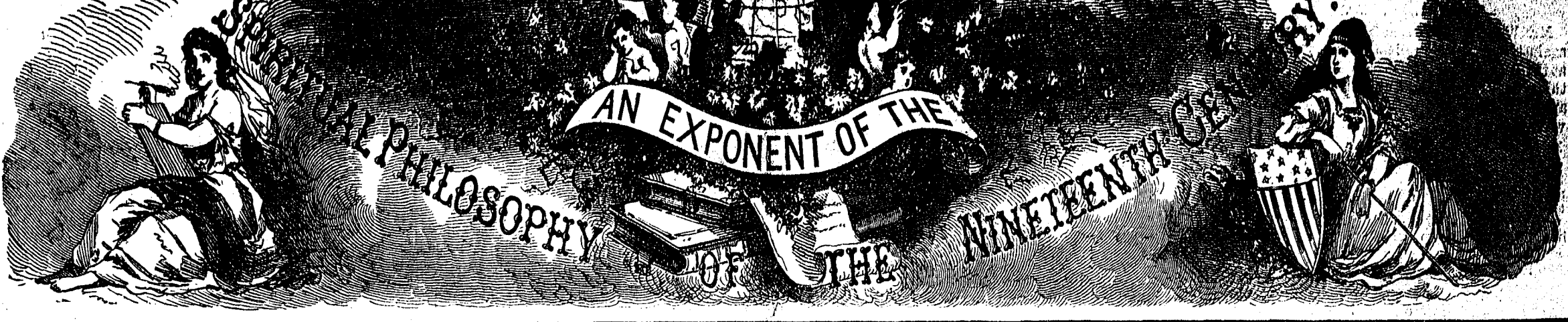


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Spiritualism in Continental Europe.

BY ERNEST S. GREEN.

Spiritualism is silently but surely undermining every country in Europe with a new religion, a new philosophy and a new science. That the readers of the BANNER OF LIGHT may form a faint idea of what it is doing in each, I will give a brief outline of the progress being made in a few of the more interesting countries, beginning at the northern end of the continent.

Russia.

Though little attempt has been made at organization in Russia, there is a journal called *Rebus*, published at St. Petersburg, which is devoted to the interests of the movement, and there are private circles held all over the empire. The works of Andrew Jackson Davis and others from the English, and those of Allan Kardec from the French, have been translated into the Russian language, and are found in the libraries of many of the most eminent Russians.

Czar Alexander II. and Alexander III. had a private medium in their service, a narrative of whose startling experiences was read by the medium's father, Dr. George von Langsdorff, of Freiburg, Baden, Germany, at the late International Congress of Spiritualists, held in London, which showed that this medium had saved the Russian Government from being overthrown by anarchists, and prevented a war with Great Britain. It is also believed that the present Czar Nicholas consults mediums, and that it was through a message thus received that he issued his recent peace proclamation.

Sweden, Norway, Lapland, Finland.

The simple life and the many legends of these people have been the inspiration of some of Longfellow's best poems, and although Spiritualism, as a distinctive movement, is little known there as yet, the people are, as a rule, natural-born psychics, particularly in the country districts.

Mr. Matthew Fidler of Gothenberg, the representative of Spiritualism in Sweden at the London Congress of Spiritualists last June, gave some remarkable examples of dreams, clairvoyance, prevision and materialization, which occurred among the people of these countries. "One phase of mediumship," he said (as reported in *Light* of London), "which I think will come conspicuously to the front, is clairvoyance, allied with visions and dreams. I find mediums all over the country; in fact, I cannot travel anywhere without finding them, and few Swedes know Sweden better than I do. Indeed, not only Sweden, but also Norway, Lapland and Finland are all familiar to me. Even amongst the little people of Lapland it is easy to find mediums. ... Phenomena amongst the Lapps in many cases is quite spontaneous. They did not hesitate to tell me, for instance, about a man who had lost his wife and daughter, who, however, came back and visited him in the night in his tent. ... It has been very interesting to talk to them about their mediumship."

One of the most remarkable visions ever recorded in history was that of Charles XI. of Sweden—remarkable because seen not only by himself but several other members of his Court. The walls of a certain room in his palace were seen draped in black and spirits appeared upon the scene and enacted a tragedy which was later verified in the history of Sweden. This vision was made a public record, and may be found to-day among the royal archives of Sweden. It occurred over two hundred years ago.

The only periodicals I know of in any of these countries is *Morgendoenningen*, Skien, Norway. There is, however, an able Swedish Spiritualist paper published in Minneapolis, Minn., called *Nya Tiden* (New Era).

Denmark.

What is true of Sweden, Norway, Lapland and Finland, is also true of Denmark. This is also a land of psychics, though as a distinctive movement Spiritualism is little known. However, it was the legend of some remarkable spirit manifestations in this country upon which Shakespeare based his tragedy of Hamlet, Prince of Denmark. As the story of Hamlet, and his interview with his father's spirit are known to all, I will pass this by.

Mr. C. de Krogh, of Copenhagen, the Danish representative at the London International Congress, gave some accounts of Spiritualism in Denmark, but said that mediums (i.e., those who were mediums and knew it) were scarce in that country. However there were a few circles being held, particularly in Copenhagen, and good results had been obtained.

Germany.

In the German Empire Spiritualism is quite generally recognized as a science, and in many localities is organized on a religious basis, but has had a hard fight for existence between scoffing materialism on the one hand and superstition on the other. However (thanks to such scientific writers as Prof. Zöllner and Count Aksakof, beside the translated works of Davis, Kardec, Wallace, et al., and a brilliant array of Spiritualist periodicals) this prejudice is being overcome, and the Cause may be said to be in a flourishing condition at the present time.

Spiritualism is well known and respected in the royal family of Germany, as will be seen from the following extract from the narrative of the German political medium to the Czar of Russia, above referred to under the sub-heading "Russia":

"The dictator Melikow saw a rival in so clever a medium, and when the Czar, as he generally did in the spring, went to Livadia

(May, 1880) Melikow sent the medium with important documents to Paris. He handed him a thousand roubles, but at the same time secret orders were given that he was to be robbed before reaching the German frontier. The medium told me afterward that he at a certain time became very sleepy; and when he awoke his pocketbook was gone, but, strange to say, the documents were still in his possession. In Berlin he deposited these documents at the Reichs Bank, and obtained an audience with the great Reichs Chancellor, whom he told freely about his spirit mission in Russia, and that Melikow had sent him with the documents to Paris, and that he had been robbed of the roubles, but not of the documents.

"The great Chancellor appointed a second interview with Henry for the next day, and then asked him in evident astonishment: 'What position did you hold in St. Petersburg? How came it that you got such documents into your hands?' Henry knew very well the contents of the papers, but asked: 'Are those documents, then, so very important?' 'Important!' exclaimed the Chancellor; 'so long as I have been Minister I have never had such important proofs in my hands.'

"The medium had several audiences, and the third time found the great Moltke present; but I must not tell what discourse those two heroes had with the medium.

"Henry did not fail to go also to the Russian ambassador in Berlin, and to tell him of the robbery that had befallen him. Some days later the Grand Duke Constantine came to get back the documents. To him and to the ambassador, Subarow, in Berlin, the medium repeated that he had warned the Emperor not to go to the manège, or if he did so, to return always at a quick gallop. Without this precaution he would be lacerated with tombs. This prediction was also given by other mediums.

"Spiritualism is well known at the Court of Berlin; Wilhelm I., Friedrich Wilhelm II., Bismarck and Moltke were well acquainted with it. For instance, Moltke, in the above-mentioned audience with the medium, related that one morning in 1870, just before marching against France, he was lying in his bed, not dreaming and not sleeping, but in a kind of light slumber, when, as he said, 'At once I saw a white flag unfurl itself before my eyes, and thereon was written, in golden letters, 'Be moderate in victory.' Do you know, B—, how often I had to remind you of that flag?'"

Among the magazines and periodicals published in Germany is Count Aksakof's *Psychische Studien* of Leipzig; the able *Ueber sinnliche Welt* (Supersensitive World) of Berlin, edited by Max Rahm; the *Neue Spiritualistische Blätter* (weekly), also of Berlin; *Zeitschrift für Spiritismus*, Leipzig, and *Ocкультische Kassandra*, which, though in the German language, I think is published in Bohemia. Count Aksakof has translated all the important works of Andrew Jackson Davis, Prof. William Denton, Prof. Robert Hare and others, into both German and Russian.

Holland.

In Holland Spiritualism is in a very flourishing condition. Strange as it may seem, one orthodox Protestant periodical and many of the ministry practically endorse the movement in this country, or at least did a year ago. This is probably due to the fact that investigation was confined to the home circle, where no one had any object, pecuniary or otherwise, in practicing deception; hence there were no set-backs.

Het Toekomstig Leven (The Life to Come) is the title of a semi-monthly sixteen-page paper published at Utrecht, which is ably edited in the interests of Occultism, embracing Spiritualism, Theosophy and Psychic Research. It contains translations of the best articles on Spiritualism in the German, French and English papers.

Other Spiritualist periodicals in Holland are *Stemmen van gene Zyde der Graven* (Voices from Beyond the Grave), *Spiritualistische Weekblad* (Spiritualist Weekly), *Op de Grenzen van Twee Werelden* (On the Borders of Two Worlds), and *Veritas* (Truth).

Utrecht is the centre of Spiritualism in Holland, and the present Queen of Holland is said to be a patron of a leading society here, as well as an interested reader of *Het Toekomstig Leven*.

In France

the movement is represented by the following periodicals: *La Revue Scientifique et Morale du Spiritisme*, 5 Rue Manuel, Paris; *Le Progrès Spiritiste*, Paris; *La Revue Spiritiste*, Paris; *Le Phare de Normandie*, Rouen; *La Paix Universelle*, Lyons; *Le Journal du Magnetisme*, Paris; *La Lumière*, Paris; *La Chaine Magnétique*, Paris; *La Humanité Intégrale*, Paris; *La Religion Universelle*, Nîmes; *L'Initiation*, Paris; *Annales des Sciences Psychiques*, Paris (Rue de Bellay, Docteur Daries); *La Curiosité*, Nice; *La Tribune Psychiques*, Paris, and *Le Spiritualisme Moderne*, Paris.

The general condition of the movement in France has been summed up in a few words by the noted lecturer and able editor of *La Revue Scientifique et Morale du Spiritisme*, Gabriel Delaunay, in his magazine. He says: "The spiritualistic movement is on the up grade. To-day there is no town which does not possess one or more circles in which the public can gain instruction."

In Other Countries.

As the status of the movement can be pretty accurately gauged by the papers published, I will give a list of periodicals published for the European countries not mentioned above, so far as I know. They are as follows:

ROUMANIA.—*Revista Noua*, Bucharest.
HUNGARY.—There is a very ably-edited periodical published in this country, the title or place of publication having slipped my memory. It means in English "The Occult World," and is published in the native Hungarian language.

BELGIUM.—*Le Messager*, Liege; *Moniteur Spiritiste et Magnétique*, Bruxelles; *La Vie d'Outre-Tombe* (The Life Beyond the Grave), Charleroi.

In Italy

the movement is in a highly flourishing condition, in some respects more so than in any other country in Continental Europe. Among the periodicals devoted to the movement in Italy are: *Il Vessillo Spiritista*, of Vercelli; *Annali dello Spiritismo*, of Turin; *Il Mondo Secreto* (The Occult World), of Naples; *Rivista di Studi Psichici*, of Milan; *Rivista Magnetica*, of Milan, and others.

Prof. M. T. Falcomer, of the Royal Technical Institute of Alessandria, Province of Piedmont, in an article contributed to the *L'Avvisatore della Provincia*, giving a review of the movement in all the principal cities in Italy, says: "Among twenty-two new members of the Unione Kardeciana, of Milan (which has Prince Alexis Trubetsky and Colonel Vincenzo Levronne on its board of managers, and the Marchioness Maria Capronica del Grillo as one of its warmest supporters), we find the names of two learned professors, an artist, a physician, and four army officers.

In speaking of the conditions at Rome, Prof. Falcomer says: "The Pope is perplexed, as are the clergy in general, as to how they can appropriate the movement to their profit, as both he and they find it a serious obstruction. However that may be, he is not permitted to ridicule Spiritualism, on pain of being charged with ignorance; nor to combat it, lest he should be considered a great fool."

The movement in other cities is also shown to be in a flourishing condition.

Milan is the headquarters of the International Kardecian Spiritualists' Union, which has for its official organ *Il Vessillo Spiritista* of Vercelli. More information concerning this international organization of Spiritualists will be given under the heading of Spain.

Here we find Spiritualism in about the same condition as in Italy, with the exception that more of the religious and less of the scientific element prevails. Although there are societies and periodicals representing all shades of belief common among Spiritualists in this country, yet the Kardecian Spiritualists predominate by a large majority.

Before proceeding it may be proper to state who Allan Kardec was. He was a noted inspirational teacher and medium in France, founder of *La Revue Spiritiste*, and a man of a deep moral and religious nature. Although he passed beyond the limits of mortal life some thirty years ago, like the famous John Brown, "his soul goes marching on." His works are translated into all European languages, and in most countries there are societies devoted to the study of his works as Christians study the Bible. Some of his works have been translated into English, and are for sale by the BANNER OF LIGHT. His teachings were much the same as Colville's, Cora Richmond's and Annie Besant's. The basic principles quoted below will give a further idea of his doctrines.

The Spiritualist periodicals of Spain are: *La Tradición*, Madrid; *La Revelación*, Alicante; *La Unión Espiritista*, Barcelona. Within the last year three or four others have temporarily suspended, including one which had been issued regularly for thirty years—*La Revista de Estudios Psicológicos*, Barcelona. These suspensions were due to the financial crises caused by the Cuban and Philippine wars.

