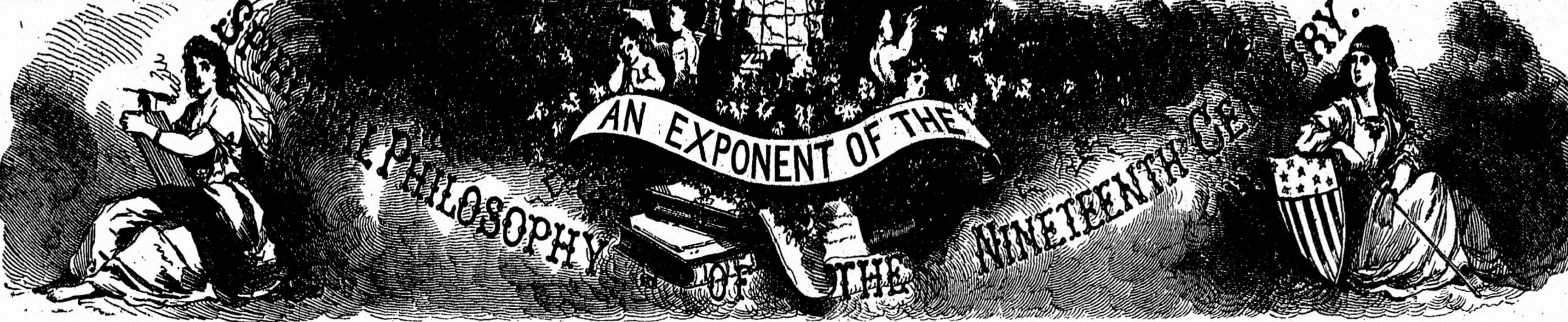


# BANNER OF LIGHT.



VOL. 82.

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

BOSTON, SATURDAY, OCTOBER 30, 1897.

{\$2.00 Per Annum,  
Postage Free.}

NO. 9.

## THE FIFTH ANNUAL CONVENTION OF THE National Spiritualists' Association Of the United States and Canada, AT MASONIC TEMPLE, WASHINGTON, D. C., Oct. 19th, 20th and 21st, 1897, S. E. 50.

Specially Reported for the Banner of Light.

Delegate Spiritualists, to the number of one hundred and fifty or more, from all parts of the United States and Canada, assembled in the parlors of the Ebbitt House (headquarters for the delegates of the Convention), Monday evening, Oct. 19, in a pleasant, informal reception, for the purpose of meeting in a social way before the real work of the Convention began.

The secular press stated that the reception was of a two-fold nature, partaking also of a welcome to President Harrison D. Barrett and his wife of a few days only.

In Masonic Temple the following day the first session of the Fifth Annual Convention was held. To quote again from one of the daily papers:

"The hall was beautifully decorated with bunting, vari-colored, with, of course, the national emblem most conspicuous, while the English colors were also present, owing to the fact of the Convention including the Dominion of Canada. The platform held a huge bouquet of flowers, near the table of the President, Harrison D. Barrett of Boston, while another rested on the table, and pots of palms were effectively grouped about. In each window was a pot of palms, while the walls were gracefully festooned with green vines, and the back gallery was covered with bunting, the whole making a kaleidoscope of color, highly pleasing to the eye.

"Besides the delegates present there were a number of others, who had been attracted by the interest they took in Spiritualism, many of these being ladies. It might have been mistaken for a convention of bankers, from the air of prosperity which prevailed.

Never since the inception of the Association in Chicago has there been such a representative Convention or such intelligent thought and earnest enthusiasm manifested. Many of the ablest speakers and mediums in the ranks were present, taking an active interest in the proceedings. Lack of space forbids the presentation of a full list of delegates present, other than those named upon the different committees; but the official report will soon be printed in book form, as in previous years, and we are sure that every Spiritualist who is interested in the history of his religion will secure a copy.

At 10 A. M. President Barrett called the Convention to order. Mrs. Cora V. L. Richmond gave an invocation. The delegates joined in singing "America," after which, in a few appropriate words, President Barrett formally opened the Convention. He very cheerfully stated that they had before them three of the hardest days' work they ever had enjoyed, during which they would have little opportunity to eat or sleep. After briefly outlining the work of the three days, he encouraged his hearers with the remark that there were signs of progress in the skies, and that there were sure indications that in the near future a glorious harvest would be reaped of the seed that has been sown during the past years.

The following were announced as officers of the Convention: Sergeant-at-Arms, Geo. W. Shook; Musical Director, Miss Bertha Julina; Reading Clerk, John Eggleston; Assistant Secretary, Wm. Richmond; Stenographer, I. C. I. Evans; Doorkeeper, Henry Steinberg.

Another song by the congregation added to the harmony already prevailing, and Mrs. Richmond was introduced to make the formal address of welcome to the delegates. The following is a synopsis of her address:

"Not only as an officer of the National Association, but as the resident-pastor of the First Spiritualist Society of Washington, it is my extreme pleasure to welcome you again to the work of this Convention.

We enter upon this work with hearts full of encouragement and expectation; encouragement for the work that has already been accomplished; expectation because of the promise of the future. Your presence here this morning, at the first session of the Convention, your beaming faces, the fact that you have come full of earnestness, indicates that our work will be profitable, and that these days will not have been spent in vain.

The beautiful Capitol city is an allurements always to visitors, and we are glad that many who are not delegates have availed themselves of this opportunity. They are equally welcome, for without a constituency the delegates could scarcely be inspired to bear forward their work.

It is not only a welcome to the city, with all its memories, with its great, wonderful, stirring record, not only a welcome to the Convention itself, but it is a welcome to a deeper fraternity, and we feel perfectly sure it is based upon deliberations and the earnest performance of duty. Not only do we need to come in deeper touch with one another, in more intimate relations concerning the spiritual future, but we need to know more of the workings of the different portions of the country, and in that way nothing can serve better than the meeting in this Convention.

You will hear during the progress of this Convention of the work that has been accomplished in the last year, and above all you will be called upon to give testimony of your own work and efforts in these directions, as well as of the work in your localities, wherever you may have been.

A large number of representative Spiritualists who are sure must be here, and in welcoming you, fellow-workers and visitors, it seems like a benediction from the skies, that the day is propitious and the hour full of brightening promise. Let us see if we can bear forward the work of this Convention intellectually, courageously and lovingly, without a check, without any spirit of selfish feeling or discord. Let us understand that we are but the instruments of those whom we represent, and that the constituency behind us look for that work to be fulfilled to its uttermost. Not

only are the eyes of the people of different localities in this country fixed upon this Convention to day, not only is it an important factor in the great thought of the world, but it is true that abroad the eyes are fixed upon us by many who are longing for organization that shall aid in bearing forward spiritual work at the present time.

At Nashville, Tenn., the Congress of Liberal Religions is in session at the great Exposition, where it will be remembered we have recently had a Mass Convention. The fraternal greetings of this Convention should be sent to that gathering during our meeting, and we ought to extend to all working in kindred directions the right hand of fellowship.

We have invaded the field of the secularists, the profound creation of religious liberties and rights of the people, and we have fraternized with the Liberal Church Congress in order that we may show that the religion of Spiritualism clasps hands with all who are working for their fellowmen; who are seeking to uplift humanity, and to strengthen and spread fraternity among different bodies.

Dear friends, it is with hallowed feelings of benediction from the skies that we once again welcome you into this council chamber, not only to the fraternal fellowship that is born of this goodly work, but unto the ministrations and communion of those higher powers that keep watch over the welfare of people.

Rev. A. J. Weaver of Maine responded to the address of welcome:

From the north, south, east and west, all the way from Maine to Texas, we have come together to-day. We have turned our faces to this, our Mecca, that we may help to advance the Cause to which our hearts are consecrated, to which our lives are dedicated, and for which we will strive to put forth the best efforts that we possess.

As all well know who are assembled here, Spiritualism rests upon a solid foundation demonstrated by the laws of science, and standing upon this we intend to build an edifice which shall command the respect, the admiration and the love of the civilized world, but we cannot do it at once. It took Christianity two hundred years to command the respect of civilized men and women in the east; and it may take us a whole century from this time on to make ourselves as prominent as Christianity. No foundation is more important than the immortality of the soul. That great fact that there is no end to the life that we have commenced here, but that, stretching on from the earth there are worlds rising above worlds in which we are to figure as individual identities, continuing forever the life we have commenced here. We demonstrate this great fact, which no other religion in the world has ever done, or can do. We know because the people who inhabit that world have come back and proved to us by their actual presence that they live in that world—those who once lived here. You know that immortality, or a future world, is one of the corner-stones of Christianity, and how do Christians know there is a future world? Just as Jesus, after he left his body, came back in a materialized form, and proved his identity to his disciples, and to others? Just in the same way to-day it is demonstrated to Spiritualists that our friends come back and demonstrate to us a future life.

Resting upon this foundation in science, we come here to-day to commence to rear an edifice devoted to a broad and humanitarian religion. Spiritualism is not resting entirely on science. It rests upon demonstrated fact for a foundation, but as believers, as knowers of this great truth, we must feel it to be a religion that the world will love and respect.

We look to Buddha, that great, noble and inspired man, and we draw from him the great doctrine of Karma, the doctrine of consequences, of cause and effect, that there is nothing in this world or in all the worlds beyond us except what is based upon natural laws, that there is and can be no such thing as supernatural, that the infinity in self is natural. This was the corner-stone of Buddhism, and we gladly adopt it into ours, also that other doctrine embodied in the Golden Rule, so we as Spiritualists take that fundamental principle of a truer and holier life, and rest our lives upon it; and it becomes to us what the Golden Rule is to the Christian, a pure, holy, sacred principle. When we cease to make the Golden Rule one of the essential things in this great religious edifice, I tell you Spiritualism will go down, just as any religion will go down that is not based upon this; but it does not make us Buddhists because we accept this great doctrine; neither does it make Spiritualism a part of Modern Christianity. They took this principle, and so can we take it and make it a part of our religion. We want a religion that takes hold of the hearts of humanity, that feels that the human soul is worth more than all the physical universe around us. Where is there any religion in the world that can touch the sympathies, that can touch the hearts, that can draw out the emotions of human nature like the assurance that our departed can come down to us and take us by the hand, breathe unto us their inspiration and assure us that the homes they have on high are homes where we can be welcomed forevermore? No other religion can do this, no other pretends to do it, therefore we have that which no other religion on earth has, and because of this central principle, we feel that we have a work to do that only Spiritualists can do, that is, convince the entire world that we are linked to the immortal world, that we live forever.

### THE STANDING COMMITTEES.

President Barrett announced the standing committees, as follows:

Credentials—Frank Walker, New York; J. B. Hatch, Jr., Massachusetts; C. A. Treft, Missouri.

Rules—Thomas M. Locke, Pennsylvania; Wm. Brodie, Louisiana; Dr. S. L. Sherman, Ohio.

Pending the report of the Committee on Credentials, a recess of three quarters of an hour was taken, during which general talks of five

minutes each were indulged in by the following delegates, who were called upon by the President: Mr. E. W. Sprague of Jamestown, N. Y.; Mrs. Martha E. Root of Bay City, Mich.; Mr. J. S. Mansergh of Boston, Mass.; Mrs. M. E. Cadwallader of Philadelphia, Pa.; Dr. J. M. Peebles of San Diego, Cal.; Moses Hull of Stoneham, Mass.; Mrs. H. P. Russeque of Hartford, Conn.; Rev. Dr. Alex. Kent of Washington, D. C.; Adeline M. Glading of Doylestown, Pa.; and Prof. W. C. Bowman of California.

This conference was a most pleasant and profitable diversion, and created the best of feeling on the floor.

### THE PRESIDENT'S REPORT.

The President referred to those who had passed away during the past year, and touched upon the general business depression that had militated against the financial success of the Association. Notwithstanding all adverse conditions, he said, he found an improved condition in the present status of the spiritualistic movement over any previous year.

The membership of the National Spiritualists' Association had increased, he said, 31 per cent. during the past year, hence the cause of organic effort among Spiritualists is stronger than ever before. He cited the National Anti-Spiritualist Association as evidence of the fact that its opponents are becoming alarmed as to the increase of interest in Spiritualism. Another evidence of progress is the strong determination manifest on all sides among intelligent Spiritualists to draw the line of demarcation between the fraudulent and genuine mediums. He said the fraud must go.

He outlined in detail the work of the Association during the year, and earnestly recommended the publication of the proceedings of the present Convention and the history of the National Association down to date. The Association correspondence during the first six months of the past year more than equaled the entire correspondence of the eighteen previous months.

The President further urged that the files of all Spiritualist papers ever published in this country be secured and properly bound for future use at the library of the National Association in this city. He recommended that the mass meetings be continued next year, numbering two per month for the next eight months, and that grove-meetings be held during the months of May, June, July, August and September of next year. Six State Associations, he added, had been organized during the past year, and he recommended that the work of State organization be continued during the coming year. He suggested that the United States and Canada be divided into districts, and special missionaries commissioned to canvass those districts in the interests of the National Association.

Temperance, political reform, social purity, sanctity of the home, spiritual culture and the denunciation of the doctrine of free love were also strongly urged. The President also favored a secular form of government for the United States, and urged that the Association, protest against any change in the National Constitution, and advocated the equal and uniform taxation of all church property. The President recommended further that a history of Modern Spiritualism from 1848 to the present time be immediately undertaken by the National Spiritualists' Association, and that the work should be placed in the hands of Mr. Lyman C. Howe of Fredonia, N. Y.

The report was referred to the Committee on President's Report: H. W. Richardson of New York, Martha A. Root of Michigan, Milan C. Edson of Washington, D. C., W. C. Bowman of California, and Ida P. A. Whitlock of Rhode Island.

It was suggested by Mrs. Richmond, and the suggestion acted upon by the Convention, that the following telegram be sent to Nashville:

"The National Spiritualists' Association, in Annual Convention, sends greeting and clasps hands in true fraternity with the Congress of Liberal Religions at Nashville."

The Vice-President, Mrs. Richmond, was then called upon to read her report. She supplemented the report of the President by giving an account of such mass meetings, camps and conventions as she had attended. During the year, since the first of January last, she has visited four State Conventions, two Mass Conventions and six Camp-Meetings, traveling something over eighteen thousand miles, and collecting at various places \$152.61.

The report was referred to the Committee on President's Report, and the Secretary submitted his report, which showed that the membership of the Association had increased thirty-three per cent. the past year. Six State divisions were formed during this time, a temple was dedicated at Norwich, Conn., and several large Associations settled pastors. The library here has been increased by several hundred volumes, and the Veteran Spiritualists' Union had purchased a home at Waverley, Massachusetts, for poor Spiritualists. The Spiritualists, the report stated, had cooperated with others to fight ecclesiastical control of the government, and had opposed the changing of the Constitution.

It was stated in the report that the Association had determined to put two missionaries in the field to offset the work of the Anti-Spiritualists' Association.

This report was referred to the Committee on Secretary's Report, consisting of Capt. E. W. Gould, Missouri; Mrs. A. M. Glading, Pennsylvania; Mrs. Carrie F. Loring, Massachusetts; E. W. Sprague, New York; C. W. Stanglen, Maryland.

George S. Clendaniel, Treasurer, read his report, showing:

Total on hand and received during the year.....\$5,409.05  
Total disbursements during the year.....4,284.44

On Land, Sept. 30, 1897.....\$1,124.61

RECAPITULATION.  
Current Fund.....\$245.47  
Mediums ".....520.14  
Babe Will ".....359.00

In hand, deed No. 31 of the Queen City Park Association, South Burlington, Vermont, donated to the National Spiritualists' Association by Mrs. Isadore E. Bussey.

The report was referred to the Committee on Treasurer's Report and Auditing, consisting of Theo. J. Mayer of District of Columbia, Carrie L. Hatch of Massachusetts, B. B. Hill of Pennsylvania, E. R. Whiting of Connecticut, Mrs. M. J. Stevens of California.

This report was followed by the Secretary's Special Financial Report, which was turned over to the above-named Committee.

The program opened with a piano solo by Miss Keler. Mr. Geo. A. Bacon was to have made the first address, but he asked to be excused in favor of Prof. W. C. Bowman, of California, who was attending the Convention for the first time. Other addresses were given by Mrs. Loë F. Prior, Mrs. Rachel Walcott and Dr. J. M. Peebles; Mrs. Nettie Holt-Harding and C. H. Figueurs furnished the tests, and Dr. C. W. Hidden presented the cause of the Veteran Spiritualists' Union.

Mrs. Ida P. A. Whitlock presented to the National Spiritualists' Association a beautiful white and gold sunflower banner. Two years ago she conceived the idea of making a quilt, which should contain the names of as many Spiritualists as desired that privilege enough to pay ten cents, which should be turned in to the National Spiritualists' Association treasury. Mr. J. B. Hatch, Jr., suggested that she make it a banner, and he would present a white and gold pole for it. In the center of the banner is a large white square, containing the name of Harrison D. Barrett, President, around which circled, like the spokes to a wheel, the names of the officers and special workers of the Association, each name embroidered by hand. Smaller, but similar, squares made up the rest of the banner, which contained six hundred and eighty names, making not only a very beautiful but a most valuable souvenir. Mrs. Whitlock assured her hearers that the banner could and would be enlarged to admit such societies and Spiritualists as were not but wished to be represented. She also showed them a book, which looked like an ordinary business ledger, save that the words, "I am a Spiritualist," were printed on the back. Every Spiritualist desiring his name written in this book pays the sum of ten cents, which is turned over to the National Spiritualists' Association.

Mr. Barrett, in the name of the Association, accepted the banner, expressing cordial appreciation of the effort it represented.

### SECOND DAY.

At the opening of the morning session a letter was read from Col. Jas. Freeman of Illinois, in which he expressed regret that he was unable to attend the sessions of the Convention, and urged the formation of a State Association for Illinois. He also sent in the letter a communication urging national legislation for the enactment of a uniform marriage law without church ceremony.

The morning was devoted chiefly to the reports of special financial agents of the National Spiritualists' Association. Mr. Frank Walker of Hamburg, N. Y., stated modestly that he had very little to say of his work in this capacity. He not only had been appointed a missionary of the National Spiritualists' Association, but Manager of the Rochester Jubilee of '98 as well; therefore his forces had been somewhat divided. The Association records show that Mr. Walker has handled between one and two thousand dollars during the past year in the cause of organization, not to mention the money raised in the interests of the Jubilee. Whatever money he has spent for the expense of travel or mass meetings he has always raised by his own efforts, and the balance is always in favor of Spiritualism.

The report of Mr. E. W. Sprague was of especial interest, and showed very clearly the difficulties under which these missionaries and agents labor. During the past year he has organized thirteen Spiritualist societies, and raised for the Babe Will \$25.05. He has attended two of the great mass meetings of the National Spiritualists' Association, one in Brooklyn and one in Buffalo, and also attended the New York State Spiritualist Convention, assisting at each meeting in raising funds to carry on the work. The combined amounts subscribed and pledged at these three Conventions aggregated \$1,900. He gave a detailed statement of his work, and his report was referred to a special committee for consideration.

Mrs. Loë F. Prior gave a full account of her year's work, which began in Canada after the Convention of last fall. Leaving an excellent record in that portion of the country, she went to Atlanta, Ga., and prepared the way for a mass meeting to be held there. She also worked in Tallapoosa, Ga., Fruithurst, Ala., and Chattanooga, Tenn., but her chief effort was made in Nashville, Tenn., where she and Col. C. H. Stockell paved the way for the great mass meeting held in September on the Exposition grounds. She has received great praise from all the officers of the National Spiritualists' Association for the success with which she met.

She earnestly presented the claims of the Belvidere Seminary, and read, for the consideration of the Convention, a letter from Miss Belle Buseh.

Mrs. Moses Hull stated that his missionary papers were sent him without his solicitation, and he had been forced by existing circumstances to make that work a secondary matter, though he had lost no opportunity to present the claims of the National Spiritualists' Association, and raise whatever funds he could for it. He called the attention of the Convention to the School for Teachers at Mantua, O., where young speakers and mediums are prepared for platform work.

Mrs. Somers of Chicago also presented a brief report.

Mrs. Kilgore, a delegate from the Woman's Progressive Union of Philadelphia, arose to a question of privilege, bringing greetings from her Society, which sent a party of twenty to the Convention, though their charter allowed but one actual delegate upon the floor. This Union further expressed its interest by presenting to President Barrett a beautiful bouquet of yellow roses and delicate green ferns tied with satin ribbon, on which the name of the Society was embroidered. The yellow, she said, represented the dawning light of eternal day, and the green, everlasting verdure of truth.

Letters and resolutions were presented by J. H. Altemus from H. Fred Gauss, by Mr. Stanglen, and by Mr. Walker from W. H. Bach. These occasioned the appointing of committees to take action.

Mrs. M. E. Cadwallader rose to a question of special privilege, and told of the results attained by Spiritualists in Philadelphia, where exists one of the strongest and oldest societies in the United States. Although aggressive work had been carried on there by herself for only about two years, she reported the greatest success had been attained. She said there were ample funds to press the matter of securing property for Spiritualists. A bequest of \$26,000, she informed the Convention, was left the Spiritualists there by a man who was saved from insanity through the ministrations of a medium. Other bequests had been of a most generous nature, and these had reached the end for which they were intended.

The Convention then adjourned till 2:30 P. M. The first order of business was the report of the Committee on President's Report. This report took up the different portions of the President's report and recommended their

adoption, which in most instances was done. Some were referred to the Committee on Resolutions, others to the Committee on Finance, and still others amended on the floor. Among the recommendations adopted were:

The printing of the proceedings of the Convention, also bringing the history of the National Spiritualists' Association down to Nov. 1, 1897, making and holding of plates of same for future use.

