafed to us by the gifted Indian Queen, together with kindred messages received at Lake Pleasant, are noted for future reference.

We were assured that though the season here had been a comparatively quiet one, it had, notwithstanding, been a successful one—a fact pleasant to record.

September, 1897.

To the Liberal-Minded.

As the "BANNER OF LIGHT Establishment" is now an incorporated institution, we give below the form in which a bequest should be worded in order to stand the test of law, should any one feel impressed to bequeath something to assist us in carrying on the good work in which we have for so many years been engaged: "I give, devise and bequeath unto the 'BANNER OF LIGHT PUBLISHING COMPANY,' of Boston, Massachusetts, or its successors [here insert the description of the property to be willed, and the manner in which the donor desires the same to be expended, which request will be faithfully carried out], strictly upon trust, that its officers shall appropriate and expend the same in such way and manner as they shall deem expedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression."

Banner Correspondence.

Our friends in every part of the country are earnestly invited to forward brief letters, items of local news, etc., for use in this department.

Colorado.

DENVER.—S. L. Hard writes: "A four days' mass-meeting of Spiritualists was held under the auspices of the State Association of Occult Scientists. It had been in contemplation for a month or more, but the various engagements of the workers in remote fields made it difficult to concentrate forces upon a given time, and it was upon very short notice that the Convention assembled at this time; but it was deemed necessary by its officers that some concerted action be taken as early as possible to open the work and meet the demands of the rapidly developing season for active spiritual labor. Hence the brief stay of its President, Dr. G. C. B. Ewell, in the city for a few days only, was embraced as the opportunity.

The meetings were inaugurated on Sunday morning, Sept. 19, by an introductory greeting from the President, followed with an address by the Vice-President, Mrs. M. A. Gridley, which was received by an intelligent audience with manifest satisfaction, the subject being "The Mysteries of Mediumship."

Mrs. M. C. Lyman of Chicago made an eloquent appeal in her following remarks on "The Practical Application of Our Philosophy," which also met with well-attested acceptance.

The afternoon was devoted to short addresses as a conference, and tests by Mrs. Welle Bedell, a medium well and favorably known East and West.

The evening session was a surprise in the large audience present at an early hour. The address was delivered by Dr. Ewell, on "The Practical Value of Spiritualism," an earnest, forcible, logical embodiment of principle which could not be controverted. This was followed by a short address pertinent to the previous subject by Mrs. Emma J. Bullene, a ripened speaker of forty-two years' faithful, honest adherence to the Cause, which was received with applause.

Tests concluded the service; and thus the day of commencement of the series closed, crowned with a success and appreciation beyond the expectation of its most sanguine friends; for be it known that Denver is the mecca of many schools of liberal, progressive thought, and the occult science investigator has been met in the past summer and liberally fed by the brilliant exponents of the Buddhist and the Brahminist philosophy, the two factions of Theosophy, and is an illuminated center of divine and Christian science—all disclaiming Spiritualism; but as your writer regards them, Spiritualism can receive and enfold them all in its ample, universal philosophy, with but here and there a dissent from their limitations.

Our mass meeting continued on Monday, conducted by Mrs. M. A. Gridley, with the cooperation of preceding speakers, and Prof. Larkin, an earnest aid and abettor in all reforms of this city, who made an enthusiastic address in behalf of practical Spiritualism; Dr. S. L. Hard also spoke for individual responsibility in meeting the demands of the hour.

On Tuesday Wm. Mansfield was added to the list of speakers in the afternoon conference. The evening was held as a memorial service, in which, with others above mentioned, Mrs. John F. Harris participated with evident acceptance to a large audience, both in address and tests.

Wednesday afternoon was devoted to expression of the Indian controls, and "Starlight," "May Queen," and "Bigfeather" expressed through Dr. Ewell, Mrs. Gridley and Mrs. Ewell, captivated all hearts.

Wednesday being the regular weekly appointment of the Ladies' Auxiliary, known as "Starlight's" Auxiliary, organized and presided over by her for three years, made the occasion here and in Denver, her absence her place has been filled most admirably by the evening séance by Mrs. Gridley's charming guide "May Queen." It is not strange that the audience pronounced this session as the most interesting not only of this series of meetings, but of any they had ever participated in, for the harmony, intelligence and love these advanced children of nature bring cannot be paralleled.

