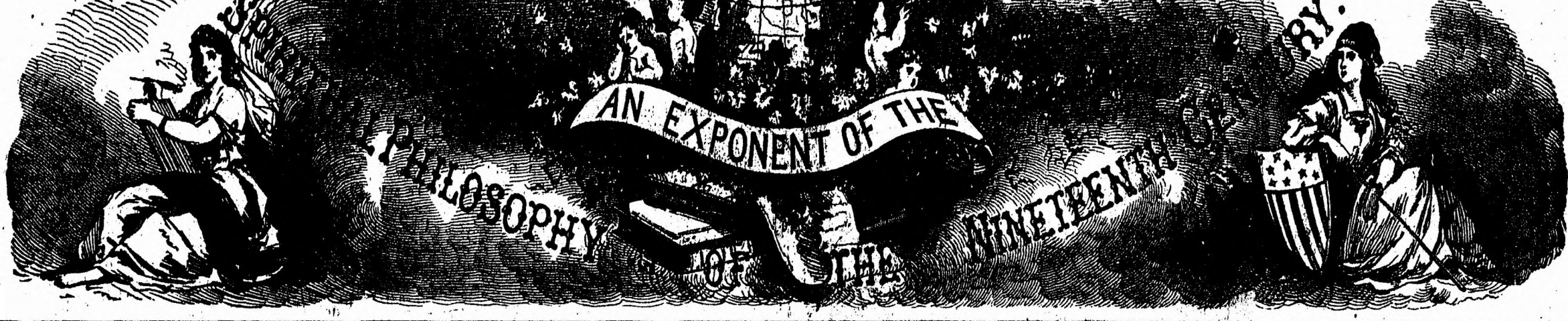


NOV 10 1898
CAMBRIDGE, MASS.

BANNER OF LIGHT.



VOL. 84. Banner of Light Publishing Co., 9 Bowditch St., Boston, Mass. BOSTON, SATURDAY, NOVEMBER 12, 1898. \$4.00 Per Annum Postage Free. NO. 11.

Written for the Banner of Light.
THE GATE AJAR.

BY MYRA WENTWORTH EMERSON.

Dying like the autumn leaves,
Fading from our sight,
Many a lone one sadly grieves
For its lost to-night.

Lord, thou knowest how each heart
Callets for its own;
Aye, how hard it is to part—
Left behind alone.

Knowing, Lord, thou hast not reared
Darksome walls between—
Twixt us (oh! the thought hath cheered)
And that world unseen,

Surely now they come to us,
As in days of yore.
False the lips that sayeth thus:
"Friends return no more."

Aye, as great our need as then,
"What hath been, shall be."
And the dear ones come again
Unto you and me.

I have felt their presence still
In despair's dark night;
Then my soul with joy would thrill,
And my heart grow light

With the blessed truth that death
Hath not power to slay,
But to still this mortal breath;
That each night and day

Dear ones still shall tarry here
In our earthly home,
Striving still to dry each tear
When we seem alone.

Lord, thy hand hath shut no gate,
Loving hearts between,
And we'll meet them soon or late
In that land unseen.

The Rapid Development and Psychic Experiences of a Church Member Friend.

BY LIDA BRIGGS BROWNE.

Only a few years ago the lady whose experiences I wish to relate was a perfect stranger to the truths of Spiritualism and thoroughly engrossed in the teachings of the Episcopal church. In moving from one part of the city to another she became domiciled with an old gentleman who rented her the lower part of his house. Before making this change people said to her: "Are you going to move in that house with a crazy man? He has table-tippings, rappings, and queer sights and sounds are to be heard there. I would as soon think of moving into a house with Beelzebub himself." These and other remarks did not deter her, however, as the location was just what she wanted.

On getting settled and becoming more acquainted with the gentleman referred to, she found him genial, quiet and inoffensive; and when he invited her and her mother and husband to sit at a table one evening, they did so, wondering and skeptically. Sure enough, the table tipped while their hands were gently laid upon it, and they looked at one another in amazement as they followed it around the room, still keeping their hands on the little four-legged piece of furniture, which seemed possessed.

Another evening while they were all seated at the table, her hand began to shake, and queer feelings took possession of her. The old gentleman said, "I believe you would make a good writing medium; let me get pencil and paper for you."

When they were produced she immediately wrote the name of his sister, and gave a message, which he perfectly understood. Her mother and husband looked at her aghast. If any one else had written the words, or acted in this strange manner, they would have said that she was shamming, but they knew her earnestness and truthfulness too well to doubt but that another power than herself had guided the pencil, and written the message.

After this experience the sittings were of frequent occurrence, as all were interested, and wished to investigate further into the phenomenon. Later on the lady was entranced by an Indian girl, who explained that she was a messenger who was sent to bring her a permanent guide who was named "White Wing." This Indian could not speak a word of English at that time, but by moving the table to the object he wished to know about, and giving him the name, which he would repeat after them, he has been taught to speak intelligently; and many a word of warning and message of cheer and comfort he has brought to her family, as well as to others.

When it was whispered outside that this lady was a medium, many friends were anxious for messages through her. In an entranced condition she has been the mouthpiece for many spirits who wished to speak words of comfort to their loved ones, and for those from the higher spheres who gave words of wisdom and advice. Her clairvoyant and clairaudient powers were duly unfolded, and in a dark circle many beautiful things are described by her. She often sees words spelled out on the table or in the air in letters of light as Belshazzar saw the handwriting on the wall.

Many psychic experiences have been hers. While in a trance she has been given a peep into the spirit-land where all was bright and fair. Her guide tells her, however, of many who yet dwell in darkness and are not permitted to enter the light, till they have atoned for evil deeds done while in the flesh by doing kind acts and helping lift those who are still below them.

This lady is a teacher in the Sunday School, and by her insight into spiritual things can

drop a seed into the tender minds of her pupils that will blossom as the years roll on. In this way she feels that she can do more good than she could by severing her connection with the church. She says that her pastor is continually talking to his congregation of ministering spirits, and is endeavoring in many ways to lift up the fallen and assist the needy.

The churches are honeycombed with liberal, thinking people, and if the Spiritualists were more thoroughly organized, and had suitable places of worship, with settled speakers, good music and social features, many all over the country would join our ranks who no longer listen to dogmas they have outgrown.

There are many who could experience similar psychic phenomena, if they would place themselves in a passive, receptive and aspiring mood, thus furnishing the proper conditions. The angel-world is ever anxious to assist and instruct mortals if the opportunity is given. Home circles are best suited to this development, and no chance provided for mercenary, untruthful or harmful influences to creep in. On the home circle depends the better development of the highest psychic phenomena.

Utica, N. Y., Oct. 27, 1898.

Imperialism.

BY THE EDITOR.

A new issue has arisen in American politics as the direct result of the Spanish war. The annexation of territory wrested from Spain in the recent contest gives rise to the most perplexing problems ever brought before the citizens of the United States. To the careful student and loyal citizen the settlement of this issue is of vital importance, as it involves the perpetuity of American institutions. President McKinley and his advisers now claim all of the Philippine islands, as well as Porto Rico as spoils of war.

Those who advocate this extreme policy realize that the precedents of more than a century are against them, as well as the bold utterances of the wisest of the Fathers of the Republic. They care nothing for precedents, and sneer at Washington and Jefferson as "old time conservatives." As they conserve and preserve the liberties of their native land we feel that they will suffer no harm at the hands of their assailants. The expansionists cite the purchase of Louisiana, the acquisition of Florida and Alaska, as well as the two cessions of territory by Mexico, as parallels to the present imperialistic policy. Nothing can be further from the fact than this ridiculous statement. The territory acquired by purchase and conquest was on this continent, in close proximity to the then boundaries of the republic, and largely inhabited by citizens thereof. It was naturally United States territory, hence was easily made a part of the nation's possessions.

With the Philippines and other islands, it is different. Thousands of miles lie between them and the United States. The inhabitants, some eight or ten millions in number, belong to a different race and have customs wholly at variance with those prevalent in America. They are hardly half-civilized and cannot be metamorphosed into intelligent citizens by any fiat of Congress. Senator Hoar of Massachusetts has told the people of America some plain truths in his now famous speech at Worcester. There is danger ahead for the republic, and that danger lies in the adoption of the policy of annexation of the so-called conquered territory. It means imperialism, pure and simple, and asserts that the people must sustain a large standing army.

The claim that the conquered territory should be annexed in the interests of humanity is both false and misleading. It is false because behind it lurks the desire for greater riches on the part of those whose wealth will enable them to acquire large possessions in the colonies in question. It is misleading because it is an attempt to induce the people of America to shut their eyes to the miseries of their fellowmen at home, in order that they may do something for the uncivilized millions abroad. The education of humanity and its civilization are worthy ideals, but they are not involved in the present issue. There are thousands of people in America barely able to keep body and soul together, even though they toil sixteen hours per day. There are thousands of others actually suffering for food, even though the granaries of the nation are bursting with supplies. There are thousands of farmers on the brink of ruin through their inability to find a market for their crops.

The imperialist cares not for these home ills; his patriotism is fired to civilize the people abroad, and to glorify America before the world. "To annex the conquered territory will necessitate an increase in the army and navy," he says, "this will give employment to thousands of American citizens for three or five years at sure pay, and give the citizens at home better opportunities to find employment, through lessening competition." These words may deceive some, but cannot mislead all of the people. The history of standing armies in all ages of the world shows that their influence is most pernicious morally, socially and physically. Army life of long duration unfits a man for useful labor, and often makes him a ward of the State. It gives rise to all kinds of social sins, and paves the way to debauchery and shame. Yet "in the interest of humanity" this is what the imperialist would do for thousands of his fellow citizens!

If the islands are annexed, it will necessitate a new bureau of officials at Washington. It

may even require a new cabinet officer, with thousands of clerkships at his disposal. Of course this is what the average politician wants, hence he is always an ardent annexationist wherever he is found. Men will be wanted to fill official positions at the government's expense in the colonies, and as the climate is not healthful, the salary will have to be large to make up for the risk the servant of the dear people will have to run in going there. The Jingoist wants imperialism in order to glorify America by means of an army and navy, while the politician is an imperialist because he wants office. This is the only meaning of the humanitarian argument when it is logically analyzed. We do not believe intelligent people will be deceived by it.

There is still another aspect to this perplexing question. Aristocracy, plutocracy or monarchy, always rely upon armies and navies for support. These three factors have already made their influence felt in America, hence it is logical to conclude that they are largely responsible for the present imperialistic tendency in American politics. "Wealth can only be secure under the rule of peace; a monarchy establishes peace, therefore let us have a monarchy in America"; these words at one time appeared in a publication in one of our American cities. The question now arises, has the time come for the monarchical party in America to acquire power through the adoption of imperialism? The toiling masses are beginning to realize that their labor should be sold to the best advantage of themselves as well as their employers, hence are asking for their rights as men. This tendency needs checking, or the autocrat will lose his power.

It will be necessary for him to secure cheaper labor, hence the Philippines and mixed races may be the very classes he is looking for. When they are imported in droves to work American mines, build railroads, and labor in mills and factories, the new Americans will be told they are no longer wanted. Perhaps Virden, Ill., is but a forerunner of many similar enactments in America, when the cheapest kind of foreign labor comes here to supplant even the cheapest kinds now in the market. A large army will then be necessary to protect the interests of wealth against the depredations of starving laborers. It is no wonder that the aristocracy and plutocracy of America are in favor of imperialism.

It is now asserted that the cession of all of Spain's colonial possessions to the United States will be the *sine qua non* of peace between the two nations. It is to be hoped that the United States Senate will be patriotic enough to reject a treaty of that kind. Cuba should be given an opportunity to govern her own affairs possibly under the protectorate of the United States until she is equipped to go on alone. The Philippines should be awarded the same privilege, under which the humanitarian argument can be fully subserved. The annexation of Hawaii has opened the doorway to a multitude of evils that are destined to become veritable plagues to the people of America. It will require patriotism of the purest kind, and statesmanship of the highest order to remove them from this land of the free and home of the brave. Spiritualism, with its message of peace, its edict of universal brotherhood, its inspiration to seek wisdom, its mandate of love, its aspiration for purity and goodness, should seek to make it self felt in all of the affairs of life. If rightly applied, it can be speedily made the balm that shall prove the healing of the nation.

Soul Life.

BY EDGAR GREENLEAF BRADFORD.

Did the soul have a beginning? If it did, will it not have an end? Does this force us to accept the nihilistic conclusions of Materialism, or the dogma of reincarnation?

The soul is identified with the formal attribute of Reality (all there is), and therein lies the sufficing explanation. Reality is the only absolute entity. Mass (passivity) is real, but it is not reality; force (activity) is real, but it is not reality; sense (relativity) is real, but it is not reality; that is to say, these three are mere aspects, or attributes, of entity, life, being, all-ness. Sense, soul, or spirituality, is the potentiality of being. It is not of an identical, continuous nature like mass or motion, but of infinite changeability.

Our personal existence took rise at birth, and consisted of the maternal content, the paternal content; with the content of experience, which began at our projection into the external world, and will continue as a modifying factor forevermore.

As to their material and dynamic properties, there is no more difference between you blazing star and this my pulsating body than between the upper and nether regions of the air; but each object in nature is diversely related, differently formulated; and therein consists its segregation from all other objects.

Spirituality is relatively—the ego is a chain of memories—the soul is a focus of impressions. Did the soul originate? yes, but is rather manifested; its possibilities were inherent in universal existence; it had origin in a conflux; it will progress henceforth in never-ending spirals.

The soul's life is never two instants alike; its essence is mobility. And will it cease to be? It is continually dying to old conditions, and being born again to new. The present is the turn-stile between the past and the future. And death, 'tis abrupt transition: in coming years gliding onward upon the rhythmic wave of progress, the mortal and the immortal will blend into one, and the soul will journey from

here to thence as in a sweet and holy meditation.

This is the only philosophy that harmonizes with both science and sentiment; when accepted, it is felt to be satisfying. The soul had a proximate beginning; it will never see finality. The Kosmos, with the finger of omnipotence, will grave its image upon our inward parts; upon the tablets of the mind will appear the lights and shadows, the dales and mountains, of experience; but there will be no impassable morasses, no bottomless pits, to our consciousness; for even in the undercurrents of our slumbers, Life is recording itself in imperishable letters.

Brooklyn, Oct. 31, 1898.

Nature and the God Idea. Definitions, Rather than Opinions, which Differ.

BY ERNEST S. GREEN.

There are many persons whose conception of the word nature is limited to matter, or the material universe. To such persons the poem in the BANNER OF LIGHT of Oct. 18, "Is There a God Above Nature?" and the editorial in the same issue on "The God Idea," may appear antagonistic, whereas they are in perfect accord. This editorial was a most able reply to the argument of the materialist, and therefore it became necessary to divide the realm of nature into Life (or spirit) and Matter. But to those who are not blind materialists, whether Theists or Atheists, Life and Matter are both included in the realm of Nature.

Webster's New Standard Dictionary defines the word as follows:

Nature: The existing universe as an effect, or as produced, with all things that it contains and their phenomena and laws. Specifically: (1) The material universe, embracing (a) matter in all its forms and combinations; the world of matter; (b) the system of arrangement and sequence of these forms, and the laws that they follow; and (c) the causes or forces that lie at the foundation of this system, often conceived as one power, and personified as *sle*.

"Nature," says Schilling, "sleeps in the plant, dreams in the animal, wakes in man. Everywhere, throughout her vast domain, we seem to see the striving after individuality."

The above quotations will suffice to show that modern science includes both matter and spirit (or Life, as you may be pleased to term it), as being included in the realm of nature. Alexander Pope, the celebrated poet of the time of Queen Anne, beautifully and concisely illustrated the relation of matter and spirit in the following couplet:

We are but parts of one stupendous whole,
Whose body Nature is, and God the soul.

But here Pope makes the same mistake as many modern writers, i. e., he refers to nature as including matter only, and as being independent of and separate from the life-principle, yet animated by it—a rather contradictory statement unless we are able to penetrate the esoteric meaning of the poet.

I note with sorrow, however, that there is a growing tendency on the part of a few of our speakers and writers to publicly announce their belief in a personal God.

It is, perhaps, as proper to personify nature by the term God, as it is to personify the people of the United States as Uncle Sam; particularly is it allowable in poetry; but to simply cater to Orthodox prejudice will give us an unenviable reputation for hypocrisy.

Evidently the sudden "change of heart" in some of our able workers is inspired by Paul's advice to the Apostles: "Be all things to all men." There are many other pernicious teachings within the lids of the Bible, but perhaps none are responsible for more liars and hypocrites in Christendom than this simple sentence of six words. "Honesty is the best policy," and should be the motto of every man and woman.

Thoughts.

BY C. HENRI D. LANCEY.

Thought transference, telepathy, is a "fad" at the present. Even Ian Maclaren advocates a "Divine telepathy," derided however, by the old line theologians. There are others with whom it is no fad; with Pilate of old, they ask, "What is Truth?" Orthodox gazes out over the turbulent sea of religious unrest and cries, "Back to the old moorings, the ecumenical creeds, special confessions of faith, the fundamental," etc. Within the next two and a half decades a great exodus will take place from the "old ship of Zion."

But to our theme, telepathy: Once established, the fact of intercommunication of mind (aside from external agencies), incarnate mind, and even theologians must admit it. This done, it will not be so hard to understand how, relatively, exarant minds can impress those minds still within the mortal vesture.

Sir William Crookes advocates the vibratory theory in accounting for this phenomenon, new to the Occident, but of great antiquity in the Orient. If there be an ether, more rarefied, more attenuated than the atmosphere, it must have functions. The soul may inspire it, as the physical man receives the purifying oxygen. The atmosphere conveys physical vibrations, and possibly mental ones. The ether may transmit, be a medium for the conveyance of soul-vibrations. What is matter? Spirit? Possibly the same substance intrinsically the result of different and multifarious vibrations. Thoughts—sensuous ones—may be transmitted by the atmosphere, but the ones ema-

nating from the ego are not gross enough for such a vehicle, consequently the utilization of the ether—only a higher grade of atmosphere.

The writer has demonstrated to himself, beyond all reasonable doubt, the fact of telepathy. Here are a few experiments:

1. Placing a sensitive about ten feet away, arms hanging by the sides, the feet together, the body erect, the operator says: "Now make yourself perfectly passive, and give way to any influence felt. Let us establish a magnetic circuit; gaze steadily into the pupil of my right eye." The operator here wills strongly for the subject to sway backward, and insensibly he does, to the right, left, forward—all of which suggestions are obeyed. No gestures are made so only a transference of thought from one mind to the other will explain the result.