That efforts be made to secure the complete files of old publications necessary to the work of the future history of Spiritualism, and that the fund appropriated last year, and still unused, be applied for the same work.

That two grand mass meetings be held each month in the large cities, under the auspices of the National Spiritualists' Association, between Dec. 1 and June 1.

That the matter of State Organizations be pushed, and that, as soon as a sufficient number of State Organizations are formed to justify it, all charters of local organizations shall be obtained from State Organization, and work under their supervision of State, and that thenceforth State charters alone be granted by the National Organization, they to work under its supervision, provided suitable arrangements are made for supplying the National Spiritualists' Association with necessary funds.

That National Spiritualists' Association days at camps be secured and missionaries be appointed to attend at various camps.

As the *Progressive Thinker*, in the issue of Oct. 16, has generously offered to be one of ten to donate one thousand dollars to help one worker in the field as such during the coming year, it was recommended that the Board appoint, at a suitable salary, a National Grand Lecturer and Organizer, with a sufficient number of district missionaries to do efficient work.

That a special committee be appointed to devise plans for the improvement of Lyceum work.

That the black list be continued and mailed to each society.

That the section of the President's report, entitled "A Secular Government," be adopted as expressing the sense of the Convention:

"That we declare to the world our firm belief in and support of a secular form of government for the United States, and that we favor the equal and uniform taxation of church property of all kinds. We feel that we should also urge the removal of sectarian instruction from our public schools, and that government or State appropriations for the support of sectarian schools be prohibited by law. In view of the present widespread distress, the taxation of three billion dollars' worth of church property would be a great relief to a suffering people. In this work we urge that we cooperate with the Secularists, Free Thinkers, Seventh Day Adventists and others who are battling for freedom in religion and for America."

The report of the Committee on the Secretary's report was received and adopted, with the exception of one paragraph, which referred to the taking a census of the Spiritualists, and conflicted with work already under way in that direction.

It was recommended that the Convention make provision for the printing of tracts to be distributed by the National Spiritualists' Association to advance the propaganda of Spiritualism, also that the Convention provide the ways and means to bind the Spiritualist papers now on hand at headquarters.

The report of the Auditing Committee was read and adopted, with the exception of one section. It was reported that the accounts of the Treasurer and Secretary were found to be correct, showing a balance of \$965.11 due President Barrett for his services during the year.

The report of the Committee on Vice-President's report was read and adopted, except the financial portion, which was referred to the Committee on Finance.

Mr. W. Bond, Chairman of the Committee on Resolutions, read the report of the Committee. The statement of principles was first considered, the initiatory paragraph stating: "That we believe in an inviolable energy in the universe, whether it be known as God, or other wise, called forth in a lengthly debate, when a motion was made for its adoption. The motion to insert the word 'God' instead of 'invincible energy' was lost by an overwhelming vote. The statement of principles then declared that the Spiritualists believe that the universe is a unity, without beginning or end. Continuing, the principles declare, "We affirm that man is a spirit, representing the highest expression of life on the mundane sphere in a two fold form. First, in the spirit form that can neither sicken nor die, but lives always, and in the body, which suffers pain and death. We believe that the spirit rises from the body, and lives on in the same life in another realm, being free to come back and forth, and when the conditions are favorable, can hold actual converse with their mediums on this earth." The statement further declares that the Spiritualists believe in true mediumship, at the same time denouncing the attempts of fakirs to deceive the public; that extreme caution should be exercised in granting ordination papers; that as the doctrine of the Constitution declares that all men are born free and equal, the unequal distribution of wealth and government by injunction are denounced and deplored; that the attempts of "certain religious bigots to engraft their God into the Constitution is denounced, and shall be opposed; that we oppose all Sunday laws in the idea that it is God's holy day; we demand the taxation of all church property; we discountenance the use of tobacco, opium, liquor," etc.

As no mention of equal suffrage was made in the declaration of principles, that matter, together with several recommendations, was referred to the committees, with instructions to act.

At the evening session, which began at 7:30, Miss Annie Bacon of Washington, D. C., and Prof. Fred Watson of Boston, gave piano solos, and Miss Thomson a vocal solo. The speakers were Mrs. Adeline M. Glading, Mr. E. W. Sprague, Dr. Geo. A. Fuller, Mrs. Mattie Hull, Mrs. Carrie E. S. Tving, Allen F. Brown and Mrs. Helen P. Russeque; Mrs. May S. Pepper and Edgar W. Emerson gave tests, and Mr. J. S. Mansergh of Boston, a humorous reading.

### THIRD DAY.

The last day of the Convention began Thursday at 10 A. M. President Barrett in the Chair. After a report from the Committee on Credentials, the Chairman requested that each State hold a caucus for the purpose of electing representatives for the nominating committee. The following were elected:

Frank Walker, New York; Dr. F. S. Bigelow, Maine; Isaac Bigelow, Vermont; J. B. Hatch, Jr., Massachusetts; Ida P. A. Whitlock, Rhode Island; Mrs. C. Lapman, Indiana; Miss Mary Hatch, Connecticut; Joseph Broadhead, New Jersey; E. W. Bond, Ohio; Wm. Richmond, Illinois; Martha E. Root, Michigan; Mrs. I. C.

[Continued on eighth page.]



## 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 XVII.

## THE SUFFERING POOR.

The simple funeral service was conducted by "The Saint," who read the 14th Chapter of St. John, and made a few touching and instructive remarks upon the life and death of Rose, drawing a hopeful picture of the new existence she had entered upon, with its opportunities, advantages and powers for a fresh start upon an upward and progressive road. There was singing, too, of beautiful spiritual songs, rendered in harmonious and tuneful strains by Joe and Elizabeth Parker, who were present, and by the preacher, whose service was so helpful to those who listened to its simple words.

Only a very few, those who were nearest and dearest to the deceased, were there to participate in this tender ceremony. Before this hour, however, some of the inhabitants of the old house, and others in the lane, had stole upon tip-toe to take a last look at the Rose they had known from her earliest years, and for whom they held a genuine liking, despite her former waywardness, and her later shame.

They were a motley set, frosty women and unkempt men, persons in patches and rags, with the odor of unventilated rooms and unwashed clothes about them. They were neither refined in appearance nor cultivated in mentality, and yet they came in quietly and in order, pausing in respectful attitude beside the humble coffin, and gazing down in silent awe, and with something very like a tear in the eye, upon the pallid face with its crown of jetty hair that reposed therein.

Her sister and Hagah had robed her in a gown of coarse texture, but of snowy whiteness; at the throat nestled one beautiful rose, and in the thin hands that lay clasped upon the pulseless breast rested a spray of purple flowers. Very fair and sweet she looked, all the passion and pain gone from her face, and only the seal of an ineffable calm, with the merest shadow of a smile resting upon it.

And so they came and looked, stealing in with quiet tread, and tip-toeing out again, forgetting to mutter and curse, as was their wont, in stumbling over the dark and rickety stairs, and to their credit be it said, no rude word nor shrill cry disturbed the murky air of Blossom Lane while the dead body of poor, misguided Rose remained therein.

The simple service over, and the body consigned to its last resting-place, Grace returned to her duties with a thankful heart. The last few weeks had been full of priceless experience to her. Despite the fact that her sister had only come home to die, Grace had felt happier and more contented than she had since reaching womanhood. For the suspense of years had been lifted, the wearisome waiting had been rewarded, the long-deferred hope, that had so many times sickened heart and brain, had at last been answered, and by the side of her sister's death-bed the patient and faithful heart had found its recompense and joy.

When she awoke from her own death-like trance, at the time when Rose slipped from the body, Grace seemed to be filled with an electrical force and an intense spiritual light that was a marvel to herself and a wonder to Hagah, who could not fail to perceive the glory illuminating the countenance of her friend.

"Oh! my lamb," she exclaimed, when assured that Grace had really returned to consciousness, "the poor sister has been taken home, and I'm thinking that ye've been very near to the far country yourself."

"Hagah," said Grace, in a subdued and solemn tone, "I have been there. I went every step of the way with Rose. When she said good by I felt myself slipping away from everything here, and I just kept tight hold of her hand. In a minute I saw ourselves rising up from the bed, and then I saw our other selves, the mortal part, lying here. My head lay over on the bed next to hers, but we did not stop to look long. We just seemed to float away, holding tight to each other, and after a while we came to a great field; before that we went through ever so many clouds, some were dark and angry-looking, and some were brighter like the sunset. When we came to the field we could see into it, and I noticed ever so many bright flowers growing there, but there was a hedge around it that we could not pass."

"Then we hunted and hunted till we came to a great gate. It was open a little way and we crept through. Then we went through a field of flowers, hand in hand like little folks, till we came to its edge, and over yonder was a lot of trees and some little white houses, with gardens of flowers and vines. We saw people moving about, and one was a sweet old lady, but she did not seem old either, and she came up and smiled at us, and said, 'Dear children, welcome;' then she turned and beckoned to another woman, who came up, and, do you believe, Hagah, it was Marm. She looked happy and bright, and not a bit faded and sick and tired as she used to be. She had on a soft kind of a gown, of a blue cast, and her hair was smooth and pretty, and I noticed there were pretty white laces in the neck and sleeves of her gown."

"Well, we were just glad to see Marm, and she was glad to see us; and we hugged each other, and laughed and cried, and had a great time. Then she told us the first nice old lady was her mother, and that she had taken my Marm home when she left this earth, and had done everything for her. She said we must go with her, and we did, to a pretty little white house, that had vines and flowers all over it and a garden outside. It was all open; it did not have walls, and everything was sweet there. In the middle of the house was a great bed all covered with rose leaves, piled high like cushions, and Marm said Rose must lie down on that and rest. I had been half holding her all the time that we had gone hand in hand, and then she seemed to fall right asleep. Marm said she would look after her, and I must go back, because I was needed on earth, and my time to go to the other home had come. She said the good angels had let me go all the way with Rose, so she would not feel strange nor lonesome; that we had been born on earth together, and had just the same as been born in the other world together, and when my time to go for good should come, Rose and she would be after me to bear me company. I didn't much want to leave that nice place and come down here to the stale smells and gloomy quarters of Scrap Iron district, but Marm said I must; and so I turned away in a tremble like, and then I didn't know anything till I felt you rubbing me, and I woke up."

"Well, my lamb, ye have been privileged as few have. Ye have entered the gates, and gone all the way home with your sister. Ye needn't sorrow for her, my lamb; ye have been given this to know that she is safe with her own kin. Praise the Lord; she had her fiery burnings and punishment below, and the angels have the power to redeem her from the bondage of the evil one."

Hagah was a strange compound of intelligence and faith, good judgment and superstition. While she believed in a hell of punishment for the wicked, who did not flee from the wrath to come by mending their ways and accepting salvation by believing in Jesus and the cross, yet she felt that the fat could not be an arbitrary one, from which there was no appeal. Rose had not subscribed to any faith, nor had she acknowledged belief in the efficacy of the blood of Christ to cleanse from sin,

and yet, Hagah felt and acknowledged that the poor erring girl would not be condemned to everlasting punishment for the shame and sin of her mispent life.

Dr. Rob, too, whose humanity and intelligence led him above the narrow creeds and the superstitious dogmas of old theology, had carried a liberalizing influence and a spirit of tolerance into the army barracks, that had done much in softening certain prejudices, and in helping its soldiers to grow nearer to the needs and issues of life that surged around them in the slums. He could fellowship with his friend, "The Saint," who had no creed, and find helpfulness and strength in the presence and magnetism of that unselfish man.

Life in the slums is never a paradise. In winter, ice and snow add misery to the sufferings of the poor; shivering in rags, hungry and weak and faint, little children crouch in doorways and entries, or huddle together in the crowded rooms which they call home. In summer, packing for breath and burning with heat, they lounge upon walks and streets, unhappy, uncared for and miserable, while their elders live as wretched lives as they.

The winter in which poor Rose passed from earth was a bitter one; cold and storm, storm and cold, with only now and then a really mild and sunny day, was the rule. Times were hard, too, business dull and money scarce. One panic after another in the money market had produced a state of fear among business men; they had no confidence in the stability of finances and of trade. The industrial situation grew more and more serious. Mills and factories closed, shops and stores suspended operations; the condition of the working classes became most critical. The button shop of Green, in which Grace had toiled for many years, went down in the crash, and Dave Green, whose wealth had been considered secure, found himself at the mercy of his creditors. Grace, with the many other employees of the shop, found herself without employment, nor could work in other shops be had, for there were far more idle hands in the city than there was work for them to do.

During the winter soup-houses were opened by the city authorities, at which the very poorest were provided with soup and bread each day. When a city has to open such institutions that its poor may be kept from starving, one may know that the industrial situation within its limits is a desperate one.

The Salvation Army, to which Hagah and Grace belonged, found all it could do to care for the cases of actual want that came into its hands. Its officers sent out solicitors here and there to secure contributions of food, fuel and clothing from the more fortunate, for those who were suffering from the necessities of life, and its barracks became a depot of supplies and of distribution. Grace and Hagah were appointed solicitors, and many were the visits they made to the counting houses, warehouses, offices and homes of people who had means which they could spare for the needy and afflicted. Sometimes they were rewarded with generous donations, at other times they were denied the help they sought, and coldly turned from the door.

Into the homes of want and woe these women went, meeting with terrible scenes of desolation and misery, but bearing comfort and strength with them at every turn.

Their own situation was not an enviable one, if poverty, toil and hardship can be judged. Their own fare consisted of bread and tea, with now and then a portion of rice or of meal, and a little milk; but what was their lot was also that of many another who was living a life of self-denial and patience in ministering to the poor.

It would be impossible for pen to describe the scenes of misery and woe that these women witnessed during that long, cold winter, or for tongue to enumerate the numberless cases that came under their inspection and care.

As for "The Saint," he was a busy man; from morning till night there came to him no moment but was filled with the thought and care of some one of the many poor who lived in alley and lane.

Let us look in upon him as he sits at a table of bare pine boards, writing in the dim light of an oil lamp, upon sundry sheets of commercial note that lay at his hand. His room is an upper chamber, barely furnished, with only a bed neatly made and well covered with quilts, the table mentioned, three chairs, a small iron stove in which a tiny coal fire glowed, a cupboard containing a few dishes and cooking utensils, a pale green shade at the one window, a few pictures, and a shelf of books upon the wall, and a trunk containing a few articles of clothing, in the further corner.

This was all that could be seen, except a chintz curtain that seemed to hide a tiny recess in the room, behind which stood a stand bearing a hand-basin and water pitcher.

As we look upon "The Saint" we note his clear, calm brow, his quiet, studious face, the earnest glint of his bronze-brown eyes, the well-cut shape of his head, over which a mass of dark brown locks was straying, and the sensitive curves of the lips that were shaded by a moustache of golden brown, and we realize that here is a man of purpose and of labor. He is busy with his pen, while the winter wind shrieks without. Glancing over his shoulder we perceive that he is writing an article for the press, an article that deals with the condition of the starving poor, and which bears the heading, "Scenes and Incidents in the Slums." As our eyes travel down the page from the head lines, we read these words:

"The true condition of the very poor in our great cities is undreamed of by all but those who are called to visit them from day to day. Dispensary doctors, city missionaries, newspaper reporters, lads and lassies from the Salvation Army, and perhaps a few others whose charities or duties call them into the slums, can tell something of the horrible suffering that infests these haunts of misery and shame, but the great city has no idea of what is passing among a large number of its inhabitants. One can have no knowledge of the pain, anguish, sin, degradation and despair that hundreds of thousands of unfortunate human beings experience day after day. Little children shivering with cold and crying for bread are constantly to be seen; children growing up in ignorance and vice, except as they are gathered into a Mission school or taught some good lesson by some philanthropic soul, who has compassion on them."

Boys and girls of larger growth, in misery and rags, contriving by every way and means to secure a penny for bread. Women, hungry and gaunt, seeking alms or selling their bodies for food. Men, lurking in dram shops or roaming the streets, vainly seeking work or begging for food. Others toiling for the merest pittance from morn till late at night. Pain, disease, death in the air; horror, woe, lamentation in alley and lane; and in the fiercest districts, luxury, extravagance, folly reign, while the poor go toiling on until a narrow coffin and a pauper's grave finish the gruesome tale."

Then follows a harrowing account of a sick father and five motherless children, whose dire poverty had come to the writer's notice, an account depicted with skillful pen, that in the morrow's print would draw tears from many a careless eye.

## CHAPTER XVIII.

## EVERYBODY'S FRIEND.

"'Tat's naughty! It's naughty to say 'shut up,' my lady murrer says so. It's naughty to say 'you bet,' an' such things."

"No 'taint, it's nice; 'taint bad, everybody says 'you bet.'"

"No, my lady murrer does n't, an' does you link the Saint says so? No, he don't, tause he's dood mans."

"Oh! he's a preacher; 'corse he don't say 'you bet,' 'cause he is n't like other mans."

It was a little group of tiny children seated upon the doorstep of Joseph Parker's humble home. There was Nannie—bright little girl Nannie—wrapped in her long blue coat, with a scarlet hood tied about her sunny curls. She was the little monitor checking the other children in their coarser speech and ruder behavior. There was Betty Jones, a child of five years, whose mother, a poor widow, who went out washing, sometimes left her in charge of kindly neighbors while she went to her task in some other part of the city. There was Mattie Blake, six years old, bold and full of animation, whose tongue was the most unruly of the set, and whose speech was that of the gamins of the street; and there was Tommy Burns, a little fellow not more than five, who lived just over the way, and who had called to Mattie to "shut up" in some of her forward talk.

Usually Elizabeth did not allow her little adopted daughter to mingle with the children of the neighborhood, but there had been a spell of bad weather, and Nannie had been kept in doors until she grew pale and tired, so that on this morning, when the sun had come out warm and bright, the fond mother had felt it a sin to keep the child in doors, and so she had wrapped the little one well up and allowed her to go down upon the walk.

"Now mind, darling," had been her charge, "don't go away from the house, and don't play with any of the children from Blossom Lane or down the street."

"No, marm," the child had said, and she meant to keep her word; but how could such a gentle little thing refuse to speak to the shabby little lads with tangled locks and faces not over-clean, that soon came to her side?

At first they eyed her as if she had been a creature from another world, but it was not long before she found herself chatting with them as if they were old acquaintances. They were getting along very well until Mattie, in reply to some remark of Betty, had said, "you bet," and Tommy had yelled to Mattie to "shut up," when our little Nannie felt called upon to administer her rebuke.

"Yes, he is like ever mans; he is like my papa Parker, an' like Mister Brown, an' like lots of uver dood mans; they don't say naughty words, an' you doesn't want to, tause you're doin' to heaven some time, an' the angels would look at you all queer if you says 'you bet' to 'em when they ask you anyfing. Oh! oh! here comes Rufer; he's a nice boy; he don't say bad words; don't you fink Rufer is nice boy, Mattie?"

"No, I don't; he's so good he can't say no words only wot the preacher tells him. I don't like Rufer one bit."

"I does," stoutly maintained little Nannie. "He's the bestest boy in the whole world, an' he sings jess b'ful. Come here, Rufer; we wants to see you."

Rufus, a bright little boy who lived in the lower room in the tenement in which "The Saint" lodged, was the only child of a poor, besotted man who had once been a respectable mechanic, but who had steadily fallen into evil ways through the pressure of misfortune and the bad habit he had contracted of drinking rum. His wife was dead, and how he contrived to keep his little son so cleanly and tidy no one but "The Saint" could tell; but if there was any link in all the universe between poor, dissipated Daniel Strong and that which is holy and pure, keeping him from sinking into the lowest depths of degradation and despair, it was his little dark-eyed, curly-headed, motherless boy, Rufus.

Owing to his residence in the same house with "The Saint," Rufus had received extra attention and care from that good man. Often in the twilight hour, when he knew the journalist was at home, the little fellow would climb to the top of the house, and visit, listening to the kindly teachings, simple stories and pretty ballads which "The Saint" held in store for his little friend. Sometimes, too, the man would take the boy out with him, and he had several times called upon Mr. and Mrs. Parker with the child, thus allowing Nannie and Rufus—between whom a fast friendship had sprung up—to meet.

"Oh, Rufer, I'm so glad to see you; come, an' tell Betty an' Mattie an' Tommy all about the pretty birds 'at made a nest in a old hollow tree an' had six little blue eggs."

But Rufus was shy, and he could not repeat the little tale he had told Nannie to these half-wild children of the street, who eyed him with disdain.

"Well, if you don't, Rufer, let's sing 'em a song, tause they does n't know how we wants to make 'em feel dood. Let's sing 'em 'Dear Little Childrun.' An' she commenced to sing in her baby voice a little air, the first verse of which was:

"Dear little children,  
Smiling with glee,  
Gay as the birds;  
Happy are we,  
Oh! we are joy,  
All in our way,  
Sweet as the flowers,  
Bright as the day."

At first she sang alone, but, as she went on in her self-confident, trusting tone, little Rufus gathered courage and joined in the song.

The little ones upon the walk gathered closer, and listened with intense interest, and, ere the singing closed, Betty Jones, who had a sweet voice, and Tommy, whose tones were not unusual, were keeping up a humming accompaniment, while Mattie was beating time with her fingers upon the steps.

The song finished, another was proposed and rendered.