The Spanish Spiritualists have a national federation like our own National Association, but affiliated with the International Kardecian Spiritualists' Union, with headquarters in Italy. The Spanish federation is known as *La Unión Espiritista Kardeciana de Cataluña*. Its official organ, *La Unión Espiritista*, of Barcelona, for June, devotes nearly all of its thirty-two pages to a report of the proceedings during the last annual convention, including constitution, by laws, basic principles, etc.

At this time it will be of special interest to Anglo-Saxon readers to know what our Spanish brethren believe, therefore I will give a translation in full of the basic principles adopted. Though we could by no means endorse all their principles, yet they have some exceedingly strong and progressive points which we might imitate with profit.

1. La Unión Espiritista de Cataluña affirms and proclaims as true the Doctrine of Spirits, as obtained and compiled by Allan Kardec in his fundamental books—"The Book of the Spirits," "The Book of the Mediums," "Evangelism According to Spiritualism," "Heaven and Hell, or Divine Justice," "Genesis, or the Miracles and Prophecies," and "Posthumous Works."

2. In conformity with the progressive character and with the integral science which characterizes Spiritualism, according to the above-mentioned works of Allan Kardec, the Union recognizes that the doctrine it proclaims should be indefinitely elucidated, developed and amplified, but not modified in its fundamental principles.

3. La Unión Espiritista Kardeciana de Cataluña will not proclaim, accept nor consider as an integral part of the spiritual doctrine, all new developments of the same which are not children of a profound study of comprehensive experiences, and which have not merited the sanction of a Congress or General Assembly of the delegates of the Union.

4. La Unión Espiritista Kardeciana de Cataluña considers Spiritualism in its philosophic, scientific, moral and religious aspects, and not comprising a complete comprehension of real knowledge, there should be no closed creed, but one which is progressive, which marches ever onward in accord with science and reason; and in accordance with these definitions we proclaim it a science, a philosophy, a moral and a religion. We know also that if it is attempted to curtail any of the said aspects of Spiritualism, it will remain incomplete.

5. The Union recognizes as good all cults of divinity (sincerely practiced), when they merit the profound respect of all the pure manifestations of the soul to the adoration of its Creator, respecting its mission, love and confidence; but we deprecate all rites and ceremonial cults as unnecessary and prejudicial to the disciples of Spiritualism, for its doctrine teaches that we should only worship God "in spirit and in truth," as the Evangelist said, without special or preferred places, liturgies, or sacramental formulas of any kind; but we consider of great importance that no disciple should neglect the interior adoration of the Supreme Cause, as it is an inexhaustible source of instructive inspirations and spiritual blessings.

SCIENCE OF TELEPATHY.

Sir William Crookes Springs a Surprise on Society.

London's Smart Men Astounded.

From Washington Sunday P. st.

It is a long time since the scientific world has been so electrified as by the outspoken utterances of Sir William Crookes, F. R. S., V. P. C. S., on the subject of thought-transference. Sir William is a leader in the ranks of scientists before whom all bow as the ablest and boldest of reasoners. So long as he confined himself to such subjects as the flour supply of the world, and the fate of the human race when there could no longer be grown sufficient wheat to make bread enough for all, he was considered to be in his proper sphere, and while his words were received with becoming reverence, they did not make the extraordinary sensation that his more recent views on psychic phenomena have.

The great scientist has come out boldly with the statement that "outside our scientific knowledge there exists a force exercised by intelligence differing from the ordinary intelligence common to mortals."

Casting aside all written theories regarding the action of thought, Sir William Crookes, with characteristic independence, has struck out on lines distinctly his own. It is the novelty and originality of his scientific views on telepathy that have caused such a buzz of excited comment. "To stop short in any research that bids fair to widen the gates of knowledge, to recoil from fear of difficulty or adverse criticism, is to bring reproach on science," says Sir William in the beginning of his remarks. "I think I see a little farther now. I have glimpses of something like coherence among the strange, elusive phenomena; of something like continuity between those unexplained forces and laws already known."

All this has been said before. It has become the monotonous sing-song of the lecturer, it has been droned forth by long-haired orators in a hundred halls of science, and it attracted no more than passing attention. But now Sir William Crookes says it, and the nation listens breathlessly and waits for more. Spiritualism was in very bad odor when William Stead came out with his famous articles on the "borderland." Then many noted Spiritualists who had been secret members of the cult emerged from their shell and acknowledged their belief. In the same way Sir William Crookes' utterances have caused a multitude of believers in a broader path of knowledge than any yet discoursed in the councils of the elect to come forward and propound their views.

Some Truth in Telepathy.

It looks as if Sir William would soon find himself at the head of a scientific society that will be the central body of an organization by which thoughts can be transferred around the world at the will of the thinker. Sir William Crookes firmly believes this a possibility, and says so plainly in these words:

"It would be well to begin with telepathy; with the fundamental law, as I believe it to be, that thoughts and images may be transferred from one mind to another without the agency of the recognized organs of sense; that knowledge may enter the human mind without being communicated in any hitherto known or recognized ways. If telepathy take place, we have two physical facts—the physical change in the brain of A, the suggester, and the analogous physical change in the brain of B, the recipient of the suggestion. Between these two physical events there must exist a train of physical causes. Such a sequence can only occur through an intervening medium. All the phenomena of the universe are presumably in some way continuous, and it is unscientific to call in the aid of mysterious agencies when with every fresh advance in knowledge it is shown that ether vibrations



SIR WILLIAM CROOKES.

have powers and attributes abundantly equal to any demand—even to the transmission of thought.

"It is supposed by some physiologists that the essential cells of nerves do not actually touch, but are separated by a narrow gap, which widens in sleep while it narrows almost to extinction during mental activity. This condition is so singularly like that of a Branly or Lodge coherer as to suggest a further analogy. The structure of brain and nerves being similar, it is conceivable there may be present masses of such nerve coherers in the brain whose special function it may be to receive impulses brought from without through the connecting sequence of ether waves of appropriate order of magnitude. It is known that the action of thought is accompanied by certain molecular movements in the brain, and here we have physical vibrations capable from their extreme minuteness of acting direct on individual molecules, while their rapidity approaches that of the internal and external movements of the atoms themselves."

Awakened the Scientists.

Coming from such a brilliant man as Sir William Crookes, the outspoken utterances on psychical phenomena have compelled attention, and instead of the silence with which such statements would be received from a smaller man, there is an earnest request for more. Sir William has flooded with light the uncertain gloom of a forbidden region of thought, and torn aside the veil that has heretofore separated scientists from a subject tabooed in the gatherings of the leading men of learning.

While admitting that this new scientific subject has not yet come into the legitimate area of the modern philosopher, Sir William declares that it will be found possible to discover a path by which telepathy, without wires, or transferring thoughts from mind to mind at the will of the thinker, can be found to harmonize.

Boldly does the President affirm that "confirmation of telepathic phenomena is already afforded by many converging experiments," and courageously does he assert that "we must beware of rashly assuming that all variations from the normal waking or sleeping conditions are necessarily morbid." Perhaps the most daring sentence of all is his announcement that "it is henceforth open to science to transcend all we now think we know of matter, and to gain new glimpses of a profounder scheme of cosmic law." Another remark is likely to be long remembered. Sir William Crookes cites the famous dictum of a scientist, who saw in matter, too long despised and abused, "the promise and potency of all terrestrial life." "I should prefer," said Sir William, "to reverse the apothegm, and to say that in life I see the promise and potency of all forms of matter."

An Outspoken Opinion.

There are not wanting those who think that Sir William has been over bold in thus declaring his belief in the possibility of mind telegraphy. The more timid admirers of the great scientist think that he should have confined his new beliefs to a chosen few, and waited for the result of experimentation to confirm the correctness of his ideas before giving them to a public that is prone to scoff at things pertaining to the supernatural. Sir William was advised to refrain from speaking out until he had something more substantial than theory to submit to his listeners. The courage of Sir William Crookes is proof against all hesitating influences, however. "Some may think I should be silent," said Sir William, before announcing his new views. "I elect to speak. To enter at length on a still debatable subject would be unduly to insist on a topic which—as Wallace, Lodge and Barrett have already shown—though not unfitted for discussion, does not yet enlist the interest of the majority of my scientific brethren. To ignore the subject would be an act of cowardice—an act of cowardice I feel no temptation to commit."

The voice of Sir William Crookes will be heard around the world. There will now be an eager awaiting of the news that he has proved by experimentation the correctness of his views regarding mental telegraphy.

Anti-Vaccinist Tebb Here.
His Successful Crusade Against Com-
pulsory Vaccination.

(From N. Y. Sun, Oct. 24.)

Mr. William Tebb, leader of the crusade against compulsory vaccination in England, is at the Park Avenue Hotel. Mr. Tebb is anything but a physical giant, and his personal appearance gives no indication of the perseverance which marked the fight he made for years against what he considered a violation of personal liberty as well as a direct interference with parental authority. His figure is slight, his face is pale, and his eyes are mild and blue. His head, however, is massive and well shaped, and his long white hair and beard give him the appearance of a patriarch. For nearly thirty years he labored with tongue and pen to have set aside the provisions of the law which compelled all English parents to have their children vaccinated, and on Aug. 12 he saw his labors crowned with success, for on that day the Queen signed the measure allowing conscientious parents to make a declaration of objection to vaccination before a magistrate, and thus free themselves from what they consider persecution. This victory was not won without a mighty struggle and a vast outlay of money and energy. It is estimated that the anti-vaccine lists spent \$5,000,000 in the cause. It is known that Mr. Tebb alone contributed a fortune—how much he is too modest to say.

Mr. Tebb is very willing to talk about what he describes as the evils of vaccination, and he is armed to the teeth with facts and figures to show the harm that has been done to mankind by inoculation of the human system with virus as a preventive for smallpox. Mr. Tebb is sixty-eight years old. He was born in Manchester, and in his boyhood days worshipped at the shrines of Cobden and Bright. Later he became an ardent A. S. D. member, and journeyed to this country to lend his voice to the antebellum agitation for the freedom of the slaves. He was the friend and co-laborer of William Lloyd Garrison, Wendell Phillips and Theodore Parker, and he often spoke from the same platform with them.

Mr. Tebb's advocacy of the anti-vaccination crusade was born of personal experience. His wife's death was due to smallpox, and he was England's compulsory law. Twenty years ago his wife took her second daughter, Christine, to the family doctor for vaccination. The vaccination, for some unknown cause, did not "take," and a few weeks after Mrs. Tebb took the child to the family physician again to have the operation repeated. The doctor, however, was too ill to vaccinate the child a second time. "I would advise you," he said, "not to have the operation performed again. Vaccination does not prevent smallpox, and it may do the child harm."

Mrs. Tebb took the physician's advice. She repeated to her husband what the doctor, a man of high professional standing, had told her, and Mr. Tebb became very much interested in vaccination. The more he read about it, the more he became convinced that what the family physician had said was true. The medical journals he found contained contradictions and confusions of medical opinion on the subject. He was struck, he says, by an article in the *Lancet* of July 15, 1871, admitting that, in the epidemic of that year, 122,000 vaccinated persons had been attacked with smallpox, and that 10,000 of them had died. So, when his youngest daughter, Beatrice, was born, he and his wife determined that she should not be vaccinated. Their determination became known to the local authorities, and, after receiving many threatening notices, Mr. Tebb was summoned before the Marylebone Police Court—he lived in London—and fined. He paid the fine, but still persisted in his refusal to have the child vaccinated. The result was that he was summoned eleven times more to the Marylebone Police Court, and fined each time. Mr. Tebb carried the case to the court of Queen's Bench, but he was defeated again. The thirteenth prosecution in the police court, however, was finally withdrawn by the St. Pancras Guardians, who concluded that Mr. Tebb would withstand a law against which he had conscientious scruples to the bitter end.

In 1880 Mr. Tebb founded the London Society for the Abolition of Compulsory Vaccination. The first meeting was held in an upper room in Chancery Lane, and only seven persons attended. Mr. Tebb was not discouraged, and he soon succeeded in arousing the interest of the people in the anti-vaccination crusade. An office was opened in Victoria street, Westminster, and the *Vaccination Inquirer*, which Mr. Tebb had started in 1879, was adopted as the organ of the society. Branches were established in all parts of England, and the membership increased so rapidly that it was finally necessary to erect a hall, where the various organizations into one association, which is called the National Anti-Vaccination League. Mr. Tebb was elected President, and he held that office for twelve years. He was also Chairman of the Executive Committee, which bore the brunt of the hardest part of the battle, for sixteen years. In the early years of the agitation the feeling against the members of the League was very bitter. The people of England did not take kindly to the notion that vaccination was not a preventive for smallpox, and the anti-vaccinists were looked upon as lunatics and persons dangerous to the community. The medical profession was the chief stumbling-block, but after a time the opposition of the doctors began to relax, and many of them joined the League. Statisticians and scientists also became members and resorted to the cause.

Finally the agitation became so marked that the Government was obliged to take notice of it. In 1889 a Royal Commission was appointed to investigate the matter of compulsory vaccination. Lord Herschell was the President. One of the first witnesses summoned was Mr. Tebb. He was before the commission for five days. He testified to over six thousand cases of injury and over eight hundred deaths due to vaccination. More than one hundred and fifty witnesses were examined, and one hundred of them testified to the failure of vaccination to prevent smallpox. The upshot of the investigation was that the commission recommended the introduction in Parliament of a measure to do away with compulsory vaccination. Such a measure was introduced and it is now a law.