Practically but one battery is used in the experiment. The subject is negatively the operator positive; hence the two poles. The circuit is established through the quality of gaze. The will of the operator, acting on the percipient telepathically, produces the physical vibration, movement.

2. Again, a company of congenial souls are spending the evening together. Some one suggests mind-reading. One of the number—it should be a sensitive—retires from the room; before doing so, however, it is agreed on as to what article shall be hidden. It should be something with which the sensitive is very familiar. He should be able to close his eyes and plainly see the object. One who lacks concentration will not do. The most delicate conditions surround this phenomenon. But conditions are hard to obtain, consequently so many failures are the result. The subject leaves the company and is heavily blindfolded. While he is gone they hide the article agreed on, or hang it in some conspicuous place on the wall; the latter is better, especially if they be tyros. He returns, the friend having charge of him turning him round and round until he entirely loses his "bearings." Then a circle is formed around him by joining hands. The circle as one man, unity of purpose, fix their eyes on the article and will to go and get it; they remain so until the subject, who has his mind intently on the object of quest, moves. Then, when he reaches the rim of the circle, they pass on, never allowing any personal contact. On, on, staggers the one blindfolded until the place where the object hangs is reached; now the tactics of the circle are changed; they will to put up their hands and take the object until the subject really extends his hand and finds.

We have been blindfolded. It seemed that we must move or fall. As long as we kept our mind on the object we felt drawn forward seemingly irresistibly, but when we "wandered" all was dark; no influence urged us on. The mental process in the last experiment is identical with the first, only more complicated owing to the number of participants.

3. Then, the writer has hypnotized a subject six hundred miles away, the time of so doing prearranged. During the trance lasting some forty-five minutes, the subject traveled, or saw clairvoyantly, an aggregate of forty-five hundred miles, gained, at the same time, information for the operator afterwards fully verified.

These facts and others that could be adduced (occurring in the lives of men and women of world wide reputation), established the reality of the phenomena cited.

A writer essays a description of Chicago; he has never been there nor has he read of that city. A friend, knowing of the scribe's intention, places himself *en rapport* with him, and a tolerably accurate article is the result. It depends altogether on the similarity of vibration between the two men; the more susceptible the writer to the other's thought-power the more perfect the delineation. This is better than imagination.

A dreamer thinks of the far away(?) home of the soul. The glorious theme inspires him. He seizes paper and pen and writes. We call it a wonderful illustration of the powers of imagination; but a heavenly guide stands beside the writer, who, in the contemplation of spiritual things, is oblivious to earth. He is passive, and the mind of the spirit—making use of the laws governing telepathy—impresses the pilgrim tenting on Tellus' bosom. This is inspiration, and its beauty and grandeur are in proportion to the rate of vibration of the two egos engaged in the work. The slower the vibration, the more likelihood of an imperfect description.

Thus can we account for the Bible. Who can give a better theory of inspiration? God did not impress the scribe. Tutelary deities, spirit guides, guardians, controls, have given to the world, through mortal instruments, the sacred books of all ages. Sometimes the spirits communicating were as ignorant as were the "inspired"; therefore can we wonder at vagaries, inconsistencies, flat contradictions, puerile statements in the pages under consideration? Fallible beings, manifesting through natural law, the authors—fallible, though in the spheres beyond earth's sunset.

In the superior light of mental telegraphy much of the supernatural, of superstition, of bigotry, of miracle, will fade away, as the dew of morning is dissipated by the smile of Apollo. Instead will come the recognition of law—whether in the physical or spiritual (supermundane) realm. The "advanced" theories of the Theosophists, the technical phraseology of the adept, the abstractions of the metaphysician, will not appeal to the masses, hence this simple effort, only intended to stimulate thought in the a, b, c, which may lead to the x, y, z.

Written for the Banner of Light.

LOVE.

An Inspirational Poem.

BY IDA C. HAWKINS.

Down in the depths of every human soul
Lies love...
A waiting summons to come forth
It waits, and knows not it is waiting.
It waits at a sound unheard before.
It listens... then it rises,
Sits upon its couch and
Listens... once again.
Then it springs into its feet
And utters sounds which cannot
Be spoken be. It sighs, it weeps,
It smiles; and heavenly radiance
Illumes the eye, and glorious day is born.
The sun hath risen to a life which
Unfolds now dark and gloomy
In starlit dawn or midnight gloom.
The sun hath risen.
This is Love.

William Tebb and Anti-Vaccination.

BY ALEXANDER WILDER, M.D.

I observed with unqualified pleasure the mention made of Mr. Tebb and his work by the President of the National Association of Spiritualists. His other suggestions on the subject are also to the point. If they were to be followed, the end would be certainly gained. It is pleasant in many respects to be alone and free, but to accomplish results cooperation is imperative. Ismaelites, with their hand against every man and every man's hand against them, can amount to very little beyond freebooters.

Mr. Tebb seems to have been holding a series of séances with anti-vaccinationists here. I know not whether he feels encouraged or discouraged. With a mind so modest as to be almost diffident, he seems to be an excellent judge of men. When he says to one man "Go," and to another "Do this," he knows which is the right man to fulfill each order. He knows how to make every man useful in the direction in which he is most competent. I wish we had a William Tebb in America.

Our anti-vaccination movements have been sporadic. We formed an Anti Vaccination League here in 1880, when Mr. Tebb was present; and for some years it worked with gratifying results. But it had too much to combat, with an insufficient force. Laymen would decline active part, pleading that such a reform was the work of physicians. Then the three schools of practice would not cooperate. There are many homeopaths opposed to vaccination, but they will not work except with those of their own kind. Those who agree to be "regular," or want to be "recognized" by regulars, are impervious to conviction, or any willingness to act from conviction. So we have lagged.

The League became an incorporated "Association," and then continued stationary. Dr. Hiram Hitchcock, a man of merit and energy, attempted to revive the matter, but found it too much for him. Since that Dr. M. R. Levenson of Brooklyn, with a few associates, renewed the endeavor. The attempt of Health Officer Emery to compel vaccination in Brooklyn, led to a revolt which was gratifying. Judge Gaynor aided it officially by ruling against some of his usurpations. But the matter has finally been passed over to a western president and secretary.

There have been revolts in different places, with more or less of success. One at Newburgh, N. Y., three years ago was equal in energy to the one in Brooklyn. At New Britain, in Connecticut, the attempt was made to compel children to be vaccinated as a condition for attending school. Dr. Mulligan opposed this and carried the matter into court. He also set on foot a movement to have a school for instruction of anti-vaccinationists. It was compromised by letting unpoisoned children go to school.

There have been similar results at Port Jarvis, at Kankakee and Terre Haute. The latter two are just now the most alive, and they look as if they meant to keep alive.

Dr. S. B. Munn of Waterbury, Conn., has been zealous in his city and region. Mr. Darling did secure the enactment of a bill in Rhode Island, but it is not wise to depend on legislatures. Money, local pressure, social influence, will sway any legislative body in America. All that he accomplished is virtually undone.

Mr. Tebb's method has been to create public sentiment. It has just hit the champions of legal blood-poisoning a blow below the belt, and I guess they will find it hard to catch breath. Its process is slow, but very sure in results.

I saw a statement in the Medical Record lately in regard to Montreal, which I think is grossly inaccurate. You will do well to correct it. The writer imputed the smallpox epidemic in Montreal to neglect of vaccination. He said that such neglect had existed from 1878 on.

In 1882 Dr. Wm B. Carpenter, author of the text book on Human Physiology, declared the city of Montreal "protected." The epidemic came a very few years after. Dr. J. E. Co. deo art. Dr. A. M. Ross gave the public the facts. Perhaps anti-vaccinationists are imagined to be too vehement. They have the armor of conviction. The late Samuel J. May used to think Mr. Garrison too excitable. One evening Mr. Garrison was making one of his impassioned appeals. Mr. May spoke out in deprecation: "Bro. Garrison, you are all on fire." Quick came the response:

"I have need to be on fire to melt these mountains of ice around me."

Mr. Garrison fought on from 1831 to 1862, when the government found that slavery was the great obstacle to an American Union. Then the Gordian knot was severed, and the end came.

It may be that the process of diseasing soldiers, sailors, steamer passengers and school children will continue till a general depraved state of health shall result. But whether this be so or not, when the people shall learn that diseasing of healthy persons is but a legalized rape, that only predisposes to further pollution.

"Nor throne, nor lords, nor martial power,
Can stay the onset of that hour."

"Ethical Logic."

BY CHARLES H. WHITE.

To the Editor of the Banner of Light:

At the head of your editorial page you say: "Our columns are open for the expression of impersonal free thought, but we do not endorse all the varied shades of opinion to which correspondents may give utterance."

I like the permission granted in the above, and wish to avail myself of it.

As the present writer understands it, the term "free thought" implies absolute independence. Consequently, the suggestion touching "varied shades of opinion" comes well into play, as it would be absurd to expect all free thinkers to think precisely alike.

I note the following statement in your columns:

"As Spiritualism is the Science and Philosophy of Life, the knowledge and application of its lessons comprehends all of the duties of life."

This is a succinct definition of what I have long believed in, and entitled "Ethical Logic." With Spiritualism in its completeness I have never been familiar; have had no special opportunities to investigate it; but it has for years seemed to me just and proper that every religion (or what takes the place of religion) should cover the needs of man thoroughly, and not confine itself almost exclusively to questions pertaining to the future existence. One of the (to me) dissatisfying features of creed religion exists in the fact that there is too much

appearance in the treatment accorded to this life and the life beyond the grave. It strikes me much as though I were living in a room wherein the furniture was heterogeneously arranged, partly through some original design, and partly by reason of my own incapacity to improve the condition despite what efforts I may have made; and there came to me a man of (alleged) superior intelligence, who said, "At the end of that narrow corridor is another room, far more beautiful than this. In it everything is perfectly adjusted. You may reach that room if you will submit to my guidance, and dwell therein through all eternity. It matters not how little you understand the science and beauty of artistic arrangement; you need only have faith that I am speaking truthfully, and the moment you enter that glorious room all power of your mentality will unite with it as by special dispensation. Your condition and your experiences during your existence in this room are not to be taken as in any sense foreshadowing what is to come."

Of course there are many other objections to the orthodox style of religion which I might enumerate; but the above will serve to show the impression it has given me. It is plain that the orthodox believer discourages investigation. He claims that he has found the truth; that there is no room for doubt as to that; yet he asks you to take it on faith! Should you investigate on an unbiased principle, and should he really be in possession of the truth beyond all question, then every step taken by you along the line of honest inquiry would bring you nearer to him. This is so perfectly self-evident that it is axiomatic; but he insists upon a blind acceptance of his doctrine. The light of reason must not penetrate to the dark corners of his narrow cell! Possibly the rats and spiders would be disturbed.

The mind of man—that which is all of man to make him what he is, without which he would be on a level with the beasts of the field and considerably "lower than the angels"—must not be utilized toward a settlement of our most important questions, but must confine its operations strictly to mundane affairs; thus counsel the worshiper at the orthodox shrine! Could any proposition be more ridiculous?

I believe in "free thought," let it take what course it will—always excepting a downward course. No thought is truly honest unless it is free! Coercion and subjugation are not elements of progress and growth. He who most earnestly believes in mental expansion and moral advancement will place sincerity far above a mere endorsement of his personal views. The men who "think by proxy" are not the men who "move the world." The all powerful Mind of the Universe would condemn honest error less than sycophantic, though accidentally correct, opinions. He who "accepts" without analysis the views that are thrust upon him by another is either a hypocrite or deficient in mentality. That an era of reason may soon come upon earth is the earnest wish of your correspondent.

Basic Principles of Spiritualism.

BY REV. SOLON LAUER.

1. Spiritualism claims to be a rational and scientific, as opposed to a dogmatic or authoritative system of teaching. Its motto is, "Prove all things, and hold fast that which is good."

2. It encourages individual freedom of thought and research, and places no dogmatic restriction upon any who would enter its fellowship. It seeks rather to recognize truth wherever it may be found, whether in the past or present, in the Christian church or outside of it, in "sacred" or in "secular" books.

3. Spiritualism aims through its teachings and its phenomenal manifestations of spirit power, to lift human souls to a more spiritual and intellectual plane of life, in order that human happiness may be augmented in this world and the next; to rid human minds of the doubt and fear of death, and of the inconsolable grief of bereavement, through the absolute conviction of immortality and the demonstration of spirit communion and ministrations.

4. The general teachings of spiritualism. Spiritualists hold that any statement which aims to set forth the principles and teachings of their philosophy is necessarily imperfect and incomplete, through the inability of any individual or set of individuals to voice the views of many millions of free and independent minds; and that inasmuch as a free and rational system of philosophy will ever change and grow, any statement must be subject to revision at any time. Furthermore, however fairly any statement may set forth the views most commonly held among those who call themselves Spiritualists, such statement is not to be put forth as a creed, to be arbitrarily imposed upon all who seek their fellowship. In accordance with these principles of free and rational thought and research, it may be stated that Spiritualists in general hold and inculcate among other teachings the following:

1. Spiritualists unite in affirming that "There is no death. What seems so is transition," and they affirm that this truth is demonstrated by a vast body of phenomena occurring throughout all human history, as well as in our own midst to-day.

2. Spiritualists as a body believe that "The infinite and eternal energy, from which all things proceed," is Spirit, and not blind force, and that the nature of the human soul is akin to this Divine Energy. While repudiating the personal theism of the creeds, they believe that this "Divine Spirit" is "in all, through all, and over all"; that in this infinitely varied universe

"All are but parts of one stupendous whole,
Whose body nature is, and God the soul."

3. Spiritualists inculcate a code of ethics based not upon the alleged revelations of Moses or Jesus or Paul, but upon the moral sense which is inherent in the human soul. They hold that all acts and thoughts have natural and inevitable consequences, which extend not only through this mortal life, but also into the life beyond; so that the soul's state, in this world and the next, is determined not by mere theological belief, not by the arbitrary decree of a personal deity, but solely by its own voluntary thoughts and acts.

4. Spiritualism venerates all books, sacred or secular, so far as they prove spiritually helpful and uplifting; it does not accept any book or any revelation as perfect or infallible in its teachings.

5. Spiritualism holds that true salvation is growth in character; and hence that any individual is a savior who is supremely helpful in promoting that growth.

6. Spiritualists believe that the law of evolution, which prevails throughout all nature, prevails also with the human soul. In their philosophy eternal punishment has been supplanted by eternal progress.

Facts.

People seem to exercise more common sense about others than they do about themselves. They never ask their own stomachs what they can properly take care of. The fact is, medicine never cures. It often gives the system more to do. Intuitive power is seldom consulted. The result is, that there are more who die annually from dosing with "cure-alls," than there are who receive an ounce of permanent relief. Medicines are made to sell. Millions of money and hard labor are wasted every year for that which can have no power to add a pennyweight to the life giving power that gives form, shape and health to the individual.—Enterprise.

It is always best to do one's duty, even though foolish, unappreciated, inconsiderate ones are ever ready to curse and slander you for it. The wound of the gossip and slanderer is always the deepest.—Ez.

He who thinks kind thoughts will do kind deeds. He who thinks purity will live purity.—Horus.

Written for the Banner of Light.

HOW TO OVERCOME THE LAST ENEMY.

[The language of the burial service should be taken seriously, for the statement in it that death can be destroyed is founded upon law fashioned at the time when the world's foundations were laid, and that language is not to be treated in a manner as if a jest. It is life (which truth is) and a law intended to be put to the proof.]

I.
As the lightning came to man's aid, shall another form of light
Rise to help him with such helping that from it shall death take flight.

When men's own deeds all are helping, and their thoughts and deeds are more
Deeds and thoughts are, but of contest, and air's war-wrought power is o'er.

II.
For electrified is action; and (transmuted) will, through deeds,
Come a force to end all dying, and with death pass dying creeds.

Not in mockery was it spoken: Truth, the endless, backed his breath,
Who declared death could be conquered: There is way to conquer death.

III.
When the engine of man's action (now contention) is reversed,
Will a force (in such way charged that now it is with death dispersed)

Have another to replace it; lambent; one that is of life the breath;
One that shall with life (that love is), (by attraction) dispel death.

IV.
This is a dream? Well, go and dream it. For this dream is law—is life;
And no graveyards will be needed after help has replaced strife;

Out of that earth shall spring upward, as an angel out of earth,
Power (from powers that are completed) for us, lest we stay its birth.

ADAIR WELCKER.
Berkeley, Calif.

NOTE.—The foregoing is addressed first to such followers of truth as are fishermen, and particularly to those who, on crossing the line, have been met by and shamed by the meanness of this statement will only become apparent to all the time when no full-grown man will be willing that little children shall be permitted to work while he grows man, is at play; and the knowledge that a child or woman on it is that night unprovided with shelter. Now that, for their comfort, its purpose has been made known to them, with all continue, by the formation of armies and corps for war, to raise up these heads of pride against the power of life?

Col. C. F. Houghton.

In availing myself of the opportunity kindly afforded me of introducing to the readers of this valuable paper a short sketch of a great and good man, I find imposed upon me a somewhat difficult task—an ocean of interesting reminiscences to be put into a bucketful of space.

At the time of the Crimean war he entered the British army as an Ensign in the Fifty-Eighth Regiment Infantry, in the hope of seeing active service, but was too late. Subsequently he exchanged into the Twentieth Regiment. After a service of some years he came to British Columbia, where he was elected Member of the Dominion Parliament in 1872, as a Liberal Conservative, and was of great assistance to the Premier of Canada, Sir John Macdonald, in promoting the gigantic scheme of the trans-continental railway over the Rockies. In March, 1873, he was appointed Deputy Adjutant General, and organized the militia of British Columbia. He formed in 1881 the Nineteenth Battalion of Winnipeg Rifles, which did such efficient service in suppressing the Northwest rebellion of 1885, of which occasion he was second in command under Major-General Sir F. Middleton. Lord Malmesbury, the present Earl of Minto, was his staff.

The principal interest of this sketch centres itself in the fact that this scholar, soldier and gentleman was an ardent champion of the divine philosophy of Spiritualism. He scorned public criticism with its ridicule. He always introduced the subject when he found a fitting occasion, and, being in touch with the highest circles of society, including the Vice Regal Court he never hesitated to speak the truth in giving his experiences. The present Governor-General, Lord Aberdeen, so much beloved, esteemed and admired by all the people of the Dominion, may have possibly on many occasions come under the magic spell of his eloquent words.

He was an automatic writer, and received volumes of communications from his loving wife in spirit-land. He had marvelous tests of spirit-communication, concerning which the writer, who was one of his most intimate friends, could speak, but time and space will not permit. Suffice it to say that, in company with the great and the good of this world's history, he has left his "footprints on the sands of time." He echoed these words:

"We live in thoughts, not years;
In feelings, not in figures on a dial.
We should count life by heart-throbs.
He most lives who thinks the noblest, acts the best."