The closing session Wednesday evening was most ably led by Mrs. Bullene in an address on the text from St. Paul, "Try the spirits," which received merited applause. Impressive remarks from the President and Vice-President relative to our work, with a few spirit-messages through Dr. Ewell, closed the series of meetings.

I have omitted to mention in its proper place the illustration of Spiritual Healing at two sessions, one afternoon and one evening, by Dr. Ewell, as exhibiting one of the diversities of gifts of great benefit to humanity conferred by spirit power.

The business of the Association was not as duly attended to as desired, the short notice making it impossible for all its officers or members to be present, but ways, means and ends were canvassed in a manner to make more effectual the Annual Meeting, which will be due in November.

In the meantime any society or people who would like to receive the ministrations of a public worker, or cooperation or consultation in any work connected with our spiritual endeavors for humanity, may address Dr. Ewell, President of the State Association, 1420 Franklin street, Denver, Col.

New York.

BROOKLYN.—Herbert L. Whitney, President of Advance Spiritual Conference, writes: "Our session held on Oct. 2 was of unusual interest; it will long be remembered with great pleasure by all of the large number who were present."

We were favored with a very fine array of talent, both professional and amateur. Bro. Charles Coleman presided at the piano, and opened our exercises with a piano solo in a very masterly manner. Miss Mabel Roberts favored us with two songs from the pen of our young friend, Raymond A. Browne, who was prevented by the sickness of his wife from being with us. Bro. George Delere also sang two songs of his own composition. Bro. George T. Chattaway, a song-writer and humorist, also favored us with two songs and entertained us with his humorous talk. Bro. Wines Sargent, one of the trustees of our State Association, opened the speaking with a brief but telling address on the necessity of Spiritualists banding themselves together for aggressive and defensive work, to meet the growing intolerance and the united effort that is being made to drive our mediums from the work by persecution. Bro. Sargent was followed by the President, who is also Secretary of the State Association, with an address and appeal explaining the special object of the occasion, which was to try and increase our subscribing membership in the National Spiritualists' Association and to get individual members to join the State Association. It is with pleasure I write that our subscribing membership was increased by ten; and two joined the State Association. Mrs. Belle R. Plum also made a few remarks on the subject of the evening, and was followed by Bro. Joseph E. Watson, who has, owing to the efforts of Prof. J. E. Britton, the elocutionist, just been released from one of our State Lunatic Asylums, after a confinement of two months, owing to his being an outspoken Spiritualist.

Although our meetings have not been reported during the summer, they have been unusually well attended and very interesting in character. To me there is every indication of a revival in Spiritualism in our city.

Indiana.

INDIANAPOLIS.—Ollah Toph writes: "Mrs. Marie Carpenter of Detroit concluded a satisfactory engagement with the First Spiritualist Church Sunday, Sept. 26, and is succeeded by Theodore F. Price of Philadelphia. Mrs. Carpenter's inspirational speaking and singing and accurate descriptions drew good

Banner of Light.

BOSTON, SATURDAY, OCTOBER 16, 1897.

The First Spiritual Union

Of Norwich, Conn., Dedicates Its New Home—The Spiritual Academy.

Dedication exercises were held Wednesday and Thursday, Oct. 6 and 7, at 2 and 7:30 p. m.

The building was purchased last Spring by the First Spiritual Union of Norwich. Being known as the "Scottish Rite Academy," the name has been retained by substituting "Spiritual" for "Scottish Rite," and the building was dedicated as the Spiritual Academy; a "Home" for all Spiritualists, where not alone Spiritualists, but all classes of people, are welcome to come and listen to the teachings of Modern Spiritualism, "that greatest of humanitarian religions."

