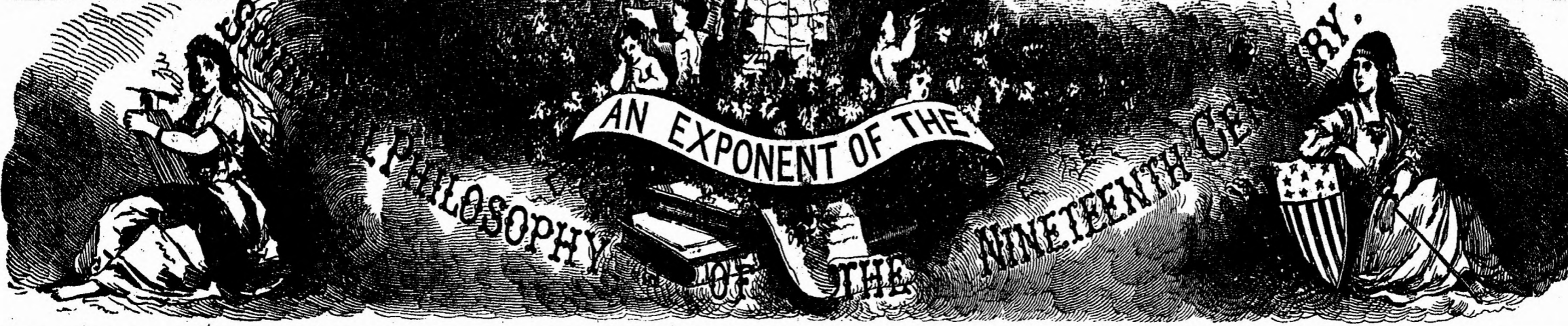


BANNER OF LIGHT.



VOL. 84.

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

BOSTON, SATURDAY, NOVEMBER 26, 1898.

{\$2.00 Per Annum,
Postage Free.

NO. 13.

SPIRITUAL SCIENCE:

Its Purpose, Teachings and Methods.

A SERMON PREACHED NOV. 6, 1898, BY



REV. T. E. ALLEN.

In following the plan suggested by the subject of this discourse, I shall have occasion to dwell upon certain conditions relating to the Spiritualistic Movement which prove that a reformation is needed, to state why it is that I believe the basic teachings of Spiritualism to be true, and to make the claim that, while Spiritualism is by no means all of religion, any formulation that omits it will certainly be defective, and incapable of satisfying the needs of humanity. I shall assert that a new departure is necessary—one that starts with a truer conception of religion, that is based upon the reign of law, and which can never antagonize the results of true science, for the reason that it is itself a science, with all of its teachings tested, or to be tested, by the scientific method. I shall point out that our modern scientific ideas of the universe call for a new formulation of religion to match them, that Spiritual Science is competent to shape such a religion, and why it has weighty claims upon the attention of many in this community. Let us look first at the dark side of a picture.

FRAUD IN SPIRITUALISM.

In his report, read before the Sixth Annual Convention of the National Spiritualists' Association at Washington upon the 13th of last month, my friend H. D. Barrett, the President of that organization and editor of the BANNER OF LIGHT, said:

"The question of fraud and chicanery has been constantly before the people during the past year, and their prevalence has been so great as to have caused feelings of despair to sweep over our ablest workers. It is most discouraging to realize that men and women of intelligence prefer the shadows of Spiritualism to its substance; yet their blind worship of all kinds of phenomena, even when such are proved to be spurious, is disheartening. It is useless for me to enter into a detailed account of the humbuggeries practised in the name of Spiritualism. If I did, some of you would accuse me of falsifying, while others would become completely disheartened with regard to their work for our Cause. The fraud question is a crying evil, and can well be likened to a gigantic octopus whose feelers reach into the very souls of our friends in every city on the continent, to drag forth their heart-secrets and sorrows, to proclaim them to the world as tests of spirit-power. Many mediums, speakers and laymen are involved in this unholy work. A secret brotherhood has been formed by the unscrupulous ones, who perhaps actually possess some genuine medial powers, when put to the test, for the express purpose of filling their pockets with money wrung from their fellow-men through the profanation of their sacred loves.... Those who present.... [counterfeit spiritual coin] usually have nothing to lose and everything to gain in respect to character, hence do not mind a dozen genuine exposures, for they are advertised thereby, and are coddled even more fondly by credulous Spiritualists. With no organizations back of them, they can go on with their nefarious work of deceiving the people, *ad libitum*, laughing in derisive scorn at the gullibility and soul agonies of their dupes. The fact is that the majority of Spiritualists have put a premium upon fraud through their desire to witness extraordinarily marvelous manifestations. They have bought the counterfeit phenomena at a high price, and paid for them with their hearts' best blood."

I have quoted this passage because I want you to realize that—if you have imagined such to be the case—all Spiritualists are not fools or knaves. You must know, too, that it always requires a brave, earnest and sincere man to thus hold up to public view the corruptions of his own party or sect. It shows, too, that in spite of so much that the world accounts disgraceful and scandalous, Mr. Barrett believes that there is something in Spiritualism worth saving in the interest of humanity. I should say the same thing were the conditions ten times worse than they are!

A PEARL OF PRICELESS VALUE, LOST IN A STY, IS NOT ABANDONED BECAUSE THE SWINE HAVE TRAMPLED IT INTO THE MIRE.

Say what you will, traduce to your heart's content the honest and intelligent advocates of Spiritualism, its priceless pearl of truth is to be fished from the mire and placed in appropriate surroundings, where it will be admired and appreciated! My own profound conviction of the truth of the two basic teachings of Spiritualism, continued life and spirit-communion, rests upon at least four distinct but related lines of evidence. The first of these is

MY OWN EXPERIENCE AS A MEDIUM.

I have known about Spiritualism from childhood. After my interest in the subject had been intensified for several years, I determined, in the early part of 1882, at the age of twenty-four, to develop mediumship myself, if possible. I sat quite regularly, alone, and in a short time became an inspirational writing medium. The process with me is

like writing by dictation, but the words are impressed upon my mind. I do not see or hear them. Under favorable conditions, I have written page after page as fast as I could make my hand go. In the early years of my mediumship, many communications were signed, but this has rarely happened for many years. Most of the writings—and this was true long before I dreamed of ever entering the ministry—have been philosophical or religious in character. I have received and given to others but very few tests during my whole experience. I will state in detail the most remarkable case through my own mediumship that ever befell me, the case that has made most impression upon my own mind.

A PROPHECY FULFILLED.

On Jan. 4, 1883, Dr. S. B. Brittan, a friend of many years' standing, died of pneumonia in New York City, where I also then resided. Eight days later, on the 12th, I entered my room in my boarding-house, at shortly before seven o'clock in the evening, probably, and walked across it to near the mantel-piece. Immediately upon arriving at that point, the conviction took possession of me that Dr. Brittan was in my presence, though I neither saw him nor heard him speak. Then there at once came into my mind the message, "Tell my wife not to sell the furniture—that Mr. F— will come on from the West and make some disposition of it." I then thought back at him, feeling that that was our method of communication, that I had often written things that others might accept or reject as they saw fit, but that, as this was a message that might modify the course of action of another person, I disliked to give it without some confirmation. So I thought, still at Dr. Brittan, that I would go and call upon two ladies who lived upon Irving Place, a few blocks away, one of whom was a medium, and if I received anything of a confirmatory nature, I would then send the message, with a letter of explanation to the widow.

I went at once, found the ladies, and did not say one word about what had happened or the purpose of my visit. After a time the medium said, "A new influence is present; it is Dr. Brittan, and he wants you to write a letter to his wife." I then made myself passive and wrote what came, a repetition of the message and other matter. Later in the week I sent the letter, or a copy, with a letter of explanation, to Mrs. Brittan. In the latter part of the month I attended a memorial service held in honor of Dr. Brittan by the Spiritualists of New York and vicinity, and when I was standing in the vestibule at the close, Mrs. Brittan, passing me hurriedly to catch a train, said, "I received your letter." Two or three months after that I was in the office of a mutual friend, a lawyer, and he said to a third person that Mr. F— came on from the West and arranged with the dealer from whom the furniture was purchased to exchange it for other pieces; that the furniture had a disagreeable association for Mrs. Brittan, and that he had difficulty in making the arrangement. Dr. Brittan had been married about a month to his second wife at the time of his death, and they had bought new furniture for their flat.

I attended the funeral of Dr. Brittan at his daughter's home in Newark, N. J., and I did not see Mr. F—, to whom I had been introduced the summer before, there. Had I relied upon my own reasoning in the matter, I should have argued that if he were coming East upon Dr. Brittan's account, it would have been to attend his funeral, instead of later. I believe this experience to be a case of telepathy, where the "agent" was a so-called disembodied spirit, and the subject-matter of the message was, from my standpoint, a prophecy, and the prophecy was fulfilled!

While this is the most striking experience I have ever had, I am well aware that the case is not substantiated by the direct evidence of Mrs. Brittan, Mr. F—, and the furniture dealer, and by collateral lines of evidence, establishing the date of Dr. Brittan's death, etc., as it ought to have been to raise it to the evidential standard established by the Society for Psychical Research. However, granting all of these deficiencies, I must nevertheless affirm that it impressed me profoundly. I was satisfied that my friend, the lawyer, was truthful, and that he was in position to obtain the facts directly from Mr. F—, the widow, or both. The second line of evidence is founded on

THE TESTIMONY OF MEN AND WOMEN OF HIGH CHARACTER AND INTELLIGENCE.

Amongst these I will mention Judge John W. Edmonds. He went into the investigation, he tells us in an "Appeal" issued to the public August 1, 1883, "originally thinking it a deception, and intending to make public my exposure of it. Having from my researches, come to a different conclusion, I feel that the obligation to make known the result is just as strong." "I knew full well," he says in another place, "what I should draw down upon myself by speaking out. I could not mistake all I saw around me: one universal shout of ridicule and condemnation of all who professed to believe, nay! even of those who went into the investigation at all, unless they came out of it fiery red in their denunciation of it as an 'atrocious imposture.'.... It was no easy task for me to peril, at one fell swoop, all that during a life, extending to half a century, I had been struggling to attain, namely, the good opinion of my fellow-men. I had not aimed at wealth, but my reputation was, as it were, the very breath of my nostrils, and I could not but pause ere I jeopardized it. After a year's hesitancy, however, I at length spoke out, for the sake of others, not for my own, and I at least have not forgotten 'the hue and cry' that was raised at my presumption." ("Spiritualism," Edmonds and Dexter, pp. 10, 11.) His conversion to Spiritualism cost him his place as a judge of the New York Court of Appeals. Judge Edmonds became a medium himself, and had some very remarkable experiences.

HARE AND BRITTAN.

Then there was Prof. Robert Hare, who, after more than fifty years of experience as an experimenter in physical science, was converted to Spiritualism, and bravely published his investigations, and many messages from the spirit-world, in spite of the derision of the prejudiced people about him. Again, there was Dr. S. B. Brittan, already mentioned. "By his eloquent advocacy, public discussion and editorial labors," says Emma Hardinge in her "Modern American Spiritualism," (pp. 61, 62) "Mr. Brittan has rendered services to the cause of Spiritualism which can never be overestimated: yet his adherence was not secured through phenomenal evidence or any of the ordinary channels of human propaganda. Whilst officiating as pastor to the First Universalist Church in Albany, New York, and during the progress of a severe fit of sickness, Mr. Brittan was thrown into a state of profound trance, which for a period of twelve days held his consciousness in abeyance, neither did he receive the least nourishment for

twenty-one days. From this condition, hovering between sleep and death, Mr. Brittan returned to life, awakening from the trance as mysteriously as he had sunk into it. With the restoration of health and consciousness, however, his feelings experienced a complete revulsion, which marked him for a changed man. Either a fresh train of thought was infused into his mind by the still, small voice whose utterances can never be interpreted into human speech, or the presence of a strange spiritual visitor (whom he described as of majestic aspect and benevolent bearing, often standing near him during the period of his trance) engraved on his mind a set of impressions wholly distinct and at variance from those which his former life's images had left. Certain it is that he arose from his couch of suffering like a soul resurrected from the ashes of a buried past.

"For a brief period only he resumed his ministerial duties; and though earnestly entreated by his congregation to remain with them and distribute the living bread, of which it was evident that he had partaken, he felt a strong mental pressure compelling him to sever his connection with any creedal organization, where he might be fettered in the free range and expression of the newly-born thoughts that were animating him.... He naturally gravitated to the ranks of the philosophic Spiritualists, amongst whom his literary attainments and highly-cultured intellect procured him a distinguished place." Later, as a member of the firm of Partridge and Brittan, the latter published the words of Edmonds, Hare and others, and as editor, author and lecturer was one of the ablest and most scholarly pioneers of Spiritualism. My point in connection with the second line of evidence is, that while there is much in the literature of the subject that is worthless, there is considerable, also, of great value. I cannot stop now even to name the many other worthy pioneers of Spiritualism, or to cite the experiences of Wallace, Crookes, and other men of great reputation as scientists.

THE WORK OF THE SOCIETY FOR PSYCHICAL RESEARCH.

This furnishes a third basis for my present conviction. In the opinion of quite a number of competent psychical scientists, the reality of telepathic action, of the transmission of thought from one mind to another "without the agency of the recognized organs of sense," has been demonstrated. Prof. Sir William Crookes, F.R.S., knighted by Queen Victoria at the Diamond Jubilee last year, now an experimenter of almost fifty years' experience, and one of the most famous living scientists of England, spoke, in his presidential address before the British Association for the Advancement of Science at Bristol recently, of the work of the Society for Psychical Research, and declared his belief that telepathy is the fundamental law in psychical science.

After over ten years' study of trance phenomena through Mrs. Piper, Dr. Richard Hodgson says in Part xxxiii. (Feb., 1898) of the Proceedings of the Society for Psychical Research (p. 405), "I cannot profess to have any doubt but that the chief 'communicators,' to whom I have referred in the foregoing pages, are veritably the personalities that they claim to be, that they have survived the change we call death, and that they have directly communicated with us whom we call living, through Mrs. Piper's entranced organism." The two branches of research mentioned constitute a part only of the valuable work done by this society since its organization in February, 1882, the results of which are published in the thousands of pages of its "Proceedings" and in the two volumes of "Phantasms of the Living," in all of which their ideal has been to be faithful to the requirements of the scientific method. My fourth line of evidence is furnished by

THE BREAKDOWN OF THEORIES PUT FORTH AS RIVALS OF THE SPIRIT HYPOTHESIS.

In his "Philosophy of Mysticism," Baron Carl du Prel, Ph.D., attempts to account for many of the phenomena of Spiritualism by applying the results obtained by him in the study of the phenomena of dreams and somnambulism. Later, however, he wrote a work in which he accepted the spirit hypothesis. "The Law of Psychic Phenomena," by Thomson Jay Hudson, who professes to explain all of the phenomena of Spiritualism without an appeal to the spirit hypothesis, has attained a wide circulation; but this ambitious effort is certainly a failure.

The most painstaking attempt of which I have any knowledge to frame a theory which shall cover a wide range of psychical phenomena is that of Mr. F. W. H. Myers in his contributions to the Proceedings of the Society for Psychical Research upon "The Subliminal Consciousness." But, though it can be safely said, I believe, that few if any living men have a more profound acquaintance with psychical literature than has Mr. Myers, nevertheless, so far is his theory from being inconsistent with the truth of the spirit hypothesis, that he tells us plainly of his belief in spirit communion in a number of passages in the Proceedings. Here are two instances:

POSITION OF FREDERICK W. H. MYERS.

In a paper "On Recognized Apparitions Occurring More than a Year After Death," Mr. Myers says: "I believe that telepathy—the transference of thought through other than sensory channels—exists both as between embodied spirits and as between embodied and disembodied spirits. I hold that there is a continuous series of manifestations of such power, beginning with thought transference experiments and hypnotism at a distance, proceeding through experimental apparitions and apparitions coincident with crisis or death, and ending with apparitions after death—the results, in my view, of the continued exercise of the same energy by the spirits of the departed." (Part xv., p. 63.) Elsewhere Mr. Myers states: "In these two papers I have given, I think, a sufficiently full account of Mr. Moses' physical phenomena, explaining my reasons for believing in their genuineness; and also a sufficiently full account of communications professing to proceed—and, as I believe, for the most part really proceeding—from spirits who have recently quitted this earthly life." (Part xxvii., p. 113.)

The confident assertion of Dr. A. R. Wallace, the great naturalist, based upon years of careful study, is worth consideration. "That theory is most scientific," he says, "which best explains the whole series of phenomena; and I therefore claim that the spirit hypothesis is the most scientific, since even those who oppose it most strenuously often admit that it does explain all the facts, which can not be said of any other hypothesis." ("Miracles and Modern Spiritualism," Third Edition, p. xvi.)

