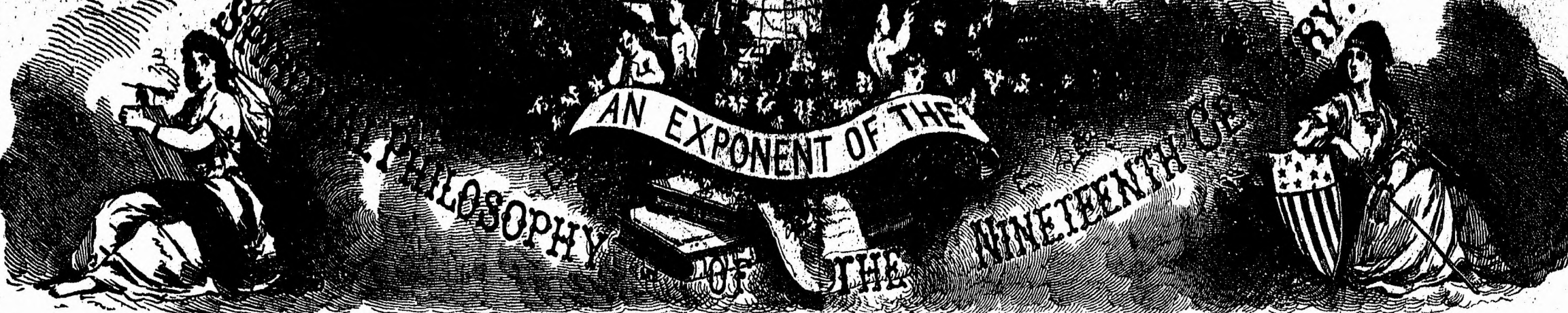


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Written for the Banner of Light.

LIFE AND LIGHT FROM WITHIN.

Written after reading "Life and Light from Above,"
by Solon Lauer, and dedicated to this pleasing
and inspiring poet-preacher.

Lo! thy words have power, preacher of the truth,
Sitting in the soul dreams of endless youth,
Nerving arm and brain for the tasks of day,
Teaching how to gain that for which we pray:
Thanks for all thy words, poem, prose and life,
They are gifts of good in our ease or strife,
And I gather there skill to read aright,
How that I may keep light from inward night;
Thus to me is sent inspiration free,
Telling what I am, showing what to be!

Now my soul return to the source of all,
On thyself rely, on its genius call;
It has every gift shown by saint or sage,
Read that Bible old, pore on every page;
Poetry, wisdom rich with religion pure,
Thou shalt find therein faithfully and sure;
Nothing is to seek from the realm without,
All within is found, have no fear or doubt;
Turn the life to try that to thee seems best,
Then indeed thou'lt know Love's eternal rest!

In the shining sun is the light of day,
In the happy heart beauty beams away;
From the centre deep all of pleasure springs,
And our thought itself makes us clowns or kings;
As the flowers draw light, painting petals fair,
So our souls can draw enchantment from the air;
Naught is kept from us that we'd fain possess,
All in nature's ours that can please or bless;
Wordless is the thought, set doing us within,
Till the conquering power we in glory win!

Health and hope and praise visit those who try
Thus to live the truth native to the sky;
Native to the earth, if we hear its word
Whispered by the breeze, sung by every bird;
Man was made for mirth, high endowed with power,
And his soul still knows bliss of Eden's bower;
Every day renews gifts of golden grace,
Showing love and truth make the heavenly place;
Not beyond, unseen, are these things divine,
Rise, my soul, and know all their world is thine!

Surer than the stars thou shalt hold thine own,
Till creation vast as a book is known;
Fear no loss or pain, fear no death or grave,
Goodness is thy friend, Love thyself shall save;
Nothing thee can harm—if itself thou'lt be,
For secure as God is thy spirit free;
Not what others think, not what others say,
Should that self-control or intention sway;
All within is thine, thine to keep and guide,
Let thy life then be by it glorified!

Rise like birds of heaven to bright realms above,
Come like all the flowers to the light of love;
Breathe the blessing round, counting not the cost,
Nothing spent for truth is a moment's lost;
Thus in faithfulness live thy life divine,
Angels on thy head garlands fair shall twine;
Thou shalt call them here, they shall call thee there,
And alike your lives shall be ever fair,
One in hope and aim, one in love's repose,
Strong as is the sea, sweet as is the rose!

WILLIAM BRUNTON.

A Lesson for Liberals.

An Address delivered Oct. 30, 1898, in Hollis St.
Theatre.

BY B. FAY MILLS.

From the press of Morris Lefcowitch, 41 Rutland Square,
Boston.

I have two texts to-night: one of them a verse
from the poem of Matthew Arnold on "Pro-
gress," which is as follows:

"Say ye, The spirit of man has found new roads
And we must leave the old faiths and walk therein;
Leave them the Cross, as ye have left carved gods,
But guard the fire within."

And the other is from the words of Jesus to
his disciples as recorded in the fifth chapter of
the book of Matthew and the seventh verse:
"Verily I say unto you, except your righteousness
shall exceed the righteousness of the
Scribes and Pharisees, ye shall in no case enter
into the kingdom of heaven."

I feel to-night a little like the good Quaker
who found a man in his apple orchard doing
what he ought not to have done, and whose
conscience forbade him to kill anybody or use
violence; but he lifted his gun, took aim, and
said: "Friend, thee would better get out of the
way, for I intend to fire just where thee
stands."

The religious people in America, and the ir-
religious as well (if there are any, which I do
not believe), might be divided easily into four
classes: the Orthodox; what are called for
want of a better name the Liberal Orthodox;
the so-called Religious Liberals; and those
who do not call themselves religious, but who
might be called Agnostic or Atheistic Liberals.
Our subject to-night concerns those who are
Liberal and who claim at the same time to be
religious, in other words—The Religious Lib-
erals. And I shall treat the subject as I have
the Orthodox question, suggesting first the
good qualities of the Liberals; in the second
place hinting at least at where they have
comparatively failed; and finally, endeavoring
to make some suggestions by which they may
fulfill their opportunities and render the great
service to humanity.

In the first place, then, it would not be pos-
sible to overestimate the good that has been
done by Religious Liberalism in the world.
For one thing, it has emphasized the mind in
relation to religious experience and devotion.
Christians of all sects have been very apt to
forget the command that says: "Thou shalt
love the Lord thy God with all thy mind." People
have had an idea that religion meant some
kind of peculiar emotion that they felt toward
God and man; but this is a commandment
that is well worthy of our attention—to love
God with the mind—and the Religious Lib-
erals have earned a great debt from human-
ity by emphasizing the fact that any reli-
gion is irreligious and any doctrine is nothing

but superstition that does not satisfy the de-
mands of the greatest and most advanced minds
of its time. The time has gone by when a man
needs to be ignorant in order to be religious;
ignorance and irreligion in the future are to be
counted as the same thing. And Religious
Liberalism has contributed unspeakably to the
culture of mankind. The great poets of Eng-
land and America at least, the great philoso-
phers of the world, and the great scientists
who are leading the race in its forward march,
are almost without exception religious and
liberal men: there is scarcely one of them who
would be willing to be called either Orthodox
or irreligious.

In the second place, a great deal has been
done by Religious Liberals in emphasizing
character. There came a time when Ortho-
doxy seemed to dispense with the necessity of
character as a requirement for salvation. Men
were supposed to be relieved from bearing the
penalty of their sins because Christ had died
in their place, and almost to be excused from
being righteous because Christ had been right-
eous in their stead. Now Religious Liberalism
has emphasized the value of character, and
has nobly emphasized it.

Another thing—the Religious Liberals have
been the true believers; they have been the
men of genuine faith. And I want to read
you a verse or two of a poem by Mr. Foss:

"Who is the infidel? 'Tis he
Who deems man's thought should not be free,
Who'd veil truth's faintest ray of light
From breaking on the human sight;
'Tis he who purposes to blind
The slightest fetter on the mind,
Who fears lest we and wrong be wrought
To leave man loose with his own thought;
Who, in the clash of brain with brain,
Is fearful lest the truth be slain,
That wrong may win, and right may flee—
This is the infidel. 'Tis he.

Who is the infidel? 'Tis he
Who puts a bond on what may be;
Who fears time's upward slope shall end
On some far summit—and descend;
Who trembles lest the long-born light,
Far seen, shall lose itself in night;
Who doubts that life shall rise from death,
When the old order perisheth;
'That all God's spaces may be crossed'
And not a single soul be lost—
Who doubts all this, whoe'er he be,
This is the infidel. 'Tis he."

And we have taken this term and righteous-
ness, applied it to the people who are without faith,
who are the people who say that all that the
world needs to know has been already told it.
The true religious spirit is the liberal spirit.

The Liberal faith has furnished magnificent
examples of heroism—glorious martyrs. All
the martyrs were Liberal men in their day;
and were slain for their Liberalism and their
protest against things existing as they were.
And the successors of the old reformers that
are worshipped by people to-day, are not the
Orthodox, but those who are protesting against
the order of things now, and will protest
against any order of things except an order of
perfect justice and righteousness, and light,
and truth, and love. The heretics of one day
always become the saints of the next. No her-
esy remains a heresy in history; either it is
forgotten, or the heresy turns into Orthodoxy,
and finally is succeeded by another heresy
which it proceeds to persecute in its turn.
That is the story of the religious progress of
the world.

In the third place, the Religious Liberal has
been ordinarily the friend of progress; and that
is the principal, the greatest work concerning
him that could be spoken. Nearly all of the great
discoverers, nearly all of the progressive states-
men of the world have been Religious Lib-
erals; men like Thomas Jefferson, and Thomas
Paine, and Benjamin Franklin, and Abraham
Lincoln, and William Lloyd Garrison—to
mention only a few Americans—have none of
them been Orthodox; have all been religious—
Religious Liberals.

I could go on for a long time recounting the
good effects of Religious Liberalism; but we
will pause for a few moments with the opposite
thought, as to where it has failed, and comes
short of fulfilling its opportunities.

What is the matter with Religious Liberal-
ism? Nothing under the sun—or the clouds
either. The only thing that is the matter with
"Liberalism" is that it is sometimes illiberal-
ism; and it is only when Liberalism becomes
illiberal that it fails in any respect. Yet there
have been substitutes for Liberalism—wolves
in sheep's clothing—masquerading under a
name that they did not really own. I call them
the illiberal Liberals. Let me give you some
pictures of them.

For one thing, there is the Aristocratic Lib-
eral. There is no "Aristocratic Liberal"; you
might as well speak of a black white man or a
green yellow man as to speak of an Aristoc-
ratic Liberal. The essence of exclusiveness
is directly opposed to the essence of Liberal-
ism. And I must confess it—even if I should
be electrocuted to-morrow on account of it—
that I think there is as much of this spirit of
Phariseism and exclusiveness—pride of birth
and pride of culture and so forth—as much or
more among the so-called Religious Liberals
as among the Orthodox themselves. "If ye
salute your brethren only, what do ye more
than others?" And I could wish that Jesus
himself could stand on this platform, and in
every Liberal church in America, to reach the
words that he uttered long ago: "Verily I
say unto you, Except your righteousness shall
exceed the righteousness of the Scribes and
Pharisees, ye shall in no case enter into the
kingdom of heaven."

In the second place there is the illiberal
Liberal that we might call the Destructive

Liberal. And there are some people who seem
to think that the most reasonable thing for a
reasonable man to do is to endeavor to destroy
untruths. Now it is a great deal nobler task
to construct than to destroy. Men can pull
down mountains; they can tunnel them; they
can store their dynamite in them and send
them asunder; they can take from the bowels
of the earth the coal, and the iron, and the
copper, and the silver, and the gold; but all
the men of all the ages put together could
never rear another mountain and store it with
its priceless treasures. A little child may take
the most beautiful flower and pick it in pieces,
and trample it underneath her feet; but all
the alchemists of all the ages could not make
another flower and tint it with its beauty or
store it with its perfume.

I recognize the fact that in order for us to
grow anything from the earth we have to pre-
pare the soil; and one thing we have to do by
way of preparation is to destroy that which
has been growing up there before. We have to
take up the weeds and old gnarled roots. And
it may be that some people are called to be
destructive and nothing else; there are others
who are called to be constructive and
nothing else; and there are those who are
called to tear up with one hand while they
plant with the other. Sometimes it is the
kindest thing for a man to say the severest
things about ideas that are deceiving the
people, but there is something better that
may be associated with that. Pardon a per-
sonal illustration: One of my good friends
said of an address that I delivered a few
weeks ago, that I threw something into the
china shop and did not break one dish at a
time, but broke all the dishes there were. And
I said I would like to have a better under-
standing of my purpose than that. I do not
care to break any dishes! What you and I
want to do is to make better china than the
world has ever seen. And the noblest sort of
work that a man can do is that which was
done by a great painter, when he took char-
coal and made a perfect outline alongside a
faulty painting that had been commenced by
his disciple, and then wrote under it, "I criti-
cize by creation." Making sport of things
that are sacred to other people is not Liberal,
but the very essence of contemptible bigotry.

In the third place, there is the conceited
Liberal; I mean the prejudiced and unpro-
gressive Liberal. All these terms I know are
contradictory, but they are the best we can
use. The worst enemy of progress of all sorts
may be a man who a few years ago was noted
as being the most progressive man of his time.
Sad thing, is it not? I almost dread to get
to be fifty years old, for fear that my brain cells
will solidify as they are, and I will have to
"stay put" for the rest of my life. It seems
to happen to a great many of our friends! And
not only do the cells get petrified where they
are, but many a time they deteriorate, "and
the last state of that man is worse than the
first." As I said on another occasion, I have
met a great many people since I came to Bos-
ton who are wearing tags having printed on
them in striking letters, "I am a Liberal";
and what they mean by that is, that perhaps
forty years ago—thirty years ago—or some
time in the past—they adopted a set of dogmas
which in that time were called "Liberal" in
contrast to what were called "Orthodox," and
they have been holding them ever since, and
in many respects the "publicans and bar-
barts" are pressing into the kingdom of God before
them.

You probably have heard of the man on the
street corner who was advertising his wares,
and calling out, "Hot cross buns! Hot cross
buns!" A man stopped and bought some, and
he said, "Why! that is n't hot." And the ven-
dor said, "I did n't say they were hot." "Why,
yes you did, you were calling out 'Hot cross
buns.'" "Oh! bless you," he said, "that is
just the name of them!" And there are a
multitude of people who "have a name to live
and are dead." Let me give you an example:
I know of men who were the strongest sort of
opponents of slavery, who are now among the
strongest opponents of social reform, that is
attempting to put an end to other forms of
slavery that exist among men. Here is a thing
almost incredible: one of the most advanced
thinkers along theological lines that I know,
who has rendered one of the greatest services
to humanity in this respect—fairly putting out
of the world the bigotry of the past, is one of
the narrowest-minded political partisans in
America.

This idea that we have a sort of patent right
on Liberalism; that we have made it, and
now it has been patented, and there it is, and
we have the specimen in the patent office, and
we refer everything to that, is exceedingly
illiberal. Perhaps you have heard of the young
woman who said, "My father is a Liberal;
why, my father is so liberal that he will not
preach in an Orthodox pulpit!" It is the old
struggle against originality. Anything except
the original! a stirring ourselves up to go on
by ourselves. The old struggle to make a ma-
chine out of the new ideas.

Have you seen Alfred Russel Wallace's great
book on "Our Wonderful Century," issued re-
cently? Read the chapter there where he tells
of the opposition of scientists to hypnotic and
psychic investigation. You would think you
were reading a chapter from President White's
book on the warfare of science and theology,
and that the scientists were the bigots instead
of the theologians. Theologians are not the
only people with prejudices—there are unsci-
entific scientists, who in their practice deny
the first article of their creed, that is, that a
man must be teachable and open to all truth.
Read that chapter and see how, for nearly a

hundred years, many of the great scientists in
the world have been fighting things that were
proved scores of years ago. True Liberalism
is open to every truth that blows from every
quarter of the heaven. True Liberalism does
not believe that we know it all—any more
than we believe that our ancestors knew it all
—and goes forward to the future to get the
best of all that grows.

In the fourth place, the emotionless Liberal
is an illiberal Liberal. There used to be peo-
ple who thought it was religious to gratify cer-
tain sensations—emotions; and now we have
people who think it is religious to have no
emotions at all. These people have neglected a
large human function. They might as well
try to get along without lungs or without a
physical heart. They have out off one of the
largest sources of inspiration; and there is
danger that they will be without sympathy
and without positive conviction. Listen to
that other word I read to-night:

"Bright, else, and fast the stream of life may roll,
And no man may the other's hurt behold;
Yet each will have one anguish—his own soul,
Which perishes of cold."

The most frigid people I have ever seen have
been among the Religious Liberals.

And in the fifth place, there is the selfish
Liberal. If anything ought to produce the
missionary spirit it is the great gospel of pro-
gress in which the true Liberal believes. I
give credit to the Liberal churches for their
magnificent philanthropy; but there is some-
thing lacking. A Liberal Orthodox minister,
who said that he had outgrown the old doc-
trines, announced that he intended to stay
in the Orthodox church, and continue to
preach there, for the reason that it was easier
to make religious people Liberal than to make
Liberal people religious. And there is some
truth in what he said from the point of view
from which he said it. Without bowels of
compassion! giving money, perhaps, in a thou-
sand ways—at arm's length—in charitable en-
terprises, but very few with bleeding hearts!

I read in the paper the other day a story like
this: that a prominent worker in rescue mis-
sions in this country was going through a
prison when one of the prisoners in a cell
heard his voice, and called to him by his name.
The mission worker went to his cell, and
asked permission to speak to him. The pris-
oner said: "I knew your voice, although I had
only heard it once before in my life." "Well,"
said the mission worker, "when was it?" He
said, "It was about thirteen years ago. I
came into your mission and you helped me;
you gave me something to eat; you took me
down cellar and gave me a bath; and you
fitted me out with some new clothes." Said
the other man, "I have done that to so many
hundreds of men that I cannot remember you
by that." "Well," he answered, "I'll tell you
what made me remember you. After you
had bathed me, and clothed me, and fed me,
you got down on your knees and blacked my
boots. I have thought about that more than
anything else for fourteen years, and I would
like to have you tell me about the kind of
Christianity you believe in."

Just so long as the Chairman of the National
Unitarian Conference, Senator Hoar, can tell
the Unitarians gathered in Saratoga from all
over the country, that the Orthodox Con-
gregational churches of Worcester give more for
religious purposes in one year than all the
Unitarian churches in all the United States
put together; and just so long as the Presi-
dent of the National Unitarian Convention—
the Rev. Dr. Savage—can say, as he said last
year in the annual sermon at the Unitarian
Anniversary here, that he never knew one Uni-
tarian or a so-called Liberal person who would
smoke a cheaper cigar than the one he was ac-
customed to for the sake of having the money
saved given to the needs of men; and, on the
other hand, you can find an Orthodox man—
filled with whatever impulse—who will kneel
before a criminal tramp, and black his boots;
you need not wonder that the Liberal churches
do not grow very fast, and that some people
still think that there is some vitality in Or-
thodoxy.

Now we come to the third point: What do
we need? We need just one thing, and that is
to be Liberal! That is all—to be Liberal!
And I have hinted at what I mean by that: I
mean humble, docile, teachable, not yet know-
ing all things—or thinking that we do. We
are still like the children—you remember the
words of Newton, when he said after his great-
est discoveries that he felt like a child picking
up the pebbles on the beach while the great
ocean stretched out beyond. We have just be-
gun to discover how to discover! Although we
have done that, we are still like the children
with the pebbles on the beach, and we need
the greatest humility. You remember how
Carlyle said that the history of the nineteenth
century would remain in order to teach the
centuries of the future what barbarism was.

I mean the charitable spirit. I mean the
spirit that loves the worst and meanest and
narrowest of the human race. I mean the pro-
gressive spirit in all lines. No man has a right
to be called Liberal if he progresses in one line
alone. An Orthodox minister, the Secretary of
the American Board of Commissioners for
Foreign Missions, an Orthodox institution in
this city, said to me a few years ago, that one
of the old Boston Congregationalists said, that
when the devil found he could not hold a man
back, that he was determined to go along one
certain line, he got behind him, and pushed
him along that line out of all proportion to
everything else. And some men have grown
out of all proportion along one line, and are
stunted and dwarfed in another. Take an ex-
ample: a religious Liberal and a political and

social reactionist is contradictory and pathetic
and ridiculous.

I think the two great lines of progress are to
be:

First, spiritual discovery—development.
There are people who are afraid it will be dis-
covered that certain men and women have the
power to read the minds of certain others.
They are fairly trembling before it! It may be
that they are afraid that they will read their
minds some time, and they do not want them
to. I should like to come to the place where
this stubborn, opaque covering of the
flesh might become transparent. I think we
would all be better if we might see eye to eye
and face to face.