During the anti-vaccination agitation Mr. Tebb circled the earth several times seeking information to aid him in the fight. For twenty-four years he devoted a considerable part of his time to traveling in Great Britain, the various States of Europe, America and the English colonies to inquire into the methods and results of vaccination. The amount of information he acquired on the subject was enormous, and he spread it broadcast by means of public lectures and letters to the press. Thousands of pamphlets and tracts detailing the ill that it is alleged follow vaccination were also distributed among the people.

Although the anti-vaccinists have won their victory in England, Mr. Tebb says that the League will not be disbanded. It is the intention of the members to push the crusade against compulsory vaccination in other countries, particularly in Germany, where the law is very stringent. It is the intention of the League also to start an agitation in this country against regulations of Boards of Health, which make it necessary for children to be vaccinated before they can enter the public schools, and also against the Federal law requiring all immigrants to be vaccinated. While speaking of the United States as a field for his further labor, Mr. Tebb grew eloquent.

"It has been proposed by a number of medical men here," he said, "to obtain the cooperation of their European colleagues to hold the next international anti-vaccination Congress in this country. The idea is a splendid one. The object of holding the international convention here is to enlighten the public concerning the evils of vaccination, and to obtain if possible the repeal of obnoxious regulations framed by your Boards of Health. Already five international conventions have been held in various parts of Europe, in which representatives from the United States took part. The last one was held in Bern, Switzerland. The question of vaccinating immigrants enter-

ing the United States was the chief subject discussed. Evidence was submitted, and photographs exhibited of various cases where vaccination had produced transmissible disease, and in some cases where the health of the immigrant had been injured.

"The American Minister to Switzerland was waited upon by several of the medical delegates, and, after hearing their statements, he recommended that a minute be drawn up and presented to him. This action was taken, and the Minister promised to lay the paper with his own observations on the subject before the authorities at Washington.

"The injustice of vaccinating immigrants is apparent from the fact that saloon passengers on the same vessel with them are not interfered with. Thus, so far as vaccination is concerned, there is one law for the poor and another for the rich in the United States."

Mr. Tebb lays no claim to being considered the originator or pioneer in the anti-vaccination movement in England. The honor, he says, belongs to Mr. John Gibb, who framed the first systematic indictment of vaccination in 1855, and to his cousin, Richard Butler Gibb, who started an anti-vaccination league in 1866. The present victory, he says, belongs to the people alone.

"The measure which the Queen signed on Aug. 13," continued Mr. Tebb, "aroused more public interest than any other bill introduced in the year. The discussions in Parliament created widespread interest. Lord Salisbury, Mr. Balfour, and several Ministers of the Cabinet advocated the passage of the bill. We received congratulations from all parts of the world, particularly from Germany, where it is proposed to hold a public demonstration in honor of the victory for parental freedom. The law providing for compulsory vaccination there has been in force since 1833. We hope, however, to procure its repeal."

"What do the members of your league propose as a substitute for vaccination?" asked the reporter.

"Personal and municipal cleanliness is our creed," replied Mr. Tebb promptly. "We advocate instead of vaccination improved drainage, a copious supply of pure and wholesome water, prevention of overcrowding in cities, a multiplication of parks and open spaces, and a general system of free baths and wash houses in large centres of population. Over \$500,000,000 has been spent in England in recent years in sanitation. The result is that the death rate has been greatly lowered."

A Critic Among Critics.

An Address delivered before the National Spiritualists' Association Convention at Washington, D. C., Oct. 18, 1898.

BY GEORGE A. BACON.

The character of my brief talk at this time, as far as it goes, is in the nature of a defense of the National Spiritualists' Association from the standpoint of "a looker on in Vienna"—an observer in the fields of spiritual newspaperdom. Its purpose is to correct certain statements that have lately appeared in the press, and to set right some things which are therein erroneously reported. Its subject, as far as it has any specific sign-board, is "A Critic Among Critics"—unfortunately an unpopular theme, having to deal with criticism, but one apparently needed at this juncture. Everybody knows that criticism is abroad in the land; it is in the air. The words are full of it. Certain people are overflowing with it—some more, others less. Not only is the National Administration and the War Department under criticism, but the N. S. A. is also in for it. Newspaper lingo—"nothing if not critical"—are plentiful in number, as they are spontaneous in quantity. The fact that much of this criticism is often inconsequential and inconsistent; that when not based on prejudice is generally the result of a lack of knowledge; that it is frequently erroneous, etc.—all this is seemingly of no consequence; it passes for criticism, however bad its quality. Now be it understood that real criticism, that which will wash, is ever welcome. It is kind as always in order. It is legitimate. It is the illegitimate that is objectionable. Just now there appears to be more false criticism than false mediumpship. They are equally to be deplored.

Because one is gifted in fault-finding, is strong in the conscious element, it does not follow that he or she is a competent critic. A pessimist by nature is devoid of the essentials to do to make up a good critic. No less a distinguished writer than Dryden says: "I must tell them that they wholly mistake the nature of criticism who think its business is principally to find fault."

Criticism is defined as "the knowledge, ability or discernment to pass accurate judgment," and Webster says it "is valuable in proportion as it is intelligent, impartial and free from prejudice and passion." Disraeli ironically says: "You know who the critics are—the men who have failed." It is evident that criticism without a correct knowledge of the thing or subject criticised and a disposition to be fair, thorough and just, often leads to great injustice when it does not make confusion worse confounded.

Recently the N. S. A. has been more extensively advertised than ever before in its existence. Many for the first time have realized that there is such an organization. The result of all this will doubtless be good.

OBJECTIONS.

The N. S. A. has its foes and its friends, or rather its opponents and its supporters. Some of the former are those who have never taken any interest in it, and who never attended its meetings or contributed to its maintenance. They care not for its success, and shoot it at a distance. Whatever such may say should have but little weight.

As one who has watched its progress from its inception to the present time, both at a distance and at close range; who is in no way connected with it save sympathetically, in its efforts to unite what is possible under the all-embracing name of Spiritualism, yet who claims to be intelligent and discriminating enough to see its merits as well as its demerits, I want to call attention to a few of the objections that have been raised against it. These are taken at random, no attempt being made to classify them.

1. One gravely objects because delegates largely attend the Convention who live five hundred or six hundred miles (more or less) away in an easterly direction. But because New England manifests an interest enough to send a fairly respectable number of delegates here, each of whom pays his or her own expenses—is this a cause for objection? Surely if some one did not come from somewhere, no convention would be held. For this to be a valid objection, it should be made against those living about the same distance away in the other direction who do not attend the Convention. The expense is no greater if as much. Don't blame the Convention or those who attend it, but those who don't. But anyhow, why try to raise a sectional issue?

2. A second objector says: "We have had numerous mass meetings necessitating the expenditure of large sums in traveling expenses," etc., implying that these mass meetings were costly affairs, and held at the expense of the N. S. A. Now what are the costs touching the matter? There has not been a mass meeting held under the auspices of the National Association, that has cost it one cent. On the contrary, all but one—that at Atlanta—have put money in the treasury of the Association after paying all expenses; in one instance the amount was several hundred dollars. Notwithstanding this, another critic in reference to these mass meetings says: "In one instance, at least, a debt of \$700 or \$800 was left as a legacy to the State Association"—meaning of course as the result of the mass meeting. Fortunately for the National Association, and unfortunately for the correctness of the critic, the objector is sadly mistaken. The debt in question, if I am credibly informed, was not incurred by the Association, while on the other hand, the Association was earnestly entreated by the said State, to come to the Macedonian and help it in response to a mass meeting, several of the speaking members of the Association went and participated in the public meeting alluded to, but which was not held by

nor for the National Association. Now the N. S. A. has enough of its own shortcomings to contend against, heaven knows, without being charged with this commission.

Another critic objects because "a large attendance at this meeting means an expense of from eight to ten thousand dollars (a most extravagant estimate) into the pockets of hotels and railroad companies—money enough, he says, to start a comfortable home for our aged mediums." But this critic knows, for he is an intelligent gentleman, that if those who are here because of their interest to cooperate in an effort toward securing unity of action among the Spiritualists of the country; who believe in organization—the best obtainable under all circumstances, while he fully striving for something still better, that if these did not attend the Convention, the money which now goes to hotels and railroads would not find its way to the building of homes for our aged mediums. This has been demonstrated repeatedly. Enquiry reveals the fact that even to day some who deprecate spending money to attend the Convention, have as yet failed themselves to contribute toward the home for helpless mediums. Consistency is the last thing to expect from constitutional fault finders.

In the way of criticism the value of such statements appears when placed at a different angle. If each and every Spiritualist in the United States would contribute a dime apiece to the treasury of the N. S. A., it would at once become plethoric and be able to practically carry out some of its claims, besides having enough left to lift the mortgage on the Home of the Veteran Spiritualists' Union. But the fact is they do not do it. One, all honestly, doubt, says that the Association needs a good lawyer, overlooking the fortunate fact that for several years the trustees have had among its members the advantages of a thoroughly trained legal mind in the person of Judge Monaghan. And if the Convention is wise, it will refuse to let him go, however much he may insist upon going.

Another finds fault with the Association because he foolishly as falsely charges it with the failure of the Jubilee to materialize a financial success—which is no more true than that the critic himself is chargeable with this failure. Yet all this is supposed to stand for criticism—heaven save the mark!

One wants the Association to physically resemble the Cardiff giant, or Gen. Shatter, declaring that now it is all head and no body. But since the Association was born its head has been attached to itself more than two hundred organized bodies, from what was before a disorganized mass. If it can only keep on growing like this a few more years, who knows how big and how efficient it may become?

Instead of one there are several who declare in favor of State, but seriously object to a National organization, forgetting the fact that owing to the National organization, a dozen State organizations have been born; while the record of but two of its honored missionaries is that fifty local societies have been organized through their apostleship. In the light of such a fact, carping criticism should stand abashed. Every practical observer knows, as against mere theorists, that State and local societies are the natural children of the parent Association. The testimony of Lyman C. Howe is that "the N. S. A. has been the means of securing State organizations and numerous small societies through its working agents." Well does another of its workers say in this connection that "the N. S. A. has been creating instead of waiting to be created." But while there are those who favor State organization at the expense of the National Association there are others, like Bro. Colville who says: "State organizations are very valuable, but they do not and cannot take the place of a National Association. Support the State organization, but do not ask them to fill a place which they are essentially incapable of filling." Likewise Prof. Lockwood says that a National Board would save the expense of State machinery in carrying out the requirements of our movement.

Almost every member of this army of critics expresses himself in favor of organization, but "the N. S. A. or Washington Convention" every plan, feature and action of this organization. By some occult law they would be related to Esau's brothers, who vociferously declared himself "in favor of the Maine law, but again its enforcement."

Several raise the issue to have the annual sessions of the Association movable. But for a chartered association with stated permanent local headquarters to hold its annual meetings and transact business outside of its State or Territorial jurisdiction, would render its doings null and void; it would be illegal. Only by changing the constitution could this be done.

While all of our critics compliment the various official representatives of the Association for their efficiency, etc., several cry loudly for a complete change in the official register, demanding the enforcement of strictly business methods and sound action lines. This goes without saying. Everybody knows that in the management of these matters correct business methods are absolutely necessary to any financial success. Let it not be forgotten, however, that the application of the first principles of business, in private or public affairs, is in favor of those employees who have demonstrated their special fitness and ability; less than their loyalty and trustworthiness to the cause which they have in hand.

What business firm or man would change his trusted assistant simply for the sake of a change? A change is warranted only when improvement is sure to follow. Then it can come none too soon; but change based on personal feeling plays the seeds of its own overthrow. Again, objection is made to the manner of conducting the Convention, the matter usually referred to the full-sized committee, composed of one delegate from each State, which one is selected by all the delegates of that State. Whoever the majority of these respective State delegates decide upon become the regular candidates of the Convention—if the Convention ratifies the action. How there can be a more practical or equitable, a juster or wiser plan, all things considered, has never yet been found. This is the lesson of history. Nominations made from the floor, with its background of bickerings, stampedes and jealousies, carry with them many more objections to one the other way.

One who seeks to wage a battle against the Association would have the complex question of mediumpship satisfactorily defined by our ablest minds, which definition he thinks should be authorized and endorsed by the National Association as an authoritative statement for the benefit of mankind, as showing what is held by the great majority of Spiritualists on this subject. This is excellent, as far as it goes, but he would have everything that logically follows in its correlation to moral and spiritual teachings and truths, as the natural outcome of this same mediumpship, wholly ignored.

Not a few of our friends seriously object to the Association announcing or affirming anything relative to Spiritualism either in its ethical, philosophical or spiritual inductions and deductions. Everything looking to the enunciation of principles as declaratory of what Spiritualists almost universally as a body freely acknowledge they would let severely alone. Resolutions, however, practically expressing the same thing pass freely. Of prejudicial name is fatality!

Spiritualism, as far as it is related to and means certain things, as positively as mathematics relate to numbers. It represents or stands for these as clearly as two and two stand for four. There are distinctive truths that relate to man's spiritual faculties, as there are those which relate to his social and his intellectual nature. Opponents who declare certain fundamental truths with reference to any one of these departments of man's being and relationships, and deny it with reference to another, are simply illogical.

Spiritualism embraces the fact of man's relation and reciprocal association to a realm of invisible life, and growing out of this greatest fact in nature are certain other facts which may be well to put into concrete form as expressions of the same. At any rate, as my time is up I can only say with reference to this and all other mooted questions, let us have in essentials, unity. In non-essentials, liberty; in all things, charity.

Our Serial Story.