Believing myself a medium, or, in the language of the olden time, a prophet, I am impelled both by intelligent departed spirits whom I honor, and by my own perception

* This report can be obtained from Miss L. Edmonds, 5 Bolynton Place, Boston, Mass., price \$1.44.

of the great need for a forward step, to proclaim myself a leader in

A NEW DEPARTURE IN RELIGION.

We may accept a doctrine as true: 1. Because we have thoroughly tested it in our own experience, because we know it, or realize it. When this is the case, we are justified in saying, "This doctrine embodies a positive or scientific religious truth." 2. Because some one in whom we have faith says it is true. In this case, we may believe, but we do not know. We accept upon the authority of another, who is a mediator, a go-between, between us and the truth. We assume that his honesty and capacity furnish a guarantee of greater or less value—some call it sufficient, or unquestionable, and some may say that it is worthless—of the truth of doctrines. Such teachings I call mediatorial doctrines; they are less certain, at best, and less valuable to the believer, than personally tested, scientific religious doctrines.

THE CONDITIONS FOR GROWTH.

I have come to see that the proper way for every person to do, provided he really wishes to grow, is to be constantly testing mediatorial doctrines in order to reject them if false, or to add them to his stock of scientific religious truths if he finds them true, and, on the other hand, to be on the alert and constantly reaching out for new mediatorial doctrines which shall furnish fresh grist and keep his scientific mill running! The two great methods of Spiritual Science are the scientific method and what I call the mediatorial method. It is the office of the latter, to determine whether or not a doctrine can wisely be received provisionally as true.

MANY HAVE OUTGROWN MEDIATORIAL RELIGIONS AND ARE LOOKING FOR SOMETHING BETTER.

The trouble with all the great religions of the past, including Christianity, is that they have laid undue emphasis upon the authority of certain leaders. The universe has been divided into two parts, so hopelessly out of joint that no natural or universal process could possibly harmonize them. Religion has consequently been divided into natural and revealed. Natural religion was held to be insufficient for the salvation of man, and revelation was a miraculous process, using as instruments a few chosen men, and especially messiahs, or saviors, usually accounted superhuman. The word of a savior was held to be the lightest possible authority in religion, and very many people the world over have asserted that the religion taught by their savior was the only one sanctioned by God, and that all others were inspired by the devil! Whether the man were a fanatic devotee of Christianity, Mohammedanism or Buddhism depended, in an overwhelming majority of cases, upon the geographical location of the cradle in which he was rocked! But, the diffusion of scientific knowledge, and the growth of the scientific temper have brought many to the belief that

THE UNIVERSE IS ONE.

They are no longer able, therefore, to keep their science and their religion in "separate, water-tight compartments." They feel that there is an urgent necessity that they shall reconstruct their religion to harmonize with their science. The distinction between natural and revealed religion is seen to be artificial. Either there is no revelation at all, or it is a universal process which may take any fit man or woman as its instrument, in which case it is just as natural as the flow of water down hill. The conception of a superhuman savior or revelator fades away, and in its place we have a more potent human nature which can come, and ought to come, into the same first hand relation with the unspent spiritual forces of the universe which made the so-called saviors of the race all that they were in fact, and which, if those saviors had not attained the maximum of human development—and who is competent to affirm that they had?—can carry the unfolding of any and every soul beyond their actual life-expression upon earth. One who has reached this new standpoint is no longer Christian or Confucian, for he now breathes the air of universal religion.

SOME PROPOSED CHRISTIANS REJECT THE AUTHORITY OF JESUS AS FINAL.

In his address before the Harvard Divinity School in 1898, the prophet Emerson said, "Historical Christianity has fallen into the error that corrupts all attempts to communicate religion. As it appears to us, and as it has appeared for ages, it is not the doctrine of the soul, but an exaggeration of the personal, the dwelt in the real. It has dwelt, it dwells, with noxious exaggeration about the person of Jesus. The soul knows no persons. It invites every man to expand to the full circle of the universe, and will have no preferences but those of spontaneous love. But by this eastern monarchy of a Christianity, which intolerance and fear have built, the friend of man is made the injurer of man." If "the soul knows no persons," and if "it invites every man to expand to the full circle of the universe," then obviously all authorities, whether saviors or Bibles, commended to man as final, are at once swept away, and the truthseeker discovers that his real allegiance is to the process by which he discovers and verifies truth; that he is now of necessity a student of universal religion, and no longer a slave to a mediatorial religion. It is the aim of Spiritual Science to instruct the people in the ways by which they can "expand to the full circle of the universe."

Some leaders of Unitarianism are, in my opinion, no longer Christians, though they still retain that label. In 1894 Prof. J. Estlin Carpenter, then of the English Unitarian divinity school, said, in an address to Unitarians, that some of the teachings of Jesus are now obsolete for us! Rev. M. J. Savage, D.D., says in his "Jesus and Modern Life" (p. 224), "Certain intellectual conceptions, the framework of Jesus' life and teaching, are not permanent. Jesus, let us frankly state it, was mistaken in a great many of his intellectual ideals.... He believed in his own immediate second coming; that has proved not to be true. He held certain ideas concerning angels and the devil, the leader of the bad angels, and of a kingdom in opposition to the kingdom of God, which are passing away."

These statements go to show that a formulation of universal religion is the next natural step in religious evolution. Unitarianism, then a formulation of universal religion broad enough to adopt the truths of Spiritualism, and to receive truth from all sources; these are the mileposts the traveler passes as he journeys along the highway of religion! While the term Spiritual Science has been used by others, notably by Mr. W. J. Colville, I shall adopt it as, on the whole, the best name to give to the new religion to which I shall labor to make contributions.

SPIRITUAL SCIENCE: THE RELIGION FOR A SCIENTIFIC AGE.

It can be shown that the destiny of man, individually and collectively, is happiness, that other so-called ends are really means, and that this has been involved, if not expressed, in the teachings of most Christian thinkers. Hinging upon this is my definition of religion. Broadly stated, Religion is the science and art of happiness. More accurately expressed, Religion is that part of the one all-inclusive science and art of happiness that deals with the laws and conditions which govern the harmonious adjustment, interiorly, of each of the spiritual beings of the universe within itself, and exteriorly, of each with all others. Thinkers have differed widely in their definitions of this word, and following their example, I avail myself of my right to use my own conception in preference to any other.

The purpose of Spiritual Science, hinging this time upon the definition just given, is to study and apply the laws of harmony that govern the happiness of the individual and the race. The final explanation of conduct is the effort to experience agreeable emotions and to avoid disagreeable ones, or it is the search for happiness. At the same time, however, the enlightened man foregoes many near by and inferior pleasures, in order that he may experience later more remote and superior pleasures. Man is by nature selfish, and rightly, and love is a selfish sentiment, yet the recompense for courses of action founded upon a recognition of the real unity of man—the recompense for what have been called unselfish, disinterested and self-sacrificing acts—is so satisfying that they constitute the normal and strictly natural expression of human nature, when man has attained a certain plane of development

It is on account of the ineradicable selfishness of man, and of the discovery of new and higher forms of happiness and of the limitations of old pleasures, that we affirm with confidence that man is an eternally progressive being. The reign of law makes the universe knowable, makes it possible for man to know all things that he is concerned to know in order that he may realize his destiny. True growth, and the more desirable forms of happiness that result from it, depend upon the realization of truth, upon that interpretation of truth in terms of pleasure and pain which experience alone makes possible. By assuming the right attitude toward the universe, a child-like or receptive, and an aspiring attitude, by trusting their own faculties, and by following the right methods or processes—by these means alone can man reasonably expect to attain happiness.

SPIRITUAL SCIENCE PUTS THE WHOLE LOAD UPON THE PROCESS AND REJECTS THE PRODUCT AS A FINALITY.

Mediatorial religion leaves us in doubt and perplexity; but there is a way out. It is by applying the scientific method in religion. The Spiritual Scientist must place his reliance upon a process, and not freeze up with a mere product in his mind. He can accept the body of doctrines certified to him to-day, the product of the process, as true to-day. As the scene changes as one looks out upon a landscape and turns his head, because the rays of light reflected from the objects are constantly painting a different picture, so must that product, which we call the present truth, change from day to day as the factors which compose it change. To forget this, to refuse to change when the factors change—so far as will can govern in the matter—is to become a victim of arrested growth.

A part of my task is to depict the more permanent part of the mind, the process by which one assimilates new material, by which we grow. This hand, now writing, is the same that once held a rattle and a teething ring. Not an atom of the same matter, we believe, is now in it, but it is the same hand, nevertheless. So it is with the process by which we find truth. The process is the permanent part, the hand, as it were; and the notions we call true correspond to the atoms comprising the hand at a given instant. The hand may not be faultless in beauty, the process may not be the best and perfect. By right means, however, the grace of the former may be improved, and the deficiencies of the latter rounded out. Use alone, will add beauty to the hand. Use alone, its application to the cosmos, the resistance of the material it was made to deal with, can extend and amend the process, and increase its accuracy. Instead of risking our all upon a set of ideas proclaimed by another to be true and final, we must shift the whole load to the process, and be utterly indifferent as to the particular ideas the process seizes upon as most useful at a given instant. In short, instead of bemoaning that I have not within me to recognize the atoms that composed my baby hand, I should recognize that I am better served as it is, and leave the selection of material to the forces that govern the growth and repair of my organism.

IGNORANCE THE CURSE OF THE WORLD.

The happiness of man depends upon his relation to the forces that exist in his environment and set upon him, and in order that he may realize his desires, he must study their nature, and the laws that govern their operation. Ignorance is everywhere a curse and not a blessing, therefore, it is necessary that we should all apply ourselves to the study of the problems of existence. This is the basic reason for founding the Spiritual Science Church wherein the most approved methods will be followed to obtain the truth we all so sadly need.

The law of love finds a place in Spiritual Science, a very important place, and yet, strange though it may seem to some, truth is really more fundamental than love, in that we must appeal to our knowing powers to decide whether it is a law of love or a law of hate that makes for happiness. Again, the manner and degree in which love is manifested depends upon a person's realization of truth. In view of these considerations, instruction in truth, and the discipline of the powers of man by which he discerns truth, and not so much appeals to emotion, become the means which the teacher must employ to uplift humanity.

Without touching upon all of the kinds of means of discipline which should be taken into account, I will say that we ought to do these three things: 1. Cultivate the perceptive powers that relate us to the universe, and especially, as falling within the province of religion, the perceptive powers that relate us to the spiritual world. 2. Cultivate our reasoning powers, as they can aid us so materially in the acquisition of truth and the detection of error. 3. Study the best religious literature of the past, in order that we may profit by the perceptions of truth, and the victories and defeats of the religious leaders of our race.

THE WORK OF THE NEW CHURCH.

In order to carry out in practice what has just been pointed out, the work of this Church will be divided into three departments:

1. The first of these is the Spiritual Science Church, using the word church in the narrower sense to cover the Sunday services corresponding to those of the Christian churches. For the present, the only meeting in this department will be one preaching service each Sunday. No test mediums will ever be asked to take part in this service, and chiefly for the following reasons: 1. It is wiser to have a service devoted exclusively to the presentation of the important truths upon which man's happiness depends. 2. The conditions which prevail at such a meeting are not those most favorable for the profitable observation of psychical phenomena. 3. The great amount of fraud connected of late years with the exercise of test-mediumship upon the platform—estimated by one competent authority as being as high as two-thirds of all the tests given—makes it advisable not to follow the example of the Spiritualistic societies in this particular.

When the right time comes, a Sunday School will be established; but this cannot be until the new teachings have been formulated for the adult mind, as the ideas to be presented to the children must be the same, or closely related, cast into appropriate forms. There should be started at an early date a Ladies' Auxiliary, an organization to utilize the enthusiasm and admirable working power of the ladies by applying them to the practical work of the Church.

THE SPIRITUAL SCIENCE LYCEUM.

2. The second department of the Church is the Spiritual Science Lyceum. This will meet upon a week day (or Sunday) evening. Its purpose is to give breath to the whole work by furnishing a platform for the consideration of the live movements and issues of our time. For example, I should invite the ablest representatives of Theosophy, Christian Science, the Anglican, and the various phases of socialistic and many other lines of thought to make out the strongest case they could for their several causes. Then the objections would be carefully considered, generally at separate meetings, and the whole matter discussed so as to enable the members of the Lyceum to get at the truth in each of them, if possible. Members would ever be exhorted not to accept doctrines as true upon the authority of the founders or leaders of movements, but to judge them all upon their merits. In this way, they would obtain practical experience in distinguishing between truth and error.

THE SPIRITUAL SCIENCE SCHOOL.

3. The third department is the Spiritual Science School. Its purpose is to furnish, as far as possible, the necessary knowledge and discipline to enable the pupil to separate truth from error, and also to supply him with a considerable stock of useful knowledge, in the acquisition of which he will be constantly called upon to exercise his own judgment. The work of this branch will be subdivided, as far as can now be foreseen, as follows:

a. Class in Logic. A modern system will be taught, one much simpler and far more valuable as an instrument than the system taught in the schools in the Middle Ages. This study will be very valuable, and will be so unfolded that every person—unless very deficient in common sense—can pursue it with success and profit.

b. Class in Methodology. One definition of this word is "the science of method in scientific procedure," or, we may say, the study of the process by which we find and verify truth. This course will aim also to instruct the pupil how to estimate the value of authority.

c. Psychical Science Class. This class will study the evidences of continued life and spirit communion especially, and psychical facts and theories in general. The work will be based upon the Proceedings of the Society for Psychical Research, and the best psychical and Spiritualistic literature.

d. The Communion Circle. This is intended primarily to spiritualize its members, and to make them more sensitive to a high spiritual influx. Incidentally, however, trance, clairvoyant, clairaudient and other phases of mediumship may be developed in which case the medium will be asked to give his or her service to the school, for the purpose of bringing light to others.

e. The Research Circle. This is intended primarily to afford members of the school an opportunity to observe psychical phenomena. It is hoped that the school will develop its own mediums to a considerable extent. When paid mediums are employed, great care will be taken in their selection.

f. The Literature Class. This will take up the study of such literature relating to religion and the spiritual philosophy as promises to be most valuable. The two lines of work that most readily suggest themselves are the study of the New Testament in the light of psychical science, and a systematic study of the works of Andrew Jackson Davis, or of some other author, if it is believed that they will prove more valuable.

In the course of time other lines of work, such as a class in spiritual healing and a careful study of mediumship, will probably be taken up. I shall hope to start the Lyceum and School in January, at the latest, and earlier, if possible.

You will have observed that the terms "Psychical

Science" and "Spiritual Science" have both been used. I prefer to retain the former to cover a pure science, and the latter to cover both applied Psychical Science and also all doctrines, whether ordinarily called religious, or imported from any department of thought whatsoever, which are needed for the formulation of the most useful possible, and therefore, of the best attainable religion.

ATTITUDE OF THE TEACHER IN SPIRITUAL SCIENCE.

Believe a thing because you see it, not because I say it. As a teacher of Spiritual Science I say this, and what is more, I mean it. My desire is to transform people who are rational because human—though many times, one is tempted to say, unconsciously to themselves—into men and women who are consciously rational, and who will at once begin to rely upon their own powers in the solution of the problems of existence. I do not wish to make *Alentis* disciples; disciples are altogether too thick already, but to arouse souls, indifferent or well-nigh dead, to a consciousness of their own powers.

I regard the teacher of religion in the same light that I do the teacher of the physical sciences, and claim for him precisely the same freedom in his teaching. The teacher of physics, for example, is given his responsible position: 1. Because he has studied the work of the masters in this department; 2. Because he has repeated some, and perhaps many, of the experiments made in the past by discoverers, and thus verified, to a greater or less extent, their observations; and 3. Because, possibly, he is one of those gifted men who are competent to make new discoveries, and thus add to the world's stock of knowledge. So I put myself forward as a teacher of religion because I have studied, to a certain extent, the works of some of the recognized masters in religion—using the term master precisely as I would in any other department of thought—because I have come to a realization of the truth of some of their teachings, and so know and do not merely believe upon their authority, and because I believe myself competent, if not actually to give to the world truths new in religion, at least to shape and present old truths in a form better adapted to the needs of the modern mind than are the current Christian dogmas handed down to us from the past.

THE IDEA OF GOD.

The idea of God is so fundamental in the thought of many that they will ask, "What have you to say upon this subject?" Without discussing this difficult theme at length, I will say, as I conceive of God as all the power there is, as the finite and Eternal Energy of Herbert Spencer. Man now directs and transforms energy to a limited extent. That any limit is set in the constitution of things, however, no one can properly affirm. The energy in a man that directs is God, yes, very God, and his thoughts and acts find response because God, or in composing other beings or things answers the God in him. Spiritualism throws new light upon God for the reason that the powers inherent in human nature are seen to be greater than was formerly believed, so that very many things attributed to the direct action of divine will in a special sense, can now more properly be assigned to the operation of finite beings. This is true of revelation, the answering of prayer, and special providences, for example.