I know some people who are afraid that it
will be discovered that we can have communi-
cation with departed spirits! Well, why not?
Why should you be afraid of it? I would like
to be able to talk to my mother! I would like
to converse with the great souls who have gone
before. I would like to know Jesus! not
through some inaccurate records of a book, but
eye to eye and soul to soul. And when three
such men as Prof. Hodgson, one of our most
notable psychologists, and Prof. Crookes, the
President of the British Association for the
Advancement of Science, and Prof. Alfred
Russell Wallace, who at the same time with
Darwin discovered the world-transforming
truth of Evolution—when these three men say
that it is proved to them conclusively that the
mind of man may have intercourse with other
minds without speech, and that in all proba-
bility people in the flesh may communicate
with people out of it—I say it is time for those
who call themselves reasonable at least to give
some honest attention to the study of these
great questions. And I believe that the first
man that gives back a rational ground of faith
in personal immortality to the world will stand
in history greater than any man that ever trod
this planet before. That is one line—the line
of genuine spiritual discovery, that shall lead
us better to know the Great Spirit who is be-
fore all and through all and in all.

And the other is the practical one—let me
say it very kindly, but the great difficulty that
I have found with most of the so-called
"Spiritualists" that I have met, and I know
some of them quite intimately—some very
noble, very brainy persons, some of course
that are not—averaging, perhaps, about like
the rest of us—the trouble with many of them
is this: that they have tried to make a religion
out of this doctrine. You cannot make a
religion out of that! there is another side to
it: not only man's relation to the unseen, but
man's relation to the seen. If a man says that
he loves God, and does not love his brother, he
is a liar; and if a man says he can talk with
spirits, and is not most humane and helpful to
his fellows, he talks with devils rather than
with angels; it is time that he came up and
lived on the earth awhile.

This is to be the new religious impulse, and
I cannot develop it as I might to-night. But
if we do not grasp this great opportunity for
making a holy and a love world, the king-
dom will be taken from us and given to a peo-
ple bringing forth the fruits of righteousness.
I heard of some Indians who were singing
what the approaching person thought was an
Indian hymn; but as he came nearer he dis-
covered that the words were English words,
and this was the hymn:

"Go on, go on, go on, go on,
Go on, go on, go on,
Go on, go on, go on, go on,
Go on, go on, go on!"

I think I will not recite the other verses.
We have not sung it here yet, but that is what
we need in our spirit.

You remember the story of the young officer
who had been given a duty to perform by the
great Napoleon. And the officer returned
from his mission, and came to Napoleon, who
was very busy, and said: "Sir, I have taken a
battery." Napoleon went on attending to
other affairs, and the young officer interrupted
him again, and said: "Sir, I have taken a
battery." Napoleon still pursued his work,
and the officer, getting a little impatient, again
said: "Sir, I have taken a battery!" Napo-
leon turned and said: "Then take another!"
And it is time that instead of simply getting
ready to get ready, that we really did some-
thing to justify our claim—laid hold upon the
world and carried it in our arms forward a
thousand years up its journey.

One thing more: it should be the universal
spirit. I hope I shall not be talking in an un-
known tongue in these words. I do not de-
spise anything. I think we have a great many
little brothers. I think there are many other
sheep that are not of this fold that will also
have to be brought into our account. A while
ago there was founded what is called Positivism,
or the religion of humanity—some grand
revelations: the human race always has progressed;
the human race always will progress; the
world exists for the sake of the human race!
Ah! in that last was the infidelity—and it
turned cold at the heart and, is almost dead.
How do you know that the world exists for the
sake of the human race. I am glad we are as
good as we are; but I believe the time is com-
ing for what Dr. Maurice Bucke calls "cosmic
consciousness," that shall take in something
more than our own little race. In some ways
man is the best thing we know, but he is not in
all respects! These live longer; flowers are
more beautiful and fragrant; sunsets are more
brilliant; the wind moves swifter; the stone is
harder; the horse is stronger; the lion is
more powerful; and there is many another
form of existence that is superior in some re-
spects to man. But that does not hurt me. I
am in it all! You are in it all! God is in all
life—all things are one. There is the old story
that I like to tell over and over, of that
heavenly divinity—I think it was Krishna—who
would not pass through the doors of heaven
unless he could take the whole of the human
race with him. But there is something beyond
that, and better than that, and whether we
will or not, I begin to suspect that the human
race will not pass through the doors of the in-
finite heaven except as it takes all things along.
Science is the sponsor, and poetry is the prophet
of the Religion Universal.

Another painter looked at the work of his
pupil on the wall, and he wrote upon this word
"Amplius"—wider! broader! more! more! It
is frequently said that the Liberals are all at
sea, and if you thank God, thank Him for that!
Thank Him for that! We are at sea! We are
at sea, and we are sailing, and we mean to sail,
and sail, and sail on "all the seas of God."



Capt. Charles H. Stockell

is of distinguished English ancestry. His grandfather, Capt. William Stockell, an eminent English sailor, came to this country in 1823. His father, Capt. William Stockell, was for many years Chief of the Fire Department of Nashville, Tenn., and for forty years a successful business man in that city.

The subject of this memoir, being a natural reformer, entered actively, while yet a boy, into the temperance movement in Tennessee; was one of the State executive officers through whose wonderful efficiency the membership was increased to thirty thousand. Though not of age he entered the Confederate service as a private, but for distinguished services was soon made captain. At the close of the war Capt. Stockell entered with his usual energy into business, and built up the largest agricultural and seed establishment in Nashville.

Of late Capt. Stockell has measurably retired from active business, but finds time to take a deep interest in the various reforms, chief among which may be mentioned the spiritualistic and labor movements.

He early espoused the Spiritual Philosophy after a most thorough and searching investigation of its basic principles, involving much travel, and the expenditure of much money in reading and in the collection of facts. As a thorough investigator and defender of Spiritualism, Capt. Stockell sustains the same relation to the State of Tennessee that Thomas R. Hazard did to Rhode Island in days gone by.

Who Knows?

BY JULIA A. BUNKER.

Criticism and controversy are the point d'appui of intellectual evolution, the search-lights for truth and more knowledge of truth. One person cannot possess all knowledge of all substance and conditions of substance, or grasp the intention and sum of being, for that were an inversion of infinite law; nor can the fraction contain the integer. But the human factor can grow its way through phases of truth, and catch a glimpse of the intention and real homogeneity of all forms through the impulsion of desire, criticism and controversy, and only by such and kindred compelling forces can humanity be taught to see how multiple-sided truth, or life, really is.

I am trying to consider and digest the philosophy of inertia, or lifeless thing. Is there any inertia, or any dead substance? Are not inertia and death relative terms, having no positive meaning?

Who can decide the question of death, or inertia, in the affirmative, supported by scientific evidences of facts?

Logically, can complete deadness be proved of any of earth's substances, reasoning analytically back from animal life? for "whatever is predicated universally of any class of things, may be predicated in like manner of anything comprehended in that class." Now every element of earth-substance is comprehended in the animal, and life is universally manifest in every atom of the animal, so life can be predicated of every fraction of earth substance.

Every step we take in backward scrutiny in-meshes us with life. But 'tis the human eye as adjusted to the human sphere that most deceives the man as to the true status of substance; let him peer through a telescope out upon the universe of things, or through a microscope watch the intelligent, organized life comprehended within the circuit of a pin point, and his views will change as to the limit of living organisms of intelligent force. The telescope takes the conceit out of a person when it gives a peep at diversity of intelligent design as fashioned in systems of worlds billions on billions of miles remote—so far away from us that these monstrous revolving globes appear as lace-work or frost tracery against the purple blackness of limitless distance, and were every orb that can be seen an eye, and could the eyeing planets and suns see us, little ephemera, they would most probably lump cities full of people and register them as extinct orators of a dead world.

The same law operates in the gathering of the clans of the spheres into systems as the law which polarizes cellular substance and all substances of earth into the diversity of animal, vegetable and mineral form, or springs the beautiful in intelligence from the window-pane; and all this intelligent design, a statement of something were we wise enough to interpret the word spoken in expression. 'Tis the language of intelligent force, and the meaning is Universal Life-life in land as in stellar worlds and man. Why not all things the differentiated principle of intelligent force? That is the query. Is not a distinction made without a difference between seeming inert matter and intelligent force? and if not, where draw the line of demarcation between intelligence and the inertia of things?

The molecules of a bit of iron show similar motion and force, as do the planets of the universe. Similar intelligence of rhythm and vibration, as man differing only in degree.

All, even iron, follow nature's great law of polarity, but there comes a time to all substances when some lusty fellow of a molecule—say an iron molecule—gets a surfeit of iron magnetism, kicks the traces, and centrifugates away in search of higher poles of expression, may be to become a fraction of a lichen, corn, or man, or even angel. Everything in-sphering the earth draws its substance from the earth. Mother Earth with all her treasures of mineral wealth is intelligent force's necessity—is intelligent force. If not, why not?

From my point of vantage I see only restless, insistent life, whose ever persistent desire for more and more of something, pushes rocks into sand, and into the vegetable kingdom, the vegetable kingdom into animal life, and animal life reaches up and away with aggressive, accelerated motion until it blends with the sensorium of the universe—an eternal round of desiring, demanding life, all harmonizing in one majestic symphony of immortality.

Polarity is in everything; is involuntary and evolution; is life. So I postulate for everything seen and unseen intelligent life: life at any rate, and I, for myself, will nominate intelligence as inherent in all substance. Why

not, if God for the principle of intelligent force is omnipresent?

If there were no intelligence in, within, or coexisting in, what is called inert substances to reciprocate intelligent substance from without, rocks could not disintegrate and the animal could not be. Ice lends itself easily to the action of heat, reciprocating from within, expanding its atoms and afflicting with ozerity to the magic love-touch, heat, until it passes to water, and water dances and pulses into steam, and steam totalizes and jubiliates and waltzes with its coloric affinity into the blue ether beyond the reach of human vision. Sand is a form of rock. Sand per se is called inert or dead, but we have scientific evidence that sand can be made manifest a mode of life in the short space of one season. We see corn growing. Should we reduce this corn to ashes by fire, we would find mingling with the ashes, sand, that intelligent force bore into corn life. The same sand that cradled the seed affinitized with other forces and polarized as corn.

There is no death, can be said of all mineral, vegetable and animal forms and the human body as well as the human soul.

All refuse of animals which we call effat and dead bodies drop back to earth a fine force: a helping hand to assist in sublimating and lifting to a higher plane the more ponderous substances of a lower sphere.

All refuse of life is the "stone which the builders rejected and will become in time the corner-stone of a spiritual edifice."

The reason we cannot hear the vegetable and mineral kingdoms uttering intelligent thought is because the human being does not vibrate upon the vegetable and mineral plane, whose canticles are sung in deep-down majesty far below the gamut of human hearing.

Every cell, every tissue, every bone, muscle and ganglion of animal life is a statement of something—are nature's alphabet; and homogenous man is the biography of the world written in flesh; a canto; a part of the epic of nature; an epilogue to this earth's wondrous play of forces.

Candia, N. H., Nov., '98.

A Few Remarks on the N. Y. P. S. U.

Read at the N. S. A. Convention, Lyceum Day, Oct. 21, 1898; S. E., 51.

BY WALTER E. CLENDANIEL OF NEW YORK.

The National Young People's Spiritualist Union is, as its name implies, an organization of young Spiritualists throughout the country for educational, social and other kindred purposes, with especial reference to the carrying out of those principles of life designated by various terms, and by us recognized under the name of the Spiritual Philosophy or Spiritualism—recognized under this name because that is the term by which they were originally re-announced, or at least more fully set forth, some fifty years ago, in the English language on American soil.

At the outset of forming and maintaining our organization we are confronted with the fact that there are many young people of Spiritualist parents outside the ranks of avowed Spiritualists, not because of any repugnance to Spiritualism, but because their seniors in the movement have not sufficiently provided for their distinct needs within the ranks, and they have therefore been compelled to go else where to obtain happiness. It is not my purpose now to dwell upon this condition—it is useless now to do otherwise than attempt to remedy it.

We say in all kindness to those young people who have left our ranks, we do not, cannot, under the circumstances blame you for doing so. You could not be expected to remain when there were no Sunday schools to provide for your especial needs, or when the Sunday schools which were maintained were not properly managed. But we do now, from the standpoint of having formed our present organization, appeal to you to come to our assistance and cooperate with us in our work, and not merely come yourselves but bring such of your friends as are not avowed Spiritualists, and we will try to make it pleasant for them in return for what they have done toward adding to your happiness. If you as Spiritualists could see your way clear to join outside church organizations because of their social advantages, then perhaps your friends as non-Spiritualists can reciprocate by mingling with us.

Like all organizations, our particular one will have problems to face, and in recognition of this we cordially invite the assistance, financial and otherwise, of all interested in our organization and its welfare.

In conclusion, let us trust that our organization will prosper, and pledge our best efforts toward that end, bearing in mind that only by unselfish effort can we succeed in our undertaking.

Brooklyn, N. Y., Oct. 10, 1898.

Spiritualist Sunday Schools.

BY WILLIAM PHILLIPS.

It seems to me Spiritualists are sometimes inconsistent in that they patronize orthodox Sunday schools instead of Sunday schools gotten up and run by Spiritualist societies.

Such a course is entirely wrong. If our belief is superior to the orthodox—nearer in harmony with nature, as I believe it is—why be ashamed of it, or act as though old Pagan systems of religion still held a predominance of virtue which we in some way must acknowledge?

I question such people, why they send their children to Christian Sunday schools. Their replies are: "There are no other places of Sunday pastime, and children must have an outing of some kind on Sunday, or they will become reckless." "But why take part in the school exercises?" "Oh, it won't hurt them, I guess." But it does injure them every time they do so, sinks them deeper into conservatism and dependence on others as to what they shall think or say.

If there are not Spiritualist children enough in one locality to form a Lyceum or Sunday school, why not go with them to romp in the fields, among the grasses, the flowers, the birds and the bees, where Nature always teaches truth, purity and goodness? Such a course would bless, and not curse. But I fear Mother Grundy still has many devotees among Spiritualists. If so, should consult their friends in heaven: "Is it so over there?"

We might suggest the same inconsistency in regard to Spiritualist marriages. Oh, it would look better to call in the minister, (whatever that may be) "for this occasion," thus pandering to custom and to conservatism, while our own teachers, those legally qualified for such work, are left in the background as not quite worthy for such occasions. Virtually another acknowledgment that the Christian religion is just a little the best after all.

Our teachers are just as intelligent, just as refined, and I believe, a little more progressive than are Christian teachers, consequently they lack nothing on the score of eminence that they need to be ignored in these fraternal court-ties.

Also the funerals of some Spiritualists are conducted in the same way. A Christian teacher is called in on such occasions. The rites and ceremonies of the church are gone through with, and the body consigned to earth, without one word of the Philosophy of Life being spoken. As far as effect on the common mind is concerned, the party had better have been a Christian, for then consistency had not been outraged, and the implication had not appeared "though I professed one thing I really believed in another."

Clackamas, Ore.

He who would have the respect of others must have respect for himself.—Horus.

The Reviewer.

THE POETIC AND DRAMATIC WORKS OF ALFRED, LORD TENNYSON, Cambridge Edition; Houghton, Mifflin & Co., Boston and New York, publishers, 1898. Edited by W. J. Rolfe, 888 pages; price, \$2.00.

This widely-known publishing house has done the people great service by sending out in this compact volume the writings of the great English poet. In it are carefully collected the thoughtful and uplifting works of a literary career which lasted sixty years.

A brief biographical sketch at the opening, and copious notes and illustrations by the editor in the Appendix, help to a better understanding of the author.

Tennyson's poems were his gospels of life and immortality. From his life-work as an inspired poet teacher he never turned aside as a public advocate or opponent of any form of organized religion is faith.

His deep insight of the world's needs inspired him to write "The Princess" to help the uprising of the world's womanhood, and to prophesy the peaceful federation of nations.

The splendor and truth of his poetry grew with the growth of his "passionate belief in personal immortality."

The agnostic poet is like a tree with its roots stopped by a rock just below the surface of the earth; its life brief and poor.

The poems that live and last reach down to the eternal verities. As the reader will see he was a believer in the great truth of spirit presence and return. Of intercommunication of spirits in its high forms, he said:

"I do not see why its central truth is untenable. If we could but see the truth, it would become very natural and reasonable to us. Why should those who have gone before not surround and minister to us, as legions of angels surrounded and ministered to our Lord?"

He had remarkable personal psychical experiences, or clairvoyant trances. One of these, in which his ascended friend, Arthur Hallam was probably a controlling influence, he describes as follows:

"So word by word, and line by line, The dead man touched me from the past, And all at once it seemed as last The living soul was flashed on mine."

And mine in this was wound and whirled, About empyreal heights of thought, And came on that which is, and caught The deep pulsations of the world."

Enslaved man measuring out The steps of his life on the stocks of Chance— The blows of Death. At length my trance Was such: 'I'd, stricken thro' with doubt."

Vague! but ah! how hard to frame In matter-mold of forms of speech, Or even for intellect to reach Thro' memory that which I became."

His early friendship with Hallam was deep and strong, and by the upward transition of his friend his inmost or spiritual life was exalted and opened, and his feeling of nearness to a life largely independent of our external senses or physical bodies, grew to a strong and radiant conviction. Views which ran like threads of gold through his earlier poems gained a deeper reality. Arthur Hallam was a daily and real presence, even more than while in the earthly body. These two friends, one on earth the other in the celestial life, but not really separated, helped each other. To the one here came the opening of a great career as poet and religious teacher. What came to the one above we know not.

In that immortal poem, "In Memoriam," so tender, so large in its range, so full of divine philosophy, Tennyson says to and of his ascended friend:

"And doubtless thou'rt there given A life that bears immortal fruit In such great offices as ours, The full-grown energies of heaven."

And what delights can equal those That stir the spirit's inner depths, When one that loves and knows not, reaps A truth from one that loves and knows?"

God's finger touched him, and he slept! The great intelligences fair That range above our mortal state, Near at hand to that promise to be fulfilled, He wondered, but he could not be reconciled to him until one day he could clear the mists from Hazel's eyes, should confess the truth, though what that truth was he knew not.

In the sleepless hours of the night, while the speeding train bore him swiftly on, he wondered what life had in store for him; he was middle-aged now, but he ought to have many years of health and active work before him. He lived over the past, its lights and shadows coming directly to his mind. He had been rich once, rich, and with many worldly friends and associates. He was poor now, and without grand environments, poor and in debt; but he did not weaken at the thought. Once in New Orleans he set out to make a search through the city, visiting various offices—inquiring the postal institutions and other authorities from which he might possibly learn of his wife; he did not know whether she had changed her name or not, but he ventured to inquire for both Hazel Jocelyn and Hazel Pearly, finding, however, no satisfaction from his quest. Then he engaged a room on Canal street, where he quartered himself with an elderly couple of quiet and sedate habits. He could not attend to any special work, as he wished to devote his time to the search for Hazel; so he took to haunting the Public Library, art room, exhibition hall, and various places of public resort, ever watching the moving throng at these places with the forlorn and almost hopeless hope of seeing her face and form in its midst. Thus months passed away, and still the patient man lingered in the Crescent City, loth to give up his task. He had written twice to Lou, but as he had no news to tell his child, only the stamp of a weary longing and heart sick suspense to impart to his writings, he concluded to cease communicating with her until he had something to say.

Finally, as the weeks of loneliness and of sickening search began to press heavily upon him, Gordon decided that he must get to work. Strange dreams had been visiting his slumbers of late. In them always appeared a little lad of perhaps four years, with golden locks and sunny blue eyes, and with him was an aged man, tall and spare of figure, but with a kindly face and gentle eyes. Always these two would appear by his bedside—for he was conscious in his dreams of lying upon his bed—and look upon him, and always would the little lad be perched upon the shoulder of the man, with his little hand securely fastened in the straggling, snowy locks of his bearer.

As these dreams haunted him, Gordon at length determined to embody them in material form by transferring them to canvas, and purchasing the necessary articles for use, he proceeded with the work. Thus many happy hours were spent at his easel—hours in which he forgot the worry and fret of his fruitless search, and lost himself in the labor of the passing days. He had always seemed to see the little fellow, whom he really came to love, and the old man, for whom he was cultivating a great respect, in peculiar costumes, the latter in a sort of dark blue frock, with a tight-fitting black velvet skull-cap, round beneath which the snowy locks straggled around his neck. The child always wore a light, bluish gown, decorated with tiny gilt buttons, with a collar of fancy tatting work in one corner of which was embroidered the letter H in crimson silk. Thus he painted them, the figures growing under his skillful hand, calling them, as his fancy dictated, "Spring and Winter," and as his task was done, he had painted a spray of apple blossoms in one hand of the child, and a few scattering snowflakes upon the coat of the aged man.

One day his landlady entered his room with fresh towels to place upon the rack. He had always looked his painting in the closet when not at work at it, and as she had seldom visited his room when he was within, the good woman had not beheld the picture. But on this occasion he was present and busy with a few finishing touches, which he had just concluded. Stepping back to gaze upon his handi-

work, the artist gave a sigh of satisfaction, and, drawing his easel a little nearer the light, he said: "Mrs. Meade, what do you think of this—my latest work? It is 'Spring and Winter.' I put Spring first because he is such a cute little elf, and sure to catch the eye first. Do you not think I can dispose of it at a fair price? I ought to, for I have expended time and pains upon it. It is a fancy piece, with no foundation for its being except a dream or a series of dreams. I had to get to work for my own peace of mind, and this was a congenial task. It may bring me a supply of bread and butter too. What do you think of it?"

