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NO. 11

Written for the Banner of Light THE GATE AJAR,

BY MYRA WENTWORTH EMERSON Dving 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 Calleth 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 and sneer at Washington and Jefferson as 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

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, wonderingly and skeptically. Sure enough, bion's possessions. 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

Another evening while they were all seated at the table, her hand began to shake, and queer feelings took possession of her. The old 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 sustain a large standing army. 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 intelligent. ly; and many a word of warning and message of cheer and comfort he has brought to her food, even though the granaries of the nation 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 now ers 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 loally. Army life of long duration unfits fair. Her guide tells her, however, of many a man for useful labor, and often makes who yet dwell in darkness and are not permit- him a ward of the State. It gives rise to all ted to enter the light till they have atoned for | kinds of social sins, and paves the way to deevil deeds done while in the flesh by doing kind | bauchery and shame. Yet "in the interest of acts and helping lift those who are still below | humanity" this is what the imperialist would them.

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, goo i music and social features, many all over the country would join our ranks who no 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 harm ful 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 pernetuity 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 century are against them, as well as the bold even the cheapest kinds now in the market. utterances of the wisest of the Fathers of the Republic. They care nothing for precedents "old time conservatives." As they conserved that the aristocracy and plutocracy of Amerand preserved the liberties of their native land are in favor of imperialism. 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 ces sions 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 | the United States until she is equipped to go | close proximity to the then boundaries of the on alone. The Philippines should be awardrepublic, and largely inhabited by citizens thereof. It was naturally United States territory, hence was easily made a part of the na-

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 Massa-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

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 bemay do something for the uncivilized millions 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 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 physdo for thousands of his fellow citizens!

drop a seed into the tender minds of her pupils | may even require a new cabinet officer, with | here to thence as in a sweet and holy meditathousands of clerkships at his disposal. Of course this is what the average politician wants, hence he is always an ardent annexaionist 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 stlary 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 logical- in imperishable letters. ly analyzed. We do not believe intelligent people will be deceived by it.

There is still another aspect to this perplexing question. Aristocracy, plutocracy an 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 monarchial 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 Filipinos 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 netia. Americans will the interests of wealth against the depreda. she. tions of starving laborers. It is no wonder

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 ed 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 pendent of and separate from the life-principeople of America. It will require patriot | ple, yet animated by it-a rather contradictoism of the purest kind, and statesmanship of ry statement unless we are able to penetrate the highest order to remove them from this the esoteric meaning of the poet. 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 itgentleman said, "I believe you would make a chusetts has told the people of America some self felt in all of the affairs of life. If rightly plain truths in his now famous speech at 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 cause it is an attempt to induce the people of absolute entity. Mass (passivity) is real, but it America to shut their eyes to the miseries of is not reality; force (activity) is real, but it is their fellowmen at home, in order that they not reality; sense (relativity) is real, but it is not reality; that is to say, these three are mere abroad. The education of humanity and its 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 changeabi ity.

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 blaz ing 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 relativity-the ego is a chain of memories-the soul is a focus of impressions. Did the soul originate? yea, but is rather manifested; its possibilities were inherent in unirala.

The soul's life is never two instants alike; its gliding onward upon the rhythmic wave of result of different and multiform vibrations. This lady is a teacher in the Sunday School, If the islands are annexed, it will necessitate progress, the mortal and the immortal will

tion.

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

Brooklyn, Oct. 31, 1898.

Nature and the God Idea.

Definitions, Rather than Opinions, which Differ.

BY ERNEST & 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. 15, "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) matbe told they are no longer wanted. Perhaps ter in all its forms and combinations; the Virden, Ill., is but a forerunner of many simil world of matter; (b) the system of arrangelar enactments in America, when the cheapest | ment and sequence of these forms, and the realize that the precedents of more than a kind of foreign labor comes here to supplant laws that they follow; and (c) the causes or forces that lie at the foundation of this system, A large army will then be necessary to protect | often conceived as one power, and personified as

> "Nature," says Schilling, "sleeps in the plant, dreams in the animal, wakes in man. Everywhere, throughout her vast do nain, 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 Pepe, the celebrated poet of the time of Queen Anne, beautifully and concisely own affairs possibly under the protectorate of | illustrated the relation of matter and spirit in the following couplet:

We are 1 ut 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 inde-

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 Gcd, 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 old line theologians. There are others with 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 | did not impress the scribe. Tutelary deities, decades a great exodus will take place from the "old ship of Zion."

But to our theme, telepathy: Once established, the fact of intercommunion 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, excarnate 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 versal existence; it had origin in a conflux; it the Orient. If there be an ether, more rare will progress henceforth in never-ending spi- | fied, more attenuated than the atmosphere, it must have functions. The soul may inspire it, as the physical man receives the purifying oxyessence is mobility. And will it cease to be? gen. The atmosphere conveys physical vibra-It is continually dying to old conditions, and tions, and possibly mental ones. The ether being born again to new. The present is the may transmit, be a medium for the conveyance

and by her insight into spiritual things can a new bureau of officials at Washington. It blend into one, and the soul will journey from mitted by the atmosphere, but the ones ema- x, y, z.

a 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, beyoud 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 eve." 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 negative the operator positive; hence the two poles. The circuit is established through the drity of gaze. The will of the operator, acting on the percipient telepathically, produces the physi-

cal 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 miautes, the subject traveled, or saw clairvoyantly, an aggregate of forty-five hundred miles, gained, at the same time, information for the operator afterwards fully

These facts and others that could be adduced (occuring 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 a "Divine telepathy," derided however, by the is inspiration, and its beauty and grandeur are in proportion to the rate of vibration of the whom it is no fad; with Pilate of old, they ask, two egos engaged in the work. The slower "What is Truth?" Orthodoxy gazes out over | 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 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 lawwhether in the physical or spiritual (supermuniane) realm. The "advanced" theories of the Theosophists, the technical phraseology turn-stile between the past and the future. And of soul-vibrations. What is matter? Spirit? of the adept, the abstractions of the metaphysideath, 't is abrupt transition: in coming years | Possibly the same substance intrinsically the | cian, will not appeal to the masses, hence this simple effort, only intended to stimulate Thoughts - sensuous ones-may be trans. | thought in the a, b. c, which may lead to the Written for the Banner of Light. LOVE.

An Inspirational Poem. BY IDA C. HAWKINS.

Down in the depths of every human soul Lies love ...

Awaiting summons to come forth It waits, and knows not it is waiting. It wakens at a sound unheard before. It listens ... then it rises, Sits upon its couch and Listens ... once again, Then it springs unto its feet And utters sounds which cannot Spoken be. It sighs, it weeps, It smiles; and heavenly radiance Illumes the eye, and glorious day is born. The Bun bath risen in a I fe which Until now had slept in twilight or In starlit dark 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. Ishmaelites, 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 seances with anti-vaccinationists here. I know not whether he feels encouraged or discouraged. With a mien so modest as to be almost diffident, he displays the tact of a statesman. He seems to be an excellent judge of men. When, like the centurion of the gospel, 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 homeopathists opposed to vaccination, but they will not work except with those of their own kith. Those who aspire to be "regular," or want to be "recognized" by regulars, are impervious to conviction, or any willingness to act from conviction. So we have flagged.

The League became an incorporated "Asso-

ciation," 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 Leverson 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 gratify ing. 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 Brit ain, in Connecticut, the attempt was made to compel children to be vaccinated as a condi tion 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-vaccinates. 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 vir 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

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

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-dero and Dr. A. M. Ross gave the public the facts. Perhaps anti-vaccinators 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, steerage passengers and school-children will continue till a general deprayed 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 pollu

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

"Ethical Logic."

BY CHABLES 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 col-

"As Spiritualism is the 'Science and Philoscphy of Life,' the knowledge and application of its lessons comprehends all of the duties of

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

separateness 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 guid ance, 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 1 am speaking truthfully, and the moment you enter that glorious room all power of appreciation that is now lacking from your mentality will unite with it as by special dispensation. Your con dition and your experiences during your ex-istence 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 orthodex 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 as to be 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 counseleth the worshiper at the orthodox shrine! Could any proposition be more ridic-

ulous? 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 hypo-crite or deficient in mentality. That an era of reason may soon come upon earth is the earn-est 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." It accepts no authority, from this world or the next, save that of demonstrated truth.

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. its phenomenal manifestations of spirit power, to litt human sonls 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 convic-

tion of immortality and the demonstration of

spirit communion and ministration, THE GENERAL TEACHINGS OF SPIRITUALISM. Spiritualists hold that any statement which aims to set forth the principles and teachings of their philosophy is necessarily imperiect 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 such 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 chiefly by its own voluntary thoughts and

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 evolu tion, 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 considered. The result is, that there are more who die annually from dosing with "cure alls," than there are who receive an ounce of perma nent relief. Medicines are made to sell. Millions of money and hard labor are worse than 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.

If it is always best to do one's duty, even though foolish, unappreciative, inconsiderate ones are ever ready to curse and slander you for it. The wound of the gossiper and slanderer is always the deepest. - Ex.

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

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 out to the proof.)

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 no more

Deeds and thoughts are, but of contest, and air's war-wrought power is o'er. "

For electrified is action; and (transmuted) will,

through deeds, Come a force to end all dying, and with death pass dving 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.

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 re

placed strife; Out of that change shall spring upward, as an angel

out of earth. Power (from powers that are completed) for us, lest ADAIR WELCKER. we stay its birth. Berkeley, Calif.

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 shaved by Neptune. The meaning of this statement will only become apparent to all at the time when no full-grown man will be willing that little children shall be permitted to work while he grown man, is at play; when no man on earth will be able to sleep with 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, will men till continue, by the formation of armies and ships for war, to talse up these heads of pridagainst 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. Subse quently he exchanged into the Twentieth Regiment. After a service of some years he came to British Columbia, where he was elected Member of the Don/inion Parliament in 1872, as a Liberal Conservative, and was of great assistance to the Premier of Canada, Sir John MacDonald, in promoting the gigantic side of it, in "sacred" or in "secular" books.

3. Spiritualism aims through its teachings and the Rockies. In March, 1873, he was appoint ed Deputy Adjutant General, and organized the militia of British Columbia. He formed in 1881 the Ninetieth Battalion of Winnipeg Rifles, which did such efficient service in suppressing the Northwest rebellion of 1885, on which occasion he was second in command under Major-General Sir F. Middleton. Lord Melgund, the present Earl of Minto, was on

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 be-loved, 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 spi.it-land. He had marvelous tests of pi it return, 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 or 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

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 says that 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 subor-

"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 the ory 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 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

Our Serial Story

A California Girl:

Or a Romance of the Golden

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 meto 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, transnxing her kaze in spite of herself with his own penetrating and com-

manding 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

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 her way toward the house. 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 queenly and beau-tiful, while I am nothing at all!"