Wednesday afternoon exercises opened with J. C. F. Grumbeine of Chicago, Mrs. Carrie F. Loring, East Braintree, Mass., Miss Lizzie Harlow, Haydensville, Mr. George W. Burnham, Willimantic, President Connecticut State Association, and Mr. S. G. Tillinghast of Norwich, on the platform. The exercises opened with music, and an invocation by Mr. Grumbeine. Mrs. Carrie F. Loring made the address of welcome, speaking earnestly of the combined efforts requisite to perfect the structure we were to-day consecrating to the teachings of Spiritualism. Inspiring remarks were made by Mr. George W. Burnham, Mr. S. G. Tillinghast, and Miss Harlow, who spoke eloquently of the founders of the Society, Byron Boardman, who endowed the "Union" (also his brother James), as well as Mr. Gullford Parker, still living in the body. By their efforts it had been possible for the Spiritualists of Norwich to have a "Home" where walls of pleasant tints, comfortable chairs, carpeted floors and harmonious appointments combine together to produce good conditions for the invisible intelligences to come in touch with mortals.

The evening exercises opened with music by the Quartet. Miss Harlow made an invocation. Mrs. Jennie Hagan-Jackson improvised a beautiful poem from the subject given—"The Living Temple." Mr. Grumbeine was introduced as speaker for the evening, and spoke as follows upon the theme, "Spiritualism, the Religion of the World." He showed that spirit is the basis and source of all history and civilization, and dictates the involution and evolution of the world. He proved that all the various forms of social, political, religious life and worship were incidental to the soul's destiny and being.

He affirmed that each nation or people, as well as each member, was led, and that the forms of conduct and thinking, which were the product of divine guidance, were also the result of eternal and unchanging law. All ethnic religions were but inspirations in the sphere of Spiritualism, which, as the parent and ultimate source and definition of truth, is surely sweeping the world into the fullness and realization of its apotheosis.

He affirmed that Spiritualism as the religion of the world asseverated the unity of spirit and law as well as its eternality. He showed how the God-principle of the cosmos governed the God-principle in all life, and how, as all wisdom and love, as well as law, are within the soul, we should not lay too much emphasis upon experience and outward forms or standards of knowledge and revelation, but perceive the immanence and understand the omniscience and omnipresence of divine leading and inspiration. He proved that all specious forms of Spiritualism, as the modern dispensation, were waves, ebbing and flowing from the ocean of truth, and phenomena or manifestations of spirit exist to aid us in nature's kindergarten to reach within forms, symbols, vehicles of psychic life, the heart of the life and universe. Love is that heart, and we should live the love-life.

Truth is its law and mode of expression. All authority for moral action must be placed, said the speaker, not in a moral sentiment which may change or be modified to suit the uses of life and civilization, but in the oracle of conscience, which speaks ex cathedra from the oracle of the soul, intuition, the source of divine guidance and inspiration.

The second day's exercises opened with music by Mrs. L. L. Varney, Mrs. Cora Tracy and Miss Home. Letters of good-will and congratulations were read by the Secretary, Mrs. J. A. Chapman. Some extracts are as follows:

Mr. J. Frank Baxter writes:

"I regret I am so situated—separated a thousand or more miles distance—that I cannot be present to lend a helping hand to the spiritualists in the glorious occasion of dedication. But I send out a psychological prayer of good wishes and my earnest thoughts in behalf of our great Cause, that greatest of humanitarian religions, that best of blessings given to a weeping world—Modern Spiritualism. My love to the Spiritualists of Norwich, and tell them I rejoice with them, and shall be with them in spirit and good-will. I extend a hand of fellowship to all co-workers for our Cause in all departments. Let us resolve from this on, we one and all—by our devotions, words and works—will aid in placing Spiritualism where it shall not alone call out the attention of a comparative few, but shall rather command the respect and admiration of ALL. Angels bless the dedicatory occasion! Most fraternally,

J. FRANK BAXTER."

From the National Spiritualists' Association:

"We all rejoice with you on this day and occasion. The building you dedicate to-day is not only a milestone that marks a point in a progressive journey, but is also one of the many indications that Spiritualism is becoming a religion that is commanding the respect and attention of the people."

FRANCIS BAILEY WOODBURY."

Dr. George A. Fuller writes:

"I am glad that your new home is ready for dedication, and I know it will be the centre of spiritual light and thought in your State for many years to come."