He had not noticed the good woman as he talked, for he had been busy in adjusting the window-shade to admit just the degree of light that he desired to fall upon his work, but now he turned and was astonished to see his visitor standing before the portrait with a face of ghastly whiteness and two big tears slowly rolling down her cheeks.

"Mrs. Meade, my good woman," he said, "what is it affects you so? Surely my 'Spring and Winter' does not produce such a startling effect upon you?"

"Oh, yes, yes!" she gasped. "How did you get it? Where have you seen them? Tell me, man, what does it mean? How did you know about my little Baubee?"

"I do not know what you mean. I painted this picture with my own hands here in this room. I know nothing of any 'Baubee'—man or child. I am an artist by profession. My themes have been taken from life, from nature, sometimes from my ideal fancies. This production may be classed with the latter, perhaps, though its conception came to me from having dreamed several times of a child and an old man like these."

"But I know them, man; they are my own. That is my little Baubee, he died just before his fourth birthday. The old man is my own father, he lived with us in the old home far away. They were two children together, and romped and played as such. They have both been dead over thirty years. Little Baubee was only sick two days; his death was a heavy blow to us all. Poor old father only lived six weeks after it. I have seen them many times like that, Baubee on the shoulder of his grandpa, holding to the gray hair in the same way. You have got the very clothes they used to wear. Grandpa always wore his blue coat and black velvet cap on Sunday afternoons, when I dressed Baubee in his little blue frock, and the collar that I worked myself."

The old lady had paused between her words a number of times, for she was nearly breathless with wonder and the shock of her discovery. The artist had placed a chair for her before the easel, in which she sat and gazed upon the picture as if she could not believe her eyes. Then he questioned her, and she told him many things of her little Baubee and his aged grandpa, some of which he had seen reproduced in his dreams; he told her of the latter, and how they had haunted him until he was obliged to paint the figures that he had learned to love; and she could not contain herself with amazement and delight. Then she ran from the room, but returned in a moment with two old-fashioned daguerreotypes in a black case, which she had brought from the depths of a trunk, where they had reposed for years. They were faded, but quite discernable, and one was the likeness of a golden-haired boy in collar and gown like that in the painting, and the other a picture of the old man.

In an hour Mr. Meade entered the house, and he too had to be made acquainted with the portrait and its history. The story of this painting got abroad, and many curious people came to the house to view it, until at length it was placed in a large show window of the city on exhibition, the result of which was that Gordon received orders for three or four pieces of work which he remained at New Orleans to execute.

The Meades were poor, and could not afford to pay a large sum for "Spring and Winter," but Gordon, who felt that there was something weird and mysterious in the manner of its production, agreed with them to pay for the material with a small sum for his work, the price of which he would receive in lodging and board. Thus several more months passed away, the artist in the meanwhile filling his orders, from which he derived means to prosecute his search still further for his wife. But seek as he would he could find no trace of her in New Orleans, and at length he determined to leave that city, but whether should he go? that was the question. From the time that he had finished the "Spring and Winter" picture he had dreamed no more of little Baubee and the aged sire, but now he was seeing old Nurse Hawkins in his dreams, and she seemed anxious to tell him something, but what it was he could not define.

Thus matters rested, when one afternoon just before the Gordon came in from the street and threw himself into an arm chair in his own room. He was tired, for he had been on a long tramp, and he leaned back in his chair, closing his eyes to shut out the light.

Suddenly he saw Nurse Hawkins standing beside him; she said no word, but beckoned him to follow her. He felt himself rising, then passing from the room and from the house. Then he found himself in a long and narrow street, and observed that the phantom had paused before the door of a house that she mentioned him to see. He observed that the number upon the door was 91, and that the door-plate bore the name of Treadwell. Then, as he gazed around him, he recognized the street; it was one that he had often traversed. In a moment he was back in his arm chair in his own room, and the bell was ringing for tea.

That evening he took a stroll down the street that he had seen in his vision. At the number 91 he saw a door-plate, which bore the name of Treadwell upon it, as he plainly perceived in the light of the electric glow across the way. The house was dark and silent, evidently its inmates were absent, he would return upon the following day.

The next day he called, in answer to his request to see the lady of the house, he was ushered into a handsome parlor, where the maid bore his card. "Gordon Jocelyn, artist," to her mistress. Opposite the entrance to the room hung a portrait, a handsome picture of a little girl and a dog—a picture that made his heart bound within him and then almost stand still from the shock of his surprise, for in that picture he recognized the work of his own hand—the portraits of Baby Lou and Staff, which he had seen hung in the salon across the sea. Five minutes, then, he was left alone. Time enough in ten to regain his composure and to decide upon his course of action, and then the door opened and a lady, of perhaps forty years of age, tall and well formed, with blue eyes and blonde hair, entered the room.

[To be continued.]

CHAPTER XV.

NUMBER 94.

It is time that we turn to other characters in our story whom we have seemed to neglect during the nearly three years in which we have been noting the affairs of our California girls, since Gordon Jocelyn started on his search for his long-lost wife. Let us, therefore, turn back to that event, taking up the threads in our story that have been allowed to slip from our hold, that we may weave them into the narrative that has so much to do with the fate of our heroine.

Straight to New Orleans the artist went, though he had no clue to the existence of his wife in that city except the post-mark upon the letter which her hand had penned so long ago. He had it with him, and often read it anew, pondering over the mystery of its writer and wondering where and how he should find her, for he never doubted but that he would yet find and reclaim her as his own. Often during that long journey he went over the past in his mind, puzzling over the mystery of her flight and gazing at the pink pearl which he always carried with him in the hope that he should meet her somewhere and place it in her hand.

The memory of his trance or vision of other days recurred to him, in which he had beheld the portrait of his little Lou and the dog Staff, that he was afterward to paint, and which he had always believed would find its way to Hazel, the wife of his heart. He wondered where that portrait was then, what had become of it, who was the man, Trevor, who he learned had purchased it, and why had that man fancied it? Could Hazel have ever seen it, and if so had she recognized it as the work of his hand? Yes, she must have known had she seen it, but that was the question. He remembered that in his vision he had beheld the commanding figure of a man who had spoken words of cheer and caution to him. This presence had assured him that the portrait he should paint would prove a source of peace and blessing to his wife; and somehow he believed that she had seen it, even as he had been made aware in his vision before the portrait had been hung in the salon, and that it had proved of comfort to her. The noble presence had also assured him that he should some time find his wife again. Was the time near at hand to that promise to be fulfilled, he wondered, but he could not be reconciled to him until one day he could clear the mists from Hazel's eyes, should confess the truth, though what that truth was he knew not.

In the sleepless hours of the night, while the speeding train bore him swiftly on, he wondered what life had in store for him; he was middle-aged now, but he ought to have many years of health and active work before him. He lived over the past, its lights and shadows coming directly to his mind. He had been rich once, rich, and with many worldly friends and associates. He was poor now, and without grand environments, poor and in debt; but he did not weaken at the thought. Once in New Orleans he set out to make a search through the city, visiting various offices—inquiring the postal institutions and other authorities from which he might possibly learn of his wife; he did not know whether she had changed her name or not, but he ventured to inquire for both Hazel Jocelyn and Hazel Pearly, finding, however, no satisfaction from his quest. Then he engaged a room on Canal street, where he quartered himself with an elderly couple of quiet and sedate habits. He could not attend to any special work, as he wished to devote his time to the search for Hazel; so he took to haunting the Public Library, art room, exhibition hall, and various places of public resort, ever watching the moving throng at these places with the forlorn and almost hopeless hope of seeing her face and form in its midst. Thus months passed away, and still the patient man lingered in the Crescent City, loth to give up his task. He had written twice to Lou, but as he had no news to tell his child, only the stamp of a weary longing and heart sick suspense to impart to his writings, he concluded to cease communicating with her until he had something to say.

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"Oh, yes, yes!" she gasped. "How did you get it? Where have you seen them? Tell me, man, what does it mean? How did you know about my little Baubee?"

"I do not know what you mean. I painted this picture with my own hands here in this room. I know nothing of any 'Baubee'—man or child. I am an artist by profession. My themes have been taken from life, from nature, sometimes from my ideal fancies. This production may be classed with the latter, perhaps, though its conception came to me from having dreamed several times of a child and an old man like these."

"But I know them, man; they are my own. That is my little Baubee, he died just before his fourth birthday. The old man is my own father, he lived with us in the old home far away. They were two children together, and romped and played as such. They have both been dead over thirty years. Little Baubee was only sick two days; his death was a heavy blow to us all. Poor old father only lived six weeks after it. I have seen them many times like that, Baubee on the shoulder of his grandpa, holding to the gray hair in the same way. You have got the very clothes they used to wear. Grandpa always wore his blue coat and black velvet cap on Sunday afternoons, when I dressed Baubee in his little blue frock, and the collar that I worked myself."

The old lady had paused between her words a number of times, for she was nearly breathless with wonder and the shock of her discovery. The artist had placed a chair for her before the easel, in which she sat and gazed upon the picture as if she could not believe her eyes. Then he questioned her, and she told him many things of her little Baubee and his aged grandpa, some of which he had seen reproduced in his dreams; he told her of the latter, and how they had haunted him until he was obliged to paint the figures that he had learned to love; and she could not contain herself with amazement and delight. Then she ran from the room, but returned in a moment with two old-fashioned daguerreotypes in a black case, which she had brought from the depths of a trunk, where they had reposed for years. They were faded, but quite discernable, and one was the likeness of a golden-haired boy in collar and gown like that in the painting, and the other a picture of the old man.

In an hour Mr. Meade entered the house, and he too had to be made acquainted with the portrait and its history. The story of this painting got abroad, and many curious people came to the house to view it, until at length it was placed in a large show window of the city on exhibition, the result of which was that Gordon received orders for three or four pieces of work which he remained at New Orleans to execute.

The Meades were poor, and could not afford to pay a large sum for "Spring and Winter," but Gordon, who felt that there was something weird and mysterious in the manner of its production, agreed with them to pay for the material with a small sum for his work, the price of which he would receive in lodging and board. Thus several more months passed away, the artist in the meanwhile filling his orders, from which he derived means to prosecute his search still further for his wife. But seek as he would he could find no trace of her in New Orleans, and at length he determined to leave that city, but whether should he go? that was the question. From the time that he had finished the "Spring and Winter" picture he had dreamed no more of little Baubee and the aged sire, but now he was seeing old Nurse Hawkins in his dreams, and she seemed anxious to tell him something, but what it was he could not define.

Thus matters rested, when one afternoon just before the Gordon came in from the street and threw himself into an arm chair in his own room. He was tired, for he had been on a long tramp, and he leaned back in his chair, closing his eyes to shut out the light.

Suddenly he saw Nurse Hawkins

Written for the Banner of Light.
MY BABY.

BY MINNIE MARRAS SOUL.

A pair of shoes, a little dress,
A rattle and a doll;
One softly curling, shining tress;
On these my tears drop fall.

The shoes encased her dimpled feet;
The curls made bright her brow;
Her gurgling laugh was music sweet,
Would I could hear it now!

My lonely heart sobbed out its grief,
My life seemed all undone;
No comfort find I, nor relief;
I need my little one.

Through blinding tears I raise my eyes,
And see her standing there;
No unreal child in angel's guise,
But natural and fair.

Her tiny hands stretched out to me,
Her face with joy beamed,
While my heart beats with ecstasy
To catch her this gleam.

"Oh! baby dear," I cry at last,
She smiles and fades away.
The room, with shadows overcast,
Seems filled with sunlight gay.

My mortal eyes had seen the face
Of her I loved so dear;
My inner vision now must trace
The way from doubt and fear.

No longer doubt I that she lives,
The child I feared was dead.
God does not take away, but gives
A broader life instead.

A life where love is as the air,
And where our blossoms grow
Like flowers in a garden fair,
As seasons come and go.

I cannot fear she'll me forget,
I know she'll find a way
To bring me peace when I would fret,
As she has done to day.

Literary Department.

SOMETIMES our expressed or implied test of civilization is in the methods of industry and control of natural forces. Sometimes it is in the extent and diffusion of knowledge; sometimes in the kindness of manners and justice and benignity of laws and institutions; sometimes it may be suspected that we use the word as do the Chinese, when they call us barbarians all humanity outside of the "Central Flower Kingdom." And there is point in the satire which tells how men who had lost their way in the wilderness, exclaimed at length when they reached a prison, "Thank God we are at last in civilization!"—Henry George.

THE REVIEW OF REVIEWS.—All questions of the day are discussed impartially and with full justice to each. No one who reads such a magazine thoroughly can fail to gain a practical knowledge of the world's progress. The Nicaragua Canal is presented from a political standpoint by L. M. Keasley. His article shows that the canal should be built and should be under American control. Mr. Keasley says: "Our determination in the late struggle with Spain, followed by the success of our arms in the Caribbean and the Pacific, has gone far, however, toward confirming our uncertain title in the New World, and judging from her attitude of generous approval, Great Britain is apparently willing to admit the justice of our present demands. On the other hand, England now finds herself beset along the line of her easterly advance by a strong coalition of continental powers, and would not doubt be glad of American support in maintaining and extending her prestige in this direction. The present situation thus contains elements of an international bargain—to be formally framed or tacitly understood, as future expediency may decide—and a new line of demarcation might now be drawn between the Anglo-Saxon powers, making the mother country inviolable in the East, and leaving the management of Western affairs in the able hands of her American descendants."

"An argument along these lines would, indeed, afford a happy solution of the existing diplomatic difficulty surrounding the political control of the transit route, for though considerably transcending the terms, it would still preserve the tenor of the Clayton-Bulwer treaty. One of the acknowledged purposes of this antiquated contract was to provide some scheme of Anglo-American cooperation, but its partnership provisions were too narrow, as they only applied to the West. If, however, the matter of the agreement were to be extended to include both lines of advance, the spirit of the convention might be retained, with reasonable hope of practical realization; for England could then rest doubly assured of her ascendancy along the easterly sea routes to the Indies, and the United States be allowed exclusive control of the western gateway to the Pacific."

Emory R. Johnson discourses upon the same subject in connection with our commercial interests. He says: "The Nicaragua Canal will benefit American industries in two general ways: it will increase existing traffic by extending it over a wider area, and it will create new traffic by giving a shorter and cheaper transportation route to commodities which cannot now be marketed because of the expense of shipment. The canal will promote the industrial and commercial interests of the United States by facilitating our domestic trade and by placing American producers in a more favorable position for the development of foreign commerce."

Two able articles, "An Impeachment of Modern Italy," by Ouida, and a reply to the same, by Giovanni Della Vecchia, are of educational value. The editor says of the writers in question:

"Ouida, although so cosmopolitan as to belong to all Europe rather than to one country, has for many years made Italy her favorite home, and her familiarity with conditions in the Italian peninsula cannot be disputed. Signor Della Vecchia is an experienced Italian journalist and publicist who believes in his country and writes with sincerity. Our readers will readily enough perceive that these two articles, though so differently conceived, are both honest expressions of conviction. In the main both of them are truthful. Every modern political organism has its favorable and its unfavorable side. On the one hand, there is the record of solid achievement; on the other, the story of wrong, of oppression, of old evils unreformed, and of new growths of evil that need sharp exposure. The unification of Italy under Victor Emmanuel was a glorious chapter in the history of freedom and progress. Upon the whole, the Italian people have made very creditable gains in many ways during the last thirty years. Their municipal and sanitary work alone would entitle them to great praise. These two articles, taken together, throw a vast deal of light upon the problems with which the Italians have had to deal in the recent past, and those which now confront them and must be solved at any hazard."

Ouida says in part: "You ask my opinion as to the causes which have led to the great misery and discontent now so general in Italy. For the general irritation prevailing there are causes within causes—causes manifold and unappreciable by those who have not lived long upon the soil. Supreme among these, however, are conscription, taxation, and their offspring—misery; and these, already preying on the population, were increased a thousandfold by that Cripple crime, the Abyssinian war. Since that gigantic inequality the state of the country has passed from bad to worse as rapidly as a bronchial affluence becomes pneumonia. The incessant fiscal pressure has oppressed

BEAUTIFUL WOMEN.

What Is Woman's Beauty Which So Powerfully Attracts Men?

Beauty lies less in the features than in the condition and expression of the face. The best, if she will use Dr. Greene's Nervura Creator has endowed every woman with rich blood, a clear complexion, and thus who is of a cheerful nature, is beautiful and comely to look upon. A clear, fresh, wholesome look is the result of the possession of good health and no woman can be beautiful and attractive without good health. The dull, dead, gnawing pain, the sense of nervousness, weakness, oppression and discouragement, the tired, listless, languid feeling, the shooting pains, the aching head, all these are symptoms of a system, and all beauty killers, these are the producers of the above.

Read what Dr. Greene's Nervura does for others. It will do the same for you. Mrs. Mary Frances Lytle of 2 Hunter Alley, Rochester, N. Y., says: "I was very pale and delicate—had no color. I took Dr. Greene's Nervura and in a few days my face was plump, and cheeks red, and my complexion was pure."

Mrs. William Bartels, 239 East 87th St., New York City, says: "Dr. Greene's Nervura made a wonderful improvement in my health, and that dark, sallow look left my face. My friends hardly know me. I have gained in flesh and am like a different person."

Mrs. C. S. Allen, of 128 Pearl Street, Portland Me., says: "There was hardly any more color in my face and hands than in chalk. Dr. Greene's Nervura made me well, and restored my natural color and complexion."

Mrs. Elizabeth Brown, of 236 Hartwell's Ave., Providence R. I., says: "My face broke out with pimples, and I was almost giving up in despair when I got Dr. Greene's Nervura. Now I am well and strong, thanks to this wonderful remedy."

Mrs. S. R. Berry, Lebanon, N. H., writes: "Dr. Greene's Nervura has done wonders for me. I am strong again, and have got back my former looks and good color. A doctor met me a few days ago and said that I was doing wonderfully, that my eyes were bright, and that I looked well."

These are only a few of the thousands upon thousands of women who owe their present health and strength, and consequently their beauty, vivacity and enjoyment of life to the timely use of Dr. Greene's Nervura, and if the reader is wise, she will not hesitate or delay using this really wonderful remedy, this great natural boon to womanhood.

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of dull, leaden complexions, unnatural flushings, dark circles under the eyes, humors, eruptions, black heads, lustreless eyes and other disfigurements which divest women of their natural gift of beauty. Why be homely when you can be beautiful and attractive? Get good health and with it those looks and attributes which attract, please and fascinate. It is within your power to do so, for it is within every woman's power to

every class except the highest of all, whose members continue to enjoy their civil lists undiminished.

"Governments forget that the populace everywhere is strongly impressionable, reasons little, but feels much; and that the strong contrasts between the vast sums demanded and squandered by authority, with the poverty and suffering of those from whom they are wrung, would rouse the most torpid mind to indignation. It has required the most ingenious tyranny, the most oppressive and grinding taxation, the most unrelieved succession of years of barren and useless, callous and chaotic government to rouse the populace."

"The small gentry are almost entirely throughout the peninsula ruined through taxation and the forced sale of their lands by the fiscal authorities. Not a day passes that there is not some territorial property forcibly sold, and sold for probably a tithe of its real value, at some local tribunal, because the local or imperial imposts have not been met. A small house or a single farm will be seized because a few francs are owing to the fiscal authorities; the fees of lawyers and notaries, and the cost of the court, soon run up to and exceed its worth. It is lost forever to its owner. A poor wretch, living by eking sand, who is forced by the State to pay income tax, and a further tax for keeping his 'ambled little ass, may be pardoned if rash imprecations on authority escape him as he drags pence from his pocket to pay, in addition, a gate duty on his donkey's bundle of tares."

"Gigantic defalcations of eminent men pass unpunished, every expedient and every interest in high places being strained to the utmost in the protection of the thieves in gold embroidered and decorated coats. The populace knows this, and at the same time sees a poor devil who has taken a loaf off a baker's counter or a bunch of grapes off a wayside vine, who has sung a seditious song or uttered a rash word, sent to the purgatory of the prisons, kept there for months awaiting trial, and sent back after trial to the cells to suffer a sentence inflicted at caprice. When Carlo Romussi was arrested in the editorial room of the *Secolo* newspaper, the director of a conservative and constitutional journal was calling upon him. The gentleman was without any excuse being proffered, handcuffed, like Romussi, and dragged through the streets to prison, where he remained for several weeks."

Enough has been quoted to show the nature of the injustice prevailing in Italy. Ouida presents the dark side of the picture. Giovanni Della Vecchia is more optimistic in his views and feels that "Ouida's Impeachment of Italy" is unjust and dictated by hatred. He says: "The present political and economic situation in Italy is not so good as could be wished. But it is sheer perversion of the facts and wholly misleading to say that we have deteriorated under the present regime; the contrary is the truth. One has only to compare Italy of fifty years ago with the Italy of to-day, to be convinced of the great and wonderful improvement which has taken place in my native land. In the industrial field we have made gigantic progress under very trying circumstances. One has only to betake himself to the arsenals of Spezia, Castellamare, Venice, Taranto, to the shipyards of Leghorn and Genoa, to be convinced of this great progress."