J. E. M. WHITNEY.
Montreal, Oct. 16, 1898.

Must Pay Taxes.

Theosophy Is Not Religious, Charitable Nor Educational.

Theosophy, according to a decision which was sent down by the full bench of the Supreme Court recently, is not a religion, neither is it a charitable or educational institution, and consequently does not come within the statutes exempting certain bodies from taxation, and must pay taxes upon a parcel of land upon Mt. Vernon street, Boston.

The N. E. Theosophical Corporation was organized in 1893 "for literary, benevolent, charitable and scientific purposes; more particularly to assist the Theosophical Society in its three objects," which were enumerated in the charter.

A question was raised as to the liability of the corporation for taxes upon its real estate, and in passing upon the case the full bench of the Superior Court, which first heard the case, was not bound to hold that the petitioner was a benevolent or scientific association. And further says that "the paramount object of the petitioner is the dissemination of theosophical ideas and the procuring of converts thereto. Everything else is subordinate."

"The fact that in furtherance of this object books are collected, instruction given, and literary work done, does not make the petitioner a literary institution."

"To hold otherwise would be to permit any seven men who believed in any particular theory of any subject to live free from taxation by forming a corporation, buying a house, living in it, editing a newspaper and writing articles to other newspapers in favor of their views, with the hope of gaining converts. This is not in our view, the intent of the legislature."—Exchange.

Rev. Thomas Dixon

Of New York City is to give a series of lectures upon the subject "Does Death End All?" His first lecture was delivered Oct. 30, and it was pure Spiritual Philosophy throughout. His audience numbered more than fifteen hundred people, all of whom listened intently. More of the same sort is expected this month. The world moves, and so does the Orthodox Church.

Yours for truth,
E. C. LEONARD.

Never be in a hurry. Do everything quietly and in a calm spirit. Do not lose your inward peace, even if the whole world seems upset.—Ez.

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 XIV.

A SERPENT FOILED.

"Yes, it is true, Maria, I love you. Do not look so startled, child, and draw away from me with that averted look. You are too shy and sensitive, like a little woodland flower that hides its head beneath the leaves lest some careless eye should rest upon it. Look at me, dear, and read in my eyes the love I hold for you in my heart. No, you will not; you do not believe me, then."

"How can I believe you? How can I trust myself to look at you? You who are betrothed to another girl, and she the handsomest and the most brilliant spirit of all your set. To think that you should dare to make love to me—to me, a little plain nobody. It is an insult and a humiliation."

Her eyes flashed until they gleamed with a clear blue flame, and her cheeks crimsoned with the flush of shame as she drew herself proudly out of his path. But he reached forward, and with one hand held her fast, while with the other he turned her face upward toward his own, transfixing her gaze in spite of herself with his own penetrating and commanding glance.

Thus he held her for a moment, then his gaze softened into an expression of tenderness, while a smile curved his lips—a smile that seemed infinitely tender and which one would have thought only the most sincere and loving heart could frame.

"Ah! little one," he said, "you are afraid of me, but I will teach you better; you will learn to love me, to watch for my coming, to listen for my step. You do care for me even now a little, I am sure. Yes, your heart betrays you, sweet; there, hush its wild beatings on my breast!"

He held her so fast, she could not move, though she struggled to free herself from his embrace; and in a sort of cooing, soothing voice he went on:

"You did not know that I loved you, did you, dear? That for weeks I have watched your movements, have noted the lovely tint of your blue eyes, the golden sheen of your hair, the sweet curve of your perfect lips; oh, yes, all these are beautiful to me, and, as for your face, it is more precious in my sight than that of any queen."

She struggled from him, for he had loosened his hold, and, standing before him with parted lips and disheveled hair, she cried:

"How can you talk so to me, Mr. Bradley, when you know that you are soon to wed with my friend, Miss Lou? She is to be your wife in a few months, and she is equally as beautiful, while I am nothing at all!"

"Yes, she is a queenly and beautiful, but in gentleness and loveliness of soul she is not to be compared with you. Have I not seen your goodness? Have I not noticed your sacrificing spirit? Am I not proud of your musical genius, and enamored with your exquisite voice? Why, I tell you, child, you are dearer to me than all else beside."

Again he had transfixed her with his gaze until she trembled before him as the bird trembles and falters while the snake charms it with its subtle power. And then once more he seized her in his arms, and held her with that unyielding clasp, as she murmured, half dreamily, half incredulously:

"But, she, she; what will she say; is she not to be your wife?"

"My wife! oh, yes; but there may be love for us, my pet, for but that a man's wife need not be necessary to his dearest friend. Of course I owe nothing to my position, to society, to my parents, and I must have a wife who will bear herself well in every relation and circumstance in which she may be called to act in my home and social circle, and at all times she will do that, and be only happy in her role, but you, my little blossom, would be too shy and diffident, and too unhappy to fill such a sphere. You would be happier in your music, and in the society only of the one you loved. I would be proud of her as my wife; I will be in heaven with you as my love!"

She had torn herself apart from him now; there was no trace of dreamy languor nor yielding impulse in any part of her features as she stood before him, the embodiment of offended dignity and of outraged womanhood.

"Sir," she said in suppressed but earnest tones, "beware you have violated every principle of honor and manhood. Your speech to me shows you to be a poltroon and a coward. I would not marry you should you sue me upon bended knees, much less be your plaything for an hour. Go, and never speak to me again. You are unworthy the glance of an honest girl!"

All the hypnotic power which he had cast into glance and smile, and which had served him well in his wiles with other women, had failed him here, for the little, pale and trembling music teacher had regained the mastery of her own spirit, and he was powerless before it. But he would not believe that she could escape his toils, and again he sought to draw her to his breast while she struggled against him with all her strength.

Just then there was the sound of a hasty step and of a smothered curse as a pair of strong hands seized the struggling pair and parted them.

"You cur! I will shake you within an inch of your life!" exclaimed the irate man who stood between them, and he seemed to bid fair to suit the action to the word, in the vigorous shaking and pounding which he bestowed upon the city fellow. "How dare you insult my sister with your vile words and touch? You are too miserable to live; and were it not that I would scorn to stain my hands with such blood as yours I would take your life. As it is, take that!"

Not Tom Bradley had been something of a wrestler and an athlete, but he was no match for Tim, who handled him now as easily as he would a child, and after administering a good thrashing to him, threw him one side as though he were a snake. The fallen foe gathered himself up and cast a wrathful glance at the strong young victor, who stood calmly now before him.

"You shall pay for this—pay dearly for it, too. You will find you cannot treat a Bradley in this way without penalty."

"Get out of my path and off this ranch as quick as the Lord will let you, or I'll give you something much worse than you have had. Don't you dare ever to speak to my sister again, or, for that matter, to Miss Lou either. Do you hear?"

"Yes, I hear; I have no desire to speak to your miserable little sister again anyhow; she is beneath my notice. As for my betrothed, it is none of your business when and where I speak to her. She is to be my wife, and none of your trumped-up stories can prevent it. Do you suppose she will believe anything you can say against me? Why, she knows very well that your sister there is in love with me; she told me so, and asked me not to pay much attention to the little mix; would she believe it just a bit of jealousy on your part? Miss Maria, if you go to her with any tale to-day's affairs? As for you, young man, any one with half an eye can see that you are dead in love with Miss Lou; she knows it herself, of course; she is so fool; and that you dislike me because I am favored with her affections. If you say anything about my character, it will not be likely to be credited as anything but the ravings of a jealous man, for I shall take good care that she is forewarned."

With a malicious sneer he limped back to the house, leaving the brother and sister to

slowly pace their way through the rows of pepper trees that lined the pathway from the great barn to the garden hedge.

"Tim," said Maria, "how did you happen to come up just at that time?"

"I was on my way to the barn when I heard voices, and his peculiar snake tone that just riled me all over to hear. I knew that Lou had gone to town with mother, and I wondered whom he could be talking to. Then I slackened my speed, and caught enough of his words to know that they meant no good. You may just bet I was surprised when I saw him holding you in his arms, and heard his beautiful words, and you the friend of Lou!"

There was a hint of reproach in the last sentence which brought the tears to Maria's eyes as she huskily stammered:

"Oh! Tim, do not judge me too harshly. I had no idea of listening to any such sentiments as he expressed, or for a moment of taking him from Lou. You ought to know me well enough, brother, to be sure that I would crawl on my hands and knees from here to Los Angeles if it would please her. I could not take her love from her, even if my heart broke in giving him up. But, Tim, dear, I don't know how it was, but I was like a piece of wax almost in his hands; for a moment I had no life, no will, no individuality of my own; I could not move, but only for a moment, for as he went on in his soothing, insinuating, coaxing tones, something seemed to snap in my head, and then I felt strong and free, while the utmost horror of him came over me, and I wrenched myself from his grasp. I own that while I have always mistrusted him, I have also been fascinated by him, something has held me to him, while I have also hated him. But it is all over now. I can never like him again; he is a villain, Tim, and unworthy our Lou. What shall we do about her?"

"Do tell her the whole thing, of course, sis, and open her eyes to his villainies."

"Oh! Tim, we can't do that, he will set her against us if we do by protesting his innocence, and proclaiming that we want to ruin him in her estimation. It will be just as he said, he will declare that you love Lou, and are jealous, and that I love him, and am trying to break off their match. I am sure it will not be best to tell her of this affair."

"Do you think Lou will believe any tale he may invent against us, her old friends? Does n't she know us well enough to have confidence in our word against his?"

"That's just it, Tim, it is our word against his, and she loves him. She has confidence in us, yes, and she is attached to us, but he is the one out of all the world whom she has chosen for her mate. She trusts him utterly, she will not believe aught against him as yet. He has a subtle power over her, and can make her believe whatever he likes. We must wait until something more comes up against him. I believe it will come up, and that she will be released from his toils."

"Well, sis, you may be right, and we will have to wait, I suppose, though I don't like waiting when there is anything to be done." And Tim looked at his sister almost defiantly as he passed on to the farm, while she wended her way toward the house.

An hour later Lou and Mrs. Brown returned; the latter went her own way to attend to household affairs, while Lou was met by her lover, who had bathed and dressed himself anew, and who now displayed but little signs of the rough handling he had received from the young Hercules of the ranch. But he was sore in body and mind, and as he invited his betrothed to stroll out into the garden with him, she observed that something was amiss.

For a few moments he made no reply to her tender inquiries, not until they were out of observation from the house, amid the rose bushes, then he turned to her, and in most injured and languid tones said:

"What do you think, dear? I have had a terrible mauling at the hands of that fellow, Tim, this afternoon. What a giant he is! I thought he would break every bone in my body. He caught me at such a disadvantage I could not defend myself. You may imagine my humiliation and shame. I must leave here on the six o'clock train. I cannot spend the night under this hostile roof."

"What in the world do you mean, Norton. A terrible mauling from Tim—what has happened? Tell me all about it, please!"

"Well, I don't like to tell how it happened. It makes a fellow feel sheepish to say a girl makes love to him. But you must know it; so here goes. That little homely friend of yours is a cat, Lou—a regular cat, treacherous and sneaking. Now don't speak, but let me have my say. It's a fact, she has taken a fancy to me, and thinks she—instead of you, dear—ought to become my wife. She told me so this afternoon."

"She told you so, Norton?" broke in Lou in a fever of impatience and incredulity. "Oh, no, no! Maria never could have done that."

"My dear, she did. She was out in the garden, and I joined her there, being so lonely with you away. Then I proposed that we walk down to the barn to see if her father had returned from his trip to L., for you know he promised to bring me those little orange-wood boxes that are so fragrant and dainty. Well, on our way through the pepper tree walk she turned on me and in most passionate tones confessed her love for me, and implored me, if I would save her life from becoming a wreck, to discard you and marry her."

"Norton, this is incredible. I cannot believe it of her—Maria!"

"No wonder, dear, you cannot credit it, but I tell you the truth. The child was against herself with vehemence and passion, and I did not know what course to take, for she cast herself into

1

WEAK AND NERVOUS WOMEN

Dr. Greene's Nervura, the Great Strengthener and Invigorator of Womankind.

Women are great sufferers from nervousness, weakness, nervous prostration and debility. Thousands of girls droop and languish in the close, confined atmosphere of shops, factories or offices, and hundreds of thousands wear out their nerve force and power in household cares, family bereavements and responsibilities and work which never ends.

Here lies the great strain upon the nervous systems of women. Here is the cause why so many women complain of being weak, nervous, tired and exhausted. They have little or no rest; their life is one continual round of work, duties here, duties there, without number. What wonder that such women go to bed at night fatigued, and wake tired and unrefreshed in the morning! What wonder that they become worn out, so to speak, in nerve and vital power! What wonder that they have great weakness, exhaustion, pains in the back and limbs, together with distressing female complaints which are always causing loss of vital strength and vigor. They are tired out and discouraged.

What women need is that great strengthener and invigorator of womankind, Dr. Greene's Nervura blood and nerve remedy—that remedy which rebuilds health and strength, purifies and enriches the blood, gives strength and vigor to the nerves, and the strong vitality and energy to the system which will enable women to do their work and yet keep strong and well.

Mrs. M. D. Perkins, of 100 G St., So. Boston, Mass., says:

"I was completely run down and could not eat, for the sight of food made me sick. I did not sleep at night and was as tired in the morning as when I retired at night. My head and back ached all the time. I was completely exhausted if I tried to do my housework, and could not walk without being dizzy. I was excessively nervous and very weak."

"Then I began to take Dr. Greene's Nervura blood and nerve remedy, and I cannot say enough in its praise. I have not felt so well for years as I do at the present time, thanks to this splendid remedy."

"I can now eat and sleep soundly, waking mornings strong and refreshed. I do my housework which is now a pleasure instead of being a burden as formerly. My weight has increased about twelve pounds in the last two months. I would recommend anyone afflicted as I have been, to try this wonderful remedy."

Remember also that Dr. Greene, 34 Temple Place, Boston, Mass., the famous specialist in curing nervous and chronic diseases, can be consulted free, personally or by letter.

Mass Meeting in Philadelphia.

A grand mass meeting of the Spiritualists of Philadelphia and vicinity will be held Dec. 4 and 5. Eminent speakers and mediums will be in attendance, and the best of vocal and instrumental music will be provided. Among the musicians who will take part in the meetings may be mentioned Prof. E. A. Whitlaw, Mrs. E. L. Haslam, Mrs. Bella Dixon, Mrs. J. Youm, Miss H. Brown, Prof. J. H. Gray, Clarence Tobias, Walter C. Baker, Miss L. R. Heasley, assisted by an able choir under the direction of Profs. Bacon and Scott. Among the speakers and mediums may be mentioned E. W. Wallis, Manchester, England; H. D. Barrett, Mrs. M. T. Longley, Lloyd Norris, W. J. Colville, Mrs. M. E. Cadwallader, and others equally well known. There will be special exercises under the management of the Lyceum and young people, and a grand entertainment and reception for visitors. Three sessions will be held daily from the opening to the close. The meeting will be held under the auspices of the First Association. There are thousands of Spiritualists in Philadelphia, and this mass meeting should be the occasion for their assembling en masse. The N. S. A. will not be forgotten during the great meeting, and grand results may confidently be expected.

A Card from Campbell Brothers.

We leave Lily Dale for Bradford, Pa., Nov. 14, where we have engaged to hold public meetings, séances and private work. We then go on to Titusville, Pa., for a week, then home to Lily Dale, where we are engaged to sit for four portraits, people coming from afar for the purpose. We then start out for our winter's work, commencing at Pittsburg, Pa., for the month of December.

We also intend to get as many subscribers for the spiritual press as possible at all our meetings, circles and private sittings, for we feel that we should do all in our power to interest the investigator by reading some one or all of the valuable papers. We are going to do what we can to secure subscriptions for THE BANNER. We look for it eagerly each week, and we want others to read it also, as well as all of the Spiritualist papers.

Hoping to be able to send you some subscriptions, we are,

Very truly yours,

CAMPBELL BROTHERS.

PENNSYLVANIA.

PHILADELPHIA.—A correspondent writes: Sunday, Nov. 4, W. J. Colville spoke to a very large audience in Casino Hall, 13th street and Girard Avenue, during the afternoon exercises, based on the recollections called up by the day. Old-time readers of THE BANNER will remember that W. J. Colville's first public appearance before an audience in America was on the first Sunday afternoon in November, 1878, in Parker Memorial Hall; and since that time, though he has four times returned to England, his work has been very extensively carried on in the United States. Alluding to the reception accorded him twenty years ago, when he was scarcely more than a child, and comparing the attendance at public meetings then and now, the lecturer eloquently pointed out how many external changes there had been in a score of years, and yet how little radical alteration there had been in the attitude of thoughtful minds toward the great fundamental propositions of either Spiritualism or Universalism. The mass of humanity, the great public, has been influenced immensely in the direction of liberality of religious sentiment during the past score of years, but we almost fail to find any prominent additions to the roll of eminent workers in the domain of avowed Spiritualism, in alluded or friendly movements we can hardly say the personnel of the leaders has been raised, though all progressive and reformatory movements are far more generally accepted as reasonable today than they were in the late seventies. The progress of spiritual and liberal thought is largely subtle and widely pervasive, so much so that it is impossible to fairly estimate the actual interest taken in any cause by the number of its conspicuous adherents and open supporters.

Another fact needs to be considered, viz., that Spiritualism is no longer the novelty it once was, and the difference in doctrine between Spiritualists and others is no longer anything like so great as formerly. There is a natural pride among all denominational persons to see their party flourish, and within reasonable limits this desire is laudable; but it can be carried so far as to make us lose

the rise and development of religious beliefs and systems, Ancient and Modern. By W. O. O'Leary. Pamphlet, pp. 81. Price 10c. For sale wholesale and retail by BANNER OF LIGHT PUBLISHING CO.

AN OUTING THAT IS EXCITING AND HEALTHFUL.

That Maine is the greatest paradise for those of sporting inclination was long since granted, but to the average New Englander the Sportsman's Show in Boston last spring was an eye-opener. Hundreds who visited this marvelous exhibition declared that this fall they should participate in this most fascinating sport; and that the promises are being made good is already evidenced by the great travel toward the Maine hunting grounds. On every east-bound train will be found great quantities of trappings and outfits of the huntsmen, while the sportsman talk over and dream of the excitement incident to the deer hunt. Many are the city men now-a-days who are enjoying a palatable spread of venison, the result of the good luck of some friend; but to be able to participate in the chase of a deer or moose is an enjoyment that is fine.