Prof. W. M. Lockwood writes:

"To the Friends of the Norwich Spiritual Academy: We congratulate you not only for the success you have achieved in the construction and arrangement of your building, but for the high and intellectual character of the friends who lead in this dedicatory service. Looking ahead and trying to penetrate the vista of coming years, we see the Academy becoming the nucleus of a centre where the profoundest truths of nature will be taught, and where man, freed from the speculations of a barbarous age, will find himself to be in touch with realms of spiritual intelligences, and an heir to progress and eternal life. Very truly your brother,

W. M. LOCKWOOD, Chicago, Ill."

Others who sent expressions of good-will were Helen Stuart-Richings, Mrs. Ida Whitlock and Mrs. H. L. Russegue.

After the letters were read, Mrs. Carrie F. Loring made a splendid address upon the "Value of Lyceum Work." Mrs. Jackson, in her unique manner, improvised from subjects, presented poems, which blended humor and pathos, wit and wisdom, charming her auditors with this manifestation of spirit-power. Miss Harlow made a fine address, touching upon the importance of earnest and energetic effort requisite to keep the light shining in the building now dedicated to methods of education along the lines of progressive thought.

"Bright Eyes," voiced many beautiful and well-recognized messages from spirit friends. J. C. F. Grumbeine recited "Love-Light," the inspiration of the world. Mrs. F. H. Spalding, Norwich, made interesting remarks upon our "New Home." Mr. J. Clegg Wright was next introduced, and expressed great pleasure in being present. Mrs. Jackson closed the exercises with a poem.

Thursday evening, Jennie Hagan-Jackson opened the exercises with an improvisation from the subject "Life Immortal." Mr. J. Clegg Wright was presented as speaker for the evening subject given by the Chairman, "The Effect of Modern Spiritualism on Civilization," which he handled in his usual masterly and brilliant fashion, and in a language with which none could take exception. The gist of his thought is familiar to the readers of THE BANNER, but it would be well to say that he surprised his audience by the sweet temper, affectionate and sympathetic allusions to those who differed with him.

He viewed God as the master mind of the

universe, and not as the pious of any Baptist, Methodist or Catholic church. He showed how a universal synthesis is the end of all social, educational and political life, and how gradually the world is wheeling into the divinest life.

He showed how art and conduct are being, and will be, embellished by the new spirit of light and beauty which Spiritualism reveals and will reveal to the world, and how, in the nature of things, the old order will go down and yield to the regnant spirit of the world. He saw the decay of the priesthood, with their creeds and literalisms, and the rise of the academy where science and knowledge established upon unalterable facts would stand forever as the ruling force in the life to come. He saw the need of a new social system, which would bring to the people commercial freedom and social equality, and especially the day when, as Thomas Paine declared, the whole civilized world would know that the world is its country, and to do good should be its religion.

His definitions of the difference between Spiritualism and Modern Spiritualism were quite clear and to the point, and the whole lecture formed a fitting finale to the glorious feast of good things.

Mrs. May S. Pepper followed with spirit messages. Brief remarks were made by Mrs. Loring and Mrs. Jackson, the former referring with much feeling to our ascended brother, Joseph D. Stiles, and our absent sister, Mrs. R. S. Little, both of whom had been deeply interested in the "New Home." Miss Lizzie Harlow closed the exercises with an impressive benediction.

Good music was interblended through all the sessions. Mrs. J. A. CHAPMAN, Sec'y.

Organization of a State Association of Spiritualists in Rhode Island.

A meeting of the Spiritualists of Rhode Island was held in Columbia Hall, Providence, Oct. 6, at 3 and 7:30 p. m., for the purpose of organizing a State Association.

The meeting was formally opened with an address by Mrs. Ida P. A. Whitlock, State Agent of the National Association for Rhode Island, after which Mr. Harrison D. Barrett, President of the National Association, was called to the chair, to preside over the deliberations of the mass meeting, and Dr. Geo. A. Fuller, President of the Massachusetts State Association of Spiritualists, was elected Secretary pro tem. The chair appointed the following committees:

On By-Laws—Mrs. Hague, Mr. Stafford and Col. B. F. Prouty.

On Resolutions—George Pierce, Mr. Barker, and Mrs. Sarah Humes.