A California Girl,
Or a Romance of the Golden West.

Written Expressly for the Banner of Light

BY MRS. MARY T. LONGLEY.

CHAPTER XIII.

A MAN OF THE WORLD.

"What a devoted little thing Miss Brown is to you, Lou, but such a plain-featured body! Her hair and teeth are good, the curve of her lips rather sweet, especially when she smiles, which is not often, I fancy. Her eyes—well, I have not dared to look into them straight enough to detect their particular charm—but her face, it is painfully devoid of beauty, especially with that red scar across the cheek."

"I wonder if she does seem so very plain to people as you describe, Norton; to me she is all that is sweet and good. Dear little Rita, I suppose she will always seem to be stunted and ill formed, but she has beautiful hair, and pretty blue eyes, especially when they are lighted up with animation; her mouth, too, is sweet, and her teeth perfect. I am sure she has many charms. To be sure, the red scar on her cheek does accentuate its natural plainness, and add to it, but when I think how it came there, and why she has to bear its inflexible mark, I consider it lovely, and the crowning badge and sign of a noble life."

"Yes, you have told me how she saved you from the flames and received that scar as her reward. I am sure, darling, I am very thankful to her for her heroism."

"And so am I—more thankful than words can express. As for her devotion to me, it is genuine; she loves the very ground I walk upon. Poor little Rita! she has a hard life before her, I fear—one that will be full of suffering for her sensitive soul. She is passionately fond of music and of beauty. Her voice and her musical taste give her glimpses of heaven. The glances of the world fill her path with thorns." She paused a moment and then went on in a hesitating, shy manner and tone: "Norton, dear, something troubles me and it has for some time—that is, for a month or two. It is about Rita; do you know I am afraid that she cares a great deal for you?"

He smiled and looked into her serious eyes with an amused expression.

"What, then," he said, in the tone of one who was quite accustomed to being cared for, "is my handsome Lou jealous, and of that unattractive girl?"

She flushed under the banter of his gaze and tone, and drew herself up a little haughtily as she gravely replied: "For shame, Norton! you know it is not that; I have no jealousy in my heart, but I am troubled for my dear friend. Her peace of mind is of great importance to me, and I would be very sorry to have her the victim of unappreciated love. She may be unattractive in your eyes, but she is far from that to me."

"There, there, dear, we will not quarrel. I have no idea of offending you. Miss Brown is a little lady, and I have nothing to say against her, and I am sure I have not tried to win for myself either her admiration or her love."

They were walking arm in arm through the shady groves of the beautiful seaside country town, strolling along carelessly, and as if all the world held only sunshine and joy for them. They had just left Maria, who had turned into the handsome grounds of a stately residence, where she was to give a music lesson to the young daughters of the house; and her tender smile at parting with Lou had drawn forth the remark that opens this chapter.

Lou is the same handsome girl as when we saw her last, but a few months older, and with a more healthy hue upon her face. She had entirely recovered from her illness, and she and Maria had once more set out from the ranch to seek their living.

In vain the elder Browns and Tim had protested, declaring that home and shelter at the ranch were theirs for all time—a fact which both girls well knew—but they felt their place was in the world, and that only by coming in touch with the world could they utilize the talents and abilities which were theirs for use and not for idleness. Back to the city they had gone, and soon Lou had recovered her position in the office as stenographer and typewriter, while Maria succeeded in gaining a few music pupils, and later a position as vocalist in a prominent church.

They were now at Santa Monica, where Maria had several pupils, and where she spent two or three days each week. Santa Monica, the little gem of a town upon the shores of the deep blue sea, a beautiful and romantic spot but an hour's ride from the larger city, and a seaside resort where the white sands gleam in a splendor in the sun, or are kissed into beauty by the ardent, rapturous waves that roll majestically into shore.

The young man in whose company we find Lou at this time is Norton Bradley, tall, handsome and supple, twenty-five years of age, a college graduate, not yet of any special profession, although somewhat inclining to that of the bar, for his father is a lawyer in whose office Lou is employed as we have seen. Norton is graceful in manner, yet somewhat inclined to be supercilious at times. "A pig," the more practical and matter-of-fact fellows of his class had called him; "a good fellow," the more snobbish ones had voted him. As we have said, he was tall and handsome, well formed, his face somewhat of the Grecian type, his eyes large and brown, his hair straight and black as a raven's wing. He wore no suspicion of beard or mustache, and his face was as smooth and delicate as that of a child.

This man had been introduced to Lou in the regular way, for his father was a friend of the Bylers, and both he and his son had visited that worthy couple when Lou had been an inmate of their home. He was fond of books and of pictures, also of outdoor games and of various other things that were Lou's delight; therefore it was but natural that they should be attracted to each other and see a great deal of one another, especially after Lou had entered the office of the elder Bradley. Nor did it seem at all strange that he should visit her occasionally, even coming out to the ranch to hear her gifts of books and confections. Even Mrs. Brown was won over to him by his kindly ways and graces, and all at the home felt attracted to the young man, who knew how to make himself most agreeable when he chose. All but Tim! Tim had no liking for this lordling from another realm, and in scorn frowned at his coming and at his attention to "the girls," and the young ranchman kept out of the house whenever "that city fellow," for whom he had "no use"—as he expressed it—was there.

But as the months passed, Lou's young dream, which had, all unconsciously to Lou, awakened in her heart, began to assert itself and to call for recognition. Life had grown more beautiful than ever to the artist's daughter during the last few months. She looked upon it with radiant eyes because this hero of her dreams was a part of it. She was fond of her tasks because he was likely to be at the office some part of each day, and to make the hour more pleasant to her.

We have no time to linger over the progress of their friendship nor to depict the ripening of it into love's expression; but suffice it that at this time when they are strolling through the shady avenues of the pretty seaside town, they are affianced lovers, looking forward to the day when they shall be united in wedlock. As for Lou, she is happy—sweetly, sincerely happy; her cup of joy would be full to the brim, could she but receive a word or sign from her father, who left her so long ago. But she can only say with reference to this and all other mooted questions, let us have in essentials, unity. In non-essentials, liberty; in all things, charity.

him up, even as her mother had been engulfed in oblivion before him.

But youth is hopeful and happy even in the midst of anxiety and care, and Lou is full of joy and expectation even though her father's fate is sealed to her. She strolls onward with her lover, listening to his tender words of flattery and affection, with a song in her heart, while the great sea booms at her feet, and the gentle breezes bear the odor of a thousand flowers to the watchers on the sands.

Meanwhile Maria has attended to her pupils, and is hurrying to the place of rendezvous, where she is to take tea in a rustic arbor with her friends. The little figure seems smaller than ever, and her face gleams very pale from under her broad blimmed hat, except where the red mark streams luridly across the cheek. Her blue eyes are lustrous, and have a pained expression, but she hurries on, eager to catch a glimpse of the strolling figures of Norton and Lou. Soon she espies them, and the tender confidential attitude between them is not lost upon her. She smiles a little as her eyes rest upon Lou's beloved form, then her eyes darken as with gathering gloom as she looks upon the handsome man.

"Foolish girl that I am," she whispers, "to care so much for him. He only has eyes and ears for her; Lou, dear Lou, he is not worthy of you—I know it, I feel it, and yet I do not wonder you are fascinated by him. He can sing divinely and read like a poet of the gods. He is witty, intellectual and handsome—well educated, well born and a man of means. Surely, my darling Lou, you are well favored to have won his love. Yet I cannot help thinking that he is not half good enough for you, and that he will bring sorrow to your heart. He is a flirt, I know, for I have seen him cast glances and smiles at many a girl; but Lou does not dream that he has eyes for any but herself. As for me, he never looks at me with tender eyes, but rather with those of repugnance. Yet I am attracted to him, I love him—why I cannot tell."

"I love him, yes, but not enough to forgive him for any wrong he may put upon her. The simplest slight he may show his darling will be an enormity in my eyes. Were I the handsomest girl in all California, with thousands of jewels and with untold wealth at my command, instead of the lonely little nobody that I am, I would not seek to win him from my Lou, who loves him, though my own heart bled for his neglect and his affection."

"I wonder what their future will be," she continued in her musing, as she slowly followed the loving pair—"of course they will be married next year, if her father does not return before then. They will set up a fine establishment in Los Angeles, or perhaps Pasadena, and she will be a Lady Bountiful, while he will delight to supply her with money and gems. But all the same I fear he will break her heart, for I feel it in the air that he will if she ever becomes his wife. Well, dearie, if he does mistreat you, and Maria knows of it, it will be a sorry day for him."

By this time the little woman was close upon them, and they turned to greet her. It was time for their evening meal, Lou said, and in a few minutes they had reached the rustic inn where their refreshments awaited them. Over the table they lingered until the early moon came sailing forth up on the azure blue, and the white light gleamed on so many, and knowing that Norton thought so too, but Lou would have her there, and as the moon came into view the impassioned girl bade her little slave sing to them of "The Moonlight on the Bounding Sea," which she could not refuse, and soon the voices of the three arose in a harmonious chorus that caused the late strollers on the shore to lift their heads, and listen to the melodious strains.

In an hour more Norton had boarded the car for his city home, leaving his betrothed and her friend at the gate of the little cottage in which they were spending the week.

That night the girls had a serious talk, for each had felt it her duty to speak to the other of the man who enchained their thoughts; and while Maria evaded the questions of her friend and assured her that she had only the friendliest of sentiments for Norton Bradley, Lou could not feel satisfied, until at last the little music teacher exclaimed, half in earnest, half in jest:

"It is no use, Lou, for me to assure you that I am not in love with him—or at least, that there is no danger of my falling in love with Norton; you are so enamored with him yourself, you think that no other woman can resist him. I own, dear, that he is very talented and attractive, but give yourself no uneasiness over me. I shall not break my heart in caring too much for any man who is utterly devoted to another. I know that you want to spare me pain, and that you feel that a word of caution in season may prevent much harm. But I am perfectly safe, dear, and I wish you all the happiness in the world."

Had Lou been wiser and more experienced she would probably not have been so anxious to her friend; but between these two, so unlike each other, there was a strong bond of friendship and of tender sympathy, and one could not conceal anything from the other; and thus while the anxiety of Lou lest her friend should suffer from unrequited love forced itself upon her, the solicitude of Maria over Lou's future association with her affianced could not be withheld, and the two girls naturally drew nearer together in confidence and affection, for in place of becoming a bone of contention between them, Norton Bradley only served as a link to bind them closer together as, after their little talk, they lay down to slumber, clasped in each other's arms.

[To be continued.]

Written for the Banner of Light.

CHARLES DICKENS.

BY WM. BRUNTON.

He took the world by storm of sweet surprise. His works were household words from throne to cot. He pictured well the poor man's common lot. Yet said all with fancy's loving eyes. And so by seeing sought to make us wise; On pen of fire he touched each darkened blot On life—that should be joy, but yet is not. He heard the wail of crime and children's cries. What pictures gave he to each eager mind! He made us smile, and then he touched with tears; He led us on as one might lead the blind. What preacher he of wit and wisdom bright, How excellent his name—what rich delight!

Superb is he, all sweet and strong of soul. Companion glad inspired with good intent; Each line of grace a blessing rose-like sent. Each book had power some evil to control; Around his life, as stars around the pole, Were dreams of golden splendor finely blent. A sign of peace to woe and discontent— That round our globe like chanting tides doth roll! His varied characters have flesh and blood— Are living forms that friendly must abide. The mingled types of evil and of good; The craft and cruelty still by our side; With sin and sorrow, like a stream at night, With longing voice goes on to seek the light!

We list with joy to stories he doth tell, The Christmas Carols told by blazing fire; Of these glad themes somehow we never tire; And oh! we love that darling little Nell And Paul, stiff Dombey's pride, and Sam as well, Pickwick and our Copperfield, and aspire To draw the thief and harlot from the mire, That all in one pure brotherhood may dwell! His genial soul gives tenderness to hearts Who do not their fellow men; he breathes like Spring, An atmosphere that evermore imparts A joy that wakens birds in wastes to sing, Like brook that wanders in the arid place, Where'er he goes comes beauty, song and grace!

FORGIVENESS.

O man! forgive thy mortal foe,
Nor ever strike him blow for blow;
For all the souls on earth that live,
To be forgiven must forgive.

—Tennyson.

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Message apartment.

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

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

SPIRIT-MESSAGES IVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Séance held Oct. 21, 1898.

Spirit Invocation.

Sweet hour of prayer. Oh! how sweet it is to lay aside all material cares for a few moments to come in sweet communion with the loved ones who are gone, to be able to set apart all evil thoughts and desires and bring ourselves into harmony with the divine power, seeking direction, assistance and strength to a life to our higher selves and be more like unto the great, divine Spirit. Help us, oh! thou who art watching over us, to swing wide open the gates of progress and raise the banner of love that it may float in every household and be a shield to every heart; that justice may be dealt unto all. We wish and assist all those who have placed themselves in a position to take upon themselves obligations to carry forth the great work of uplifting humanity. May we all feel that it is necessary to unite in harmony, cooperate with the great law of life, and devote ourselves to the sweet in- or communion of the spirit of love. Guide us this morning in all that is done, strengthen those who may seek the privilege of a communion with their friends and assist them to send forth such messages of love that all may feel and know there is no death, but life eternal. Amen.

INDIVIDUAL MESSAGES.

Frank H. Hollis.