The Boston and Maine Railroad and its connections pervades every part of this resourceful country, and its trains are run at convenient hours; and in the parlor sleeping car service that is in effect you can go there in luxury and comfort.

If you want to know the hunting grounds of Maine, send a two-cent stamp to the General Passenger Agent, B. & M. R. R., Boston, for the booklet entitled "Fishing and Hunting," which is profusely illustrated.

THE RISE AND DEVELOPMENT OF RELIGIOUS BELIEFS AND SYSTEMS, Ancient and Modern. By W. O. O'Leary. Pamphlet, pp. 81. Price 10c. For sale wholesale and retail by BANNER OF LIGHT PUBLISHING CO.

By Eugene Crowell, M. D. Paper.

SPIRITUAL HARP: A COLLECTION OF VOCAL MUSIC FOR THE CHOIR, CONGREGATION AND SOCIAL CIRCLES.

By J. M. Peebles and J. O. Barrett. E. H. Bailey, Musical Editor. Eighth edition. Cloth.

Twelve copies. 2.00 1.25

Six copies. 1.00 1.00

Three copies. 0.50 0.50

One copy. 0.25 0.25

By Eugene Crowell, M. D. Paper.

SPIRITUAL HARP: A COLLECTION OF VOCAL MUSIC FOR THE CHOIR, CONGREGATION AND SOCIAL CIRCLES.

By J. M. Peebles and J. O. Barrett. E. H. Bailey, Musical Editor. Eighth edition. Cloth.

Twelve copies. 2.00 1.25

Six copies. 1.00 1.00

Three copies. 0.50 0.50

One copy. 0.25 0.25

By Eugene Crowell, M. D. Paper.

SPIRITUAL HARP: A COLLECTION OF VOCAL MUSIC FOR THE CHOIR, CONGREGATION AND SOCIAL CIRCLES.

By J. M. Peebles and J. O. Barrett. E. H. Bailey, Musical Editor. Eighth edition. Cloth.

Twelve copies. 2.00 1.25

Six copies. 1.00 1.00

Three copies. 0.50 0.50

One copy. 0.25 0.25

By Eugene Crowell, M. D. Paper.

SPIRITUAL HARP: A COLLECTION OF VOCAL MUSIC FOR THE CHOIR, CONGREGATION AND SOCIAL CIRCLES.

By J. M. Peebles and J. O. Barrett. E. H. Bailey, Musical Editor. Eighth edition. Cloth.

Twelve copies. 2.00 1.25

Six copies. 1.00 1.00

Three copies. 0.50 0.50

One copy. 0.25 0.25

By Eugene Crowell, M. D. Paper.

SPIRITUAL HARP: A COLLECTION OF VOCAL MUSIC FOR THE CHOIR, CONGREGATION AND SOCIAL CIRCLES.

By J. M. Peebles and J. O. Barrett. E. H. Bailey, Musical Editor. Eighth edition. Cloth.

Twelve copies. 2.00 1.25

Six copies. 1.00 1.00

Three copies. 0.50 0.50

One copy. 0.25 0.25

By Eugene Crowell, M. D. Paper.

SPIRITUAL HARP: A COLLECTION OF VOCAL MUSIC FOR THE CHOIR, CONGREGATION AND SOCIAL CIRCLES.

By J. M. Peebles and J. O. Barrett. E. H. Bailey, Musical Editor. Eighth edition. Cloth.

Twelve copies. 2.00 1.25

Six copies. 1.00 1.00

Three copies. 0.50 0.50

One copy. 0.25 0.25

By Eugene Crowell, M. D. Paper.

SPIRITUAL HARP: A COLLECTION OF VOCAL MUSIC FOR THE CHOIR, CONGREGATION AND SOCIAL CIRCLES.

By J. M. Peebles and J. O. Barrett. E. H. Bailey, Musical Editor. Eighth edition. Cloth.

Twelve copies. 2.00 1.25

Six copies. 1.00 1.00

Three copies. 0.50 0.50

One copy. 0.25 0.25

By Eugene Crowell, M. D. Paper.

SPIRITUAL HARP: A COLLECTION OF VOCAL MUSIC FOR THE CHOIR, CONGREGATION AND SOCIAL CIRCLES.

By J. M. Peebles and J. O. Barrett. E. H. Bailey, Musical Editor. Eighth edition. Cloth.

Twelve copies. 2.00 1.25

Six copies. 1.00 1.00

Three copies. 0.50 0.50

One copy. 0.25 0.25

By Eugene Crowell, M. D. Paper.

SPIRITUAL HARP: A COLLECTION OF VOCAL MUSIC FOR THE CHOIR, CONGREGATION AND SOCIAL CIRCLES.

By J. M. Peebles and J. O. Barrett. E. H. Bailey, Musical Editor. Eighth edition. Cloth.

Twelve copies. 2.00 1.25

Six copies. 1.00 1.00

Three copies. 0.50 0.50

One copy. 0.25 0.25

By Eugene Crowell, M. D. Paper.

SPIRITUAL HARP: A COLLECTION OF VOCAL MUSIC FOR THE CHOIR, CONGREGATION AND SOCIAL CIRCLES.

By J. M. Peebles and J. O. Barrett. E. H. Bailey, Musical Editor. Eighth edition. Cloth.

Twelve copies. 2.00 1.25

Six copies. 1.00 1.00

Three copies. 0.50 0.50

One copy. 0.25 0.25

By Eugene Crowell, M. D. Paper.

SPIRITUAL HARP: A COLLECTION OF VOCAL MUSIC FOR THE CHOIR, CONGREGATION AND SOCIAL CIRCLES.

By J. M. Peebles and J. O. Barrett. E. H. Bailey, Musical Editor. Eighth edition. Cloth.

Twelve copies. 2.00 1.25

Six copies. 1.00 1.00

Three copies. 0.50 0.50

One copy. 0.25 0.25

By Eugene Crowell, M. D. Paper.

SPIRITUAL HARP: A COLLECTION OF VOCAL MUSIC FOR THE CHOIR, CONGREGATION AND SOCIAL CIRCLES.

By J. M. Peebles and J. O. Barrett. E. H. Bailey, Musical Editor. Eighth edition. Cloth.

Twelve copies. 2.00 1.25

Six copies. 1.00 1.00

Three copies. 0.50 0.50

One copy. 0.25 0.25

By Eugene Crowell, M. D. Paper.

SPIRITUAL HARP: A COLLECTION OF VOCAL MUSIC FOR THE CHOIR, CONGREGATION AND SOCIAL CIRCLES.

By J. M. Peebles and J. O. Barrett. E. H. Bailey, Musical Editor. Eighth edition. Cloth.

Twelve copies. 2.00 1.25

Six copies. 1.00 1.00

Three copies. 0.50 0.50

One copy. 0.25 0.25

By Eugene Crowell, M. D. Paper.

SPIRITUAL HARP: A COLLECTION OF VOCAL MUSIC FOR THE CHOIR, CONGREGATION AND SOCIAL CIRCLES.

By J. M. Peebles and J. O. Barrett. E. H. Bailey, Musical Editor. Eighth edition. Cloth.

Twelve copies. 2.00 1.25

Six copies. 1.00 1.00

Three copies. 0.50 0.50

One copy. 0.25 0.25

By Eugene Crowell, M. D. Paper.

SPIRITUAL HARP: A COLLECTION OF VOCAL MUSIC FOR THE CHOIR, CONGREGATION AND SOCIAL CIRCLES.

By J. M. Peebles and J. O. Barrett. E. H. Bailey, Musical Editor. Eighth edition. Cloth.

Twelve copies. 2.00 1.25

Six copies. 1.00 1.00

Three copies. 0.50 0.50

One copy. 0.25 0.25

By Eugene Crowell, M. D. Paper.

SPIRITUAL HARP: A COLLECTION OF VOCAL MUSIC FOR THE CHOIR, CONGREGATION AND SOCIAL CIRCLES.

By J. M. Peebles and J. O. Barrett. E. H. Bailey, Musical Editor. Eighth edition. Cloth.

Twelve copies. 2.00 1.25

Six copies. 1.00 1.00

Three copies. 0.50 0.50

One copy. 0.25 0.25

By Eugene Crowell, M. D. Paper.

SPIRITUAL HARP: A COLLECTION OF VOCAL MUSIC FOR THE CHOIR, CONGREGATION AND SOCIAL CIRCLES.

By J. M. Peebles and J. O. Barrett. E. H. Bailey, Musical Editor. Eighth edition. Cloth.

Twelve copies. 2.00 1.25

Six copies. 1.00 1.00

Three copies. 0.50 0.50

One copy. 0.25 0.25

By Eugene Crowell, M. D. Paper.

SPIRITUAL HARP: A COLLECTION OF VOCAL MUSIC FOR THE CHOIR, CONGREGATION AND SOCIAL CIRCLES.

By J. M. Peebles and J. O. Barrett. E. H. Bailey, Musical Editor. Eighth edition. Cloth.

Twelve copies. 2.00 1.25

Six copies. 1.00 1.00

Three copies. 0.50 0.50

One copy. 0.25 0.25

By Eugene Crowell, M. D. Paper.

SPIRITUAL HARP: A COLLECTION OF VOCAL MUSIC FOR THE CHOIR, CONGREGATION AND SOCIAL CIRCLES.

By J. M. Peebles and J. O. Barrett. E. H. Bailey, Musical Editor. Eighth edition. Cloth.

Twelve copies. 2.00 1.25

Six copies. 1.00 1.00

Three copies. 0.50 0.50

One copy. 0.25 0.25

By Eugene Crowell, M. D. Paper.

SPIRITUAL HARP: A COLLECTION OF VOCAL MUSIC FOR THE CHOIR, CONGREGATION AND SOCIAL CIRCLES.

By J. M. Peebles and J. O. Barrett. E. H. Bailey, Musical Editor. Eighth edition. Cloth.

Twelve copies. 2.00 1.25

Six copies. 1.00 1.00

Three copies. 0.50 0.50

One copy. 0.25 0.25

By Eugene Crowell, M. D. Paper.

SPIRITUAL HARP: A COLLECTION OF VOCAL MUSIC FOR THE CHOIR, CONGREGATION AND SOCIAL CIRCLES.

By J. M. Peebles and J. O. Barrett. E. H. Bailey, Musical Editor. Eighth edition. Cloth.

Twelve copies. 2.00 1.25

Six copies. 1.00 1.00

Three copies. 0.50 0.50

One copy. 0.25 0.25

By Eugene Crowell, M. D. Paper.

SPIRITUAL HARP: A COLLECTION OF VOCAL MUSIC FOR THE CHOIR, CONGREGATION AND SOCIAL CIRCLES.

By J. M. Peebles and J. O. Barrett. E. H. Bailey, Musical Editor. Eighth edition. Cloth.

Twelve copies. 2.00 1.25

Six copies. 1.00 1.00

Three copies. 0.50 0.50

One copy. 0.25 0.25

By Eugene Crowell, M. D. Paper.

SPIRITUAL HARP: A COLLECTION OF VOCAL MUSIC FOR THE CHOIR, CONGREGATION AND SOCIAL CIRCLES.

By J. M. Peebles and J. O. Barrett. E. H. Bailey, Musical Editor. Eighth edition. Cloth.

Twelve copies. 2.00 1.25

Six copies. 1.00 1.00

Three copies. 0.50 0.50

One copy. 0.25 0.25

By Eugene Crowell, M. D. Paper.

SPIRITUAL HARP: A COLLECTION OF VOCAL MUSIC FOR THE CHOIR, CONGREGATION AND SOCIAL CIRCLES.

By J. M. Peebles and J. O. Barrett. E. H. Bailey, Musical Editor. Eighth edition. Cloth.

Twelve copies. 2.00 1.25

Six copies. 1.00 1.00

Three copies. 0.50 0.50

One copy. 0.25 0.25

By Eugene Crowell, M. D. Paper.

SPIRITUAL HARP: A COLLECTION OF VOCAL MUSIC FOR THE CHOIR, CONGREGATION AND SOCIAL CIRCLES.

By J. M. Peebles and J. O. Barrett. E. H. Bailey, Musical Editor. Eighth edition. Cloth.

Twelve copies. 2.00 1.25

Six copies. 1.00 1.00

Three copies. 0.50 0.50

One copy. 0.25 0.25

By Eugene Crowell, M. D. Paper.

SPIRITUAL HARP: A COLLECTION OF VOCAL MUSIC FOR THE CHOIR, CONGREGATION AND SOCIAL CIRCLES.

By J. M. Peebles and J. O. Barrett. E. H. Bailey, Musical Editor. Eighth edition. Cloth.

Twelve copies. 2.00 1.25

Six copies. 1.00 1.00

Three copies. 0.50 0.50

One copy. 0.25 0.25

By Eugene Crowell, M. D. Paper.

SPIRITUAL HARP: A COLLECTION OF VOCAL MUSIC FOR THE CHOIR, CONGREGATION AND SOCIAL CIRCLES.

By J. M. Peebles and J. O. Barrett. E. H. Bailey, Musical Editor. Eighth edition. Cloth.

Twelve copies. 2.00 1.25

Six copies. 1.00 1.00

Three copies. 0.50 0.50

One copy. 0.25 0.25

By Eugene Crowell, M. D. Paper.

SPIRITUAL HARP: A COLLECTION OF VOCAL MUSIC FOR THE CHOIR, CONGREGATION AND SOCIAL CIRCLES.

By J. M. Peebles and J. O. Barrett. E. H. Bailey, Musical Editor. Eighth edition. Cloth.

Twelve copies. 2.00 1.25

Six copies. 1.00

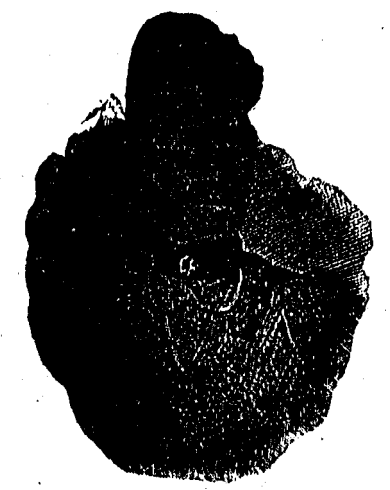
SPECIAL NOTICE.

Questions propounded by inquirers—having been answered by the Department of the Spirit, in the "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 expressions of "Truth as they perceive"—no more.

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

SPIRIT-MESSAGES

IVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Séance held Oct. 28, 1898.

Spirit Invocation.

Ohi thou divine Spirit, giver of every good and perfect gift, draw nigh unto these still struggling in darkness with the environments of the physical form, struggling in ignorance of thy divine power that prevails in all things. Oh! for the new baptism of the Holy Spirit upon all, that the spirit of freedom may exist in every heart, and that all jealousy may be set apart, that we may search the soul and become conscious that we are responsible one for the other, and the influence we send out; that truly to some extent we are our brother's keeper, that our lives have an influence upon all who surround us, that our thoughts bear testimony to the highest ideals within us. Oh! for a pure mind and humble spirit that we may not rely upon ourselves, but depend more on the guidance and direction of the unseen powers. Draw nigh unto all this morning, help us to penetrate the dark clouds of doubt, lift the curtain that the light of progress may be seen, and that we may learn to know what spirit is—spirit of God, spirit of Good—that we may seek for wisdom and not for praise, for facts and not for faith. We know if we seek we will find, and if we knock it will be opened unto us. May we feel that we all belong to one great family, and our influence will be felt in all places now and forever. Amen.

INDIVIDUAL MESSAGES.

Herbert C. Hayes.

Good-morning. I feel pleased that we can return to the earth and take on to some extent the old physical conditions and behold the scenes that were so natural to us in years gone by. It always seems to me, especially in the fall season, when all things are changing, as if the physical body had passed away and left all Nature in nakedness; so the spirit, clothed in physical form, throws it off after a few years and passes on to the realm of spirit, leaving many loved ones in darkness and grief. But if the mortal were only familiar with the spiritual world, there would be no sorrow, no tears, no darkness, for the meaning of the great change would be made plain. When we look upon the trees and flowers imbued with vigor and strength, and in a short time throwing off their coats and becoming tinged with the red glow of fall, though the leaves, like ripening fruit, fall to the ground seemingly withered, we think nothing of it, but look upon it as a natural fact; so it is with the spirit body that has thrown off the material.

I am glad to identify myself this morning, not only as one who has passed through the change called death, but one who has sought to investigate the mysterious workings of life in my feeble way. Whatever would do the greatest good to the most people I desired should be done, and although years have rolled on, and many changes have come, I am still searching after truth. I am still ignorant of many things, but there is one thing I rejoice in, and that is our freedom of thought and the advancement that has been made, for it has given us a better opportunity to express our selves as individuals than in years gone by.

I have not a great many in the earth-life, for the most of my friends are in spirit; but I remember away back, when the mysterious raps startled the world, and I am glad that the truth revealed to us in those tiny raps still lives in the souls of men. I wish to say to all interested in progress, under whatever name, you must search more diligently yourself; seek to understand your own faculties and comprehend what lies within, and you will be better able to judge the true workings of the spirit through matter.

I have a son and several grandchildren in earth life who are interested in spirit-return, although they did not believe in it years ago. I am glad that the spirit has awakened their consciousness. Say that little Mabel is with me this morning, so that William may know he searches not in vain, that we shall meet again in the morning land, shall know and understand each other better than we ever did in earth life. To all who may read this message I would say all life is God and God is good; and when the spirit reaches up to its highest ideal and seeks for wisdom and strength it will receive.

Herbert C. Hayes is here this morning, and I think I may be remembered in Dover, N. H., many years ago. My son is in the West. You might say that my wife and four children join with me this morning in sending this communication.

Mary Alice Graham.

Yes, darling, I have now come back to you, and will try to prove to you that mother lives; try to give you to understand that God in his great infinite mercy never separates loving hearts. Oh! how happy I am when I hear you sing "Something sweet to think of in this world of care." Yes, I have many things to be thankful for, many sweet things to think of; for if there is anything that makes the spirit contented, especially after passing to the realm above, it is to know that all was done that could be, to know that we could not have helped anything, but that we were reconciled to God, our Father.

I wish to say to my darling children, my husband, my sister and my two brothers, that if words could convey my thoughts to you, I

the situation as I have found it in spirit. I feel that it was all right, that all was done that could have been, and that those in mortal have nothing to regret. I wish them to know that I am not separated from them, that I will watch over and minister to them, and bring what comfort I possibly can in assisting them over the rough edges of life. But one thing be sure and rest upon; that the Lord is thy shepherd, and will not allow his children to be led astray. He is the staff and comforter, and with him you may feel perfectly at rest.