"Yes, she is queenly and beautiful, but in gentleness and loveliness of soul she is not to out of observation from the house, amid the be compared with you. Have I not seen your rose bushes, then he turned to her, and in 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 could not defend myself. You may imagine trembles and falters while the snake charms my humiliation and shame. I must leave it with its subtle power. And then once more he seized her in his arms, and held her with the night under this hostile roof."
that unyielding clasp, as she murmured, half

dreamily, half incredulously: "But, she, she; what will she say; is she not

to be vour *wife?* for us, my pet, for all that. A man's wife need not of necessity be his dearest friend. Of course I owe consthing to my position, to so ciety, 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 offend ed dignity and of outraged womanhood.

"Sir," she said in suppressed but earnest tones, "beware! you have violated every prin-ciple 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

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 trem bling 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,

No ton 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 him self up and cast a wrathful glance at the strong young victor, who stood calmly now be-

"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 petrothed, 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 minx; would n't she believe it just a bit of jealousy on your part, Miss Maria, if you go to her with any tale of to day's affairs? As for you, young man, any one with half an eye can see that you are dead people, all of whom listened intently. More in love with Miss Lou; she knows it herself, of course; she is no 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 rayings of a jealous man, for I shall take good care that she is forewarned."

the house, leaving the brother and sister to tellectual side up.-Ex.

slowly pace their way through the rows of pepper trees that lined the pathway from the

pepper trees that inted 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 volces, and his in a peculist snaky tone that just riled me all over to hear. I knew that Lou had gone to town with mother, and I won-dered 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 beastly 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, some-thing 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 vileness."

"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 case out of all the world whom she has chosen

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 be-lieve whatever he likes. We must wait until 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

"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

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

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 here on the six o'clock train. I cannot spend

'A terrible mauling' from Tim—what has hap-pened? Tell me all about it, please!"

Well, I don't like to tell how it happened. "My wife! oh! yes, but there may be love It makes a fellow feel sheepish to say a girl 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. 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 orangewood 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 peside herself with vehemence and passion, and I did not know what course to take, for she cast herself into my arms, and if I had not held her she would have fallen to the ground. I spoke to her in soothing tones, telling her that while she could not be my wife, for you were the only one in all the world who could assume that relation to me, we should always cherish her as our friend. Just then her great lubbering brother burst upon us, snatching her from me and casting me upon the ground, where he pummeled me with right good will. Then he bade me begone, and never speak to him or his sister again. No fear that I shall. I leave

here on the next train." Half an hour later, having settled the whole attair with his bewildered sweetheart to suit himself, Norton Bradley stepped from the front door of the Brown dwelling, to be seen there no more. As he passed through the front gate, Tim, coming up to the house by a rear path, espied him, and shook his fist at the retreating form, but not unseen; for Lou, after bidding a last farewell to her lover, in turning to enter the house, caught sight of the upraised hand of the stalwart youth, and with a flushed face and gleaming eye she fled from

sight.
"A pretty kettle of fish we're in," mused
Tim. "That rascal has told her some yarn or other, that she believes, of course, and that in no way favors our side. And sis won't hear to our trying to set the truth before her. I wonder how it will all come out. Here is that package of orange-wood boxes-something to hold the slices of wedding cake, wrappec in silver paper and tied with white ribbon, that they are to mail to their friends on the wedding day. Some Eastern friends of the old folks Bradley. I heard them talking it over Sunday evening. I'd like to drop the whole mess and smash 'em up; but there, the boxes are dainty and cute enough, and they're not to blame for anything. Dad brought them home very carefully, too. 1'd better put the package on the parlor table, where Lou can see it. don't suppose she will speak to me for a

week.' And she didn't, nor for several weeks; for the day following the departure of her lover she herself returned to Los Angeles, and she saw nothing more of the Browns for some time. She had not sought for any explanation from Maria of the affair that Norton had descried, but she treated that young lady with a quiet coolness that went to her very soul; nor did she give any sign nor word to the house-hold of her future movements or intentions, for she felt that each of its members was ar-

rayed against her. [To be continued.]

A person to succeed well in life must ake good care that she is forewarned." | keep near the health line. He cannot run his With a malicious sneer he limped back to financial side down and keep his moral and in-

oargo into the harbor of Hayana: "A custom-house officer watched his actions very closely, and this espionage materially in terfered with many profitable little schemes which the captain had in view. He walked confidently up to the officer, and asked him if he could see through a doubloon placed over each of his eyes. The ready Spaniard took the meaning at once, and replied: "No; and if you should put a doubloon upon each ear, I could not hear; and put another on my mouth, I could not speak." The sensible captain spread his gratification accordingly, and did as he pleased. It is an insult instantly resented to offer a bribe to a Spaniard, but the same thing under the disguise of a gratification in thing under the disguise of a gratification is the magic key which op an all doors in Spanish countries. Gen. Tacon was the only Spanish official I ever knew who would not accept a bribe.'

Baron Pierre de Coubertin writes an article on "Building Up a World's Fair in France," which is strikingly illustrated by André Cas-

taigne. Baron Coubertin says: Not long since I read in a French newspaper that the Emperor William, while studying in detail the conduct of the Spanish-American "That is what he war, had been particularly impressed by the excellence of the citizen soldiery of the United States, and by the efficient aid which they rendered the regular troops. This, however, was no surprise to me, for I have long been of the opinion that, even in the art of war, the thousand and one complications with which the Old World is saddled are in no wise indispensable, and that, although it may not be possible to improvise soldiers, there should be little difficulty in making good soldiers out of free citizens. In short, we see that though Europe, through all phases of national existence, has remained complicated, America has retained its original simplicity, which, indeed, is the chief characteristic of transatlantic civilization, and gives it just that plasticity, that possibility of progress, that rapidity of realization, which make it a civilization superior in many points to ours.

Tae Century Co., Union Square, N. Y.

SCRIBNER'S.-The leading article in the current issue is a most entertaining account of "The Porto Rican Campaign" by Richard Harding Davis, in which he explains Richard Harding Davis, in which he explains and inns. Then he forgave her, as he always why the campaign was regarded as something did, no matter what trick she might play." in the way of a successful military picnic. His

"The reason the Spanish bull gored our men in Cuba and failed to touch them in Porto Rico was entirely due to the fact that Miles was an expert matador and Shafter was not: so it is hardly fair to the commanding general and the gentlemen under him to send the Porto Ricau campaign down into history as a

The story of the surrender of Ponce is quite amusing: "The city of Ponce, which lies two miles back from the port, surrendered officially and unofficially on four separate occasions. It was possessed of the surrender habit in a crace-constant from Indeed for any one most aggravated form. Indeed, for any one official account sent to Washington by Captain Higginson of the Massachusetts, the city of Ponce and the port surrendered to Commander Davis of the Dixie; so General Miles reports; so history, as it is written, will report. But as a matter of fact, the town first surrendered to Ensign Curtin of the Wasp, then to three officers who strayed into it by mistake, then to Commander Davis, and finally to General Miles. Ensign Curtin is a grandson of the war governor of Pennsylvania. He is about the youngest-looking boy in the navy, and is short of stature; but in his methods he is Napoleonic. He landed with a letter for the military commander, which demanded the surrender of the port and city, and he wore his side arms and an expression in which there "No!" cried the hunter, the side arms and an expression in which there was no trace of pity. The Captain of the Port informed him that the military commander was at Ponce, but that he might be persuaded to surrender if the American naval officer would condescend to drive up to Ponce and make his demands in person. The American officer fairly shook and quivered with indignation. "Zounds" and "Gad zooks" and 'Damme, sir," would have utterly failed to express his astonishment. Had it come to this, then, that an ensign, holding the Presi dent's commission, and representing such a ship of terror as the Wasp, was to go to a mere colonel, commanding a district of sixty

thousand inhabitants? How long will it take that military commander to get down here if he hurries?' manded Ensign Curtin. The trembling Captain of the Port, the terrified foreign consuls, and the custom-house officials thought that a swift-moving cab might bring him to the port in a half hour.

"Have you a telephone about the place?" sked the Napoleonic Curtin. They had. Then call him up, and tell him that if he doesn't come down here in a hack in thirty minutes and surrender, I shall bombard

This was the Ensign's ultimatum. He turned his back on the terrified inhabitants and re turned to his gig. Four backs started on a mad race for Ponce, and the central office of

the telephone rang with hurry calls.

On his way out to the ship, Ensign Curtin met Commander Davis on his way to the shore. Commander Davis looked at his watch. "I shall extend his time another half hour," said Commander Davis. Easign Curtin saluted sternly, making no criticism upon this weak generosity on the part of his superior officer, but he could afford to be magnani-mous. He, at least, had upheld the honor of the navy, and he will go down in the history of the war as the middy who demanded and obtained a surrender by telephone. Charles Scribners' Sous, New York.

ST. NICHOLAS. -With its November number St. Nicholas begins a new volume, and celebrates its twenty-fifth birthday. In honor of this anniversary the magazine dons a special cover, bearing a birthday cake decorated with twenty five candles. E. H. House will contribute a series of papers on "Bright Sides of History." This is made up of bright and entertaining episodes in history, given in a story about modern boys and girls, showing that the ancients were just as fond of fun and act a falsehood.-Horus.

Always

Good

whole story of the

that's the

ourrent land Mr. House relates the following

"When Antony first went to Alexandria as a mighty general, Cleopatra thought it necessary to keep the conquering hero in good humor by offering him all sorts of diversions and pastimes, which he tried to repay as well as he could. One day he gave orders for a great fishing ditionexpe, very much to Cleopatra's delight, as fishing was one of the sports she excelled in. Autony was either unlucky or unskillful on this occasion, for he brought up nothing, while the Egyptian queen never up nothing, while the Egyptian queen never dropped her line without catching a prize worthy of an expert. He was so disgusted at his failure that he tried to make matters look better by playing a trick on his compan-lon. He secretly sent some divers down into the water to fasten fish upon his hook, and then pulled them in with a fine show of tri umph, calling everybody to observe how suc-cessful he was. Unfortunately for him Cleo-patra had observed more than he wished. She kept quiet, however, and pretended she had never seen so skillful a fisherman in her life. She said so much in Antony's praise, and held him up as such a master of the sport, that when she invited him to go out again the next day he tried to excuse himself, fearing that he would certainly be detected. But she insisted, and he was obliged to take the risk or confess that he was not so clever as he seemed."