Well, I would like to identify myself here this morning as one who has passed through the change called death, and has survived it. I woke up on the spirit side just as I was in earth-life, with all my oddities and natural instincts. I found that death does not change one's identity; it merely changes the form of the physical as we change our material garments in the summer and in the winter. We will always differ according to our ideas, and for that reason I feel as though I would like to make these remarks to gratify or try to satisfy the curiosity-seekers in life who often seem to hold the idea that after one gets out of the body he is an angel. I wish to say further that death does not close our eyes to the physical suffering of our friends, nor does it leave us unconscious of the earth-life. Some perhaps get farther away from it than others, but I kept very close to earth, for I left those behind me whom I was very much interested in, and felt that they needed my protection; but I found that the physical body was not capable of holding the active spirit and I was obliged to lay it down. I might say right here that I was not familiar with Spiritualism while in earth life, although I heard a great deal about it, and I had those belonging to me who were very much interested in it; but to me it seemed foolish, and they acted so unreasonable that I took it to be a delusion. Perhaps I was the most blind of the lot; but no matter. There are many things I wish I had learned or understood more fully in earth-life. I might have made my own life even more happy and made those around me much more contented and happy; but enough of that. I just wish to say to those connected with me, especially my son, who has his own peculiar ideas as to certain influences surrounding him, that it would be just as well for him if he was not swayed by certain ones so much. I need not call any names, for I feel I shall be well known in Boston, Somerville and Allston, and in New Hampshire also, where I feel there are those who will welcome the message even if others criticize it. I wish to say to all who are interested in me or I in them, that I am trying to do the best I can, and will help you if you will only put yourself in the way where I can. I have been out of the body quite a long while, so there are many changes and conditions that do not exist to day which did then, and for this reason there are many things I would like to talk over with the folks if they will give me an opportunity.

Just say that Frank H. Hollis is here, and my home in Somerville, Mass.

Lottie Mabel Ward.

I would like to send a message to my mother and father this morning, and my sister and brothers, and all of my earth-friends, for I know they still love me, and I know I love them, but when we are separated, and the body is taken away from the home, it leaves them so dark and desolate that the heart of the mortal seems to be breaking, and I think if more of the mortals could see the beauty in death, and not the sadness, it would not leave such impressions upon them. But I wish to say to those in whom I am interested, that if they could see me in my home in spirit-life, see how beautiful everything is, the changes we have that we did not have in earth-life, and the opportunities of knowing how to get over disagreeable things, I do not think they would feel so bad as they do. But, mother, I wish to come nearer to you, and assist you, and I wish to say that Lottie is not gone, that I am still helping you in many ways that I could not had I lived, and I am also finishing my education now, as the physical body never was capable of allowing me to reach the point I wished. I have many beautiful friends in spirit whose acquaintance I have formed since I came over here. I also have my little sister, who passed away years before I did, and I want them all to know we are only waiting and watching for the loved ones to come. When the veil has dropped from your eyes, and you can see the

loved ones in all their glory and happiness, then death will not have the terror it has today. You will only look on it as a happy birth and condition, for all who may enter will enter by the law of God. To my father and brother George, and also to all of my friends say that we are united with them, helping and striving to bring happier conditions to them, and to relieve the mind, that they may feel the earth-life can be a heaven just as much as the far off distant heaven that you are waiting and watching for at some future day.

Now I know my people are not what you call Spiritualists, but they sometimes go to the meetings, and sometimes have your paper. They have friends who take your paper all the time, and that is the reason they asked me if I could come and send a message, and this is my feeble attempt. Just say that Lottie Mabel Ward is here, and my home Providence, R. I.

Annie E. Bell.

I am awfully glad that little children can make themselves known just the same as grown people, for I was a little girl only five years old when I passed on to spirit-life. I have been here quite a number of years, because Grandma Johnson says if I was now in earth-life I would be very nearly thirteen years old; so you see I have got to be a big girl.

I still have a mother and father in earth-life who often wonder why we do not come and communicate with them. Mother thinks I was so young when I went away that perhaps I would not know the way back again, or I would not be able to return. But I want to say to them that I have always been around them, for our spirit-teachers always brought us to the earth-life on purpose to teach us how to control the material things, and that is how we get away from wicked things; that is the way they teach us in spirit; also that we should not forget the great love that fathers and mothers have for their children, and what it cost them in bringing life into the world.

Now I wish to say that Aunt Mary and Hannah are with me this morning, and they all want to join with me in sending this message to the loved ones on earth, and say if I do not name all the individuals, we include all. I cannot send a very long message, for I feel when I take control of this medium that my throat and lungs fill up just as they did when I passed away, as I had diphtheria.

My name is Annie E. Bell, and mother lives in Hartford, Ct.; but I was born in Boston, and passed away here.

Mary Blanchard.

How humble the spirit has to be to bring itself into sweet communion with another! We often admire the children as they play around the knee of the parent, in their innocence, and feel that they doubt their superiors, for a few years gives them sometimes the advantage of experience. And yet Jesus has said: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." That is the reason I feel I have strength this morning to hold this organism as an inspiration from the loved ones that draws us so close to earth-life, for I left four little children—left them without protection and with very little means. It is hard when we see them bloom and blossom in earth-life and then pass away, but it is much harder for the mother to pass out and leave the little ones unprotected, not knowing who will be the first to take up the burden and responsibility. While we find many loving friends, I wish to thank Rachel and Mary for their kindness to the little ones; yet there is no one who can do or be expected to do as the own mother.

I wish to say to my husband John, that while I have been separated from the body and I was inched from your fireside so quietly and unexpectedly, yet I think God the separator was not a lengthy one, for I found I could return and influence the little ones, sustain and give them strength, and I also those who have been kind to them; and I wish to say to all, although I heard of you as you deal with the motherless child. These are my prayers and just as I feel this morning, and be thou careful what is done, for as you have done unto others, so shall it be done unto you. I wish to say I love you toward me, for I am I say judge; but I know God, the Great Spirit, the Giver of every good and perfect gift, the One that ruleth over all things, will deal with them according to his judgment, and I hope that I shall be able to see all, whether in this or that, for that is the true spirit, whether in an I may be to none.

My name is Mary Blanchard, and my home New Orleans, La.

William Knowles.

This seems to be a sort of sentimental meeting, sort of a strange place for one to return to after many years of separation from the physical body. It seems like coming back, and making new acquaintances, and reviving old memories, and bringing to the surface in earth-life that which seemed to be lost and gone. It is beautiful to realize that we are able to bring back old memories, whether sad ones or glad, for there is no life that there is not both sunshine and shadows in, there is no one who has wandered through earth-life and not realized some sad things in life, and yet they must have enjoyed some things, it makes no difference what the circumstances may have been. We meet many people, but we always meet some who are more to us than all the rest. We always come in contact with the spiritual vibrations in spirit-communion, and when we do it makes no difference whether the spirit is clothed with mortal form, or whether it is walking in its celestial form. But I return this morning to those who are waiting and watching for the voice of the loved ones to say, come up higher, be not afraid, for you have many on the spirit side who will be glad to meet you, as I know time is limited, and you have accomplished much in your long, useful life. I wish to say to you, fear not, neither must you tremble, for as you have done your duty as best you know how, and lived according to the highest conception of life, you will find your reward over here. Now, Mary, do not feel I have returned to worry or fret you, for I will stand by you unto the end. This is a message to my companion whom I left many years ago on the ocean of life, and she has tossed to and fro, and passed through many scenes, and now that the physical body is nearly broken down, and she is no longer useful to the mortal form, we are only waiting for her to be reconciled to go, and the dear children willing she should go. I have felt that if I could send out a few words of consolation through your valuable paper, for my wife has been a Spiritualist a great many years, they would enjoy it, and she has often said, only for the spirit power she would not

be able to complete what she has. You can just say that Capt. William Knowles is here, and my home Atlanta, Ga.

George Beals.

My name is George Beals, and my home Portland, Me., where my father and friends still live, and I would like to come closer to the loved ones and say that all is well with us on the spirit side. I think sometimes as we pass on to the spirit-life and become interested in our new conditions, new influences, surroundings and attractions, that we are apt to be silent most of the time as far as earth-conditions go; I have so many on the spirit-side, and that, too, makes me different, for when we are not lonesome we are not so very apt to seek the society of others. Now I wish to say to all my friends that I cannot talk very well this morning, because I find my brain still affected as I was in Portland, Me., before I passed away—for I followed the water and I passed away in a foreign country under a depressed fever; hence I find as I return this morning my brain is not clear, and for that reason I hardly know how to express myself, for there was a long lapse of time before I was actually conscious that I was out of the body. My father lived in Portland some years ago, and I think he is there yet, but I cannot say for certain. He was interested in the railroad business, and they change around, and that is why I send this as a public communication, to see if I can open an avenue wherein I can make myself known, that they may know all is well with me on the spirit side. If any one will open an avenue where I can talk personally, I will try to do what I can to assist them. I have done this as an experiment, merely to help me to return to earth-life, and I seek the assistance of all in both spirit and mortal to help me to locate my friends. My mother's name was Martha, and father's Joseph. He was always called Joe Beals. I have relatives here in Boston.

Messages to be Published.

Oct. 28.—Herbert E. Hayes; Mary Alice Graham; Alice Watson; John St. Clair; William F. Grant; Marguerite McGrew.

Written for the Banner of Light.

HIGHER.

BY ORPHA WORTHING.

Stair by stair we slowly climb
The horizon of our time,
High and higher do ascend,
With the spiritual ether blend.
But as we rise tenderly,
Full of faith in purity,
Sympathies most finely spun
Reach to each low earthly slum.
He who selfishly would rise
Blinds with darkness both his eyes.
Medford, North Dakota.

A Letter from Abby A. Judson.

NUMBER FORTY-TWO.

To the Editor of the Banner of Light:

How is it that we often feel well acquainted with persons with whom we have never exchanged a word? We meet them on the street, we do not know their names or where they live, and yet their inner nature is like an open book. Of one we say to ourselves that here is one we can trust, and to him would we go for aid if we were in sore need. Of another, we know he is bad, and we would deeply pity the little child who must call him father.

Culture and breeding, or their lack, become manifest in the way the words come from a person's lips; but the soul stands revealed, though no word is spoken, in the features themselves, though they are in repose. An artist sits within, and day by day, year by year, he does his work. Every thought, every feeling every wish, chisels something on the plastic face and the form, and these little marks, so fine that they are individually invisible, reveal clearly to those who behold the lineaments, what manner of man or woman dwells within. Many, especially the young, desire to be beautiful, and fancy that beauty lies solely in the tint and freshness of the skin, in the brightness of the eyes, in the abundance of the hair, in the regularity of the features, and in the grace and ease of the carriage. Yet we can all recall persons who did not possess these, who were loved by their own and of the opposite sex more than those who were acknowledged to possess more beauty.

I well remember the attractive power possessed by a dear friend of my youth. Every body, if forced to acknowledge the truth, said she was very "homely." Her complexion was bad, her eyes were small, and of no particular color, her mouth was large, and not well shaped. Her nose was very large; and, so far from having the dignity and character of a Roman, all one could say of it was that it was a great, fat nose. And yet this girl had innumerable friends of both sexes, and many ardent lovers who did their best to win her to walk life's pathway by their side. The one she finally married had loved her as long as Jacob sought Rachel of old; and is a much nobler man than that old patriarch.

I had not seen my friend for many years. But a lecture engagement led me near her, and we eagerly brightened the old links of friendship's chain. To my delighted surprise, the homely girl of forty years ago had become a very handsome old lady. A happy married life, and the love of good children, who repay her fond care by their devotion, have made her face bloom with happiness, and surely no one is more loved and admired than herself in the town where she lives. In her is exemplified the truth that a loving, candid and sympathetic nature makes one more beautiful with advancing years.

So when I hear young people wish that they were beautiful, I tell them that however plain they may think themselves in youth, they can be sure of growing in beauty as old age advances. And when to kindness of heart is added the fine chiseling made by thought, to which the spiritualized soul gives an indescribable and a nameless grace, we have a face that the casual passer by looks at again and again, and longs to know. Even the poor brute, tethered and hungry, feels a something he knows not what in the gracious presence, and turns his head, and follows with wishful eye, till such a one be out of sight.

What would one choose on the whole to be, as fair as Helen of Troy in youth, and to deteriorate into a querulous, selfish and loveless old age; or to be originally plain, and yet make one's self a beautiful old man or woman by the transforming power of benevolence, unselfishness and spiritual thought? Edmund Spenser's fine lines are in point here:

"For of the soul the body form doth take,
For soul is form, and doth the body make."

We cannot, however, agree wholly with what is here expressed. If he had said the soul has form or takes form, it would have been correct in our view. But we cannot think that soul is form. Soul is one thing; form and expression another. Soul is free; immaterial. It is conscious, it is wholly; and it uses form of greater or less ethereality by which to express itself.

That the character molds the face is shown by examining the features of babyhood. The mother feels that she can recognize her own infant, and select from a multitude; but there are instances on record where she failed to do so. But to an outsider, little babies have no very distinguishing features. Of course one would not take a dark-eyed one for one with blue eyes, nor a light-haired one for a dark, nor the plump, well-served for pet for the plump, half-starved waif. They all have an innocent look, and when they smile, they have the tranquil smile that the angels wear.

But as months and years roll on, there comes a change. The features of each one become individualized; and it could only be a very different person who could take one four-year-old for another. The forehead develops with a growing intellect or is clouded by a sluggish brain; the eyes look brightly into our own, rove with unthinking gaze over distant objects or sullenly seek the ground; the nose becomes a distinct feature; the mouth, little reveler of the inner character, is wreathed in loving smiles, is drawn down with discontent, or is closed firmly, showing the resolute and undaunted nature of the soul within. This process goes on year by year, until the skillful observer need only look at a person's face to know what manner of man he is.