This is my prayer for all, and I hope it will cheer the troubled heart and give strength to the weak spirit while in the form. When you see this message, don't ask yourself whether it is right or wrong, only wait for the impression of the spirit upon you, and judge from your own feelings, and then you will see my motive in returning this morning. Oh! that I could lift the dark veil that seems to separate the external and internal, or physical from the spirit, for I would gladly do it. Remember the great law of affinity, the great law of love binds us through all eternity.

I am very grateful for the assistance given me in controlling this medium. I was not a Spiritualist while in the body, not in the sense that is generally known, yet I was conscious of the loved ones around me. I wish to say to my loved ones here, seek for the truth and that which gives you the most comfort, that which makes your life brighter, and makes you better men and women, that those around you may see your good works and glorify God the Father. This is my message to my children and their children.

My name is Mary Alice Graham, and my home Woonsocket, R. I.

Alice Watson.

My name is Alice Watson, and my home Manchester, N. H., where I passed out of the body. I wish to come in contact with my mother and father if I can. They told me on the spirit side if I would come here, and send a letter through your paper, some one would see it, and give it to them, and I know that they will be glad to hear from me, even if they don't believe we can come back.

My people belonged up in Canada, and I was born there, although we lived in Manchester, N. H., for my father works there in the mill, and so does my sister Lizzie. I have been out of the body some time, passing away with diphtheria, and I feel this morning those old conditions come back when I get near the earth. Mother has not been very well lately; I see things have been bothering her, for father has not had much work, and things don't go to suit her, and it is worrying her very much. I am so anxious to encourage and help her, for she sometimes thinks that everything has gone against her, and everything is leaving her, and I wish to say, "No, mother, changes are near at hand; keep up good courage. I know you worry; I can feel your heart ache, and I often stand behind you, and see you cry when no one is around, and when you think no one but God is near, but the dear ones who have gone away are hovering near you, and are giving you strength, and will try to bring things around to assist you. I know it is hard to be a good Christian when your mind is so harassed with the things that surround you. I see you are worrying also about Johnny, but don't do it, for he will have to have his own experience, and after that he will settle down and do all right. I wish I could talk with you, I wish I could come in contact with you, so that I could let you know that those you call dead are not, but living." Grandma is with me this morning, and so is Aunt Rebecca, and I might say Grandma Jackson. I want all the friends of earth-life to know that those who have gone to spirit are all together, and that we have good times, and enjoy ourselves much. There are many personal things I would like to say, but they tell me this is not the proper place to express myself, so just say I have come in hoping to be instrumental in opening the door of the loved ones' hearts, so that I can talk with them, and make them understand that we see, and hear, and sympathize with them. This is my message to mother.

John St. Clair.

My name is John St. Clair, and I, too, was only a young boy when I passed out of the body—I think somewhere in the neighborhood of thirteen years old. I have a mother and father, two sisters and a brother in earth-life, and I have a sister in spirit-life with me, who has come since I passed away.

I have manifested to my people before, and I have tried to prove to them immortality of the soul and the sweet communion of the loved ones when we meet, both in spirit and mortal. I have waited around this circle-room many times, and I have watched a great many people who have sent forth their letters. I wondered if I could do the same, but I found that I could not control a medium, so I had to wait, and I have been waiting a good while; but I am glad the time has arrived and this privilege was given me, that I can come in and send forth a few words of consolation to mother, father and the folks at home, for it is so pleasant to have letters from our friends. It makes no difference what channels they come through, it is getting news from the absent ones. I want to say to all that I have done the best I could in making myself known in the home, but I know I do not gain as rapidly as I would like to, for, my dear, I have my mission to fill in spirit as well as my mission in earth-life. Many times I cannot reach you, and I know that you don't understand it, and that is the reason I thought I would like to send this letter, for so many times those in mortal life seem to get the idea that their spirit-friends have nothing to do but linger around them day after day and week after week, and nothing else to do but just come when the mortal calls them, often merely to gratify idle curiosity and selfish desires.

I do not say this directly in reference to my mother, but I speak now in general, for I see so many times in the search after truth the mortal seems to have the idea that because one is disembodied one can come under any circumstances, and under all conditions, and manifest to gratify mere selfish desires. I wish to say to all that that is a mistake, for when you find spirits always there when you call upon them, you find that they are earth-bound and making no progress, gaining no knowledge, no wisdom. The progressive spirit is like the progressive mortal. There are many things to take up their mind and attention, and that is the reason we cannot always manifest when the mortal desires, but one thing make sure of, if the mortal really needs your assistance it will always be forthcoming, for if the one you

know will be sure one to supply you with what you help you in time of need. Now I don't want to send a long message this morning, for I want to send out these few ideas to make them feel that I still hold them in sweet memory, and am waiting and watching for you, and will until you come. When you do you will understand much more than you do this morning. My home is in Cincinnati, O.

William F. Grant.

My name is William F. Grant, and my home Buffalo, N. Y. I would like to come in communication with my wife and two children, also my aged mother or any others who wish to keep up the old associations, for we are apt to feel that when we lay the body aside our associations drop; and if we are familiar with the physical conditions, and not with the spiritual, we do not look beyond the grave. Now I wish to say to all that there is much to learn and much yet to be done. I wish to send an influence out to assist my wife and children. I wish her to go to some medium or seek a channel through which I can talk to her, and I will try to instruct and give her information that might be beneficial to her. I do not wish to send it through this paper, for I don't feel it would be satisfactory, and I wish to say to my mother: "Fear not, the gates are left ajar; father and I are waiting for you, and by-and-by the time will come when you will hear the voice say, 'Come'; then there will be great rejoicing, and we can truly say there will be no parting there." With this I will merely identify myself, hoping that my friends will recognize it and help me to sustain my strength in completing the work that I have left undone in earth-life. That will be enough this morning.

Marguerite McGrew.

My name is Marguerite McGrew, and my home, Baltimore, Md. I, too, would like to open communication with my children and my sister, for she has had the care of them for a long time and has been a mother to them, and I see there are many things she needs to be encouraged in, for truly we do not get much encouragement while we are in the body. Mary, I know you feel it is work, work, work, with no hope and no satisfaction, not even a little sympathy. I know how to sympathize with you. I went through the mill, as you are doing, and I understand things to day that I did not while in earth-life; but remember, my dear sister, that God always compensates his own and that there is yet compensation in store for you; for as you sustain and protect my motherless children, so will God and the angels protect you in your adversities. Be strong, and all will be well. I see the light is breaking through the dark clouds of disappointment. I see wherein you will look back and thank God for the many changes, and even for the disappointments, for you will find it is all for the best and it will work out well. James and Robert are with me this morning, and so is your own darling son Frankie; we are all together, and all join in sending this communication to you. I have been waiting for this opportunity for a long time, and I have often wondered if the spirit could return, and if it could, why it did not manifest to you. I have heard Mrs. Thompson talking to you about the spirit-power and how the dear ones can return. I have heard you say, "Well, if they can, why don't mine come?" Now this is the opportunity I have, and I have tried to make good use of it, but time is limited and there are many just as anxious as I, so I will only send a few words, hoping to be able to meet you again by-and-by. I remain your sister and true friend.

Messages to be Published.

Nov. 5.—William T. Hutchinson; Matilda E. Tyler; Agnes Westworth; George Ingersoll; Mary Welch; Walter E. Mathewson.

Answers to Questions

GIVEN THROUGH THE MEDIUMSHIP OF

W. J. COLVILLE.

Ques.—[By Silas Boardman, La Crosse, Wis. About two years ago I was visiting a neighbor two and a half miles distant on a Saturday evening. At the close of my visit I asked several spirit friends if they would accompany me on the return, between ten and twelve p. m., and received an emphatic yes in reply (by table-tips). On passing the residence of Dr. Callahan, a small curly-haired dog appeared in front of me, and growled with much emphasis. But as I did not stop he whined a little, and became silent, and disappeared so quickly that I was surprised. This was on the west, or left hand side of the street going north. Passing on three blocks farther, a full-grown Newfoundland dog confronted me on the east side of the street, in front of Dr. Knox's residence, in the same manner, and then disappeared so quickly that I was puzzled as to how it was done. The spirit-friends, through table-tips, have told me that their appearance frightened the dogs, and I think that must be correct. Do you think so? But my principal question is, is clairvoyance as common to the lower animals as to man?

Ans.—We have received so many evidences of the clairvoyance of animals (dogs in particular) that we cannot dispute the fact that many quadrupeds see the same sort of forms which human clairvoyants behold, and are variously affected through their psychic vision. The clairvoyance of certain animals was, in our opinion, one of the chief causes which led ancient Egyptians, and other historic peoples, to pay them extraordinary reverence. On a certain indiscriminating plane most animals in a native state are more clairvoyant than are most people in an artificial condition of life.

From a purely phenological point of view we should claim that ideality is the clairvoyant organ par excellence, though it would be impossible to prove anything phenologically to the point of demonstrative evidence without examining a number of heads, particularly selecting those persons for examination who have displayed some marked degree of clairvoyance. General sensitiveness of organization, and general quickness of perception are hall-marks of the true clairvoyant. There may be no especial organ of the brain unusually full or large in the head of a noted seer or seeress, but any reader of character would at once remark upon the fine texture of the brain and the generally large perceptiveness of such a person. Where the perceptive faculties are more alert than the reflective we discover the typical clairvoyant; where the reflective faculties are more fully developed than the perceptive we find the reasoner or rationalist who ignores seership, or at least never discovers it in his own person.

Dogs, particularly watch-dogs, are highly sensitive animals, and can detect the auras of persons who approach them. Such dogs are often intensely sensitive, and any unusual sight or sensation of any sort causes them to bark, growl, or appear restless or disturbed in some way. As our questioner was evidently attended by well-disposed spirit-friends, no dog would be so excited by their presence as

usually is by the presence of many material spirits, and in a sensitive nature where perception outweighs reflection.

To enter a little into detail on the human phenological side of this subject we will simply present the following record of some points in a phenological examination made by a competent phenologist, the subject being a very remarkable clairvoyant. After commenting slightly upon the silky texture of the hair and the general deloncy of the lady in question, at the same time crediting her with a fine, enduring constitution and much recuperative force, the examiner said the organs most prominent in this lady's head were Ideality, Human Nature (which includes foresight and intuition), Causality, Spirituality and Hope. In addition to these she also displayed such general keenness and quickness of perception that she might well be called an all round sensitive. As general quickness of perception united with fearlessness of disposition is necessary to the most complete and healthful development of clairvoyance, it is frequently found manifesting through attractive children of varying temperaments.

A Letter from Abby A. Judson.

NUMBER FORTY-THREE.

To the Editor of the Banner of Light:

How beautiful the thought that whatever may be the anxieties and the perplexities of our earthly life, we can by resolute effort enter into the closet of our inner soul, shut to the door against carking care, and, by communion with the God within reach communion with god-like souls whose companionship we crave. Such has been my experience of late, and at the present hour.

For some reason that I know not, perhaps the absorption of the friends in the interests connected with the National Spiritualists' Association, there has been a painful falling off in the sales of books, and my record shows that in nearly four weeks I have received but one book order, and that was for the smallest one. So money trouble is on me, as it is on so many others in our dear country. This condition of the books is enhanced by finding it impossible to secure any compensation for some of the work that I am doing. Other troubles, arising from my espousal of Spiritualism, are also to the front. For the outside world I care not, but when the opposition of those to whom I was once dear, and who continue to be very dear to me, becomes more apparent than usual, it always cuts deeply. One would fancy that my course of life since espousing this glorious Cause would begin to mitigate this contempt of me, but no; nothing can mitigate this bitter, bitter prejudice against one who does not toe the mark laid out by the old orthodoxy, nor the scornful criticism, because I claim to know that the so-called dead are my helpers, my supporters, and my instructors.

Added to the many mental worries that cannot be alluded to here, I have for two weeks been plunged in a sea of physical work that has exhausted my strength. This work, be it understood, is for others, and not a source of personal profit.

So when to day came, knowing that if I did not write to day there would be a break in the letters that I have so assiduously provided for the BANNER OF LIGHT for nearly a year, and finding myself physically exhausted and mentally wearied, with no subject in my mind and no thought in my brain, I made my preparations, sat down to write, and have written a little bit out of my own heart.

As always, in times of stress like this, I gratefully and confidently put my physical and spiritual body in vibration with the magnetic currents of the solar system, and my soul in harmony with pure spirits in the name of our common Source. At once came those magnetic thrills and the inner consciousness of immortal presences, and my drooping spirit was revived, like the thirsty flocks who have almost gasped for life through a torrid day, but are revived by the cooling shower of evening.

I said I gratefully went through my harmonizing process, for my gratitude is continuous and expansive for being led into this safe and profitable path so soon after accepting Spiritualism. As to confiding in it, I may well do so, for never yet has it failed to put me into rapport with the angel-world when taken with attention.

We may know that these same magnetic currents pervade the whole solar system for this reason. As we have stated elsewhere, electricity is a force, while magnetism is a condition. A non-magnetic bar of iron becomes magnetized by being placed within a coil of wires, through which an electric current is passing. In the same way, the earth is always a magnet, owing to the currents of electricity that pass around it from its being turned upon its axis.

As the earth turns on its axis in the same way as it turns around the sun, as the moon turns on its axis and once around the earth in a lunar month in the same way, as every planet with its attending moons and rings turns the same way, and as the sun itself revolves on its stupendous axis of eight hundred and fifty thousand miles in the same general direction, we see that the electric currents of every member of the mighty whole are similar, and the resulting magnetized condition of each and every orb of our system are all in pure harmony.

Of course there is variety in this harmony. Our ecliptic inclines to our equinoctial enough to make a variety in our seasons that is unknown in Jupiter. But this variation must be within certain limits, and those comets that violate the general law of the system plunge off into space and are never heard of again.

It pleases me to put my outer and my inner body in harmony with these mighty currents, and my soul in harmony with the Soul of the infinite universe, then to lie down on my bed with my head toward the north, or negative, pole of the earth magnet, and to lie there and think far into space. My thought takes in "the earth's green pole spinning round" (an imperfect rendition of Goethe's superbly simple line:

"Dreht sich umher der Erde Pracht").

Then I think on into the successive stages of our own spirit-world, expanding into inconceivable etherality, and yet obedient with its earth nucleus to the electric, vortical sweep and the resulting magnetized condition. Then I think on into that still finer ether that occupies the space between the spirit-worlds of the different planets. I do not think toward the sun, for that is the physical storehouse of electrical energy. But I think on to Mars, do not stop at the asteroids (melancholy witnesses,

of our material nature), then I think of the majestic Jupiter and the ringed Saturn and "quies Uranus, and lonely Neptune, 2,900,000,000 miles from the sun. Then I think of still more distant comets, and am amazed at the mighty force which holds many of them to their periodical journeys around the sun. The address of the "Whirlwind Shepherd" to the comet of 1811 comes to my mind, and I recall one of the stanzas:

"On thy rapid prow to glide,
To sail the boundless skies with thee,
And plough the twinkling stars aside,
Like foam-bells on a tranquil sea!"

and wish that I could recall the rest. Then, as thought has no seeming limit, I think on of other systems of worlds, of double suns, of complementary tints revolving around each other, each with its own retinue of planets, and am amazed at the mathematics involved in keeping them all afloat, far transcending the geometrical problems involved in our own system with its single sun.

I think, too, of our sun as being a subordinate member of that nebula we call the Milky Way, as is proved by our seeing it as a ring around us, instead of viewing it as a whole, as we view the nebula in Andromeda.

Then I think of Thoreau and his bright and characteristic reply to some one who said to him: "Mr. Thoreau, I should think you would be lonely, living out here in the woods by yourself." "Lonely," said he, "how can I feel lonely? Is not our sun in the Milky Way?"

So I come back to earth and Walden Pond and the sages of Concord and the peerless Emerson, fittingly called St. Ralph. Murmuring "God bless him, wherever he may be," I fall asleep.

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

The God Question.

BY LYMAN C. HOWE.

I am always interested in the writings of Abby A. Judson. She is an intuitive reasoner, and a sweet spirit of charity and loving exaltation runs through all her expressions. To her intuitions God is a reality so clear that she imagines all others would see likewise but for the blinding eclipse of priestcraft and the horrible travesties upon the Divine character presented by such crude theologians as John Calvin and his school. Unquestionably these blasphemous representations of God have been the direct cause of moral revolt, and have driven more good minds into infidelity and Atheism than any other one cause. But there are other mental states which have no visions of God, see no need of any supreme character ruling in nature apart from the eternal principles, tendencies and universal correlations of matter and motion, which are deemed competent to answer for all phenomena, physical, mental and spiritual.

These brilliant intellectualists are close students of nature—not merely observers of the phenomena, but careful reasoners upon the relations of things, tracing facts to their antecedents, studying them collectively as well as specially, tracing effects back to causes, always recognizing the invisible universe as the source of phenomena, and as present in every molecular movement, and resident in every form and all expression. Some of these—not irreverent, cold and materialistic in the narrow sense of that word—think they find in the potencies and correlations of matter, motion and energy, an ample explanation for all the phenomena of the cosmos. Nor are they without a sublime faith in the infinite glories of the spiritual universe, and the enchanting delights of a progressive immortality. But they find no intimation of any overruling Deity or any infinite Creator to ordain and direct the destinies of nature. In the possibilities and tendencies of matter and its inherent qualities, they think they find all that is anywhere expressed in organic life, including all the intellectual, moral and spiritual products of human individuality.

They find that in chemistry there is no deviation from the fixed mathematic order which governs all elemental unions, and that the personal sphere of each element has a field for the play of its influence, and that these are all specifically polarized; that to transform a molecule by union with another, within the influence of its field, it must lose its polarity, and a new polarity establish the character of the compound; that these changes are perpetually taking place on a vast scale, and account for much that was once mysterious in the order of nature; that there is in nature an omnipresent formative principle, without the need or help of any outside tinker to direct it, which forever acts in the direction of advancing structure, and ever increasing adaptation to the progressive functions of consciousness. If upon a small scale, in a chemical crucible, or the matrix which evolves a living organism, the creative and directive influences of chemistry, action and reaction, selective instinct, and vital functioning, the whole of evolution is represented, why should we look for any other cause to account for the universe and all its phenomena?

These close students of nature are not, necessarily, dogmatic negationists. They have no objection to a God if there is any place for one. If anything in nature is beyond the directive influence of causes known, they might accept the God idea as the only rational conclusion. But they do not see the demand. They can readily understand how the religious sentiments reach reverently toward the Vast Unknown, and find satisfaction in worshipping an ideal divinity. But they are not necessarily less reverent because they find all this ideal glory, and the unfathomable riches of nature, and inscrutable wisdom stored in a thimbleful of dust, or revealed in a dancing spray that holds a rainbow flashing in the light of the sun.