"Good! good! little folks! We shall have a singing school very soon, and each of you will take part. What a merry time we will have! Now I'm going to tell you a right here, and tell you all about a dear little baby that's just been found down at Mother Baker's steps. It is just the cunningest little thing, and I've taken it over to the Home, where they look after little babies that are found, and it's going to have the pretty name of—what do you think? Now, don't all guess at once. It's a little girl; what do you think her name will be?"

"He had interested them at once, and one and another jumped around "The Saint," hazarding one guess and another such as "Jane," "Betsy," "Liz," names that they were most familiar with, till it came to Nannie's turn, when she thought the new baby ought to be called "Steppe" because she was found on the steps; and Rufus, who guessed that the name would be "Queenie."

"No, you are all wrong, so I will tell you. It is now what is called the Idea of March—and some day I will tell you what that means—and so we are going to call the baby 'Ida March,' and she will be known by that name when she grows up."

Then he went on chatting with the children, leaning up against the steps as he talked. Mrs. Parker looking out for Nannie, found her little girl resting her head confidently against the knee of "The Saint," and feeling that no harm could come to the child in his presence, went back to her work contented, unmindful of the street urchins, whose company she did not desire for her little girl.

"Nannie," said the man looking down at his little friend with a smile, "how would you like to have Mattie and Betty, and Tommy and Rufus come and play with you an hour every day in my room? I will teach you all some nice games, and give you some pretty picture books to look at, and learn from, and we will just play that we all belong to one family, and I am the big brother of you all."

"Oh! oh!" cried the child, jumping up and down in her glee, "won't it be nice? If my lady murrer will let me."

"Oh! yes, I'll fix it with her so she will be very willing, and we will play keeping house, and make little cakes on the stove, and other nice things, and after while Mattie and Betty will learn how to do ever so many nice things, and so will Nannie and these two boys. Then when we've got things in good running order and can make a good time for them, we will give a party to the other children in the neighborhood. We will have cakes, and apples, and peanuts, and pop corn—and we'll pop it ourselves—and molasses candy, all made by ourselves, and you will all sing and tell stories and make a grand party. Won't that be fine?"

"Oh! oh!" cried Nannie, and "oh! oh!" cried all the others, clapping their hands.

"Well, then, we will consider it agreed, but first, you must all make me a promise, and that is, never to call me 'The Saint' any more."

You see, dear children, I am not a saint; I am only a plain kind of a man, like thousands of other men. My name is Franklin, so if you call me 'Mr. Franklin' you will please me very much. I have tried to have the people about here stop speaking to me as 'The Saint,' but they do n't seem to get hold of my proper name, and I think if you little folks are smart-er than they are, and get to calling me 'Mr. Franklin,' they will learn the right thing after a while. What do you say?"

"Yeb, thir, Mister Fran'lin, you is a nice mans, an' Nannie loves you. Oh! oh! we'll come an' play house, an' roll marbles on 'er floor, an' make little cakes, an' call you Mister Saint—no, Mister Fran'lin."

"That's right, Nannie. Now I must go and see your mother a few minutes, and you will all come to my room to-morrow when I hang a white cloth out of my window. I suppose Nannie's mother will have to bring her, unless we can get Alice Murphy to do so, but I'll arrange all that with Mrs. Parker, and we will have everything all right for our little party every day. Now, children, ask your mothers about coming; tell them just how it will be, and I am sure they will not object."

"Glorry be ter God, but it's 'The Saint,' the very man I's lookin' fur. Can yez spare me a minnit from them kids while I talk to yez, sur?"

"I can, Pat, for I know you have something important on your mind. Out with it, man, and don't fear."

"Wall, thir, just step here a bit, out o' the hearin' of the kids; it's not fur thim ter hear. Duz yez bave me, but thar's a beef, a riot, or wots yez call it, over in Crossin' Strate; the byes have broke loose, an' have got tergeth'er, an' gone fur the shops o' old Crossin' and Barnes, an' the riot over yander, an' thar's broken heads an' a bloody toime to be sure. Yez'd better go over an' spake ter the byes; mayhap they'll listen ter you self when they won't moid the peercees, nor nothin' else. Sez I ter meself, sez I, 'Pat, it's 'The Saint' that'll be doin' good here if any wan go an' fetch him, me bye, an' away I goes moighty glad ter find yez. Will yez ooom, sur?"

"Surely I will, Pat, and do my best to quell the disturbance. I had a fear of this, there have been so many signs of discontent and of rebellion in the air. Poor fellows! I do not wonder that starvation and misery have made them desperate, but lawlessness and anarchy are not the remedies for their ills."

"Thot's wot Oi'd 'em, sur; but, Lord luv yez, they wudn't listen ter Pat Murphy. Oi tried ter make 'em see that they'd only git 'emselves in throuble by foightin' an' breakin' down winders an' doors, but they're loike mad. Oi'm sure they'll listen ter yez an' ooom ter thar sines, if yez'll go."

"I will at once; come on, my man. Now, little folks, watch for the white cloth from my window to-morrow. Nannie, tell lady mother I'll call by-and-by and talk with her."

"Yeth thir, good-by."

"Good-by! Good-by!"

Down on Crossin' street a howling, yelling mob, busy at work smashing the windows and swarming into the doorways of several business houses, met the eyes of Mr. Franklin and Pat as they emerged from Congress street. An infuriated, reckless mob of men and boys, who demanded work or bread at the hands of those who had given them no employment for months; a mob grown desperate by the hunger and cold of themselves and of women and children dependent upon them.

Howling, cursing, throwing stones, wielding clubs, surging back and forth, unmindful of the policemen and their clubs that had sprang among them.

"Sure, they'll be havin' the militia out pristinly if yez can't stop the row," muttered Pat, as they came to the outskirts of the crowd.

It was a question how to get to the front of that howling mob, and how to attract its attention when once there; but such questions as this did not long disturb the resolute man, whose humanitarian spirit and love of justice never allowed him to shrink any duty or responsibility.

In a little time, by dint of pushing and squeezing, with a few words kindly spoken here and there, he succeeded in reaching the front of Crossin's store, and in springing to the topmost step of its entrance. Here he could be seen by every man in the crowd, and, raising his hand with a commanding gesture, that by the very force of its dignity compelled respect, he waited till the din and clamor ceased.

Then he commenced in a clear, impressive voice, speaking words of warning and of exhortation, words of sympathy and good cheer, words that caused many of them to hide their heads in shame, and others to sink away; words that quelled the violent spirit, and saved the city from rapine and ruin.

(To be continued.)

## The Soul's Weaving and Unweaving Bodies of Matter.

BY W. A. CRAM.

All things, all kinds of life we see and feel about us appear in forms of what we call matter; so we name our present a material world. What is this matter? We do not know; no one has yet appeared wise enough to tell us. We only know that it presents itself to us under three forms science names solid, liquid and gaseous. We are growing to believe very strongly that these differing forms are of one and the same substance.

Thus the body of the stone and that of the flower or insect would be constituted of the same material elements, only combined in differing orders or life patterns. We are discovering more and more clearly that these three forms we call solid, liquid and gaseous, are not all the forms and degrees of matter, they are only those visible, tangible to us in this stage of life; while above our world of sense are many other degrees we conceive of as higher, finer matter included under the general name of ether. These higher are altogether invisible to us, yet not less real and natural than the stones and trees we see. We need to keep in mind that these apparently so different kinds of matter are never separated by any hard and fast lines, but that they interblend in all bodies. Thus the rock, plant and animal are constituted of solid, liquid, gaseous and etheric elements, only in the rock the solid predominates, in the plant the liquid, in the animal the liquid and gaseous.

So the crystal home is the solid earth-crust. The plant, more than half set free from the lower plane, has only its roots in the upper earth crust, rising in stalk, leaf and flower into the water and atmosphere. The animal, higher still, lives mainly in the atmospheric realm. Now we know these forms of creatures and things about us, only as energized or living, never inactive or dead, because a process of change of life is always going on in and through them. This something within, eternally real and vital, we call the soul.

There is, therefore, a soul of the rocks, trees, animals and man; everything is soulful. Evolution, that is, birth, growth, decay and death, means an awakening, a rising of this soul through the change and transformation of bodies of matter into more perfect organisms and better life for each and all; for rock, and plant and worm, as well as man. This soul of creatures and things, through nature's process of evolution, puts on and off different bodies of matter as it ascends in conscious being from lower to higher.

The soul of the crystal climbs up through evolution from its rock body and life into that of the plant. The tree and flower by the same natural process rise into body and life of insect

or bird; while the animal and man ascends through this life into still higher degrees and rooms of being in the unseen. Let us mark this process of nature a little more closely in relation to the different degrees and forms of matter. We will map our world of somewhat arbitrarily into four rooms, according to their material, form and furnishing:

First, the solid earth-crust room; above and around this the irregular room of waters; over and about the waters the atmosphere; higher and around, enfolding all, the ethereal room. These four rooms interblend on their borders, yet are more or less plainly separated rooms of world-life. Soul keeps climbing up from lower rooms into higher through changing, transforming bodies and life. We call this change and transformation living and dying.

The soul of the crystal in climbing up from the mineral room, through many ages of living and dying, into the form and life of plants, drops off, step by step, the greater part of its grosser, rudier, mineral body; as it attains the plant stage of being it retains only a little of its old rock form to serve as a kind of solid, coarser framework or skeleton for roots, bark and fibre, on which the finer plant stalk, leaf and flower is woven and rises.

In the same way the plant, rising into the animal life, sheds more and more the elements of the mineral world, still retaining, as it is born into the life of bird or beast, a little of the old lower rock-world matter to give strength and permanence to its framework, and shell of bones, of hair, and skin and tissues.

Again, here in this visible order of things, man is born, grows, decays and dies. Whither is he going? Surely somewhere. He cannot go outside creation, for we can by no possible means conceive of an outside to God or the universe. Beyond death here, then, we must look for him somewhere in the eternal order and nature of the universe. We cannot believe that God and nature would keep calling and upleading the soul of rock and tree, and forget, or cast aside man. So we look for him up, not down through death; believing that his soul keeps nature's highway of progress upward as surely and naturally as the soul of stone, flower and bird.

Through death man goes outside our seen world. Of this we are quite sure. Whither, we ask again. We naturally look for some upper room for the soul of man to ascend to through death in the infinite unseen, on the soul's highway of eternal progress, opening wide for the soul of crystal and worm, only more and higher up, in more perfected ways for man.

Are there not such upper rooms and ways, widening and reaching infinitely over us in the boundless ethereal realm, just as real and natural as these homes and fields and woods and ways we see and live in now? Unless nature contradicts or annuls herself in her upward way, unless the soul of the universe, God, forgets his purpose and promise in this world and life, such a higher must be.

Decay and death come to man. Through the higher revelations and science of our day we behold in this only the soul's resurrection through its body of this world, the casting off the grosser, visible matter, a putting on more of the ethereal, and so ascending on nature's upward way into the limitless ethereal fields and homes to enter upon new life, transcending doubtless as much our present homes, work, studies and delights, as man's is above the plants, or the tree above the life of the stone. We may quite naturally suppose, even, that the soul of man in its higher organism after death, still will retain somewhat of this earth's finer elements, carried onward as a framework for the ethereal body.

This appears to be nature's method of evolution here, the organisms of each higher degree of life having a kind of framework, or shell, constituted of coarser elements common to the lower, as we have seen in plant and animal growth of our visible world.

All this seems very natural and plain when we come to consider how our ethereal, or spiritual bodies to be after death, are all through our earth-life here growing within and about these visible bodies of the grosser matter of this world.

Our souls here thus develop an embryo spiritual body of ethereal matter for birth into the upper life. We are discovering death to be, in fact, our birth from Mother Nature's earth-womb into the larger ethereal land and home, where the embryo body our awakening souls begin to put on and fashion here, grows on to completeness of beauty and strength and action in the natural ethereal world ways, beyond the dreams of our senses here.

In this vision and understanding of ascending worlds and life, does not this lower earth come to have infinite meaning and promise of beauty and good, of immortal wealth and peace opening to all. To the soul that transforms nothing is vile or outcast. Decay is for new life; corruption is for new beauty and strength. Death, truly seen, is resurrection, more and better living, alike for the stones of the field, the wayside flower, worm and man. Life has the victory everywhere. In lower world rooms than ours soul in unseen forms of grosser matter ascends. Above, in the infinite, invisible realms, the innumerable hosts of the immortals, in more perfected ethereal forms, go before us.

We of the seen earth are creations connecting link between the boundless lower, invisible, and the infinite higher, unseen. Here, the souls of rocks, plants, animals and man, weave and unweave bodies of matter, ever changing and transforming upward to the more complete form and expression of the soul's awakening and unfolding life into the eternal light and beauty, the wisdom and love, of the Over-Soul of all Being.

Written for the Banner of Light.

## THE SPIRIT-WORLD.

BY FANNIE A. DAMON.

The spirit-world lies all about us here! Its borders touch this border-land of ours; Fragrant our air with breath of unseen flowers, Sweet incense wafted from that heavenly sphere; While distant still, but ever



# LYCEUM AND HOME DEPARTMENT.

CONDUCTED BY MRS. J. S. SOPER.

## SPECIAL REQUEST.

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

Written for the Lyceum and Home Department.

### AFTER-HARVEST.

Now that the crops are gathered,  
And snugly stored within  
Sheltering walls of granary  
Or capacious cellar-bin;  
Now that the days are shrinking,  
And longer grows each night,  
And fields once more denuded  
Wait for covering soft and white;  
Now that mother-earth, grown colder,  
Smiling grimly, seems to say:  
"Never mind external features,  
Find within a brighter day;"  
We would reap another sowing,  
Wherever thought doth till,  
Would an aftermath be mowing,  
Our Lyceum halls to fill.  
First would gather fairy blossoms—  
Flowers that bloom where Fancy roams—  
And would weave them into garlands,  
Just to decorate these homes.  
Glad some mood and grateful pleasure  
Their bright presence would invoke,  
Helping us to bear more lightly  
Labor's hard, unwieldy yoke.  
Next would garner sheaves of wisdom,  
Truths that all of us may glean  
In the highways and the byways,  
If we are but searchers keen,  
If we freely bring this treasure,  
Take of that by others brought,  
Who can count the good accruing  
From the interchange of thought?  
Then would crown our glorious harvest  
With the golden fruit of love.  
Angel hands will speed the crowning,  
And 't will hold us far above  
Petty strife and jealous feeling—  
Be a prayer that's sure to call  
From the boundless realm of spirit  
Sweet unfoldment to us all.

S. D.

Written for the Lyceum and Home Department.

### How to Give.

BY SYLVANUS LYON.

"Oh! what is like unto a good gift? Be it ever so trifling or small, it bestows with the heart's love and sympathy, it is like precious jewels to the soul."  
"To the noble-minded rich gifts wax poor when glvers prove unkind."  
Help yourselves by aiding others.  
There is comfort and blessings for all if equally distributed.  
The wastes of life would make the poor happy.

Presumptuous arrogance! Tell us how and when to give. Why, it is our business—our right; and we know how to do it. Only give us the money, bonds, deeds, fortunes, and we will show you "how to give."

Oh! the folly and wickedness of human hearts (from all time) particularly "in well-doing." Giving too seldom, and so often withholding.  
Brother, sister, to you I write and speak the truth. You do not know "how to give," scarcely one in a thousand gives rightly. The same is true of corporations, churches, States, for they all either willfully or foolishly give or else cruelly and wickedly withhold, thus miss the great end and aim of life, namely, "how to give."

Prove it! I will now, by bold assertions and plain, stubborn facts: that from the beginning of the world, all through time, most of the world's gifts have been either foolish, ill-timed, sometimes cruel and often working harm instead of good.

A strange, grave conclusion this seems to you as well as myself; still, now prompted by some good influences, let me prove this fact whilst I write hastily.

Consider, then, first, the prodigal wastes of life, of so much possible good, reckon the blessings, chances, influences, health, and spirit promptings (so many of God's good gifts), and how we receive, and so often waste them. Show me the perfect man or woman, the true life, the pure and noble, without sins, follies, errors and wrongs, and often wasted lives and wrecked fortunes. Provided we rightly prized all these, God's good gifts, how much, and continually, we might give and do and bless others. Each one knows how much he receives and how much more he could give.

Alas! what follies and failures, what ruins and wrecks so many lives prove. Nations squander millions of the lives of subjects to gain honors and titles, ease and profligacy for base menials, whilst the good and noble—the really great and truly beautiful—often languish and die neglected, and the poor man, the laborer, has been so long wronged and persecuted by laws and worse acts.

"The Church" is called of Christ "the Bride," "the elect," and should be all good and beautiful. Alas! how it has given through the ages creeds, dogmas, persecutions and death, when "the children cried in vain for bread." Priests and a hireling ministry, false teachers and bishops, build great temples and vast cathedrals, whilst so many good causes languish, and many cry out in anguish, "Who will show us any good?"

We give the heathen the gospel; but with it so many evils of civilization, that it brings lasting suffering. We persecute the poor Indian to death or extermination, proposing to give him benefits and blessings.

Oh! the sacrifices and persecutions, the crusades and pilgrimages, cruel wars and ignominious deaths, and all in the name of "the meek and lowly Savior." See the wealth and vast estates, gained by extortion, bribery and corruption, protected by our laws, and the vast amounts often given to colleges and churches, or to build great libraries, while the poor are suffering for bread. See how monopolies work together to blind and curse the masses, rather than protect rights and property. Consider how merchants and masters reward trusted employees, after a lifetime of service, with meagre salaries, excessive work, often compelling good men to steal. And thus we could review all the numerous public offices and positions of trust, hoarding, wasting, and oh! the folly of so many wills and bequests.

It is a positive fact that most of the charities that blazon forth, and are proclaimed on high, are to please vanity and selfishness, giving large salaries, and accomplish little good for the masses. With all such gifts and works "God is surely not well pleased," for they result in evil and do little good; and all history and life-acts are full of such evidences of wasteful, foolish giving. We have so many institutions and great charities, with great sounding titles and honors, and yet the humble and poor suffer, starve, and so many die prematurely of neglect.

Oh, yes! you exclaim, this is not my sin, but a public evil; it is not my error or fault in not knowing "how to give." We rejoice to know that there are many generous and beautiful givers, the truly noble, who feel and sorrow "for the misery of life," and who give so freely, if not of dollars, somewhat of the heart's love and kindness. God bless and keep these loving hearts and givers, for, like fair flowers by the wayside, they rejoice so many weary souls with "savior aid."

But reckon, in contrast, the foolish squandering of so many heart treasures; so much riches; only a small number prize the blessings of giving; others bestow so meantly, delay so long, and some persons never give. We all do give of our pride and selfishness, of our

folly and wickedness, whilst the heart's rich treasures lie dormant. There are foolish wise ones, who give so sparingly, ever waiting for a convenient season, thus cheating many, and themselves most; and the rich and proud, who wait until death's summons to make their bequests, very often for relatives to squander. But I am poor and cannot give; have nothing to give, you exclaim. Not so, child, mortal.

Only reckon your real treasures, and the chances you have to give and do, if not of dollars, surely of love and affection. Remember a smile will often lighten sorrow, and a kind word can banish tears. Only use these, your God-gifts, and how much good you could do; and if not all the world, some one would be made happier—better.

And now let me question your soul and conscience, brother, sister or friend of mine? You have received largely of God's gifts; how have you given, or rather wasted and squandered these blessings? Will you not commence now in some well doing, and pray to continue? How? do you ask. Do you believe the promises? The fountain's sources are mighty, everlasting, rejoicing, and for you if you only will. Alas! how have you received and given, or foolishly lost?

Oh! then, commence now to give something—if only a trifle of your love and sympathy, so precious to many waiting souls. Give of your dollars—your possessions. Give some of your pleasure and ease, but most of all, give of your heart's riches. Fearlessly do, dare, and suffer for the right, and work some little for humanity. "Give to every one that asketh," is the command. Surely the supply is sufficient. Give now and always, and rest assured your good gifts will return you blessings here and forever, for loving angels count with gladness each good deed or thought, and the memory of these will give you joy and happiness all through life, and make up your treasures for eternity.

Once again, let us reason together of other possible gains, and great losses of giving.

We have only written and reckoned of your and my present actual possessions, now and in the past, not considering the great possible gains and immense losses, the influences stifled and killed, hopes turned to sorrow, joys to misery, poverty to wretchedness. To all of these we might have given happiness and joy, and thus progressed our lives to greatness, nobility, love—ours by rights, ours to improve and give, ours to waste or glorify; for the great Master, he who excelled, and was divine, and altogether beautiful, promised: "Greater gifts than mine shall I give unto you if you only work, pray and merit." And who has gained this glory?

### The Boston Spiritual Lyceum.

Sunday afternoon, Oct. 17, the topic discussed at this Lyceum was "How Does Organization Benefit Spiritualists and Spiritualism?"

A number of interesting answers were given, the consensus of opinion being that organization was not only a good thing, but at the present time a necessity to protect the Cause from its foes without and within. The lesson for the little ones was "Let us Gather up the Sunbeams Lying Round our Path," and several told how to gather up the sunbeams of joy, love and kindness as we move along through life.

Mr. Albert B. Waltz made brief remarks, avowing his intention to be with us every Sunday in the future. Mrs. Lottie M. Carr was another of our workers, who was present for the first time for over a year, and we hope Mrs. Carr, like Mr. Waltz, will be with us every Sunday. Mrs. S. A. Frost made remarks, and under control gave a number of readings that were pronounced correct; also rendered a piano solo. Mrs. Helen Star-Richings made interesting remarks, and read two amusing selections that greatly pleased the children.