"Milan and Turin are among the most charming and prosperous cities in Europe. Almost every town of Italy has been beautified and purified. Thousands of millions of lire have been spent in this much-wanted improvement, and in rail and mail roads, in bridges and water-works, in public buildings—especially schools—in purifying and rendering fit for cultivation vast tracts of land, and so on. The social life is a thousand times better and the number of crimes is steadily decreasing; the illiterate, who, under the ancient regime, were in some parts as many as eighty per cent, have now decreased to about twenty per cent. The working classes are better fed, better housed, better paid. We possess institutions of charity and thrift which are the admiration of the world. Our savings banks are second to none for prosperity. Our *Banche Popolari* are the envy and the admiration of other countries. There is no foreign economist or philanthropist who visits Italy and does not carry away with him the highest admiration possible for the institutions. But what about taxation?

Well, it is impossible to deny that the Italians are over-taxed, and that taxation must be henceforth reduced." The Review of Reviews Co., 13 Astor Place, New York.

A Word to the Contributing Members of the National Spiritualist Lyceum Association.

As Secretary of the N. S. L. A., I desire to make a request of all who have paid fifty cents as contributing members to the N. S. L. A., that they report to me at once if certificates have not been received. In a few instances, I find a name with no address on the lists of applicants for certificates, consequently I do not know where to send them. A few names were handed in, written by those who wanted certificates, with simply the name of the town wherein they reside. It is absolutely necessary that State, city, street and number be given in order to insure the delivery of their mail.

The certificates are numbered. I find on the list that several have four numbers against their names. With this there has come no order how the extra certificates should be written, or to whom they should be sent. If these lines fall under the eyes of any who are included among those mentioned, I ask them to respond at once.

MATTIE E. HULL, Sec'y N. S. L. A.
339 Normal Avenue, Buffalo, N. Y.

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ACROSTIC.

The following poem was written by a gentleman eighty-one years of age. He is not a Spiritualist, but certainly has caught the spirit of calm inspiration, and interpreted it in words that are very comforting.

Calmly she slept—her soul of purest love
Left its frail clay to rest with God above.
Angelic hosts, soaring on pinions bright,
Rejoicing, welcomed her to heaven's own light.
A soul escaped from every earthly blight.

Why mourn we then for wife and mother true?
A span of time, and we her face shall view
Radiant with joy, as one by one we come
No more to part in God's eternal home.
E'er be our trust that, come it soon or late,
Reunion waits us at the heavenly gate.

Pure be the thought in this, my daily prayer:
Reserve for me, dear Lord, a mansion where
In thine abode my lost one I shall find
E'en as she was when here: in manner kind—
Serene in love—wife, mother, dearest friend!
Thus may it be where life shall have no end.

Written for R. W. Priest, by E. WARNER.
Oregon City, Ore., Oct. 22, 1898.

Passed to Spirit-Life.

From Forestville, Ct., Thursday, Nov. 3, CHARLES H. THRALL, son of Edward and Flavia A. Thrall, aged 28 years.

Mr. Thrall met with an accident when about three years of age, from which he never recovered. He was peculiarly unfortunate during his life, having met with several accidents, and the direct cause of his release was an accident. He was possessed of a peculiar organization, inherited from his mother, and his physical strength had permitted of full development, he would have been a fine instrument in the hands of angel friends.

Our friend and brother was a universal favorite, and had the happy faculty of winning friends wherever he went. His love for his mother was unbounded, and there existed between them a bond of affection that can never be severed as long as time endures. Few were aware of the devotedness of his parents toward him, especially his mother, so full of sympathy and love, with patience unbounded and with constant thought for his welfare. This may be said also of his younger sister, Mrs. George Merwin, whose study was to make her unfortunate brother happy as possible. A large part of the time his care devolved upon his aunt, who was ceaseless in her attention to his many wants both day and night.

We shall greatly miss our brother from our midst, but we have the positive assurance that he will return to us. Spiritually he is with us, and those who love him so devotedly for his purity of character and loving and sympathetic nature.

His funeral was largely attended, notwithstanding the severe storm. Mrs. Kuskege of Hartford officiated, and delivered a profound and impressive address. The song "Only a Thin Veil Between Us" was touching and rendered by a choir of ardent brother.

The family have the full sympathy of their wide circle of friends, and they are strong in the knowledge that they will follow him in the land where he will be in the enjoyment of entire emancipation from physical and mental suffering.

From St. Anthony Hill, Minn., Oct. 30, at 5 A. M., MRS. CYRIL D. B. wife of M. T. C. Flower, at the age of 79 years. Mrs. Flower, early in the movement of Modern Spiritualism, investigated and accepted its claims, and with the writer has ever sought to uphold the glorious truth. Her sufferings for the past two years have been intense, but borne with the utmost fortitude. While the end was expected at any moment for a month, it came at last as a shock, and though we shall sadly miss her familiar form, we will not call her back to endure the physical pain that was hers. My son, three daughters and self, desire to express heartfelt gratitude for the many expressions of sympathy and for the beautiful services rendered by the Spiritualists of the St. Paul Spiritual Alliance and Mrs. Leppel in behalf of the Lincoln Band.

The obsequies were largely attended by friends from both St. Paul and Minneapolis. The casket was literally buried in lovely flowers. Our intimate friend of many years, Sister S. M. Lowell, officiated. The pall bearers, with but two exceptions (one a lay brotherman of St. Paul and ex-Governor Austin of Minnesota), were prominent Spiritualists.

M. T. C. FLOWER.

From Drowsville, N. H., Oct. 30, DANIEL N. BROWN, at the ripe age of 88 years 4 months and 14 days. A pioneer in Spiritualism, twenty years on the reformatory, upwards of forty years a clairvoyant test medium, giving positive evidence of the fact of spirit communion and immortality, only he was a sage, seer and philosopher. On the reformatory he was a spiritualist, and like Mrs. H. H. proved Spiritualism by the Bible. Spiritualism was exemplified in his life. Always possessed of an even mind, anger seemed almost foreign to his nature. "Without money and without price." He left behind to sorrow for his physical dissolution a daughter, Mrs. Harriet Sparks, two sons, Benjamin and Charles, a grandson, four grandchildren, and a host of warm friends. His wife passed on quite a number of years ago. My pioneer brother has gone from mortal slumber, but there is only a thin veil between us.

CHAS. SHEPARD, South Derryfield, Mass.

(Obituary Notices not over twenty lines in length are published gratuitously. When exceeding that length, 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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Mrs. C. H. HORNE, 508 4th Place, Chicago.

The human bliss which angels hope for is liberty to comprehend the law.

—Margaret Fuller.

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

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THE LAW OF CORRESPONDENCES

APPLIED TO HEALING.

BY W. J. COLVILLE.

Author of "Old and New Psychology," "Text Book of Mental Therapeutics," "Studies in Theosophy," etc., etc.

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THE LARKIN SOAPS

THE LARKIN PLAN saves you half the regular price, half the cost. You pay but the usual retail value of the soaps after thirty days' trial and all middlemen's profits are yours in a premium, itself of equal value.

Our Great Combination Box.

Enough to last an Average Family one Full Year.

This List of Contents Changed as desired.

100 Bars "Sweet Home" Soap. \$5.00

For all laundry and household purposes it has no superior.

10 Bars White Woolen Soap. .70

A perfect soap for children.

12 Pops Boraxine Soap Powder. 1.20

For all laundry and household purposes it has no superior.

4 Bars Honor Bright Scouring Soap. .20

For all laundry and household purposes it has no superior.

1-4 Doz. Modjeska Complexion Soap. .60

For all laundry and household purposes it has no superior.

1-4 Doz. Old English Toilet Soap. .30

For all laundry and household purposes it has no superior.

1-4 Doz. Creme Oatmeal Toilet Soap. .25

For all laundry and household purposes it has no superior.

1-4 Doz. Elita Glycerine Toilet Soap. .25

For all laundry and household purposes it has no superior.

1-4 Doz. Larkin's Tar Soap. .30

Unequaled for washing the hair.

1-4 Doz. Sulphur Soap. .30

For all laundry and household purposes it has no superior.

1 Bottle, 1 oz., Modjeska Perfume. .30

Delicate, refined, popular, lasting.

1 Jar, 2 oz., Modjeska Cold Cream. .25

Softening, chaps, chapped hands.

1 Bottle Modjeska Tooth Powder. .25

Preserves the teeth, hardens the gums, sweetens the breath.

1 Stick Witch Hazel Shaving Soap. .10

The Contents Bought at Retail Cost \$10.00

The Premium, Worth at Retail \$10.00

All for \$10.00

You get the Premium you select, gratis.



The Larkin Plan GIVES You the Beautiful Desk

The Whole Family supplied with Laundry and Toilet Soaps for a year at Half Price. Sent Subject to Approval and Payment after Thirty Days' Trial.

THE "CHAUTAQUA" DESK. Solid Oak throughout. Hand-rubbed finish. Very handsome carvings. Beveled plate mirror. Desk is 5 feet high, 2 1/2 feet wide, writing bed 24 inches deep. Drop leaf closes and locks. Brass curtain rod.

It is Wise Economy to Use Good Soap. Our Soaps are sold entirely on their merits, with our guarantee of purity. Thousands of Families Use Them, and have for many years, in every locality, many in your vicinity. Ask us for your neighbors' testimonials.

AFTER 30 DAYS' TRIAL, if the purchaser finds all the Soaps, etc., of excellent quality and the premium entirely satisfactory and as represented, remit \$10; if not, notify us goods are subject to return. We make no charge for what you have used.

If you remit in advance, you will receive in addition a nice present for the lady of the house, and shipment day after order is received. Money refunded promptly if the Box or Premium does not meet all expectations. The transaction is simple and complete and you are satisfied.

Many youths and maidens easily earn a "Chautauqua" Desk or other premium free, by dividing the contents of a Combination Box among a few neighbors who readily pay the listed retail prices. This provides the \$10.00 needed to pay our bill, and gives the young folks the premium as "a middleman's profit." The wide success of this plan confirms all our claims.

Booklet Handsomely Illustrating Twenty Premiums sent on request.

THE LARKIN SOAP MFG. CO., Larkin St., Buffalo, N. Y.

See Notes Below. Established 1875. Capital, \$600,000

NOTE.—We have no hesitation in cordially recommending the soaps of the Larkin Soap Manufacturing Co., as we have used them and know whereof we speak. Although their combination is unusually generous, it is genuine.—Banner of Light.

The Independent of New York says: The Larkin Soap Mfg. Co. make our readers a wonderful offer. Not only do they give you a box of excellent laundry soap and toilet articles of great value, but they also give each purchaser a valuable premium, and we personally know that they carry out what they promise.

Spiritualism means progress now and hereafter. We go backward, seemingly, but the next swing of the pendulum will take us beyond the farthest point we had previously reached. Thus we go on gaining new experiences, ever reaching out for a new truth, a new thought, holding on to that which will benefit, and discarding that which is hurtful and of no value to us in our progression.—Dawning Light.

The many friends of Mr. J. Milton Young, of Haverhill, will be pleased to learn that he is recovering from a long illness. Mr. Young was for a series of years agent for and correspondent of the BANNER OF LIGHT at Lake Pleasant, and is well known as a journalist.

The New York State Association of Spiritualists

In connection with the various Spiritualist societies and meetings in our city, will hold a grand Mass Convention in the Criterion Theatre, Grand Avenue and Fulton street, Brooklyn on Tuesday and Wednesday, Jan. 16 and 17, 1899.

There will be two sessions a day, afternoon and evening. Admission, afternoon fifteen cents, evening, twenty-five cents. A season ticket, admitting to all four sessions, will also be issued at sixty cents. It is intended to have some of the finest talent, both in oratory and mediumship, on our platform. The music will be under the direction of Prof. E. A. White law.

All Spiritualists in our city and vicinity are most cordially invited to join with us in making this occasion a grand success.

HERBERT L. WHITNEY,

953 Madison street, Sec'y N. Y. S. A. S.

Passed to Spirit-Life

From his home in Davenport, Ia., Oct. 28, B. A. Cleveland, aged 76 years and 7 months.

The above announcement will send a pang of sorrow to the hearts of many who enjoyed the friendship of this most estimable man. Though not a pioneer in the cause of Spiritualism, his earnestness and devotion made him very prominent in the work. He served as President of the Mississippi Valley Spiritualists' Association for a couple of terms, and gained the love and esteem of all his associates. His was one of the gentlest and tenderest hearts I have ever known, and his hand was ever open to the needy and suffering. Severe financial losses in his later years weighed heavily upon him, but seemed to add to his tenderness and spiritual-mindedness. A short time before his transition he said to a friend: "Oh! the beauties of this higher thought, how it purifies and uplifts me! My soul seems so at peace with the world, I have not one unkind feeling toward a human being. The old-time periods of doubt and skepticism have passed away, and I feel sure of immortality and spirit-communication."

Mr. Cleveland's purity of character and earnestness of purpose have been the means of leading some of the best people of his city into the knowledge of the truth as it is in Spiritualism, and his work there will yet bear substantial fruit and be a monument to his memory.

In the name of his many friends, I lovingly present this testimony to his worth.

W. F. PECK.

Kind Words.

John D. Haskell, Abilene, Kan., writes: I have taken THE BANNER since 1885, and have liked it all along, but the last fifty numbers "take the cake." I am happy to see you are not afraid to say a good word for socialism, Spiritualism, and I understand it, is the basis of all reforms, then why not let THE BANNER help all good movements, religious, political and social?

I am for the National Spiritualists' Association, provided it gets into a hide that will keep growth with the body. Be sure it starts with a good healthy skin that has the power to renew itself with fresh clean juice whenever a spot gets dry and unyielding.

RHODE ISLAND.

PROVIDENCE.—The Providence Spiritualist Association, Columbia Hall, Joseph Cooper writes, had for speaker Sunday, Nov. 13, Dr. Geo. A. Fuller of Worcester. Brother Fuller is a very able speaker, a most worthy and willing worker and a thorough Spiritualist. On Sunday, Nov. 20, Mr. J. Frank Baxter occupies our platform at 2:30 and 7:30 P. M. On Friday, Nov. 18, Mrs. Effie I. Webster of Lynn, Mass., will officiate at the Helping Hand.

I am sorry to have to report the passing on of our Brother Isaac Potter, aged seventy-six years, on Wednesday, Nov. 9. The remains were carried to Columbia Hall, where Mrs. Ida P. A. Whitlock delivered the funeral address in a very able and pleasing manner. Mrs. Goodrich made a few very appreciative remarks.

SPECIAL NOTICES.

J. J. Morse, 28 Osnaburgh street, Euston Road, London, N. W., is agent in England for the BANNER OF LIGHT and the publications of the Banner of Light Publishing Co.

Fred P. Evans, 103 W. 42d street, New York City, agent for the BANNER OF LIGHT and all Spiritual and Occult Literature. Orders by mail promptly attended to.

F. A. Wiggin.—Those who desire sittings by mail with Mr. Wiggin can address him (inclosing one dollar) 239 Greene Ave., Brooklyn, N. Y.

Dr. F. L. H. Willis may be addressed at Glenora, Yates Co., N. Y. May 21.

Dr. J. Davis' Wild Cucumber Pills ALWAYS RELIABLE. They produce no pain, and always give relief. Price, prepaid, by mail, 25 cents per box. Prepared only by **S. WEBSTER & CO.**, 68 Warren Ave., Boston, Mass. Agents: HODNUTT'S PHARMACY, 205 Broadway, New York City, and FULLER & FULLER CO., Chicago, Ill. (if over cat)

MORTGAGEE'S SALE.

PURSUANT to power of sale contained in mortgage deed given by GRACE M. MILLER to CHARLES E. ALD. RICH, dated September 19, 1888, and recorded with said Deeds, Book 2354, page 28, for condition of said mortgage, and for purpose of foreclosing same will be sold by public auction on the premises hereinafter described, on Wednesday, December 14th, 1898, at 9:15 A. M., all the property described in said mortgage, viz.: "A certain parcel of 10-4 with the buildings thereon, situated in that part of Boston, in the said County of Suffolk, called Allston, formerly Brighton, being the easterly part of lot 'C', as shown on a plan from the office of Henry W. Wilson, dated January 18th, 1888, recorded with Suffolk Deeds, Book 216, page 483, and bounded south by Easton street forty (40) feet, west by the remainder of said lot 'C' by a straight line parallel with the east line of said lot 'C' and distant forty (40) feet westerly therefrom, seventy (70) feet more or less, north by lot 'D' on said plan forty (40) feet, and east by land now or formerly of Hill seventy (70) feet, more or less, containing about 2800 square feet, subject to a former mortgage for \$2,000.

Terms, \$200 cash at sale, balance within ten days thereafter.

November 14th, 1898. MAURICE CLARKE, Assistant of Mortgage.

ESTIMATING the value of Mineral Property by ELEANOR MCFARLAND FILKINS, the reliable psychometric Mineralogist and Delinquent of Character. Her work is test of in thousands of cases, convincing that her analysis will be a safe guide to follow. With an experience of fourteen years. Now located at 10 Hudson St., Columbia, Ohio. Location and value of Minerals, \$1.00. Readings, \$1.00. 11w Oct. 29.

J. N. M. Clough,

Dr. W. C. Tallman,

Will diagnose and treat diseases by spirit-power. 144 West 7th street, Boston. 3w Nov. 18.

Mme. Haven,

The well known business and test medium, gives sittings daily on all subjects, both sexes. Day-rooms and 1-2-3-4 chronic diseases. Answers letters by mail, \$1.00. Would like small society engagements. 227 Columbus St., Boston, Mass. Nov. 18.

MESSAGE FOR RHEUMATISM. MRS. COOK, 31 Falmouth street, Boston. 3w Nov. 18.

CONNECTICUT.

NORWICH.—Mrs. J. A. Chapman, Sec'y, writes: Sunday, Nov. 13, Prof. W. M. Lockwood of Chicago, that brilliant and fearless exponent of a Spiritual Philosophy based upon the sublimity of nature's processes, and intellectual unfoldment of the human, delivered two masterly discourses before the Spiritual Union of this city.

The afternoon topic: "If You were an Immortal Soul, and Possessed Free Will, Would you be Born an Adam, and Live in the Garden of Eden? A Materialist? A Christian? or a Progressive Spiritist?" portrayed in vivid painting the contrast between the different schools of thought, and the grandeur of being born a progressive spiritist.

"The Evolution of the Thinker" was the topic dealt with in the evening. A fine and in intelligent audience listened to this discourse with deep interest.

Movements of Platform Lecturers. (Notice under this heading, to insure insertion the same week, must reach this office by Monday's mail.)

Mr. Russ H. Gilbert, lecturer and writer, 627 Massachusetts Avenue, Boston, has a few open dates for this season, and would be pleased to correspond with local societies. Special rates for week-night meetings.

Mrs. Abbe E. Sheets is speaking for the Spiritual Society of Toronto during the present month. Societies desiring her services kindly address 131 Yorkville Avenue, Toronto, Canada.

Mr. and Mrs. John Dowd of Hartford, Ct., are located for a few weeks at Utica, N. Y. Address 34 Columbia street.

George A. Fuller, M. D., lectured at Lowell the 6th, also at the Quarterly Convention of the State Association at the same place on the 10th. He also lectured at Providence, R. I., the 12th, and will lecture at Marlboro, Mass., the 20th, and at Fall River, Mass., the 21st. Would like engagements on Jan. 22, Feb. 19, and the first three Sundays of March, 1899. Address 42 Alvarado Avenue, Worcester, Mass.

Mrs. E. E. Hall spoke in Plymouth Nov. 6. In Quincy Nov. 13; has the last two Sundays of November and December open for engagements. Address 12 Burrell street, Roxbury, Mass.

Lake Pleasant, Mass.

The Committees of the New England Spiritualists' Camp-Meeting Association are as follows:

Grounds, Police and Sanitary—D. P. Barber, W. Hill, L. F. Crafts.

Speakers, Mediums and their Meetings—A. H. Dalley, A. P. Blinn, Mrs. J. A. Chapman.

Music and Entertainments—J. Browne Hatch, Mrs. A. E. Barnes, Miss M. A. Westcott.

Privileges—A. P. Blinn, K. D. Childs, D. P. Barber.

Transportation—A. P. Blinn, for the Fitchburg Railroad; A. H. Dalley, N. Y., N. H. & Hartford Railroad; J. Browne Hatch, Boston & Maine Railroad; John Johnson, Citizens' Line of Steamers; Mrs. J. A. Chapman, New London & Northern Railroad; Frank Crozier, Hoosac Tunnel & Wilmington Railroad; White, side Hill, N. Y. Central & West Shore Railroad.

Reception and Entertainment of Speakers—Mrs. A. S. Waterhouse, Mrs. George Burlingame.

Lyceum—J. Browne Hatch.

Circulars, Printing and Advertising—A. P. Blinn.

Auditing—J. S. Hart, K. D. Childs, Miss M. A. Westcott.

INDIANA.

SOUTH BEND.—John H. Leslie writes: The First Spiritual Society of South Bend, Ind., had the pleasure of the ministrations and counsels of Mrs. M. Klein of Van Wert, O., for the month of October. They were of a high order, and very enjoyable. She goes from here to Dayton, O., for November. She is a very pleasant lady to meet.