Nevertheless, there remains an infinite volume of mysteries for us to study through countless ages of progress. The growing physicist may at any time turn a new leaf that will reveal a complexity of phenomena that have never yet made a sign upon the objective realm, that may defy all previous explanations, and suggest an inscrutable Providence that has protected all the conformations of matter, in accordance with the laws and correlations so well developed, and toward whose inspiring love and spiritual charms our inmost natures are drawn, as the morning mists toward the rising sun. When, in our human weakness, the walls of matter and mystery shut us in, and doubt and uncertainty chill the heart and fill us with a sense of helplessness; when sorrow broods our lives and disappointment and pain weaken courage, the filial feeling, that leans upon a mother's love and a father's care, naturally reaches for help, for knowledge, solace, and the companionship of love; and who but the Infinite Source of all love, wisdom and grace can satisfy the heart, and answer the devotional longings and reverent aspirations of a mind that finds no answering sympathy in science, no tender emotion in chemistry, or molecular physics and reactions, no voice sweet with loving emotion, that anticipates our feelings and answers them with blessings warm and rich from the infinite depths of kindred consciousness? Who but God can feed and fill the longings of an immortal soul?

religion (or what takes the place of religion) should cover the needs of man thoroughly, and not confine itself almost exclusively to questions pertaining to the future existence. One of the (to me) dissatisfying features of creed religion exists in the fact that there is too much

for it. The wound of the gossip and slanderer is always the deepest.—Ex.

He who thinks kind thoughts will do kind deeds. He who thinks purity will live purity.—Horus.

Yours for truth, E. C. LEONARD.

Never be in a hurry. Do everything quietly and in a calm spirit. Do not lose your inward peace, even if the whole world seems upset.—Ex.

If you say anything about my character, it will not be likely to be credited as anything but the ravings of a jealous man, for I shall take good care that she is forewarned." With a malicious sneer he limped back to the house, leaving the brother and sister to

A person to succeed well in life must keep near the health line. He cannot run his financial side down and keep his moral and intellectual side up.—Ex.

[To be continued.]

The Substantial Cosmos--Man.

BY H. H. WALKER (HONOLULU).

As we approach this topic we do so realizing that we are treading upon ground that to many is holy, but nevertheless we believe, yes, we know, that no theory ancient or modern is so sacred or infallible as to be beyond the raising of a doubt of its verity, or the substitution of a theory more nearly akin to the truth, if any there be.

There are two principal theories as to the constitution of the universe at present accepted by the great majority of thinkers. One of these claims that the universe is constituted of matter, pure and absolute. The other claims with eloquence, perforce with the force of enthusiasm—that ALL is spirit.

Which is right? You, our friends of material science are called, at once demand an answer expressed in terms of matter. You on the other hand, the friends of spiritual science, so called, clamor for the recognition of the school that expresses the answer in terms of spirit.

We do not hesitate for an instant in saying both are neither. Both in part, neither as to the whole.

The equation of the Cosmos cannot be solved by analysis of only one of its constituent parts into its factors. Hence the dismal failure of the materialist to account for the phenomena of existence on the basis of mere matter; nor does the Spiritualist, i. e. the one who claims ALL is spirit succeed much better, if at all.

There are those who recognize still a third element in the Cosmic constitution, which they call soul, and combine this with either matter or spirit as accounting for the phenomena of causation and being.

None of these three methods will eliminate all the unknown quantities, and give a satisfactory solution of the equation.

What then? What will satisfy the conditions of our problem? As neither matter, soul nor spirit alone, or in combination of dualities, will solve our equation, we must seek further for the required answer, and we shall find it in that school which recognizes the substantiality of the universe; in other words, recognizes the fact that the Cosmos is a trinity, not a unity, or a dual expression of causative energy—that the elements that make up life are simply various forms of Substance; that while it is not correct to speak of all being matter, all being spirit, or all being soul, it is correct to say all is Substance, and that substance is composed of soul, spirit, matter; that each of these three is only one form of substance, and that in all forms distinguishable to us, either by the so called physical or psychic senses, these three forms of substance are always present, in fact, constitute the Alpha, Mr. Omega of the Cosmos, and as there are no conceivable forms of substance that are not distinguishable by either physical or psychic avenues, we must perforce conclude that all is substance.

What is your definition of soul? Soul is that form of substance commonly denominated life, or intelligence. It is not what life or intelligence is made of, but is life, is intelligence; that part of man which is known as the ego is the soul of man. The animals other than man, the trees, flowers, in fact every form of life, however minute, possesses soul and soul functions to us in visible terms through spirit and matter.

Spirit is to soul and matter as mortar to bricks in creating a building, or as hair and sand to lime and water in making mortar. It is that form of substance that binds soul and matter together, so that they manifest in visible forms to physical sensation.

Matter is that expression of substance formed by the union of soul and spirit, and vibrating at such rate as to be tangible and visible. The form of substance through which soul and spirit function in the realm of physical causation is known in common parlance as matter. Matter in and of itself is inert, lifeless, until its atoms are set in motion and made to vibrate in unison with the music of the soul expressed through spirit.

Soul and spirit are used by many as interchangeable, but they are not correctly used as synonyms. Soul, to go further in our definition, is the real, thinking, immortal part of man, and spirit is the spiritual body of man, that form of substance that is clothed upon by matter to form the physical outward manifestation of man. The Greek made distinction between the *psyche* and the *pneuma*, but in the evolution of thought the distinction he made has been reversed, and now soul and life are synonymous and spirit or *pneuma* takes the place of *psyche*, as the medium through which life projects itself through matter or material substance upon the physical plane.

So we are led to the same conclusion that Prof. J. S. Loveland in "Lectures on Mediumship" expressed in substance as follows: "Man is a unity in manifestation of a trinity of forms of substance or force—soul, spirit, matter."

This being the case we can go a step further, and as man in his essential make-up is like unto the remainder of tangible, visible expressions of life, declare that the Cosmos is a manifestation in unity of three forms of substance, or force—soul, spirit—matter. And all the phenomena of the Cosmos, of whatsoever nature, are produced by the functioning of soul substance, or force, upon matter, through the spirit, in accordance with natural laws; some of them known, others unknown. We dare not affirm that any are unknowable, because we have beheld the mighty strides in knowledge of past ages; and as we look back over the path we have come, and then look forward and behold the mountain ranges and lofty peaks, with vast oceans lying between, yet to attain, we are silent in the presence of the Infinite, and say, as one of old, "Be still, and know God." Not God without, but God within. "Man, know thyself."

The face of all obstacles man has persistently progressed, and will persistently progress until he is able to declare with that mighty spirit of Sinai, "I am that I am." Literally, "I will be that which I will to be." What the man of Sinai was able to declare of himself is a possibility to all other men, limited only by the duration of time and eternity in which to progress.

The materialistic school puts forward the claim that man is an evolution from a lower form of life dissimilar in all its types and relations, tracing back through descending links to the jelly protoplasm, and claiming man's individuality to be the result of organization—the result of material environments.

Their chain is no stronger than its weakest link, and some of the links are badly cracked in the forging; and others are entirely missing. The fossil of the rocks, marbles, fens and claypits, and the processes of life and transition in Nature's laboratory to-day demonstrate this fact—if they demonstrate anything—that Nature reproduces in the same order, under like conditions.

Trace man back to time's farthest limit of history, follow the history of tradition and myth back to the earliest and most simple myth known to man, and we cannot find a trace of man's having ever been other than man. Not an imprint upon the pages of her growth has Nature left, showing where jelly transformed from jelly to solid or solid to jelly, possessing intelligence of a human type or akin to it in the remotest degree.

Nature has left records that man has risen from lower planes of being; that he has developed from a hairy, creeping animal man, going on all fours, a carnivorous beast, to an erect, smooth-skinned animal possessing spiritual qualities of a higher type than his ancient progenitors.

Nature has stamped upon her pages in indelible characters for him to read who will, the truth that primeval man began at a low point of development; that his brain was organized with the basilar region most prominent; that gradually he developed the frontal brain and expanded in power and force of character to express himself in terms of higher intelligence.

What we want to emphasize is the fact that though man may be a creeping, hairy animal, with basilar development of brain, yet his faculty of aspiration, inspiration, all that makes man what he is to-day—what he will be in the ages to come, was there in his beginning, germed within, only waiting for the proper conditions to call it forth.

In no part of man's being is this shown more

clearly than in the evolution of man's religious beliefs. The earliest known religious symbols are those of the phallus or sex worship, and are the most widespread of any at the present day. On every monument of the past and in all the forms and ceremonies of the present may be found, not more traces, but actual evidence of the fact that all religious ideas have been the outgrowth of man's worship of sex combined with spiritual communion.

Man has climbed the ladder of life slowly yet surely, and as the conditions of nature have changed he has become an erect, upright, worshipping being with the faculties of reverence, sublimity, ideality, love (spiritual not animal) more fully developed.

Man's organization is not the cause of his individuality but the effect of that individuality, the logical outcome of the environments of his individuality.

Man is an epitome of the universe, the crowning pinnacle of the temple of life. In man we behold a reflection of the Cosmos in miniature. His organization, individuality, etc., are but types of the greater Cosmos, and dwelling upon the breezes from the hills of the past, and sweeping through the valleys of the future comes the glad song of praise for his immortal kinship with the Spirit of the Universe; that demonstration of the fact that man's soul is a vibration from the Soul of the Universe, and can no more help being immortal than the flower can help blooming "neath refreshing showers and genial sun's rays."

Man equals soul plus spirit plus matter; substance equals soul plus spirit plus matter.

Things which are equal to the same thing are equal to each other, hence man equals substance, and instead of saying all is soul, all is spirit, all is matter, let us say all is substance, recognizing thus the universal substantiality of existence, and many dark ways become light, stumbling blocks vanish from our path, and we can climb the hills of time, constantly growing stronger in our perceptions of the eternal truths of the Cosmos, and at last dwell in the soul realm of the Universe of Love.

For Over Fifty Years

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

Mrs. A. B. Severance

IS NOT A FORTUNE TELLER, but gives psychometric, impressional and prophetic readings of note the health, happiness, prosperity and spiritual unfoldment of those who seek her advice. People in poor health, weak, discouraged, suffering from anxiety and misfortune, are advised to consult her. Natural remedies, simple, efficacious and inexpensive, are prescribed. Full reading, \$1.00 and four 2-cent stamps. Address 1300 Main Street, White Water, Wis. 25c. Aug. 8.

ASTONISHING OFFER.

SEND three 2-cent stamps, lock of hair, name, age, sex, one reading symptom, and your disease will be diagnosed free by spirit power. MRS. DR. DOBSON-BARKER, San Jose, Cal. Oct. 12.

MRS. C. B. BLISS,

2047 MASTER STREET, Philadelphia, Pa. Materializing Seances, Tuesday, Thursday and Sunday evenings, 8 o'clock. Oct. 9.

MAGNETIZED HEADCUSHIONS. If you are troubled with Headache, Nervousness or Neuralgia, send for one of my Magnetized Headcushions and you will obtain speedy relief. Price from \$2 to \$10, according to design. None genuine without signature. Address BERTHA GREYER, 31 Winter Street, Room B, Boston, Mass. Sept. 24. 13c.

OPIUM

and Whiskey Habits Cured. Write B. D. WOOLLEY, Atlanta, Ga. 25c. Dec. 18.

Mediums in Boston.

IMPORTANT!

Psychic Treatment

FREE! FREE! FREE!

On Tuesdays and Wednesdays.

Consultation free, Tuesdays and Wednesdays.

DR. C. E. WALKER, 405 Massachusetts Ave., Hotel Palmerston, Boston. Nov. 5.

J. K. D. Cenant,

Trance and Business Psychometrist.

SITTINGS daily from 10 A. M. to 4 P. M., except Fridays. 54 Bowditch St. Communicate Telephone 568, Boston. Test Seances Fridays at 2:30. Nov. 5.

George T. Albro

ON and after November 1st will give a few hours each week for the development of Mediumship.

Consultation and advice FREE regarding mediumistic gifts. 51 Rutland Street, Boston. Nov. 5.

Osgood F. Stiles,

DEVELOPMENT of Mediumship and Treatment of Ob-

session a specialty.

MRS. OSGOOD F. STILES.

Clairvoyant, Trance and Business Sittings. Hours 9 to 5.

33 Chandler Street, corner Berkeley Street, Boston. Nov. 12.

Ella Z. Dalton, Astrologer,

CHALDEAN and Egyptian Astrology. Life-Readings given from the cradle to the grave. Advice given on all kinds of business. Also Teacher of Astrology. Readings \$1.00 and upwards. 84 Bowditch Street, Boston. Nov. 5.

Mrs. A. Peabody-McKenna

BUSINESS, Test and Developing Medium. Sittings daily.

Circles Sunday and Thursday evenings at 8 o'clock, and Tuesday afternoons at 3 o'clock. Six Developing Sittings for \$4.00. 13 Warren St., near Washington St. Nov. 12.

MRS. THAXTER,

Nov. 5

Marshall O. Wilcox.

MAGNETIC HEALER and Test Medium. No. 23 Tremont Street, corner of Eliot Street, Boston. Nov. 12.

Mrs. Maggie J. Butler,

MEDICAL CLAIRVOYANT.

115 Tremont Street, Evans House, Boston, from 10 to 4. Sept. 24.

Miss J. M. Grant,

MEDIUM, 20 Worcester Square, Boston. Take Wash-

ington Street Cars. Office hours 10 to 4. Oct. 8.

Mrs. M. A. Chandler,

MEDIUM, 616 Tremont Street, Boston. Private sittings

daily, 9 to 4. Seances Thursday afternoons. Nov. 5.

Mrs. Florence White,

Business Medium, 175 Tremont Street, Boston. Nov. 5.

DR. JULIA CRAFTS SMITH, Medi-

cal Clairvoyant in all diseases. Rheumatism a special-ty. Consultation free. 13 Warren Avenue, Boston. Aug. 20. 10c.

MRS. A. FORESTER, Trance and Business

Medium, 27 Union Park Street, Suite 5, Boston. 10 to 5 Oct. 29. 4c.

MRS. M. A. STICKNEY, 28 Vine Street, Rox-

bury. Take Bunker Hill Grove Hall car. Oct. 29. 4c.

MRS. SADIE L. HAND, Spiritual Medium.

Public and private work. 9 West Concord St., Boston. Oct. 29. 15c.

GALAXY OF PROGRESSIVE POEMS.

By John W. Day. It will be with feelings of pleasure that those who have from time to time read the poems of Mr. Day in the columns of the BANNER OF LIGHT and elsewhere now find them in convenient form.

GENESIS: THE MIRACLES AND PREDICTIONS ACCORDING TO SPIRITUALISM.

By Allan Kardec, author of "The Spirits' Book," "Book on Mediums," and "Heaven and Hell." Translated by the Spirit-Guides of W. J. Colville. Cloth, 12mo, pp. 498. 1.50

GIST OF SPIRITUALISM.

Being a course of five lectures delivered in Washington. Paper. 50

GLEANINGS FROM THE PAGES OF HISTORY.

By the Aid and in the Light of Progress. Seventeen articles in prose and nineteen songs and hymns, through the mediumship of T. C. Buddington. Cloth. 1.00

HISTORICAL REVELATIONS OF THE RELATION EXISTING BETWEEN CHRISTIANITY AND PAGANISM.

Since the Disintegration of the Roman Empire. By the Roman Emperor Julian (called the Apostate), through the mediumship of T. C. Buddington. Cloth. 75

HOW AND WHY I BECAME A SPIRITUALIST.

By Washington A. Danks. Cloth. 75

HUMAN CULTURE AND CURE.

By E. D. Bahitt, M.D., D.M. To be issued in six parts. Part I, "The Philosophy of Cure," including Methods and Instruments. 50

IDENTITY OF PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM.

Volume II. This is an octavo volume of about 600 pages, and completes a work which is designed to accomplish a much needed object—that of clearly and forcibly demonstrating the unity of the miraculous phenomena and the teachings of the Bible with those of Modern Spiritualism. Cloth. 2.00

IMMORTALITY DEMONSTRATED THROUGH THE MEDIUMSHIP OF MRS. J. H. CONANT.

This book contains an interesting history of the Mediumship of Mrs. Conant from childhood. A fine steel plate portrait of the medium adorns the work. Cloth, pp. 324. 1.50

IMMORTALITY INHERENT IN NATURE.

By Warren Sumner Barlow, author of "The Voices," etc. Beautifully printed on thick tinted paper, full gilt, beveled boards, cloth. 60

IMMORTALITY AND OUR EMPLOYMENTS HEREAFTER.

With What a Hundred Spirits, Good and Evil, say of their Dwelling-Places. This large volume of 220 pages ranks as the most interesting of all Dr. Peebles's works. Large 8vo, cloth. 1.50

INCIDENTS OF A COLLECTOR'S RAMBLES

In Australia, New Zealand and New Guinea. By Sherman F. Denton. With illustrations by the author. 2.50

INNER MYSTERY.

An Inspirational Poem, delivered by Miss Lizzie Doten. Paper. 25

INSPIRATIONAL AND TRANCE SPEAKING.

By J. J. Morse. Paper. 05

INTERVIEWS WITH SPIRITS.

Joan of Arc, Napoleon Bonaparte, Ignatius Loyola, Prince Leopold, Queen Elizabeth, Hannah More, Margaret Fuller Ossoli, and many others. By Samuel Bowles, late Editor of the Springfield (Mass.) Republican. Carrie E. S. Tving, Medium. Paper. 60

JESUS CHRIST: A FICTION.

Transcribed by M. Faraday, late Electrician and Chemist of the Royal Institution, London, England. Paper. 50

LEAFLETS OF TRUTH.

Or, Light from the Shadow-Land. By M. Karl. This work may prove a beacon-light to many souls, tempted and astray amidst struggling and stormy, the darkness and confusions of earth-life. Cloth. 75

LESSONS FOR CHILDREN ABOUT THEMSELVES.

By A. E. Newton. A Book for Children's Lyceums, Primary Schools and Families, designed to impart a knowledge of the human body and the conditions of health. Cloth. 50

LIFE.

The main object of this little volume is to give to suggestive teaching a recognition and a force (in the domain of religion and morals) greater than dictation allows. Paper. 25

LIFE AND LABOR IN THE SPIRIT-WORLD.

Being a Description of Localities, Employments, Surroundings and Conditions in the Spheres. By members of the Spirit-Band of Miss M. T. Shelhamer, medium of the BANNER OF LIGHT Public Free Circles. Cloth, 12mo, pp. 424. 1.00

LIFE AND ITS FORCES: HEALTH AND DISEASE CORRECTLY DEFINED.