The form, as well as the face, is a great revealer. I had a friend who said she could tell the character of a stranger by looking at his back while he was walking. The gait, the mode of standing, the attitude while at work, the voice, the penmanship, all—all tell the stuff of which we are made within. Another friend could even tell what sort of a girl she had hired, when she had seen her wife one dish.

Look at the next aged person you see in the street-car. Study the features, note the atmosphere of him or her, get into spiritual rapport with the person's inner nature. And what you do to another, others will do to you; and, though they may not know who you are, they can judge unerringly what you are.

Our physical self thus becomes open to the searchings of the physical eyes of others. Still, wrong inferences are sometimes drawn because of the complicated nature of the being within, as well as from the clumsiness of the flesh itself. But the disembodied ones who walk by our side make no mistakes. They do not look at our fleshy body, but with spiritual vision look at our spirit-form. Our fleeting thoughts, feelings, desires, and resolutions are all expressed there.

It will be the same when we pass entirely out of the fleshy body. There will be no need of any further research, for the disembodied will see us as we are. And if we still delude ourselves in that new condition by thinking that we are better, kinder and wiser than we are, we shall soon know our true status by seeing what kind of spirits are attracted into the atmosphere which has been formed about us by our acts while still in the earthly body.

How sad it would be to find ourselves in the spirit-world, and yet not fit to be a companion with the revered father, the idolized mother, or the precious little child who left us long before and has grown up in the society of angels!

But in such a case our sadness will give birth to our longing to improve, and that longing will open the door to their assistance; and instead of sitting in helpless despair, we shall raise our hands to them, and begin to walk in the pathway which we shall, however, wish that they had begun to pursue while still in the earthly body.

Thank the powers that be, that ordained it thus, and thank the spirits bright who have told us that it is so; we need never sit down in gloomy discouragement. Whether here or there, there is no impassable gulf between us and the brightness beyond. We may walk, we may rise, we may climb, we may fly, and rejoice forever in the boon of endless existence.

Yours for humanity and for spirituality,
Arlington, N. J. ABBY A. JUDSON.

The Spiritual Science Church.

To the Editor of the Banner of Light:

As the letters written in response to my "Manifesto" show that some of your readers are interested in my new undertaking, it may be well to make a brief report of progress thus far.

The first meeting was held at Arcade Hall, 7 Park Square, at 7:30 P. M., the first Sunday in October. There were fifty or sixty persons present. The service consisted of congregational singing, led by cornet and piano, readings from the Bible and from one of Theodore Parker's sermons, prayer, and a sermon, "Why a New Religious Movement in Boston?" The following is a brief review of the discourse:

If we examine the religious condition of the world at any time in the past, for centuries, we shall always find first, strong ecclesiastical organizations which have largely ceased to be receptive of new ideas, and second, an individual here and there who perceives truth, or what appear to him to be such, which impress him as being so important that the prevailing form of religion is seen to be very defective without them. The practical question then comes to be, and it is often a difficult one, Is there room for my new thought in the established church, or must I step outside and form a new organization? Finally, the time comes, when, though the thinker would prefer to stay in the old church, he finds that in order to be true to himself, to do his best work, he must step outside and work to stand a new free expression in which his thought can find free expression.

With few or no exceptions, the religious leaders of the world have tried first to reform an existing church, and not until they found that they could not succeed, have they gone beyond the recognized boundaries to build upon a new foundation. Jesus and Judaism, Luther and the Catholic Church, Wesley and the Church of England, Channing and his sympathizers, and the Trinitarian Congregationalism furnish illustrations of my claim.

When we pass over three-quarters of a century from Channing's Baltimore sermon upon "Unitarian Christianity" (1819), we find a great change in Unitarian thought. Channing

said, "Whatever doctrines seem to us to be clearly taught in the Scriptures, we receive without reserve or exception. . . . Jesus Christ is the only master of Christians and whatever he taught. . . . we regard as of divine authority, and profess to make the rule of our lives." To-day, reason is placed above the authority of the Bible, and some of the teachings of Jesus are rejected by some Unitarians as false. The application of the scientific method is declared to be the way to find the truth in religion.

Most Unitarians believe in the supremacy of reason in religion. They perceive that reason kills off the old "supernaturalism," but refuse to take the next step, now imperatively demanded, which will establish the new "supernaturalism," now "supernatural" no longer because grounded in natural law. "I charge, and publish to the world, and I am willing to face all of the consequences, that the Unitarian church is false to its doctrine of the supremacy of reason in religion." An account was then given of my own development as a medium, and of the experiences through myself which have made me believe in the basic truths of Spiritualism.

I believe that lecturing, and the exercise of test mediumship upon a platform, should be completely separated. I believe that good results in the way of the proper instruction of the people, and the formation of character can not be reached where the speakers are changed so frequently. For these, and other reasons, I feel impelled to start a new religious movement, rather than to become a regular spiritualistic lecturer. This movement I am now starting. It is independent of all existing organizations. I am convinced "that I have a gospel, and that with perseverance I shall come in contact with and attract those who need what I have to give, and that they can be welded into a society both willing and able to support me in my work."

"The destiny of man is happiness. Religion is the science and art of happiness, or, as this definition covers too much ground, religion is that part of the one all-inclusive science and art of happiness which deals with the laws and conditions which govern the harmonious adjustments, interiorly, of each of the spiritual beings of the universe within itself, and, exteriorly, of each with all others. Thus defined, religion is concerned with the regeneration of the individual man, not only spiritually, but as a whole. The instant we settle upon the ideal toward which the individual should progress, that instant it becomes possible—and it is not possible before that—to state the social ideal. . . . The purpose of my movement, summed up in a single sentence, is to study and apply the laws of harmony which govern the happiness of the individual and of the race. . . . I perceive that a new formulation of religion, based upon a more complete knowledge of the nature of man, is especially needed at the present time."

"No scientist professes that all of the truth pertaining to his department has been discovered. It is no discredit to religion that we do not know the whole story. If we are wise, we shall avail ourselves of the reliable knowledge we already have, and push forward to obtain more. . . . I will close with sentences from 'one of my editorials in The Psychical Review': 'For years I have felt challenged from the core of my being to make the world respect what I believe to be true. . . . The fact that I live is a guarantee that at last Spiritualism shall have fair play.'"

The service of Oct. 9 brought out a congregation of probably seventy-five or eighty. read from Emerson's address before the Harvard Divinity School in 1838. The music was greatly improved over that of the Sunday before by the fine and inspiring singing of the Ladies' Schubert Quartet, which has been regularly engaged for my meetings. The subject of the sermon was: "Can we find the Truth in Religion, and is it worth the Seeking?" I said in part:

The destiny of man, the end-in-itself for man, is happiness. It is not perfection, obedience to conscience, the doing of God's will or any other thing that has been claimed. Many of these may be means to end, but they are not the end itself. Suppose that step by step man became more perfect, he became more miserable, how many men would try to become more perfect? Much of the preaching of professed Christians is based, and necessary, upon the happiness idea. Even Dr. Edward Caird, a professor of moral philosophy in a Scotch university, writing upon "The Religion of Jesus" in his work upon "The Evolution of Religion," shows us that none of the claims "put forth in the interest of a Christ-like life have any meaning whatever for the individual Christian, unless they mean, as they plainly do upon their faces, that the result of it all is a fuller, richer, personal consciousness of some sort of happiness, a higher average of agreeable emotion."

A number of definitions of our national religion is the performance of church ceremonies, and preaching of soporific truths (or untruths) (i. e., truths or untruths that put, or tend to put one to sleep) to keep the mob quietly at work while we amuse ourselves."

The kinds of universe were then discussed following the analysis given in my "Scientific Basis of Spiritualism" (see BANNER, July 2, 1898). We call results "scientific" when we deal with phenomena in the right way. The essence of science is the use of the right method, and not at all the kind of phenomena concerned. "The conception of the reign of law lies at the foundation of all recognized sciences. Religion must deal with changes of some kind. . . . but every change, every act, is a phenomenon, or a whole group of phenomena, therefore, religion must be within the domain of science. . . . All things that occur under law and which are related to man's welfare and happiness, I hold to be knowable by man. Therefore, we can find the truth in religion. . . ."

"In order that we may help others and not injure them, it is absolutely necessary that we should understand the phenomena of the universe in which we live, that we should study the relations between cause and effect." In the search for truth I must be free to look everywhere, otherwise I cannot win happiness and escape misery. "To cut myself loose from authorities which would hamper me in the search for truth. . . . I name here and now declare that I renounce the name of Christian; that I stand for a religion grounded upon and supported at every point by laws which, whether operative in a physical or a spiritual universe, are equally natural and equally discoverable in the places where they manifest themselves." Religion is a science. "I here and now give to the church shortly to be organized the name, The Spiritual Science Church, and I call myself henceforth a Spiritual Scientist, in accordance, as I believe, with the desire of my inspirers in the spirit-world, and with my own sense of fitness."

The reader will please remember that the services of the Spiritual Science Church are held every Sunday evening at half-past seven o'clock at Arcade Hall, 7 Park Square, and that he is cordially invited to attend.

Yours for the Truth,
T. E. ALLEN.

Banner of Light.

BOSTON, SATURDAY, NOVEMBER 5, 1898.

Correspondents Take Notice!!

In order to insure the publication of your reports, you should write only on one side of the paper, make your accounts brief and to the point, refrain from too much flattery, and sign your name in full to all reports. You will also take notice that the management of the BANNER OF LIGHT will not be responsible for the misquoting of names of speakers and mediums. Strict observance of the above will be necessary, otherwise no attention will be paid to your reports.

MEETINGS IN BOSTON.

THE BOSTON SPIRITUAL TEMPLE.—J. B. Hatch, Jr., Sec'y, writes: Notwithstanding the very disagreeable weather a good morning audience was in attendance, Sunday, Oct. 30, to welcome the President of the N. S. A., Harrison D. Barrett, and listen to a most interesting address, especially to those who believe in true mediumship and pure Spiritualism. The speaker was interrupted many times during his address by hearty applause.

The meeting was opened by Mr. Geo. E. Schaller, who entertained the audience with sweet music. Mr. Schaller is recognized as one of our best pianists. Miss Gertrude Laidlaw followed with a fine vocal selection. Miss Laidlaw has won many friends with her sweet voice and fine selections during her engagement with this society.

Mr. Barrett was presented by President Allen as the newly elected President of the N. S. A., and stepped to the front amid great applause. He read a poem entitled "Just Forget." After another selection by Miss Laidlaw, Mr. Barrett gave his address, speaking earnestly forty-five minutes. He referred to the work the N. S. A. is doing towards presenting Spiritualism to the world in its best form. He spoke of mediumship as it is and as it should be, and urged all to see to it that only the true should be upheld. He referred to an offer that had been made to the Spiritualists of America by a certain scientific gentleman, to allow the use of a \$15,000 laboratory for the purpose of investigating the phenomena, also a statement made by a member of the Psychological Research Society, who said that if the Spiritualists would stand the way, they would follow.

Mr. Barrett took the stand that he always has, viz., true mediumship, first, last and all the time. Just such teachings as we had this morning will result in the building up of our great Cause.

A member of our Society told the writer after the lecture that if we could have such addresses for an entire season we would build up our Society, and build up Spiritualism. We would have a society where we could invite our church friends without fear of shocking them; they would hear nothing or see nothing that could do them any harm.

Mr. Barrett will be our speaker for the entire month of May. The meeting closed by the audience joining in singing "The Star Spangled Banner," after which Mr. Barrett pronounced the benediction. Another good-sized audience was present in the evening, and enjoyed another grand lecture, the subject of which was "Spiritual Waves, and their Effect upon the Moral, Social, Political and Religious Lives of Men." Mr. Schaller opened with a piano recital, as is usual in the evening, and was followed by Miss Laidlaw with beautiful selections.

On Sunday next Mrs. M. H. Wallis of Manchester, Eng., will be the speaker. Her subject in the morning will be "Revelation, Inspiration and Inspiration." Evening, "Spiritualism, is it a Religion?" These are both interesting subjects, and you should hear them. Mrs. Wallis is a fine speaker. Don't fail to hear her. She has been giving great satisfaction all over this country. She will be with our society only two Sundays this season.

Remember that the BANNER OF LIGHT can always be obtained at this hall.

BOSTON SPIRITUAL LYCEUM.—J. Browne Hatch, Conductor, writes—held a very successful session Sunday afternoon in Berkeley Hall. Although the weather was not the best for children to venture out, we had a goodly number in the school. The question for the day was, "What Have We Grown in Our Spiritual Garden during the Past Year?" and was handled intelligently by the school, every class taking part. After the lesson was over the banner march was finely executed. The Conductor spoke of the National Spiritual Lyceum, and said that they had decided to adopt the same manner of handling the lesson that this Lyceum does; also that the Lyceum in Brooklyn, N. Y., had adopted the same song for its march.

The following pupils took part in the exercises: Harry Gilmore Greene, Esther Mabel Botts, Willie Sheldon, Guss. Lang, Sae Jackman and Rupert Davis.

The Lyceum had a service of song that was very interesting and a benefit to the pupils.

The lesson for next Sunday for classes one to four, "What Does Spiritualism Prove to Us?" for classes five to ten, "How Can We as Spiritualists Benefit Humanity?" The matter of having two lessons is a new idea, and a good one.

Spiritualist, if you have children, why don't you send them to the Lyceum? If Spiritualism is good enough for you, it certainly ought to be good enough for your children. They are welcome here, and so are you. Pay the Lyceum a visit and see for yourself. It will cost you nothing.

Our Lyceum commences at 1 o'clock in Berkeley Hall.