"He might have tried the same game once more," interposed Harry, who considered that the tale was for his especial benefit and told

"That is what he meant to do," continued Uncle Claxton, "but Cleopatra was too bright for him. She had a diver of her own on board, and sent him into the sea with a big salted fish, like those which are now sold in the market. This was hung upon Antony's hook, and as scon as he felt the weight he began to dance about, crying that he had a bite before any body else, and hauling in his line as proudly as if he had won a battle. You can imagine his dismay when the dead fish, split open and salted, bobbed out of the water, and all his follow-

ers shouted with laughter."
"Good for Cleopatra!" exclaimed Harry.
"I'd like to try that joke myself, the first time

get a chance."
"How did Antony like it?" asked Percy Carey, the oldest of the boys, and his uncle's namesake.

'He diln't like it at all. He was red hot with anger. But Cleopatra, who was always quick witted, contrived to pacify him with compliments and flattery, saying that his stieigth was in capturing provinces, kingdoms and cities, and that, after winning all the glo-lies of war, he ought not to grudge a poor African queen her humble exploits with the hook "Is that story true, uncle?" inquired Har-

ry's youngest sister, Louise. "As true as most history of the kind, my dear. Ancient writers believed it. There is no reason why it should not have taken place." The Century Co., Union Square, New York.

YOUTH'S COMPANION.—Henry Watterson, in his article on "Oratory of the Stump," says: A single piece of ready wit,

In 1816 Mr. Clay voted for a new compensain uniform it was most unsafe to enter the town at any time unless he came prepared to accept its unconditional surrender. In the popular wrath. Not even the great Commoner could stand against this, and he sagaciously resolved to try to weather it. Meeting a stanch supporter who had turned against him, he said:

"Jack, you have a good flint lock, have n't you?"
"Yes."

"Did it ever flash in the pan?" "Once it did, but only once.

"What did you do with it? Did you throw it away?

"No; I picked the flint, and tried it again."
"Well," said Mr. Clay, "I have only flashed once—on this compensation bill—and are you

"No!" cried the hunter, touched in his tenderest part. "No. Mr. Clay I will pick the flint and try you again!"

When all place failed."

When all else failed, a simple illustration, drawn from everyday life, sufficed to reach those brave and hardy frontiersmen.

struck by American shells has emphasized the a neighbor of ours for a great many years | TEMPLE: need of rendering wood proof against fire, if it when in earth-life, and I was glad to hear is henceforth to be employed in naval vessels. Wood that will not burn is, of course, equally important in buildings. Recently an Americau invention for rendering wood non inflammable has been tested on a considerable scale in England. The sap is first withdrawn from the wood by evaporation in heated vacuum chambers. Then a fire proofing solution is forced into the pores of the timber under hydraulic pressure. It is claimed that wood thus treated resists decay as well as fire.

A military man who had been taking his first glimpse of Congress in session remarked,

as he left the Capitol building: "What an excellent idea it would be to raise a regiment of ex-Congressmen for use in

Cuba during the hurricane season!' Why," he was asked. of atmospheric disturbance," was his reply. 201 Columbus Ave., Boston, Mass.

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Verifications of Spirit Messages. To the Editor of the Banner of Light:

In the BANNER OF LIGHT of Dec. 25, 1897, was a communication from PHEDORA BALD-WIN, who passed to spirit-life the day before Christmas, in 1895, which gave us much satisfaction, as the names, age and relationship, and every point was correct.

Many thanks to her, also to Mrs. Conant and BANNER OF LIGHT from her friends. .

MRS. S. N. THOMPSON. Southboro.

In regard to the message from STEPHEN L. MARSTON in the BANNER OF LIGHT of Jan. 22, I wish to say that it is all true in every another testify to the life beyond.

MRS. ELIZA A. SANBORN. 13 Madison street, Ports, N. H.

I wish to say that the message in your paper from HARVEY BUNDY is true. He is my father. and he passed away suddenly, as he said. In fact it seemed as though he was talking to read his letter. I cannot tell you how grateful I feel. MRS. BENJAMIN DALEY. 137 Main street, Montpelier, Vt.

In report of séance held Aug. 6th, last, I discovered a message from my daughter, ALMA A. HINMAN. I recognize it as genuine, and "They would be 'immune' against any kind appreciate it very highly. Chas. HINMAN. Mecosta, Mich.

The communication published Feb. 26 from MPERIALISM and other national questions my husband, Dr. Griffin, was understood. of vast importance are now before the I was pleased with it, and would be pleased to Worcester, Mass. MRS. A. L. GRIFFIN.

Passed to Spirit-Life.

From the home of his sister, Mrs. E. Hinks, of Centralia Wash., Oct. 17. Dr. A. J. SWARTS, well known in the ranks of Spiritualism and Mental Science as editor and publisher of the Mental Science Magazine of Chicago.

His death was the culmination of an accident occurring in Chicago some five years ago. After partially recovering his health he came to California with his sister, Dr. Mary A. Janney, in the spring of 1894, since which time he has lectured and taught throughout the State, and was, on a northern becture tour when taken ill.. He was emificiently splittnal, and sacrificed and suffered as such souls always must who choose to emunciate unpopular truths. Many years of his life were spent as a methodist divine, but when the truth of Spiritnalism came, to him he entered into it with all the earnestness and zeal which characterized him through his career. His death was the culmination of an accident occurring

with all the earnestness and zeal which characterized him through his career.

The Cause has lost an earnest worker and brave defender, but we know the well is thin between us, and that he has entered into a state of greater usefulness and blessedness.

He leaves five sisters and a brother (Rev. G. H. Swarts of West Plains, Mo.), to whom he was not only a brother but a sympathetic, loving counsellor, and ever faithful friend.

San Fra cisco, Cal.

M. A. J.

From her home in Plymouth, N. H., Oct. 21, MRS, MARY ANN CHASE, wife of Hanson S. Chase, aged 67 years 11 months and 11 days.

months and 11 days.

Mrs. Chase was a noble woman, beloved by every one who knew her. She possessed the true graces of womanhood, and blessed the world in which she lived. A strong Spiritualist for many years, the beautiful assurance of immortal life and the meeting with many loved ones gone before, cheered and sustained her through life and lighted the way to the great beyond. Her mind was clear to the last, and she made arrangements for the change as calmly as though preparing for a journey.

She leaves a husband, three sons with their families, a dearly loved and devoted sister, two brothers, and a host of loving friends to mourn the loss of her earthly presence. May they all be sustained and comforted by a faith as abiding and sure as was hers.

At her request the writer officiated at the funeral, assisted by the Rev. Thomas Stratton of Rockland, Me.

Addie M. Stevens.

From Atlanta, Ga., Nov. 2, 1898, MARTHA, beloved daughter of Dr. Gustave and Mrs. Mary A. Gebauer, aged 7 years. She was a bright spirit, and has early found rest in the soul-mansions above. Dr. and Mrs. Gebauer have the sincere sympathy of their many friends throughout the country. They have the assurances of Spiritualism to comfort them in this sad hour through mediumship in their own home. Their little daughter will be much missed in the physical form but it suffit health parents will be expected. physical form, but in spirit both parents will be constantly blessed by her presence.

From Peekskill, N. Y , Sept. 24, MRS. JAMES FOWLER, a faithful worker in Spiritualism. Please publish this and confer a favor upon her husband, JAMES FOWLER.

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

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Mediumship.

Mediumship, pure and undefiled, is the chief corner stone of the spiritual temple. It is the Spiritualists, who, of all people on earth, ought source of much of the inspiration and power to be superior to it. It betrays narrowness of that unitedly serve to make Spiritualism a vital force among men. It brings those who possess it into direct communion with excarnate spirit | the very acts of which the suspected one is intelligences, and gives mankind the blessed supposed to be guilty. Nothing is more desknowledge that the soul survives the change | picable than to read into the thoughts and called death. It reveals the so-called mysteries actions of one's friends, the guilt within one's of spirit-power, and teaches men how to live own nature. Jealousy is the king of sins, on earth in order to earn their habitations in Satan's best friend and man's worst enemy. higher spheres. It helps to reveal man's duty to his neighbor, and gives the world a better understanding of the dependence of mortals upon one another. In brief, mediumship is the open doorway to a broader and better life. both from the physical and spiritual standpoints.

True mediumship always tends to spiritualize its possessors, and does not lead them into lives of debauchery and shame. It is an educator of the soul, and that man or woman can doubtedly founded on fact. Such a little thing well be questioned whose spiritual nature is to-day no more unfolded than it was twentyfive or thirty years ago, especially if he or she has had mediumship as an aid during all that time. A mediumship that keeps its possessor in ignorance, and exalts the idea of leaving all work to be performed by the dear spirits, is not worth having. True mediumship inspires its possessors to cultivate well their mental friends of the good Cause are legion in the and spiritual gardens, lest the weeds of misun- Badger State, and we trust that their efforts derstanding, ignorance and bigotry may become so rank as to stop the growth of the flowers of the spirit. It induces them to peruse Pennsylvania and Tennessee take the same the best works of the best authors of all ages | progressive step? in order that they may come into touch with the spirits of those authors which will enable through the lips of cultured media.

It does not tell its possessors to murder the English language in cold blood, nor does it little Texan contemporary a full measure of courage of his convictions. He does not hesiencourage them to palm off the most puerile success. remarks as the utterances of Shakspeare, Johnson, Webster, Lincoln and Henry Ward Beecher. It does not lead them to mix rhetori cal figures unblushingly, nor cause them to the Jubilee deficit from week to week. By so misquote history, nor to claim that all educa- doing, the sum total will rapidly grow less and they decide to entertain either one of them as tional and religious progress, as well as all less until it is entirely wiped out.

It paves the way to the bond and feetile fields of study, and incluses every true medium to become familiar with his own nature, to thoroughly know himself ere he sets out as an instructor of others. Many mediums and speakers are as uncultivated to-day as they were when they first heard of Spiritualism. They have depended upon others to do their work for them, and have signally failed to keep pace with progression's onward march.