I hold, however, that whether people agree in their ideas about God or not, is a far less vital matter than has ordinarily been supposed. The truth is that what we call our knowledge of God is based upon, or derived from, all that we know. Our knowledge of causes and effects is closely related to our perceptions, but our knowledge of God is more remote. If he allows our mind to feel concerned for the orthodoxy of his doctrine, let it not be as to whether he thinks thus or so of God, but whether he has a considerable and accurate knowledge of causes and effects, for it is upon this that his happiness more directly depends. The conduct of men who realize deeply a great deal of that sort of truth that can reasonably be supposed to be effective under the circumstances, will be good, but their conceptions of God may differ very widely.

PLACE OF SPIRITUALISM IN RELIGION.

The time has come when the religious evolution of man kind in practically demands the recognition of the truth in Spiritualism. That more profound knowledge of human nature which is sorely needed is impossible without it. We must know that death is not the end of life, that the destinies of mortals are linked with the destinies of a host of beings who are not inactive because invisible. We must realize that finite life is manifested upon a grander scale than has hitherto been commonly believed. We must lay the foundations of ethics and religion in the conceptions that man will exist after death, whether he wishes to or not, and that he will ever be confronted by himself/uncer laws of being quantitatively exact.

Since it is scarcely an exaggeration to say that method is everything, nothing can more tend to clear the ground for a perfect allegiance to the methods that lead to truth, than a clear demonstration that the authorities largely held to be final in religion are not final. This Spiritualism, more than anything else, can do, since it shows that revelations occur under law, and proceed from finite spirits, whence it follows that we are thrown back upon the necessity of testing revelations for ourselves, precisely as we would the claims of mortals. Our crutch is taken away from us, and we must stand upon our own feet! Spiritualism, or that reformed Spiritualism that forms part of Spiritual Science, is not all of religion, but any formulation of religion that omits it is defective.

Mr. F. W. H. Myers, the able Secretary of the Society for Psychical Research, realizes the immense importance of the claims made by Spiritualism. Writing in 1890 he said: "Each unit does offer, and in man survives the death of the body is of course, and undeniably, the most important which researches such as ours can ever hope to solve. It is more than this—it is the most important problem in the whole range of the universe which can ever become susceptible of any kind of scientific proof. Could a proof of our survival be obtained, it would carry us deeper into the true knowledge of the universe than we should be carried by an even perfect knowledge of the material scheme of things. It would carry us deeper both by achievement and by promise. The discovery that there was a life in man independent of blood and brain would be cardinal, a dominating fact in all science and in all philosophy. And the prospect thus opened to human knowledge—in this or in other worlds—would be limitless indeed."—(Proceedings of the S. P. R., Part xvii., p. 314).

SPIRITUALISM AND SOCIAL RECONSTRUCTION.

It is the power of men to act and react upon one another to the well or ill of each and each, and the fact that every unit does offer, and in man survives the death of the body is of course, and undeniably, the most important which researches such as ours can ever hope to solve. "We are members one of another." There are laws that come into play in the social organism that find no manifestation in a single individual. There can be no thorough-going reconstruction of society, that will bring harmony in place of discord, until Spiritualism sheds its light upon man, making the world realize, as never before, that the well-being, growth and happiness of all souls is the supreme concern of society, and that property and institutions must be strictly subordinated to these ends. All antagonism between individual and social aims, ideals and means is due to ignorance, and can only be eliminated by the realization of truth. *Spiritualism is to furnish an indispensable part of the knowledge, and the motive force for the regeneration of society.* It will be seen, then, that it is impossible for me to abandon Spiritualism to the spoilers. I cannot and will not do it.

HOW TO REFORM SPIRITUALISM.

When we find a well contaminated so that water drawn from it injures health, or threatens life itself, we either prevent the further inflow of impurities, or we find another which will supply pure water. I suggest our remedy. As a matter of fact, a low order of Spiritualism, tainted by fraud, will thrive just as long as there are ignorant, credulous, unsophisticated, sensation-seeking men and women to support it! Judging by the indications, then, it has a long life before it. We can not cut off the flow of impurities into the old well; but we can dig a new one!

The Spiritual Science Church will recognize the important office of mediumship. It will try primarily to spiritualize its members, and secondarily, to develop their psychical powers of a phenomenal order. It will instruct them in the ethics of mediumship. It will impress the thought upon good men and women that they may perform a valuable service for their brethren by developing medial powers, and devoting them to the enlightenment of others without money and without price. It will encourage the development of mediumship, also, in the home circle. It will not disdain paid mediumship, as there are noble men and women who receive pay for the exercise of their gifts, and who may as legitimately do so as doctors or clergymen.

If it has occasion to pay any medium for work in its school, however, it will use every possible precaution to assure itself of his or her integrity, and that the degree of development is adequate. All this means a new, a purified, a reformed Spiritualism, which can only be had upon stringent terms, and when people find that they can have this, separated from the objectionable features which have repelled them in the past, they will receive it gladly.

CLAIMS OF THE SPIRITUAL SCIENCE CHURCH UPON THE PEOPLE.

To progressive men and women who feel that they are not properly fed in Christian churches—small wonder if they do feel so!—the Spiritual Science Church offers an opportunity for freedom of thought, and for a growth that will make for their happiness here and hereafter. To investigators—for they are just as welcome as full-fledged Spiritualists—it will give counsel, instruction in the assured results of psychical science, and, as far as possible, opportunities for observation.

To Spiritualists of the more intelligent and spiritual kind, who feel that the sort of Spiritualism in which they

believe is often misrepresented by lecturers and mediums upon the Spiritualistic platform, an I who, therefore, rarely or never attend meetings, it opens the door of a church where they will be benefited, and feel thoroughly at home. To Theosophists, Metaphysicians and healers of all schools it says, "No matter how much truth there is in your system of thought, if you ignore Spiritualism you have not found the whole truth. You will do well, therefore, to take advantage of the proffered facilities."

CONDITIONS OF MEMBERSHIP.

The actual restrictions upon church membership in the past have generally been belated and character. The Spiritual Science Church goes right to the root of the whole matter by welcoming as members all who, recognizing in themselves a confidence that they will be benefited by it, and that it will help in the great work of uplifting humanity, desire to join. Thus a direct appeal is made to the law of attraction, and artificial barriers are swept away. There is only one condition imposed, that all members shall do something towards its support. How much must, of course, depend upon the financial ability of the individual; but, as the widow cast her mite into the treasury, so every one interested can contribute something, even if it be but little.

MY PREPARATION FOR THE WORK.

When a candidate applies to a Christian sect for admission to its fellowship as a minister, his qualifications are considered, and if he be deemed worthy and competent, he is accepted and recommended to the churches. As the work upon which I have entered is special in its character, and calls for a special preparation, it seems to me reasonable, and just both to the inquirer and to myself, that I should say a few words about my fitness for the task which I have assumed.

I left the School of Mines, the Scientific Department of Columbia University, at the age of twenty-one, after studying two years and a half upon a four years' course of chemistry. Then followed a business career of several years. In 1882, as already related, I developed an inspirational mediumship which I regard as of very great value in almost all of the writing I do. In February, 1888, at the age of thirty, I entered the Mendville Theological School as a special student, expecting to stay a year and a half. I spent a great deal of time upon the study of logic, and I decided remain at other year so that I could become a regular graduate, and was instructor in logic in the school during my last year. In November, 1890, I obtained my first settlement in the Unitarian ministry.

Shortly after this, I sent out the preliminary printed matter looking to the organization of a new psychical society. Upon May 18, 1891, the American Psychical Society (an organization independent of the Society for Psychical Research and of its American Branch) was started in the vestry of the Church of the Unity, Boston. Amongst the directors were Rev. M. J. Savage, D. D., the first president, Rev. E. A. Horton, Mr. B. O. Flower, founder of the *Arena*, Rev. K. Leber Newton, Mrs. Mary A. Livermore, Dr. L. A. Phillips, Mr. Hamlin Garland, Rabbi Solomon Schindler, Prof. A. E. Dolbear, and Prof. A. M. Comey. I was Secretary and Treasurer during the life of the Society, about three years. Under date of August 1892, the Society began the publication of *The Psychical Review*, a six-page quarterly, which I edited for two years, when it was suspended, and to which I contributed about one hundred pages of matter. Between 1890 and 1897, I published a number of articles in *The Arena*, mostly upon religion and psychical science. I have been a student of Spiritualism from several standpoints for many years, and have delivered a number of addresses, and published articles upon the subject in the *Banner of Light* and other journals.

Convinced, after a trial of eight years, that I can not find the freedom I desire in the Unitarian pulpit, I launched this new religious movement at Arcade Hall, 7 Park Square, Boston, the first Sunday in October, having preached my farewell sermon at Westwood, Mass., (formerly West Ded) last Sunday before.

Finally, I invite all who feel attracted to join the Spiritual Science Church, the foundations of which rest upon natural law, where religion is regarded as a science, where the scientific method is applied to the problems of existence which are intimately related to man's well being and happiness, and where it will be taught that all of the established religions and other labels must be discarded, in order that all possible sources may be explored to find the truth which man must have to realize his destiny.

Our Serial Story.

A CALIFORNIA GIRL,

Or a Story of the Golden West.

Written Expressly for the Banner of Light.

BY MRS. MARY T. LONGLEY.

CHAPTER XVII.

A DAUGHTER OF THE RED CROSS.

The lady was not Hazel, his wife, nor had he expected that she would appear. He had inquired for "Mrs. Treadwell," and he had had no thought of meeting any but a stranger to himself. And she was a stranger, he had never seen her before. This tall, fair woman, with a magnetic eye, and the slow, quiet step of a queen, what had she to do with the object of his quest? She held his card in her hand, and as she advanced toward him she glanced at it, and then at herself.

"Mr. Jocelyn, I presume," she said, "I am Mrs. Treadwell. You are the artist of whom I have heard so much, and favorably."

He bowed and replied: "I am Gordon Jocelyn, an artist. You will pardon my early call, dear madam. I am seeking information of a lady who was in Europe a few years ago, and for whom a picture of mine—the portrait of a child and a dog—was purchased. I see you have that picture upon your wall, and he waved his hand toward it. "You will find my name in that lower corner of it. I wish very much to gain the address of the lady I mention; her name is Pearly, I believe. I have an important communication to make to her. I have been referred to you, Madam, as one who would be likely to aid me in my search. I will be very grateful for any information received from you."

He spoke slowly, and almost as one who is feeling his way along, but she did not notice this, for she was herself a moderate speaker, and she waved him to a seat, as she said:

"It is Mrs. Pearly you seek, Mrs. Hazel Pearly; she is a dear friend of mine. We are very much attached to each other, for by her careful nursing and devoted attention she saved my life at a time when friends and servants had turned away from me in fear of the contagious disease that racked my frame. During my illness we became great friends, and although that was four years ago, our attachment has not weakened. But, sir, you will not care to listen to my words of appreciation and love of Mrs. Pearly, though I assure you she is a woman of rare virtue and power."

He drank in her words with an eagerness that she did not notice as she went on. "She was in Europe a few years ago, in the home of a wealthy family by the name Trevor; the gentleman of that home purchased your painting of the child and the dog, and it came into the possession of my friend. When the gentleman and his mother both died, the home was broken up, and in time Mrs. Pearly returned to her native land. She had become a nurse, and after a while she came down to New Orleans to do hospital work. It was during a run of fever in this city that I was taken ill and abandoned, and this nurse came to my home to care for me. I was very bad, indeed loathsome to myself, my disease; but she stood by me through it all, and we became the best of friends. She had suffered in her life, and so had I, and we were drawn together by sympathetic ties. I do not know why I tell you, a stranger, these things, but it seems the thing to do. Mrs. Pearly had had her great painting boxed up for a long time, not having any place to hang it. Once she told me about it, and I offered to care for it till she had a home of her own to put it in; that is why it is here."

She paused then, and looked at him in a languid, curious way.

"I am very pleased to see the picture again, Madam, for I spent much time and labor on its production. It was taken from life, and I grew very fond of it during my work. But can you tell me if Mrs. Pearly is in the city now?"

"No, she is not in this part of the country. She left here over a year ago to visit New York. She entered hospital work in that metropolis, and is there still, I presume, although she has received no word from her for three months. She is attached to the Red Cross service, and may be detailed to any place of danger or disease at any time. Being a nurse, and a worker, she has no time to correspond regularly, not even with her nearest friends. You will probably learn of her present doings by writing her at No. 11, Wilton Terrace, New York."

"I thank you, Madam, most sincerely, for your courtesy, and I trust that I shall yet have the opportunity to offer you some service in return."

A few more words passed between them ere he made his adieu and hastened from the house, musing upon the information he had gained, and upon the most singular vision of the previous night that had led up to this encounter with a woman who was really Hazel's friend. No wonder that his mind was in a perturbed state that bordered on bewilderment, for in all the long years of his wife's ab-

sence this had been the first moment in which any actual knowledge of her life, except from that gathered from her unsigned letter to Lou, that he had received.

He knew it would not do for him to write to Hazel; she would not reply to any communication he might make. Her long absence and silence had convinced him years ago that she desired to have no word from him. No, he must not write; he must go himself and meet her face to face, and thus gain from her own lips the secret of her flight. But this he could not do at once, for he had two partially filled orders of portrait work that had been pledged for a certain time, and which must be finished before he left the city. It would take some months to complete the work, and he chafed at the delay; but soon his better judgment told him that Hazel no doubt could be easily found, and if she was in the hospital service she would not be able to run away before he could reach her side.

Mrs. Treadwell did not often write to her, and he trusted to that fact to keep the lady from notifying Hazel of his intended visit, and thus be set to work cheerfully to fill his orders for which he was to receive the money that would take him to his darling's side.

Thus time passed, three, four months, and his work was done. Work that paid him well, and which might have secured him several orders for the same kind, had he not determined on leaving the city.

But while Gordon Jocelyn had been carefully completing the work which he had in hand in the Crescent City, the god of fate was busy with his affairs, or those of Hazel, for it had not yet decided that the time for his meeting with his wife was near at hand.

No. 11 Wilton Terrace was a sort of headquarters of the Red Cross Society in New York; a house of modest pretension and roomy capacity, in which a number of the working members of the society found habitation when they were not busy elsewhere.

About a month after the visit of the artist to Mrs. Treadwell, Hazel returned to Wilton Terrace for a much needed rest. She had been active in hospital work at Brooklyn, and had come to feel the need of a brief change for herself.

At Wilton Terrace she could find plenty to do to keep herself in touch with suffering humanity, during the few weeks she might remain there, for notice was constantly coming of accidents, and of illness among the poor, who needed the service of nurse or physician, and who could not pay for such attendance, and so one or the other of the members of the Red Cross was always in demand. But this Hazel did not mind. She was used to work, to waiting upon the sick, to the binding up of injured limbs, and to all sorts of service for human beings, and she was ever ready to do whatever might be required of her. And so she found herself domiciled at Wilton Terrace for a month, during which time she wrote a letter to Mabel Treadwell, and received the following in reply:

NEW ORLEANS, May 18th.

MY DEAR HAZEL: I was more glad than I can express when I received your most welcome letter last week. It seems an age since I heard from you, but I know that in your busy life there is little time for correspondence and for rest. I am very thankful, however, that you are trying to rest up a little now, and were it not for the season of the year I would urge you to come and spend a month with me. As it is I shall be away myself to the seashore the last of the month, not to return until early winter. Changes are to take place with me, dear, and I shall hope to have you with me at Christmas, though I know your time is not your own, and that you can plan for nothing ahead. But I must tell you my secret. I am going to be married again, and to one of the best men in the world. That is what I am sure you will agree with me that George Vaughn is when you know him. I have much to tell you of him when we meet. I am sure that you and he will be kindred spirits, for he is a physician, with a philanthropic ideas and strange philosophies. He says I have a magnetic temperament and peculiar aura that will make me a fit subject for his experiments in hypnotism. He is quite a theorist in the value of magnetism and of hypnotism in treating disease, and that when he puts me in a trance—think of that, Hazel—I will be able to diagnose the disease of his patients, and to point out the proper remedies. He declares that I will be of far more value to him than this new creative or discovery, X-ray, that is just coming into use, will be to any scientist. But he says he will make no experiments with me till after our marriage, which will occur at Christmas, when the annual fire-cracker of the small boy in New Orleans, and the blazing, screaming rocket of the larger lads split the air. Well, Hazel, dear, I have promised to be his wife then, and I am glad of it, for I am dreadfully lonely. It is ten years since Jack died, and I have missed him so much, for Jack Treadwell was a gentleman, and to me a model husband.