THE HELPING HAND SOCIETY.—Mrs. Grace Cobb Crawford writes—met at Gould Hall, Oct. 26. Business meeting at four o'clock. A reception to Mrs. C. Fannie Allyn was the occasion of the gathering. Mrs. Allyn, President of Berkeley Hall Society, said she had no brighter speaker on the Spiritualist platform than our friend, Mrs. Allyn. Her thoughts were progressive; she always had something to say, and fearlessly said it. Mrs. Waterhouse spoke of Mrs. Allyn's work, not only in Spiritualism, but in the Grand Army, where she is so well known. "We, as her friends, will try to be worthy of her friendship." Mr. Graham then favored us with a vocal solo. Mrs. C. P. Pratt said she considered Mrs. Allyn a woman true to her convictions, and in no sense a make-believe. Mr. J. B. Hatch, Jr., paid his tribute in speaking of a patriotic poem, entitled "Bunker Hill," which he would always remember as the work of the lady. He gave a brief account of the Washington trip. Edward and Charles Hatch gave a musical selection.

Mrs. C. Fannie Allyn was then called upon. She said she fully appreciated her warm reception, and gave us an account of her lectures in the South in days past. She made kindly reference to Jessie Jackson, who has recently passed on. Then she spoke of the criticisms of people who claimed she had no reverence for God. She said she had great reverence for the human soul. She could not help what she believed. We are all constituted differently. Each one has his idea of God. She had hers, and was not afraid to say so. She preferred to be "condemned for what she was not than praised for what she was." Laugh, enjoy yourselves in a moral way; that is living and helping our friends. Have confidence in humanity. Do not speak to each other, and at each other, but we didn't speak with each other. She closed her remarks by reading a poem.

The pleasant evening ended with the singing of "And Lang Syne."

FIRST SPIRITUALIST LADIES' AID SOCIETY.—Carrie L. Hatch, Sec'y, writes—held its regular meeting at 241 Tremont street, Friday even-

ing, Oct. 29, with Mrs. Mattie Albee, President, in the chair. The evening was devoted to a whist party, which was enjoyed by all. Next Friday a good entertainment will be held.

THE CHILDREN'S PROGRESSIVE LYCEUM.—No. 1.—C. B. Yeaton, Sec'y, writes—held its usual services in Red Men's Hall, 514 Tremont street, a goodly number being in attendance, among which were eight new members. The lesson for the main school was "What is Mediumship?" The subject for the little folks was "Goodness." The banner march was well executed, after which the following members entertained the audience with songs and recitations: Eva Lee, Iona Stillings, Helen Sullivan, Rosa First, Ethel Weaver, Warren Tirrell, Harry Greene, Israel Neuhoff, Harry Neuhoff, Lottie Weston, Esther Botta, Mrs. S. E. Jones, Floyd Sibley. Mr. Abbott rendered an old war song; Mr. Benj. Austin made a few remarks, closing with a poem entitled, "Comrade 'neath the Old Flag'." Madam Haven made a few remarks, she noted that there were many of the same persons present who were here four years ago. In closing she recited a beautiful poem entitled, "Mother." President Wm. Hale spoke at length to the children.

The next business meeting of the Association will be held at Mrs. Butler's office, Nov. 8. There will be a Harvest Concert the second Sunday in November.

THE LADIES' SPIRITUALISTIC INDUSTRIAL SOCIETY.—Ella C. Wadsworth, Sec'y, writes—held its weekly meeting in Dwight Hall, on Thursday afternoon and evening. The usual business meeting was held in Marble Hall at 5 o'clock, the President, Mrs. M. A. Brown in the chair. Supper served at 6:30. The entertainment for the evening was dancing. Music was fine, and everybody enjoyed a pleasant evening. Next Thursday good speakers, and a number of fine test mediums are expected. The evening will be both instructive and entertaining. The ladies will serve a nice supper for fifteen cents per plate, and the admission is but ten cents for non members. We hope to see a large number present.

FIRST SPIRITUAL CHURCH. Mrs. M. A. Wilkinson, pastor.—A. M. Foster writes: Morning service opened by singing; prayer, Mr. Pye; remarks, Mrs. Wilkinson; conference and developing circle, Mr. Hill, Prof. Proctor, Messrs. Harold and Gilbert, Messdames Sears and Nutter. Afternoon service opened with congregational singing, scripture reading and prayer, Mrs. Nutter; solo, Mrs. Rosa Wilson; readings, Mr. Tuttle, Messdames Wilson, Hill and Wilkinson. Evening session, solo, Mrs. Wilson; prayer and scripture reading, Mr. Pye; chant, "The Lord's Prayer," opening address, Mr. Sawin; readings, Mrs. Mabel and Mr. Arthur McKenna; tests, Mrs. Mabel Witham. Beautiful selections were given by the "Ladies' Schubert Quartet," and solos by Mrs. Wilson; benediction, Mrs. Witham.

Thursday meetings at 3 P. M. BANNER OF LIGHT always on sale.

EAGLE HALL.—W. H. Amerige, Conductor, writes: Sunday morning circle quite well attended; many good tests given. Afternoon and evening sessions well attended. Tests and readings were given by the large number of mediums and speakers present; all recognized. Those taking part were: Mrs. E. D. Butler, Mr. E. H. Tuttle, Mrs. J. Hill, Mr. J. J. Arnold, Mr. H. G. Hersey, Mr. W. Hardy, Mrs. C. C. Weston, Mr. J. A. Woods, Prof. J. H. Hill, Mr. R. Evans, Mrs. Strong, Dr. Fred Crockett, Mr. S. Steadman, Mrs. Dr. Bell, Mrs. T. Fox, Mrs. A. Forrester and others.

Next Wednesday evening Mrs. Butler and others will be present. Next Sunday the same and other good mediums will be present.

ODD LADIES' HALL, 446 TREMONT STREET.—Mrs. Lewis writes: Circle opened by Mr. Haines. Afternoon meeting opened by Mr. Demby. Tests by Messdames Bird, Merriner, Kimball, Knowles, Smith, Akerman, Thorne and Mr. Turner. Poem on Mr. Elliott's transition read by Mr. Willis. Evening meeting opened by Mr. Haines. Tests, Messrs. Warner, Hersey, Cohen, Messdames Stackpole, White, Gutierrez. BANNER OF LIGHT for sale.

MEETINGS IN BROOKLYN.

THE WOMAN'S PROGRESSIVE UNION.—Mrs. L. L. Smith, Sec'y, writes: The regular meetings were held Sunday, Oct. 30, at Walsh's Academy, 423 Classon Avenue. Considering the unpleasant weather, the afternoon meeting was well attended, and those present were certainly well repaid, for Mr. Wiggin's lecture upon "The Law of Cause and Effect," was truly inspiring in its beauty of expression and rare spirituality. The evening service opened with the reading of a poem, and the invocation. After a duet by Miss Mott and Miss Dikeman, Mr. Wiggin devoted a few minutes to an interesting talk upon "The Phenomena of Spiritualism," and the remainder of the evening was given to the usual test séance. In addition to the names and incidents given in connection with the ballots which had been collected, the guides gave other messages, which were readily recognized. Hereafter the Lyceum will meet at half past ten every Sunday morning, instead of two o'clock, as heretofore. The musical part of this department will, for the present, be under the direction of Mr. Frederick Watson, the well known pianist of New York. Mr. Mansergh will also assist in the good work, and our sincere thanks are due these friends for their kindly interest in our young people.

THE FRATERNITY OF DIVINE COMMUNION.—Anna M. Tuttle, Cor. Sec'y, writes: The usual services were held Sunday evening, Oct. 30, at Aurora Grata Cathedral, a large audience being present. The opening hymn, "He Leadeth Me," was sung by the congregation, followed by scripture reading and invocation. Mr. Courlis read a beautiful poem, entitled "God Knows Best." Prof. Whitelaw rendered a Cavatina by Raff very sweetly on the violin. An address on "The Tree of Knowledge of Good and Evil" was ably delivered by Mr. Foyd B. Wilson. Mr. Wilson is an eloquent speaker, and was listened to with marked attention by those present. Mr. Connor followed the address with a tenor solo, after which Prof. Whitelaw played in the violin a lovely little melody in the cradle song of his own composition. Mrs. Moore Courlis sang "Heaven We'll Know Our Own," gave a short Bible talk and many tests.

Camp Progress Association.

The annual meeting of this Association for the election of officers for the ensuing year was held on Monday evening, Oct. 24, 1898, at the residence of Mrs. Harriet S. Gardner, 232 Bridge street, Salem, Mass., with the following result:

For President, L. D. Milliken of Lynn, Mass.; Vice President, Nathan A. Chase, Treasurer, Nathaniel B. Perkins, Secretary, Harriet S. Gardner of Salem. Executive Committee: Mrs. H. O. Merrill, Mrs. E. F. Metzgar, of Lynn; Mrs. N. B. Perkins, William A. Peterson, of Salem. Grove Committee—Mr. H. O. Merrill, Lynn, Mass., Mr. N. H. Gardner, William A. Peterson, of Salem. Catering Committee—Mrs. H. O. Merrill, Mrs. E. F. Metzgar, of Lynn; Mrs. H. S. Gardner, Mr. N. H. Gardner, of Salem. Musical Director—Nathaniel H. Gardner, of Salem.

A BENEFACTOR OF WEAK MEN.

To be able to do good in this world is a grand thing. To have the power of lessening pain and creating comfort and happiness is a noble possession, and to be constant and unselfish in its exercise is a nobler act. Dr. Greene, 31 Temple Place, Boston, Mass., the gifted and successful specialist, whose wonderful cures of the weak and debilitated have made his name a household word, is one of the fortunate men. Weak men and women should know that they can consult Dr. Greene by letter free. This is a great blessing. If you are in trouble, if you are sick and ailing, write to Dr. Greene and get his advice. He can cure you.

MEETINGS IN MASSACHUSETTS.

SALEM.—First Spiritualists' Society.—N. B. P. writes—met in A. O. U. W. Hall, Manning Block, Sunday, Oct. 30. Mr. J. Frank Baxter, of Chelsea, was the speaker and medium. His theme for his subject in the afternoon, "The Spiritualist's Creed and its Basis Demonstration." He spoke with a great deal of earnestness, and made it very plain and interesting to the audience. He also gave a number of spirit-delineations or messages from spirit-friends, and they were all recognized.

Sunday, Nov. 6, Miss Lizzie Harlow, of Haverhill, will occupy our platform. She is a very fine and interesting speaker.

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

THE ANTHONY HODGES SPIRITUAL SOCIETY. LYNN.—T. H. B. James writes, held services at Tempar's Hall, 36 Market street, Sunday at 2:30, Oct. 30. Miss Lena and Elsie Burns rendered fine and appropriate musical and vocal selections. Tests, remarks, medical diagnosis and magnetic treatment, Messrs. Quaid, Matson Leifavour, and Drs. Furbush, Pierce, Warren, Sheppard and others. At 7:30 Grand Sacred Concert by Prof. and Mrs. J. B. Tyler, Miss Georgia Vilal and Prof. Samuel Luane, Mr. Vaughan accompanist. Their selections were well received by the large audience, which packed the house to its utmost capacity. Next Sunday at 2:30 the same mediums with Prof. and Mrs. J. W. Kenyon and others. At 7:30 Prof. and Mrs. Kenyon will lecture and give tests.

LYNN SPIRITUALISTS' ASSOCIATION.—J. M. Kelly, President, Cadet Hall.—Mrs. A. A. Averill, Sec'y, writes. Services on Oct. 30 consisted of short addresses and a large number of highly satisfactory tests and messages by Mrs. Ethel J. Webster of Lynn; invocation, Mr. Walter H. Rollins of Cambridge; musical exercises in charge of President Kelly with Mrs. Cross, organist, and W. H. Thomas, cornetist. Next Sunday Mrs. Kate R. Stiles will be with us: Music by Thomas' Orchestra; supper served in the banquet hall.

THE MALDEN PROGRESSIVE SPIRITUALIST SOCIETY.—Mrs. Rebecca Morton, Sec'y, writes—held its regular meeting Sunday, Oct. 30, in Deliberative Hall, at 2:30 P. M. Usual praise service, led by the President, Mrs. Whittier; song service, led by Mrs. Barber, accompanied by Mr. and Mrs. Allen, violin and piano; invocation and address, Bro. Chas. A. Abbott; address of welcome by Bro. H. H. Warner; essay and musical selections, Prof. G. F. Ryder; messages from spirit friends, Mrs. Clara L. Fagan, Bro. Edw. F. Pierce and Bro. Geo. T. Lamont of Wakefield; Lyceum lesson, Bro. J. R. Snow. Advocates of Progressive Spiritualism and all mediums cordially invited to the platform.

BANNER OF LIGHT for sale at the hall.

WORCESTER.—Mrs. D. M. Lowe, Cor. Sec'y writes: Sunday, Oct. 23, Mrs. Sadie L. Hand of Boston very acceptably served our society as speaker. Oct. 30 Mrs. May S. Pepper was our speaker. For the afternoon service she gave a brief outline of the work done by the N. S. A. Convention recently held in Washington, which was highly appreciated. Her evening lecture and delineations were well received by a large and enthusiastic audience. She will be with us again the last Sunday in April. For the next two Sundays Mr. M. F. Hammond of this city will occupy our platform.

The Woman's Auxiliary will meet on Friday afternoon, Nov. 5, at 7 o'clock, at U. V. L. Hall, 531 Main street. Supper as usual, social and séance for the evening. All are cordially invited.

BANNER OF LIGHT for sale at each session.