WOMEN NEED NOT BE DISCOURAGED

The nervous tension under which most of our women constantly live affects the female organism seriously. Heavy household burdens, social gaitism, work in some commercial establishment—any of these duties seem impossible to women who are ill, and yet they keep up for a time under pressure of the demands upon them. When they do break down, the advice and treatment they receive from their family physician don't go to the root of the trouble, and they get no better. They are discouraged, worn out, tired of life. The great specialist in women's diseases, Dr. Greene, of Nervura fame, 34 Temple Place, Boston, Mass., has shown thousands of women who thought themselves hopeless invalids the way to health. His office is open to all women for free consultation and advice, or if you will write him about your case he will advise you by mail absolutely free of all cost, and confidentially. The glorious remedies discovered by this profound physician are an invaluable boon to women. It costs nothing to be out on the road to health, and all ailing women should write Dr. Greene at once.

FLORIDA! for Homeseekers and Investors, is described in a handsome illustrated book which you can obtain by mailing a two-cent stamp to J. H. FOSBER, 11 Wabash street, Box 100, Mass.

HENRY SCHARFFETTER,

300 E. Collingdale Ave., Baltimore, Md.,

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SEND NAME, AGE, SEX, AND LEADING SYMPTOM, AND RECEIVE AN ABSOLUTELY CORRECT DIAGNOSIS FREE.

YOURS FOR HEALTH, **Drs. Peebles & Burroughs,**

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Nov. 12.

THE RISE AND DEVELOPMENT OF RELIGIOUS BELIEFS AND SYSTEMS, Ancient and Modern. By Wm. C. GILBY. Pamphlet of 32. Price 10c. For sale wholesale and retail by BANNER OF LIGHT PUBLISHING CO.

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Three Journeys Around the World;

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Travels in the Pacific Islands, New Zealand, Australia, Ceylon, India, Egypt,

And Other Oriental Countries.

IN ONE VOLUME.

BY J. M. PEEBLES, A. M., M. D., PH. D.

Author of "Seers of the Ages," "Immortality," "How to Live a Century," "Critical Review of Rev. Dr. Kipp," "Jesus, Myth, Man or God?" "The Soul, its Pre-existence," "Did Jesus Christ Exist?" etc., etc.

During Dr. J. M. Peebles' late (and third) trip around the world, he studied and noted the laws, customs and religions of nations and peoples, giving special attention to Spiritualism, Magic, Theosophy and reform movements. He visited Ceylon, India, Persia, Egypt, Syria, and the continent of Europe, and secured much material, which has been embodied in a large octavo volume.

The volume contains thirty-five chapters, and treats of the following subjects:

Home Life in California.

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PHILOSOPHY OF PHENOMENA.

BY GEORGE M. RAMSEY, M. D.,

Author of "Cosmology."

IN TWO PARTS.

I. METAPHYSICAL PHENOMENA.

II. PHYSICAL PHENOMENA.

CONTENTS.

PART I.—METAPHYSICAL PHENOMENA.

Chap. I. Philosophy of Phenomena; 2. Metaphysical Philosophy; 3. Heat; 4. Functional Phenomena; 5. Man; 6. Objections and Subjective Phenomena; 7. Who is Searching Can Find God? 8. Hyperbole Metaphysical; 9. "To the Unknown God, whom ye ignorantly worship"; 10. "The Father is Greater than I"; 11. True and Spurious Gods; 12. "I am the Resurrection and the Life"; 13. An Imaginary God and Some of His Exploits; 14. "He is Free, whom the Truth hath made free"; 15. All Animals Originate from Eggs; 16. Transmigration; 17. Philosophy of Healing; 18. Worship of Deity; 19. Sense and Nonsense Intermixed; 20. Plurality and Tri-Unity of God; 21. Vacaries; 22. Missaprehensions; 23. What is Sin? 24. Sons, Planets and Satellites of the Universe; 25. Beginning without Ending; 26. Design or Accident, Which? 27. Chance versus Law; 28. Sum mary.

SPIRIT
Message Department.

SPECIAL NOTICE.

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

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

In Re the Banner Spirit Messages.

As correspondents residing in all parts of the country are frequently writing to us and our medium, asking to know of the method by which these messages are given, expressing pleasure at some particular communication, and requesting the spirit enunciating it to manifest again—or in some cases mentioning by name certain friends in the higher life from whom the writers are anxious to hear—we to all such answer:

1. The spirit communications given through the instrumentality of our medium, Mrs. Jennie K. D. Conant, and regularly appearing in the Message Department, are received in private weekly on Friday forenoons in the Banner of Light Building.
2. The messages spoken by the entrancing spirits through Mrs. Conant's organism are taken down by a shorthand reporter.
3. All excommunicated intelligences receive cheerful welcome at these sances; but the managers on both sides of life do not solicit at any time the special attendance or control of any particular spirit. Each presents himself or herself whenever the desire to communicate prompts the spirit to do so. Therefore, it will be understood by our readers that those spirits who control the medium and deliver their messages do so entirely independent of all action on our part.

SPIRIT MESSAGES

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Séance held Nov. 4, 1898.

INDIVIDUAL MESSAGES.

William T. Hutchinson.

I am thankful for this privilege to come in contact with my loved ones of earth life, and send a few words of consolation to them, for I want them to know that I am with them, that I have conquered death and the grave, and that there is continuation of life after the separating of the spirit from the physical form. I would like to help destroy the great terror that death brings to all, whether Spiritualists, Materialists, or of whatever belief. The death scene has always been a dread. Sometimes the conditions surrounding the physical body are such that the mind becomes very weak; many seek a separation before the right time comes, and others seek it, and yet have no moral courage, as the mortal often expresses it, to make the change. Yet, as a rule, death is regarded only with dread, and for the reason that the conditions are unknown, and there are so many explanations of the after life. I suppose Spiritualism comes as close to the right conditions as any other is, for it does leave the gateway open, and demonstrates personal experience after separation from the physical body. So I feel that my mission this morning is twofold: first, to give those I left behind me comfort in the knowledge that we will meet again; second, that I have been partially conscious of many things that have occurred in life, and of some things I am not conscious. I wish to say that when we meet in spirit these clouds, doubts and fears will pass away.

We do not locate ourselves in the spirit-world by great mansions of beauty, and have our homes prepared for us. We have to prepare our own homes, and ornament them with our own thoughts and desires. I have many times been by Martha's side, and heard her wonder what kind of a place the spirit-world was, what kind of a heaven I found, what kind of a house I live in. There is much I would like to say on this point, but time will not permit. If you desire me to be with you in earth-life, live in your earthly conditions and minister unto your wants, then my home is by your side, for wherever I am contented, that is my home; but if my desires lead me to seek some thing peculiar, and get some peculiar thoughts that carry me into other spheres and conditions, then I am thrown out of the rut, for our heaven is where we are contented or with those who want us. I would like to say that many heavens might be built in earth-life if the mortals only understood each other.

I do not want to give a lecture this morning, but it is necessary for me to express myself for identification, as we all do not see alike, do not hear alike, do not comprehend alike, so we must be guided by our own spirit, and demonstrate to the best of our abilities, and in doing that we can build our heaven in whatever sphere we may be in.

You can just say that my name is William T. Hutchinson, and my home will be in earth-life was Troy, N. Y., where I feel I will be remembered.

Matilda E. Tyler.

Well, I am awfully glad I have got here. These meetings or circles, as you call them, remind me a good deal of the revival meetings I used to attend when in earth-life, when every one was excited, every one about glory hallelujah, and others affected seriously. I have watched the progress of these meetings many times, and seen how anxious

each one was to tell his or her own story—usually the same old, old story—and that is, the love that beams in our hearts toward our own, toward our children, brothers and sisters; it seems so different from the story we used to sing of Jesus and his love, for that might be shed abroad for all men, but I find this love, in the hearts of men and women, limited and attended so much with selfish admiration of their own earthly existence that they do not always work for the pure and unselfish side as they ought to. Now I wish to reach my loved ones in earth-life, my husband especially, and two darling children, also a mother and two sisters. I have been out of the body some time, and many changes have taken place. They may feel now that the hardest battles of life are over, and that I have waited until all was accomplished before I returned, but I wish to say to them that I am not so. I have lingered many times by your side unbeknown to you, and I have tried to sustain you while you were tossing on the sea of circumstances, and helped to keep you afloat, knowing from the spiritual standpoint that there were better times coming by and by, and better things in store for you, because time heals all wounds, and our places can be filled, and too it seems best that each individual should work out his or her own salvation.

That is why so many have doubted the ability of the disembodied spirit giving assistance and preventing troubles, trials and tribulations. It has been very difficult for me to find an instrument that I could control so as to bring the glad tidings of immortal joy to the world and those I love, for they have not sought to assist me in demonstrating the truth of immortality of the soul; but I have now lived out my petty feelings in spirit, and I now return with love in my heart and unselfishly seek to elevate and benefit all I am able to come in contact with.

Now I wish to say to my daughters, Susan and Nellie—for they have grown up to years of discretion, and only remember mother as children—that I see where a mother's hand can lead them, and I feel that it will be appreciated. I do not wish to go into personalities; but if they desire me to personally assist them, tell them to open the doorway and I will come to them. My name is Matilda E. Tyler, and my husband's name was James. I shall be remembered in years gone past in Manchester, N. H. I think my husband is in Boston, Mass., now, as I sense his presence sometimes in this old familiar city.

Agnes Wentworth.

My name is Agnes Wentworth, and I have friends in Maine; but those I seek are here in Charlestown, Mass. I passed away sometime ago with pneumonia. I was not sick very long, so I left strange influences on the minds of those I was connected with. Grandpa Wentworth has joined me since, and I feel it is his influence that interested me to control this medium, and send out a few words of comfort to mother and the rest of the family, especially to grandma, as she thinks she is all alone. We want to say to you all, you are not alone for the spirit is with you, and grandma is only waiting until you too can come over into spirit-life, and then we shall have things understood and comprehended, as we do not always have them in earth life. My mother's name is Caroline, and I want to say to her, that I have often stood by you and tried to help you when I have seen you were not very well, for I know how your head aches, and how often you feel sick of the scenes that surround you, and wonder if they are conscious on the other side of what the mortal goes through, and if they are, you don't think they can be very happy.

I want to say, that while we can come in contact with the earth-ones, and can sense their conditions from the spirit, we often see the outcome of these things, and it does not look so hard and dark as it does to you when you are going through it so blindly. Aunt Charlotte is with me also this morning, and she wishes me to say that by-and-by you will see things very much different, both in your home and in your material conditions, and father will meet with changes that will be beneficial to him. We have spoken these words, knowing that you get THE BANNER, and I feel you will be satisfied when you realize we are closer to you than you now think. I know you have said so many times, "Why don't they come to me in some way, so I would not doubt their existence?"

Now we have done the best we could, and can do no more. These are my words this morning; I wish them to convey the feelings and affections of us all in spirit, and I hope they will be received as they are sent. I think this will be enough, for I don't just understand how to word my thoughts so they can be understood.

George Ingersoll.

My name is George Ingersoll, and you can locate my home in earth-life at Philadelphia, Penn., where I was connected with railroad business. I was carried out of the body very quickly, although not directly, by an accident. I have been watching the progress of this meeting for several weeks; I have also been watching the influence they have. I used to think, when in earth-life, that the largest part of humanity was more interested in some one else's affairs than their own, hence it was a question in my mind as to what power creates in the bosom of man this inquisitiveness that makes him so interested in other folks. It seems to me since I have been in spirit that one is permitted to follow other people's affairs in the spirit of knowledge and not inquisitiveness—that is, anything that is mysterious or not understood, people are anxious to know if it is true.

And so I am prompted to come in this morning to say that I have done as hundreds and thousands of others are doing who have watched your paper week after week. Many only desire to see who manifests in the message department, and it is really curious and sometimes quite interesting to see how much pains they will take in writing from one person to another to see if an article printed in the paper is true, or if such a person ever existed, if they know the medium, if they are Spiritualists, etc., etc. We find them searching and searching, and sometimes they reap the harvest of content, and other times of disappointment, and when they do get disappointed their reason is not well enough balanced to make them see that the parties of whom they inquire do not know it all any more than they do themselves. Hence they are apt to lose interest if they find things are not exactly right and identified.

Now, to those inquisitive ones, I wish to say that if you investigate diligently, and are not too anxious to draw your own conclusions,

you will find more truth than poetry; but I want those who come in contact with this to study it, and if you think this doesn't sound like me, if you don't see why I have not called all the names of the family, and gone back and told who was my mother's mother and father's father and grandfather, etc., why I wish to say I have not returned to gratify curiosity, but to satisfy the spirit that searches after truth and knowledge, and is desirous to know if we exist after the physical body is separated; if we are conscious of the past existence and the friends we come in contact with; if we recognize our own in spirit-life.

That is my mission this morning. Now I hope my family (for I have five boys in earth-life and my wife, and I have a daughter in spirit), will take this in the spirit sent. May I join with me in sending these few words, and we are glad to open the way, so that we can come to all and assist all we can. This is our work in spirit. Thank you very kindly for your patience and the assistance you have given me in expressing my thoughts.

Mary Welch.

I, too, would like to send out a few words, if it is possible to reach my friends in earth-life through your spiritual postoffice.

Oh, what a God-send this is to humanity and to the world at large if we could only make it clear, that all eyes could see and all hearts could understand! There is one beautiful thing about it, and that is: no discrimination is made against any denomination, race, color or religion. When we enter the sanctuary, all are made welcome if prepared to do our work. I was not a Spiritualist when in the body; I was a Roman Catholic; but I was taught that our loved ones were with us, and I felt the touch of my tiny child upon my breast many times before I left the physical body. I have two children in spirit with me, and left nine children behind me. I know that the creeds in our churches and our obligations are very binding and sacred, and help us many times to bear the great trials, and our love helps us in many ways to seek a higher and more spiritual life than we would be apt to do even if we were left entirely to the physical impulses of life. I wish to say to my friends in earth-life that my education and my experience with the church have not held me back in spirit. They have helped me to love the work more and to live more unselfish than before, for as we minister unto others, so shall it be ministered unto us.

I wish to say to my children, now scattered upon the great sea of life, tossed to and fro by its environments and temptations, look well to thy father and mother, for the spirit of obedience will make it well with thy soul; and to my companion say, I am glad he has done as he has; but I wish he would come closer to the church, closer to the divine side. Seek more diligently the spiritual assistance; bind yourself to the obligation of the Holy Sacraments, that you may feel that when the spirit of death comes to you, you will be prepared to enter with clean garments, a pure heart and a right mind.

Oh! Thomas (for that was my husband's name), how often have I stood by your side, praying for you without ceasing and helping you all I could to bring you to a higher and better life, for I have learned in spirit that each one of us must round out our own life and accomplish our own salvation.

This is what I will send my loved ones to-day, hoping that they will realize that death does not change, that we are often drawn closer together than ever before, and I wish them to feel that they have nothing to rebel against, that God cloth all things well. My name is Mary Welch, and my former home right here in E. ton, Mass.

William E. Mathewson.

Well, those who cannot express themselves as others do are often kept back, and often not understood, but I think we sometimes feel things deeper in our soul than those who can give expression. Now I have no faculty, and never did, of expressing my ideas so that others could understand or thoroughly comprehend me. Many times in earth life my heart felt heavy and sad, when to all appearance I looked my happiest, and seemingly most contented. Each one must make his own way, and each one has so much to do; I think if we do that to the best of our ability the end will be all right. It seems to me that it is hard where a man or woman has to be condemned just because he or she cannot advance self, or prove to others the whole soul meaning. I am glad I am out of the body, for I never was understood, and I don't know as I understood others, but I would like to say through your paper this morning that since being in spirit I have learned more by chance, perhaps, than through my own faculties, and I can now see things a little clearer. Others may think I am a little different, and I would like to let them know I realize that for there is no question about it. Many things can be forgotten in death that never can be while in earth-life, and I think that it often makes us think of things we never would think of or give credit to if they were alive in the form. That is why, I think, a good many people wish they were dead, for there is always some good in them. Now just say I have come in this morning not to take anything back, nor to explain anything, for I don't think it is needed.

Those for whom this message is intended will thoroughly understand; they are Spiritualists, and I never was. My wife is a medium, not like this one, though I know she has good power, but so many different things work upon her, and because of the peculiar conditions that surround her, as I stated before, I don't feel we were understood, but I wish to return and say all as well as far as I am concerned. I am satisfied that the spirit lives. I am satisfied that many times influences work upon others unconsciously to themselves and to those surrounding them, that cause them to do and see things they never would if they were their own selves. There is more of this influence used with those who don't pretend or don't know that they are influenced, than you to-day are aware of; so I wish to say to all, have charity; do not condemn until you know what you are saying; do not call fraud until you know what you say, for there are many things in heaven that man never dreamed of that will come and minister unto you and others within the next few years. The work of revelations is now at hand, and many things in the spiritual will be brought to the material world that have not been expected; so I say to all, be firm and be true; you know not the time nor hour that the son of wrath is upon you. Seek for the son of truth and the mother of love. These are my thoughts to the world and my friends this morning. My name is William E. Mathewson, and my home Hartford, Ct.

Answers to Questions

GIVEN THROUGH THE MEDIUMSHIP OF
W. J. COLVILLE.

Ques.—[By Geo. A. Bacon, Washington, D. C.] Which is the true statement, from your standpoint—that spirit precedes matter, that matter gives birth to spirit, or that the two are coexistent and coeternal?

Ans.—In the order of dignity, spirit certainly takes precedence of matter, therefore if it is to be associated with sovereignty in the mind of the questioner, we unhesitatingly reply, spirit precedes matter, as it is the greater, and manifests superior attributes. If, however, a chronological meaning is intended, it is scarcely safe to dogmatize, as we may well be told that no one knows of a time when matter, in some form or other, did not exist. Spirit is always at the positive, and matter at the negative pole of expression. Spirit dominates matter, worlds, shapes, fashions, and in every way controls it; but though matter may be considered as only an effect, while spirit is causative, it is conceivable that cause and effect are alike eternal. When endeavoring to state a spiritual proposition, it is only necessary to postulate a priori intelligence, and insist that there can be no evolution, save the evolution of something involved.

When De Witt Talmage, in a recent sermon which has provoked some controversy, denounced evolutionists as infidels, he alluded in the most friendly terms to Agassiz, who taught a theory of development not unlike the philosophy of Swedenborg in many respects. When Democritus in olden days taught the theory of atoms much as it is taught by atomists to-day, he may not have grasped any spiritual basis for atoms, and therefore have sought to expound a materialistic fallacy. Darwin was distinctly non-committal as to the primal origin of life, and it is therefore not surprising that Swedenborgians as a rule, though they teach that protoplasm or bioplasm is essentially spiritual, evince no hostility to the idea of evolution as set forth by modern scientists with whom they are only disposed to disagree if they detect a denial of divine creative action as the cause of material expressions.

William Denton's book, "Is Darwin Right?" may be profitably read by all who are seeking to trace out a palpable connection between spiritual causes and material effects, though we are not prepared to say that Denton reached a final settlement of the tremendous question with which he sought to deal.

Some years ago in Philadelphia Rev. Chauncey Giles delivered a valuable course of lectures in the New Jerusalem Church in that city which were published under the title of "The True and the False Theory of Evolution"; in those discourses Swedenborg's doctrine of discrete degrees is illustrated in popular language and brought within the comprehension of all intelligent church-goers.

We do not wish to convey the impression that when we mention books we endorse all they contain, but the two works just alluded to, though written from widely different standpoints in some respects, are both worthy the serious attention of all who are seeking to understand as far as possible the relations between spirit and matter in their present manifested state of coexistence.

After the publication of Prof. Tyndall's celebrated Belfast Address in 1874, Bastien and other scientists in Europe endeavored to prove the theory of abiogenesis or spontaneous generation, and at one time it was confessed that materialism would triumph as a result of their experiments. The tide, however, turned in exactly the opposite direction, and it is now entirely out of date to revamp those materialistic speculations of twenty or more years ago, which led some over-zealous advocates of a speculative fallacy to enshrine the common notion in the place of Deity. When Tyndall said that water contained the promise and potency of all life, he spoke only as an experimentalist, and though entitled to high respect by reason of his eminence in many directions, he was not entitled to the deference paid him when he left his fields of triumph as a demonstrator of the principles of light and sound, and sought to establish a material basis for life which is unquestionably a spiritual power.

In the opening chapter of Dr. J. R. Buchanan's *Therapeutic Sarcognomy* there is much of instructive interest bearing on this subject, and Dr. Buchanan is certainly in the right when he says "Life can only proceed from prior life."

We are often told that messages or communications from the world of spirits, even sometimes such as profess to emanate from Descartes and other eminent philosophers, teach a material basis of life just as it is taught by some able lecturers on the rostrum and talented contributors to the spiritualistic press. There is no ground for perturbation among sound spiritual philosophers on this account, because every one who has thought at all deeply on the subject has by this time been convinced that though the actual fact of post mortem existence is necessarily vouchered for by all who consciously communicate between the two states of existence often called two worlds, the fact of passing into the spirit-world does not cause immediate enlightenment on all spiritual problems. As there are appearances on earth which are the reverse of realities, it is the same in the unseen spheres, which are the abodes of those who are still closely connected with earthly states by reason of their affections; such may be perfectly honest and thoroughly truthful, but teaching from the standpoint of appearance only, they cannot grasp the reality which lies back of external phenomena.