A Reliable Guide to Health without the use of Mineral or Vegetable Poisons or Irritants. By Dr. William Porter. Cloth, tinted paper, pp. 132. 1.00

LIFE LINE OF THE LONE ONE.

New edition. Those who sympathize with the many great purposes, high aspirations, broad charity, and noble individuality of the author, will give wide circulation among the young to this autobiography of Warren Chase. Cloth. 1.00

LIFE IN TWO SPHERES.

In this, Mr. Tuttle's last work, we have a book which will enlighten, benefit and uplift all Spiritualists and those interested in the Cause. It should be in the possession of all who wish to acquire further knowledge of the truths of the New Dispensation, or direct the attention of others to them. Paper, 12mo, portrait edition. 50

LIVING PRESENT AND DEAD PAST.

Or, God Made Manifest and Useful in Living Men and Women as he was in Jesus. By Henry C. Wright. Cloth. 75

MEDIUMSHIP: ITS LAWS AND CONDITIONS.

With brief instructions for the formation of spirit-circles. By J. H. Powell. New and revised edition. Paper. 10

MELODIES OF LIFE.

A New Collection of Words and Music for the Choir, Congregation and Social Circle. Combining "Golden Melodies" and "Spiritual Echoes" with the addition of thirty pages of new music. By S. W. Tucker. Boards. 4.50

MESMERISM, SPIRITUALISM, WITCHCRAFT AND MIRACLE.

A Treatise, showing that Mesmerism is a key which will unlock many mysteries. Paper. 30

"MINISTRY OF ANGELS" REALIZED.

A Letter to the Edwards Congregational Church, Boston. By A. E. Newton. Paper. 25

MY AFFINITY, AND OTHER STORIES.

By Lizzie Doten. A book for Lyceums, Libraries, Associations, etc. Cloth. 1.50

MYSTERIES OF THE BORDER-LAND.

Or, The Conscious Side of Unconscious Life. Also the Second Part of the Volume, "The Golden Key; or, Mysteries Beyond the Veil." By Mrs. Nettie Pease Fox. Paper. 1.50

ORIGIN OF THE TRINITY.

Paper. 03

OUR FUTURE DESTINY.

Immutability elucidated and Job's questions answered. Paper. 10

OUTSIDE THE GATES: AND OTHER TALES AND SKETCHES.

By a Band of Spirit Intelligences, through the Mediumship of Mrs. M. T. Shelhamer-Longley. This volume consists of two parts. In one volume of 515 pages, neatly and substantially bound in cloth. 1.25

PHANTOM FORM.

Experiences in Earth and Spirit-Life—Revelations by a Spirit through the trance mediumship of Mrs. Nettie Pease Fox. Cloth, 16s. 1.00

PHILOSOPHY OF CREATION.

Unfolding the Laws of the Progressive Development of Nature, and Embracing the Philosophy of Man, Spirit and the Spirit-World. By Thomas Paine, through the hand of Geo. S. Wood, medium. Paper. 35

PHILOSOPHY AND IMMORTALITY IN CONNECTION WITH DEITY AND WORSHIP.

Paper, pp. 16. 05

POEMS FROM THE INNER LIFE.

By Lizzie Doten. New edition. This handsome volume opens with the wonderful experiences of the author, who is peculiarly gifted as a trance medium and public speaker. Cloth, full gilt. 2.00

POEMS OF PROGRESS.

By Miss Lizzie Doten, author of "Poems from the Inner Life." Illustrated with a fine steel engraving of the inspired author. Cloth, plain. 1.50

POEMS OF THE LIFE BEYOND AND WITHIN.

Voices from many Lands and Centuries, saying, "Man, thou shalt never die." Edited and compiled by G. B. Stebbins. Cloth, beveled boards, fine tinted paper. 2.00

POST-MORTEM CONFESSIONS.

Being letters written through a mortal's hand by spirits who, when in mortal, were officers of Harvard College, with comments by the author. Cloth, as above. 75

QUESTION SETTLED:

A Careful Comparison of Biblical and Modern Spiritualism. The author's aim, faithfully to compare the Bible with modern phenomena and philosophy, has been ably accomplished. Cloth. 1.00

RAYS OF LIGHT.

Two Chapters from the Book of My Life. With Poems. By Mrs. R. Shepard Little. Cloth, pp. 229. 1.25

RELIGIOUS CONFLICT OF THE AGES:

And Other Addresses. By the guides of Mrs. R. Shepard Little. Cloth, pp. 143. 75

RELIGION OF MAN AND ETHICS OF SCIENCE.

The Past has been the Age of the Gods and the Religion of Pain; the Present is the Age of Man and the Religion of Joy. Finely bound in muslin, pp. 320. 1.50

RELIGION OF SPIRITUALISM.

By Eugene Crowell, M.D. Paper. 10

REVIEW OF THE DELUGE.

Paper. 03

REVIVALS:

Their Cause and Cure. The demand for this able article has induced the publishers to print it in tract form of eighty pages. 05

RIGHT KNOCK.

A Story. By Helen Van Anderson. Pp. 317. 1.25

ROMAN LAWYER IN JERUSALEM: FIRST CENTURY.

By W. W. Story. The story of Jesus Christ is here related in a different light from that usually held by theologians. Paper. 10

SCIENTIFIC BASIS OF SPIRITUALISM.

Banner of Light.

BOSTON, SATURDAY, NOVEMBER 12, 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 mispelling 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: Those who braved the storm Sunday, Nov. 6, and attended the meeting held in Berkeley Hall, were well paid for so doing, as they received a great treat in the splendid lecture given by that noted speaker, Mrs. M. H. Wallis of Manchester, England. Mrs. Wallis is an eloquent speaker, and held her audience spellbound at times during her address. The Spiritualists of America should return thanks to Old England for sending such a worthy representative to this country, and they should avail themselves of the opportunity to hear her during her visit here.

The meeting was opened by Prof. George E. Schaller with a piano solo, after which Miss Gertrude E. Laidlaw rendered a beautiful selection. Mrs. Wallis offered an invocation. After another selection by Miss Laidlaw, Mrs. Wallis was introduced and took for her subject "Revelation, Inspiration and Inspiration," and among other things said:

"Revelation is the outpouring of God's truth. Man has the power to lift the veil, and make light that which was dark. Consciousness of power and will naturally enables man to understand himself. Man should be up and doing, let him apply his knowledge, and make the world better for his living in it. We contend that he has that power."

Space and time will not allow a verbatim report, which is to be regretted. You should hear Mrs. Wallis before she returns to England; if you do not you will regret it. Mrs. Wallis after her lectures gives very clear readings, and they were enjoyed by those receiving them.

In the evening many strangers were among the large audience, and next Sunday it is expected a much larger audience will be present. The service in the evening was opened by Prof. Schaller, and was followed by Mr. Arthur Wallis, a son of the speaker, who gave a reading. Miss Laidlaw gave one of her beautiful solos, and was assisted by Charles L. C. Hatch with a violin obligato. Prof. Schaller was the accompanist. Mrs. Wallis took for her subject "Spiritualism: Is It a Religion?" and gave another grand lecture, at the close of which she gave many readings, which were correct, according to the statement of those receiving them.

Miss Laidlaw closed with a solo. On Sunday next Mrs. Wallis will give her last two lectures. The subject for the morning will be "Growth Here and Hereafter Considered in the Light of Spiritualism." For evening, "Employments and Social Life in the World of Spirits."

The last two Sundays of this month Mr. E. W. Wallis of Manchester, England, will occupy this platform, and some grand lectures are expected. Mr. Wallis is the editor of *The Two Worlds*. His stay in this country will be very short; don't fail to hear him.

Don't forget to order a BANNER OF LIGHT at the door of our hall. It contains all the news of the Spiritualist field. It is only \$2.00 per year; \$1.00 six months, 50 cents three months; five cents single copy.

The Helping Hand Society will tender a reception to Mr. and Mrs. Wallis in Gould Hall, 3 Boylston Place, on Wednesday evening, Nov. 16. You are cordially invited to be present. There will be a host of speakers on that occasion.

FIRST SPIRITUALIST LADIES' AID SOCIETY.—Carrie L. Hatch, Sec'y, writes—held its regular meeting at 241 Tremont street, Friday evening, Nov. 4, with the President, Mrs. Mattie Albee, in the chair. The entertainment opened with a musical selection by the young men of the society—Mr. George Cleveland, Mr. Samuel Graham, E. W. Hatch and C. L. C. Hatch and Mr. Arthur G. Wallis, who were listened to with much pleasure. Mrs. Alice Waterhouse was the first speaker. She invited all to join with us, and to bear in mind the object of our society, to help the needy, and asked the friends to send in donations. Mrs. Sadie L. Hand, now of Boston, spoke briefly; said she was pleased to be called upon, as she was always glad to testify for the truth of Spiritualism. "I am glad I am a medium, so that I may be able to give a crumb of comfort to the mourners." E. W. and C. L. C. Hatch gave a musical selection. Mr. Sawin spoke at length about the condition of spirits and mortals. He said mediums were often called upon to do work and give communications when they were not in good condition, but they were unable to say so, as they depended upon the money for a living. He thought if we aspired for the best we should receive it. Mrs. Cynthia Clark said there is work for every one; none can refuse who desire to help. If we do the best we can for humanity, we may be sure the world will not overlook us. Mr. Arthur G. Wallis then favored us with two vocal selections, which were much appreciated. Mrs. Kate R. Stiles said, I am like some of the others, I prefer to keep silent. Yet the world wants to hear. I myself like the silence; we talk too much and think too little. We must go into the solitude if we would know the soul. I sometimes think the reason of our small audiences is because people are beginning to learn the world of spirits, and it may be a sign that the great truth is permeating all things.

After another vocal selection by the young men, Mrs. M. H. Wallis was introduced, and was well received by all. She said in part: I am pleased to be with you. This is my first opportunity to speak in Boston, and to sense the atmosphere spiritually and socially. I am pleased to see how readily all have responded to the call of the President; this harmony is one of the greatest blessings we can have. I have in mind to speak a little of my own country. The work is carried on not exactly in the same way as here, but the same principle exists—the development of the best. We have much to fight against; first, the antagonism and opposition of the many, but we feel that at present our great foe is indifference, a sense of letting alone. I think a little opposition is better; it is more likely to arouse the friends of truth, and a truer work is done. The time has gone by for great claim and little work, there must be the proof made strong, the justification and demonstration of the great truth. In England a great deal of time is spent upon the practical application of Spiritualism. How far have you advanced? What has Spiritualism done for you? If Spiritualism has not done something for you individually it has not done its work well.

Mrs. Dickey made brief remarks, after which she recited an original poem, which was very sweet, and well received by all. Mr. J. Browne Hatch made brief remarks, calling attention to the reception to be given to Mr. and Mrs. Wallis by the Helping Hand Society Nov. 16, and hoped all would be present.

Friday, Nov. 18, we will have a fancy supper; the ladies having this in charge will leave nothing undone to make an enjoyable occasion. The evening will be a most enjoyable one. Supper and entertainment only 25 cents. We hope to see you all. Remember Nov. 18 medium's night.

THE HELPING HAND SOCIETY.—Mrs. Grace Cobb Crawford, Sec'y, writes—met at Gould Hall, Nov. 2. Business meeting at 4 o'clock, supper at 6:15. Exercises in the evening opened with remarks from Mrs. A. Waterhouse, our good worker and first Vice President of the Society. She said: We, as workers, have much to do. We must reach out our hands to the strangers and make everybody feel at home. She hoped to welcome at our pleasant little hall a large family gathering at Thanksgiving time, which is so near at hand. Master Rupert Davis sang "Baby Mine." The lad improvised. With great pleasure our President introduced Mrs. Ida P. A. Whitlock. The lady was kindly greeted by all present. She said: We have so much to be proud of in the last fifty years growth of Spiritualism, but in years to come the simplest phenomenon (the raps) to the greatest (telepathy) will be proven to us even more satisfactorily than now. The whole world will in time become interested. Every man and woman brings a message to the world, however small.

Miss Laidlaw sang "Adieu." Mr. E. L. Allen, our genial President of Berkeley Hall, read an article on social and political reform. He thought all Spiritualists should become interested in all progressive movements. Mr. Packard spoke of the daily help of Spiritualism. He paid a tribute to the speaker from India (who has recently been in the speaker from India, President of the Veteran Spiritualists' Union, said he thought Spiritualism, when fully embraced, tended to lengthen our lives. Madame Haven said very soon a greater, grander revelation will come to us. Mrs. Whitlock then gave psychometric readings. All present passed a very enjoyable evening. The supper at the Helping Hand are a special feature.

Nov. 16 a reception will be given to Mr. and Mrs. Wallis. We hope to see a large gathering to greet our English friends.

THE LADIES' SPIRITUALISTIC INDUSTRIAL SOCIETY.—L. L. Whitlock writes: Thursday evening the usual meeting took place. After supper the meeting was called to order at 7:30 by the President, Mrs. M. A. Brown, who called on Harrison D. Barrett, editor of the BANNER OF LIGHT. His lecture of about thirty minutes was a well-defined plea for all that is good in Spiritualism. He was obliged to leave soon after 8 o'clock, and a vote of thanks was tendered him for his presence and address. Mrs. Barrett was called upon, but excused herself, as their time was limited.

Mr. Barrett's remarks led to a very spirited discussion, in which the following persons took part: Mrs. Ida P. A. Whitlock, Mrs. Julia Davis, Mr. F. D. Edwards, Mr. Kellogg, Mrs. Sawin, Madame Haven, Mrs. Knowles, Mrs. Soper, Mrs. Webster, L. L. Whitlock and others. Owing to want of space, it will be impossible to give any of the arguments advanced by the different parties and the tests or descriptions given.

Miss Laidlaw and Mr. French entertained the audience with rare vocal and instrumental music.

Supper is served every Thursday at 6:30 P.M.

THE CHILDREN'S PROGRESSIVE LYCEUM.—No. 1.—C. B. Yeaton, Sec'y, writes—held its services as usual Sunday, Nov. 6. The attendance was very good, considering the weather. Conductor Mrs. M. A. Brown led the opening exercises. The subject for the lesson was "Mesmerism, Psychology and Hypnotism." The subject for the little folks was "Truthfulness." The principal thoughts drawn from the lesson were that we are susceptible to influences of spirits both from the spirit and mortal world, that as a means of self-protection we must live pure, moral lives, and cultivate a love for everything good and beautiful, that there will be nothing within our natures to attract undeveloped influences. Next in order was the banner march, after which the following program was carried out: Recitation, Annie Doyle; song, Clara Weston; recitations, Harry Greene, Maud Morgan; song, Esther Botts; recitations, Mabel Emmons and Annie Barden. President Wm. Hale made a few remarks, the central thought being: Let us so live that the world may know we are true Spiritualists, and see the benefit we derive from Spiritualism. Readings were given by Mrs. S. E. Jones and Mrs. M. A. Brown; song, Floyd Sibley, and a few timely remarks from Mr. Harold Leslie.

The monthly business meeting was postponed to Nov. 15, at Mrs. Butler's office.

BOSTON SPIRITUAL LYCEUM.—A. Clarence Armstrong, Clerk, writes—Sunday afternoon, Nov. 6, held the usual session in Berkeley Hall. "What Does Spiritualism Prove to Us?" was the question for groups one to four, answers being given by Harry Gilmore Green, Winnie Ireland, Eleanor Beak, Rupert Davis, Frank Hatch. For the older groups, "How Can we as Spiritualists, Benefit Humanity?" was the question answered by Sadie Jackson, Grace Parbell, Alice Ireland, Charlie Hatch, Elmer Packard, Mr. J. R. Snow, Mr. E. W. Hatch, Mrs. Ada L. Pratt, Mr. A. P. Blinn, Mrs. Fannie Allyn, Mr. N. B. Austin, Dr. J. R. Root. After the grand march Harry Gilmore Greene, Rupert Davis, Eleanor Beak, Alice Hatch, gave recitations; Esther M. Botts, song; Mrs. C. Fannie Allyn made remarks, and organized a Band of Mercy among the children, then blended several subjects given by the children into a beautiful poem. Mrs. Ada L. Pratt, our representative at Washington, reported on the work done there. The Conductor, Mr. J. Browne Hatch, supplemented Mrs. Pratt's report. Mrs. Wallis of Manchester, Eng., spoke of the grand Lyceum Jubilee held in Manchester last May.

Subjects for next Sunday: "How Should we Prove to Others that Spiritualism has Benefited Us?" and "What Constitutes Liberty of Thought?"

EAGLE HALL.—W. H. Amerige, Conductor, writes: The three sessions held Sunday, Nov. 6, were well attended by appreciative audiences. Remarks, readings and tests were given by the following speakers and mediums: Mrs. Maggie J. Butler, Mesdames J. A. Wood, M. Ratzel, C. C. Weston, A. D. Akerman, Sylvester T. Fox, and Messrs. J. Hilling, J. J. Arnaud, R. Evans, E. H. Tuttle, Steadman, Amerige and others. Vocal and instrumental music rendered by Messrs. Leslie and Strong, Mesdames Belle and Nichols and others. Good speakers and mediums engaged next week.

ECHO HALL, 1 JOHNSON AVE., CHARLESTOWN DIST.—F. W. Peak writes: Sunday, Nov. 6, our Lyceum exercises were very pleasing. In the evening we had the largest audience we have had since last spring, the hall being crowded. At 7:30 the meeting opened with service of song led by F. W. Peak, assisted by Prof. Rimbaud, cornetist; invocation by F. W. Peak; remarks by the Conductor, Mrs. E. J. Peak.

Next Sunday we have been promised a treat through the organization of Mrs. Peak; she will give an opening address. Mediums welcome.

ODD LADIES HALL, 446 TREMONT STREET.—A correspondent writes: Circle and afternoon meeting opened by Mr. Haynes. Mesdames Ratzel, Lewis, Merriner, Gutierrez, Thorne, Messrs. Hunt, Hall, Cohen and Warner took part. Evening meeting opened with prayer by Mr. Warner. Mr. Hersey, Mesdames Wheeler, Fisher, Stackpole, Howe, participated.

BANNER OF LIGHT for sale at the door.

FIRST SPIRITUAL CHURCH, M. A. Wilkinson, pastor.—A correspondent writes: Sunday morning, Nov. 6, singing by Mrs. Carlton; Scripture and prayer, Mr. Pyle; conference and circle, assisted by Prof. Proctor, Messrs. Clark, Hardy, Baker, Mesdames Hill and Bishop. Afternoon service, Scripture reading and prayer, Mr. Baker; opening address, Mr. Cowan, who also gave tests; Mr. Tuttle, Mesdames Wood and Wilkinson gave tests. Evening, song service, jubilee singing, devotionals, exercises, Mr. Pyle; solo, Mr. Wilson; remarks, Mr. Gilbert; duet, Mesdames Carlton and

Bishop; readings and tests, Mesdames Knowles, Saunders, Nutter, Kibbe, Haven, Messrs. Tuttle and McKenna; descriptions, Mrs. Wilkinson. Thursday, Nov. 3, Mr. Soarlett, Mr. Tuttle, Mesdames Mellen and Nutter assisted. BANNER OF LIGHT on sale.