We believe in mediumahip, first, last and all the time. But the fact of being a medium excuses no one for being ignorant in this age of books and schools. It does not nor should not excuse its possessors for the commission of crimes of any kind, nor should it ask or expect immunity from the consequences of criminal acts at the hands of the Spiritualists and their friends. True mediumship is the hope of the world, hence it should be fostered and protected as the pearl of great price by every honest Spiritualist. It should not be travestied by the ignorant, nor held up to ridicule by the frauds and charlatans. It should not be shamed by the absurdities practiced in its name, but should be so placed before the world as to attract the attention of all who need its ministrations through the purity of its light as reflected upon the lives of its possessors. It can be made such when it is properly austained by those who claim to be Spiritualists, and it rests with Spiritualists solely to go with them to the next meeting to have a say what the mediumship and Spiritualism of the future shall bert

Drinking, smoking, opium eating, crimes against nature, obtaining money under false pretenses, threats of murder, robbery, elander and backbiting, to us constitute no part of mediumship, nor are they indices that those indulging in them are true and worthy mediums, nor do we believe that mediums and speakers who do practice them are excusable because they are mediums. Mediumship exalts and ennobles the lives and characters of those who appreciate its importance, and leads them away from every form of evil. It puts no premium upon platform ignorance, but commands all speakers and mediums to acquaint themselves thoroughly with every subject upon which they are to speak. It is the fault of the individual medium or speaker if he or she does not progress under the leadership of spirit-intelligences, to whose influence so much is said to be due. It does not indicate growth of any kind to find a speaker or medium repeating the same childish stories that were told a quarter of a century ago.

True mediumship, when properly understood, will prove to the world that such expressions as "He telled I," "Me knows um," etc., as well as the uttering of the merest twaddle in the name of a child spirit, constitute but little of Spiritualism. It is no wonder that many honest investigators doubt spirit-return, when they find so many mediums and speakers whose guides have made no progress in thirty years. Children grow on earth, and it is logical to suppose that they remain in ignorance in spirit-realms, is to contend that the fundamental principle of Spirit- to five hundred dollars per each "develop-

Platform ignorance, séance ignorance, me honest, intelligent, progressive, educational and inspiring mediumship. We believe in standing by every true and worthy medium, and will do so on every occasion when need may | honestly tried to develop psychic gifts, and and will continue to do so. We do not hate the above statements, as well as evidence of a the lovers of ignorance and fraud; we pity direct personal nature. We undertake to say them rather, and would gladly extend to them | that the true medium is born, not made to ora helping hand, if they would but accept it. If | der, no matter how large a sum may be paid men and women, mediums, speakers and lay- the one who claims to be able to develop psychic men, prefer to stand still, if they prefer retro- powers. All persons have within them latent gression to progression, they must not blame spiritual powers which can only be unfolded those who prefer progress to death, and light by natural processes. If they will sit quietly to darkness. Those who wish to defend and by themselves, or with two or three, possibly a straight-forward, progressive mediumship, we invite every true Spiritualist on the globe. It can only be done through organization.

Jealousy is the one sin of which the majority of the human race may be said to be guilty. It is sad to note its appearance among mind, and virtually confesses that the jealous one is guilty, either in thought or in deed, of Avoid it. Spiritualists, as you would avoid the Hawaiian leper.

The Turkish minister at Washington is authority for the statement that the Christian missionaries have never succeeded in converting one Mohammedan to Christianity.-Truth Seeker.

The missionaries probably tell a different story, yet the words of the minister are unas a pious falsehood does not affect a Obristian missionary. What he says is so, if it is n't so. Unprejudiced witnesses who are in a position to know the truth, will probably substantiate

the statements of the minister. Wisconsin Spiritualists are moving in the direction of State organization. The may be crowned with complete success. Why cannot the Spiritualists in New Hampshire,

under the efficient management of Editor

If It would be well for all Spiritualists to interest themselves in noting the decrease in

itualism. It is applicate, and marite the attention of the United States should give to the tion of thoughtful minds in all appletary sir- country their interpretation of the amount tion of thoughtful minds in all societary sirworld. Why is there any difference between the two? Why does, the science of soul measuring receive so little consideration, while the science that deals with material elements receives so much? The reason is obvious. The chemist goes into his laboratory to try his experiments, and always records the results obtained in the interest of education. He does not work his wonders before a crowd of our osity seekers, who have no interest whatever in his art.

The psychometrist should have the same conditions the chemist requires. But he does not does not want them. He is taken (or goes) into a large hall, before a heterogeneous mass of people, not one in ten of whom knows the ed to stand up before that audience, with a one: table in front of him loaded down with articles placed there by scores of people, and "read"(?) psychometrically for those whose articles he may take up. The crowd is amused; the one who receives the reading is gratified to know that he is such a wonderful man; the "read- lics, or two separate chapels, remains to be seen. It er," or medium, is advertised by the performance, and the people are led to invite others to

Such work demonstrates nothing scientific ally; it merely proves that the "geader" may possibly possess some psychic power, or lead to the condition that he is good at guessing. Psychometry is entitled to better treatment. It is worthy of the painstaking experiments of the chemist, and should have a laboratory, under the charge of competent men and women, in which to scientifically prove its claims. With good conditions given a sensitive, a vastamount of valuable information can be demonstrated to the world through paychometry. Every ex periment should be carefully recorded, and its facts compared with those demonstrated by other experiments. This would be educational, and lead to the recognition of soul science by the so called scientists of the times. Paychometry is a part of Spiritualism, and will do much to prove its claims when given an opportunity to do so. But shows, shrewd guessing, bad grammar and rhetoric will never dignify psychometry nor attract the attention of thinking people. Its discoverer, Prof. J. R. Buchanan, is a great scholar and a scientist of note. He knows the value of psychometry. and does not like to see his favorite and greatest discovery made the butt of ridicule by those who know nothing of its true spiritual mean-

Development of Mediumship.

Mediumship is an inherent quality of one's being, rather than a gift from any extraneous power, or influence of individuals. It thereup in about half of that time, if they remain fore follows that it can neither be bought nor sold, but can only come from the natural use would do the same thing in spirit-life. In- of the innate soul-powers of the individual. deed, it would be irrational to suppose other- Those who claim to develop psychic gifts or wise, and to argue that children are allowed to powers, are usually after the money there is in it, at good round prices, ranging from ten ualism, i. e. progression, is without a basis in | ment." It is at the hands of the professional developer that fraud of all kinds receives its greatest stimulus. Tricks of the prestigitateur diumistic ignorance, and their concomitants are often palmed off upon the unsuspecting should be relegated to the rear. We believe in | candidate as evidences of spirit tower, while those who are unscrupulous are directly initiated into the inner chamber of deceit.

We have the lestimony of those who have we believe it will come to them. But they can

Some persons are qualified to advise as to the length of time one should sit, or the rules by which a select circle should be governed. Some few may be able, through hypnotic suggestion and personal magnetism, to awaken latent clairvoyance and other medial powers. But their transference by any process of inoculation, or psychological therapeutics, or purchase, or divine unction of any sort, for money, is an institute is founded, lines of suggestive experimentation and self-preparation can be estab lished through which psychic forces can readily play upon the sensitive organisms of those who have medial powers. This will lead, through logical evolutionary processes, to the natural unfoldment of one's own powers, and the work of the paid developer of mediums is common sense. wholly selfish, and is performed for the sole purpose of obtaining money.

Good Books.

These words can be applied without qualification to the works entitled "Seers of the Ages," and "Three Journeys Around the should have a copy of these excellent works. They can be obtained at this office. Examine our catalogue, then order them at once. Those who are sick and afflicted will do well to note Dr. Peebles' testimonials, received without so licitation from many of his patients in all quarters of the United States, that have appeared in former issues of The BANNER. When the testimony of many witnesses is of the same character, it establishes a point in evidence before a court of law. It is the same with regard to cures wrought by a true physician.

Our esteemed friend, Dr. E. A. Smith of Brandon, Vt., is receiving many compli-The Dawning Light, San Antonio, Texas, ments from the secular press of his State upon them to voice sentiments worthy of attention grows better and better from week to week his excellent work as a member of the legislature. The genial doctor is a friend of free-Charles W. Newnam. We wish our energetic dom in every sense of the word, and has the tate to speak in behalf of the people whenever occasion requires.

company. Spiritualists should hesitate ere

attention of the most intelligent people of the government the right to establish 'a religion. They ought also to give us their conception of elactical control. The Constitution and the by the Board of Managers aforesaid. Last year this Board, of which the President is ex officio a member, voted about \$10,000 for a Catholic Santa Monica, in California. Maj. Bonsall is our information as to what he has said is from items for "improvements" at the Santa Monfirst principles of psychometry. He is expect | ica Home, which he reports as allowed, is this

> On that item of expenditure he comments:

"The \$14,000 for a church will be utilized to the best advantage. Whether we will build a combination church for both Protestant and Roman Cathomay be found that we can build on ground that slones so as to admit of two separate auditoriums, one over the other, each having its own entrance, thus making one handsome building."

It would not be strange if the Catholics re frained from putting in a claim for a division of the appropriation. They have only to bide their time until the Government has expended the whole amount for a Protestant church, and then, at the next meeting of the Board, make their demand for an equal sum. For this the previous gift, as well as that of \$10,000 to the Dayton chapel, will serve as a sufficient precedent. First appropriations for such purposes are never more than an entering wedge.

There is no apparent reason why Protestants and Catholics should monopolize these soldiers' homes as missionary fields. There are Jews among the soldiers, likewise Mormons. Why not erect a Government synagogue for the one and a Government temple for the other, as religious equal ty demands? And having done this, the Board of Managers will be as powerless as Secretary of War Alger proved himself to be to resist the demand of the various denominations, of which there are about one hundred and flity in the country, for a site on the grounds, and for funds wherewith to erect houses of worship; and religious equality will dictate that \$14,000 be appropriated to each of them. The expense would be about \$2,100,000, but what do a few millions of the tax-payers' money amount to between friends like the administration and the hierarchy?

It is hard to accept the conclusion that the men intrusted with the fortunes and liberties of American citizens are without honor and without fidelity to the trust reposed in them, but it is forced upon us. They cannot help knowing that they have no more right to take the public money from the treasury and bestow it upon churches than they have to put the same amount in their own pockets or give it to other private corporations for no service rendered. "The most dangerous robbers," it has been remarked, "are those who know how to plunder the people by law." When the robbers make the laws under which they commit their depredations, the case of the people ap pears pretty near hopeless .- The Truth-Seeker.

How long will the Spiritualists and Liberalists of America submit to such injustice? They can never expect justice until they subordinate party ties to principle, and vote accordingly. In view of the violations of the Constitution of the United States, we may be prepared for another attempt to secure its' amendment to the end may be named therein.

"Hysteria Not Christianity."