Well, I'll not go on with my own affairs now that my secret is out, but I had to tell of that. And now I must write of a visitor I received a while ago—a few weeks—who came to inquire for me. He was such a handsome man! tall and well-built—not more than forty-eight, but with considerable gray in his hair, and with a grave face. He sent up his card to me. He was the artist who painted that picture that you prize so much, which hangs in my parlor; the picture that I always felt had a history, but which I never dared ask you about. His name is Gordon Jocelyn; he said he had an important communication for you, and I gave him your address at Wilton Terrace. If he has not called upon you he probably will before long—

The sheet fell down from her hands. She had been reading of the forthcoming marriage of her friend with amused eyes, but she had started, and turned as pale as the white kerchief that she wore pinned across the breast of her plain gray gown, when she came to the mention of the artist and his quest for her. For a few moments she sat in puzzled bewilderment, then arose and passed from the room to the office just beyond.

A middle-aged lady in gray, who sat at the desk as she entered, accosted her with a friendly word.

"Jennie," said Hazel, "I feel that I am out of my sphere when I am not in active work. News came yesterday, you said, that an epidemic of yellow fever is expected at Memphis this summer, and that the Red Cross is likely to be called upon for nurses and supplies. I want to be assigned to work in that direction and to start for Memphis at once."

"But, my dear, you must consider the heat, the fatigue and the danger to yourself, for you have been overworked for a year."

"I am quite strong now, Jennie, and have no fear but that I can attend to my duty. As for heat, fatigue or danger, a servant of the Red Cross has no use for such terms; she feels nothing but the importance, the blessing of her cause. I will go to Memphis as soon as it can be managed, and you will please attend to the matter of my assignment as soon as possible. I feel that my place is there. There will be much sickness and death there during the summer, no doubt; the indications strongly point that way. There will be work enough for all to do. I am used to this sort of work, for I had a lengthy spell of it in New Orleans three or four years ago, and I know just what to do best for the victims of the fever. I am a daughter of the Red Cross, and I must be early at my post."

[To be continued.]

Written for the Banner of Light.

THE MAN WHOM I ADMIRE.

BY CHARLES H. WHITE.

The man whom I admire is one who never lies. To whom the gem called "Honor" is a dearly-cherished prize; Who will not cheat his fellows, nor aim to do them wrong. But makes the love of human-kind the burden of his song.

The man whom I admire will never stoop so low As to grovel in swamp-lands, where the scandal-bushes grow; He'll set his mark above him, and, with a fearless heart, Will do his best to reach it, though he may fall in part.

The man whom I admire will never lend his mind To schemes, plans or theories of doubtful, shady kind; He'll look at truth most squarely, and study out the way That he should think, regardless of what his neighbors say.

The man whom I admire will lead no dual life; He'll not be one man to his friends, another to his wife; He'll not reserve for Sunday an humble, honest mien, Then, on week days, in a very different guise be seen.

The man whom I admire will say just what he thinks— (For he is but a coward who from truth and honor shrinks); There're views that need no airing, but, when he speaks at all, He'll put in words what's on his mind, e'en though the heavens fall!

The man whom I admire is one who does not sneer At threadbare coats of poverty, nor scorn the pauper's tear; He sympathizes with distress, and bemoans another's pain, E'en though that other may n't have an ounce of golden grain.

The man whom I admire is one who does not say No man can go to Heaven who fails to think his way; He isn't arbitrary, but admits right at the start That creed amounts to nothing—the real point is the heart.

The man whom I admire is full of love for all Who live as though each moment they might hear the Master call; And for all fallen creatures, sunk deep in sin and shame, He feels a sorrow keen and strong, but does n't seek to blame.

This man whom I admire I would were with me now; I'd gaze with reverence and awe upon his noble brow; I'd say to him, "My chosen friend, (if such you'll kindly be), Loose the chains by which I'm bound, and let me, too, be free!"

WHY WOMEN ARE WEAK.

They Break Down Under the Strain of Household Drudgery.

Dr. Greene's Nervura is a Specific for Nervousness, Weakness and Irritability, the Remedy Which Makes Women Well and Strong.

The ceaseless drudgery of household cares is more than the strongest man could endure and it is no wonder that frail women break down under the strain.

Thousands of women in offices, shops and factories break down in health under the strain and become weak, tired, nervous and debilitated, tortured with female complaints or racked by headache, neuralgia, backache and kidney trouble.

Women must be helped, and the help they most need is that great strengthener and restorer of vigor and vitality, Dr. Greene's Nervura blood and nerve remedy. It makes weak women strong, creates pure, rich blood, strong nerves, and the vigorous energies of perfect health. Under its magic influence melancholy and despair give place to buoyant happiness. It will cure headache, neuralgia, rheumatism, female weakness of all kinds, and nervous debility.

Mrs. F. E. Morgan, who resides at 177 Austin St., Worcester, Mass., says:

"My nerves were so weak, and I was so very nervous, that I could not sleep nights. I would get up in the morning feeling so weak and tired, with loss of appetite and constipation of the bowels."

"I gradually grew worse until life almost seemed a burden, and at last I had nervous prostration. My nerves were in a terrible condition. I had hot flashes with cold chills; one minute I would be cold and the next be all perspiration. I felt too bad for anything, had no strength and no ambition. My sister advised me to try Dr. Greene's Nervura blood and nerve remedy, and I did so. I am happy to say that all my troubles have disappeared, and I cannot say enough of this wonderful medicine. I have lots of friends who can also testify to its great merits, and this is the only remedy that I should advise people who are sick to use, for it is the most wonderful of all medicines."

If you feel the need of special advice, consult with Dr. Greene freely, personally or by letter, at his office, 34 Temple Place, Boston, Mass.; He is recognized as the most successful physician in curing disease and makes no charge for consultation.



Literary Department.

MAN'S OPPORTUNITY.—The greatest charm of all things lies in whatever mysteries they possess, and, like eager children with more zeal than prudence, we push on to overtake and fathom the gilded, dazzling, magic thing on which our eyes and thoughts are fixed. Many times it is only a rainbow's end we follow, a will-o'-the-wisp, and dragged, shivering and weary, we find strength and youth gone, life nearly spent, while we have accomplished little and reached only disappointment.

Perhaps (it happens sometimes) a woman true finds in her possession a priceless gem, the hidden, cherished desire of her heart. With almost breathless wonder and the humility which only noble natures possess, she contemplates her triumph, and with thoughtful care reflects, hesitates and almost fears, lest she has not the power, tact and wisdom to keep in full perfection "this thing she longed for so"; while another, too certain of her power, may see one day what once she held secure, her hope of happiness, shy like a chilled and shivering bird away beyond the reach of her cold indifference, to chant its song of love in warmer climes.

The ideal man, if it is a woman's heart he wins (that most mysterious thing so few have ever fully understood), will—with the knowledge that he has something to be cherished, and the chivalry of a knight, the tact of a true gentleman, the strength that guides and supports without arrogance, the penetration that shows him the possibilities, the mental and spiritual growth which his judicious care may foster—invite confidence with earnest appreciation of true endeavor. That man will see the plan; he sought to develop (not transform), strengthen and bloom, till his home is filled with beauty and gladness. He will know the full meaning of the sweet word wife, solve the mystery of a woman's heart, learn what alone will bring to completeness a woman's life—Love.

But when man takes the mallet of his will and the chisel of his fancy, and with rough blows and fine sarcasm hammers and cuts, with the hope of fashioning (according to his idea of what should be) a woman's heart, he makes a mistake, and finds it out, to his everlasting regret, too late learning that he entirely misunderstood the material upon which he exercised his fatal skill. —*Electra*.

THE THEOSOPHIST.—In the October number is an article by Mrs. E. Richmond, entitled "Theosophy the Source of All Religions." She says: "In justification of this claim, and

the acknowledgment of its reasonableness by the world, lies the hope of humanity for that unity without which we cannot expect to see cessation of social struggles—the outcome of divided interests between citizens of the same city—nor of wars between nations professing to take the same moral code as their rule of conduct. The poet's beautiful dream of the Federation of Nations cannot be an accomplished fact until the individuals composing the nations recognize as a definite, tangible something, a bond that must be forever indissoluble.

"There is now, as there always has been, a reservoir whose substance is Truth, Divine Wisdom. Every flash of light that comes to us as we read or meditate is from this reservoir, and for every single individual of our humanity this has always been so, and will be so through all time; for it can no more be exhausted than a flame can be exhausted by the lighting of myriads of other flames. This must be so, for this reservoir is the Logos. That we cannot exhaust. We live in Him, move in Him, in Him have our being; but for all His giving He never grows less. It cannot be presumption to think that He is ever waiting and watching for our receptive powers to grow, to expand, until He can give and we receive without limit. And this is what Theosophy is, the Truth underlying all external appearances, the God-knowledge that knows no limit, that which is eternally pouring out from this reservoir. That is the store out of which all our wisdom comes. That there is something behind the Logos of our solar system matters not; there are centres, or foci, of Light and Life of varying intensity all the way down, from that which is behind all to the individual who supplies the wants of one weaker than himself out of his own vital powers. For us the centre of life is the great being at the head of our system. It is here in the grasp of this fact that the life physical, mental, spiritual of our humanity flows from one source, and that the Builder of our system, that lies the justification of the claim made for Theosophy, that it is the source of all religions. There is no religion higher than Truth. Each religion has offered in turn parts of the Truth.

"And now, looking at religion from this point of view as the All-containing Source from which flows through some chosen channel the wisdom necessary for each particular nation and people, does it not look strangely like presumption on the part of members of one branch of religion, that they should persist in forcing that which has been given to them as specially suited to their capacities, and the part they are destined to play in the history of the world, upon every other nation and people under the sun? That between Christian, Buddhist, Parsee, Hindu, there should be free brotherly interchange of the good things given to each is sure, for this is what brotherhood asks for." N. D. K. contributes extracts from letters

written by H. P. Blavatsky, whose greatness cannot be questioned, even though she was and is severely criticized by friend and foe. We take the liberty of copying a few paragraphs which we believe will be of interest: *Bombay, August, 1889.*—"I am sorry that, notwithstanding all my perseverance in my duty, my endeavors, and desire to do good, I succeed in 'disappointing and vexing' people. If a good deal of that disappointment was created by 'petty' things, then the men themselves must be 'petty'."

Adyar, February, 1884.—"Doubt and distrust will ever linger in the breast of every one who is not in direct communication, as I am, with Them (Masters). And then it matters little for Them. They care neither for thanks nor gratitude, nor anything save duty. They can do much, but never miracles."

"Now about my own uninteresting *Ego*. I am told by doctors that I am dying; that if I do not immediately change climate, and have three or four months' complete rest, I have but three months and no longer to live. I am going to France and Germany. It is worse than death for me; for they might have allowed me to die quietly here. I hate the idea, but they want me alive, it appears—not dead. Well, since the Masters want me to go, then I go, though I cannot make out why they send me abroad to get relief when they could cure me as well here as they did twice before. Colonel is going to London, and I, too, I don't know, myself, when and why I am going."

Adyar, March, 1885.—"I say, better that people should never have had a blind, unreasonable faith in the Mahatmas, but had developed a little more faith in their own reasoning powers, and then they would have seen, without the help of any foolish phenomena, that there have been no Mahatmas or some of them immensely higher and more intelligent than I am, behind my back, there would have been no *Isis*, no Esoteric doctrine; that Holger himself proclaims the highest, most philosophical system of all. If the alleged H. P. B. letters in the *Christian College Magazine* are genuine, and I am a trickster, then I am the sole author of *Isis*, of all the letters written by the Mahatmas to Hume and Sinnett, and of the best articles in the *Theosophist*. As Mr. C— expresses it, 'in such a case H. P. B. is a Mahatma herself!'"

"Traitor, or Mahatma, I have done [my duty] by the Masters and the Hindus." *Muzburg, May, 1886.*—"And you take me to task for keeping secrets from all of you about the Mahatmas! But if by cutting off my tongue I could obliterate every word of truth I said about the Blessed Masters I would become mute and dumb forever before I was five minutes older. I have said all I could lawfully say of them, and much more. It is for desecration of their names, of things holy and sacred, that I suffer now. It is for loving the Cause (Theosophy) too well, that in my desire to help it I became indiscreet, and gave out that which I ought never to pronounce."

Those who think I ever had any mortal object to deceive and bamboozle them, and invent Mahatmas and a system which for the last ten years I have thought me sorrow, dishonor, vilification, very nearly death, which beggaried me instead of allowing me to work for myself by writing, which would bring me honour and money, plenty of it; or, siding with the Spiritualists, who would have stood for me in millions, and made me as famous as I am now in *innumerable* eyes of those who judge by appearances."

London, July, 1888.—"Yes, you are right. My life was a chequered and marvelous one, but the marvels and checks in it are not told due to my connection with great men whom they began calling Mahatmas in India. The Masters I know are neither the Yogis as known in India, who sit for ages buried in a jungle, with trees growing between their legs and arms, nor do they stand for years on one leg, nor yet do they make tours and hold their breath. They are simply adepts in Esoteric Science and Occultism; adepts whose headquarters are in a certain part of Tibet, and whose members are scattered everywhere through the world. These are the men—great, glorious, more learned than any others on earth; some quite holy, others less so, whom I know, with whom I learnt what I know, with whom I lived, and whom I swore to serve forever, as long as I have a breath left in my body, and whom I do serve faithfully, if not always wisely, and—*who do exist.*"

Theosophical Society's Headquarters, Adyar.

THE SUGGESTER AND THINKER.—"Suggestion rules the world." is the motto of this little magazine. The principles underlying the science of Suggestion and Thought cannot be too carefully studied, and the opinions of all conscientious investigators of this important science are eagerly sought. In the current issue Thomson Jay Hudson, LL. D., presents his views on the subject "Truth as a Factor in Suggestive Therapeutics." He says: "It is necessary to remind the true scientist that absolute Truth is essential to the successful study of any subject. That can be desired as a science. The science of Suggestive Therapeutics constitutes no exception to this rule."

"Many otherwise able students and practitioners of this science are in the habit of ignoring this axiom on the supposition that the subjective mind, being controllable by suggestion, is just as ready to receive a false suggestion as a true one. No greater mistake could be made. It is true that the subjective mind is amenable to control by suggestion. But it is also true that the subjective mind is an ardent lover of truth. In matters of indifference it may and can be suggested" into acquiescence to almost any absurd statement. But settled beliefs are difficult to overcome by suggestion, just in proportion to the value and importance of those beliefs. For instance, a hypnotic subject will readily accept a suggestion on a subject on which he is not well informed. But if a false suggestion is made on a subject about which he has absolute knowledge, he will be slow to acquiesce. For instance, if a subject is told that he is some other person he will instantly deny it, and it will require strong and persistent suggestions to cause him to admit it. If the character of the personality suggested is particularly repugnant to the subject, he will utterly refuse to accept the suggestion, and persistence in enforcing it will often awaken the subject with a strong nervous shock.

"In these cases I have supposed the subject to be in a state of deep hypnosis, which is a condition more favorable than any other for the unresisting acceptance of suggestions of any character. Nevertheless he resists, and often resents any departure from the truth as he understands it in his normal condition. Persistence may overcome it, but it is always at the expense of the subjects' nervous organism."

"In fact, it may be set down as a general rule in hypnotism that every false suggestion to a hypnotized subject results in a nervous shock exactly proportioned to its degree of departure from the truth and the moral obliquity involved in the suggestion."

"This being true of persons in a deeply hypnotic condition, it follows that, the more nearly they approach to the normal state, the more quickly will they apprehend, and the more deeply will they resent any departure from what they know to be the truth. And as the great bulk of Therapeutic suggestions in ordinary practice, are made while the patient is in almost complete possession of his objective faculties, it follows that the practitioner who indulges in false suggestions is very apt to neutralize if not destroy his own influence with the patient."

Suggester and Thinker Pub. Co., 523 Superior street, Cleveland, O.

REGENERATION, by John Hamlin Dewey, M. D., is a book with its forty-two pages completely filled with food for thought, and useful suggestions. He opens by telling what constitutes regeneration, and shows the necessity for it by a consideration of the real nature and genesis of the human soul. The author claims there are three steps in the process of regeneration, i. e., intuition, inspiration, illumination, and shows their relation one to the other, and to the general subject. The taking

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They filter your blood and work away night and day, whether you sleep or are awake.

People are apt to believe that kidney disease is a rather rare disease, but recent discoveries have proven that it is a most common trouble.

And the proof of this is that most diseases, perhaps 85 per cent., are caused in the beginning by disorders of the kidneys.

BECAUSE they fail to filter your blood.

You cannot be sick if your blood is pure—free from kidney poison and disease-breeding germs.

The treatment of some diseases may be delayed without danger, not so with kidney disease.

When your kidneys are not doing their work it will be manifested by pain or dull ache in the back, rheumatic pains, scalding irritation in the urine, scanty supply, scalding irritation in passing it, obliged to go often during the day and to get up during the night, uric acid, sleeplessness, nervousness, irritability, salivary, unhealthy complexion, puffy or dark circles under the eyes, loss of energy and ambition.

If your water when allowed to remain undisturbed for twenty-four hours forms a sediment or settling, or has a cloudy appearance, it is evidence that your kidneys and bladder need immediate attention.