No astronomer ever seeks to deny the appearances known as sunrise and sunset, and all almanac makers are compelled to use geocentric terminology, no matter how thoroughly convinced they may be of the truth of the heliocentric theory of the solar systems. As we see what looks like sunrise and sunset every day, we speak of it as though we were describing a reality; yet science denies the correctness of every obvious inference. Just as the same cloud is dark on its under and bright on its upper side, so that whoever stands below it calls it black, while whoever stands above it speaks of it as white, so nature produces a series of perpetual paradoxes in every domain of experience. "Things are not what they seem" is a line from Longfellow which is everlastingly true in the sense in which it is clearly intended in "The Psalm of Life."

So long as the soul slumbers, or, in other words, until our intellects are illumined by the soul, we shall certainly go on thinking that spirit is a material evolution, because so it appears on the outside of things; when, however, any one is sufficiently awakened to discern what lies on the other side of existence, matter is at once seen to be not exactly an illusion, but rather a negative passive background, on which the artist hand of intelligent spirit is ever painting the picture of life. Spirit is always positive, matter is always negative. Both may exist forever, but their mutual relations can never vary.

Messages to be Published.

Nov. 11.—Penny Conant; Lover D. Harrison; Samuel A. Montgomery; Celia M. Nicholson; Sarah F. Burns; William Maxwell.

A Letter from Abby A. Judson.

NUMBER FORTY-FOUR.

To the Editor of the Banner of Light:

Some twenty-five years ago I heard James Freeman Clarke illustrate the presentation of Jesus of Nazareth by the four Evangelists in the following manner. He said it was like putting Jesus in the centre of four mirrors that were placed around him. The reflection in each mirror was a different one, and yet the union of the four showed him as he was.

As an illustration, it was good, and, had a four been written by eye-witnesses while their subject still walked the earth, the picture might have been as true as other pictures of famous men. But when we recollect that the two written soon after his resurrection give a simple narration of facts; that the third, written some thirty years later, brings out his sacrificial nature, which Christianity had meantime become a part of Christianity; and that the fourth, written a generation after the third, presents the dogma of incarnate deity, which had in the meantime been incorporated by many into the body of doctrine, we see that Mr. Clarke's illustration was not founded on the facts of the case.

Still, this illustration of Jesus and the four mirrors is applicable to many a subject which occupies the human mind, and we are sometimes led with Pilate of old to ask, "What is truth?"

No character has been more discussed than that of Christ. Those about him said "Never man spake like this man," recognizing him as a man among men. Later, that he was an incarnate God came to be surmised, and this doctrine was adopted as an article of church doctrine by the first Nicene Council in 325, A. D. This was emphasized at the Council of Chalcedon in 451, which also proclaimed Mary to be "the mother of God," in opposition to Nestorius, who claimed her to be only the mother of his human nature. The same was reiterated at Constantinople in 553.

From this time the deity of Jesus has held sway in the Christian Church, and was disputed only by those who denied the Bible to be the word of God, like Voltaire and Frederic the Great.

In our century, in which human reason, blunted and stunted in previous ages, has burst into bloom, the "higher criticism" has waxed stronger and stronger, the metaphysical doubts of German thinkers and the aggressive efforts of French skeptics, and the publication of such works as Strauss's and Renan's lives of Jesus, have reduced the doctrine of an incarnate deity to a dogma, held to only by the most conservative adherents to the old Orthodoxy.

Meanwhile Spiritualism has been throwing a new light into many an obscure and tangled nook in the records of the past. It has shown that some of the most extraordinary events recorded in the Hebrew Bible are duplicated by mediums in modern times, and are thus divested of all supernatural quality. It has shown that Socrates derived his power from his consciousness of a guiding spirit, whose voice he heard. It has shown that Joan of Arc was a clairvoyant and a clairaudient medium, and accomplished the liberation of France through the assistance of decarnate and patriotic Frenchmen. It has shown that Mohammed was a trance medium, instead of an epileptic impostor. It has shown that the world's greatest poets, orators, artists and inventors were susceptible to spirit influence, and that genius is itself an extraordinary phase of mediumship, working on a highly endowed brain.

We expect Buddhists and Taoists to take but scant interest in the assumption that Jesus of Nazareth was an incarnated God. But the question is of considerable interest to those who live within the pale of Christendom, and especially those of us who were brought up to worship him, and to pray to him, exactly as if he were indeed and in truth "very God of very God." And our church friends, too, desire to know what we think that our spirit-friends have to say of Jesus.

One would naturally suppose that we who claim to be in intelligent communication with the spirit-world could now get something definite, harmonious and integral regarding Jesus. Did he ever live at all? Was he Apollonius of Tyana? Was there anything extraordinary about his birth? Was he an incarnation of "God over all blessed forever"? Was he the God of this planet? Have any spirits ever met him, and talked with him? Does he ever control mediums? What does he say about the four gospels? Had he in any sense more of the divine nature than inheres in all human beings? Was he just a great healing medium?

To any and all of these questions we receive through various mediums the most contradictory answers. In fact, there seem to be nearly as many answers as mediums. Robert Dale Owen's lovely spirit friend, "Violet," says that Jesus was born from a perfectly pure Jewish virgin. The medium through whom "Antiquity Unveiled" was given to mortals, under the supervision of the person and the absolutely sincere J. M. Roberts, says no such man as Jesus ever lived, and has communications from scores of spirits never heard of in America, but identified in obscure and ancient European encyclopedias. Dr. J. R. Buchanan, on the other hand, says he has talked with Jesus and the apostles, and that they are bona fide individuals.

A very lovely medium in Providence, R. I., now in spirit, claimed that she was the scribe of Jesus, Mary, Joseph, and many other friends of the Nazarene. She saw the words printed in electric light, and wrote exactly what she saw. In her book, "The Autobiography of Jesus of Nazareth," he claims to be a mere man, a meek, ailing, hunch-backed man, but strong when controlled by Leah, once King of Arabia, whom he calls his father, though Joseph and Mary were his real father and mother.

Some mediums teach that one special spirit, God of this planet, is incarnated once in about six hundred years. He was Confucius, he was Jesus, he was Mohammed, seems not to have manifested in the thirteenth century (unless Dante were he), but will now soon appear.

In all these conflicting accounts what are we to believe? I say, nothing at all, and for two reasons. One reason is, that what comes through mediums, or to us personally as individual spirits, is so tinted by their or our previous opinions and prejudices, hereditary biases and spiritual affinities, that it is not very reliable regarding personalities and facts that have to do with past existence on the earth plane.

The other reason is, that it is not what we believe that matters, it is what we do. It matters not to us whether Jesus ever lived, or not, provided we live as purely and as lovingly as he is said to have done. It matters not whether he was immaculately conceived, or whether he was a meek, ailing, hunch-backed man, kind, truthful, brave, industrious and reverent? If so, we are preparing to be more so tomorrow.

"And better thence again, and better still, In infinite progression."

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

The Massachusetts State Association

Met in quarterly convention at Lowell in Old Odd Fellows Hall, on Thursday, Nov. 10. A good delegation was present from Boston. A reception was tendered the visitors by the officers and members of the Lowell society on their arrival at the hall. The pleasing manner in which all were welcomed established the best of feeling on all sides, and the officers of the State Association knew that the meeting would be a success.

The session opened with congregational singing. An invocation was offered by Mrs. Carrie F. Loring, after which Dr. George A. Fuller, President of the Massachusetts State Association, greeted the officers and friends of the Lowell society. He said in part: "Friends, it gives me great pleasure to have the opportunity to greet the members of the Lowell society and to lend my voice to help unify the local and State associations in their work. It is not necessary for me to make any extended remarks in regard to the work of the State Association; our aim is to promote unity of thought and purpose. We have only been organized a few years, yet we have had many hundreds of people working for us, and we have proved to the world that our Spiritualism is not only a religion, but a science. We know we can only bring the truth before the world through our efforts. We are here today to assist your local society, as well as to gain assistance from you. These conventions are our great conferences, meetings, where we can account and confer with all. We are here with a grand object in view, and by working together in harmony and love, this meeting will go down on our records as being one of the best and most profitable in the history of our society."

Mr. J. S. Jackson, President of the Lowell society, then welcomed the officers and friends of the State Association in a very pleasing manner. He said: "It is with great pleasure we welcome you to Lowell. We are deeply in sympathy with the work of the President of the State Association (referring to the lecture given by Dr. Fuller at Lowell, Sunday, Nov. 6), and believe in treating all churches with respect. Let them see what we can do, and then we will gain the respect of all. I do not believe in abusing others for the sake of binding ourselves up. I am also glad you have come to Lowell, and hope it will prove a profitable day to all."

Mrs. Carrie P. Pratt, of Boston, then spoke briefly. "I am always interested in organization, and that is why I am here today. We must work together in order to be able to meet any issues that may come before us. We do not want to organize Spiritualism, but Spiritualists, to bring them into line for the discussion of important subjects, as other societies do, and to be able to accomplish good results in any direction." She complimented the Lowell society upon having so young a man as its President, and was glad to see so many young people present taking an active part in the work.

Mrs. Annie Jones of Lowell was the next speaker. She spoke of her interest in the work, and said that mortals must have the cooperation of the invisible forces to aid them in their work. Spiritualism is a religion; it is a grand truth to live by and a grand truth to pass away by. Charity should be one of the watchwords of the Association. Spiritualists should assist one another, and sympathy, love and harmony will do this good work. Mr. J. S. Jackson then favored us with a fine vocal selection.

Mrs. M. H. Wallis of Manchester, England, then addressed the audience in part as follows: "I am pleased to have this opportunity to say a word to you in behalf of organization."

I have a pleasant duty to perform, for I have been commissioned by the Spiritualist Federation of America to tender to the Spiritualists and greetings of encouragement for all organized efforts. I shall be able to report to them the growth of Spiritualism in this country. They were strongly individualized; so they ought to be, because Spiritualism teaches personal growth. It teaches us to think for ourselves and to have the courage of our convictions. This sometimes tends to friction; but if we would only try to find the points of unity we have in common, we would grow faster, and thus help the Cause. Every Spiritualist should proclaim, with no uncertain sounds, the knowledge he possesses in regard to the truth of Spiritualism. The time has come for Spiritualists to take a decided stand for truth. I trust this meeting to-day will prove of benefit to both local and State organizations."

Mr. J. S. Jackson, at this time thanked the local press for the interest manifested in the meeting. After congregational singing, Mrs. Higgins of Lowell closed the meeting with a benediction. Afternoon session opened at 2 o'clock with singing and an invocation by Mrs. M. H. Wallis. Mr. J. O. Perkins of Lowell was the first speaker: "I am glad the State Association is holding its meeting in Lowell, and that the friends have come here to give their experiences to the Lowell Society." He referred to his advent into Spiritualism and how happy he was when he realized that death was but an incident in life; that it was only a door through which we could pass to gain more knowledge. He said that the time would come when every local society would be an auxiliary to the State Association, and that all would work in harmony together. Vocal solo by Mr. J. S. Jackson.

Mr. J. Brown Hatch took the chair, and introduced one whom it always gave him pleasure to present, for he knew he was a Spiritualist in the highest sense of the word, and whose character was spotless—our good President, Dr. Geo. A. Fuller. Dr. Fuller received a grand ovation as he arose to speak, and was nearly overcome by emotion. He said: "Friends, I hardly know what to say. I appreciate your kindly spirit and sympathy. I hope sometime to be worthy of all the Chairman has said of me. I have my aspirations; the man I would be is never present, but is somewhere in the mists. I hope sometime to reach him. I have been thinking while sitting here of a book I have read some twelve times possibly, for I make it a point to read it every year. It is called 'Dream Life.' It is a remarkable book, because it is so real. It is a story of a New England home from early childhood to old age; the struggle along the pathway to the parting of the ways, where one has to go alone; a picture of every day life, ruled over by a most perfect love. It is the same idea with Spiritualism. It makes it possible for us to meet all conditions in life; it makes it possible for us to be the real man and woman, and brings out all there is in us. It helps us to tear the weeds out of our gardens, and shows us the way to be noble and good."

"So much has been said in the past in relation to Spiritualism breaking up homes that I think it is well for us to tell of the influence Spiritualism has worked upon our lives and our homes for good. Truly we can say it has made our lives more beautiful and sweet. We know that all other systems of religion point to faith. Spiritualism demonstrates the fact of spirit communion; that our friends live and do return. We know that without mediumship we should know nothing about the world beyond. We know there are frauds in our midst, but they are no part of Spiritualism, and have no more to do with it than a counterfeit bill has with a genuine one. We have a science which can be demonstrated, for it is based upon fact. It is essential that we draw a line between what is all right and what is all wrong, and on the other to contend with the fraudulent element in the ranks, and the time will soon come when they will be driven from God's green earth."

"We must commence with the local societies, begin at the foundation and see that they stand upon business principles; the State comes next, then, towering above the State, comes the National Spiritualist Association, that needs our aid and cooperation; and when we know the local societies are built right, then the success of State and National is assured. I exhort you to organize effort, to stay

the hands of the directors of your local societies to work in harmony with one another and help sustain the Cause. The success of Spiritualism lies in the success of organization."

Following Pres. Fuller's address were three of the Lyceum scholars, who had made an effort to be present at the meeting so their Lyceum could be represented. The following are the names of the pupils: recitations, Master Harry Pihl, Miss Leslie Farrington; Master Walter Ojogehall, piano solo; all were well received; vocal duet by Mrs. Arthur and Mr. J. S. Jackson.

Mrs. Carrie F. Loring of Braintree, Second Vice President, Massachusetts State Association, was the next speaker. She said she felt that President Fuller had embodied all she could say in his eloquent address, and if we would think over carefully all he had said we would have plenty to digest. She said that all nature is organized, and if it had not been for a perfect organization upon the spirit side of life we would not know of the truths of our beloved philosophy. We have plenty to do to build up, and have not one moment to spare to tear down. She referred to the editorial in the BANNER OF LIGHT of Nov. 12, entitled "Mediumship," and said she was proud to endorse every word of it. We are trying, as a State Association, to represent principles. Spiritualism is a religion to live by now and here, and we must take a stand for that which is exalted. She complimented the Lowell society for the stand it had taken. The work of the children showed that they were started in the right way.

President Fuller then introduced one whom he declared to be always ready to stand for the truth; one who endeavored to live up to the teachings of Spiritualism, the friend of a true medium and a friend to humanity: President of the N. S. A., Harrison D. Barrett. Mr. Barrett was greeted with great applause, and was so overcome that he was unable to speak for a few moments. He said in part: "This kindly greeting is one that comes home to my heart. I came here to listen to the inspiring words that might fall from the lips of my comrades, in order to gain encouragement to go on with my work. This greeting is, I assure you, an added help to me. I wish all that has been said might sink deep into our souls, that we might gather new inspiration from the same. I feel that this State Association will bear the torch of truth and justice forward for the good of all. I hail this Convention as a sign of promise, and I know we shall be able to keep the white flag of Spiritualism from being trailed in the dust."

Mr. J. Brown Hatch made brief remarks. He spoke of the work of the State and National Association, of the Lyceum work, and how pleased he was to tell the society of Lowell that they were the first ones to introduce the Lyceum members in the State work, and thanked them for the same. Mrs. W. H. Haver rendered a vocal selection. "If the Waters Could Speak as they Flow." Mrs. Yeaw closed the session with a benediction. Evening session opened at 7 p. m., with J. Brown Hatch, First Vice-President, in the chair. A very fine vocal selection by Mrs. Davis was well received, after which Mr. H. D. Barrett gave an eloquent address. He was greeted with great applause. He spoke upon the leading topics of the day, of the needs of the hour, and the necessity of cooperation in opposition to medical legislation, and of the various issues at stake.

Mrs. Juliette Yeaw was the next speaker. She said: "It is a great pleasure to stand upon the platform and once more greet the friends of Lowell. I know many have passed to the higher life, yet I know they are here just the same. I always stand for organization. I believe there never was a more auspicious moment than the present on. I know there can be no retrogression in Spiritualism. I believe that the future of Spiritualism is upward and onward more than ever before. Spiritualism has become like the leaven that has leavened the whole loaf, for it has diffused itself through all the churches. I feel that there was never such a power between the lines (of the spirit and mortal) as to-day. We are in line and harmony with any scientific thought of the age. Science has proclaimed many truths that a few years ago we could not believe. Spiritualism has proclaimed many truths that are hidden from the material eye. Death breaks no ties; love and harmony are in the material life, and are born into the spiritual life. The time will come when the white banner of Spiritualism, unpolled, shall float over all mankind."

Mr. A. B. Plympton, one of Lowell's oldest Spiritualists, was the next speaker, who said he always stood up to be counted a Spiritualist. He told of his search for knowledge long before the Rochester knockings as one of the first investigators of Spiritualism. Modern Spiritualism pure and simple is the basic principle of human life. Duet by Mr. Jackson and Mr. Davis.

Mrs. Wallis of England was the next speaker. She spoke under influence, and urged all to buckle on the armor of truth and hope for humanity. If we as Spiritualists stand still, some one else will step in and go along, as progress. She spoke at length and was listened to with rapt attention.

Mr. Jackson thanked the Association for coming to Lowell, also the ladies who assisted him. Mr. Barrett made a motion, seconded by Mrs. Hatch, that the officers of the Massachusetts State Association tender to the choir, musicians, Lyceum scholars, ladies, officers of the Society, to the local press for fair and impartial reports of this meeting. To Mr. R. A. Griffiths for flowers and plants, and to the co-workers and all who assisted in making the meeting a success, a vote of thanks. It was a unanimous vote. Mrs. C. F. Loring of Braintree was the last speaker. She spoke of the thoughts thrown out by Mr. Plympton, and urged all to establish the home circle. The hour was late, and Mrs. Loring spoke briefly. Mr. Barrett closed the meeting with a benediction.

The hall was beautifully decorated with flowers, ferns and flags, and the word "Welcome" was arched over the platform in red and white, and was the first thing to greet the eye of the stranger when entering the hall. This closed one of the most successful meetings of the State Association; the harmony that prevailed throughout the entire day and evening was felt and appreciated by all.

CARRIE L. HATCH, Sec'y.

For Over Fifty Years

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

National Spiritualists' Association

INCORPORATED 1888. Headquarters 609 Pennsylvania Avenue, South-East, Washington, D. C. All Spiritualists visiting Washington cordially invited to call. Contributing membership (\$1.00 a year) can be procured individually by sending fee to the Secretary at the above address, and receiving a handsome certificate of the same, with one copy each of N. S. A. Reports for '98 and '99. A few copies of the Reports of Conventions of '98, '99, '96 and '97, still on hand. Copies up to '97 25 cents each; '97 and '98 may be procured, the two for 35 cents; singly, 20 cents.

MRS. MARY T. LONGLEY, Sec'y., Pennsylvania Avenue, S. E., Washington, D. C. ttt Feb. 20.

JUBILEE MEMORIAL TRIBUTE.

FOR THE FIRST TIME in the history of the Spiritual movement that anything like a compilation of the names of the earlier mediums, speakers, workers, lecturers and prominent advocates, etc., has ever been attempted, appears in the Address of General 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 the leaders who have labored with the cause in the years gone by. All Spiritualists should have a copy. Price 5 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

PRIVATE SANITARIUM for cure of all Chronic Diseases. Marvellous results after all other methods fail. Satisfaction guaranteed. Magnificent remedy by mail and express. DR. DEMORE, gifted Magnetic Healer, Bridgeport, Conn. tttow. Oct. 8.

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PARKER'S HAIR BALM. Cleanses and beautifies the hair. Promotes a luxuriant growth. Gray hair to the youthful color. Cures scalp diseases. Hair falling out. Price 15c. Sold by druggists.

Aug. 21 1w in arm

WATCH AND CHAIN FOR ONE DAY'S WORK.

Boys and Girls can get a Nickel-Plated Watch, also a Chain and Charm for selling 15c each. Packages of Bluebonnets and 10c each. We will forward the Bluebonnets, post-paid, and a large Premium List. No money required. Address: BLUINE CO., Box 3, Concord Junction, Mass. Oct. 8. 1st cow.

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IS NOT A FORTUNE TELLER; but gives psychometric, and provides readings to promote the health, happiness, prosperity and spiritual development of those who seek her aid. People in poor health, weak, discouraged, suffering from anxiety and infirmities, are advised to consult her. Natural remedies, simple, efficacious and inexpensive, are prescribed. Full reading, \$1.00 and four 2-cent stamps. Address 1300 North Street, Water, Walworth Co., Wis. Nov. 12. Mention BANNER OF LIGHT.

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ASTONISHING OFFER.

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

MRS. C. B. BLISS,

2047 MASTER STREET Philadelphia Pa., Material Medium. Sittings, Tuesday, Thursday and Sunday evenings, 8 o'clock. Oct. 8. MAGNETIZED HEADACHES. If you are troubled with Headaches, Nervousness or Neuralgia, send for one of my Magnetic Headaches and you will obtain speedy relief from \$2.00 to \$10, according to case. None genuine without signature. Address: BERTHA GREYER, 13 Winter street, Boston, Mass. Sept. 24. 1w*

Spiritualist Societies.