Subject for Oct. 31, "Is Spiritualism a Religion?" As considerable diversity of opinion exists upon this question, an interesting debate is looked for. BANNER OF LIGHT for sale at the hall. A. CLARENCE ARMSTRONG, Clerk. 17 Leroy street, Station K.

### Children's Progressive Lyceum No. 1

Met in Red Men's Hall Sunday morning, Oct. 17. Superintendent Brown was in charge of the exercises, which first consisted of the little ones answering the questions put to them in their own simple way; then the older groups returned to the Lyceum room, and all took part in the responsive reading, followed by the Grand March. At the close of march the choir, under the management of Mr. Beach, gave a song; Miss Johnson sang a solo; Israel Newhall and his brother Henry recited; song, Amelia Chapman; Mrs. Knowles had a few pleasing remarks to make, and Mrs. Kenyon threw out suggestions to the little ones which if taken will be very beneficial to them; Guardian E. A. Weston gave a reading, also our Assistant-Guardian, Mrs. S. E. Jones. Dr. Hale extended a cordial invitation to all Spiritualists to join our Society. Dr. Willis being in the room was invited to the platform; he expressed his deep interest for the Lyceum. After his remarks the Lyceum closed with the Banner March.

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

### The "Y. P. S. I."

The Young People's Spiritual Institute is promising to be a great success in enlisting the young and middle-aged Spiritualists into a social, mental and spiritual work that will materially help our local Cause wherever formed. It is an adjunct to the regular societies of Spiritualists, and will increase their membership and attendance. It will also develop mediums and speakers, and provide Lyceum leaders and officers. The Institute is not a children's society, but is for all over twelve years of age. Its meetings will be every Tuesday evening, and will be regulated by the same system, thus establishing a cooperation that will insure fraternity. There will be mutual interchange, and in time the employment of mediums and psychic instructors. Its reading room will be supplied with spiritual books and papers. Every member will be able to always be in direct contact with all that is being done by Spiritualists. The plan opens constantly wider vistas of promised good. It bears investigating! Send me for particulars, and help to organize. G. W. KATES. 234 Monroe Ave., Rochester, N. Y.

### To the Conductor of the Lyceum Department.

MRS. SOPER—Dear Friend:  
The W. C. P. Lyceum opened with its usual complement of officers and teachers, but the children's attendance was smaller, owing to sickness and removals. The lesson for the day was "Prayer"; the subject for discussion, "What is the Lyceum to Me?" Many of the thoughts expressed will furnish food for the coming weeks.

Entertainment consisted of readings by Mr. Coolidge, Mrs. Phipps and Miss Sang; recitations by Howard Conner, Percy Conner and Ella Hemmaway; piano solos by Carl Safford and Eva Knight. Mrs. Kimball's control, Oma, gave us a nice talk on Mediumship. SECRETARY OF W. C. P. LYCEUM. 552 Main street, Waltham.

### Fall River Lyceum.

Our Lyceum is progressing finely, and increasing in numbers every Sunday. We are to have a grand social and supper next Tuesday evening for the benefit of our Lyceum. MRS. ANN HIBBERT.

Original Riddles or Charades from young people of all ages will be gladly received. Address this Department, BANNER OF LIGHT.

## 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.

### Maine.

PORTLAND.—A correspondent writes: "Tuesday evening, the 12th inst., at the home of H. C. Berry, 122 Oxford street, there was held the celebration of the twenty-first anniversary of the birth of their only son Harry, who passed on to the higher life four years ago. The occasion was a delightful one. Harry himself and numerous spirit friends were present. Mrs. Edith Nickless, who was the moving spirit, delivered a remarkably eloquent address, 'In memoriam.' Mrs. Berry, also under control, spoke feelingly of the departed, but still present, son Harry. A life-size portrait of Harry was surrounded by flowers for which he had the greatest love. Mr. Andrew Cross was present, and gave one or two readings in his usual pleasing manner, and altogether the evening was a most enjoyable one."

### Indiana.

FORT WAYNE.—H. V. Swearingen writes: "J. Frank Baxter has made a most auspicious opening of his season's engagement with the First Spiritual Society of Fort Wayne. The indications are that our large hall will not be commodious enough to accommodate the great number of our intelligent people who have manifested a desire to hear him. His lectures, his singing and his mediumship are clear, clean cut, logical, reasonable and convincing. There is only one Baxter in the world. Long may he be spared to the cause of truth in this lower training-school. A decided effort is made on the part of the ministers here to keep their flocks from attending his ministrations, but the people are getting their eyes open, and 'the common people hear him gladly.'"

### Vermont.

WEST BRAINTREE.—Mrs. S. P. Tarbell, Pres., writes: "The West Braintree Spiritualist Association has been holding meetings the past year with good success. Mrs. E. L. Turner of Montpelier, Vt., has been our speaker for the past two months. Although young in the field as a speaker, her inspired words have brought comfort to many a soul, and I think she will rank among our best speakers in the future."

### Answer to "Criticism."

To the Editor of the Banner of Light:

I read the article in the Oct. 2d number with the above title, written by S. Van Brooklin, and as I have as good a right as he has to speak on the same subject, I will do so.

Mr. Van Brooklin still works the old saw about the sitters being responsible for the fraud and charlatanism of the medium. There are hundreds of honest, reverent Spiritualists who have attended séances filled with holy, pure aspirations, and a hungry internal craving for light and knowledge. These brought to the séance room nothing but the highest attributes, and still they found—charlatanism.

I myself have attended séances with grateful heart and prayerful attitude, and accepted in good faith the forms coming from the cabinet. I have wept in the arms of my supposed spirit-mother, and immediately after her reentrance into the cabinet, a male spirit (?) came forth, pretending to be my father, who hugged and kissed me, took unwarrantable liberties with me, using evil language, and wound up by asking me to meet him on the street corner after the séance. I can bring many other ladies to testify that this has been their own experience. Shocked, outraged, insulted, I demand of Spiritualism, I demand of those who are the exponents and keepers of Spiritualism, the editors of our spiritual papers—I demand of their satisfaction for my deep wrong, and the punishment of those whom they criminally protect. To whom should I look for redress, if not to those editors who nominally declared that these mediums were genuine by printing their advertisements?

Mr. Van Brooklin complains that sitters discuss the conditions the mediums require with a self-importance that discloses their ignorance. In my opinion, that fact discloses their high intelligence and common sense. Too long already have investigators been pulled around by the nose by so-called mediums, and made to submit to foolish and unwarrantable conditions which are made to blind the sitter and aid the charlatan! The time has come, indeed, for the sitter to demand some conditions that may protect him from fraud, and the BANNER OF LIGHT Committee cannot demand too many of them.

Mr. Van Brooklin also says: "The malignant shafts which are hurled against mediums by the ignorant, prejudiced and selfish, self-styled Spiritualists, is a blot on civilization." I should like to change that statement a little, and declare that "the malignant shafts which ignorant, prejudiced and self-styled Spiritualists hurl at their honest brethren and editors who expose fraudulent mediums are a standing disgrace to the Cause and a blot upon Spiritualist civilization!"

Talk about persecuting the mediums! It is really the honest editor and the righteous spiritualistic unearther of fraud who is persecuted! I say it is a disgrace to us, as an intelligent body of people, that we allow the truth-seeker in our midst to be crucified and annihilated by glib Spiritualists who can see no further than their nose, and swallow everything that savors of mediumship, bogus or otherwise! The next society that Spiritualists will have to organize will be one for the protection of the honest truth-seeker and finder of fraud; or an organization to combat the Blue Book Society, which is busy turning out bogus test-mediums by the score, and other secret clans now in our midst fitting fraudulent mediums for the field, such as materializers and slate writers, etc. It has got to be a trade in these days, and I can give the names of numbers of our honest mediums who have been approached by emissaries of these secret societies, asking them to join it.

It is well known among intelligent Spiritualists that these organizations exist in our midst, and instead of going into hysterics and shrieking out at honest Spiritualists who expose these frauds, we had better join in the hue and cry and get rid of them at once. If it was known that fraud and deception in phenomena are practiced to the extent they really are, Spiritualists would be horrified—shocked! The truth is, fraud is a power in the land, and it must be combated. For several years a regular system of turning out false mediums has been in operation, and it is time the spiritualistic world knew of it. EVA A. CASSELL. Chelsea, Mass.

### New Publication.

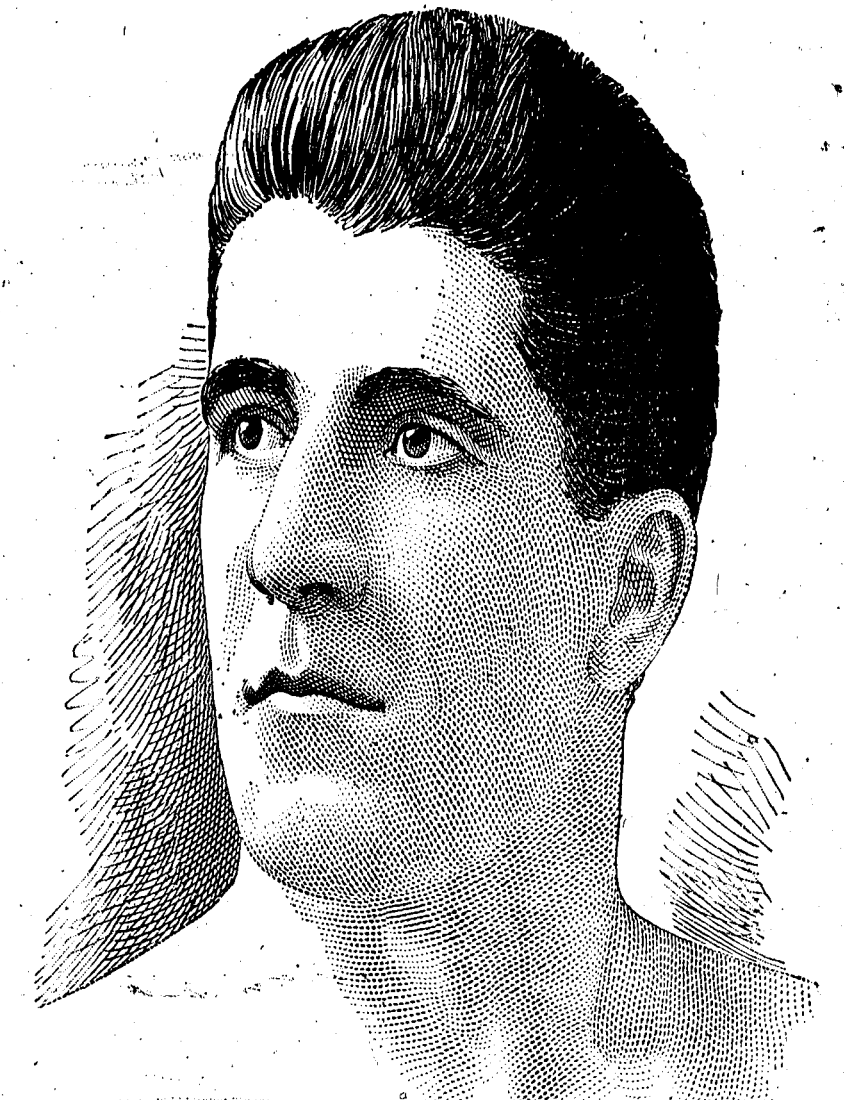
QUEER JANET. By Grace Le Baron, author of "The Rosebud Club," "Little Miss Faith," "Little Daughter," etc. Cloth. Illustrated. "Queer Janet" is certainly an ideal character, but by no means an unreal one, and her beautifully unselfish life is the real lesson of a little child who lives up to the Golden Rule. Jerry Fitzpatrick is a real boy, as most boys are, but the ring of the true metal is there from the first moment that he entered Mrs. Gaston's house with his little sisters up to the time when he purloined François, the Count, in order to educate him for the cat contest, and we only wish we could have clapped our hands and shouted "Bravo" to the successful young tenor in the last chapter, and we are authorized to state that the charming little face which smiles at us on the cover was really and truly Grace Le Baron herself at the age of ten.

"Queer Janet" can be read by boys as well as girls with equal pleasure, and like the Hazelwood Stories—by the same author—we may venture to say that older readers too can derive an enjoyment from it not always found in juvenile stories. Price 75 cents. Lee & Shepard, Boston.

# CORBETT THE MIGHTY

## Recommends Dr. Greene's Nervura for Strength, Power and Vigor.

It Invigorates the Blood, Makes Strong Nerves and Powerful Muscles. It Revitalizes the System, Giving Health, Strength, Energy and Power.



FROM PHOTO. COPYRIGHTED 1893. BY MORRISON, CHICAGO.

JAMES J. CORBETT.

James J. Corbett is without doubt the strongest and most powerful athlete in the known of this wonderful remedy. It is pre-world. His wonderful records, magnificent physique and splendid physical condition strengthen and health giver by the most render him the proper person to point out to eminent of the world's physicians, and it has others the best way in which to obtain that cured a greater number of people than any might strength of muscle, vigor of nerves, other medicine known to science. It makes and perfect physical condition which is the the sick well. It makes the weak strong. It desire of every man and woman, for perfect gives the fullest power, vigor and strength to health is what all want, and good health everybody, because it puts everybody in sound always comes only from sound physical vigor and perfect physical condition.

James J. Corbett says: "I have long been acquainted with the fame strong, to give you life, vim, energy and and of Dr. Greene's Nervura and the beneficial bition, to make you do your work with ease, results of its use in cases of many of my to eat and sleep well and wake mornings fresh friends, and I have no hesitation in recom- and vigorous, is to see first of all if you are in mending its use to others."

Get Dr. Greene's Nervura blood and nerve remedy at once, and get back not only your energy, you are far from being well. In fact, but that high degree of strength, power you are on a dangerous road to sickness and and vigor of which you are capable. Dr. breaking down. If you have headache, neu- Greene's Nervura will do it. It will make ralgia, rheumatism, stiffness and lameness, you well, then make you strong with the back or side ache, dyspepsia, liver or kidney mightly power of perfect development of nerve trouble, or any other disorder, however slight, and physical vigor.

You should immediately see to getting back your health, and with it the fullest measure of discovery of a physician. Dr. Greene, 24 Temple Place, Boston, Mass., who is the most successful physician in curing diseases. The way to do it is by using Dr. Greene's Nervura blood and nerve remedy. It is advice, either personally or by letter, absolute- recommended by James J. Corbett, the world by free of charge.

### October Magazines.

THE AMERICAN MONTHLY REVIEW OF REVIEWS for the current month has several articles of unusual interest to women readers. Miss Frances Willard tells the story of the World's W. C. T. U. movement; Mrs. Ellen M. Henriot, President of the General Federation of Women's Clubs, outlines the benefits of those organizations; Mrs. Sheldon Amos of England, writes of a London Women's Club, and Miss Mary Taylor Blauvelt contributes an enlightening article on the opportunities for women at the English universities. The departments are well cared for, and full of interest on topics of the hour. The Review of Reviews Co., 13 Astor Place, New York.

MIND is a new magazine of liberal and advanced thought, and contains able articles from such writers as Julian Hawthorne, Alexander Wilder, M. D., Countess Ella Norrikow, Charles Brodie Patterson, Charles B. Newcomb, B. F. Underwood, E. A. Sheldon, Dr. Cassius Macdonald, Rosa G. Abbott, and poem by Josephine H. Olcott. John Emery McLean, the editor, is a man of keen perceptions, and both deep and broad in his methods of thought. Hence MIND reflects the progressive nature of the principles of Truth, whose varied expression he seeks to embody in a comprehensive journal. The first issue is admirably presented, and to an uncommon degree is free from stilted and prejudiced opinions. The Alliance Pub. Co., 19 and 21 West 31st street, New York.

RECEIVED.—The Hypnotic Magazine, The Psychic Publishing Co., Chicago, Ill. The Magazine of Art, The Cassell Publishing Co., 31 East Seventeenth street (Union Square), New York.

### State Spiritualist Association of Nebraska.

To the Editor of the Banner of Light:

On the 7th and 8th insts. the State Spiritualist Association of Nebraska convened for the purpose of transacting business. The following officers were elected: H. C. Madding, M.D., Murdock, Neb., President; G. S. Klock, Lincoln, Neb., Vice President; Paul S. Gillette, Omaha, Neb., Secretary; W. A. Dole, Beatrice, Neb., Treasurer; M. O. Gentzke, West Point, Neb., Trustee for three years; George Seifers, Lincoln, Neb., Trustee for one year; H. J. Streight of Plattsmouth, Neb., holding over another year as third Trustee.

We amended the Constitution in effect that no medium should be engaged by this Association as missionary without a "thorough trial with test conditions" before the Executive Board. In this manner we foster true mediumship and discourage fraud.

The evening of the 8th inst. a mass meeting was held, at which the new President and Secretary addressed the assembly. Short readings were given at the close of speaking by Mrs. Annie Wagner and Mrs. C. L. Bean and daughter.

The next Annual Meeting will probably be held at Omaha next September, this to be subject to the Executive Board. PAUL S. GILLETTE, Secretary.

### For Over Fifty Years

MRS. WINGLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

### Lake Helen, Fla., Camp-Meeting.

Quite a party left for Florida the 15th of October by the Clyde steamer, Comanche. Among the passengers destined for the Camp were Mrs. Emma J. Huff of Lily Dale, N. Y., and Mrs. Carrie P. Pratt of Boston. The next party sails on the Comanche, Nov. 5.

Circulars giving full information of the camp-speakers, etc., and how to get there, will be sent to all who apply. Address (enclosing four cents in stamps) BUDINGTON & GUNN, 91 Sherman street, Springfield, Mass.

### Passed to Spirit-Life.

From North Chicago, Ill., Oct. 8, 1897, PROF. ANSON B. SEVERANCE, aged 73 years and 9 months.

Prof. A. B. Severance was born in the town of Reading, Windsor Co., Vt., in 1823, and came with his parents to Wisconsin early in the forties, taking up Government land and living in a log house. As a youth he was delighted with pioneer life; hunting game for a time became a passion with him. He loved nature.

When Spiritualism was discovered, the Professor became convinced of its truth, and for that he suffered almost martyrdom. He studied deeply into the philosophy which it taught, and carried it into his daily life.

Professor Severance had a national reputation as a "psychometrist," which art he practiced to the great satisfaction of those who consulted him for over thirty years. His funeral service was conducted by his friend, Mr. E. G. Cook, of North Chicago. A poem by Edwin Arnold was read by Minna S. Pitts, a song by Mrs. T. K. Scott, and an address by Minna Stearns Pitts, a song by Miss Florence Smith, Mrs. Zimmermann and Mr. Scott.

The remains were taken to Eagle, Wisconsin, where they were buried in the family lot.

From his home in Salem, Oregon, Sept. 18, 1897, HARRY W. FERRISOTT.

The last twelve years he was a firm Spiritualist, and a most characterful man in the grade of the grave. He leaves a wife and four children, who are almost heart-broken at their great loss. His children have all graduated from the Salem University, filling useful and lucrative vocations in their native State.

My saddened heart is cheered with the thought that I will soon join my brother in the spirit-world, where nearly all my loved ones are gone, and am awaiting my arrival. EVELINE A. FERRISOTT.

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

## \$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.

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FULL AND COMPREHENSIVE INSTRUCTIONS HOW TO MESMERIZE.

ANCIENT AND MODERN MIRACLES by Mesmerism. Also, 19 SPIRITUALISM EXPOSED? By PROF. J. W. CADWELL, for thirty-five years the most successful Mesmerist in America.

Ancient and modern miracles are explained by Mesmerism, and the book will be found highly interesting to every Spiritualist.

It is the only work ever published giving full instructions how to mesmerize, and the connection this science has with Spiritualism.

This edition also contains Prof. Cadwell's Modern Spiritualism, a Belief in the Bible, and makes a book of 22 pages, paper covers. Price 50 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.



## BANNER OF LIGHT BOOKSTORE.

## SPECIAL NOTICE.

**THE BANNER OF LIGHT PUBLISHING COMPANY**, located at 8 Newbury Street (from 98 Tremont Street), Boston, Mass., keeps for sale a complete assortment of Spiritual, Free Press, Reformatory and Miscellaneous Books at Wholesale and Retail.

Books (Cash)—Orders for books, to be sent by Express, must be accompanied by all or at least half cash; the balance, if any, must be paid by O. D. Orders for books, to be sent by Mail, must invariably be accompanied by cash to the amount of each order. Fractional parts of a dollar can be remitted in postage stamps.

Remittances can be safely sent by an Express Money Order, which will be issued by any of the large Express Companies. Sums under \$5.00 can be sent in that manner for 5 cents.

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

Notation is paid to anonymous communications. Name and address of writer is indispensable as a guaranty of good faith. We cannot undertake to preserve or return canceled articles.

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

## Banner of Light.

BOSTON, SATURDAY, OCTOBER 30, 1897.

ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

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

PUBLICATION OFFICE AND BOOKSTORE.

No. 8 Newbury Street, corner Province Street, (Lower Floor.)

WHOLESALE AND RETAIL AGENTS:

THE NEW ENGLAND NEWS COMPANY.

14 Franklin Street, Boston.

THE AMERICAN NEWS COMPANY.

109 and 41 Chambers Street, New York.

Issued by

Banner of Light Publishing Company.