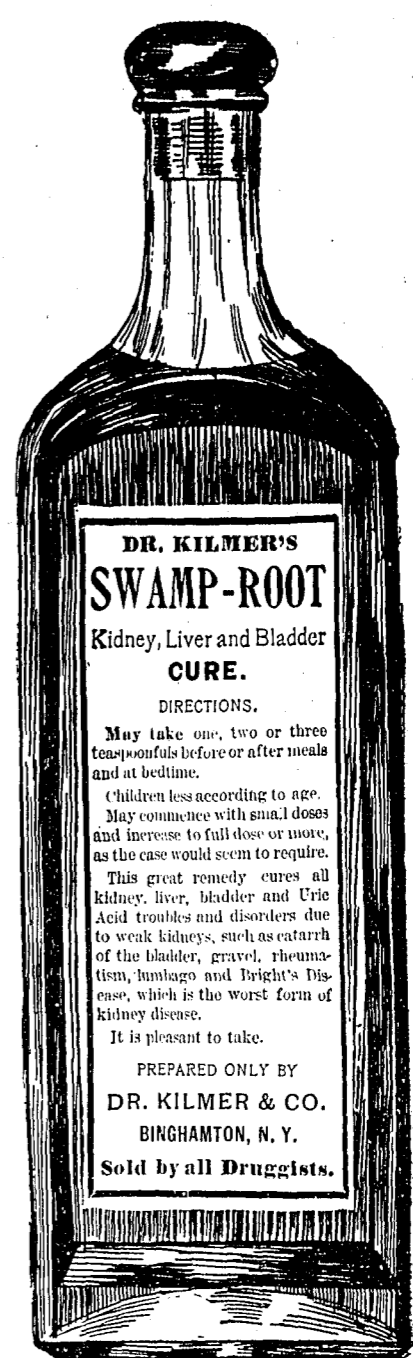
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If you are already convinced that Swamp-Root is what you need, you can get the regular fifty cent and one dollar bottles at the drug stores.



Facts vs. Assumptions.

BY DR. RAMSEY.

In primitive ages assumptions were accepted for facts. In this age, however, of analytic and synthetic processes, science ignores assumption and accepts only that which is verifiable.

The God idea, that monopolizes so much thought, is wholly an assumption begotten of fear. Fear is the result of ignorance of cosmic forces in the production of natural phenomena, and man's inability to protect himself from their calamitous operations.

VENERATION is only a form of fear, arising from dejection, manifested by servility. Veneration is in no sense adoration. Adoration is exaltation, which casteth out all fear, like unto perfect love. If man could be wholly freed from assumption, the God idea would vanish. The well-known indestructibility of matter and life compel logicians to infer their eternal self-existence and co-existence. Matter is not an inert substance, as many suppose. It contains diverse forces whereby, unaided, it produces many wondrous phenomena. Life, too, contains within itself many attributes, and yet life is wholly impotent to produce any phenomenon without the aid of matter.

Indeed, the existence of life is only made known by the aid of matter. So, too, intelligence (mind) is only known by and through matter. Intelligence is evolved from life by aid of matter. Thus we learn that matter is indispensable in the production of all phenomena.

Now if some folks must continue to prate of God, they would do well by accepting *life for God*. Then they would not fail to realize God in every breath. They would realize a god in harmony with natural phenomena. In life we perceive the source of all intelligence; but not until life becomes united with matter in organic form do we perceive intelligence as a power, thus clearly showing that intelligence is evolved from life, after life has become correlated with matter. The moment we impute infinite intelligence to God, by whatever name, we become involved in endless absurdities and inexplicable contradictions, whereby God alone becomes author of most hideous cruelties in multitudinous forms. Now, inasmuch as facts are abundant for all purposes, it is not silly to be governed by assumptions?

Vaccination in the Army.

BY WILLIAM FOSTER, JR.

Vaccination did a fearful work indeed on our soldiers in the late Spanish war. We had on several occasions reports from the camps where our soldiers were held to await orders to move to the front, that entire regiments which had been vaccinated, for days were not put under drill, owing to their condition following an injection of the poison virus of an artificial sore, made ostensibly as a protection against smallpox. A battery was stationed at the Rhode Island State camp, vaccinated, of course, which was followed by unmistakable evidence that the fad was a mischievous agency of evil. At the morning surgeon's call nine-tenths of those responding were suffering solely from the effects of the corrupt, rotten, filthy matter forced upon them by the army regulations. What was true at the Rhode Island camp was true at all others. Every man thus corrupted lost much of the resisting power natural to his physical system, became more susceptible to disease, which accounts for much of the mortality witnessed at Santiago and elsewhere, in camps and hospitals, after the battles were over. All through the army was in the hands of allopathy; when yellow fever appeared they were unable to cope with it, soldiers dying like sheep with the rot. It is time this aristocracy of medical practice ceased. To continue it longer is to trifle with the health and comfort of the army. Our soldiers undergo hardships enough without being forced to undergo vaccine and drug poisoning. Send petitions to the President and Congress demanding a change, also use the ballot-box as a means of correcting the present abuses. The people must be more aggressive and persistent. Politicians must be given to understand that further legislation like the past will never be condoned; that the fostering of class interests will be unwholesome. Hold all officials to a strict accountability, for they are but servants to the will of the people. Warwick, R. I.

Written for the Banner of Light.

IN AUTUMN.

BY LEOA M. PRIOR.

What time of the year is as pretty as this, When all seem to go with a farewell kiss, When each one softly seems to say, "Be hopeful, the buds will keep till May?"

When apples are painted, while grapes are dark blue, And o'er garden walls each is speaking to you, Saying, "Like what we leave you, it is our best, We have worked through summer and now must rest."

When wind is beating a tune on his drum, "Oh! gather your grain. Ah, come! ah, come! Scatter the down from the milkweed cane, And gather the nuts and leaves in the lane."

When amid the white fleecy clouds in the sky, Birds are chanting a joyous good-bye, And nature is speaking in everything, This is the song we hear her sing:

"It is fall, it is fall, our work is done, We leave you the good, come, gather it, come, True, not all is perfect, but take your choice, May you leave the blighted and for good rejoice." *The Seminary, Belvidere, N. J.*

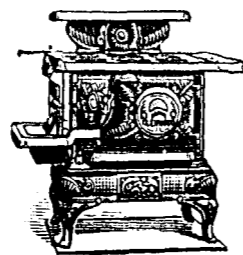
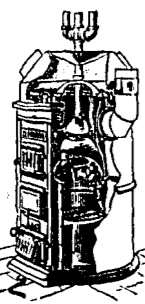
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In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspondence. Our columns are open for the expression of independent free thought, but we do not endorse all the varied shades of opinion to which correspondents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

No attention is paid to anonymous communications. Name and address of writer is indispensable as a guarantee of good faith. We cannot undertake to preserve or return canceled articles.

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

Banner of Light.

BOSTON, SATURDAY, NOVEMBER 26, 1898.

ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

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

PUBLICATION OFFICE AND BOOKSTORE,
No. 9 Bowdoin Street, corner Province Street,
(Lower Floor.)WHOLESALE AND RETAIL AGENTS,
THE NEW ENGLAND NEWS COMPANY,
14 Franklin Street, Boston, Mass.THE AMERICAN NEWS COMPANY,
39 and 41 Chambers Street, New York.

Issued by
BANNER OF LIGHT PUBLISHING COMPANY,
Isaac B. Rich, President.
Fred. G. Tuttle, Treasurer.
Harriette D. Barrett, Editor-in-Chief.

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

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We regret that persons not properly in our confidence
can use our columns for purposes which they have
proved to be dishonorable or unworthy of confidence.

TWO DOLLARS PER YEAR.

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

We trust that Spiritualists everywhere will
coöperate heartily with us in the step which
has been taken, and that regular subscribers
for THE BANNER will make an effort to in-
crease its circulation. If every one now on
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ard of THE BANNER could easily be main-
tained, the value of its contents and their
practicality materially enhanced, and the
Cause, which this paper has so long de-
fended and upheld, greatly strengthened.

Notice to Local Societies.

THE BANNER OF LIGHT goes to press one
day earlier than usual this week on account of
the Thanksgiving holiday. Reports of meetings
that fail to reach this office on Monday are
therefore necessarily, not willfully omitted.

A Word to Spiritualists.

We earnestly request our readers to ask
themselves if they are satisfied with regard
to the condition of local Spiritualist societies.
Many will at once reply "Yes," and claim that
everything is being done to advance the Cause
that should be done. Others will say emphat-
ically "No," and add that they no longer
attend meetings for that reason. Others still
will say that they have no opinion to offer, not
having given the subject any particular
thought. We venture to say that seven out
of ten of those who are true blue Spiritualists
will state, when questioned closely, that the
condition of their local societies is far from
satisfactory. Why is this?

Many replies can be made to this question,
but two or three will suffice for the present.
One cause can be found in the unbusiness like
methods employed in conducting the society.
No church society permits its affairs to run at
loose ends. Its members take pride in keeping
everything in good order, because of the love
they bear their religion. They organize their
forces, and then work together to accomplish
their aims. If Spiritualists felt one-tenth
of the devotion to their societies that the
Christians do to their churches, Spiritualism
has ever flourished before. In the church,
men and women apply business methods to
church matters, and never build upon uncer-
tainities. They never depend upon the floating
population to meet their church expenses, but
take pride in the fact that they pay for their
religion.

In spiritualistic societies, the aim of far too
many is to make the speakers and mediums
pay for themselves, through their ability to in-
duce a large number to pay the ten-cent fee at
the door. No preacher is ever expected or
asked to do this. The Christians pay for their
own religious tabernacle, while the Spiritualists

expect those outside of their ranks to pay for
them. In church organizations, care is taken
as to the executive officers. Parliamentary
skill and business ability can be found in many
persons in all denominations, the spiritualists
not excepted. Yet the Spiritualists, too
often for the good of their religion, fail to make
use of the same. Churches do not need pre-
siding officers at their Sunday meetings; as at
present managed, they are indispensable in the
meetings of the Spiritualists. To hold the
interest of the people, the presiding officer
should understand the duties of his position.
He should appear at ease on the platform;
should not be too verbose in giving his notices,
nor in his exhortations to the people; he should
be able to introduce a speaker gracefully, and
in words that betoken cordiality. Inspiration
is often killed in our best speakers through
the blunders of those acting as presiding officers
of societies.

More thorough, compact organization of the
people is a crying need in local society work.
If it can be established, many serious draw-
backs that at present are retarding the pro-
gress of Spiritualism will be removed. With
loose organizations little or no responsibility
is felt by the people, and their feeling is soon
shared by the speakers and mediums whom
they employ. This gives rise to unrest, and at
the slightest provocation a medium or speaker
will start a meeting of his own in direct oppo-
sition to the local society. Of course, the
question of pecuniary profit is the one in
which such a person is most interested. He
cares nothing for the good of Spiritualism
per se, so long as he is able to make a good living.
Is such a spirit just or generous? Does it in-
dicate that a belief in Spiritualism, or the pos-
session of mediumship, has spiritualized the
one who looks out solely for his own interests?
If local Spiritualists would but do their duty
by working unitedly to advance the interests
of their religion, mediums and speakers would
be so well cared for that they would have no
incentive to resort to independent meetings
for a living.

The present condition of things has afforded
another class of so-called Spiritualists an op-
portunity to make merchandise of Spiritualism
for individual profit only. They are the
ones who, possessing no mediumship, or at best
very little, conceive the idea of opening meet-
ings on their own account, to which they cordially
(?) invite the public (at ten cents a head).
They solicit the attendance of mediums of all
shades of development, and put them forward
as representatives of Spiritualism. Those who
go upon the platform receive free advertising
for their compensation, while those who run
the meetings put the surplus cash into their
own pockets, with a graceful "Thank you," to
the mediums who earned it for them. At such
meetings half-developed mediums go to the
front, and the crude phenomena presented by
them are so repugnant as to arouse a feeling of
disgust if not contempt for Spiritualism. The
mediums do not seem to realize that their
work supports a class of people whose only in-
terest in them is a financial one. This condi-
tion cannot but make Spiritualism appear
small and mean in the eyes of the thinking
people of the world. With settled speakers,
with closer unions among the people, with har-
monious efforts to do for the common Cause,
with a sincere desire on the part of all Spiritu-
alists, the selfish spirit can be overcome, local
societies strengthened, and Spiritualism made
a power for good in every community.

Athletic Sports.

The columns of the secular press teem with
glowing accounts of base ball, regattas, prize
fights and foot ball at different periods of the
year. In many cases a page in the leading
dailies is devoted to sports of various kinds, in
which it is supposed a majority of the people
feel an interest. Physical culture, when prop-
erly followed, is a necessary part of one's
education. The old Latin maxim, "*Mens sana
in corpore sano*" is correct, and it is the duty
of every individual to develop a sound body,
in order that his mental powers may have the
best possible expression. Yet physical train-
ing, when carried to excess, becomes as serious
a menace to health as does the entire lack of
it. The cases of overworked boys on the
farms or in the factories may be cited to prove
the truth of this statement.

But are the professional games or college
athletics concomitants of physical culture or
training? Are they indulged in for the sake
of exercise and proper development of the
body? These questions can only be truthfully
answered in the negative. To-day the sports
indulged in by college students are certainly
more for their own glory and the amusement
of the populace than for any useful purpose.
Those who engage in them outrage every rule
of health and often endanger life and limb in
order that they may add to the fame of their
institution and their own glory. It is not so
much what they ought to do to preserve
health, as it is how much they can endure
without absolutely ruining their health. In
the olden time young men went to college to
educate themselves for some profession to fit
themselves to become useful members of so-
ciety. To-day far too many of them go there
to see how little they can learn of books, and
how much they can gain in fame as athletes,
with little or no regard for their future use-
fulness in society.

Base ball, prize fights, regattas and foot ball
games may amuse the populace, but there is a
moral side respecting the good such exhibi-
tions really do. Professional base ball is en-
joyed by thousands, and, like horse-racing, is
now a fertile field for cultivation by the pro-
fessional gambler. Does such a game add to
the mental, moral and spiritual natures of
men? Does it not, rather, cause them to for-
get all three of these attributes for the sake
of financial gain through betting upon the out-
come? Can any one view a prize fight and not
feel degraded at the spectacle presented by the
two brutes in human form engaged in pound-
ing one another? This is one form of athletics
in which many Americans profess to feel a
deep interest. The same principle applies to
rowing matches and football. When practiced
by students they forget to train their intellects
to seek out useful pursuits in their blind wor-
ship of physical strength and the plaudits of
the multitude.

Football as at present conducted is but little
better than prize-fighting, hence cannot fail
to blunt the moral natures of those who en-
gage in it. Broken arms, legs, ribs and necks
may be necessary adjuncts to the education of
the modern American youth, but we do not
believe it. Not a few cases are on record
where men have been killed outright through
engaging in athletic sports. Rowing is a health-
ful exercise when moderation governs the ac-
tions of those engaging in it, but when it be-
comes a question of sheer physical endurance,

or the inspiration of the gambler, we feel that
it is time to call a halt. We hold the same to
be true with regard to base ball, hence need
not discuss that game any further. But prize-
fighting and football are simply disgusting ex-
hibitions of brute force, and are most demor-
alizing in their tendencies. A college education
that develops body and mind together is an
ideal yet to be realized. We believe that
young men and women should be taught the
necessity of developing their physiques to the
highest possible states of perfection. Such a
course would not make bullies of the men nor
amazonas of the women. It would simply give
them sound physiques through which to ex-
press the highest conceptions of their mental
and spiritual natures.

William Lloyd Garrison, Jr., deserves great
credit for his brave, manly protest against the
pernicious system of athletic sports in vogue
in the schools of America. His plea for prac-
tical physical training and helpful mental and
spiritual culture should be taken up and em-
phasized by every moralist in America. By so
doing, a strong protest against mental and
spiritual degeneracy would be entered, while
the seal of condemnation would be placed
upon everything that would encourage gam-
bling, drinking and rioting among the stu-
dents of our land. Every system of education
is faulty that leaves the spiritual side of man's
nature out of consideration. The present ten-
dency of athletic sports is to kill every spiri-
tual attribute in man through the brutalizing
practices of the games above mentioned. It
is often said that the age of force has long
since passed away, but the great respect shown
to physical prowess proves that the worship
of muscle has not been wholly eradicated.
Materialism thrives only when the spiritual is
concealed or removed by force. To spiritual-
ize mankind should be the aim of all teachers,
in order that all ruffianly practices may be
overcome, brute force subdued, and exuberant
muscular action turned into the helpful
series of those who are in need. We plead for
the spiritualization of man's every thought,
act and deed, to the end that the coming gen-
erations may be found much further along the
pathway of progress than are the people of to-
day. In order that this beneficent result may
obtain among men, let athletic sports be
made an aid to the proper development of
mankind rather than an incentive to moral
degeneracy and spiritual death.

Do People Want the Truth?