MEETINGS IN MASSACHUSETTS.

MALDEN PROGRESSIVE SPIRITUALISTS.—Mrs. Rebecca Morton, Sec'y, writes—met in their hall, 86 Pleasant street, Bailey's Building, Nov. 6. Meeting opened with song service, led by Mrs. Whittier. Mrs. Barber presided at the piano; Bible reading and invocation. Mrs. Whittier: musical selection, Mr. and Mrs. Barber. "We'll Never Grow Old Over There"; opening address, Bro. Barber, who gave a very pleasant, cheering and instructive talk. Mrs. Fagan, our esteemed friend and sister and society medium, took the rostrum, and in her usual clear and concise manner gave messages from the dear ones on the other side of life. Closing remarks by the President, Benediction, Sister Fagan. Owing to the unpleasant state of the weather our audience was not so large as usual, but was very appreciative. All mediums and coworkers cordially invited to our platform.

BANNER OF LIGHT for sale in the hall.

The First Spiritualist Association.—S. E. W. writes—met in Odd Fellows Hall. Mrs. Nettie Holt Harding occupied the rostrum. Nov. 13 Mrs. J. K. D. Conant will be with us.

LYNN SPIRITUALISTS' ASSOCIATION.—J. M. Kelly, President, Cadet Hall.—Mrs. A. A. Averill, Sec'y, writes: Mrs. Kate R. Stiles of Boston was our speaker Nov. 6, and gave very entertaining addresses in her pleasing manner, followed by readings and communications, which were very satisfactory. Thomas' orchestra furnished a fine musical entertainment, which was highly appreciated. President Kelly conducted the singing, with Mrs. Cross organist. Supper was served in the banquet hall.

Next Sunday we shall have Mrs. Sadie L. Hand, who is recommended as a good test medium.

THE ARTHUR HODGES SPIRITUAL SOCIETY, LYNN.—T. H. B. James writes—held services at Temple Hall, 36 Market street, Sunday, Nov. 6, with good audiences. Fine vocal and musical selections by Misses Lena and Elsie Burns. At 2:30 Prof. J. W. Kenyon read a fine poem on "Always a Future," then gave an able lecture on "The Past, Present and Future Religion and Politics and Their Relation to Humanity." His remarks were given by Mrs. D. E. Mason, Dr. P. J. Balcom and others; also tests. At 7:30 Mrs. Kenyon read a poem on "Beyond." Prof. Kenyon spoke on the "Soul, or the Human Mind." Mrs. Kenyon then gave many excellent tests, readings and spirit communications.

Next Sunday the same and other mediums. All mediums and everybody invited.

SALEM.—First Spiritualists' Society.—A. O. U. W. Hall, Manning Block.—N. B. P. writes: Sunday, Nov. 6, Miss Lizzie Harlow of Haverhill was our speaker and medium. She delivered a fine discourse in the afternoon. Owing to the inclemency of the weather a very small audience was present. In the evening, questions written on paper of every kind and description were placed on the desk, and answered in a very clear and satisfactory manner, which was highly appreciated by the audience.

Sunday, Nov. 13, Miss Harlow will speak from our platform again, and the hall should be crowded to listen to such intelligent and interesting lectures as are given through her lips.

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

FALL RIVER.—Mrs. Ann Hibbert, writes: In Grand Army Hall, South Main street, Sunday, Oct. 30, we had as our speaker Mrs. A. Goodrich of Providence. She gave two excellent addresses and a number of communications from the higher life, which were well received.

Sunday, Nov. 6, our speaker was Mrs. Carrie F. Loring of East Braintree. She gave two grand addresses, which were listened to with the closest attention. At the close of the evening lecture she gave a large number of readings and spirit messages which gave great comfort to those who received them. She also gave a short talk to the Lyceum scholars, which was much enjoyed by all present. She will be with us again next Sunday.

LOWELL.—Thos. W. Pickup, Sec'y, writes: Sunday, Nov. 6, although the weather was not of the pleasantest, we had at our meetings very good audiences, who listened with evident pleasure to the beautiful thoughts expressed by Dr. Geo. A. Fuller, of Worcester. As a prelude to the afternoon lecture, the speaker read a chapter from the book of Acts, taking his subject from the same. At the evening service the Doctor read a poem, and the subject of his discourse was, "And He Gave His Angels Charge Concerning Thee," which was handled to the satisfaction of all present.

The Lyceum met at the usual time, with a very fair attendance; several of the younger children took part in the exercises, and Dr. Fuller made some very encouraging remarks. The arrangements are about complete for the Convention next Thursday. We expect a glorious time on that day.

BROCKTON.—Mrs. Annie B. Bosworth, Cor. Sec'y, writes: The Peoples Progressive Spiritual Association held usual services in Good Templars Hall, corner Main and Centre streets, Nov. 6. A large audience, greeted William A. Hale of Boston, who gave a very interesting lecture and tests.

Next Sunday, Nov. 13, we are to have with us Harrison D. Barrett.

FITCHBURG, FIRST SPIRITUALIST SOCIETY.—Dr. C. L. Fox, President, writes—held its usual services Sunday, Nov. 6. Mr. J. S. Searlett of Cambridgeport delivered the address, and gave readings, which were all recognized. This is Mr. Searlett's first engagement with our society, but he will appear for us again in the near future. Mrs. L. M. Frenzel will be with us next Sunday.

After a Day's Hard Work.

Take Hordford's Acid Phosphate. It makes a delicious drink, and relieves fatigue and depression. A grateful tonic.

New York.

BUFFALO.—Mrs. Mattie E. Hull, writes: Moses Hull, who, with the writer, is serving the First Spiritualist Church the current year, prayed a few Sundays ago that the people who had called him to this city might feel moved to do something for the poorer portion of humanity on Thanksgiving Day by providing a good, substantial dinner at the Temple, and inviting those to partake who seldom get the good things of this life. The prayer had its effect among the members of the society, and he was requested to repeat it at the evening service. He did so. At the conclusion of the meeting scores of pledges were received for provisions and money to make the work a success. The matter has created a widespread interest. Many outside the pale of the society have volunteered contributions. The prospect is bright. The present time that nearer two hundred than half that number of dinners will be served the poor at the Temple on Thanksgiving Day. Where there is a spirit of cooperation and willingness for each to do his part, as we find among our people, the road to success is sure.

We would appreciate it if speakers and mediums would say a good word for the Banner of Light when opportunity is afforded them.

Enameline is the Modern Stove Polish, because it has all the latest improvements. A brilliant polish is produced without labor, dust or odor. There are three styles of package—paste, cake or liquid. Get the genuine.

J. L. PRESCOTT & CO., New York.

MEETINGS IN BROOKLYN.

THE WOMAN'S PROGRESSIVE UNION.—Mrs. L. L. Smith, Sec'y, writes—held its usual meetings Sunday, Nov. 6, at Walsh's Academy, 423 Classon Avenue. The Lyceum, which met at 10:30 A. M., was well attended, and the services were interesting to both old and young. Our work in this direction is steadily progressing, and with the increased interest shown we feel that our Lyceum will soon be one of which any society might well be proud. At the afternoon session Mr. Wiggins delivered an address upon "The First Shall be Last, and the Last Shall be First." The subject was handled in the speaker's usual able manner, and evoked many expressions of approval. Mr. Wiggins opened the evening session by the reading of a poem, and invocation, following which a duet was charmingly sung by Mrs. F. Kurth-Sieber and Miss Dikeman. After a short talk upon the subject of "Is the Bible Inspired?" Mr. Wiggins held the usual séance, employing his most popular method, the ballot test. An unusually large number of communications were given, all of which were recognized.

On Thursday evening, Nov. 10, the Union tendered a reception to Mr. E. W. Wallis of England.

JACKSON HALL, 515 FULTON STREET.—E. W. Barber writes: The afternoon meetings held by Mrs. Olmstead at 515 Fulton street are increasing in attendance and interest. There is a different speaker each Sunday. Nov. 6 Mr. Geo. Delesee spoke on "Life," and was listened to with attention. He is to be with us again the first Sunday in December. We were somewhat disappointed in not having Mrs. Olmstead with us. She was detained at the bedside of her mother, who is very ill; and in a few hours she will pass over to meet many loved ones who have gone before. Mrs. Olmstead has the sympathy of all her many friends and coworkers in Brooklyn in this her trial. When mother passes over she is left almost alone; no near relative to lean upon, but she will be sustained by the loved ones over the river. It is January we expect to hold a grand Mass Meeting of two or three days.

THE FRATERNITY OF DIVINE COMMUNION.—Anna M. Tuttle, Cor. Sec'y, writes, held its usual services Sunday evening, Nov. 6, at Aurora Grata Cathedral, with our President, Mrs. Lucie J. Weiler, in the chair. After opening hymn, "He Leadeth Me," by the congregation, Scripture reading by Mr. Courlis, and invocation, Prof. Whitelaw rendered a beautiful violin solo. The address of the evening was delivered by Mrs. M. E. Wallace of the Borough of Manhattan. Mrs. Wallace spoke from the words "As a man thinketh in his heart so he is," and her lecture was considered one of the best we have ever listened to. Miss Estelle Richardson followed with the soprano solo "I Know that My Redeemer Liveth," which showed her beautiful voice to good advantage. Prof. Whitelaw played the "intermezzo" on the violin, and Mr. Ira Moore Courlis gave many tests.

THE ADVANCE SPIRITUAL CONFERENCE.—Mrs. Tillie Evans, Cor. Sec'y, writes, met in Single Tax Hall, 1101 Bedford Avenue, Nov. 5. Meeting opened with the inspiring song "Hold the Fort." Address, W. W. Jackson, "We'll Defend the Right Against Injustice," handled in a masterly manner. He spoke of a proposed mass meeting in Brooklyn in the very near future. Mr. Sandford and Pessinger gave very interesting talks. Mr. Morey of Newark, spoke and gave tests. Our meetings are growing numerically, and as the anxious faces indicate, the truths expressed are like seeds sown upon fruitful ground, from which we expect to reap a bountiful harvest.

The BANNER OF LIGHT, Eclectic, and other spiritual papers always found on sale.

WORDS OF HOPE FOR WEAK MEN. Men with weakened powers and exhausted vigor have been taught to believe that such cases are hopeless. They lose all ambition and give themselves up to despair. Their condition may be the result of habits, or indiscretions, or it may be to a certain extent inherited, but there is compensation in Nature, and these ill are curable. Seek Dr. Greene, 34 Temple Place, Boston, Mass., or write him fully. He has found the glorious remedies that redeem manhood, and multitudes of men testify to the wonderful recuperative powers of the treatment of this great specialist. One of his wonderful discoveries is the world-famed Nervine. The advice of your local doctor you have found valueless, but the world's foremost physician tells you he can cure you and restore you to usefulness. He will give you advice absolutely free, and your case will be treated with inviolable confidence. Many men have been victims of costly experiments, and are skeptical, but the broad statements of this eminent physician can be trusted. Think what restored vitality would mean to you and hesitate no longer. Write to Dr. Greene and be cured.

MEETINGS IN NEW YORK.

FIRST SOCIETY OF SPIRITUALISTS.—The Tuxedo, Madison Avenue and 59th street, M. J. Fitzmaurice, Sec'y, writes: Mr. Fred P. Evans was prevented from appearing Nov. 6, as announced last week. Dr. J. C. Street filled the platform most acceptably, disappointing at length upon Oriental Mysticism.

Mr. E. W. Wallis, Editor of the *Two Worlds*, published in Manchester, England, and who is now filling a New York engagement, being present, responded to an invitation to speak. He made a happy little address, that received hearty and repeated applause.

Mrs. Wallis will lecture for this society on Sunday afternoon next, and we hope an audience of representative American Spiritualists will assemble to welcome this gifted man and earnest worker among us.

NEW YORK SPIRITUAL AND ETHICAL SOCIETY.—B. V. Cushman writes: The lectures delivered Sunday, Nov. 6, by Mr. E. W. Wallis of England, were eloquent and logical and met with deserved appreciation from good audiences. His singing was also much enjoyed. He will be with us again next Sunday.

RHODE ISLAND.

PROVIDENCE.—Joseph Cooper, 46 Zone street, writes: On Friday evening, Nov. 4, in Columbia Hall, the Helping Hand Auxiliary to the Providence Spiritualist Association held its first meeting. Harrison D. Barrett gave the opening address, and was followed by Mrs. May S. Pepper with tests.

There was a good attendance, and all appreciated the exercises. The object of the Helping Hand is to try to bring about more sociability amongst Spiritualists and investigators, and to raise funds to assist the Providence Spiritualist Association financially. All who have the cause at heart should not hesitate to come forward and render all the assistance they possibly can.

On Friday, Nov. 18, Mrs. Effie L. Webster, of

Lynn, Mass., who has kindly offered her services, will officiate, with tests. At the close of the business the election of officers will take place, and it is hoped that there will be a good attendance.

David F. Buffington, Sec'y, writes: We had for our speaker and medium Nov. 6 J. Frank Baxter of Chelsea, Mass., who gave two very fine lectures. His tests were all recognized. Next Sunday we shall have with us Dr. George A. Fuller of Worcester, Mass.

PALMUCKET.—Geo. E. Bailey writes: Sunday, Nov. 6, St. George's Hall was again crowded to the doors to hear Dr. Harlow Davis. A splendid vocal and instrumental program was rendered by Misses Ada Greenhalgh and Jennie Reynolds. The tests by Dr. Davis were the finest we have heard. He promised to return at an early date.

BABY'S AWFUL HUMOR

My baby sister had a rash, causing her intense suffering. We had doctors, and tried everything, without a cure. It would scab over, crack open, a watery matter would ooze out and the scab fall off. We procured a box of CUTICURA (ointment), a cake of CUTICURA SOAP, and CUTICURA RESOLVENT, and she was entirely cured without a scar being left.

Miss LILLIE CHASE, Bristol, Vt.

SKIN CURE TREATMENT.—Warm baths with CUTICURA SOAP, gentle anointings with CUTICURA, the great skin cure, and mild doses of CUTICURA RESOLVENT.

Sold throughout the land by CUTICURA Dealers. Cuticura, Prop., Boston. How to Cure Every Humour, Free.

KARL ANDERSON'S TABLES OF HOUSES.

For Astrological Students, with Towns, Cities, etc., for which they are applicable, and concise and plain.

Under the present form it offers to the student of the Divine Science tables which combine nearly all of the principal places on the globe, and the other any person can, by referring to a late atlas, add to the list, should they not find therein. The work has been admired for its legibility and simplicity of arrangement, its excellence of type, and, above all, for the number of tables, comprising, as they do, from the Tropics to the Arctic Circle. The ascendants and mid-heaven can easily be turned in right ascension by tables at the end of the book. Together with Planetary Descriptions which the student will find in the tables of the twelve signs, and the effects of Directions or Aspects of the Planets, forming a complete Astrological Guide. Nearly 200 pages, large type, and printed on strong, heavy paper. Bound in imitation leather, price \$1.00. In substantial cloth, \$1.50.

For sale by BANNER OF LIGHT PUBLISHING CO.

Movements of Platform Lecturers.

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

G. W. Kates and wife will accept camp-meeting engagements for lectures and tests, also an occasional call to local societies. Address them 156 Melrose street, Rochester, N. Y.

Mrs. M. H. Wallis speaks in Berkeley Hall, Boston, Nov. 13, and at Worcester, Nov. 20 and 27. Mr. E. W. Wallis speaks for Mrs. Brigham's society, New York, Nov. 13, and in Berkeley Hall, Nov. 20 and 27, also in Yonkers on Nov. 11. Lowell, Nov. 23, and Stoneham, Nov. 24. Societies desiring their services can engage them on reasonable terms. As they have but few open Sundays before they return to England, application should be made at once to Mr. Wallis, 503 Tremont street, Boston, Mass.

Mrs. Annie E. Cunningham will be at Fall River, Nov. 13; Fitchburg, Jan. 15 and 22, 1899; Brockton, Feb. 19. Should be pleased to make engagements with other societies as a test medium. Address 12 Dartmouth street, Boston.

Societies desiring a speaker and trance medium, Mrs. E. Cutler will go on society's own terms, and help build it up. Address 334 North Tenth street, Philadelphia, Pa.

Edgar W. Emerson, 126 Bridge street, Manchester, N. H., has engagements for November as follows: Montpelier, Vt., 13th; Lawrence, Mass., 20th and 27th; also has a few open dates for this season, which he would like to engage in New England States.

Henry H. Warner may be addressed for platform work, lectures and tests, at 9 Bosworth street, Boston.

Mr. J. W. Kenyon served the Fitchburg Society during October. Will occupy the rostrum of the Arthur Hodges Society, Lynn, during November. Societies desiring his services, address 49 Baker street, Lynn, Mass.

Mrs. Sadie L. Hand has some open dates in December, January and February. For terms and dates, address her at No. 96 West Concord street, Boston, Mass.

Mrs. Kate R. Stiles may be addressed for platform and private meetings at No. 1 Chauncy street, Cambridge, Mass.

OHIO.

CLEVELAND.—Tom Clifford writes: Carrie E. S. Twing has just terminated a very successful engagement of five weeks with the Progressive Thought Society of this city. Mrs. Twing is as great a favorite in Cleveland, as elsewhere, and large audiences greeted her on the afternoon and evening of each Sunday. Her work received an unusually good mention in the daily press, which ordinarily is not much given to laudation of lecturers on the spiritual platform. Mrs. Twing will be with us again the first two weeks in December. The Temple Fund Association is the title of an organization having for its object the erection of a spiritual temple in Cleveland. The officers are: President, Wm. Treat; Secretary, Tom Clifford; Treasurer, J. C. Hemmeyer. Subscriptions are solicited from all Cleveland Spiritualists who may be interested in the object. The Association has in view. The address of the Secretary is 161 Willowdale street, and he will be pleased to receive donations to the fund, either small or large. It is the purpose of the Association to have the temple ready for occupancy by Oct. 1, 1899, and Mrs. Twing has been invited to dedicate the edifice on that date to the cause of Spiritualism. Several hundred dollars have already been subscribed, and the members of the Association are sanguine of success. Circulars containing full information concerning the project can be secured at the Sunday afternoon meetings of the Progressive Thought Society, at Welber Hall, corner of Pearl and Jay streets.