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

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

## TWO DOLLARS PER YEAR.

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

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

## Another Kind of Government.

It has taken the name of government by injunction. It is framed by the judge of a court, and operated by military power. We started out under a constitution that guaranteed us government by law. After a little more than a hundred years we have run up against a wall of adamant. The power of the people is undergoing a rapid change for the power of one man, and he is only the appointed interpreter of the law. He is fast becoming its executor according to his own individual notions. A distinguished Western judge has said in a recent decision that he did not believe there was such a thing as judicial power. Yet it is responsible for the bloody Chicago riots of 1894, the Hazelton murders of last summer, and other troubles of similar motive character in different parts of the country.

The men who framed and set in motion the machinery of this government never intended to invert the order of nature by setting up the agent above the principal, the creature above the creator, and disregard the fundamental character of legislative and executive power, and of judicial power so called. They never meant to magnify a mere function of one of the parts of the system into the life and dominance of the system itself. What we call judicial power is a function of executive power merely.

The recent decease of Mr. George M. Pullman and the appearance of Mr. Eugene V. Debs on a special lecturing tour and object-study in Massachusetts, revives the public interest in this question of injunction government, and sets more people to serious thinking than ever before. A number of judges in different parts of the country have been asked their individual opinions on it, and have given them with freedom. The great majority either express themselves as in grave doubt about it as an allowable power, or denounce it in open terms as a usurpation that threatens our liberties.

Chief Justice Doster of Kansas says: "The fact of this being a government of delegated executive power is becoming obscured in the popular mind, and its place usurped by a fancy, nebulous and indistinct, but fast outlining and shaping itself, that the judiciary is the final and supreme authority, sitting in censorship and correction over the other branches of the government. 'Government by injunction,' and 'government by habeas corpus,' and 'government by the courts,' are really losing those contemptuous and protesting significances with which the terms were first used, and are rapidly passing into accepted theories of municipal sovereignty."

The same authority instances the case that occurred only four years ago of the assumption of the right by a majority of the judges of his own court to compromise a legislative dispute over who were qualified to sit as members of one of the houses of the Legislature; and they did this, not upon any theory of constitutional interpretation, but by the might of forces drawn out of the vast and cavernous reservoir of authority called "judicial power." He gives it as his deliberate opinion that, "like an infection which, through lack of preventive measures, may develop into a type of permanent constitutional disease, the virus of this heresy has so inoculated the body politic as to endanger the very life of the organic political system."

Government by injunction is responsible for the murderous violence that illustrated its usurped power at Chicago, and again at Hazle-

ton, and is ready to repeat its tyrannical experiments at any other locality in the country. These characteristic instances are constantly occurring, in different forms of application, in the State and Federal courts, rendering it an imperative duty, in the judgment of a majority of the judiciary of the country, to disavow in emphatic terms the extravagant measures of authority so frequently ascribed to it.

In the opinion of Chief-Justice Doster, as it is likewise the opinion of all intelligent reasoning people, power resides alone in the legislative body, thence derived from the people as a fountain of authority. And furthermore, in a natural sense, it is the only tribunal to which primary power has been or can be confined. As a depository of delegated authority the legislature is the only logical and necessary provision of nature in its bearing upon the government of men. All other powers are of secondary delegation from it. Governors and judges are but preachers of legislative fashioning and executioners of legislative will.

## A Reformed Friends' Church.

Accepting the spirit manifested at the third quinquennial conference of the Friends' Church of America, recently held at Indianapolis, as implying a purpose to reform that church by throwing off some of its characteristic conservatism, and becoming one of the aggressive denominations, we are led to believe the representatives of that religious body when they say that the new blood of the church favors some radical changes. It is stated that while the Methodist church is only 130 years old in the United States, and the Friends' church is 230 years, the former has 51,000 churches, and about 6,000,000 members to the latter's 825 churches and 89,000 members.

Those possessed of the aggressive spirit hold that the principle of birthright membership has hindered the Church's growth, and its general usefulness. They hold that true religion is not to be got by or from inheritance, but that more depends on repentance, conversion and regeneration. Under the present discipline the church has practically disappeared in England, and it is chiefly attributed to the life-membership idea, and to the peculiar ideas of dress and speech that have characterized the members of the denomination in that country.

The new demand for a modern-day church has its leading strength in Indiana. In no other State, it is said, is the denomination so far advanced and so aggressive. It is no longer spoken of as a "peculiar sect."

After much effort and litigation the "new style" won. They departed from many of the ways followed by the forefathers. They introduced music into the Church, employed ministers regularly, ceased as a rule to employ distinctive dress, and took on the ways of other evangelist churches. It is believed to be only a question of time when the church will completely revise its system of government. There is a growing feeling for the creation of a legislative authority in the Church, to be vested in a conference of delegates. The Convention of Disciples of Christ, representing a million members in the United States, has asked the Friends to meet jointly, which is likely to be done, and mutual expressions favorable to church union are anticipated. Neither body possesses legislative authority.

## The Creek Indians and the Dawes Treaty.

The treaty between the Dawes and Creek Commissions, which was concluded at Muskogee, in Indian Territory, in September, has been rejected by the Creek council, holding its session at Okmulgee. The vote in the House of Warriors, which is the lower house of the Creek Council, was unanimously against the treaty, while only eight members of the House of Kings, which is the upper house, voted in favor of it.

Chief Ispahcheer is, in consequence, highly elated, regarding it as a personal victory over the half-breed and non-Indian element. He has asked the Council to make an appropriation to employ able attorneys to take advantage of every legal remedy to prevent the United States from violating its treaties with the Creek nation. The Creeks principally object to the treaty on the ground that it fails to give them their *pro rata* share of the lands in the Creek nation, and leaves too much room for money sharks and speculators.

In consequence of the rejection of the treaty, a bitter legal warfare is expected to be waged between the Government and the Indians, inasmuch as the act of Congress, which takes effect on the 1st of January, 1898, abolishes the Creek Court, and places them under the jurisdiction of the United States, making the acts of their Council ineffective unless approved by the President of the United States.

The treaty just rejected was one of five similar treaties, which it is the duty of the Dawes Commission to negotiate. Treaties were arranged with the Creeks, the Chickasaws and the Choctaws. The Creek treaty is the only one that so far has come up for ratification. Its rejection in so positive a manner will doubtless have a powerful influence against the ratification of the others. Its full meaning and result may be the failure of the present scheme for the abolishment of tribal government and the allotment of lands in severalty.

## Spiritualism and Religion.

Spiritualism must first be religious before it can of itself become a religion. Being only or chiefly a belief in the inter-communication of exanimate spirits with mortals does not necessarily make it a religion, or anything like it. That may tend greatly to stimulate the religious tendency, and bring fresh power to the activity of the religious sentiment, but there is nothing to warrant the belief that it can take its place. The religious sentiment being originally implanted in man, it is not to be exterminated, or made to give way to anything else. The proof of inter-communication between the exanimate and the incarnate soul cannot on any theory be made to stand in the place of the sentiment it reinvigorates.

"As God fills all space, so all spirit," says Theodore Parker. "There is no bar or wall," says Emerson, "where man, the effect, ceases, and God, the cause, begins. . . . Let man learn that the highest dwells with him." The creative power asserted by theology is admitted by the scientists to be "a power of which all phenomena are manifestations." Why may not, then, religion exist without ecclesiasticism, creeds, or any ceremonial forms of authority? Surely, why not? What native relationship do they bear to it?

What is religion? Spiritualists are as much interested in asking this question as others. If they persist in calling Spiritualism, that is

the belief in the realness of inter-communication, religion, then they should have a sufficient reason for it. What is that reason? Spiritualism is peremptorily called "a new religion." Yet the meaning more commonly attached to it is that it is simply a knowledge of and belief in the inter-communication of the inhabitants of the other world and this.

That is, briefly, that a Spiritualist merely asserts the possibility of intelligently communing with exanimate spirits. But can such communion be called religion? A person may believe thoroughly in this communion, and still not be religious. One may see a verification of this statement any day, and all around him. Great fact in the eternal Providence that it is, it is but a phenomenon at most. It may stimulate, but it is not creatively vital. Religion is.

## The Mirth Medicine.

Scientific Frenchmen have been making a serious attempt to settle the question whether mirth is a real agent for the cure of disease or of states of mind which are favorable to the progress of certain diseases. Some exceedingly novel views were advanced on the subject of mirth as a therapeutic at a recent Convention of the French scientific press. The case of Lord Lanesborough was recalled, who was a victim of gout. When he felt an attack coming on he began to dance, not as if from the spasm of pain, but with the exuberance of delight, and he would execute a *pas seul* that would be applauded in the academy.

He was described as so firm a believer in the curative virtue of mirth, that when the husband of Queen Anne died he sought to assuage her grief and forget her sorrow at the loss of her consort by dancing what the French styled the reel of Virginia. Another Parisian, a doctor, commended mirth as a cure for bronchial catarrh. His firm belief was that laughter was a beneficial alveolar stimulus, imparting useful shocks to the chest, besides being a wise, cheap and satisfactory substitute for creosote and other drugs.

Dr. Prudent-Roy, the Paris physician before referred to, maintained that there are no persons in any community so poor in means, if not in temper and fortitude, that they cannot laugh, if laughter will promote a cure of their ailments. It was also claimed that unrestrained mirth will restore in cases of intermittent fever where medicine has failed. Most of the doctors in the congress, however, would not admit that mirth could be accepted as a primary hygienic agent, while they were ready to allow that it was an aid to convalescence.

"Laugh and grow well" is a new version of the old and homely adage, "Laugh and grow fat." The latter has never been disputed by men of science. It is to be much doubted whether a course of laughter is capable of curing a course of toothache or acute lumbago, or any troubles of that grade of suffering.

## Prospects for Woman Suffrage.

Miss Frances E. Willard, who was in Toronto last week, in attendance upon the World's Convention of the Women's Christian Temperance Union, says the woman's suffrage movement is booming. She believes that England will be the first country to grant woman suffrage. Lord Salisbury, she said, is for it; and Mr. Arthur Balfour, who is certainly the coming man in England, is for it. In the British Parliament, one man's nod controls one hundred and fifty majority-votes; while in America we have nearly fifty States and a complication of Legislatures to besiege. She therefore gives utterance to the exclamation, "Blessed be unity in parliamentary bodies when a general evil has to be fought!"

In reference to the international peace treaty, she said President McKinley was for it, and she believed that such a treaty between England and the United States would be signed by next spring; and that within a decade there would be a universal international commission created, to deal with all international matters and prevent international hostilities. Then she pointedly added, referring to her own sex, that what women most need to-day is a better physique, and that means nutritious diet, simpler food, loose corsets, larger shoes, fresh air at night, and a good supply of red corpuscles. Miss Willard has about covered the subject.

## The Old Frigate Constitution.

The one hundredth anniversary of the launching of the frigate *Constitution* was memorialized in Boston last week, on Thursday, by exercises at the Old South Church and a parade in which the officers and men of the North Atlantic Squadron participated. A fleet of steel clad cruisers, battleships, lay in the harbor, wearing clouds of color-decorations and saluting the event with the thunders of their guns. Senator Lodge and Governor Wolcott addressed the assembly in the Old South, the former in a stately oration. Major Garland, who was a powder boy on the *Constitution*, and had been taken by the hand by the First Napoleon, was present, coming from Brooklyn to share in the exercises. He is ninety-five years old. Assistant Secretary of the Navy Roosevelt was also present. Prof. Churchill, the elocutionist, read the well-known poem by Oliver Wendell Holmes, "Old Ironsides." The old frigate lay in the harbor, and the Governor afterwards held a reception on board of her. The Massachusetts Naval Militia and the Kearsarge Association of Naval Veterans were in line. The fleet of vessels in the harbor were illuminated in the evening.

## Spain's Reply to Us.

The United States Government having proposed to that of Spain to act as a mediator in the contest between Spain and her Cuban colony, were Spain to accept the offer, it would amount to a confession that her policy of force, now three years under trial, has proved a failure, which she is by no means prepared to do at present. It is only as a last resort that a nation of high repute and pride will consent to acknowledge a war it is carrying on a failure.

So Spain declines our mediatorial offices, and enters her vigorous protest against our filibustering expeditions. Spanish politics enter into the decision, since an election of a new Cortes is soon to take place; and if the Liberal ministry hopes to be supported by a sufficient majority in order to carry on the Government, it cannot afford to run counter to the popular sentiment as it now exists. There is not much doubt that the contest with the insurgents will be continued during the winter, and after that, sometime next year, Spain will be forced to give up further fighting, if only for lack of funds.

## The Horse and the Rider.

The intelligence of the horse was displayed on Franklin Field, near Boston, to the astonishment and delight of assembled multitudes, a few days ago, by a U. S. troop of cavalry. It was above the reach of mere trick display, revealing an officer of faculties possessed by the horse and his companion rider that would hardly have been thought possible to exist in combination. Seeing this most unpretending troop of cavalrymen deftly and picking their steady way through the streets, one would not have been persuaded that they had in them to perform such astonishing movements and evolutions. It was a surprise of the rare sort to the multitudes whom it charmed and delighted.

The noticeable point, perhaps, about the troop when mounted, was the absence of that pedantry of position indicated by the rigid uprightness and precise angularity displayed in the measured step of the trained soldier. The difference at once suggested itself to the beholder, and provoked the thought whether the work of the latter was not much overdone, or at least turned in a wrong direction. The easy habit of both horse and man in the case of the cavalrymen was in striking contrast with the prim and martinet style of the West Point cadet and his congeners. The one was powerfully suggestive of actual service in every imaginable aspect; the other suggested the necessity of breaking a great many compressing stays before their wearers could be free to practice possibilities yet to be familiarly taught. Besides the direct and simple pleasure afforded by this cavalry troop display, there was many a hint of value in it that never entered the beholder's head before. It was all a beautiful marvel and a revelation of years.

## "When I Consider the Heavens."

The important astronomical discoveries which were confidently predicted from the sweeping of the sky by the use of the great telescope in the Yerkes Observatory at Williams Bay, Wisconsin, have already begun to be realized. The very first one, the discovery of a third companion star to Vega, was made the second day after focusing the noble instrument. There has been a dedication week at the observatory, during which Professor Barnard announced to his fellow scientists that he had already discovered this third companion star, giving as the reason for it that the Yerkes telescope is more searching than any other in the world.

To the new star he has yet given no name. Beside this star, he has also picked up twenty new nebulae beyond the clouds, that even the Lick glass failed to locate. He says his measurements of distances between stars by means of the Yerkes lens have been amazingly accurate, the variations of five consecutive observations being smaller than ever before recorded.

No doubt the wonders of the created universe are to become more and more known by the help of instruments of human invention; yet the question of the habitation of other worlds than ours has never yet been settled by science, much less the question of spirit-existence and spirit-communication with mortal man. And it may be confidently affirmed that by material science it never will be. The power beyond is still invisible and unknown.

## Benevolent Legislation.

Little Switzerland has a law that gives compulsory insurance to all of its citizens who are unable to show that they possess a reserved fund for their support in case of physical or mental disability. The same disposition to help the unfortunate and afflicted among its people is manifesting itself in many another country. It means a tendency toward social well-being and a desire for securing it for all alike.

The State now is called upon at the last extremity to care for its invalids and poor, and in return it would seem to have the right to insist that those who are in health and strength and activity shall do their part toward making public provision for their possible future. In other words, it might undertake to carry on an insurance business of this character and tax its beneficiaries to pay the premiums. On a large scale this could be done at small cost. The money thus spent would be contributed when easiest for the beneficiaries to pay it. Every citizen of New Zealand is entitled to a pension after sixty five.

Says Emerson: "The whole human family is bathed with an element of love like a fine ether. How many persons we meet in houses, whom we scarcely speak to, whom we yet honor and who honor us! How many we see in the street, or sit with in church, whom, though silently, we warmly rejoice to be with!" That is personal magnetism, the unseen and indescribable power that draws continually what is its own to itself. It is the power that pervades the universe.

## A Card.

We take this opportunity to express our sincere thanks to Mr. and Mrs. J. B. Hatch, Jr., and the New England delegation to the National Spiritualists' Convention, for the pleasant surprise given us on the occasion of our visit to Washington, and for the beautiful token of their good wishes. We also extend our hearty thanks to Prof. and Mrs. Fred P. Evans, Mr. Fred G. Tuttle, and Mr. and Mrs. Harding, for their great kindness to us prior to our departure from Boston.

HARRISON D. AND MARGUERITE C. BARRETT.

## Notice.

The Massachusetts State Association will hold a mass meeting at Newburyport, Mass., Tuesday, Nov. 16, in Fraternity Hall, Pleasant street. We will have excellent talent. Among those to be present are Dr. Geo. A. Fuller, Carrie F. Loring, Dr. Hidden, Harrison D. Barrett and many others. See notice in next week's **BANNER OF LIGHT**. Sessions morning, afternoon and evening.

CARRIE L. HATCH, Sec'y.

## The Connecticut State Spiritualist Association.

Will hold a semi-annual meeting at Liberal Hall, Quonochet, Thursday, Nov. 4. Business and Conference meeting at 11 A. M. 2.30 and 7 P. M. Mrs. Helen Palmer-Russell, of Hartford, will lecture. It is also expected that other speakers will be present.

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

## New York and Brooklyn.

W. J. Colville resumes lectures in New York Thursday, Nov. 4, in New Century Hall, 509 6th Avenue, at 3 and 8.15 P. M. In Brooklyn, Friday, Nov. 5, at 4:30 P. M. Avenue (corner Fulton Street), at 2:30 P. M. All letters, etc., should henceforward be sent to that address, or care **BANNER OF LIGHT**, Boston.

## NEWSY NOTES AND PITHY POINTS.

You cannot reason a man out of an opinion which he has never been reasoned into.—*Shelf*.

"Is it right and righteous to measure physical individual strength in a pugilistic manner? Can provocation make a blow justifiable? and a second blow justifiable because there has been a first, and a second right? Can a first blow be wrong and a second right? It is deplorable that these questions are yet unanswered, only on the lower animal plane."

"The shuttle of time weaves the garments of eternity."

Such help as we can give to each other in this world is a debt to each other; and the man who receives a superiority or capacity in a subordinate, and neither confesses nor assists it, is not merely the withholder of kindness, but the committer of injury.—*Ruskin*

DIDN'T GRASP THE SITUATION.—An Irishman in London saw a newspaper placard outside a news agent's shop. The bulletin bore in letters the words, "The Situation in Egypt." The Irishman went into the store, and said: "Shure, I've come after the situation you're advertising." The newsdealer asked: "What situation do you mean?" Pat pointed to the words on the bulletin. "Oh!" said the newsdealer, "that's on the state of affairs." "Divil a hair I care whose estate it is on," replied the Irishman. "Bedad, I want the job."—*Printer's Ink*

DOCUMENTARY EVIDENCE.—"Where was Magna Carta signed?" asked a teacher in a London board school. "Pleass, sir, at the bottom."—*Tit-Bits*.

IT WAS ACCEPTED.—"The last thing I sent to this paper," said Mr. Lucholish, "was accepted immediately." "What!" exclaimed Scribe in astonishment. "What was it?" "A check for an annual subscription."—*Boston Traveler*.

Opinion is a medium between knowledge and ignorance.—*Plato*.

OF COURSE.—A business man cannot daub his name and business on a fence without getting some good out of it; neither can he run a stereotyped ad. in a paper for a solid year without some returns; even if he does not think he sees any benefit, it comes, nevertheless. What, then, must be the results from a real live advertisement?—*Business Canada*.

She had a lit le bloomlet,  
'Twas her dearest hope and pride;  
It bloomed before convention,  
Then it shrivelled up and died.

One of the latest achievements in chemical science is a pellet containing the concentrated elements of coffee, sugar and milk. It may yet devolve upon chemistry to beat the coffee and sugar combines, and upon pharmacy to enfranchise the breakfast table.

"Yes, sir, I know of one woman who can keep a secret." "Please explain." "My wife and I have been married for ten years now, and she has never yet consented to tell me how it is that she is always in need of money."—*Cleveland Leader*.

Go, make thy garden as fair as thou canst,  
Thou wilt never see it again;  
Perchance he whose plot is next to thine  
Will see it and mend his own.

—Robert Collyer.

Mr. Hooligan—"Shure, 't is a mighty convenient arrangement, living in an apartment, Mrs. Finucane. Whol, whin Ol want to go from the drawing-room to the studio or the kitchen, Ol just stay where Ol am."—*Tit-Bits*.

Willie—"It's always in damp places where mushrooms grow, isn't it, papa?" Papa—"Yes, my boy." Willie—"Is that the reason they are shaped like umbrellas, papa?"

"Is there an opening here for an intellectual writer," asked a seedy, red nosed individual of the editor. "Yes, my friend," replied the man of letters. "A considerable carpenter, foreseeing your visit, left an opening for you. Turn the knob to the right."—*Tit-Bits*.

Why should we pray to God most high,  
Omniscient Lord of earth and sky?  
Our every want does he not know,  
Or are his kind compassions slow?

Paper is now being used for underground gaspines in England. The material is cellulose paper, soaked in asphalt. The pipes are said to be impermeable to water and air, capable of resisting heavy pressure, not subject to the ordinary causes of deterioration, and not affected by the action of electric currents. Paper collars are used for the joints.

Grumblers are commonly an idle set.—*Anon*.

A good joke on a schoolmaster comes from Cumberland Gap, and is told by the *Middleborough News*. A lady teacher told one of the boys to name the Presidents, and when he replied he could not, the teacher said: "When I was as old as you I could name all the Presidents in their order." The boy replied: "There were only a few Presidents then."—*Clipped*.

Inquisitive—"What do you think of the Turkish-Grecian War?" Settler—"Why, the more you roast Turkey, the more Greece you'll have."—*Boston Yokes*.