Every Spiritualist will at once answer this
question in the affirmative, and wonder why
any one can be so irrational as to ask it. If all
people really loved the truth for its own sake,
there would not be so much trouble among
them when the literal truth is told. During
the past few years the Spiritualist press has
been sounding the alarm with regard to fraud
and chicanery in Spiritualism. The simple
truth only has been told, yet many Spiritu-
alists have bitterly denounced the very ones
whose words they knew to be absolutely true.
Such Spiritualists prefer error to truth, yet
they would resent that statement, because
it is the truth. The majority of Spiritualists,
however, cannot be classed in that category.
This is hopeful, and in time we trust all will
be brave enough to demand the truth with re-
gard to all manifestations in Spiritualism.

If the literal truth is told about the corrup-
tion of political parties, the members of those
parties are offended, and deliberately vote for
men whom they know to be dishonest in all
their dealings. This is a class of some Spiritu-
alists as it is of other classes of people. It
becomes the most heinous offense for a Spiritu-
alist writer or lecturer to ask for a pure sys-
tem of politics in America. To criticize the
corrupt and unscrupulous methods of one
political party to some people is the right
thing; but when the equally corrupt and
unscrupulous methods of the opposite party
receive the same treatment, the speaker or
writer who does it becomes one of the worst
of men. So long as an opponent is
criticized, many people feel to applaud, but
become resentful at once on being told the
truth in regard to themselves. It is the truth
that hurts them, therefore they do not want
the truth.

This statement can be applied to many Spiritu-
alists in their local societies as well as in the
every-day walks of life. They feel as if
the word fraud should never be spoken, and
labor assiduously to conceal all of the iniqui-
ties practiced in the name of Spiritualism.
They would oppose Evil with the thought of
Good, and expect Evil to doff his cap, make
them a low obeisance, and take his departure
without causing any trouble. A Christian
Scientist told his friends that he could repel
mosquitoes by thinking kindly and lovingly of
them. He tried to prove his theory by sleep-
ing in a room that had no screens at the
windows. The next morning he was so terri-
bly disfigured by mosquito bites that he was
scarcely presentable in society. So it is with
the absurd policy of thinking away fraud and
rascality without exposing it to the people as a
whole. To make crime odious, it must be
compared with virtue, and to make the truth
attractive, its superiority to falsehood must be
demonstrated.

We hold that Spiritualism embraces all things,
hence has to do with every issue that comes
before the people. It therefore follows that
the people ought to know the truth, the whole
truth, and nothing but the truth concerning
all questions that affect their welfare. Spiritu-
alists should know the truth with regard to
Spiritualism and the work done in its name.
It may be that this truth will hurt them for
the time being, but it will in the end be an in-
spiration to them to remove the evils from
their midst. They should be told the truth in
regard to political, sociological and education-
al matters, and should not hesitate on their
own part to tell that truth to those with whom
they associate. The truth is what the people
need, even if they do not care to hear it at
first. In the end they learn that the one who
awakened them was indeed their benefactor.
A great thinker has said, "Tell the truth in
hard words to-day, even if in so doing you un-
say all you said yesterday." These words
should be heeded by all classes of men, and
followed out in full. The truth, at any cost,
is the hope of the world, hence it cannot be
too often nor too strongly told.

Spiritualists, Beware!

Our readers are cautioned to be on their
guard against one "Dr." Lloyd Cook, who at
last accounts was operating in Des Moines,
Iowa. He is a notorious crook, and should be
repudiated by every honest Spiritualist in the
United States. Look out for him everywhere,
and warn your neighbors, lest they be taken
in by this arrant impostor.

The Illinois State Spiritualist Asso-
ciation.

This society is one of the youngest associa-
tions now laboring in the fields of Spiritualism,
yet it is one of the most active, and has
already rendered the Cause excellent service.
Our esteemed contemporary, *The Progressive
Thinker*, with its usual enterprise, devotes
much valuable space in its last issue to a re-
port of the trial of two mediums, against
whom well-defined charges had been made to
the officers of the State Association. Impar-
tial observers testify that the trial in question
was absolutely fair, and that the accused
were given every opportunity to testify in
their own behalf. This they did not do,
and as the evidence against them was over-
whelming, the defendants were found guilty,
and their ordination papers were revoked by
the Board of Trustees. We believe that fraud
and deceit should always be dealt with by
Spiritualists as they have been by our brethren
in Illinois. No person should be con-
demned without having an opportunity to de-
fend himself, but when guilt is proved beyond
a shadow of doubt, it becomes the bounden
duty of honest men and women to tell the
whole truth in the premises, and to take such
action as will protect the individual citizen
and the public at large from further im-
position. We congratulate the officers of the Illi-
nois State Association upon their excellent
work, and our contemporary upon its enter-
prise in placing the facts before the Spiritu-
alists of America.

Dr. Paul Du Chaila.

This eminent traveler and explorer recently
gave an interesting lecture in Boston upon
his experiences in Africa. He spoke of his
first lecture in that city some twenty years
ago, when he had with him sixteen gorillas
that he himself had killed. He stated that he
then had three more gorillas than listeners in
his audience. He presented a magnificent spec-
imen of a gorilla to the Royal Museum in Lon-
don, and would have presented a similar one
to the city of Boston, only Boston declined to
receive the gift. He advised his hearers to
indulge in roughing it to the fullest possible
extent, and cited his own case in illustration
of the benefits to be derived from it. He said
he had eaten snakes, monkeys and elephant
meat, as well as a multitude of other things,
and had never yet had a touch of dyspepsia,
although he had eaten many pounds of quinine
in Africa to keep off the fever. The Doctor's
lecture was highly instructive, and intensely
interesting to all who were privileged to hear it.

Our Message Department.

Our readers are requested to remember that
the spirit-messages published in our columns
from week to week cannot be obtained at will.
Letters of inquiry begging our circle medium,
Mrs. Conant, to give a message from this or
that spirit, are absolutely of no avail. The
denizens of the spirit-world who wish to com-
municate with their friends, are at liberty to
do so by coming to our circle room. THE BAN-
NER management can not and does not com-
mand them to come, nor to stay away. Those
who do come are always welcome, and their
messages are gladly published for the benefit
of the friends in mortal form. The medium
does her best to serve the spirit-friends in
voicing their messages, but she can not give
that which she does not receive. Letters,
therefore, asking for messages are of no avail,
and are not taken into account at any time.

To Inquirers.

While we hope that the mediums advertising
in our columns are reliable, yet we cannot
recommend any special medium to any particu-
lar person, as the medium who may answer
for one investigator may not be able to meet
the requirements of another. It is best, there-
fore, for each investigator to visit such medi-
ums as he may believe possess the power of
bringing him into communication with the
spirit world, and judge of their claims for him-
self.

Some people take a mournful pleasure
in making themselves miserable. They feel
called upon to carry the woes of their friends,
and never lose an opportunity to let those
friends know that they are doing so. In a dozen
ways they try to make those with whom they
associate feel under obligations to them, and
are never so happy as when they have made
their friends most uncomfortable by such ac-
tions. Such work is wholly selfish, and mili-
tates against the unfoldment of the higher
forces of the soul.

The hasty, impetuous word should be
checked, the satirical sneer smothered, the
cruel taunt avoided, the bitter invective sup-
pressed, and the mantle of love spread over the
earth, with the words, "Be good, do good, be
just and true," emblazoned upon its every
fold. The human family should remember
that all wrong doers are but their brother men,
and that the more good they do here, the
greater will be the advancement in the world
of spirit. That advancement can only come by
reclaiming the erring, through the removal of
all vices from the world.

Miss Estelle Reel, Superintendent of
Public Instruction in the State of Wyoming,
and the first woman to hold such a position in
the United States, has charge of all the buying
and selling of school lands in the State. She
has increased the State's income from these
sales from one hundred dollars to one thou-
sand dollars per week. This fact clearly proves
that Miss Reel is the right woman in the right
place, and settles the question as to woman's
fitness for such a responsible position.

Some of the people in Indiana are mov-
ing in the direction of securing an amend-
ment to the State Constitution, conferring the
right of suffrage upon women. We hope their
efforts may be crowned with success, or, better
still, trust that they may secure the adoption
of an amendment placing an educational
qualification upon the right of suffrage for
both sexes. This would be in keeping with
the spirit of progress, and would do away
with the present demoralizing practices in
politics.

According to the *New York World*
women are growing taller with startling rapid-
ity. Statistics, quoted from Bryn Mawr Col-
lege in Pennsylvania, show that the height of
the young ladies in attendance has steadily
increased from year to year, as have the mea-
surements of different parts of their bodies.
These changes are due to judicious physical
culture.

The National Association.

The Spiritualists of America are respectfully
requested to consider the claim of the National
society at this period of rejoicing on the part
of the nation. By so doing they will be in-
spired to forward a substantial reminder of
their interest in Spiritualism to the officers of
the N. S. A., that their hands may be staid in
their arduous efforts to promote harmony and
good will among Spiritualists of the United
States. Send in your donations to aid a worthy
cause.

Dr. J. M. Peebles' New Book.

In another column our readers will find a
sketch of a new work about to be issued by the
"Spiritual Pilgrim," Dr. J. M. Peebles. The
symposium will comprise some of the ablest
writers in the ranks of Liberalism, whose
thoughts will be of interest to all progressive
thinkers. We trust that our readers will note
our extended reference to the new book with
great care, and order a copy of the same for th
family library.

Mrs. Emma Hardinge Britten.

We learn through our esteemed friend, Mr.
E. W. Wallis, that this well-known representa-
tive of the good Cause is seriously ill at her
home in Manchester, England. Her physician
is somewhat concerned as to the probability of
her recovery. Her many friends in America
will regret to read these tidings, and will
unitedly send her their most sympathetic
thoughts. We hope that later news will show
that she is on the road to recovery.

Philadelphia Mass Meeting.

Our readers residing in the vicinity of the
"Quaker City" will do well to remember the
date of the great mass meeting to be held there
Dec. 4, 5 and 6. An extended notice appears
in another column which all should read.
Through these mass meetings the Cause of
Spiritualism is greatly benefited.

Mass Meeting in Brooklyn.

The friends of Spiritualism in the "City of
Churches" are to assemble in a grand mass
convention Jan. 17-18, 1899. Eminent speakers
and mediums will be in attendance, and a good
time is guaranteed to all. Full particulars of
this mammoth gathering will appear later.

Andrew Carnegie recently gave the town
of Homestead, Penn., a fine public library, the
cost three hundred thousand dollars. It is a
magnificent building, and it is confidently ex-
pected that the laboring people will derive a
great deal of benefit from it. Of course they
will if it is closed on Sundays, and contains no
references to the peaceful (?) events of 1892.
Mr. Carnegie purposes erecting several other
costly library buildings in the near future.
Such philanthropy may be of the highest and
wisest kind, but we venture to say that there
is a bare possibility that a higher type can
be found. When equal and exact justice is done
to the toilers of earth no one man can control
his neighbor's destiny for weal or woe, as is
now possible.

Life can be made much more enjoyable
by each individual through an earnest endeavor
to render some helpful service to another.
Spiritualists believe in the religion of deeds
rather than words, hence ought to be ever
ready to do for others. This they would gladly
do if they could only be made to think of it.
The Spiritualist papers will help them to think,
therefore they can render their friends good
service by subscribing for one or all of the
Spiritualist papers.

Rev. Solon Lauer has resigned the pas-
torate of the First Unitarian Church of San
Diego, Calif., and is now taking a needed vaca-
tion at his home in Fallbrook, Calif. Mr.
Lauer is an able writer and thinker, and dares
to express his views in plain terms upon the
subject of Spiritualism.

Onset Camp Meeting will have a Con-
gress of Religions covering a period of six
days during the season of 1899. At least six
of the leading Christian sects will be repre-
sented by some one of their ablest men. This
is a new departure, but it is an advanced step,
and is in keeping with the progressive policy
of Onset's most efficient management.

The *Christian Register*, the official organ
of the Unitarians, in its last issue contained an
able editorial entitled "Our Neighbors, the
Spiritualists." It will receive due attention
in the near future. We trust that our Unit-
arian contemporary will be just enough to pub-
lish some of the responses that the editorial in
question will call out.

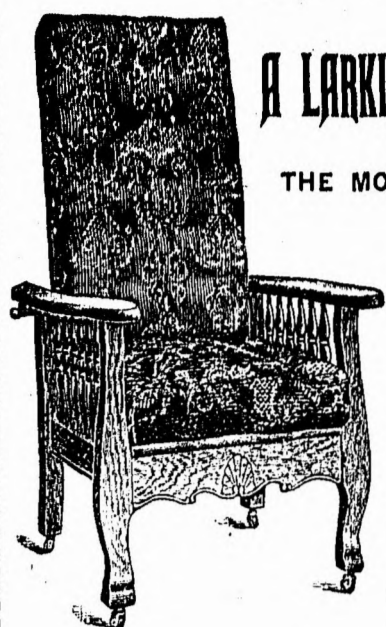
An excellent article from the pen of
Miss Lillian Whiting will appear in our next
issue. Order extra copies of that number, and
send them to your friends.

The Connecticut State Spiritualist
Association.

held a Mass Meeting at Excelsior Hall, Willi-
mantic, Thursday, Nov. 10. The attendance
was not large, the rain preventing many from
being present. The platform of the hall was
decorated with flags, chrysanthemums, ferns
and palms. The morning session opened at
10, with the President, Mr. A. A. Gustine, in
the chair. Business was the order for the
morning, and there were discussions on vari-
ous topics of special interest to Spiritualists.
The Committee on Missionary Work recom-
mended that the plan formulated be further
considered and acted upon at a later meeting;
it was also proposed that changes be made in
the organization of the Association, to be acted
upon at the Annual Convention, if so desired.
Mr. Spalding of Norwich read a report of the
recent meeting of the National Spiritualist Ly-
ceum Association at Washington, D. C. Several
of those present, including Mrs. Russegg,
Prof. Lockwood, and Mr. G. W. Burnham,
made suggestions in regard to Lyceum. After-
noon session opened at 2 P. M., with music;
Mrs. Helen Temple Brigham improvised a poem
entitled "The Day," after which Mrs. Helen
Palmer-Russegg of Hartford, gave a lecture
on "The Use of Spiritualism in the Light of
Modern Intelligence," giving a lecture both
forcible and eloquent; Prof. Lockwood fol-
lowed with brief remarks, after which Mrs.
Brigham closed the exercises for the after-
noon. The evening exercises opened promptly
at 7, with music, after which Mrs. Brigham
took several subjects from the audience for her
poem, weaving them into rhyme in her attrac-
tive way. Prof. Wm. M. Lockwood of Chicago
took for the subject of lecture, "Faith, not
Faith the Demand of Modern Spiritualism,"
giving a scientific and logical discourse. The
enjoyment of the evening was greatly en-
hanced by the fine singing of the Symphony
Quartet of Willimantic. Mrs. J. A. Chapman,
Vice-President of the Association, acted as
Chairman for the evening. A fine dinner and
supper were served in the lower hall by the
ladies of the Willimantic Society.

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

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AFTER THIRTY DAYS' TRIAL if the purchaser finds all the Soaps, etc., of excellent quality and the premium entirely satisfactory and as represented, remit \$10.00; if not, notify us goods are subject to our order. We make no charge for what you have used.

If you remit in advance, you will receive in addition a nice present for the use of the house, and shipment day after order is received. Money refunded promptly if the Box or Chair disappears. Safe delivery guaranteed. The transaction is not complete until you are satisfied.

Many young folks have easily earned a Chautauqua Desk and other premiums free by dividing the contents of 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 folk the premium as "a middleman's profit." The wide success of this plan confirms all our claims.

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READ NOTES BELOW.

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 Household, Boston, says: The combination offer of the Larkin Soap Manufacturing Co., although generous, is genuine. From personal experience with these people and their premiums, we can recommend them with confidence. The soaps are as advertised, and the company reliable.

A New Book by Dr. Peebles.

We have in the press a volume of between three and four hundred pages by Dr. Peebles, the well-known pioneer, author, traveler and physician. It is needless to say to our readers that upon all subjects he has the full courage of his convictions. His style is clear, concise, and his language, if not sometimes severely incisive, is certainly unmistakable.