NEWBURYPORT.—The First Spiritualist Association, S. A. Lowell writes, opened its meetings in Lower Odd Fellows Hall, 53½ State St., Sunday, Oct. 16, with our own gifted medium, Wm. Walsh Reed. He also spoke for us Oct. 30, and will speak again Dec. 25. Oct. 25 Mrs. A. J. Pettigill of Malden occupied our platform for the first time, and will be with us again Dec. 18. In the afternoon she read that beautiful poem, "The Beyond," by Ella Wheeler Wilcox, and then gave us a very interesting and practical talk on "Spiritualism." (May we profit by it.) Her evening lecture was on "Personal Experience," prefaced by the poem, "Wear a Smile." She had the undivided attention of her audiences, and her readings and messages were excellent.

SPRINGFIELD.—Sarah G. Haskins writes: The regular meetings were held Oct. 30 under the auspices of the Ladies' Aid, Mrs. H. G. Holcombe presiding, Mrs. Tillie U. Reynolds speaker. Subject for the afternoon, "The Home not made with Hands." It was well suited to the needs of the hour. The Lyceum was of deep interest. The evening meeting was largely attended and the audience followed the speaker with the closest attention. "The Old, Old Story" was the subject, and was given as only the guides of Mrs. Reynolds could have done. The lecture was full of strong points, and all must have gone away with a deeper respect for the religion of Spiritualism than ever before. Mrs. May S. Pepper will be our speaker for November.

LOWELL.—Thos. W. Pickup, Sec'y, writes: Our meetings Oct. 30 were well attended considering the inclemency of the weather. Mrs. Nettie Holt-Harding was the speaker. She gave us two very instructive lectures, and at both services gave some very clear delineations, all of which were recognized. The Lyceum met as usual at 1 P. M., and was well attended.

Next Sunday we are to have with us Dr. Geo. A. Fuller.

WAKEFIELD.—J. B. Brewer, Sec'y, writes: The Wakefield Spiritualist Association opened the season with Mrs. A. J. Pettigill, of Malden, as speaker. She is a favorite here, and there was a good attendance.

Sunday, Nov. 6, Miss Blanche Brainard will be with us as speaker.

WALTHAM.—Mrs. Sanger writes: Oct. 30 our speaker was Mrs. L. A. Prentiss, of Lynn. Every test given was recognized, and to many business advice was given. She held a reception before leaving the platform. She is to be with us again next month.

Next Sunday, Nov. 6, Mrs. C. Fannie Allyn will be with us as speaker.

FITCHBURG.—First Spiritualist Society.—Dr. C. L. Fox, President, writes—held its usual services Sunday, Oct. 30. Prof. J. W. Kenyon gave instructive addresses on the following subjects: "In My Father's House are Many Mansions," and "What Must I Do to Be Saved?"

J. S. Scarlett, of Cambridgeport, Mass., an excellent speaker and test medium, will be with us next Sunday.

LAWRENCE.—I. H. Feagill, President, says: The First Spiritual Society had Mrs. L. Prentiss of Lynn Oct. 16 and 23, with good results. Oct. 30 we had Mrs. Milton of Cambridgeport, and her work was highly appreciated. Nov. 6 and 13 we have Mr. Victor Wyldes of England. Nov. 20 and 27, Mr. E. W. Emerson of Manchester. We expect large audiences the coming month.

Lyman C. Howe writes that Toronto "wants a first-class male speaker for November."

If truth should break into the church it would not find any near relations there.—Ex.

There is no need of a Holy Ghost.—Ex.

ONTARIO.

TORONTO.—Lyman C. Howe writes: Toronto is having such a spiritual awakening as it never had before. Thus far every meeting night the weather has been most favorable, even if it was stormy or threatening in the early part of the day. The interest seems to increase from week to week. Last Sunday evening every foot of standing room was taken before it was time to open the meeting, and the platform packed until there was scant standing room for the speakers, and several hundred turned away, unable to get standing room; the interest seemed unabated to the last minute of a two-hours session. About forty to fifty minutes are devoted to lectures each evening, followed by Maigle Walte's "platform tests" and music. She will probably stay a month or two longer. Who will succeed me as speaker I do not know. They want a first-class male speaker for November.

I go to Pittsburgh, Pa., for the four Sundays of November. If my health continues to improve, I will answer calls for the winter and spring months. What the developments will be here after the sensation subsides remains to be seen; but I think they have the elements here, if properly organized, to maintain a strong permanent association and support lectures the year round. Platform tests are all helpful, to awaken interest and convince many of a reality in Spiritualism, but they are not indispensable to the success of a regular meeting, in which the intellectual and ethical are the centre of interest. There is in the Spiritual Philosophy, with all its bearings, ample attractions to draw and hold appreciative and progressive audiences in all large cities, for it appeals to every noble impulse in human nature. It inspires the best thoughts, offers the most enchanting interpretations of human life, stirs the depths of emotion, kindles the altar-fires of humanitarian sympathy and love, offers exhaustless resources for the play of idealism, breathes the poetry of the heart into all moral problems, satisfies the best social feelings, sheds light upon all difficult questions that beset us in life's varied and often trying experiences, sheds an immortal halo upon the path of trials and misfortunes, and touches the weary and heavy laden, the sorrow-stricken and desolate, with a healing word of heavenly love and a sweet benediction of hope, joy and peace.

RHODE ISLAND.

The State Association of Rhode Island has plenty of work on hand if it will look after the Tramp and Fraudulent Mediums in the city of Providence, which I understand is one of the duties of its officers. One only needs read the advice given in the *Daily Journal* and *Evening Bulletin* to be convinced of the matter, and steps should be taken at once to suppress the same. Wake up and show the honest mediums and true Spiritualists that you have the good of Spiritualism and the welfare of our true mediums at heart.

46 Zone street. JOSEPH COOPER.

PAWTUCKET.—Geo. E. Bailey writes: Dr. Harlow Davis gave platform tests in St. George's Hall, Oct. 30. The hall was crowded and his tests were all recognized. He will be with us again next Sunday.

NEW HAMPSHIRE.

PORTSMOUTH.—B. F. Russell writes: The Progressive Spiritual Society has opened its meetings for this season. Mr. J. S. Scarlett of Cambridgeport, Mass., has been our speaker and medium for the five Sundays of October. That his lectures and tests have been of a high order is the verdict of all. We wish him much success in his work.

MEETINGS IN NEW YORK.

FIRST SOCIETY OF SPIRITUALISTS.—The Tuxedo, Madison Avenue and 59th street, M. J. Fitz-Maurice, Sec'y, writes: Despite the threatening weather the largest audience of the season greeted Mr. Fred P. Evans, who prefaced his psychological experiments with a few well chosen remarks pertaining to the subject, after which a committee of ladies and gentlemen was selected to examine the slates, and remain upon the platform during the manifestations. Several slates were filled with closely written messages, and many names, apparently done in crayon or of different colors, nearly all recognized by friends present.

Mr. Evans will be with us again next Sunday afternoon, and we hope the friends will avail themselves of this unusual opportunity to witness the remarkable phenomena occurring through his mediumship.

Washington State Convention.

Owing to delay of charter our convention for September was postponed until November, and we sorely hope that the Spiritualists of Washington will awake to the interest of their Cause, and meet with us in Tacoma the 16th and 17th of November, and help us to make this Convention one of which our State may be proud.

We are now a legally chartered body under the National Spiritualists' Association, and as such hope to do much good work for the coming science and religion of the world. All subordinate societies wishing to be represented at this Convention can do so by applying to us for a charter before the coming Convention, and any speakers intending to come this way would help the Cause, and bring themselves before the spiritualistic people of Washington by being with us at that time. Any so intend ing will find a welcome, and place upon program awaiting them if they will send in their names beforehand.

Remember, "In union there is strength!" It is around us, friends, and make this a day long to be remembered.

ESTHER THOMAS, Sec'y.
2003 Second Avenue, Seattle, Wash.

Movements of Platform Lecturers.

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

Mrs. Julia E. Davis lectured and gave tests in West Duxbury Oct. 2 and 9, morning and afternoon; Plymouth, Oct. 2 and 9, evening; Waltham, Oct. 23. Will speak in Plymouth Nov. 6; Lowell, Nov. 20; Brockton, Dec. 18. For dates and terms address 49 Dickinson Street, Somerville, Mass.

Mr. Victor Wyldes, trance medium and psychometrist from England, who has recently filled engagements satisfactorily at Philadelphia, Island Creek, Haddon, Plymouth and New Bedford, Mass., is booked to speak at Lawrence, Mass., on Sundays, Nov. 6 and 13, and at Plymouth Nov. 20. He has the whole of December vacant, also Jan. 15 and 22, 1899. Address V. Wyldes, care of Dr. J. H. Feagill, 21 Messers Ave., Methuen, Mass.

Edgar W. Emerson, 136 Bridge Street, Manchester, N. H., the well-known test medium, has a few open Sundays during the present season, for New England only. Terms reasonable. Will be pleased to correspond with local societies with regard to dates.

Mr. J. O. Perkins has open dates in the months of November and December. Societies desiring to correspond with him address 23 Arthur St., Lowell, Mass.

Mr. J. S. Scarlett, 21 Pearl St., Cambridgeport, Mass., has open dates for the winter months of 1899, which he will be glad to fill. Will also answer calls for week-night meetings.

MAINE.

PORTLAND.—Orient Hall.—Mrs. M. A. Brackett, Sec'y, writes: Mrs. Annie L. Jones did good service for this society, Sunday, Oct. 30. We hope to see her here again.

LARKIN SOAPS
OUR OFFER FULLY EXPLAINED IN BANNER OF LIGHT SEPT. 24 AND OCT. 22.

A Perfect Infant Food

Gail Borden Eagle Brand Condensed Milk

A PERFECT SUBSTITUTE FOR MOTHERS MILK. FOR 40 YEARS THE LEADING BRAND.

"INFANT HEALTH" SENT FREE.

N.Y. CONDENSED MILK CO. NEW YORK.

Reception.

Themay friends of "Lulu," the spirit control of Mrs. M. A. Brown, President L. S. I. S., are always sure to enjoy her annual reception, which is the anniversary of her taking control of Mrs. Brown. For twenty-three years she has been a faithful guide, and it has been her custom each year, on the 12th day of October, to receive her friends in the form of "entertainment with a little talk, music, speaking, ice-cream, cake, etc." This year about sixty friends called to pay their respects, and Lulu was never in better "spirits." The little Misses Weston gave recitations, as did also little Francis Peters and Iona May Stillings, who captivated their hearers, and little Floyd Sibley gave a reading, with a piano accompaniment by Mr. Milligan, which won the plaudits of all. Willis Milligan, pianist, favored the friends with several selections; Mr. Archie Leon French, the popular humorist and impersonator, won the hearts of all with his selections. Remarks of a congratulatory character were offered by several of the callers, many of whom touching referred to our venerable "Father Hatch," who, with one exception, has attended all of Lulu's receptions, others of the good spirit-guides of Mrs. B. offered appropriate remarks, as did the guides of Mrs. L. A. Collins. Refreshments, ice cream and cake were served in the dining-room, and each partook to the good health and prosperity of the medium. Substantial evidences of love were manifested in several choice presents, among which was a handsome solid gold watch, presented by Mrs. Wm. S. Butler and ladies of the Lyceum Union, with an excellent poem appropriate to the occasion by Mr. Hastings. At a late hour the friends took their leave, wishing the "unseen hostess" and her medium a loving "God Bless You."

PIMPLES CURED BY CUTICURA SOAP

Before using CUTICURA SOAP, my face and hands were just as rough as could be and my face was all covered with pimples. I was unable to look at, but after using CUTICURA SOAP three weeks, my face was quite velvet.

Feb. 6, 1898. PAUL DUTRE, Chaler, La.

I suffered with blackheads and pimples for two or three years until it became chronic. I tried everything imaginable, but it did me no good. CUTICURA SOAP cured me.

Feb. 20, '98. L. V. GILLIAM, Oak P. O., Va.

I was troubled for eight years with pimples on the face. I commenced using CUTICURA SOAP. In a very short time the pimples all disappeared and my skin is now in a healthy condition.

JAMES FOSTER, Feb. 17, 1898. DIXMONT, Allegheny Co., Pa.

Sold through the world. Price 25c. PUTTER DRUG AND CHEM. CO., Sole Props., Boston.

How to Prevent and Cure Pimples, mailed free.

"QUJA"
(Pronounced We-ja) the Egyptian Luck Board, a Talking Board, is without doubt the most interesting, remarkable and mysterious production of the 19th century. Its operations are always interesting, and frequently invaluable, answering, as it does, questions concerning the past, present and future, with marvelous accuracy. It furnishes never-failing amusement and recreation for all classes, while for the scientific or thoughtful its mysterious movements invite the most careful research and investigation—apparently forming the link which unites the known with the unknown, the material with the immaterial. Size of Board, 12x18 inches.

DIRECTIONS.—Place the Board upon the laps of two persons, lady and gentleman preferred, with the small table upon the Board. Place the fingers lightly but firmly, without pressure, upon the table so as to move easily and freely. In from one to five minutes the table will commence to move, at first slowly, then faster and will then be able to talk or answer questions, which it will do rapidly by touching the printed words or letters necessary to form words and sentences with the forefinger or pointer.

Price \$1.00, postage 5c.

For sale by BANNER OF LIGHT PUBLISHING CO.

LOW

ILLINOIS.

CHICAGO.—A correspondent writes: Prof. W. M. Lockwood, whose logic and scientific lectures have stirred the hearts of so many thinkers, discoursed on the subject "Not Faith, but Demonstrated Facts" at the First South-side Spiritual Society, Mrs. Georgia Gladys Cooley serving as pastor.

A fine