Then followed a brief address by Dr. Geo. A. Fuller, on the objects of the meeting and the necessity of organization, after which the following Committee on Membership was appointed: Mr. Eaton, Mrs. May S. Pepper, Mrs. Ida P. A. Whitlock; also the following Committee on Finance was appointed: F. H. Roscoe, Mr. Bamford, Mr. Parker, Mrs. Durfee and Mrs. Park.

The Committee on By-Laws signified their readiness to report. It was voted that their report be received. The report was read by the Secretary, and adopted as read, with the exception that all matter referring to ordination be stricken from the report.

It was afterward voted that Article 8 be amended by adding in Section 2, "First Wednesday in May and first Wednesday in October." The By-Laws were then adopted as a whole, as amended.

The following names as a Committee on Nomination of Officers were presented by the President, and accepted by the Convention: Geo. Pierce, Samuel Merchant, Mrs. Josie Wood, Col. B. F. Prouty and Mr. Barker.

The Committee on Resolutions presented as their report the resolutions adopted by the Convention recently held in Augusta, Maine, with a very few changes that adapted them to the occasion. Their report was received and adopted.

Voted, that the Convention now have a recess of fifteen minutes. At the expiration of the time mentioned, the President called the Convention to order.

The Committee on Nomination of Officers signified their readiness to report. It was voted to receive their report.

The committee then presented the following report: Mrs. May S. Pepper, President; S. K. Doe, First Vice-President; F. H. Roscoe, Second Vice-President; Mrs. Sarah Humes, Third Vice-President; Col. B. F. Prouty, Secretary; Geo. C. Pierce, Treasurer; J. R. Bailey, Mrs. Ida P. A. Whitlock, Samuel Merchant, Directors. The report was accepted.

Voted, that the Secretary pro tem be instructed to cast one ballot for the individuals nominated by the committee as officers of the Association.

The Secretary cast the ballot, and the Chairman declared the officers duly elected.

Voted, that we reconsider the vote whereby we adopted the By-laws. Voted, that the article on membership be broken up into sections, so that it could be more readily understood. The Secretary then read the article put into this form, and it was adopted as amended.

Voted, that the By-laws as a whole as now amended be adopted.

Voted, that the Directors of the Rhode Island State Spiritualist Association be instructed to obtain for the same a charter from the National Spiritualist Association.

Voted, that the Convention now adjourn to meet at 7:30.

The evening session was called to order at 7:30. Mr. H. D. Barrett, President of the National Spiritualist Association, in the chair. After singing "Shout the Glorious Tidings," the supplementary report of the Committee on Resolutions was received and read by the Secretary, which reads as follows:

Your Committee on Resolutions begs leave to offer the following supplementary report to the Resolutions already presented:

Whereas, Certain persons claiming to be mediums have published, or caused to be published, flaring circulars and newspaper advertisements, setting forth false and utterly untrustworthy statements in regard to their media powers; and

Whereas, All such publications are not only subversive to the interests of Spiritualism, but directly opposed thereto; and

Whereas, All such advertisements partake of the nature of the fortune-teller, and his class; be it, therefore,

Resolved, That we, the Spiritualists of Rhode Island, in State Convention assembled, hereby denounce all such advertisements, as well as the persons setting them forth, as utterly untrustworthy, absolutely false, inimical to Spiritualism, and designed to injure the same.

Resolved, That we hereby give warning to all persons not to trust any and all such advertisers, as they are not Spiritualists, but impostors and frauds of the deepest dye.

Resolved, That we respectfully request the secular press to remove all such questionable advertisements.

THE BANNER OF LIGHT.

from their columns, and pledge ourselves to use all honorable means to rid society at large of these parasites now preying upon the fair name of Spiritualism.

This report was unanimously adopted. Then followed a piano solo by Miss Garfield.

Voted, that this Convention proceed to elect two delegates to the National Convention.

Mrs. May S. Pepper and Mr. F. H. Roscoe were elected as delegates to the National Convention.

Voted, that the matter of alternates be left with the Committee on Credentials appointed by the Convention at Washington, D. C.