When ye do a thing in a big public way it is the proper custom to speak of yersel' as pur critter, and leave the other speakers to tell the truth about ye.—*J. M. Barrie*.

Only the anointed eye  
Sees in common things  
Gleams dropped daily from the sky;  
Heavenly blossoming,  
To the hearts where light has birth  
Nothing can be dear;  
Budding through the bloom of earth,  
Heaven is always near.—*Lucy Larcom*.

That which a man really possesses is that which is within him; that which is without him is subject to accidents; possessed to day, it may not be in existence to-morrow.—*J. Johnson*.

The celebrated riddle of the Sphinx in classic story was this: "What animal walks on four legs in the morning, on two at noon, and on three in the evening?" The answer is: "Man, who in infancy, or the morning of life, walks or creeps on his hands and feet; at the noon of life he walks erect; and in the evening of his days, or in old age, supports his infirmities on a staff."

"When in doubt tell the truth."

The proportion of foreign-born residents is much larger in Greater New York than in either London or Paris. In London English is spoken almost exclusively by all the inhabitants. In Paris the number of tourists is continuously large, while in New York City the number of persons speaking languages other than English is larger than in either of the other cities.—*New York Sun*.

Words without any positive significance are the everlasting engines of fraud.—*Horne Tooke*.

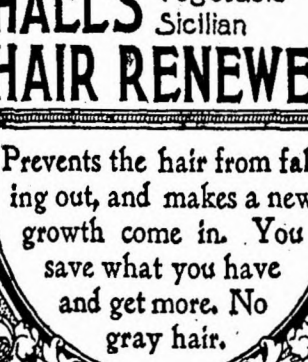
Bear in mind that to be truly great it is not necessary that you should gain wealth and importance. Steadfast and undeviating truth, fearless and straightforward integrity, and an honor ever unsullied by an unworthy word or action, make their possessor greater than worldly success or prosperity. These qualities constitute greatness.—*George Peabody*.

God hides himself within the love  
Of those whom we love best;  
The smiles and tones that make our homes  
Are shrouded by him possessed.

—W. C. Gannett.

An employment, the satisfactory pursuit of which requires man that he shall be endowed with a retentive memory, quick at learning, lofty-minded and graceful, is the friend and brother of truth, justice, fortitude and temperance.—*Plato*.





**HALL'S** Vegetable  
Sicilian  
**HAIR RENEWER**

Prevents the hair from fall-  
ing out, and makes a new  
growth come in. You  
save what you have  
and get more. No  
gray hair.



## SPIRIT Message Department.

### SPECIAL NOTICE.

Questions propounded by inquirers—having practical bearing upon human life in its department 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 in 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.

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



MRS. JENNIE K. D. CONANT.

Report of Séance held Sept. 17, 1897.

#### Spirit Evocation.

Our Father, who art everywhere, may thou sustain and help us in this great work of humanity, in leading minds to a higher spiritual realm. We recognize thy great power, and speak of the human family as the highest type of life, endowed with intelligence, with reason and with faculties. We feel thankful this morning that the light of progress has dawned upon us, and that the spirit of love and light can be reached by those who are desirous of knowledge. We seek for light, for wisdom and for knowledge. As individuals each one must carry his own search-light; each one must comprehend and study for himself; each one must receive the spirit according to his own ability. We do not seek a personal father or a personal God, but we seek the universal—we seek to recognize the beauty and thy handiwork in the flowers and in the vegetables, the same as we recognize it in the mineral and in the human.

We thank thee for this privilege this morning, for this institution, for all the assistance we have received both from disembodied and embodied spirits, and for upholding this avenue that gives so many the voice to utter their sentences in the truth of spirit-return. We ask the assistance of all to cooperate in harmony and in love, and to give forth independent thought according to each one's own conception, and as we scatter the seeds in the byways and the highways we shall by-and-by reap the fruit. We ask for enlightenment and reason as the messages and lines go out and are met by the mortal brain.

Be with us and direct us in all things, and we know thy glory shall be now and through all ages. Amen.

### INDIVIDUAL MESSAGES.

#### Francis Murphy.

Good morning. I presume that wonders will never cease as long as the mortal brain is in a dark condition, for when we speak of wonders we speak of surprises, something that we have not thought of before, something that we have not observed before, hence we realize this morning that to those that have never had any experience on the subject, we find them surprised, and I suppose the wonder is how do the spirits come back, what do they want to come back for? My friends, I have been a close observer since being disembodied in watching advancement of spirituality throughout the length and breadth of the earth-plane, and while no doubt we see and hear a great many things that seem wrong, yet it is astonishing how many there are that seek communion of spirit secretly, or communion of friends secretly. I, too, am somewhat like the friends I am speaking of: I sought my information and my investigation silently and secretly. I was afraid of the criticisms of life, or of my fellow beings. I seemed to seek, as it were, the silence of some medium's rooms, or individuals that had the faculty of looking into the future of things, and penetrating the great mysteries of death, and I was convinced to a certain extent that there was something very mysterious in it.

The medium seemed to be only capable of carrying things to a certain extent or a certain place, and then seemed to be helpless of demonstrating anything more, and hence it was very unsatisfactory to me; and I find, my friend, from the experience in spirit, how many stand in that same attitude to-day, how many are desirous to demonstrate Spiritualism and spirit-return, how many there are that are desirous to know the occupation and the surroundings of the friends that are gone beyond. I always have said to my friends, if I ever return I shall return without any doubt, I shall prove my identity so that you that are still clothed in mortal life will not doubt a communication, will not doubt that it is me; but I find, my friends, as I return this morning, that I know my message will be criticised, I know they are going to say I never lived, as I say I have lived; I know they are going to say "that don't sound like Francis," I know they are going to say, while he lived in earth-life he lived a conscientious spiritual life, and I want to say in return, for I feel open conviction is good for the soul, and I want them to know that I have learned one thing during the last four or five years in spirit-life, that the reason the spirit has returned through the various instruments that are operated upon is, they are held in condition by the individual that comes for the communication.

You know in the séance-room, instead of meeting a medium frankly, openly and honestly, you come to see oftentimes how much you can mislead, how much they know anyway, and see what they are going to tell you without you giving anything in return; that is how the mortal reaches the spirit friends, and then because his friends in spirit have not given him a warm reception, have not told him all he has thought he could, and then since he passed away has not given the name of either father or mother, or sister or brother or friends, or given the name of some street, or the date of some birth, then you go away and say, "Well, I did not get what I wanted; he did not tell me who he was, what he was, or anything to me"; and now, friends, I return this morning to say to each one who wishes a communication from friends in spirit, to reach an instrument, go openly, frankly and honestly, and I care not how dishonest the medium may be, I care not if there is fraud in the medium's soul, if you give yours honestly you will find honesty, your own friends will not deceive you.

I am called here by the thoughts of those

that are near and dear to me, and have wondered why I have not been able to demonstrate myself with more accuracy than I have; those that are investigating Spiritualism, and are somewhat interested in progress and advanced thought, and I wish to send this through your valuable paper this morning, not only that my own family may read it, not only that some personal friends may read it, but that the world may see it, and that its influence may be of some benefit to some soul that is seeking light, and encouragement, and knowledge, and asking within their own spirit "What is God? what are the mysterious workings of life and death? what are the mysterious causes and effects of life?"

Say that Francis J. Murphy was once interested in the French Catholic church of Montreal, but later left that organization for more liberty in the unfoldment of his own spirit; and I passed away from this sphere of action through nervous prostration caused by the persecutions of my early followers, but to-day I live, and I am still interested both in temperance and in advancement of humanity under all conditions of life, independent of whatever occurred.

#### Catherine C. Crowley.

Well, my friend, if all of us could talk like that, I do not know whether we would be any better off or not, but I want to come in this morning and reach my own family. I don't care anything about what the world is doing. I suppose every one tries the best they know how, and that is one thing I enjoy so much in your circle-room, because all are made welcome, whether they are eloquent, or whether they are merely doing the best they know how.

Well, now, I tell you I cannot say whether I was a Spiritualist or not. I did not have much of an opportunity to investigate it, but I knew that the spirits of our loved ones were around us, and I believed it, and I knew it. I felt them, and I have many that went to spirit-life before I did; but it seems to me this morning there are still those in earth-life that I would like to draw near to. I would like to draw near my daughter, especially, because she is very strongly mediumistic and very sensitive. I feel if she was in advanced conditions, both physically and financially, I could help her in spirit to develop her mediumship; but I wish to help her now. I wish to make her feel that father and mother are with her in spirit, and that she is not so much alone as she thinks she is. I have two sons, beside, but they seem to be able to attend to things better than she, and her health not being very good, I feel I would like to come in and send her a little communication, for I think it will be a benefit to her. I do not wish to send a long story, because there are so many things I would rather say in private; and I wish her to follow her own impressions and carry out her own intuitions, and we can assist her, because there are changes around her that will be of great advantage to her before the snow lies very deep upon the ground. I wish her to know, also, that there are others that will be brought into her life that will be beneficial to her, physically, financially and domestically.

I wish to say to Mary, that is my daughter's name, "You must not get discouraged; you must hold yourself in that condition so that you will know and feel that all things work together for good; and when you lay down your body, you oftentimes pray for mother to assist you, and I sit by your bed many, many times."

I have got the dear ones in spirit with me, and I know those in earth-life will get along all right if they will only have a little patience.

My name is Catherine C. Crowley, and my husband's name was William, and he is in spirit with me. He has joined me since I passed on, and I wish this communication to go to Brooklyn, N. Y., where my daughter lives. I passed away out of the mortal body in Paterson, N. J., but my husband was really a Massachusetts man.

#### Hannah Clark.

Oh my! I would like to send a letter to my father and mother, who are in Brooklyn, N. Y. I am all right now, although I have not been out of the body very long, and I was so sick before I passed away that I hardly knew when I separated from the body; but I see so much shadow and darkness around the home; and while those in earth-life feel their friends are around them, they do not seem to be sure that they can talk with them. I want my people to know that they can talk with me; that they can find an avenue. Mother has gone to a medium already to see if she could get anything, but she has not been quite satisfied with some things. I was told to come to this place, and if I would send a letter through your paper that some of my friends in Brooklyn, N. Y., would see it, for there are a good many Spiritualists there, and they run spiritual meetings; I have tried to manifest there, but I have not been as successful as I want to, so I think if they see it in the paper they will tell some of my people, and I shall be able to help them more.

I was only about twenty years old when I passed away. I was just at the time of life that I ought to have felt everything in earth-life was beautiful, and supposed I had got a long life to live, although I never was real strong, but I got so sick all at once that it seemed almost impossible for me to hold the body and spirit together. I want to say to father and mother, it is all right now. I want to say I am happy, and my name is Hannah Clark. I shall be recognized in Brooklyn, N. Y., where my father and mother and quite a number of my friends are still living. His name is John. I was named after my mother.

#### Frankie W. Osgood.

Well, I, too, would like to come in this morning, and as the good Chairman said, I would have as good an opportunity now as ever. I was only a little fellow when I went out of the body, and I died with croup. I have been out of the body some time now, because I am a good deal bigger than I was then, and that is why they told me I might send a letter myself. I, too, have a father and mother in earth-life, and I have two brothers and a sister and lots of uncles and aunts and friends, and I have quite a number in spirit-life with me. I am here this morning with my teacher, who has always taken care of me since I came to spirit-life. She used to know my father years and years ago, and so she takes good care of me for his and mother's sake. I want to tell them how I am getting along, because they sometimes feel bad when they stop to think, for I was three years old when I was called to spirit-life. Aunt Rebecca Merrill is with me, and

Cousin Alice; they were going to speak this morning, but they thought I had better, if I could hold the medium long enough to send a message, and they want me to say to all that we are together. I have been trying lately to manifest around mother, because she has not been very well lately, and her head feels bad and she likes to go to sleep. She says she does not like it, because she sleeps so much and feels so weak all the time. I want to say the reason we have put her to sleep is, because she has been worrying so much over my brother Charlie—for he has gone away from home, and she worries over him. I want to say to her not to worry, he will come out all right; I thought that would please her more than anything I could say. Now I am not used to control, and I cannot hold this medium a great while, but I want to say that Frankie W. Osgood is here this morning, and wishes to return to his father and mother, William Osgood and Hannah Osgood. You will find our home in Auburn, Me., but mother don't live there now; I think she is in Massachusetts. I have friends in Auburn, Me. Aunt Sadie will know who I mean; she takes your paper, and that is why I want this message to go; she will send it to mother.

#### Mary A. Chase.

Well, I would like to send a few words of encouragement this morning, and I would like to say that it is a glorious thought that we can mingle and intermingle with our friends after death. I was somewhat interested in Spiritualism prior to going out of the body, and I knew what sweet communion meant. I knew what it was to stay alone and be surrounded by those in spirit-life, and I felt that I oftentimes would come back to the earth-life to do likewise to others, for we must remember that as we do unto others so shall it be done to us, and we wish to do by others as we wish others to do by us. I feel this morning that I have those who are very near and dear to me who I know will welcome my message this morning.

I have left an aged companion in earth-life well advanced in years, feeling, watching and waiting for the boatman, anxiously waiting to hear the sound. He is not afraid of death. He is not afraid of meeting those who have gone beyond, but I find it is necessary to encourage and give him confidence, and tell him in waiting the reception in spirit will be all the better, for I wish him to know that we are waiting. I want to destroy all fear, and above everything destroy the loneliness that I see surrounding him so many times. I wish him to go out more. I do not think because he is an old gentleman that he ought to stay in the house and go to bed as a child would do, I know he has but very little companionship now, and I know he has but few who want to talk with him; yet I feel that he is too sensitive. There are those around him who would love to assist him and would do anything for him, only he feels sensitive and keeps himself out of the way more than it is good for him. As he takes your paper, and looks over the messages week after week, and wonders why some one does not come to him after all the many friends he has who have passed over, I thought I would surprise him, and just say this morning that Mary A. Chase of Burlington, Vt., is here, and wishes all her friends to know that she is still remembering them. I hope to be able to explain things with more completeness by-and-by.

#### Seth Thomas.

Well, my friend, my name is Seth Thomas, and you will find my home in Philadelphia, Pa., where I do not feel that I am really forgotten, although perhaps some people were glad when I went out of the body. There is always somebody glad when you are gone, and there is always somebody glad when you come; it looks to me like when a man gets out of the body it is just like going away somewhere; after you are gone they want you back, and after you come back, you do not know whether you want to stay or not; and that is the way I have been looking at it since I left the body. I do not suppose that belief makes any difference to a man's disposition and character. You know Robert Burns said: "A man's a man for a' that," and so I think that would be my cry if I was going to demonstrate any, because I have found from my own experience that religion amounts to but very little outside. Sometimes when a fellow lives in earth-life he may get a little more courtesy by it, or you may once in a while appear a little more respectable; but if a man is honest and tries to do the best he knows how, if he does not belong to anything, I do not see why he does not have as good a show as those who put on a great show and go to church; but I never was a churchman. I never had any use for church people, because they beat me every time they got a chance.

I was not a Spiritualist, for I did not know any better, and, as for that, I classed all denominations, all creeds and all things about equal; in fact, I hardly know, friends, what you would call me, but I believed that we were responsible for a good deal that we did, and I have proven that as a fact. We make lots of our own troubles in earth-life, and that causes a good deal of our own unhappiness. I feel this morning that all that has brought me back to this globe is that. It is not that I have any great interest here, but I have those that I do know love me. I have realized it more, too, since I have been out of the body, and I see wherein, in my own positive and peculiar way or my peculiar make-up, I stood in my own light, and was not able to read the spiritual souls of others for that reason.

I felt that I would like to acknowledge to them that I desired to do what ought to have been done ten years ago, but it was impossible to do that; but I would like to supplement it to assist them, to make them feel that death is a conqueror, that it opened the eyes; and I wish to say to you, Elizabeth (for that was my companion's name), and my two loving children who went to spirit-life, I behold you in your true genuineness, and could see how many times the throb of the heart was strained by the outer impressions or appearance of my own positive nature. I look back and see it was different.

My wife is a good Christian woman and a member of the Methodist Church, and I know she seeks the assistance of the spiritual guidance. I have heard her pray for me many times, but I want to say to her, I met no angry God when I came over here; I met nothing that hurt me so badly as when I stood face to face with my own conscience, with my own self, and viewed my own spirit; and so, friends, let me say to all, Seek diligently; begin to learn to know yourself while you are in earth-life; don't take so much time in finding out

what your neighbors are doing, but recognize your own spirit, your own condition, and all will be well.

I hope this will reach my dear ones I wish it to, for it may stimulate some soul and help it to be better; for experience makes a man.

#### Messages to be Published.

Sept. 24.—Joseph L. Newman; Theodora Blodgett; Geo. Adeline Jackson Hamilton; Elder William Osgood; Samuel P. Barrett.  
Oct. 1.—Rev. Foster Hendrey; Honora E. Powers; Thomas L. Loring; Hiram Austin; Morris Lynch; Walker R. Littlefield.  
Oct. 8.—Mary Maloney; William Parmenter; Jessie McFarland; T. P. Greenleaf; Sarah E. Bearse; Abigail Howe.  
Oct. 15.—Caroline Haynes; Walter Watson; Jeremiah Logan; E. B. Wilson; Charles Burns; George Pettigill.  
Oct. 22.—Eben W. Powers; John Olin; Charles T. Whitney; Mary C. Nelson; Francis Volk; Mary Alice Stewart.

CINCINNATI, June 9, 1897.

DEAR BANNER: Enclosed you will find a copy of a poem that I have had in my possession for over fifty years. If you think it would be good reading for your subscribers, you will please publish it in THE BANNER.

Yours truly, ISAAC STOKES,  
2706 Vine street.

#### Lines to a Skeleton.

[More than sixty years ago the London Morning Chronicle published a poem entitled, "Lines to a Skeleton," which excited much attention. Every effort, even to the offering of a reward of fifty guineas, was vainly made to discover the author. All that ever transpired was that the poem—in a fair, clerical hand—was found near a skeleton of remarkable beauty of form and color in the Museum of the Royal College of Surgeons, Lincoln's Inn, London; that the curator of the Museum had sent to Mr. Perry, editor and proprietor of the Morning Chronicle.]

Behold this ruin! 'T is a skull,  
Once of ethereal spirit full.  
This narrow cell was life's retreat;  
This space was thought's mysterious seat.  
What beautiful visions filled this spot!  
What dreams of pleasure long forgot!  
No hope, no joy, no love, no fear,  
Have left one trace of record here.

Beneath this mouldering canopy  
Once shone the bright and busy eye;  
But start not at the dismal word,  
If social love that eye employed,  
If with no lawless fire it gleamed,  
But through the dew of kindness beamed,  
That eye shall be forever bright,  
When stars and sun are sunk in night.

Within this hollow cavern hung  
The ready, swift and tuneful tongue;  
If falsehood's honey it disdained,  
And where it could not praise was chained;  
If bold in virtue's cause it spoke,  
Yet gentle concord never broke—  
This silent tongue shall plead for thee  
When time unveils eternity.

Say, did those fingers delve the mine?  
Or with its eviled rubies shine?  
To hew the rock or wear the gem  
Can little now avail to them;  
But if the page of truth they sought,  
Or comfort to the mourner brought,  
These fingers a richer meed shall claim  
Than all that wait on wealth or fame.

(Over 100 years ago.)

#### A Letter from Abby A. Judson.

To the Editor of the Banner of Light:

I am so much pleased with a device which has been constructed for me, that I would like to describe it to you, for the benefit of other persons who are nearly blind. It was suggested to me by my remembrance of what Prescott the historian used, which I read about long ago.

As I use a particular kind of soft paper in a pad, the frame was made to fit this pad. The paper is not ruled, and I use a No. 2 Faber pencil. The frame is made of common pine, a little thicker than the pad. It is carefully joined with wooden pegs at the four corners, so as not to get out of shape. It is just a little larger than the pad, so that it fits nicely over it; after the pad is placed on the table. Along the outer edge of the frame, on the two sides is a row of little flat-headed tacks, nine-sixteenths of an inch apart. Then a piece of common spool wire is passed across the paper, and wound around the tacks so as to make wire lines. As the frame is a little thicker than the pad, the wire lines keep the pencil within proper bounds, and the wires are not unpleasant for the hand to rest upon. When I am going to write I have a well-sharpened pencil, lay my pad on the table, and adjust the frame over it. I put a finger of my left hand between the two wires where I wish to begin, and I write between these two wires to the end of the line. Then I put the finger in the next place, and write the next line. When I have finished the page, I lift the frame, tear off the sheet, and place it with the writing below close at hand. Of course I place each sheet on the preceding one after writing it, and so they do not get mixed. In this way I can write quite easily with my eyes bandaged, though I am unable to write long at a time.

My general health is improved, and I am trying to get as strong as possible for the operation on the second eye.

Before the operation the first eye was extracted I was totally blind with that eye. As soon as the surgeon had taken it out, I could see everything about me. But I cannot see a word with it, and it is useless to fit glasses to it, because the ball of this eye is too soft, and keeps changing its shape, the result of that terrible headlong fall down stairs in February, 1896. The disease of the second eye has progressed so slowly that I am likely to see well with it by-and-by.

I have received many kind and helpful letters in response to the printed letter, and I thank my friends one and all for their sympathy and aid.

The Christian Scientists, too, did not forget me. They wrote that I needed no operations, and could see now if I only thought I could. That is quite laughable; for how can I, the poor soul ensconced back in the brain, look upon the physical world through an opaque lens? As well might one try to see the moons of Jupiter through a spyglass, the glass of which had been painted over with black paint. I could not see through an opaque lens without a miracle, and we Spiritualists well know that miracles do not take place, and never did take place. The laws of nature are unswerving, and the laws of optics do not allow light to pass through an opaque body.