Under the above caption, the New York Journal of Oct. 18 refers to one Rev. A. B. Simpson, who has been operating in the metropolis, as a worthy and devout man, who has not cultivated the habit of careful speaking and sound thinking. This statement was the preacher: "God pounded at the gates with the battle-axe of war, and is now soften- his meetings. ening the blows with the discipline of famine." Rev. Simpson's words were spoken in connection with the Chinese-Japanese war. He wanted his hearers to believe that God had famine in order to impress the full meaning of utter impossibility. If the proposed psychic defeat (and his own omnipotence) upon the minds of the poor heathen. And all this to further the spread of the gospel of the meek and lowly Jesus, to further which Rev. Simpson secured in cash and pledges \$112,000 from his duped hypnotic subjects, in response to his fervent appeals! Great, indeed, is Christianity as typified by Simpson, and wonderful give the world the highest and best possible is the gospel of foreign missions! Such work expressions of mediumship. The work of the is nothing short of pious robbery, and should spirit forces is educational, and is done in love; be forbidden in the interests of morality and

Mr. E. W. and Mrs. M. H. Wallis.

These eminent workers in the spiritual vine yard in England are serving the Berkeley Hall Spiritualist Society for the month of November. They are speakers of ability, and should be greeted by large audiences throughout their World," by Dr. J. M. Peebles. Every library engagement. The Helping Hand Society will tender the distinguished guests a public reception at Gould Hall, 3 Boylston Place, Wednesday evening, Nov. 16. All friends of the Cause are invited, and it is to be hoped that the hall will be filled to its utmost capacity on that occasion.

> A clairvoyant, Mrs. G. W. Titus, of Lebanon, N. H., on the 3d inst., located the had mysteriously disappeared. Search was made, and the body of the missing girl was found in Mascoma Lake, in the exact position stated by Mrs. Titus. The Concord, N. H., Evening Monitor comments at some length upon the case, but awards Mrs. Titus the credit justly her due.

Rev. B. Fay Mills replied to his critics in the course of his address on Sunday evening, Nov. 6. He did not hesitate to tell the truth as he sees it, and several clergymen do not feel quite so comfortable as they did when Gossip and Malice usually travel in they went out of their way to call him a "prophet of evil." Mr. Mills knows whereof he speaks, hence is well fortified against the onslaughts of sectarian bigotry.

Contropsional Character of Jenny City, back a sided to introduce dispolar in the paraceuses cles. Chemistry is a science, and receives the ment of the Constitution which denies to the for the young people of his parish. He has fortified himself with the authority of the Bible in the following quotations: "And David the United States statute which declares it to danced before the Lord" (Samuel vi: 14). be against the national policy to devote public ["The virgins shall rejoice in the dance" (Jermoney or property to institutions under scole | smish xxxi: 13). "The daughters of Herodias danced before Herod" (Mark vi: 22). He thus statute as they read are persistently violated feels secure in his novel position and purposes having danoing classes throughout the winter. Rev. Soudder is a progressive man and has an eye to the main chance. He knows that chapel at Dayton, O. This year, according to young people are the life of a parish, hence it the statement of Maj. W. H. Bonsall, it has is duty to keep them interested in religious voted \$14,000 for ecolesiastical buildings at work. Dancing is a means to the desired end, hence dancing he must have for the get them, and, in far too many instances, he member of the Board from Los Angeles, and young people. He says he aims to qualify the young folks to go out to little parties and not the Evening Express of that city. Among the be wall flowers. If dancing is now the resort of orthodoxy to stay its hold upon its followers, what may we not expect in the next few years? Liberal denominations will have to look well to their laurels, or the orthodox churches will outdo them in providing profitable amusement and instruction for the young

> The repentant sinner is entitled to consideration at the hands of every true Spiritualist. The first wrong step taken, the second is much easier to take, and then the unsympathetic world is ever too ready to help the erring one down hill. Spiritualism says there is another chance for every returning prodigal, and shows him the true path to a truer and better life. Spiritualists, do not hurl your erring brothers back into the valley of deep ir, but lend them a helping hand in their attempts to climb the mountains of truth.

A man who has made his way in life and attained success and material prosperity by the possession and exercise of the best business qualities, is Dr. Ezra A. Smith, the present most effective member of the House from Brandon. Every enterprise with which he connects himself succeeds, of which his name is a guarantee. Dr. Smith's presidency of the recently organized Farmers' League is a case in point, and, with the names associated with him in the management, assures its growth as a power for good in the State. -Ex.

The Italian government has notified the Czar that if the Pope of Rome is to be represented in the International Peace Congress it will not take part therein. This independent spirit is worthy of imitation by our government at Washington. The Chicago Peace Jubilee, with a Roman Catholic Archbishop at one end, and an American President at the other, is an index of the tendency in official circles, and proves that the Roman church has a decided "pull" at the capital of the nation.

No insult is so deadly as that offered by the slanderer. When that slanderer is a member of one's own household of faith, the wound is still more painful and serious in its nature. Spiritualists, take care how you allow the dagger of slander to be concealed about your persons, lest you be tempted to use it against your neighbor, with whom you should not be at

Hon. Alexander Aksakof, of St. Petersburg, Russia, one of the ablest and most zealous advocates of Modern Spiritualism, has suffered a paralytic stroke, which has put an end to his activity in all of his several fields of labor. The above, from our esteemed contemporary. the Light of Truth, will be sad news to all American Spiritualists, to whom the name of Count Aksakof is a household word.

Be just to all men; be truthful to all men; be sincere in all things; be considerate of the rights of others; be merciful to those who need mercy; be tender to those whose hearts are bleeding from the wounds of fear and grief. These are the beatitudes of Spiritualism.

Rev. T. Ernest Allen continues his meetings in Arcade Hall, 7 Park Square, every Sunday evening. He is thoroughly in earnest called forth by the following sentence from and deserves the considerate hearing he receives from those who are privileged to attend

Tesla, the magician-inventor, announces that he has invented a machine the destructiveness of which is so great as to make war an taken sides with the Japanese in the recent utter impossibility. Battle-ships, fortresses, struggle, and was now cursing China with etc., are as glass before this instrument of iconoclasm.

> Drs. Gustave and Mary Gebauer, of Atlanta, Ga., have recently been called upon to part with their little daughter, Martha. They have our sincere sympathy in this their hour

The man or woman who wears the armor of self-respect is ever impervious to the arrows of gossip, the knives of slander and the bullets of malice. Spiritualism is the only religion that develops self-respect hence its armor should be sought by all truth-loving souls.

In Re Oldest Subscriber.

To the Editor of the Banner of Light:

I note the statement of "Oldest Subscriber." J. M. Moore, Matteawan, N. Y. Like him I was a subscriber to the Spiritual Telegraph when it was merged into another publication, with A. J. Davis, editor, and later, Prof. S. B. Brittan; then it surrendered, I went to THE BANNER in April, 1857, (the first year of its issue), and have been a regular subscriber ever since, and have sent many subscriptions for others, paying for them myself until last year, when finances ran short. If alive and well in the physical, shall renew again in April, 1899. My investigations commenced in 1854. Every year, day Lebanon, N. H., on the 3d inst., located the and hour adds to my knowledge of the truth of body of Miss Bertha M. Huse, of Enfield, who spirit return. Mr. Moore has seen five more years than I. I am pleased to congratulate him as we journey to higher life.

Respectfully yours, Port Huron, Mich. J. H. WHITE.

Jubilee Deficit.

Previously acknowledged, \$1,099.88. From Evans Chain Letters, per Miss H. E. Brackett, \$1.06; Mrs. William Coverdale, Mrs. J. W. Wheeler, Mrs. S. S. Bacon, J. F. Smith, M.D., Mrs. Agnes A. Ross, each \$1; Dr. M. R. Webber and "Blank," Columbus, O.; each 50 cents; I. D. Wigent and Mrs. C. M. Shefer, each 22 cents; Miss Vesta Congdon, 20 cents; Gertrude L. Cushman, 16 cents; E. W. Sprague, Mrs. Ida Hamlin, G. W. Way, Mrs. Dr. Dobson Barker, Mrs. F. B. Rinlep, J. M. DeLano, Mason H. DeLano, Mrs. S. K. Remington, Laurs Hemenway, Thomas L. Ward, Mrs. F. R. Cary, Mrs. F. E. Whitney, Lois E. Johnson, Roxy A. Mellen, Moses R. Hilton, Mattie K. Butts, each 10 cents; from W. F. Follett, Mrs. D. J. Sneezg, Theodore Scheltenbach, each \$1; Miss. Sneezg. Theodore Scheltenbach. J. Bleezg. Theodore Scheltenbach, each \$1; Miss Beatrice Nesbitt, 10 cents. Total, \$1,112.50.

religion (or what takes the place of religion) for it. The wound of the gossiper and slanshould cover the needs of man thoroughly, and derer is always the deepest. Ex. not confine itself almost exclusively to questions pertaining to the future existence. One of the (to me) dissatisfying features of creed rediston exists in the fact that there is too much purity. Horus.

E. C. LEONARD. Yours for truth,

He who thinks kind thoughts will do quietly and in a calm spirit. Do not lose your kind deeds. He who thinks purity will live inward peace, even if the whole world seems

BILL IBYOUGH WILL HET BHECKIOHS. If you say anything about my character, it will not be likely to be credited as anything

[To be continued.]

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 financial side down and keep his moral and in-A person to succeed well in life must the house, leaving the brother and sister to tellectual side up. - Ex.

MENKAND MEKAAAQ MAMEN

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

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 con-

tinual round of work, duties here, duties there, duties 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 What women need is that great strengthener and invigorator of womankind,

Dr. Greene's Nervura blood and nerve remedy—that remedy which rebuilds a 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 by all means use 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

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. Whitelaw, Mrs. E. L. Haslam, Mrs. Bella Dixon, Mrs. J. Yooum, 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 as. path. Regrets are useless; hope is stimulatsembling 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, scances 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 soming from afar for the purpose. We then start out for our winter's many visitors. 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. 6, 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 publie 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 Uuited States. Alluding to the reception accorded him twenty years 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 Spiritual-ism 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, and in allied or friendly movements we can hardly say the per-sonnel of the leaders has been raised, though all progressive and reformatory movements are far more generally accepted as reasonable to-day than they were in the late seventies. The day 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 sup-

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 denominationalized persons to see their party flourish, and within reasonable limits this desire is laudable; but reasonable limits this desire is laudable; but | For sale wholesale it can be carried so far as to make us lose PUBLISHING CO.

porters.

sight of the main issues for which we are truly striving if our endeavors are really worth what they cost.