Then followed a vocal solo, by Miss May Eden and a recitation by Miss Nellie Nichols. President Barrett then called Mrs. Whitlock to the chair, and addressed the Convention at some length in a most able and eloquent manner. His remarks were frequently applauded. He scored frauds most roundly, but at the same time paid a most glowing tribute to honest mediumship.

The audience sang one verse of "When the Mists Have Cleared Away"; and Dr. George A. Fuller addressed the Convention upon the necessity of a new departure in Spiritualism; after which, in a most graceful manner, President Barrett introduced to the audience the elected President, Mrs. May S. Pepper, and turned the Convention over to her. In an appropriate manner Mrs. Pepper thanked all who had assisted in making the Association a possibility, and urged that all assist her in making it an honor to the Cause.

The President introduced Mr. F. H. Roscoe, who, in a very able manner, outlined the work to be accomplished by organization through unity of purpose.

The concluding remarks of the evening were by Mrs. Ida P. A. Whitlock, and were of a character to enthrall and inspire all who listened to her utterance.

After singing one verse of "America" by the audience, the President declared the Convention adjourned sine die.

Thus was brought to a close a most successful day's labor in the interest of organic effort. Only one more of the New England States to wheel into line, and then all will be on the side of organization. May that State soon follow the example of Rhode Island, and put itself on record as ready to join in the fight that needs must lead to still greater victories for Spiritualism.

GEORGE A. FULLER, M. D., Secretary, pro tem, Rhode Island State Association of Spiritualists.

MEETINGS IN BROOKLYN.

The Woman's Progressive Union holds meetings every Sunday afternoon at 3, and evening at 8 o'clock; 15-cum at 2 o'clock; social meetings every Thursday at 8 o'clock; supper at 6 1/2, at the Hall, Wall's Academy, 423 Gates Avenue, corner Nostrand Avenue and Quincy street. Mrs. E. P. Kurland, President.

The Progressive Spiritual Association, Amphion Theatre Building, Bedford Avenue, opposite South Tenth street. Meetings Sunday evenings, 8 o'clock. Good speakers and mediums. Mrs. M. Evans, President.

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

Fraternity Hall, 369 Bedford Avenue, near Myrtle Avenue. Meetings Sunday at 3 p. m. Sunday School at 2 p. m. Mrs. L. A. Olmstead, Medium. Speakers and lecturers regularly provided.

The Church of the New Spiritual Dispensation meets at 1034 Madison street on Wednesdays at 8 p. m. A. H. Bailey, President. Mrs. F. M. Holmes, Sec'y.

The Fraternity of Divine Communion holds its meetings at Arlington Hall, corner of Gates and Nostrand Avenues, every Sunday at 7 1/2 p. m.

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

Jackman Hall, 515 Fulton street. Mrs. L. A. Olmstead holds a Spiritual Class every Wednesday at 8 p. m. 630 Myrtle Avenue. Mrs. B. R. Plum conducts a meeting every Sunday at 3 and 8 p. m.

THE FRATERNITY OF DIVINE COMMUNION—Arthur Leach, Cor. Sec'y, writes—held its regular Sunday evening service at Arlington Hall, Gates and Nostrand Avenues, at 8 o'clock. The services throughout were of a high spiritual order, and marked attention was given to both lecture and tests.

The speaker was Mr. Ira Moore Courlis, who gave an address on "The Different Phases of Mediumship," explaining in turn trance, semi-trance and inspirational and healing. The guides impressed upon the audience to develop their latent spiritual gifts, and gave many little general formulas as to the forming of circles, etc. After the lecture Mr. Courlis permitted his guides to come in, and gave many convincing tests.

Mrs. J. V. O. Miller was the soloist of the evening, and gave us a pathetic ballad. Miss Sophie Denicke, one of our own members, gave two recitations, one of which, "Billie's Rose," brought tears to many eyes.

Much interest is being manifested in the "Truths of Spiritualism," and large audiences have greeted us at every service.

Edgar W. Emerson was with us on Sunday evening last, and made a few remarks.

The regular semi-monthly business meeting was held at the residence of Mrs. Edwin Heeg, 221 St. James Place, when the Constitution and By-laws were presented, and, after discussion, were unanimously adopted.