This book takes the form of a symposium by J. R. Buchanan, Hudson Tuttle, W. E. Coleman, Rabbi I. M. Wise, Moses Hull, B. B. Hill, Col. Ingersoll, J. S. Loveland and Dr. Peebles. Each of these Liberalists and Spiritualists has a hearing upon such subjects as the following: The Existence of Jesus; Josephus and Mohammed; Was Jesus an Illegitimate Child? If Jesus Existed, Did He Perform His Works as Do the Mediums of Today? What the Koran and the Gnostics Say about Jesus; Hindoo Superstitions—Child Marriage in India—Pagan Persecutions—Christianity and Woman—Confucius and His Teachings, Christianity and War; Were Roman Catholics the Authors of all History Up to about the Sixteenth Century? The Talmud, and What it Says About Jesus; Recent Discoveries in Egypt, Babylonia and Assyria; Prof. Buchanan's unveling of "Antiquity Unveiled"; B. B. Hill's scathing review of Dr. Peebles' pamphlet "Did Jesus Christ Exist?" and Dr. Peebles' exhaustive review of B. B. Hill's article, "The Logia," "What the Spirits say about Jesus," through W. J. Colville, J. J. Morse, Mrs. Hagan-Jackson, Mrs. Longley, and many other of the most prominent Spiritualist mediums. N. B. Starr's picture of Apollonius and Jesus utterly unlike. Ingersoll and Suicide, Ingersoll and Agnosticism, Ingersoll and Spiritualism; The Decline of Orthodox Christianity; The Growth of Spiritualism, etc., etc.

Philadelphia—Special Announcement.

A grand mass convention will be held Sunday, Dec. 4, Monday, Dec. 5, and Tuesday, Dec. 6, under the auspices of the First Association of Spiritualists of Philadelphia, Casino Hall, Thirteenth and Girard avenue.

Three sessions daily will be held, and a number of prominent lecturers, musicians and mediums will be present. All are cordially invited to make this a grand success. Some of the talent which will appear: E. W. Wallis, editor Two Worlds, Manchester, England. Mr. Wallis is visiting America for a short tour and has received encomiums everywhere he has appeared. He is one of the most eloquent speakers upon the Spiritualist rostrum. W. J. Colville of England, well known as the author of many works upon spiritual science and kindred topics, and as an inspirational poet. Harrison D. Barrett, Boston, Mass., editor, BANNER OF LIGHT, and President of the National Spiritualists' Association, one of our leading mediums and authors. L. M. Norris of Baltimore, Md., one of our most celebrated mediums. Mrs. M. E. Cadwallader, Vice-President First Association of Spiritualists, and honorary Vice-President of the Junior Spiritualist Club of Great Britain, who represented the Rochester Jubilee and the First Association of Spiritualists at the International Congress of Spiritualists held in London, June, 1898. Mrs. Lillian Reid Heasley, B. E., and her pupils.

The music will be under the direction of Profs. Bacon and Scott, assisted by Prof. E. A. Whitelaw, the celebrated violinist of the Brooklyn Conservatory of Music, a second "One Night"; Prof. J. H. Gray, whose fame as a violinist is well known; Mrs. E. L. Haslam, Mrs. Bella Dixon, Mrs. Minnie Snyder, Mrs. J. H. Youcum, Miss Brown, Mr. Clarence E. Tobias, Mr. Walter C. Baker and an excellent choir.

Special features are being planned for the occasion, among them a meeting under the direction of the Young People.

Remember, December 4, 5 and 6. The above is only a partial list of the talent.

M. E. CADWALLADER, Chairman Com. of Arrangements.

Practical Effect of Present Teachings of Modern Spiritualism.

BY E. W. GOULD.

To the young and the middle aged, as well as to that class which gives itself but little anxiety as to the future, and has no special cause for considering that subject just now, there seems no necessity for questioning the present teachings, as they are encouraging, hopeful, and full of promise.

Our friends from the spirit side of life lose no opportunity of assuring us of the grandeur and the beauties of spirit life; of the happiness and the joy of the home circles, of the grand opportunities to improve artistic and literary tastes; that musical entertainments far surpass anything ever conceived of in earth-life; that everything that surrounds them serves to increase their happiness, etc., etc.

With this enticing picture before them, in the dim distance, why should they disturb their peaceful thoughts to inquire of the authority from whence this beautiful picture is drawn, when they are assured by their teachers and reliable mediums that this is Spiritualism, and that these are the teachings of the spirit world, daily confirmed through spirit-messages?

But there is another class more inquisitive, and far more anxious, comprising those who are in feeble health, those who are suffering from the loss of dear friends, also the old and infirm people, who realize that they are rapidly approaching the ferry boat that crosses but one way.

Among these many classes are found those who are anxious to know something more of the authority that presents this charming picture. While they are devout Spiritualists in principle, and are the recipients of many beautiful messages from the spirit side of life, all of which they appreciate, they fully comprehend, too, the law of compensation, and that of cause and effect. They are quite aware, too, of the great difference between good and evil, yet many of them cannot quite understand the theory that is often advanced, that "all evil is undeveloped good." They know, too, there is much evil in human life, often having suffered from the acts and crimes of wicked and evil-disposed persons.

The question naturally arises, what has become of that large class of people which has passed to spirit-life from the penitentiaries, the jails, the numerous places of crime and dissipation from which every community has suffered so much.

Why do our spirit-friends never speak of them? They are near relatives to many of them and would naturally create great interest. All Spiritualists claim that no change occurs in the moral condition of individuals simply by the transition from the mortal. Hence the very suggestive question, Why do our spirit-friends so seldom, if ever, speak of these poor, forlorn individuals, many of whom passed long lives in dissipation and misery, from circumstances beyond their control? And until this question is more satisfactorily answered than it has been hitherto, is there any wonder why so many Spiritualists look with apprehension to the time when they, too, shall be called to pass to that unknown country of which we hear so much and know so little? Even our spiritual teachers, our advisers and wisest mediums, fail to even locate the home of the spirit or the occupation of its inhabitants.

We sometimes ridicule the teachings of our Orthodox brethren when they attempt to describe the occupation of the heavenly hosts as being forever engaged in playing upon golden harps. It is only the elect that are worthy to play upon this instrument. The other class is shut out and goes away "into everlasting darkness, prepared for the devil and his angels." Spiritualists denounce the literal interpretation of this text.

But what better do they teach? While we claim to be in direct communication with the spirit-world, I have never yet heard any one say he ever received an intelligent practical answer to the simple questions, What becomes of the depraved, miserable outcasts of earth when they enter spirit-life? What is their occupation? What the occupations of other classes in spirit-life? or where is the spirit-world located?

It would seem that so plain, simple questions as these could be answered by intelligent

spirits. They are not more difficult than are many others that are answered of far less importance to man yet in the mortal. To be a Spiritualist does not involve the necessity of accepting all that Spiritualism teaches, to be sure, but it is very desirable to feel that we are associated with wise and consistent teachers. As Modern Spiritualism is in its infancy, it is fair to expect progress in many directions. From my standpoint nothing is more important than consistency, and I apprehend it is the lack of consistency in the present teachings of spiritual theories that creates so much apprehension and doubt in the minds of investigators, and those who realize they are soon to be brought face to face with the facts. We undoubtedly have a large number of honest, sincere teachers and mediums, upon whom we rely largely for what we know of spiritual truth. We do not doubt that they give us their best, and all they have. Our own experience and observation confirms their teachings, as we all claim to draw from the same source. And I do not presume to doubt the source. But I venture to submit that we have either learned too much or not enough, else we fail to comprehend what we have often heard said for truth.

It may be said we should be grateful for what we have learned from the spirit-world, and, indeed, I think we are devoutly so.

What do we know now of spirit life that we did not know thirty or forty years ago?

It may be replied that we have had all we are capable of appreciating, and yet we cannot ignore the law of compensation. We recognize that as a natural law, which cannot be violated with impunity. With that knowledge we naturally inquire, how can the vicious, the criminal, the outlaw, become a participant of all the joys, the pleasures, and the transcendent beauties of spirit life, that are almost the universal theme of those who set themselves up as our teachers, and of course refer to spirit-communications as their authority?

If we do not challenge our reason, or refer to our knowledge of natural law, and its consequences, we listen with rapturous delight to these oft repeated assurances that joy unspeakable awaits our entrance into spirit-life. God grant that it may be so. But how many of us feel that we are entitled to such consideration, or have faith to believe we shall receive it, when we realize that there are thousands passing spirit-life every day who are ignored by society, declared outlaws and criminals by the wisest and the purest judges known to the land? We feel, naturally, that a line is drawn somewhere, and are anxious to know where.

If our spirit-friends are as wise as we think some of them are, can they not tell us, and place our spiritual advisors in position to enlighten the multitude upon this and kindred subjects?

Dr. and Mrs. E. A. Pratt of this city entertained the directors of Berkeley Hall Society at supper on the 8th inst. for the purpose of meeting Mr. and Mrs. Wallis. The evening was pleasantly passed in social converse. Mrs. Pratt was a graceful hostess and the doctor a genial host, and all the guests had an enjoyable time.

Read the account of the Mechanics Fair, published in another column of this issue, and then visit the great Exposition. It closes December 3.

MISSOURI.

St. Louis.—J. F. Wiggins writes: Perhaps some of your readers would like to hear how the Cause is prospering in this city just west of the Mississippi. St. Louis Spiritual Association is more than holding its own. Sunday evenings the audiences have steadily increased until last Sunday, Nov. 13, Howard's Hall was so crowded that it was necessary for the ushers to place extra chairs in the aisles to accommodate the people who gathered to listen to the lectures of T. Grimshaw. On this occasion Mr. Grimshaw's guides gave their one hundred tenth lecture from the platform of this society. This incident is worthy of note when we consider that Mr. Grimshaw is not a "test medium."

Tuesday evening, Nov. 15, was a red-letter day; the society held the first of a series of monthly socials, when a fine musical and literary program was rendered. The occasion was made doubly interesting by the friends presenting Mr. Grimshaw with a beautiful gold watch as a token of their esteem, as it was the anniversary of his birth.

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I will send free a positive cure for all female diseases, irregularities, etc. A simple private treatment, a common-sense remedy, never fails. FREE with valuable advice. MRS. L. HUDNUT, South Bend, Ind. Sept. 2. 28ctow nifrm

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F. A. Wirgin.—Those who desire sittings by mail with Mr. Wirgin can address him (inclosing one dollar) 239 Greene Ave., Brooklyn, N. Y. 4w

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

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FLORIDA.

The Corresponding Secretary of the Camp near Lake Helen, writes: There is no more beautiful nor healthful location in the world than the Southern Cassadaga Camp-Ground. Health seekers are now located for the winter on this charming spot, and claim that they already see that the selection has been no mistake. The air is pure and the climate like our Northern June. C. Fannie Allen, Loe F. Prior, Clara Field Conant, are among the attractions of the meeting of 1899. The names of other speakers and mediums will be announced later. There will be an entire change in the management of the hotel, which will open early. Persons wishing board before that time will be accommodated at the boarding-house. Rooms at the Apartment House will be rented very reasonably to those desiring them for the winter. Several of the cottages are occupied by their owners, and others soon will be. I shall remain on the ground during the winter, and will be pleased to give any information concerning this place and the coming meeting. Please address with stamp, EMMA J. HUFF, Cor. Sec. S. C. S. C. A., Lake Helen, Fla.

MORTGAGEE'S SALE.

PURSUANT to power of sale contained in mortgage deed given by GRACE M. MILLER to CHARLES E. ALDRICH, dated September 12, 1898, and recorded with Suffolk Deeds, Book 253, page 28, for breach of 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 9:30 A. M., all the property described in said mortgage, viz.: "A certain parcel of land with buildings thereon, situated in that part of Boston, in the said County of Suffolk, called Alston, formerly Brighton, being the easterly part of lot 'C' as shown on a plan from the office of Henry W. Wilson, dated January 4th 1893, recorded with Suffolk Deeds, Book 216, page 43, 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 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 2500 square feet, subject to a former mortgage for \$4,500.

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FLORIDA!

for Homeseekers and Investors, is described in a pamphlet, "HOW TO OBTAIN LAND IN FLORIDA," which you can obtain by mailing a two-cent stamp to J. H. FOSBERG, 14 Wabeno street, Roxbury, Mass. Jan. 4.

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OF THE

Body of a Medium.

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Message Department.

SPECIAL NOTICE.

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

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

SPIRIT-MESSAGES

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Séance held Nov. 11, 1898.

Spirit Invocation.

Oh! blessed are the ties that bind us to earth, blessed is the law of attraction and spirit of love that hold us together through all conditions of life. Oh! that Great Spirit, coming to heal the sick, open the eyes of the blind and give strength to the weak ones, that they may be made useful in the great vineyard; thou who dost penetrate all spheres, we beseech thee this morning to draw nigh unto all thy children, that they may feel thy gentle touch, see thy wonderful power, and know "our Father who art in heaven," parent of love and justice, and not an angry father nor unjust God. Oh! strengthen those who may be striving to return to their loved ones. May we attract unto ourselves only that which will be elevating! May our lives be such that our work will be seen wherever we are! May the spirit of love, truth and justice prevail! Oh! draw unto those who have the power to make our laws; search deep into their souls and quicken their brains, that the scales of ignorance may fall from their eyes, and they may make good use of the power that is given them. Guide us this morning in our undertakings, give voice and strength to those who may manifest, that they may scatter the seeds of kindness by the highways and byways, that they may bring light and comfort and consolation to their loved ones. Direct us in all things, now and forever. Amen.

INDIVIDUAL MESSAGES.

Fanny Conant.

Well, it is a long time since I sent out a communication through your circle-room, not because I have not been interested, and I have not helped to promote the cause of THE BANNER at large, but because I know there are so many waiting for an opportunity to send glad tidings of immortal joy to their friends of earth life. I have been somewhat interested, as one of the controlling powers of this circle, in the criticism and variable influences that to day seem to be about as to the cause and purpose of THE BANNER messages, and I feel this morning that it is due to the first band that was constituted to send messages broadcast through a physical organism, to state for what purpose it was done. It was for the purpose of giving an opportunity to those who did not have channels to work through, or whose friends did not give them an opportunity to manifest. We opened a free channel, free to all who were capable of holding the medium, to express their own views in their own way, independent of sex, color or nationality. The mortal managers would not have anything to do with it unless they could take down all that transpired, and then it was their privilege to investigate, and find out if there was such an individual, and if the message proved to be true as far as it could be proven, the verification was published, and in that way the truth of the communication was made known. I have been very much interested in the many years of existence of THE BANNER and its work and progress. I have known the conditions that were thrown on the medium's physical organism in these circles, known that the spirit many times takes on more or less of the identity of the medium, as some spirits cannot control as well as others, while some can control so as to take away the whole identity of the medium, and prove their own.

Now, after so many years in which the work has stood the test—and so many progressive changes have been made in the world in the last forty years—I am surprised to see how few there are who have tried to understand what the messages mean to the world at large. We have always given them to understand that the managers of this paper are not responsible for what may be said or done through the individual messages; that each one must use his or her own judgment as to the truth or otherwise; but I wish to say to all level-minded, contented, progressive and honest people, that when they find errors, or anything that is not right, let them inquire and study the laws that govern these things, and they may find something that will explain it with more clearness and accuracy, if they do not arrive at conclusions too rapidly or without investigation. Again, I hope and trust that any persons who receive communications through these columns, will kindly notify the management as to whether they are true or untrue, right or wrong. We shall gladly receive it; if wrong, will rectify it to the best of our ability, and if right will endorse it the same.

Now, my friends of earth-life, let me say to each and every one of you, especially the so-called Spiritualists and mediums, those who seem to have the consciousness of spirit-return, search your own hearts more closely and you will understand things better; seek to learn the laws that govern spirit manifestation, and when you seek diligently, with a true heart, without jealousy and without dogmatism, then the spirit will speak to you, and you, each and every one, will find out whether it is fraud or the truth.

I wish also to send a word of comfort to the managers and workers of the BANNER OF LIGHT. Our spirit band that organized and constituted THE BANNER meant it should be as a great flag of truce, that it should fly on every house-top, that it should proclaim truth and justice, and bring love to the saddened heart and health to the sickened body, and

we are still working in that channel to elevate and benefit humanity. True, we need criticism, need opposition, but please do not criticise until you are sure of what you are saying, and then you can criticise.

I wish to say to all my co-workers (as there are only a few left in the physical form), to work on for the grand truth. New instruments have been born to the world, but I am afraid they do not work with the same love of truth that our old workers did. The soldiers of Spiritualism to day do not fight the good fight of faith; they are working too much for self. But I wish now to bring you more closely together, that you may feel truly that you are brothers and sisters of the living God, that we all belong to the great human family, and we will not tear our own homes down, for if our own do not stand by us, we cannot expect those still ignorant of our beautiful philosophy to do it. Now let peace be with you, and we as the ones of old who have worked with so much zeal, and given our physical bodies as a sacrifice to demonstrate spirit-control and spirit communion to the world, are still laboring for the advancement of our Cause. This may be out of place, but I feel it is an absolute necessity, and I wish it to be known why these messages in THE BANNER were inaugurated.

This is my message this morning. I wish to be remembered to Mr. Rich, and to the many who will remember me as one of old. You may put me down as Fanny Conant. My message is to the world at large, and no one individual.

Mrs. Lover D. Harrison.