We desire this list to be as accurate as possible. Will secretaries or conductors please notify us of any errors or omissions. Notices for publication should reach this office by 12 o'clock noon, of the Saturday preceding the date of publication.

BOSTON AND VICINITY.

Boston Spiritual Temple meets in Berkeley Hall, 4 Berkeley street. Every Sunday at 10:30 and 7:30 p. m. E. L. Allen, President; J. B. Litch, Jr., Secretary, 14 Sidley St., Dorchester, Mass.

Boston Spiritual Lyceum meets in Berkeley Hall every Sunday at 10:30 p. m. J. Brown Hatch, Conductor, 17 Leroy street, Dorchester, Mass.

The Helping Hand Society meets every Wednesday in Gould Hall, 8 Boylston Place, Business meeting at 8 o'clock. S. J. Brown, President; Mrs. C. L. Brown, Sec'y. Mrs. C. L. Brown, President; Mrs. Grace Cobb Crawford, Secretary.

Spiritual Fraternity—At First Spiritual Temple, Exeter and Newbury streets, Sundays at 10:30 and 7:30 p. m. The continuity of the work will be demonstrated through different phases of mediumship. Other meetings announced from the platform. A. H. Sherman Secretary.

The First Spiritualist Ladies' Aid Society meets every Friday afternoon and evening. Supper served at 6 p. m. at Tremont street, near Eliot street. Mrs. Mattie E. A. Albro, President; Carrie L. Hatch, Sec'y, 74 Sydney street, Dorchester, Mass.

The Ladies' Spiritualist Industrial Society meets at 10:30 p. m. in the Commercial Hall, 604 Washington street, every Sunday at 10:30 p. m. Mrs. M. C. Brown, President; Miss C. M. Manning, Secretary.

Children's Progressive Lyceum—Spiritual Sunday 8 a. m.—meets every Sunday morning in the Commercial Hall, 604 Washington street, at 10:30 a. m. Mrs. M. C. Brown, Superintendent.

Dwight Hall, 514 Tremont street—The Ladies' Lyceum Union meets every Wednesday afternoon and evening at 8 p. m. Mrs. M. C. Brown, President. Mrs. A. B. Thompson, Secretary.

Apollon Hall, 95 Apollon street—Paine Memorial Building, side entrance. The Gospel of Spirit Return society, 822 N. St. Paul, Pastor, will hold services every Sunday at 10:30 and 7:30 p. m.

The Veteran Spiritualists' Union holds meetings on the third Thursday of each month in Dwight Hall, 514 Tremont street, at 7:30 p. m. All are welcome. Christopher C. Smith, President; Mrs. A. S. Soper, Clerk, 61 Huron Avenue North Cambridge.

J. K. D. Conant's Test Circles every Friday p. m. at 25, in her rooms, BANNER OF LIGHT Building, 85 Bow street, Boston, Mass. tttw. Oct. 12.

Harmony Hall, 724 Washington street—104 A. M., 2nd and 7:30 p. m. Tuesday and Thursday afternoons at 2:30 p. m. N. P. Smith, Chairman.

Holles Hall, 789 Washington St.—Services Sunday, 10:30 a. m., 2:30 and 7:30 p. m. George B. Cutler, Choir Master.

Commercial Hall, 604 Washington street—Meetings Tuesday and Thursday at 3 p. m. Sunday, 11 a. m., 2:30 and 7:30 p. m. Mrs. M. A. Wilkinson, President.

410 Tremont St. Meetings, Old Ladies' Hall—Services Sunday at 10:30 a. m., 2:30 and 7:30 p. m., and Wednesday at 7:30 p. m.

Sunlight Hall, 21 Soledad street, Charlestown—Meetings Sunday, Tuesday and Thursday evenings, at 7:30 o'clock. J. W. Cowan, Conductor.

Engle Hall, 616 Washington street—Sundays at 11 a. m., 2:30 and 7:30 p. m.; Wednesdays at 7:30 p. m. W. H. A. Briggs, Conductor.

Evans Hall—1 Johnson Avenue, Charlestown, Dist.—Sunday, Wednesday and Friday evenings. Mrs. E. J. Peak, Chairman.

Progressive Spiritualist Society holds services at over 200 locations. Hall at 100 Bedford street, Thursday at 8 p. m., Friday every Sunday at 3 p. m. Emma Whitler, President; Mrs. Rebecca Morton, Sec'y.

The Cambridge Spiritualist Industrial Society holds meetings second and fourth Wednesday evenings, at 8 p. m., in the lower hall, 604 Washington Avenue. Mrs. F. Soper, President; Mrs. L. E. Keith, Secretary, Sunday meeting 7:30 p. m. in G. A. R. Hall.

The Spirit of Truth Society holds Sunday meetings at 8:30 a. m., 10:30 a. m., 2:30 and 7:30 p. m. at 11 a. m., 2:30 and 7:30 p. m. Mrs. J. A. Banks, President.

NEW YORK CITY. **International Conservatory of Music, 74 Lexington Ave.**—one door above 8th street—The Spiritual and Ethical Society holds meetings every Sunday morning and evening. Mrs. M. C. Brown, Conductor.

First Society of Spiritualists meets at the "Tax-Edo," 67 Madison Avenue, corner of Madison Avenue, and holds services at 3 and 8 p. m.

The Yonkers Spiritualist Society holds its meetings every Friday at 8 p. m.; Sundays 3:30 p. m., and Children's Lyceum at 2:30 p. m.

BROOKLYN. **The Woman's Progressive Union** holds meetings every Sunday afternoon at 3, and evening at 8 o'clock; Lyceum meetings every Thursday at 8 o'clock; supper at 6 p. m. at the Wald's Academy, 421 Madison Avenue, near Lexington Avenue and Quincy street. Mrs. E. F. Knapp, President.

Spiritual Conference meets every Saturday evening in Single Tax Hall, 1101 Bedford Avenue, 9:30 speakers and mediums always in attendance. Seats free. All welcome. Mr. G. Delore, President; J. M. Alice, Sec'y.

Fraternity Spiritual Society meets every Sunday at 8 p. m., at 101 Bedford Avenue, near Gates Avenue. Mrs. L. A. Oimstead, Medium. Good speakers regularly provided.

The Fraternity of Divine Communion, dedicated to "Spiritual Truths" on the "Christ Principle," holds its meetings at the Aurora Grange (Cathedral), Bedford Avenue and Madison street, every Sunday at 8 p. m. Mrs. L. J. Webster, President; Ira M. Curtis, Medium.

Meeting of Associate Spiritual Missionaries every Sunday, at 3 p. m., at Evolutionist office, 1099 Bedford Avenue. Thoughtful philosophy and fact from our volunteer workers. W. Hayes Sargent, Conductor.

Spiritual Conference, Jackson Hall, 515 Fulton street—Sundays at 3 p. m., Monday by Prof. Chas. Coleman, Herbert L. Walney, Conductor. BANNER OF LIGHT, 100 Broadway, N. Y. City.

A Religious-Philosophical Conference will be held at 49 Franklin Avenue every Wednesday evening at 8 o'clock. Mrs. M. M. Holmes will preside.

People's Mission, Columbia Hall, 810 Fulton street—Sundays at 12 p. m. Mrs. M. C. McElhenny, Medium; Herbert L. Walney, Chairman.

Jackson Hall, 515 Fulton street—Sundays at 3 p. m.; Wednesdays at 8 p. m. Mrs. L. A. Oimstead, Conductor.

600 Myrtle Avenue—Mrs. R. R. Plam conducts a meeting every Sunday at 3 and 8 p. m.

PHILADELPHIA. **The First Association of Spiritualists** (founded 1894) meets at 13th street and Girard Avenue. President, Capt. F. J. Ketter; Secretary, Frank H. Morrill. Lyceum at 10:30 p. m. Services at 10:30 p. m. Lecturer, W. J. Colville.

The Philadelphia Spiritualist Society meets at 14th and High Hall, 8th and Spring Garden streets, every Sunday at 2:30 and 7:30 p. m. Sunday at 2:30 p. m. Friday evening. President, Hon. Thomas M. Locke; Secretary, Chas. L. Gofer, 123 S. 13th street.

CHICAGO. **The First Society of Rosicrucians** meets every Sunday in the parlors of the College of Psychic Science, 810 Madison Temple Building, at 10:30 a. m. and 7:30 p. m. C. P. Grummitt, Lecturer. BANNER OF LIGHT, 100 Broadway, N. Y. City.

First Spiritual Church, South Side, 77 Thirty-First Street—Sundays, 2:30 and 7:30 p. m. Georgia Cooley, Pastor.

MILWAUKEE, WIS. **Unity Spiritual Society** meets at Ethical Auditorium, 30 Johnson street, Sunday at 8 p. m., 2:30 and Thursday at 8 p. m. Mrs. S. J. Jackson, President.

NEWARK, N. J. **The First Church of Spiritual Progression** meets in the hall, corner of West Park and Broad streets, at 8 p. m. Mrs. G. A. Dorn, President.

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George T. Albro

On and after November 1st will give a few hours each week for the development of Mediumship. Aug. 6. Consultation and advice free regarding mediumistic gifts. 81 Rutland street, Boston. Nov. 5.

Osgood F. Stiles,

DEVELOPMENT of Mediumship and Treatment of Obsession a specialty. Mrs. OSGOOD F. STILES, Clairvoyant, Trance and Business Medium. Hours 9 to 6. 51 Chandler street, corner Berkeley street, Boston. Nov. 5.

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MRS. THAXTER,

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MAGNETIC Healer, 85 Bowdoin st., Room 5, Banner of Light Building, Boston, Mass. Office hours, 9 to 12 A. M. to 5 P. M. Will visit patients at residence by appointment. Magnetized paper, \$1.00 a package. Nov. 5.

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CLAIRVOYANT, BUSINESS SITTINGS, MEDICAL, Diagnosis a specialty. Sittings Monday, Tuesday, Wednesday and Thursday, 10:10 A. M. to 12:10 P. M. evening at 7:45. 602 Tremont St., Boston. Nov. 12.

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CAMPBELL BROS.

Nov. 5. 17

Mrs. Fannie A. Dodd,

MAGNETIC HEALER and Test Medium, No. 233 Tremont street, corner of Eliot street, Boston. Nov. 12.

Mrs. Maggie J. Butler,

MEDICAL CLAIRVOYANT. 175 Tremont street, Evans House, Boston, from 10 to 4. Sept. 24.

Miss J. M. Grant,

MEDIUM, 20 Worcester square, Boston. Take Washington Street Cars. Office hours 10 to 4. Nov. 19.

Mrs. M. A. Chandler,

MEDIUM, 416 Tremont street, Boston. Private sittings daily, 9 to 4. Sittings Thursday afternoons. Nov. 5.

J. C. Morton,

MAGNETIC HEALER, 122 Waverly street, Everett, Mass. 1w. Nov. 12.

Dr. Elizabeth M. Whiting,

Massage, 157 W. Concord st., Boston, 1st door from Tremont. Nov. 12.

Mrs. Florence White,

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

MRS. A. FORESTER, Trance and Business

Medium, 27 Union Street, Suite 3, Boston, 10 to 5 Oct

Banner of Light.

BOSTON, SATURDAY, NOVEMBER 19, 1898.

Correspondents Take Notice!!

In order to insure the publication of your reports, you should write only on one side of the paper, make your accounts brief and to the point, refrain from too much flattery, and sign your name in full to all reports. You will also take notice that the management of the BANNER OF LIGHT will not be responsible for the 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: Sunday, Nov. 13, Mrs. M. H. Wallis, of Manchester, England, spoke before a large audience in the morning at Berkeley Hall. Prof. Geo. E. Schaller favored the audience with an artistic piano solo, after which Miss Gertrude E. Laidlaw sang. Mrs. Wallis offered an invocation, and was followed by Miss Laidlaw with another beautiful selection. Mrs. M. H. Wallis took for her subject, "Growth Here and Hereafter." Below are a few of the statements made during the address:

Doing right and being right should be taught in every school. In order to grow, man should live in accordance with the laws of nature. A right thought will prepare an individual to receive another right thought. If you strap your arm to your thought, it will very soon become paralyzed, and this is true regarding the growth of spiritual power. If spiritual gifts are not used they become paralyzed, and it will be impossible to grow.

How often do we hear the children told that they do not do right. If men and women always lived right and thought right, their children would always do right. Man should rise to the highest and the best he can reach. To tell a child he is honest will make him honest. This rule will work the same with man, and he will be better. When man understands himself better, then he will know that there is a force that will make him better. When man thinks that there is a natural law that will make him better, then his prayer will be answered; but he must work out his own destiny.

If for one short hour man could have just what belongs to him, what a revelation there would be. Man may go with dragging feet upon the road of life, and the flowers and the trees have no message for him, but if the flowers speak to him, how much can be understood.

After another selection by Miss Laidlaw, Mrs. Wallis gave many descriptive readings. In the evening Mrs. Wallis took for her subject "Employments and Social Life in the Worlds of Spirits," and gave another fine address. Mr. Schaller and Miss Laidlaw furnished the music.

Dr. F. S. Bigelow of Skowhegan, Me., was a visitor in the morning.

On Sunday next Mr. E. W. Wallis will begin a course of four lectures, taking for his subject next Sunday, in the morning, "The Power and Purpose of Spiritualism;" in the evening, "The Spiritual Value of Thanksgiving." Remember Mr. Wallis is only here for four lectures, and as he is to return to England in January the Spiritualists of Boston will not have the opportunity to listen to him again very soon. Don't fail to hear him.

On Thursday evening, Nov. 17, Mr. and Mrs. Wallis will give a lecture for spiritual instruction at the parlors of Mrs. Barnes, 603 Tremont street, Boston, for the benefit of the Boston Spiritual Temple. Tickets 25 cents, to be had of the writer.

Do you read THE BANNER? If not, why not? You can always procure it at the hall. Single copies 5 cents; \$2.00 per year; \$1.00 six months; 50 cents three months.

THE HELPING HAND SOCIETY.—Mrs. Grace Cobb Crawford, Sec'y, writes—met at Gould Hall Wednesday, Nov. 9. Business meeting at 4 o'clock. The evening meeting was turned into a circle, which proved very interesting. Music was furnished by Mr. Edward Hatch. Those taking part in the circle were Mrs. M. H. Wallis, Mrs. Alice Waterhouse, Mrs. C. P. Pratt, Mr. Ross (who has been absent for three years) and Mr. E. L. Allen.

Wednesday, Nov. 16, the Society tenders a reception to Mr. and Mrs. M. H. Wallis.

A SPECIAL OCCASION.

The very many friends in New England of the President of the N. S. A., Mr. Harrison D. Barrett, are urged, on account of the good work that he has done as President of the N. S. A. and as the editor of that fearless paper, THE BANNER OF LIGHT, as well as for the grand work done at the State House for the State Association last winter, to unite in a reception to him on Nov. 30, to spend a social hour with him and become better acquainted, and take him by the hand. It has therefore been arranged to hold a reception on Wednesday evening, Nov. 30, 1898, at Gould Hall, No. 3 Boylston Place, Boston, Mass., under the auspices of the Helping Hand Society, assisted by the officers of many other chartered societies of the N. S. A. All delegates to the Washington Conventions for the past four years are cordially invited to be present and make this reception a grand reunion.

All Spiritualists throughout New England are invited to attend and join with the Helping Hand Society in making this reception the grandest event of the season. Every Spiritualist should be present to show Mr. Barrett that his work is appreciated. Some of the best speakers in this vicinity will take part in the exercises. The music on this occasion will be of the best. Put yourself on record as a supporter of true Spiritualism by being present on Wednesday evening, Nov. 30, 1898, at Gould Hall, No. 3 Boylston Place, Boston, Mass.

BOSTON SPIRITUAL LYCEUM.—A. Clarence Armstrong, Clerk, writes—held a very interesting session in Berkeley Hall Sunday afternoon, Nov. 13. Question for younger groups was "How should we Prove to Others that Spiritualism has Benefited Us?" for the older ones "What Constitutes Liberality of Thought?" Both questions were ably discussed by the respective groups. After the grand march Ansel Haynes gave a recitation; reading, Master Charlie Hatch; Mr. E. B. Packard remarks and reading; remarks, Dr. F. S. Bigelow of Maine, and Mrs. M. H. Wallis. Lyceum closed by singing "America." Questions for next Sunday: "What is the Meaning of Thanksgiving?" "Do Circumstances Control our Lives?"

FIRST SPIRITUALIST LADIES' AID SOCIETY.—Carrie L. Hatch, Sec'y, writes—held its regular meeting at 241 Tremont street, Friday evening, Nov. 11, with Vice-President Mrs. A. F. Butterfield in the chair. The evening was given up to the Veteran Spiritualists' Union. Next Friday, Nov. 18, we will have a special fancy supper, and the evening will be devoted to phenomena. Medium's night, price for supper and entertainment in the evening twenty-five cents. A good time is assured. Friday, Nov. 25, will be devoted to a whist party. Price, fifteen cents.

THE VETERAN SPIRITUALISTS' UNION held a public meeting in Hiawatha Hall, 241 Tremont street, Friday evening, Nov. 11, with James H. Lewis in the chair. Albert Sawin presided at the piano. Opening remarks by A. P. Blinn, who presented the remarks of his mother, many years President of the Ladies' Aid, and also of Mrs. Allen, the acting President, for not being present because of sick-

ness. Mrs. M. H. Wallis of England spoke interestingly of the charitable work being carried on there by Spiritualists. In England, instead of providing a home for the needy, pensions are paid individuals. Kate Sciles, Albert Sawin, Mr. DeBoe and Prof. Proctor, spoke words of encouragement. Mrs. Chapman saw, clairvoyantly, a large trust fund coming to the Union, and cautioned the officers as to receiving and handling it. Dr. Lowe said that the debt could and would be paid, and saw a great work yet to be done at Waverly. Owing to lack of time to properly advertise the meeting there was not a large number present, but a pleasant evening was passed which all thoroughly enjoyed.

The next meeting of the Union will be held this week Thursday evening, in Dwight Hall, 514 Tremont street. Francis B. Woodbury will be present, and will speak reminiscences of Spiritualism in Washington.

FIRST SPIRITUAL CHURCH.—M. A. Wilkinson, pastor.—A correspondent writes: Sunday morning service opened with congregational singing; reading and prayer, Mr. Pye; remarks, Messrs. Proctor, Hill, Baker of Lynn, Morse of Ohio, and Martin; Madames Bishop and Watts took part in the exercises.

Afternoon service—reading and prayer, Mrs. Bishop; singing, Mrs. Wilson; reading and tests, Madames Peabody, McKenna, Knowles, Walsh, Messrs. Tuttle and Clark.

Evening service opened with singing led by Jubilee Singers; reading of Scripture and prayer, Mr. Pye. After the choir, Prof. Proctor made a brief address; solo, Mrs. Wilson; remarks, Mr. DeBoe; tests, Mrs. Chapman of Brighton, Mrs. Cunningham, Arthur McKenna; remarks, Mrs. Maggie Butler.

Thursday afternoon, Nov. 10, Mr. Arnaud, Mr. Bishop, Mr. Cohen and Mrs. Gilbert participated in the exercises.

A testimonial benefit will be given Mrs. Wilkinson on Tuesday evening, the 23d, at Red Men's Hall, 514 Tremont street. Nov. 27 Mrs. Wilkinson moves into Knights of Honor Hall, 730 Washington street, where the meetings will be held in the future.

BANNER OF LIGHT on sale.

THE CHILDREN'S PROGRESSIVE LYCEUM.—No. 1.—C. B. Yeaton, Sec'y, writes—on Nov. 13 held a very interesting service. It being Harvest Sunday the rostrum was appropriately decorated with fruits, vegetables, and flowers, and the exercises were especially arranged for the occasion. The hall was well filled, it being the largest attendance for the month. The lesson for the day was "Thought and its Potency;" the subject for the little folks was "Harmony." After the lesson seventy-five members took part in the banner march, after which the following members and friends contributed songs and recitations, which were both instructive and entertaining: Lona Stillings, Francis Peters, recitations: Little Roy, song: Helen Sullivan, Ethel Weaver, Israel Neuhoff, Harry Greene, Warren Trefill, Murray Palmer, recitations: Clara Weston, song: Amy Glover, Maud Morgan, Mabel Emmore, recitations: President Wm. A. Hale made a short address; Mrs. Bassett, of Brooklyn, N. Y., talked very interestingly to the children. Floyd Sibbey rendered a song in Scotch dialect; Clara Weston, Etta Palmer, recitations: Mabel Clark, song: Fern Foster, recitation; Mrs. Conant spoke very interestingly upon "Sowing and Reaping;" she also practically demonstrated the power of thought by reading from the atmosphere the thoughts projected during the lesson, at which time she was not present; Mr. Estey, of Lynn, made a few remarks; Mrs. Ida Milligan rendered a song; Mrs. W. S. Butler addressed the audience, stating how the Lyceum was progressing. The session closed by all singing "What Shall the Harvest Be?"

A calico party will be held in Red Men's Hall, Dec. 14, for the benefit of the Lyceum.