The great need of the times is not a title but a motive; not a name, but an enthusiasm for human elevation; and if those who are in possession of certain valuable knowledge rejoice heartily when they see that knowledge spread, they can afford to look with complacency, if not with positive joy, upon all means whereby it is put in circulation. There is a vast distinction between regarding the truth as a universal heart truth as truth as a universal heritage and our truth as a proprietary article to be advertised and introduced in a manner to reflect special credit upon ourselves.

There are new phases of work opening, and the new worker, if they shall prove even more successful than the old, must be increasingly broad minded and unselfish.

Any one who would desire unqualified praise for all his special methods and flattery for his every utterance must be a very narrow egotist, not a liberal philanthropist. If any of us, looking back upon twenty years, more or less, can find any happiness while indulging in reminiscence, joy must flow rather from con solous rectitude of motive than on account of ing at all times. As one by one old workers drop out of the ranks, and new ones are raised up to carry on their undertakings, there must be changes of view and variation in method to a large extent; but despite all changes, be they necessary or unnecessary in the judgment of some, the same great purpose can impel all workers in the vineyard forward with every new day, till what was once only the privileged possession of the few shall have become the abundant inheritance of multitudes. The evening lecture on "Visions of Danté and Swedenborg," contrasted with modern spiritual revelations, greatly interested an unusually numerous audience, which included many visitors.

J. J. Merse, 26 Osnaburgh street, Euston Road, London, N. W., is agent in England for the Banner of Light Publishing Co.

Fred P. Evans, 103 W. 42d street, New York City, agent for the Banner of Light Publishing Co.

The lessons in Spiritual Science, given by W. J. Colville in the adjoining class-room on Monday afternoons and evenings, have done much to enhance the successful work of the society.

Notice.

The Massachusetts State Association held a grand Mass Meeting in Lowell Nov. 10, at Old Odd Fellows Hall, on Merrimack street, opposite St. Anne's church. President George A. Fuller, Carrie F. Loring, Mrs. Juliet Yeaw, Harrison D. Barrett, Mrs. M. H. Wallis. Music, and other local talent, took part in the exercises. Boston party left Union Station at 9 CARRIE L. HATCH, Sec'y.

The Connecticut State Spiritualist Association

Will hold a mass meeting in Excelsior Hall, Williamantic, Thursday, Nov. 10. Speakers for the occasion are Mrs. Helen Palmer Russegue of Hartford, Conn., and Prof. Wm. M. Lockwood of Chicago, 11l. Business meeting at 11 A. M.; other sessions at 2 and 7 P. M. Mrs. J. E. B. DILLON, Sec'y.

MAINE.

PORTLAND-Orient Hall.-Mrs. M. A. Brackett, Sec'y, writes: Sunday, Nov. 6, Mrs. Lizzie L. Butler of Lynn spoke and gave tests. Nov. 13 we shall have home talent, and Nov. 20, the well known medium from Somerville, Mass., Mrs. Nettie Holt-Harding. We trust the hall will be filled to welcome this good sister.

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 hibition declared that this fall they should participate in this the 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 sportsmen 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.

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ROUMETER. - G. W. Males wifers: The cause of truth marches on here in allow but sure way, and our local church is filled with seal and determination. Mrs. Estes and self have a repletion of labor as the local pastors. Every hour brings a demand upon our time and strength. Being in our third year as pastors of the First Spiritual Church, we can say that the work almost entirely depends upon us, and yet the trustees, the choir and the members are all active. We are accorded every possible support. Rochester could not carry jorward the associated work mon the ithurating plan. the associated work upon the ithurating plan. As the settled speakers, we come into close social rapport with the people, and hold their interest; and we lessen the financial burden by a somewhat cooperative system.

For us it is more lucrative than is itiner ating, and we have our own home, where we can peacefully dwell and where we are able to entertain visitors. The social side to our church has been rapidly unfolding.

The Ladies' Helping Hand Society and the Y. P. S. I. each holds socials, entertainments, etc., and creates a necessary divertisement from the hundrum of only platform exercises. But our lectures are prized by a good class of minds, while the tests are more attractive to the larger contingent,

My lecture last Sunday on "Prospects for Spiritualism," based upon good hopes of results from the N. S. A., was well received and has made a hopeful impress upon our people.

The good work slumbered here for many years, but we trust it may ever know only

activity.

Mrs. Wallis lectured here with much credit,
Thursday evening, Oct. 27.

Moses Hull will lecture for us Nov. 29 and

Mrs. Kates gives a lecture to ladies only, The ladies hold a social Nov. 10, and the Y.

P. S. I. a husking bee and social on Nov. 17.
The Y. P. S. I. hold meetings every Eugeday. The Y. P. S. I. hold meetings every fluesday, evening. We have two lecture, services each Sunday, and a Lyceum session, with a psychic service, every Wednesday evening. Our work went on this way all summer, and will grow into an incessant effort if no sheek cooper.

We are not making great financial tax upon our people, but are showing what cooperation will do for us mentally, morally and spiritually. We have a leased hall, and enjoy it as a spiritual home.

Our church is respected as such by the people, and the press liberally reports our lec-tures. Spiritualism is looked upon as a relig-ion by the citizens, and thus we feel that Rochester Spiritualists are reaping the re-

CONNECTICUT.

wards of earnest endeavor.

NORWICH. - Mrs. J. A. Chapman, Sec'y, writes: Sunday, Oct. 30, Mr. E. W. Wallis closed a very successful month's work with the First Spiritual Union of this city. Tuesday evening the society tendered a reception to Mr. and Mrs. Wallis (the latter was our guest for a few days) at the Spiritual Academy on Park street. Mr. Wallis entertained the assembly with solos, readings, etc., and Mrs. Wallis, entranced, answered questions and gave clairvoyant descriptions. Mr. Wallis, work has been very valuable, and, as a slight token of appreciation, the following resolution was tendered him at the close of the Tuesday

Resolved, That the Board of Management of the First Spiritual Union of Norwich, Conn., U. S. A., extend to Mr. E. W. Wallis their grateful and heart felt thanks for his excellent lectures and unselfish labors in behalf of their society during the past month of October, 1898. We assure him the lectures were among the best that we have eyer had, and we shall ever cherish the pleasantest remembrances of his sojourn among us, and when he returns to his native land he will please take with him our greetings and traternal love to the Spiritualists of England. Resolved, That the Board of Management of the

Mr. Wallis responded pleasantly, and if he should return to America the Norwich friends will give him a hearty greeting.
Sunday, Nov. 6, Prof. W. M. Lockwood of Chicago, the grand exponent of Spiritualism, delivered two eloquent discourses before good audiences. Prof. Lockwood will speak through the ments of Norwenkes from every set with the ments of Norwenkes from every set will speak through

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TOR THE FIRST TIME in the history of the Spiritual movement that anything like a compilation of the the names of the earlier mediums, speakers, workers, lecturers and prominent advocates, etc. has ever been attempted, appears in the Address of GEORGE A. BACON, The Passing of the Grand Army of Spiritual Pioneers, delivered at the recent Golden Jubilee at Rochester, N. Y. This little pamphlet is a timely and valuable tribute to those who became identified with the cause in the years agone. All Spiritualists should have a copy. Price 5 cents.

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manufacturer than by the painter of the domainer is the mechanical styring and any painter of the comment is the manufacturer than by the painter of the comment is the mechanical styring and proceed paint factor, estants a uniformity and an excellence which are impossible incohers. Mechanical devices are a lawys more accurate and more economical than hand labor, a diven two paints made of the same materials by hand and by machine, he latter will always be the cheaper and the more thoroughly incorporated.

When the painter takes his key of lead or other paste paint and mixes it with linaerd oil, turpentine, japan, etc., he is simply manufacturing by hand a "teady mixed paint," which bould be made bottor a dichaper by machinery; and if all read mixed paints were made by combining the pigments with pure linaeed oil, turpentine and japan driers, they would probably long since have displaced all other forms of paint.

Unfortunately, however, the desire for cheapness has led to the discovery of the fact that by the addition of alkalis into oil can be made to mix with water, and benishe has been found to the a passable substitute for turpentine. Adverse experience with such compounds is the secret of the popular projuctes against ready-mixed paints.

Geod ready-mixed paints cannot be made without Zinc white. One of the chief points of superiority of a zinc paint, however, is its oil carrying caj acity, and when for this oil a mixture of soap and water is substituted, the superior qualities of the zinc are larvely counteracted. White its of the zinc are larvely counteracted. White its of the zinc are larvely counteracted.

There are in the market certain lines of ready mixed paints of the zinc are larvely counteracted. They are almost universally based on zinc white, in combination with colors and inert pigments, some with and some without a porcentage of white lead for opacity. Such paints are the mast economical and the most satisfactory it is possible to find. Unfortunately the consumer has no means of identifying t

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

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Report of Séance held Oct. 28, 1898. Spirit Invocation.

Ohi thou divine Spirit, giver of every good and perfect gift, draw nigh unto those 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 nakednesss; 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 fruit, fall to the ground seemingly withered, 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 charge 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.

sing "Something sweet to think of in this for if there is anything that makes the spirit helped anything, but that we were reconciled to God, our Father.

husband, my sister and my two brothers, that of, if the mortal really needs your assistance it attended by well-disposed spirit-friends, no trical energy. But I think on to Mars, do not if words could convey my thoughts to you, I will always be forthcoming, for if the one you dog would be so excited by their presence as stop at the asteroids (melanoholy witnesses, an immortal soul?

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

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 do n'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 | Robert are with me this morning, and so is stand behind you, and see you cry when no one is around, and when you think no one but | gether, and all join in sending this communi- | been plunged in a sea of physical work that 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 do n'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 glow of fall, though the leaves, like ripening to know that those who have gone to spirit are all together, and that we have good times, and we think nothing of it, but look upon it as a 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 one's 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 of thirteen years old. I have a mother and going north. Passing on three blocks farther, a full-father, two sisters and a brother in earth-life, grown Newfoundland dog confronted me on the east 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 pecple 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 privi- affected through their psychic vision. The lege was given me, that I can come in and clair voyance of certain animals was, in our through, it is getting news from the absent native state are more clairvoyant than are ones. I want to say to all that I have done the | most people in an artificial condition of life. gratify idle curiosity and selfish desires.