The Babe Will Case was then presented to the Society, when it was unanimously voted that the Treasurer be directed to forward the sum of ten dollars to the BANNER OF LIGHT for that purpose.

A beautiful reading desk was also presented to Mr. Courlis by members of the Society, a very large portion of the cost being defrayed by our worthy and generous Treasurer, Mr. Stodder.

The BANNER OF LIGHT is always for sale at our door, and we lose no opportunity to speak in praise of its clean, clear presentation of the truths of Spiritualism.

BROOKLYN.—W. J. Cushing writes: At the Society of Associated Spiritual Missionaries, Arlington Hall, Mr. Sargent made a lengthy address upon "Evolution," as related to man's spiritual unfoldment, and to the growth of our Cause to its present status. In connection therewith he took occasion to mention the approaching advent of a new spiritual paper in New York, called The Evolutionist, of which he will be the editor. Mrs. Ashley, Miss Terry, and Mr. Lyon of this city, and Mr. Clark of Newark rendered, excellent service in providing messages from the so-called "dead" for those seeking "to know more of the Great Beyond."

MEETINGS IN NEW YORK.

NEW YORK.—M. J. Fitz-Maurice, Sec'y, says: The First Society of Spiritualists met at The Tuxedo, 637 Madison Avenue, corner Fifty-ninth street, Sunday, Oct. 10. A goodly audience assembled and listened with rapt attention to the morning discourse of Prof. Wright, who, under the influence of his principal control, George Rushton, delivered a soul-stirring lecture.

In the afternoon Prof. Wright presided, and prefaced Mr. Emerson's test séance with characteristic remarks. The large gathering attended closely to Mr. Emerson's description of departed friends, and many received conclusive evidence of the reality of a future existence.

At the evening session Prof. Wright again delighted his hearers with the beauty of his inspiration, which embodied many practical truths with a delicacy of sentiment rarely excelled.

The music of Mr. Myer and Mrs. Stone was especially worthy of mention.

NEW JERSEY.

NEWARK.—Sunday, Oct. 10, Mrs. G. A. Dorn writes, the First Church of Spiritual Progression held meetings at 723 Columbia street, and we were again favored by having Dr. Wyman of Brooklyn, who is a very pleasing speaker. There was a good appreciative audience. Mr. Dorn closed with tests.

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Total.....	\$438.73

NEW YORK.

YONKERS.—J. A. Robinson writes: The meeting of the Yonkers Spiritualist Society, on Friday evening last, Oct. 8, was well attended, every seat being occupied by an intelligent and earnest audience, whose marked attention was in evidence of their appreciation of Mrs. Olmstead of Brooklyn, who favored us with a fine address and many tests and communications for those present.

The music, as usual, was good. The presiding officer of this Society, Mr. Alfred Andrews, is an accomplished pianist, and played the accompaniments.

The next regular meeting takes place Friday, Oct. 15, on which occasion Mr. Fletcher, one of our members and a medium of consid-



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At the meeting of Oct. 22 we shall have with us Mrs. Brigham of New York.

ROCHESTER.—Field writes: G. W. Kates and wife resumed meetings here Sunday, Oct. 3, to large audiences. The lectures and tests seemed to possess a greater abundance of truth, fact and inspiration than ever before, but perhaps that was because of our long suspension of meetings. We are struggling to develop a society that shall have life and perpetuity, and ask the help of all. All possible aid should be given to sustain a good working society in this, the birth-city of Spiritualism.

We are looking forward to our local celebration of the semi-centennial, and the jubilee to follow, as great helps to our local cause. We hope to be able by the jubilee time to extend hospitalities and helps on that great occasion.

RHODE ISLAND.

PROVIDENCE.—Joseph Cooper, Sec'y, writes: The Providence Spiritualists' Association, which holds meetings in Columbia Hall, corner of Richmond and Weybosset streets, had for speaker and test medium, on Sunday, Oct. 10, Dr. William A. Hale, M. D., of Boston.

On Sundays, Oct. 17 and 24, we have with us the noted speaker and medium, Dr. C. W. Hadden of Newburyport, Mass., and it is hoped that all who possibly can will attend.

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