It is generally supposed that cataracts come on the outside of the eye, and are taken off. This is not the case. A cataract is an opacity of the crystalline lens, which is situated back of the pupil. In rare cases, in vigorous health, if taken early, this opacity has been known to disappear. A generous friend sent me an Acetina battery, and I bought later a magneto battery, each of which I used several months before my brother's transition. They did not help. Another generous friend offered me treatments by Dr. A. J. Davis, if I would go to Boston for them. But it was impossible to leave my brother a prey to obsessing spirits. When he passed out of the body my left eye was blind, its lens was opaque and hardened, and the only thing to be done was to take it out.

If magnetism could have conquered the effects of the fall, my angels would have done it. They did much for me, but even advanced spirits are not omnipotent, and have to work in accordance with natural law.

Some have wondered why my spirit-friends did not prevent my fall. They did warn me, through a medium, that I was in danger of a blow on my head. This medium knew there was a low door in the flat I then occupied, and she thought the blow would come by my hitting the head against the door, and she begged me to leave that flat. So I left that flat, all the stairs of which were safe, and took one with good doors, but with a long, straight flight of stairs, with no railing. Others have thought my spirit-friends might have caught me and held me up. I was "moving" to this flat, and was going to the hospital to see my bed-ridden

brother, as I did every day at that time. On one wrist hung my bag; in the other hand I had a saw-whet holding a wooden box, so both my hands were hampered. I made a mistake at the top of the stairs, fell completely over, headlong straight to the bottom, striking on the top of my head.

My sister-in-law, in New York, had a blow on her head which dislodged the retina. She is blind in that eye, and it is remediless. In my case, the blow caused both the lenses to become opaque. But, fortunately, there is surgical skill, instructed by ardent surgeons, that can remove these opaque objects out of the way of my vision. I have enough memory of Biblical lore to recall that the Nazarene medium directed that an offending eye be removed. In this case, we take out the offending lens, let nature fill in the vacuum with the other humor; and later, with glasses constructed to help make the little picture on the delicate retina, with no dense object in the way, the patient can see again, with more or less perfect vision.

The second lens is to be removed in New York City, where I shall be near my brother, Dr. A. B. Judson. During the time that I am in the hospital, my mail will be forwarded to him from Worcester, Mass., and he will attend to the filling of orders for books.

Nearly blind, and almost helpless just now, my heart is yet filled with joy and gratitude. In the first place I rejoice that I am a Spiritualist, and am, with improved spiritual senses, in conscious touch with my father, my mother, my lately arisen brother, and many more who hover near to bless. Also, frequent letters speak the love and sympathy of many friends, the very last being from some Minneapolis Spiritualists, who remember me and the little meetings there, where I so joyfully entered on public labor for the most glorious boon that has ever come to mortals—pure, unadulterated Spiritualism.

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

#### Spiritual Growth.

BY STEPHEN H. BARNSDALE.

What are we in this world for? If it is to educate and develop our immortal selves more perfectly, the question is, are we doing it? If not, why not? Whatever hinders must be overcome. If we are overcome by any temptation, the fact of failure reveals our weakness. What is the degree of our unfoldment? Do we still misuse some good, and thus turn it into an evil? If so, we to that extent fail, as yet, of being complete conquerors. However, let us be thankful that it need not always be thus. We can grow. Let us deny the right of evil to dominate us. Let us assert our superiority to it.

Seek first to have within thy soul  
The kingdom of thy God set up;  
Then let it all thy life control—  
So shalt thou sweetest pleasure sup.  
We may be positive to evil, and negative to good. One trouble is, we are often negative to that which we should be positive. We are so careless that we leave open the gate, and let the swine of evil thoughts and desires come in and trample upon and destroy the beautiful flowers of the spirit in the garden of the heart. We need to heed more the words of Jesus: "Watch and pray, lest ye enter into temptation."

Probably the easiest way to overcome evil is to develop good. "Overcome evil with good." We overcome weakness by cultivating strength. We drive out darkness by letting in light. Are we restless, dissatisfied and unhappy? Are we seeking happiness in sources which contain it not? If we are, let us promptly and resolutely change, and as perfectly as possible—in thought, word and deed—place ourselves in harmony with divine law. The Bible says: "Great peace have they that love thy law," meaning divine law. This is literally true. The more perfectly we from our hearts say, "Thy will, O God, be done," the more peaceful and happy we become.

We are said to attract that which we desire and expect. Let us, then, turn our minds and hearts away from all that which is unsatisfying, and hold them in the attitude of desire and expectation toward the bright and beautiful, the true and holy, until we feel life, peace and joy thrilling through our souls.

Then let our outer lives express  
Our inner peace and righteousness.  
If we are able to do this but imperfectly at first, and receive but little satisfaction as the consequence, we need not be discouraged. We shall succeed more and more perfectly if we persevere. To-day's happiness need not measure the happiness we shall possess next week, next year.

#### The So-called "Arguments" Advanced in Favor of Vivisection

Are often purely selfish appeals—appeals to the fear of suffering and death strong in us all, but almost irresistibly strong in some people. Combating this selfishness, we read in an English paper of a recent date:

"What we all want is to lessen the agonies in the world—the human agony on the one side and the animal agony on the other; but the way to mitigate one agony is not by creating another agony. What you yourself would gain by doing a wrong thing is not what you would advise when your judgment is clear. We have to determine what is right to be done, and then when temptation comes before us—and the temptation is always present when our loved ones are suffering—we can hope to have the strength to be able to resist it."

It has been shown repeatedly, on the highest medical authority, that vivisection is not only useless, as a method of studying disease, but that the treatment of men and women, based on vivisectional experiments, has, in innumerable cases, caused the serious illness and even the death of those thus treated.

Yet was this not the case, was vivisection really a help to the human race, why should we use it?

We do not think it admissible to kill off all idiots, lunatics, criminals and degraded people, though if we were to do so we should not only be benefiting ourselves, but future generations would be physically improved.

It is no more right to seek through the torture of the innocent creatures who look up to us, relief from suffering, even though we were sure of getting it, and we have no reasonable certainty of such a result.

It is wrong to appeal to the selfishness of the masses, wrong for those who make and for those who listen to such appeals.

"Why, who's so gross  
That seeth not this palpable device?  
Yet who's so blind that says he sees it not?  
Bad is the world, and all will come to naught.  
When such bad dealing must be seen in thought."

ANNA SARGENT TURNER,  
Secretary New York State Anti-Vivisection Society, Saugerties, N. Y.

#### Water Question at Lake Pleasant, Mass.

To the Editor of the Banner of Light:

As the water question at Lake Pleasant is of great interest to those who reside here all the year, as well as to summer residents, perhaps it will please many of them to know that Mr. A. C. Carey has invented and constructed a sort of pile-driver, which will drive a pipe down into the ground "as straight as a line"; that he has driven a two-inch pipe, with point and pump attached, seventy-two feet down, which from the level of his land places the pump twelve feet below the surface of the lake; there are twelve feet of water in the pipe, above the pump, showing that the water of the Lake and in the pump-pipe are on a level, insuring a constant supply. The water is clear and soft, and the best part of it all is, it can all be done at this paltry cost.

Oct. 17, 1897.



## Some of the Needs of the Hour.

A Brief Synopsis of an Address Delivered by Helen Stuart Richings at Berkeley Hall, Boston, Oct. 10, 1897.

The topic chosen for our consideration this morning is one that has been frequently treated from the spiritual platform. But, since with each new hour new needs arise, let us endeavor to turn the light of to-day on to-day's problems.

I was both pleased and surprised on reading an article from the pen of Rev. T. Ernest Allen in a recent issue of the BANNER OF LIGHT on "Measures which will help to make the Spiritualistic Movement Capable of Satisfying the Highest Needs of Humanity." Pleased, because fully endorsing his ideas; surprised, to find so much warmth could come out of Unitarianism.

Mr. Allen has probed some of our tender spots, but he has done it with a tender hand. He points out some of our weaknesses, but in the spirit of helpfulness, not censoriousness.

It is well for us that there are physical manifestations of spiritual power. We are living in the external world, and what we term "spiritual phenomena" on that plane should not be ignored. They have their uses—to suggest their hidden causes, and lead man by inductive processes to more interior planes; to touch, and quicken, and draw him into greater light. Man does not seek the truth half so earnestly as the truth seeks man.

The attitude of many who think they are progressive is like that of a child on the beach, who picks up a shell—a beautiful thing full of imprisoned rainbows—hugs it to its breast, listens to its softly murmured song, and is content; while the mighty sea rolls on, each wave that breaks upon the shore saying, "I have treasures more beautiful by far within my vast blue depths. My hidden caves and coral grottoes are full of glory for him who dares to dive." Many seem to have been lulled to sleep on the shores of the sea of knowledge, while great souls are calling—"Come thou higher!"

One great need among us is fearlessness. We must realize that every manifestation of spiritual power is but a means to the end that we may be led to better things. But there is a reluctance to permit any questioning that even appears to imply a doubt as to the correctness of our position.

We think we have discovered the cause of the phenomena we witness, and announce to the world that they are the work of exalted human beings. But when some scientific body declines to accept our answer, and seeks to work out the problem for itself, we display a spirit of annoyance that is not in keeping with our claim that Spiritualism courts investigation. What do we fear? What need we fear?

Suppose we should discover that our statements had been too sweeping—that we had been mistaken in our conclusions, and that some of the phenomena we attribute to spirits out of the flesh are produced by the ego in the flesh, what then?

Is it the truth we are seeking, or the confirmation of our own opinions? Truth is behind all phenomena, and it will take care of us when we get there.

If our conclusions are correct, no amount of investigation can make them incorrect. If they are not correct, then we are the most deceived beings on the face of the earth, and the sooner we find it out the better it will be for us.

What Spiritualists, in common with all men, need to-day, then, is fearlessness and faithfulness—faithfulness to our already received illumination; fearlessness in seeking for more light.

The spirit of fearlessness and faithfulness has made possible all the revelations of truth the world has ever had.

Another need is—youthful blood. That is the secret of the marvelous vitality of the Roman Catholic Church. It says, "Give me the child, and you may have the man." In what we are making of the child may be found the prophecy of what the man will be.

Where do we frequently find the children of Spiritualists on Sunday? In the Unitarian or Universalist Sunday schools. Mrs. Grundy has not yet put the seal of her sanction on Spiritualism, and children, quick to take the cue from their elders, debar from juvenile "good society," such of their playmates as have the hardihood to claim any association with it. The children thus ostracized, shrinking alike from criticism and isolation, beg to be permitted to attend the more popular schools; and parents, from indolence, indifference or cowardice, shrink their responsibility, and yield, instead of working to secure good social conditions for themselves and their children inside of the organization that promulgates that they believe to be the highest form of truth.

Let us labor to interest the young. We have too meetings on Sunday, where the speaker talks away over the heads of the children, and even of the young men and women. No wonder if they go to sleep the first Sunday and absent themselves on the next! Why not have an occasional Sunday lecture talk for our young people and devise other methods of securing and maintaining their interest? It is true that we have a few lyceums doing noble work; but we need, not only more lyceums, but more than the lyceum. If the children are not taught loyalty to the white banner of Spiritualism, whose hands shall bear its snowy folds aloft when we, who love it, have passed on?

## Re-Incarnation.

BY JULIA A. BUNKER.

I am almost ashamed to come to your notice so often, but I can't help wishing to say to Mr. Hebard—whose article on "Reincarnation" I read in THE BANNER—that evolution is one thing, and an observed science; Reincarnation is another thing, and a visionary theory. If Mr. Hebard's premise in his theme, "Reincarnation," was a demonstrable truth, his argument would be in line of logical strength; but it is at best hypothetical, and never can be anything else to finite beings, and can never be any part of practical knowledge.

What the people of to-day demand are truths and knowledge to live by. The world has been all tangled up, and fed on faith for ages. But the time has come and now is, when man insists to know instead of being willing to be led by faith and the sectarian lash of fear.

We are a sturdy race of practicals, and the twentieth century progeny of souls will turn their attention to the utilization of the truths and knowledge they will grasp for the betterment of earth's children here. There is only a now. An individual has a right to believe what he chooses, but faiths and beliefs never ought to be part or parcel of the stubborn reality of Spiritualism.

I feel sure "Tin Lantern" will endorse me. Lakewood, N. J.

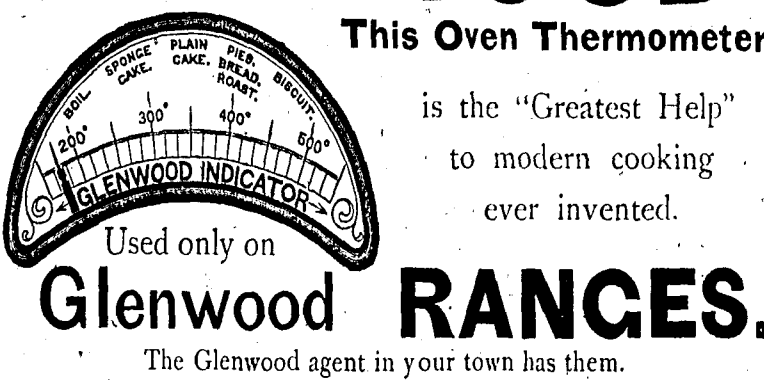
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Silent Land. What Shall Be My Angel Name? Glad  
That We're Flying Here to-day. Ever Till I Remember You.  
The Golden Child. Peppercorn. All are Waiting. Ever  
There. Open Those Pearl Gates of Light. They'll Wel-  
come Us Home to-morrow. Mother's Love Purest and Best.  
There are Homes Over There. On the Mountains of Light.  
The Angel Kiss Me. I Love to Think of Old Times.  
We'll All Be Gathered Home. Only a Thin Veil Between  
Us. When the Dear Ones Gather at Home. Home of My  
Beautiful Dreams. Child of the Golden Sunshine. Heart-  
ful Home of the Soul. Come on by Sea. Angel of  
Light. I am Going to My Home. In Heaven We'll Sing  
Our Own. Love's Golden Chain. Our Beautiful Home Over  
There. The City Just Over the Hill. The Golden Gates are  
Left Ajar. Two Little Shoes and a Ringlet of Hair. We'll  
All Meet Again in the Morning Land. Our Beautiful Home  
Above. We're Coming, Sister Mary. Gathering Flowers in  
Heaven. Who Sings My Child to Sleep? Oh! Come, for my  
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Oct. 22.

**Mrs. Florence White,**

THE Evans House, 175 Tremont Street. Advice given on



## Fifth Annual Convention.

(Continued from first page.)

J. Evans, Minnesota; E. W. Gould, Missouri; Geo. W. Shook, Kentucky; C. H. Fieura, Tennessee; Loe F. Prior, Georgia; Wm. Brodie, Louisiana; Allen F. Brown, Texas; W. C. Bowman, California; Maggie Gaule, Oregon; C. W. Hilden, Utah; Rachel Walcott, Maryland; J. V. MacIntyre, District of Columbia; Mrs. Wheeler Brown, British Columbia; Mr. C. L. Stevens, Pennsylvania.

The report of the Committee on Resolutions was again presented, and it was voted to adopt only such portions as applied to the present Convention, and to postpone a declaration of principles and resolutions concerning moral and social reforms, for one year, during which time printed copies should be sent to each delegate of the Convention, to be carefully considered in their separate localities.

A committee appointed for that purpose recommended that a special fund be created and put into the hands of a trustee to be selected by the incoming board, for the use of our noble friend and co-worker, Mrs. Colby Luther. The Convention unanimously adopted the recommendation.

The committee to whom had been referred the question of young people's associations, and also the resolution relating to the formation of a literary circle similar to that known as the Chautauqua Literary Circle, made its report. The committee recommended organization of these young people's associations. It also approved the organization of reading circles for the study of spiritualistic and other literature, but deemed it unwise at present for the National Spiritualists' Association to assume the development of a specific course of study.

The Committee on Schools reported that better educational facilities for those destined for the spiritual ministry were needed. Many delegates spoke strongly in behalf of spiritual schools.

No amendments were made to the Constitution or By-Laws, though several were brought before the Convention.

At Mrs. Richmond's suggestion a special committee was appointed for the purpose of preparing very carefully the evening programs of the next Convention. Representative speakers are to be chosen and asked to prepare discourses on special subjects, which shall present the subject of Spiritualism in a complete, comprehensive and interesting manner.

Mrs. M. E. Cadwallader, Chairman of the Committee on Delegates' Reports, stated that out of 193 societies chartered by the National Spiritualists' Association, only 57 had sent in a report of any kind. These reports gave a total membership of 2,998; receipts for the year, \$13,364.89; expenses, \$13,171.15; the property held by the Association is valued at \$19,944.38. Only one society reports cash on hand to any amount. Most of the societies report no funds on hand. In many cases the societies have filed no reports, but have sent letters concerning the condition of the societies.

The first portion of the afternoon session was devoted to conference, while committees were working in adjoining rooms.

Mr. J. B. Hatch, Jr., Chairman of the Lyceum Committee, reported that in accordance with instruction, the National Spiritualists' Lyceum Association was organized by the National Spiritualist Convention to-day, with the following officers:

James B. Hatch, Jr., of Massachusetts, National Conductor; Charles W. Stanglen, of Maryland, Assistant Conductor; Mrs. Mary J. Stephens, of District of Columbia, Guardian; Mrs. Mattie E. Hull, of Massachusetts, Secretary; W. H. Bach, of New York, Treasurer.

It was voted that the expenses of the non-resident Trustees be paid when attending Board Meetings and Annual Conventions. The President's salary was made the same as in former years—\$1,500. The Secretary's salary was raised to \$1,200. It was also voted that the first money received into the treasury of the National Spiritualists' Association should be used to liquidate the Association's indebtedness to the President.

Mrs. Prior, Chairman of the Committee on Finance, read the report, in which were suggested various methods of raising funds for the National Spiritualists' Association treasury, some of which were adopted by the Convention.

Mrs. Carrie E. S. Twing took the floor and made a special plea for funds. Other delegates assisted her, and about three thousand dollars were raised in contributions and pledges from societies and individuals. Also twenty-two delegates pledged to take ten copies each of the official report of the Convention.

Mr. Walker, Chairman of the Nominating Committee, brought forward the following ticket, which was elected by ballot: President, Harrison D. Barrett, Massachusetts; Vice-President, Mrs. Cora L. V. Richmond, District of Columbia; Secretary, Francis B. Woodbury, District of Columbia; Treasurer, George S. Clendaniel, District of Columbia; Trustees—L. V. Moulton, Michigan; George A. Fuller, Massachusetts; Allen T. Brown, Texas; H. W. Richardson, New York; C. H. Stockell, Tennessee.

After the transaction of some unfinished business, the business portion of the Fifth Annual Convention adjourned sine die.

At 7:30 p. m. the usual evening entertainment began. The delegates, in the form of a resolution, expressed their thanks for the courtesy which had been shown by H. C. Burch, proprietor of the Ebbitt House, and by the secular press, the *Washington Star*, *Post* and *Times*.

Mrs. Marsh gave a piano solo; Mr. Kimball and Mr. Nass vocal solos. The speakers were, L. V. Moulton, Mrs. C. F. Fannie Allen, Mr. Frank Walker, Mr. Moses Hall, Mr. F. A. Wiggins, Mrs. Carrie F. Loring, and Mrs. Cora L. V. Richmond; test mediums, Mr. J. H. Altman and Miss Maggie Gaule.

Friday evening, Oct. 23, a grand reception was held in the parlors of the Ebbitt House by the New England delegation. Special parties visited Mt. Vernon, the Congressional Library, Washington Monument, the White House, and other points of interest in the city. A large delegation was presented to President McKinley as the representative Spiritualists of the nation. The delegates left for their several homes on Saturday, Oct. 23, expressing the hope that they might all meet again another year.

M. M. B.

## RHODE ISLAND.

PROVIDENCE.—Joseph Cooper, Sec'y, writes: The Providence Spiritualist Association, which holds its meetings in Columbia Hall, had for its speaker on Sunday, Oct. 24, Dr. C. W. Hilden of Newburyport. Both lectures were handled in a most masterly manner. There was a good attendance at both services.

On Sunday, Oct. 31, we will have with us our amiable and beloved sister, Miss Lizzie Harlow, and it is hoped that all who can will attend and give her a most hearty greeting, and thus encourage her in her labor of love and truth.

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

46 Zone street.

## CONNECTICUT.

NORWICH.—Mrs. J. A. Chapman, Sec'y, says: The First Spiritual Union of Norwich, Conn., has been favored during the month of October with the ministrations of Rev. J. C. F. Grumbine of Chicago.

Sunday, Oct. 24, he delivered two very interesting and instructive discourses in the Spiritual Academy on Park street. The subject treated in the afternoon was "Consciousness and Conscience," the evening theme, "What do we know of the Life Beyond the Grave?" Both discourses were appreciated by intelligent audiences.

Every duty which we omit obscures some truth which we should have known.—John Ruskin.

## MEETINGS IN MASSACHUSETTS.

LYNN.—T. H. B. James writes: The Arthur Lodge First Spiritual Society held services as usual at 33 Summer street Sunday, with a fine intellectual audience.