Yes, darling, I have now come back to you, mother, but I speak now in general, for I see | and the generally large perceptiveness of such and will try to prove to you that mother lives; so many times in the search after truth the a person. Where the perceptive faculties are try to give you to understand that God in his | mortal seems to have the idea that because | more alert than the reflective we discover the great infinite mercy never separates loving one is disembodied one can come under any typical clairvoyant; where the reflective fachearts. Oh! how happy I am when I hear you | circumstances, and under all conditions, and | ulties are more fully developed than the permanifest to gratify mere selfish desires. I wish world of care." Yes, I have many things to be to say to all that that is a mistake, for when ignores seership, or at least never discovers it Then I think on into the successive stages of thankful for, many sweet things to think of; you find spirits always there when you call in his own person. upon them, you find that they are earth bound

help you is time of need. Now I don't want to ment it a sensitive nature where perception yand Mars; then I think of the majestic /aplto 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 Cinciunati, 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, to keep up the old associations, for we are apt to feel that when we lay the body aside our her, and I will try to instruct and give her of varying temperaments. 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 bye-and-bye 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. 1, too, would like to open communication with my children and my sister, for she has had the care of them for and I see there are many things she needs to be encouraged in, for truly we do n't 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 moth erless children, so will God and the angels prothrough the dark clouds of disappointment. I for the many changes, and even for the disarbest and it will work out well. James and helpers, my supporters, and my instructors. your own darling son Frankie; we are all towondered if the spirit could return, and if it personal profit. could, why it did not manifest to you. I have the spirit-power and how the dear ones can return. I have heard you say, "Well, if they can, why do n't mine come?" Now this is the 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 bye and bye. I remain your sister and true friend.

Messages to be Published. Nov. 5 .- William T. Hutchinson; Matilda E. Tyler; Agnes

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 side of the street, in front of D. 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 clair oyance as common to the lower animals as to man? 2. What phrenological faculties, if any, must be highly developed for clairvoyance?

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 send forth a few words of consolation to moth- opinion, one of the chief causes which led aner, father and the folks at home, for it is so cient Egyptians, and other historic peoples, to pleasant to have letters from our friends. It | pay them extraordinary reverence. On a cermakes no difference what channels they come | tain indiscriminating plane most animals in a

best I could in making myself known in the From a purely phrenological point of view home, but I know I do not gain as rapidly as I | we should claim that ideality is the clairvoywould like to, for, my dear, I have my mission | ant organ par excellence, though it would be to fill in spirit as well as my mission in earth- impossible to prove anything phrenologically life. Many times I cannot reach you, and I to the point of demonstrative evidence withknow that you don't understand it, and that out examining a number of heads, particularly is the reason I thought I would like to send | selecting those persons for examination who this letter, for so many times those in mor- have displayed some marked degree of clairtal life seem to get the idea that their voyance. General sensitiveness of organizaspirit-friends have nothing to do but linger | tion, and general quickness of perception are around them day after day and week after hall-marks of the true clairvoyant. There may week, and nothing else to do but just come | be no especial organ of the brain unusually when the mortal calls them, often merely to full or large in the head of a noted seer or secress, but any reader of character would at I do n't say this directly in reference to my once remark upon the fine texture of the brain ceptive we find the reasoner or rationalist who

contented, especially after passing to the realm and making no progress, gaining no knowledge, sensitive animals, and can detect the auras of earth nucleus to the electric, vortical sweep heart, and answer the devotional longings and above, it is to know that all was done that no wisdom. The progressive spirit is like the persons who approach them. Such dogs are and the resulting magnetized condition. Then could be, to know that we could not have progressive mortal. There are many things to often intensely sensitive, and any unusual I think on into that still finer ether that occuhelped anything, but that we were reconciled take up their mind and attention, and that is sight or sensation of any sort course them to I wish to say to my darling children, my the mortal desires, but one thing make sure some way. As our questioner was evidently sun, for that is the physical storehouse of elec-

ply present the following record of some points | comets, and am amased at the mighty force in a phrenological examination made by a which holds many of them to their periodical competent phrenologist, the subject being a journeys around the sun. The address of the and the general delicacy of the lady in ques- stanzas: tion, at the same time crediting her with a fine, enduring constitution and much recuperative force, the examiner said the organs most also my aged mother or any others who wish prominent in this lady's head were Ideality, Human Nature (which includes foresight and intuition), Causality, Spirituality and Hope. associations drop; and if we are familiar with In addition to those she also displayed such the physical conditions, and not with the general keenness and quickness of perception spiritual, we do not look beyond the grave. that she might well be called an all round sen-Now I wish to say to all that there is much to sitive. As general quickness of perception learn and much yet to be done. I wish to send | united with fearlessness of disposition is neces- in keeping them all aright, far transcending an influence out to assist my wife and chil- sary to the most complete and healthful de- the geometrical problems involved in our own dren. I wish her to go to some medium or velopment of clairvoyance, it is frequently system with its single sun. seek a channel through which I can talk to found manifesting through attractive children

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' Asscciation, there has been a painful falling off in the sales of books, and my record shows a long time and has been a mother to them, 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 glotect you in your adversities. Be strong, and rious Cause would begin to mitigate this conall will be well. I see the light is breaking tempt of me, but no; nothing can mitigate are other mental states which have no visions this bitter, bitter prejudice against one who see wherein you will look back and thank God | does not too the mark laid out by the old or thodoxy, nor the scornful criticism, because I pointments, for you will find it is all for the claim to know that the so called dead are my

> Added to the many mental worries that cannot be alluded to here, I have for two weeks

heard Mrs. Thompson talking to you about not write to day there would be a break in the always recognizing the invisible universe as for the Banner of Light for nearly a year, and finding myself physically exhausted and opportunity I have, and I have tried to make | 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 confidingly put my physical soul in harmony with pure spirits in the name of our common Source. At once came those almost gasped for life through a torrid day, but are revived by the cooling shower of even-

I said I gratefully went through my harmo nizing 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 condition. A non-magnetic bar of iron becomes magnetized by being placed within a rent 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 un known 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 pomp spinning round" (an imperfect rendition of Goethe's superbly simple line:

"Dreht sich umher der Erde Pracht").

To enter a little into detail on the human and lonely Neptune, 2,800,000,000 miles from phrenological side of this subject we will sim- the aut. Then I think of still more distant very remarkable clairvoyant. After comment. "Ettrick Shepherd" to the comet of 1811 ing slightly upon the sliky texture of the hair comes to my mind, and I recall one of the

> "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 dazed at the mathematics involved

I think, too, of our sun as being a subordinate member of that nebulæ 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?"

and the sages of Concord and the peerless Emerson, fittingly called St. Ralph. Murmuring "God bless him, wherever he may be," I fall asleen.

So I come back to earth and Walden Pond

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 of God, see no need of any supreme character ruling in nature apart from the eternal principles, tendencies and universal corelations of matter and motion, which are deemed competent to answer for all phenomena, physical, mental and spiritual. These brilliant intellectualists are close stu-

dents of nature-not merely observers of phecation to you. I have been waiting for this has exhausted my strength. This work, be it nomena, but careful reasoners upon the relaopportunity for a long time, and I have often understood, is for others, and not a source of tions of things, tracing facts to their antecedents, studying them collectively as well So when to day came, knowing that if I did as specially, tracing effects back to causes, letters that I have so assiduously provided the source of phenomena, and as present in every molecular movement, and resident in every form and all expression. Some of thesenot irreverent, cold and materialistic in the narrow sense of that word-think they find in the potencies and corelations 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 and spiritual body in vibration with the mag | of the spiritual universe, and the enchanting netic currents of the solar system, and my | delights of a progressive immortality. But they find no intimation of any overruling Deity or any infinite Creator to ordain and direct the magnetic thrills and the inner consciousness destinies of nature. In the possibilities and of immortal presences, and my drooping spirit | tendencies of matter and its inherent qualities, was revived, like the thirsty florets who have 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 chemism 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 orthis reason. As we have stated elsewhere, der of nature; that there is in nature an omnielectricity is a force, while magnetism is a present 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 coil of wires, through which an electric curl 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 chemism, 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 worshiping 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 thimblefull 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 projected all the conformations of matter, in accordance with the laws and corelations 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 chili the heart and fill us with a sense of helpless-ness: 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, our own spirit-world, expanding into inconof love; and who but the Infinite Source of Dogs, particularly watch-dogs, are highly ceivable ethereality, and yet obedient with its all love, wisdom and grace can satisfy the 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 of, if the mortal really needs your assistance it of, if the mortal really needs your assistance it of, if the mortal really needs your assistance it of the needs of the pies the space between the spirit worlds of the reactions, no voice sweet with loveful emortal really needs your assistance in the needs of the reactions, no voice sweet with loveful emortal really needs your assistance in the needs of the reactions, no voice sweet with loveful emortal really needs your assistance in the needs of the reactions, no voice sweet with loveful emortal really needs your assistance in the needs of the reactions, no voice sweet with loveful emortal really needs your assistance in the needs of the reactions, no voice sweet with loveful emortal really needs your assistance in the needs of the reactions, no voice sweet with loveful emortal really needs your assistance in the needs of the reactions, no voice sweet with loveful emortal really needs your assistance in the needs of the reac

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 | purity.-Horus.

raintion (or what takes the place of religion) for it. The wound of the gossiper and slanderer is always the deepest.—Ex.

> He who thinks kind thoughts will do He who thinks kind thoughts will do kind deeds. He who thinks purity will live

E. C. LEONARD. Yours for truth,

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 financial side down and keep his moral and inthe house, leaving the brother and sister to tellectual side up. -Ex.

A person to succeed well in life must keep near the health line. He cannot run his

The Substantial Cosmos-Man.

BY H. H. WARNER (HORONDOS).

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, perfervid with the force of enthusiasm—that ALL is spirit. Which is right? You, our friends of materi-

al science so 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 and 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 phenom-

ena of causation and being.

None of these three methods will eliminate all the unknown quanti ies, 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, Mu, Omega of the Cosmos, and as there are no conceive able forms of substance that are not distinguishable by either physical or psychic ave nues, we must perforce conclude that all is

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 inter changable, 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 mani-festation of man. The Greek made distinction between the pseukikon and the pneumaton, but in the evolution of thought the distinction he made has been reversed, and now soul and life are synonyms and spirit or pneumaton takes the place of pseukikon, as the medium through which life projects itself through matter or material substance upon the physical

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."

"Man, know thyself."
In 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 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 partial within the forging and the forging are partial within the partial within the forging are partial within th in the forging, and others are entirely missing. The fossils of the rocks, marshes, 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. or akin to it in the remotest degree.

Nature has left records that man has risen from lower planes of being; that he has de-veloped 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 have been a creeping, hairy animal, with basilar development of brain, yet every faculty of aspiration, inspiration, all that makes man what he is to-day—what he will be in the a es 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 phaille or sex worship, and they are the most wilespread 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 mere 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, up right, worshiping being with the faculties of reverence, sublimity, ideality, love (spiritual not animal) more fully developed.