EAGLE HALL.—W. H. Amerige, Conductor, writes: Sunday, Nov. 13, the morning circle was well attended. Many good tests were given, all recognized. These circles are in increasing every Sunday. The afternoon and evening meetings were well attended by very attentive and interested audiences. Harmony prevailed throughout the day, and many tests and readings were given and recognized. Mediums who kindly took part throughout the day: Mrs. Maggie J. Butler, remarks and tests; Mrs. E. D. Butler, speaking, tests and readings, also reading articles from a tumbler blindfolded; tests, Mrs. Hattie C. Webber, Mrs. L. A. West, Mr. Martin, Mr. William Bates of Lynn, Mrs. M. H. Bates, Mr. Charles T. Fox, Mrs. Florence K. White.

Next Sunday, Nov. 20, the above and other talent will be present. Hereafter we shall commence on time. Mrs. Maggie Butler will be with us next Sunday sure. Mrs. Belle Nichols, pianist, assisted by Mrs. Strong and others.

THE BOSTON PSYCHIC CONFERENCE.—A correspondent writes: The first session of the season convened at the hall of the Copley Metaphysical School, No. 18 Huntington Avenue, last Sunday at 2:30 p.m. Mrs. F. J. Miller, the popular teacher of metaphysical subjects, gave the opening address on the subject, "Is Life Worth Living? Why?" The answers to this question would take columns instead of inches to report correctly. Many who see no evidence of a future life and have no idea of any past existence, and only know trouble and deprivation here, think it is not worth living; but to the soul who sees in every move new thoughts, experiences and duties, and a continued existence of life, a home of the soul, an ever-increasing intelligence hereafter, it is worth living. Many persons expressed their ideas on the question, among whom we mention Mrs. Dr. C. P. Pratt, Dr. W. O. Perkins, Mr. Morse, L. L. Whitlock, the President, and others.

THE LADIES' SPIRITUALISTIC INDUSTRIAL ASSOCIATION. a correspondent writes, held its usual meeting Thursday evening at Dwight Hall. Supper at 6 p.m. The evening session was called to order by the 1st Vice President, Mrs. M. J. Davis; instrumental music by Mr. Sawin; Dr. Deau Clarke made an interesting address upon the important subject of Spiritual Education; Mr. Sawin of Buffalo followed along a similar line, and Prof. Proctor spoke a few minutes. It was an interesting session to lovers of true spiritualistic education.

THE LADIES' LYCEUM UNION.—a correspondent writes—met in Dwight Hall, 514 Tremont street, Wednesday afternoon and evening, Nov. 9. In the evening one of the most enjoyable entertainments of the season was held, and the large audience in a year was present. The following took part: Mrs. Lizzie D. Butler and Mr. William Estes of Lynn, tests; Mrs. Julia E. Davis of Sonerville, remarks and tests; Mrs. Webster, Mrs. Sadie L. Hand, and Mrs. S. E. Cunningham, tests; "Wild Flower," through Mrs. William S. Butler (the second time ever in public) gave tests; Mrs. S. E. Jones and Miss M. A. Curtis, recitation; Mr. Osmond F. Stiles, tests; Mrs. Haven, remarks; George Cleveland, songs. Mr. J. P. Weston presided at the piano. Every body went home feeling that a very pleasant evening had been passed. Next Wednesday evening, Nov. 16, is our whist night. Come, and bring your friends.

OLD LADIES' HALL. 46 TREMONT STREET.—Mrs. Gutierrez, President, writes: Morning circle well attended. Afternoon meeting opened by Mr. Demby. Tests by Messrs. Huot, Cohen, Bates and Warner; Madames Smith, Lewis and Knowles. Evening meeting opened by Mr. Haynes, Messrs. Woods, Stiles, Hersey, and Madames Stackpole, Knowles, Wheeler and Gutierrez took part.

The Smith sisters will be with us next Sunday. Meetings Wednesday afternoon at 2:30. BANNER OF LIGHT for sale. Yearly subscriptions for BANNER taken.

If you are not now a subscriber to the BANNER OF LIGHT you should become one at once. Terms, \$2.00 per year in advance.

MEETINGS IN MASSACHUSETTS.

MAIDEN PROGRESSIVE SPIRITUALISTS.—R. P. Morton, Sec'y, writes—met in their hall, Bailey's Building, 30 Pleasant street, Sunday, Nov. 13. Meeting opened with song service, led by Mrs. Moodie, Mrs. Barber presiding at the piano, ably assisted by Mr. Allan with violin accompaniment; Bible reading and invocation, Mrs. Moodie; welcome by the President; solo, Mrs. Barber; opening address, Bro. Abbott, who gave a very beautiful talk, illustrating with pictures from real life: remarks, Prof. Ryder, taking up different points from the Bible reading, explaining them, and pointing out the truth and beauty of the beautiful religion of ours; musical selection by the quartet, "I Shall be Satisfied;" messages, Bro. Pierce of Boston, Bro. Rawlins and Sister Moodie of Charlestown; welcoming words, Bro. Barber. Our sister and co-worker, Mrs. Fagan, is again laid aside by illness, and is not able to be with us. We ask your helpful thoughts that she may speedily recover. Prayer, Bro. Abbott; benediction, Bro. Barber. All mediums and co-workers cordially invited to our platform.

BANNER OF LIGHT for sale in the hall.

The First Spiritualist Association.—S. E. W. writes: Nov. 20 Rev. S. L. Beal, of Brockton, will occupy the rostrum.

LYNN SPIRITUALISTS' ASSOCIATION.—J. M. Kelly, President.—Mrs. A. A. Averill, Sec'y, writes: The services at Cadet Hall on Nov. 13 were well attended. Mrs. Sadie L. Hand was the speaker and medium. Mrs. Hand is a pleasing speaker and good test medium. The singing was in praise of President Kelly, with Mrs. Cross organist and W. H. Thomas cornetist.

We promise ourselves great pleasure next Sunday in listening to Miss Lizzie Harlow, of Haydenville.

THE ARTHUR HODGES SPIRITUAL SOCIETY.—LYNN.—T. H. B. James writes—held very interesting services, Sunday, in Templar's Hall, 36 Market street, with appreciative audiences. Appropriate musical and vocal selections by Misses Lena and Elsie Burns. At 2:30 Prof. J. W. Kenyon read a fine poem on "Spirit of Nature," then gave an able lecture on "The Beauty of the Divine Laws." This was followed by tests, remarks, medical diagnoses and magnetic treatment by Mrs. Matson, Mrs. Quaid, Mrs. Pierce, Furubush, Rounsville, Warren, Sheppard, Captain Balcom, and Mr. Beals, of Portland, Me. At 7:30 Mrs. Kenyon read a poem on "How Readest Thou?" Prof. Kenyon then spoke on "Readest Thou Thyself?" Mrs. Kenyon gave many excellent tests and spirit communications.

Next Sunday the same and other mediums.

SALEM.—First Spiritualists' Society.—A. O. U. W. Hall, Manning Block.—N. B. P. writes: Sunday, Nov. 13, Miss Lizzie Harlow of Haydenville was our medium and speaker. In the afternoon she delivered a beautiful address on "Love," which was rendered in a very clear and excellent manner, and was well received by the audience. In the evening she answered questions placed upon the desk, and gave great satisfaction.

Sunday, Nov. 20, Mrs. Hannah A. Baker of Danvers will be our speaker and test medium. BANNER OF LIGHT for sale and subscriptions taken. Annually, \$2.00; semi-annually, \$1.00; quarterly, 50 cents.

THE CAMBRIDGE INDUSTRIAL SOCIETY OF SPIRITUALISTS.—Mrs. A. J. Banks, Secretary, writes—held its regular meetings afternoon and evening, Nov. 9, the President, Mrs. J. S. Cooper, presiding over both meetings. The business meeting was called to order at 4:30. Supper served at 6:15.

The evening exercises were opened with congregational singing. Mrs. S. E. Hall gave a brief address and a few tests, which were recognized. Mrs. Kate R. Stiles gave a short address and tests; Mr. Sawin read an address. Music was furnished by Miss Came and Miss Clark.

Our next meeting will be held on the afternoon and evening of Nov. 23.

G. A. R. HALL. 573 Massachusetts Avenue, Cambridgeport.—A correspondent writes: The Cambridge Industrial Society of Spiritualists held Sunday evening meetings at 7:30 p.m. Mrs. A. J. Pettigill of Malden gave an address and tests Sunday, Nov. 6. Mrs. Kate Stiles was with this Society Nov. 13.

LOWELL.—Thos. W. Pickup, Sec'y, writes: Mrs. A. J. Pettigill of Malden was our speaker Nov. 13. She gave very interesting talks afternoon and evening, and also a number of satisfactory delineations at both services. Our audiences were somewhat larger than they have been at any time this season, owing largely, I think, to the local reports of the mass meeting held here last Thursday. It would be well if we could have one at least every three months.

Our Lyceum met as usual with an increased attendance. The ladies are working hard to make a success of their fair, which is to be held Nov. 16 and 17 in Highland Hall. The evening of the 16th will be devoted to an entertainment, and we shall have a dance on the 17th.

Mrs. Julia Davis is to be with us next Sunday.

Mr. E. W. Wallis of England will lecture for us on Thursday eve, Nov. 20; subject, "Is Spiritualism the True—What Then?" At the close of the lecture Mr. Wallis will answer relevant questions.

FALL RIVER. G. A. R. Hall, South Main Street.—Mrs. Ann Hibbert President, writes: Our speaker, Nov. 13, was Mrs. Carrie F. Loring, of Braintree. She gave two grand lectures, which were listened to with the closest attention. Large audiences convened at both sessions to listen to her inspiring words. In the evening she gave a large number of delineations and descriptions, which were very fine and correct in every instance.

Our Lyceum met at 12 o'clock, with a large attendance.

Our speaker for next Sunday will be Mrs. Annie E. Cunningham, of Boston.

Sunday, Nov. 27, Dr. Geo. A. Falier.

BANQUET HALL, OLD FELLOWS BUILDING.—Mrs. E. A. Foye, President of Chelsea Spiritual Society, writes: Sunday, Nov. 13, afternoon, conference and circle; fine addresses and tests by Mrs. J. W. Kenyon and Mr. G. L. Baker of Lynn; excellent tests by Mrs. A. I. Brennan of Lynn; Fine and instructive lecture by Mrs. Abbie N. Burnham, which was highly appreciated. Mrs. E. M. Kimball of Malden gave excellent readings and tests; all recognized.

BANNER OF LIGHT for sale.

LAWRENCE.—First Spiritual Society.—J. H. Feagill, Pres., writes: Oct. 6 and 13 Mr. Victor Wydes spoke for our society and gave the greatest satisfaction as a lecturer and psychometrist. He is one of the best in giving life readings of character and incidents. We had large audiences and expect to have the same to hear Mr. Edgar W. Emerson on the 20th and 27th.

WAKEFIELD.—The Wakefield Spiritual Society—J. P. Brewer, Sec'y, writes—held the weekly meeting in Traders Hall, Sunday, Nov. 13, with Mr. J. S. Scaret of Cambridgeport as speaker. Although the first time our people had heard him, they were well repaid for attending the meeting.

FITCHBURG. First Spiritual Society.—Dr. C. L. Fox, President, writes—had for speaker Nov. 13, Mrs. L. A. Prentiss. Large audiences were in attendance. She gave many descriptions and tests. Mrs. Sadie L. Hand of Boston will occupy our platform next Sunday.

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MEETINGS IN BROOKLYN.

THE WOMAN'S PROGRESSIVE UNION.—Mrs. L. L. Smith, Sec'y, writes: The regular meetings were held on Sunday, Nov. 13, at Walsh's Academy, 423 Clason Avenue. The subject of Mr. Wiggan's discourse at the afternoon meeting was "Science and Religion."

The evening session opened with a poem and invocation, followed with a vocal solo by Mrs. F. K. Sieber, and Mr. Fred Watson, the well-known pianist of New York, favored us with an exquisite selection. We are proud to claim this gifted friend as a member who takes an active interest in our Lyceum work.

On Thursday evening, Nov. 10, we tendered an informal reception to Mr. E. W. Wallis, of England. After several musical and literary selections, our President, Mrs. Kurth, welcomed Mr. Wallis, who responded in a hearty, pleasing manner, which won the admiration of those present. Judge Dalley made a few remarks appropriate to the occasion, and the remainder of the evening was devoted to dancing.

JACKSON HALL, 515 FULTON STREET.—Herbert L. Whitney, Conductor, writes: Feeling the need of a down town, week-day conference meeting, I opened one in the above hall, and the interest and enthusiasm manifested during the month I have held the meeting proves that it is appreciated. We have been especially favored in music, Prof. Chas. Coleman giving his services at each meeting, and Miss Anna Chapin, the blind medium, whose singing and playing is listened to at all times with great pleasure.

Our discussions have been animated but harmonious, and the spirit messages given by Mrs. M. C. McGibney, Miss A. H. Chapin, Mrs. Annie Fowler and others, have been clear and convincing.

On the evening of Nov. 11 the meeting was opened with a piano voluntary by Prof. Coleman, followed by a song. Remarks were made by the Chairman, followed by Prof. Pease, the phenologist; Bros. Davis and Swackhamer, and Prof. Van Horn, also spoke briefly; Miss Chapin rendered a song very sweetly, after which she gave tests.

It is our desire to maintain this meeting free, supported by collections only, as long as the people will respond. THE BANNER is always on sale at these meetings.

THE FRATERNITY OF DIVINE COMMUNION.—Anna M. Tuttle, Cor. Sec'y, writes—held its usual services at Aurora Grata Cathedral Sunday evening, Nov. 13, a large audience being present. The opening hymn, "Nearer, My God, to Thee," was sung by the congregation, followed by Scripture reading and invocation. "He Leadeth Me" was then sung by those present, after which Dr. J. C. Street of Manhattan, delivered one of the most eloquent and instructive addresses we have listened to in some time. Prof. Whitelaw rendered a charming violin solo, and, after reading of notices, again played a beautiful little composition of his own, and Mrs. Moore Courlis sang "Shall We Know Each Other There?" and gave many convincing tests.

THE ADVANCE SPIRITUAL CONFERENCE.—Mrs. Tillie Evans, Cor. Sec'y, writes: The regular Saturday night meeting was held as usual in Single Tax Hall, 1101 Bedford Avenue. Opened with congregational singing of "Bring in the Sheaves;" poem, original, by Mrs. Keating. "Mysteries of Life and Death," followed by remarks; address, Mr. Lafume; Miss Terry spoke energetically for children, love, home and education. Communications through the medial power of Dr. Frank Hopkins and Mrs. Evans. THE BANNER, Ecopsionist and other spiritual papers on sale.

MEETINGS IN NEW YORK.

FIRST SOCIETY OF SPIRITUALISTS.—The Tuxedo, Madison Avenue and 59th street, M. J. Fitzmaurice, Sec'y, writes: Mr. E. W. Wallis of England delivered a lecture upon "The Value and Use of Spiritual Gifts" before a most attentive and appreciative assemblage, who were most enthusiastic in applause. Mr. Wallis also sang two solos, "The Mystic Veil," and "The Loom of Life," with expression. Mr. W. W. Sargent, editor of the *Evolutionist*, was called to the platform, and said Spiritualism in America was far less active than in England, and advocated a revival, or a series of revival meetings, after the manner of our Methodist brethren, to infuse new life into the ranks.

Mr. Sargent will speak for us next Sunday, and will be followed by Mrs. Antoinette Candee with psychometric readings and tests.

THE YONKERS SPIRITUALIST SOCIETY.—Titus Merritt writes—continues Friday evening meetings and has had the following able speakers and mediums to aid in the work: Mrs. H. T. Brigham, Miss Minnie Terry of Brooklyn and E. W. Wallis of England. All have rendered valuable service and are appreciated by Yonkers people. A worthy member, Mr. J. E. Robinson, will give a synopsis of Mr. Wallis' address on the 11th inst.

For a Nerve Tonic

Use Horsford's Acid Phosphate.
Dr. H. M. HARLOW, Augusta, Me., says: "I regard it as one of the best remedies in all cases in which the system requires an acid and a nerve tonic."

MAINE.

PORTLAND. Orient Hall.—Mrs. M. A. Brackett writes: Mrs. S. E. DeLewiss and Mrs. M. A. Redlon occupied the platform Nov. 13. We always appreciate the efforts of home talent.

Save the Pennies.

Few people realize the value made and saved by buying family supplies in quantities. More dollars are lost each year by hand-to-mouth policy than most persons are aware. We do not consider the cost each year for any one article of daily use in the home; the item of soap is a year counts not a little. Did you ever figure up how much? Try it, and learn how much your Soap costs you in one year; you will be surprised at the amount thus paid out. The Larkin Soap Company tells our subscribers how to save money in the purchase of this household necessity; not only do they give a very large box of the best Soaps, but additional value in a beautiful, useful premium. The "Factory to Family" plan of this Company, though unique, is none the less wonderful in the great values given. Many youths and children have earned a \$10.00 Larku Premium by selling several boxes among neighbors and friends, thereby gaining their first knowledge of practical business. That the Company have faith in their Soaps giving satisfaction, is evidenced by their offer of thirty days' trial of our Soaps before you pay the bill.

MARRIAGE AND DIVORCE. or, The Divorce Question. Should Legislation Admit None, One or More Grounds of Divorce? Which Shall Control the Married Partners or Statesmanship, or Church Regulations? By ALFRED E. GILES, author of "The Divorce Question Considered by a Layman," "Civil and Medical Liberty in the Healing Art," "A Letter to Massachusetts Members of Congress on the Divorce and the Mormon Problem," etc. Paper, 10 cents.

Lake Helen Camp-Meeting, Florida.

The management has nearly completed the program for the mid winter meeting in this sunny clime.

The session will begin Feb. 5, 1899, and continue five Sundays. The following speakers and mediums have been secured: Prof. W. F. Peck, St. Louis, Mo.; Mrs. C. Fannie Allyn, Stoneham, Mass.; Mrs. Clara Field-Conant of Virginia; Mrs. Loe F. Prior, Atlanta, Ga. A first class platform test medium will also be engaged. Other speakers and mediums will be announced later.

Prof. Peck will lead the singing. The hotel will be ready for guests Dec. 1, under an entire new management. Rooms in the Club House for light house-keeping can be hired for \$2.50 a week. Rooms in private cottages can be hired for \$1. to \$2 a week.

Mr. J. D. Palmer, the Secretary, will be at the Camp early in December, and ready to assist all who come to get good accommodations. The circulars are out and can be obtained of the Secretary or of myself. They will be placed for free distribution in the offices of THE BANNER OF LIGHT, The Light of Truth and The Progressive Thinker.

CHEAP RAILROAD TICKETS FROM THE WEST.
Those who wish to get the lowest railroad prices for a round trip ticket from the middle West should go by the Queen and Crescent route from Cincinnati, Ohio. By writing to W. C. Ryerson, General Passenger Agent of the Q. & C. at Cincinnati, all details as to time, route and price of tickets can be obtained. New England and New York State tourists who wish to go by water, can get all desired information by writing to me (enclosing four cents in stamps for circulars, etc.)

I shall have an excursion from New York City on Dec. 9. The third excursion will leave same place on Jan. 6, and the fourth will leave Jan. 27.

Price per member (in a party of ten or more) round trip first class ticket from Boston, Worcester, Springfield, Providence and Fall River to Lake Helen and return, \$44.50. From New York City to Lake Helen and return, \$40.50.

These tickets are good to return up to May 31, 1899.

If you order your state- or three weeks before time of sailing it is better.

H. A. BUNINGTON, Sec'y.
91 Sherman street, Springfield.

FACE ON FIRE

I had Eczema of the scalp, itchy kind seven years. I thought my face and arms were aflame. My face was full of large white scales, and my head was full of sores. I was ashamed to go in company. I took five bottles of CUTICURA RESOLVENT, washed with CUTICURA SOAP, put on CUTICURA Ointment, and found great relief instantly, and got a clean face again, thanks to CUTICURA.

VALENTINE EGNOR,
March 7, 1898. 108 Stagg St., Brooklyn, N. Y.

SWIFT CURE TREATMENT.—Warm baths with CUTICURA SOAP, gentle applications with CUTICURA Ointment, purges of emollient skin cures, mild doses of CUTICURA RESOLVENT, greatest of blood purifiers and humor cures.

Sold throughout the world. PORTER DRUG AND CHEM. CO., Props., Boston. How to Cure Skin Diseases, free.

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For a limited time we shall offer either of the following named Books, which have heretofore retailed at \$1.00 PER COPY, For 25 Cents Each!

If purchased at the store, and 10 cents additional if sent by mail:

Life Line of the Lone One;

Or, Autobiography of Warren Chase. By the Author. Those who sympathize with the many great purposes, high aspirations, broad charity, and noble individuality of the author, will give wide circulation among the young to this autobiography of Warren Chase.

Forty Years on the Spiritual Rostrum.

By Warren Chase. A sequel to "The Life Line of the Lone One." An Autobiography of the Author as the World's Child, who gave the first public lectures in this country in defense of modern spirit-intercourse. The volume is embellished with a portrait of the author.

Visions of the Beyond,

By a Seer of To-day;
Or, Symbolic Teachings from the Higher Life. Edited by Herman Snow.

A