At 2:30 Mrs. M. K. Hamill led the singing and presided at the piano. Prof. J. W. Kenyon, Mrs. Alice M. Lofavour, Mrs. D. E. Matson, Mrs. U. A. Sherwin, Mrs. Herrick, Mr. Brown and others took part. Magueta's treatment was administered to many by Mrs. Annie Quaid, Mrs. Furbush, Pierce, Warren, Mr. Brown and others, and all said that they were benefited.

At 7:30 Misses Lena and Elsie Burns rendered fine musical and vocal selections. Prof. Kenyon read a poem, "The Last Answer," and gave an address on "What am I, Where Came I From, and Whither am I Bound?" His lecture was from a spiritual and scientific standpoint, which was appreciated by the fine audience.

Next Sunday services as usual at 2:30 and 7:30 p. m., by a large number of mediums, Everybody invited.

Cadet Hall.—Mrs. A. A. Averill, Sec'y, writes: On Sunday, Oct. 24, the exercises consisted of inspirational addresses by President J. M. Kelly, tests and messages by Mrs. Nina Goodwin, singing by Messrs. Abbott and Pierce of Boston, and Dr. Walter Kelley of Lynn, with Mr. Thomas, cornetist, and Mrs. Cross, organist.

The Children's Progressive Lyceum meets in Cadet Hall every Sunday at 12:30.

Next Sunday Mrs. Nettie Holt Harding will be with us.

SALEM.—FIRST SPIRITUALISTS' SOCIETY.—N. B. P. writes: This Society occupied its new home in the Manning Block Sunday, which is one of the finest halls without exception. It is very commodious, will seat four hundred, and has all the modern improvements, and a very fine banquet hall, which will accommodate two hundred or more.

At 2:30 p. m., Mrs. Whitlock, who had just returned from the Convention of the National Spiritualists' Association, held at Washington, D. C., this last week, gave a very fine and glowing account of it, which was very interesting. Song by little Ethel Stephens, entitled "Papa, What Would You Take For Me?" recitation, Bessie Chase; song, Miss Lydia Stephens (composed by C. W. Hilden), entitled, "The Organ in the Corner." A conference was held. Mr. W. A. Peterson, President, N. H. Chase, First Vice-President, Geo. W. Moreland, Second Vice-President, occupied the platform. The following gentlemen addressed the meeting: Mr. W. A. Peterson, Mr. N. H. Chase, Geo. W. Moreland, John S. Martin, William Stevens and Mr. Chas. Smith; singing by the Salem Quartet.

At 7:30, singing by Messrs. Abbott and Pierce of Boston, "Looking this Way" and "Beckoning Hands"; song, "Signal Bells at Sea," Charles E. Legrand; Mrs. Whitlock delivered a very fine address in connection with our beautiful hall, and in her remarks said she had seen a great many, but none to compare with ours. We hope all the friends of Spiritualism will help sustain us in our endeavors. Singing, Miss Ethel Stephens and Miss Lydia Stephens; recitation, Miss Bessie Haskell; Prof. E. J. Holden of Salem, a very fine exhibition of his stereopticon views, highly appreciated.

Sunday, Oct. 31, Mrs. Ida P. A. Whitlock will be with us for the last time this season. We hope our hall will be crowded.

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

SPRINGFIELD.—Laura Cummings, Cor. Sec'y, writes: The Church of the Spirit reopens its meetings the last Sunday in October, with Mrs. Carrie F. Loring as speaker.

The Society has been very successful in obtaining Mr. Graves's newly-finished hall, directly under the one formerly used for Spiritualist services, and is one of the most attractive places in the city. The interior finish is of excellent style and material, and being up but one flight, together with its fine seats, makes it one of the best places to hold meetings to be found in this vicinity.

Through the month of November we shall have with us Mrs. Carrie E. S. Twing, who will not only occupy the platform on each Sunday but will also hold public sances each Tuesday evening during the month, for the benefit of the church.

The best of talent has been secured for the coming season, and we bespeak for the church a season of prosperity and interest.

STONEHAM.—Helen Stuart-Richings, writes a correspondent, lectured before the Ladies' Aid on Friday, Oct. 21, on "The Spiritual Basis upon which the Structure Rests." The lecture was listened to with the closest attention, and the inspired speaker warmly applauded. As she took her seat, Mrs. Townsend-Wood arose and moved that a vote of thanks be tendered Mrs. Richings, "for," said Mrs. Wood, "the most satisfying lecture I ever heard."

The young lady who presided at the piano, and whose name your correspondent did not learn, added much to the general harmony and pleasure of the occasion by her exquisite rendering of several vocal solos. Mrs. Richings, by request, favored the audience with one of her realistic dramatic recitations.

BROCKTON.—People's Progressive Spiritual Association, 54 Main street.—George S. Hutchinson, Cor. Sec'y, writes: Sunday, Oct. 24, Miss Lizzie Harlow occupied the rostrum, and delivered an inspirational lecture that was truly inspiring. She opened the evening services with an invocation that was beautiful; then read a very pretty poem, followed by her lecture. She will be with us again for two Sundays later in the season.

Next Sunday we will listen to Mr. W. J. Colville of Boston. He has been giving a series of lectures in this city, which have been very instructive, and quite large audiences have been in attendance.

FALL RIVER.—Mrs. Ann Hibbert, President, writes: Sunday, Oct. 24, we had two very good meetings. We had with us as speaker and test medium our esteemed sister, Mrs. Kate R. Stiles. We had very good audiences at both sessions, especially in the evening, it being the largest audience we have had this season. She delivered two very fine addresses, and at the close of each gave quite a number of spirit messages, which were very convincing.

One beautiful thing that Mrs. Stiles always does is to speak kindly for all speakers who are to follow, especially for the young workers. I wish all mediums would do the same, for it is

**Fair Without  
Foul Within**

Hosts of handsome women fall to give to themselves the same scrupulous attention that they give to their parlors and kitchens. The apt adage that "Cleanliness is next to godliness" applies to the machinery of digestion and assimilation as well as to the external body and its surroundings. Sallowness, facial blemishes, freckles, stomach derangements, offensive breath and perspiration, constipation, dizziness, and general indisposition come from inactivity of the liver, and may be overcome by the use of Dr. GREENE'S LAXATIVE CATHARTIC PILLS. Price, 25 cents. The cathartic that does not debilitate. Made by the discoverer of Dr. Greene's Nervura.

better many times than the best advertisement we can put in the local papers.

Next Sunday we shall have with us Mr. George A. Porter, and Sunday, Nov. 7, Dr. George A. Fuller.

BANNER OF LIGHT for sale at all sessions.

WONCHERT.—Mrs. D. M. Lowe, Cor. Sec'y, writes: The largest audiences of the season greeted Mr. Peck on Sunday, Oct. 24, to hear his lectures on "The Conflict Between Superstition and Science," and "Jesus of Nazareth," which were among the finest yet delivered.

In the afternoon he sketched the struggle of the various sciences to obtain a foothold against the opposition of the church, and maintained that there can be no conflict between science and true religion, because both are of God.

The evening lecture was a comparison of the two views of Jesus, as held by Orthodoxy and Spiritualism—or Jesus as a God and as a medium. The conclusion drawn even from the gospel narrative was overwhelmingly in favor of the spiritualistic theory. After the lecture a collection was taken up for the Babe Will Fund.

Mr. Peck's subjects for next Sunday will be "Science and True Religion" and "The Soul and Future Life."

On Friday afternoon and evening of this week the Woman's Auxiliary will meet in U. V. L. Hall, 606 Main street. Supper as usual. Musical and literary entertainment in the evening.

BANNER OF LIGHT for sale at each session.

SPRINGFIELD.—M. W. Lyman writes: Mrs. May S. Pepper, President of the Rhode Island Spiritualist Association, occupied the platform of the First Spiritualist Society last Sunday (Oct. 24), afternoon and evening. Mrs. Pepper gave a short account of the National Spiritualist Association Convention, from which she had just returned, and also gave a number of tests, every one of which was fully recognized. The audiences were very large.

Mrs. Pepper will be with us again next Sunday.

The Lyceum was held at 3:30 p. m., and much interest was manifested in the subject, "What are Thoughts?"

The Ladies' Aid sociables and suppers, Thursday afternoons and evenings, are well attended.

BANNER OF LIGHT for sale at all meetings.

G. A. R. HALL, 573 MASSACHUSETTS AVENUE, CAMBRIDGEPORT.—Mrs. L. J. Ackerman, Leader, writes: Sunday, Oct. 24, our morning circle was largely attended, and much power exhibited. Mediums taking part: Mr. Nichols, Mr. Scarlet spoke on "Spiritualism." Spirit gave tests to nearly everyone, all being recognized. We had a large attendance all day, those taking part: Mr. Scarlet, Mr. Nichols, Mr. D. S. Clark, Mrs. Merritt, Mrs. Seymour, Mrs. Kenyon, Mr. Jackson, Mr. and Mrs. Hall from Brighton, Mrs. Ackerman. Music and singing were fine.

BANNER OF LIGHT for sale at door.

MALDEN.—W. E. S. writes: Our meeting was well attended by an earnest audience, whose marked attention was in evidence of its appreciation of Mrs. Nettie Holt-Harding, who favored us with a fine address, and many delineations, all being correct.

Oct. 31 we will have with us Mrs. A. E. Mason of Everett.

BANNER OF LIGHT for sale.

FITCHBURG.—Dr. C. L. Fox, President, says: Mrs. L. M. Prentiss, of Lynn, held the close attention of large audiences at both services, Sunday, Oct. 24. A very large number of tests and spirit descriptions were given, fully recognized, convincing all of the nearness of the world of spirits.

CHELSEA.—A correspondent writes: Mrs. S. E. Hall occupied our platform, and gave most excellent remarks and a large number of tests, all well received. A good audience.

## MEETINGS IN BROOKLYN.

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

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

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

Central Hall, 32 Bedford Avenue, near Myrtle Avenue.—Meetings Sunday at 8 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 presides.

The Fraternity of Divine Communion, dedicated to "Spiritual Truths" on the "Christ Principle," holds its meetings at Arlington Hall, corner of Gates and Nostrand Avenues, every Sunday at 8 p. m. Mrs. L. J. Weller, President. Ira M. Courlis, Medium.

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

Jackson Hall, 515 Fulton Street.—Mrs. L. A. Olmstead holds a Spiritual Circle every Wednesday at 8 p. m. 630 Myrtle Avenue.—Mrs. B. R. Plumb conducts a meeting every Sunday at 3 and 8 p. m.

BROOKLYN.—W. J. Cushing writes: A small detachment of the Spiritualist Salvation Army convened at the Society of Associated Spiritual Missionaries at Arlington Hall Sunday afternoon, notwithstanding the inclement weather. The meeting was opened with the usual invocation by Miss Minnie Terry, after which a poem by Mr. Sargent and reading from the Bible, "The Natural and Spiritual Body," "Natural and Spiritual Man," and "The Old and New Adam," formed the subjects for the afternoon's thought.

Mrs. Plum and Miss Terry spoke at some length regarding man's first becoming a living soul, even though but a natural one, and the putting away or overcoming of those propensities which ally us to the lower orders of being in order to attain to the more spiritual manhood and womanhood. Mr. Cushing spoke of the old Adam and Eve not so much as meaning one man or woman, but as typifying the humanity of that early age, for which a Moses later on was needed to lay down the moral laws necessary to establish a more orderly life, and a Jesus still later, as the new Adam and ideal for the spiritual man to develop from.

Mrs. Hutchings was with us after her trip across the ocean, and gave a few evidences of spirit return, as did also Miss Terry and Mrs. Ashley. The closing benediction was then given by Miss Terry.

THE FRATERNITY OF DIVINE COMMUNION.—Arthur Leach, Cor. Sec'y, writes—held its regular Sunday evening services at Arlington Hall, Gates and Nostrand Avenues, Oct. 24, at 8 o'clock.

Services were opened with organ voluntary by Angus Wright; Bible lesson, Mr. Courlis; invocation and Lord's Prayer, by the President, Mrs. L. J. Weller; a contralto solo, "He Giveth His Beloved Sleep," by Mrs. J. V. O. Miller, was beautifully rendered, as was also "From All Eternity," by Miss L. Linn, and "Come with Me," by Mrs. I. Cortada; Mr. Courlis then read a pathetic poem, entitled "Victim 501," followed by Mr. Floyd Wilson, whose lecture dealt with the question of "Unfoldment," a very thoughtful and suggestive paper, and most interesting to all those who are striving to live the higher life of the spirit. Mr. Ira Moore Courlis then demonstrated his wonderful power in many remarkable spirit-messages, which were gratefully recognized in every instance. Although a stormy evening, the attendance was large and very appreciative.

On Nov. 7 Mr. W. J. Colville has kindly promised to lecture for us, and we are sure this announcement alone will be sufficient to

more than fill our commodious parlors, not to mention the musical program, which is always an important part of these services.

THE WOMAN'S PROGRESSIVE UNION.—L. L. Smith, Sec'y, writes—held its regular Sunday services at 423 Classon Avenue, at 3 and 8 p. m. Mr. F. A. Wiggins' discourse in the afternoon was both eloquent and instructive, and his address in the evening was delivered to the largest audience we have had since the Union organized. At the close of the address nearly forty tests were given. The meeting closed with a short talk by Hon. A. H. Dalley, upon the aim and object of the National Spiritualists' Association.

Our Thursday evening social was well attended and particularly enjoyable. Progressive eucbre was the feature of the evening, followed by dancing and refreshments. We missed the genial companionship of our President, Mrs. Kurth, who was in Washington, acting as delegate from the Union to the National Spiritualists' Association.

## MEETINGS IN NEW YORK.

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

FIRST SOCIETY OF SPIRITUALISTS, The Tuxedo, Madison Avenue and 69th street.—Sunday, Oct. 24.—M. J. Fitzmaurice writes—Prof. J. Clegg Wright's morning lecture was a scholarly reply to the several questions propounded by the audience, remarkable both for originality of thought and beauty of diction.

At the afternoon session Mr. Victor Wyldes of England spoke most interestingly for about thirty minutes, after which Edgar W. Emerson, under the influence of "Sunbeam," held his hearers spellbound by the faithfulness of his clairvoyant descriptions.

Mrs. Hattie C. Mason of Boston then addressed the meeting upon the necessity of individual effort in promulgating spiritual truths. In the evening, Prof. Wright again gave marked evidence of media versatility by painting word pictures of past events in the lives of those present, and supplementing them with a lecture that appealed to the hearts as well as the intellects of his listeners.

As mentioned last week a social entertainment and test sance will be held on Friday evening, 29th inst., at Adelphi Hall, 524 street and 7th Avenue. The admission will be 25 cents, and our friends are cordially invited to be present to enjoy the feast of good things being prepared, and help along our efforts to render the Society independent.

YONKERS.—J. A. Robinson writes: The regular meeting of our Society was held on Friday evening last, and, as was announced, Mrs. Helen T. Brigham of New York was with us. Although the evening was stormy, we had a full house, a number of strangers being present, and I am quite sure they were more than pleased with Mrs. Brigham's discourse on "Heaven and the Angels," particularly so with her description and explanation of "Jacob's Ladder," reaching from heaven to the lowest depths of humanity.

## Make Heaven Here and Now.

BY JOHN PIERPOINT.

Through the Mediumship of Lida B. Browne, Utica, N. Y.

The message brought to earth nearly nineteen hundred years ago, "Peace on earth, good-will toward man," is broken every day by those who are endeavoring to follow in the footsteps of the gentle Nazarene. It is a sad sight to see some of the children of earth so warped in their natures that they are willing to crucify every noble thought and ambition to cater to the cruel and stern decrees of the money power.

What, think you, is the spirit-inheritance of the corrupt politician, usurer, and those who debase humanity by crushing out honesty, integrity and true moral worth from those who are in their power? Like attracts like, and those who are taking advantage of the necessities of others draw to themselves those in spirit-life who were formerly in the lowest walks of life, steeped in cunning and crime. Before these spirits have been taught the error of their ways, and have been educated out of their darkness, they delight in being around mortals and taking part in deeds of wrong doing.

It has been my mission to be among this darkened class of spirits, and I have been pained to see how apt they are to drop the good for the while, and hang around those in earth-life whose ideas are turned in carrying out some scheme of wrong to others, to the financial or temporal benefit to themselves. It is so easy to fall from grace. You mortals know that. Your intentions may be good, but surroundings, necessity and bad influence of others drive one to act a lie to their better selves; so it is with disembodied spirits.

Life is a perpetual struggle, both in the physical and even after the mortal has disappeared and the spirit only exists. Each has to overcome environments, heredity and conditions of life that seem to make necessary the strife of one with another. All are akin, and each should assist the other, instead of the stronger—mentally, physically and financially—destroying the weaker.

Some may say this is a principle of nature—the survival of the fittest—but all have a right to survive and do in one environment or another. The life-principle is never destroyed; it surrounds all, permeates all, and we, in one form or another, are eternal, as is all life, even to the lowest animals.

The Nazarene, whose life all extol, taught humility, brotherly love and equal rights to all. If a brother had not a coat, he commanded another, who had two coats, to supply him with one. If one had wealth, he was taught to divide with others, for he said no rich man could enter the kingdom of heaven. All his teachings, if carried out to-day, would change the entire system of society and government. All would be prosperous, for each would have an abundance; all would seek to do good instead of harm, and harmony in all departments of life would reign.

Are his followers or reputed adherents carrying out his commands and teachings? No; those who stand high in the community, are ardent church members, invoke the blessing of high heaven on their heads, and condemn all who do not believe just as they do, are at heart often wicked. They are laying some plan whereby they can defraud their neighbor, and are devoutly asking divine assistance.

It is the way business is carried on among earth's dwellers that makes possible such schemes being consummated. It is done under cover of legitimate business, and is really all correct according to some of the laws of the land. It is these laws that are at fault. They were made mostly by men who were greedy and wanted to amass wealth at the expense of others, no matter by what method employed.

This love of wealth leads men to grind down the laborer and place him in really as bad a position as was the slave before the late war. They are in some ways even worse off, for then the master was morally compelled to look after the sick and disabled as he would for his horse or other animal belonging to him. The way

now is that each has to look after himself when sick, and the pittance allowed him barely suffices to clothe and feed his family, much less pay doctors' bills. If he gets sick, there are many waiting to take his place; he drops out of the ranks, and is treated like a rusty bolt in the machinery—tossed aside.

The condition now existing is all wrong, and is getting worse all the time instead of better. Strikes, riots and lockouts were not known of before the laws that allowed the rich to get richer and the poor poorer were made. There must come an adjustment, or a greater amount of bloodshed will take place than happened in 1862 and 1864.

I feel like sending a word of warning to humanity to try to prevent the calamity I see impending. Those who stand foremost for the world advocating the "Peace on earth, good will toward man," should be the armor-bearers in the ranks to bring that idea about, yet sad to say they are the ones who uphold the monopolies, and by their votes make possible the conditions that exist to-day.

It is the Spiritualists of the land who should aid in reforming these conditions, for only one who believes in the betterment of humanity and in spiritualizing themselves is entitled to this name. You have the knowledge that life is eternal, and that all these blot on society are scars on human souls, that will take time to eradicate when they arrive in spirit-life. You must better the conditions of people in earth-life, so they will be better prepared to enter the higher one.

Few Spiritualists realize the responsibility placed in their hands. They are content to let things run as they are now doing as long as it does not touch them personally. When they read in the daily papers of injustice toward the laboring classes, they say, "What a shame," or "That ought never to be," yet when they go to the ballot-box they forget, and vote as their fathers did before them. Party interests, irrespective of who the man is they are trying to place in power, or what his principles are, is what they aim at.

Many who have been placed in this or similar positions are astounded to find out when they enter spirit life, and see things as they really are, that acquiescence in a wrong is paramount to taking part in the injustice itself. Then, why sit idly by, and not take part in remedying these evils; why be silent, when your voice should be raised in protest, your efforts made to assist the weak? Those who have let opportunities pass by unheeded, have to do over the work that should have been done while on earth, have to return and take part in temporal affairs, and not progress onward as they should be doing.

So, friends, improve your time here and now; do not keep your heads in the clouds, continually seeking for a communication from some spirit friends. It is very comforting and consoling to get these messages oftentimes, but to be eternally wishing to know of the life to come, and not improve the one you are now enjoying, is folly. You are as much a spirit now as you ever will be, and the mortal form is only a covering or cloak, to be cast aside when worn out by disease or by accident. You enter spirit-life with just what you leave earth-life with, the same amount of intelligence, knowledge and power. You do not become all wise at one bound, but have to learn by easy stages, and progress gradually, as a child does in school.

Help to bring on the good time; make this earth a heaven, for heaven is where happiness dwells and contentment reigns. If those who profess to bring the "peace on earth, good-will toward man" conditions, neglect their opportunity through ignorance, you who have the light have no excuse, and if time is wasted here, you will regret it when you enter the higher life.

## MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists (founded 1859) meets at Warner Music Hall, Broad and Wallace streets. President, Capt. F. J. Koffer, Vice-President, Mrs. M. E. Cadwallader; Secretary, Frank H. Morrill. Services at 2 1/2 and 7 1/2 p. m. Young People's Meeting, 1 1/2 p. m.

## Blood Humors

Whether itching, burning, bleeding, scaly, crusty, pimply, or blotchy, whether simple, scrofulous, or hereditary, from infancy to age, speedily cured by warm baths with CUTICURA SOAP, gentle anointments with CUTICURA Ointment, the great skin cure, and mild doses of CUTICURA RESOLVENT, greatest of blood purifiers and humor cures.

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FACE HUMORS. Falling Hair and Baby Blemishes cured by CUTICURA SOAP.