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

Man is an epitome of the universe, the crowning pinn sole 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 swelling 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 Uni verse, and can no more help being immortal than the flower can help blooming 'neath re-

freshin: 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 sub stance, and instead of saying all is soul, all is spirit, all is matter, let us say all is substance, ecognizing 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.

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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 misspelling 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

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 Laid law, Mrs. Wallis was introduced and took for her subject "Revelation, Aspiration and Inspiration," and among other things said:

Revelation is the outpouring of God's truth.

Revelation is the outpouring of God's truth.

Man is a progressive being; he grows better

when he understands himself.

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

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.

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 life.

Sundays of this mon 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; do n'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. You are cordially invited to be present. There will be a host of speakers on that occa

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 Beston, 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 me dium, 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 ca led 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 reit. 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 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 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 worth of silence, 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 coun try. 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 agains', first, the antagonism and opposition of the many, but we feel that at present our great fee is indifference, a sense of etting alone. I think a little opposition is better, it is more liable to arouse the friends of truth, and a greater work is done. 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 individu-

ally 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 liven 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 suppor; the ladies having this in charge will leave noth ing undone to make an enjoyable occasion. The evening will be mediums night. Supper and entertainment only 25 cents. We hope to see cises, Mr. Pye; solo, Mrs. Wilson; remarks, word for The Banner of Lines, Mr. Gilbert; duet, Mesdames Carlton and opportunity is afforded them.

THE HELPING HAND SOCIETY-Mrs. Grace Cobb Crawford. Sec'y, writes—met at Gould Hall, Nov. 2. Business meeting at 4 o'olook, supper at 6:15. Exercises in the evening opened with remarks from Mrs. A. Water-house, 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 l'hanksgiving time, which is so near at hand. Master Rupert Davis sung "Baby Mine." The lad improves. 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 rape) 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 in terested in all progressive movements. Mr. Packard spoke of the daily help of Spiritual ism. He paid a tribute to the speaker from India (who has recently been in the city). Mr. Shaw, 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 suppers 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, Mr. Sawin, Madame Haven, Mrs. Knowles, Mrs. Soper, Mrs. Webber, L. L. Wnitlock 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

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 less on 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, Anile Doyle; song, Clara Weston; recitations, \$1.00; quarterly, 50 cents. 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 Besk, Rupert Davis, Frank Hatch. For the older groups, "How Can we, as Spiritualists, Benefit Humanity?" was the question answered by Sadie Jackson, Grace Tarbell, Alice Ireland, Charlie Hatch, Elmer Packard, Mr. J. R. Snow, Mr. E. W. Hatch, Mrs. Ada L. Pratt, Mr. A. P. Blinn, Mrs. C. Fannie Allyn, Mr. N. B. Austin, Dr. J. R. Root, After the grand march Harry Gilmore Greene, Rupert Davis. Eleanor Besk, Alice Hatch, gavi 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 rep resentative at Washington, reported on the work done there. The Conductor, Mr. J Browne Hatch, supplemented Mrs. Pratt's re port. Mrs. Wallis of Manchester, Eng., poke of the grand Lyceum Jubilee held in Manchester

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

EAGLE HALL.-W. H. Amerige, Conductor, writes: The three sessions held Sunday, Nov. 6, were well attended by appreciative audicriticise. Mr. Arthur G. Wallis then favored ences. 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 instru mental music rendered by Messrs. Leslie and Strong, Mesdames Belle and Nichols and others. Good speakers and mediums expected next week.

> ECHO HALL, 1 JOHNSON AVE., CHARLES-TOWN 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. Rimbach, cornetist; invocation by F. W. Peak; remarks by the Conductor, Mrs.

Next Sunday we have been promised a treat through the organism 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, Guiterrez, Thorne, Messrs. Huot, Hall, Cohen and Warner took part. Evering meeting opened with prayer by Mr. Warner. Mr. Hersey, Mesdames Wheeler, Fisher, Stackpole, Howe, part ci-

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. Pye; conference and circle, assisted by Prof. Proctor, Messrs. Clark, Hirdy, Baker, Mesdames Hill and Bishop. Afternoon service, Scripture reading and prayer, Mr. Baker; opening address, Mr. Cow an, who also gave tests; Mr. Tuttle, Mesdames Wood and Wilkinson gave tests. Evening,

Bishop; readings and tests, Mesdames Knowles, Saunders Nutter, Kibble, Haven, Mesers, Tut-tle and McKenna; descriptions, Mrs. Wilkin-son. Thursday, Nov. 3, Mr. Scarlett, Mr. Tuttle, Mesdames Mellen and Nutter assisted. BANNER OF LIGHT OR BAIG.

MEETINGS IN MASSACHUSETTS.

MALDEN PROGRESSIVE SPIRITUALISTS .-Mrs. Rebecca Morton, Sec'y, writes-met in their hall, 56 Pleasant street, Bailey's Building, Nov: 8, Meeting opened with song service, led by Mrs. Whittier, Mrs. Barber presid-ing 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 ide 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. Nettle Holf Harding occupied the rostrum. Nov. 13 Mrs. J. K. D. Conant will be with us.

LYNN "PIRITUALISTS" ASSOCIATION-J. M. Kelty, 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' or-chestra furnished a fine musical entertainment, which was highly appreciated. President Kelty 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

THE ARTHUR HODGES SPIRITUAL SOCIETY, LYNN-T. H. B. James writes-held services at Templar's 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," Able remarks were given by Mrs. D. E. Matson, Dr. Pierce, Capt. Balcom and others; also tests. At 7:30 Mrs. Ken. com and others; also tests. At 7:30 Mrs. Ken-yon 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 Haydenville 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 appre

ciated 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

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 communica tions 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 Acte, taking his subject from the same. At the evening service the Doctor read a poem, and the sub ject 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. Fulier 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 Spirit ual Association held usual services in Good Cemplars 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. Scarusual services Sunday, Nov. 6, Mr. J. S. Scarusual services Sunday, Nov. 6, Mr. J. S. Scarusual services Sunday, Nov. 6. Mr. J. S. Scarlett of Cambridgeport delivered the address, and gave readings, which were all recognized. This is Mr. Scarlett's first engagement with our society, but he will speak for us again in the near future. Mrs. L. M. Prentiss will be with us next Sunday.

After a Day's Hard Work

Take Horsford'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 centributions. The prospect is at the present time that nearer two hundred 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

13 We would appreciate it if speakers and mediums would say a good word for The Banner of Light when

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provements. A brilliant polish is produced without labor, dust or odor. There are three styles of package—paste, cake or liquid. Get the genuine.

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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 teel that our Lyceum will soon be one of which any society might well be proud. At the afterroon session Mr. Wiggin 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. Wiggin opened expressions of approval. Mr. Wiggin opened the evening meeting 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. Wiggin 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 tenderd a reception to Mr. E. W. Wallis of

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: Deleree 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 s few hours she will pass over to meet many loved ones who have gone before. Mrs. Olm-stead 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. In 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 conopening nymn, "He Leadern 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 is he," and her lecture was considered one of the best we have ever listened to. Miss Estelle Richardson followed with the 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. Meeting opened with the inspiring song 'Hold the Fort." Address, W. W. Sargent, '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 grow. ing 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, Evolutionist, and other spi itual papers always sound on sale.

WORDS OF HOPE FOR WEAK MEY.

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 ills 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 Nervura. The advice of your local doctor you famed Nervira. 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. Fitz Maurice, Sec'y, writes: Mr. Fred P. Evans was prevented from appearing Nov. 6, as announced last week. Dr. J. C. Street

pow 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.

Mr. 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 SOCI ETY.—B. V. Cushman writes: The lectures met with deserved appreciation from good audiences. His singing was also much en joyed. He will be with us again next Sunday.

RHODE ISLAND.

PROVIDENCE.-Joseph Cooper, 46 Zone street, writes: On Friday evening, Nov. 4, in Colum-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 sociabilty amongst Spiritualists and investigators, and to raise funds to assist the Providence Spiritualist Association fluancially. All who have the cause at heart should not hesitate to come forward and render all the assistance On Friday, Nov. 18, Mrs. Effie I. 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

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.

PAWTUCKET.-Geo. E. Bailey writes: Sunday, Nov. 6, St. George's Hall was again crowd ed to the doors to hear Dr. Harlow Davis. A splendid vocal and instrumental program was rendered by Misses Ada Greenhalgh and Jen-nie Reynolds. The tests by Dr. Davis were the finest we have heard. He promised to re-

AWFUL

tense 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 (cintment), a cake of Cuticura SOAP, and CUTICUBA RESOLVENT, and she was entirely cured without a scar being left.

Miss LILLIE CHASE, Bristol, Vt. SPREDY CURE TREATMENT. — Warm baths with Curroura Soap, gentle anointings with Curroura, the great skin cure, and mild doses of Curroura Resolvent. Sold throughout the world. POTTER DRUG AND CHEM-CORP., Props., Boston. How to Cure Every Humor, free-

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Nearly 200 pages, large type, and printed on strong, heavy paper.

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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 Melus street, Rochester, N. V.

Mrs. M. H. Wallis speaks in Berkeley Hall, Bos-ton, Nov. 13, and at Worcester, Nov. 20 and 27. Mr. B. 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, 603 Tiemont 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 534 North Tenth street, Philadelphia, Pa.

Edgar W. Emerson, 136 Bridge street, Manchester N. H., has engagements for November as follows: Montpeller, Vt., 13th; Lawrence, Mass., 20th and 27th; also has a tew 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. 36 West Concord street, Boston,

Mr. 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, Tondelivered Sunday, Nov. 6, by Mr. E. W. Wallis Clifford; Treasurer, J. C. Hemmeter. Sub-of England, were eloquent and logical and scriptions are solicited from all Cleveland Spiritualists who may be interested in the object the Association has in view. The address of the Secretary is 61 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 bia Hall, the Helping Hand Auxiliary to the 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 Weiber Hall, corner of Pearl and Jay streets.

A Card.

Having accepted the kind generosity of the Berkeley Hall Society, I send many thanks to the speaker, officers, and those assembled at the evening meeting of Oct. 30, 1898. A LYCEUM SCHOLAR.

AND PREMIUMS.--FACTORY TO FAMILY---THE LARKIN IDEA fully explained in beau-iful free booklet. Free samp e 8 ap if me tion this paper. THE LARKIN SOAP MFG. CO., Larkin St., Buffalo, N. Y.