I would like to send out a few words this morning, and I hardly know how to express myself, because this is all strange to me, and I am at a loss how to make my identity known. It is the love of the dear ones and the conditions of earth-life that have drawn me back this morning, and I would like, if possible, to come in contact with those loved ones, so that we can have close communion and be in closer sympathy one with the other. I was not a Spiritualist while in the body—was very much interested in the church; but I find that God is our father and is still the great God of the universe, and that, whether you are a Spiritualist or whatever you may be, the same spirit of charity and love is apt to predominate. Now I am a long distance from my home, for it was in Texas, and I have many of my loved ones around me in spirit. I left a husband and many friends in earth life; my father is with me in spirit, and there are many more I would like to speak of, but I cannot this morning, as I am not familiar and do not know how to control; so just put me down as Mrs. Lover D. Harrison. My husband's name is John T., and my home Waco, Texas.

Samuel A. Montgomery.

I would like to send out a few words this morning, for it is beautiful to think we can all mingle together, and that it is not necessary to say whether we belong to a church or not. We all have to pass through the same change called death. We are all imbued with the same divine power, and are all drawn together by co-operative conditions and circumstances. As far as one's belief is concerned, I know it makes a great difference to the individual, but at the same time, when we reach the spirit-world we find our own level; each one must work out his own salvation and fill his own sphere. Now I never was a bigoted man; I believed all men and women had a right to follow their own spiritual conceptions and conclusions; but at the same time, while we all have our ideas, and have a right to them, it is how we make use of them that counts.

I, too, left those behind me in earth life that I was very much interested in and very much attached to. I found in spirit life that we are all drawn together by the common law of love. We are anxious to assist and help those who come in contact with us, both in spirit and in mortal. I do not wish to send a long message this morning, for I don't know whether my friends will identify this or not; but I hope they will, for it will help me, and I know it will them. If it was a belief they would not recognize it; but as the divine spirit may imbue their souls I hope they will become more familiar with the truth of the Spirit and of spirit communion. You can put me down as Samuel A. Montgomery, and my home was in Colliertown, Rockbridge County, Va.

Celia M. Nicholson.

Good morning. The time is going, and I was very much afraid that I would not have this privilege, as I have often sought an opportunity, anxious to send forth my few ideas so that they might do some one some good, and bring the spirit in contact with the mortal. I too have loved ones in earth-life, especially my mother and my sister, who were very dear and dear to me, and I know they are anxiously waiting and watching, hoping that some time and somewhere they will meet me again. I know they have faith to believe there is no destruction except to the body, but directly they are not what you would call Spiritualists, though mother does go to mediums once in a while. But I feel that I can come yet closer to her; she does not get the satisfaction she wishes, and I am anxious for her to open an avenue at her own home, for I think I can come close enough then to her and Aunt Annie so that we can be fully in touch with each other. Father is in spirit, and so is Aunt Mary, and many others who would be more than delighted if they too could have an opportunity to send out a few words of comfort. It seems to me if the mortal was as anxious as the spirit is to prove the truth of spirit-return, many would gain more than they do. You can just say that Celia M. Nicholson is here this morning and is anxious to meet her friends. My home was in Newport, N. H.

Sarah F. Burns.

I want to put my name down as Sarah F. Burns. I have been out of the body a long time, but I don't seem to progress much, for I find that I take on the same old physical conditions that I passed out with, consumption, when I return to earth; but I am told by the spirit-guides that if I returned to earth-life and made my mission complete, I would be assisting others and would be able to live out or overcome those past conditions.

Now I sense that the loved ones I left behind are somewhat scattered. I left three sisters, a mother and father; but father has joined me in spirit-life since, and his name was James. I know that my mother is somewhere in New York, but my sisters are right down at New Bedford, Mass., and I have a brother, too, but I don't know just where he is; his name is

Dick. I am so anxious to reach them all and come in close communion with them. Manchester, England, was my former home, and that was where I passed away; but father passed away in this country (America). I think that one of my sisters, Ella, is mediumistic, and if I could only make them really feel me, I think I could make an impression upon them, so that they would be more than glad to give us an opportunity to come. Now I have taken this way to interest my people, for my sister takes your BANNER. I know the peculiarities of the family, and I hope that what little I have said (although I have made it scattering) will be understood perhaps more fully than if I had gone into minute details. I think this will be sufficient this morning, for if they desire to give me the opportunity I will give them more later on.

William Maxwell.

My name is William Maxwell, and my home Bangor, Me. I was interested in the lumber business there many years. I have those who are interested in Spiritualism, and I used to be somewhat interested myself, although I never was called a Spiritualist. I knew many strange things happened to us while in earth-life, but I used to say it was destiny. I wish to send out words of encouragement to all, but in the language of earth if the shoe does not fit, then don't put it on. I want to say that I am still the same independent soul that I was while in earth life. It was immaterial to me whether any one liked what I said or how I said it, and I have come back in the same spirit, as far as that is concerned. But I want Sarah, Mabel, Frank and the whole of them to know, that because we throw the mortal body away, and take on the immortal, the identity is not changed one mite. We fall asleep, and wake up very nearly the same, but I see now there were many things in the mortal I did not understand or comprehend—those occult feelings, forces, impressions, etc., that if we could understand and take advantage of, many things might be avoided that are not. I was interested in both lumbering and boating, so I don't think I am forgotten. Just say to the friends in Maine—also Boston, Mass., and other places in this State—as I have friends all around—that I find in the spirit many things equal to those in earth-life, but am better able to take advantage of them, for I see and understand things better. To those I am personally interested in, especially the family, I want to say, let the spirit lead you, let your impressions assist you, and if you do so, all will be well. These are a few scattering thoughts that I send this morning in a kindly spirit, with malice toward none, and love to all. I thank you for this privilege, and will now bid you a good-bye.

Messages to be Published.

Nov. 18.—William Shaw; John Hemenway; Abigail C. Crosby; Ann Howard; Lucy Day; George Henry Wallace.

Verifications of Spirit Messages.

To the Editor of the Banner of Light:

I have the comforting assurance of knowing the truth of a message which came through the Message Department of the BANNER OF LIGHT of April 9, from my arisen husband, EDGAR H. CAUGHEY. As he has given such assurance through my own medial powers I know that he lives, yet the message through the medium of THE BANNER brings to me a glad feeling, which gives me courage in my work as a medium. I recognize my husband's personality in the words spoken. Thanking the medium, and all who are interested in the good work of the Message Department, I am

Yours for truth, ALICE CAUGHEY.

110 East Fifth street, Erie, Pa.

To the Editor of the Banner of Light:

In the issue of THE BANNER, March 12, appears a communication from ROBERT CLARK, who passed into spirit-life at Henry, Ill. A friend to whom I loaned this paper has discovered that this Mr. Clark was an uncle of a Mrs. M. E. Rundlet of Linden, N. J., who was visited very recently by this friend of mine. Mrs. Rundlet, who is a strict Presbyterian, said her uncle declared before he died that he would, if possible, communicate through the BANNER OF LIGHT. This lady, like many of her orthodox friends and neighbors, still has doubts that it is all right. It seems hard for these people to believe, though they have the most remarkable and positive evidence in hand.

Very truly, J. A. ROBINSON.

707 East 13th street, New York City.

To the Editor of the Banner of Light:

In the issue of March 26 there is a printed message from HARVEY BUNDY, which I fully recognize, and am more than pleased that he could come to us through the BANNER OF LIGHT. I am his daughter, and a firm believer in Spiritualism. May many be made happy through the spirit messages.

Yours with the kindest of wishes,

MRS. ALIDA H. BAKER.
579 North Main street, Brockton, Mass.

To the Editor of the Banner of Light:

In the BANNER OF LIGHT of Feb. 12 I read in the Message Department a communication from GEORGE COLLINS. I was intimately acquainted with him. He speaks about leaving the body suddenly, not by his own will, but by lumber falling on him. That is true. He also speaks of mediumship. He was a good medium, and was proud of his mediumship, and truthful also. What he says in his message is correct. I will also say a good word for the BANNER OF LIGHT. It finds its way into my home every week, and will as long as I am able to get it.

Yours truly, JAMES WILSON.
11 Rounds Avenue, Providence.

Passed to Spirit-Life.

From her late residence, Detroit, Mich., Oct. 19, EDITH BAKER, aged 72 years.

She leaves a husband, young child, and many dear friends to mourn her loss; but consoled from the fact that she saw and conversed with her spirit father just before her transition. May we all aspire to so live that there shall be a happy reunion in the sweet by-and-by. Services conducted by Nellie S. Baade of Detroit, Mich.

From Harper's Hospital, Detroit, Mich., Oct. 23, CHARLES WILSON, aged 42 years.

His death was caused from a street car accident. He leaves a companion and many friends to mourn his loss. He was a retired merchant, and will be remembered for his benevolence and the good he has done. Burialment at Springfield, O. NELLIE S. BAADÉ.

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

"Making good of things that are sacred to other people is not liberal, but the very essence of contemptible bigotry."

"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."—B. Fay Mills.

A Letter from Abby A. Judson.

NUMBER FORTY-FIVE.

To the Editor of the Banner of Light:

Before taking up the subject of this letter I will speak of a personal matter that will be omitted if deferred. As I say nothing of my sight, and keep up these weekly letters for THE BANNER, and as we naturally hope for the well-being of our friends, it is supposed that my eyes are all right and give me no more trouble. Alas! it is not so.

My right eye, operated on in New York, is all right; but the left eye becomes worse, and gives me constant pain when I use the good eye for reading, writing or sewing. I have had lens after lens made for it. Each does well for a time, but in a few weeks the ball of the eye has altered again and I cannot see. I cannot always have new lenses made, and now I cannot see one word with this eye; and its constant effort to see, when I use the other, is what gives the pain; and an oculist will understand why, when I add that its iris is incarcerated. The constant change in form is the result of the escape of so much of the vitreous, when the wound broke open after the operation in Worcester. Neither of these conditions can be removed by art.

I am forced to reiterate these statements because so many persons write to me, through their interest in THE BANNER letters, and wonder why I do not reply. Many write again, asking if I received the other. Of course I answer all business letters, and I try to answer all who write to me, because they need something from me. But when it concerns carrying on a correspondence for pleasure, which I formerly enjoyed so much, it is impossible to find pleasure in an effort that gives me such physical pain in so sensitive an organ as the eye. Many letters I receive give me great pleasure to read, but I have to fold them up to place in the unanswered package, saying "I wish I could answer it." So, Mr. Editor, the friends will now understand why I do not always reply.

I trust, then, that those who take an interest in me will not think I am as able as formerly, because I write every week for THE BANNER. There are only three reasons that I keep up these letters, at any sacrifice.

One reason is that my father is accustomed to reaching the public through my brain, and "I desire to do always those things that please him." Another reason is, that I am anxious to use this one door that is now left open to me for promulgating the truth as it appears to me and my guides. And the third reason is, that these weekly letters keep me in touch with many who read them, and who learn in this way that I am still able to write.

It seemed strange to many that Gladstone, so devoted to the interests of the Church of England, to which he belonged, should hold those religious views that belong to the Unitarians and the Semites, and that he was in heart a deist rather than a Christian. It seems stranger on this side of the water, where we are indoctrinated with the thought of a complete separation between the church and the government. But not so with our British cousins. The union between the church and the State over there makes many a man conventionally accord with the church, while his real opinions are quite variant therefrom. Ever since Henry the Eighth put himself as the head of the church instead of the Pope, so far as England was concerned, each reigning king and queen occupies that position, and of course subscribes wholly to all its tenets in public life.

Long ago, when I believed in the inspiration by God of the whole Bible, which states quite clearly immersion and believers' baptism, I was simple enough to wonder what a king of England could do if he should become a convert to the views of Calvinistic Baptists. If he should be immersed and believe in close communion, what would become of his headship over the Church of England? But, in later years, it became easy to see that this perfunctory head could in heart adopt any religious faith in the world, yea, be even an atheist, and yet serenely pose, by virtue of his sovereignty, as the head of the Established Church of England. On this same principle, Gladstone could partake of the eucharist and yet adopt the views of an orthodox Jew.

And among all the sects in Christendom there is hardly one so tolerant of the religious views of others as are the Jews. It has not been their habit to proselyte, even from the early individualization of the race. Ancient Israel believed in the God of the Jews, and contentedly let their neighbors go on worshipping their own gods. While they thought it idolatry if one of their race adored a foreign idol, they were willing that other races should worship Baal and Osiris, Astarte and Chemosh, at their pleasure. This Jewish principle is expressed by both instance and precept in the Old Testament.

The other day, while looking up some passage in the sacred writings of the Jews, I came across this in Micah. This forcible and earnest seer is describing the future glory when war will be unknown, and each man shall sit in safety under his own fig-tree. Recognizing that intolerance has caused much bloodshed, he goes on to say: "For all people will walk every one in the name of his god, and we will walk in the name of the Lord our God."

I was greatly struck by the open religious toleration so plainly indicated by this ancient Jew, and noted well that the church, while advocating the peace spoken of in the third verse, yet utterly ignores the tolerant views given in the context, and goes to work to induce other nations to discard their own duties and to adopt that form of idolatry so prevalent in the Christian church of to-day.

Lessing's drama, "Nathan the Wise," has three principal characters: Nathan (a Jew), Saladin (a Mohammedan), and the Templar (a Christian). In the play occurs the apt and beautiful story of the ring, of which I will give a synopsis.

A king possessed a priceless ring, which made its owner beloved by God and man. Having three sons equally dear to him, and not knowing what else to do, he had two more rings made exactly like the first, gave one to each son, and died. Disputes arose as to which had the true ring. These continued till a wise judge arose, who said: "Let each one of you deem his own true, and make it true by displaying the most gentleness, forbearance, charity and heartfelt resignation to God's will." If after thousands of years these virtues appear in your posterity, perhaps a wise judge than I can decide which had the true ring."

By this tale did Nathan, the wise Jew, teach Saladin and the Templar to try to settle by

the result on their posterity which of the three religions was the true one. The story, borrowed from the store-house of Mohammed, illustrated loving a views of religious tolerance, and suggested the only practical solution. No religion is the exclusive religion of the world. All have their uses, in different ages and with different races; and as mankind spiritualizes in its progress godward, the simplest religion—love to God and love to man, divested of every shred of form, and having its seat within each human soul—will prevail.

May a progressive Spiritualist count himself a Christian? Most certainly, if we understand the word Christian aright. If being a Christian involve a belief in being saved by the blood shed on Calvary, and in the deity of the man Jesus, I am not a Christian. But if it mean a constant determination to imitate the pure and the benevolent Nazarene in his virtues, then I am a Christian, and no bigot shall take from me this name. Yea, verily; in the true sense of this word, I have a right to this name, though I prefer the far wider and deeper name of Spiritualist. Christian is a word derived from the name of a man, a Jew; Spiritualist is as broad as Infinite Spirit, which is Infinite Soul, expressed by an Infinite Universe.

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

Abby A. Judson; a Gifted Woman, Brave and Tender and True.

To the Editor of the Banner of Light:

I have just read the forty-third of the series of letters sent to your BANNER by this noble woman—weekly contributions full of light and life, of wisdom and love. Her wide knowledge, such as libraries bring us, shows the breadth of her literary culture; while her insight of "the things of the spirit" shows that a divine philosophy is her bread of life. To her man is a spirit, with infinite and divine relations.

Consecration, sincerity, the wise doing of daily duty, a moral courage that knows no fear, and an unswerving fidelity to the light within and from above give strength and beauty.

Think of the wide range of thought, the glory of varied inspiration, the power of expression in these letters. Are your readers fully aware that we seldom find them equaled by writers of high repute? Do they feel what a rare privilege it is to "read and inwardly digest" these precious epistles?

A woman finely educated, she sought and found her place. From small beginnings, her private school for young women (in St. Paul, I think) grew largely successful, and she won wide and affectionate esteem.

The light of spirit-presence filled her soul, and she followed it; closed her school and left its pleasant surroundings to be a missionary, preaching the gospel of Spiritualism, in its holiest and highest aspects, as a religion of and for humanity, writing books meanwhile of superior merit.

Her spiritual success was marked, but her pathway had no golden pavement; her bleeding feet were pierced by thorns and bruised by rude stones.

Now the bodily infirmities of age have come to her, the wolf of poverty howls at her door. Is she broken-hearted? No. Read "between the lines" of her last letter the bravery of her heroic spirit. She is not heart-broken but her need is sore. Are there no BANNER readers who, of themselves or by kind friends, willing and able, can remit the help in money, which can best supply her daily wants?

To her direct at Arlington, New Jersey. Let this be done, and thus can they share her lot, which they will help to make.

Do not let this matter slip out of mind; to her it is of moment.

This letter is mine. Of my thought or act she has no dream. GILES B. STEBBINS.
143 Picher street, Detroit, Mich., Nov. 14, 1898.

Cyrano de Bergerac.

BY ISADORE PLAQUET.

About eighteen years ago I was reading with very much interest some "fragments" of the works of Cyrano de Bergerac. I consider him one of the precursors of our dear and grand Spiritual Philosophy. As his name attracts presently considerable attention in both hemispheres, I think it urgent to reproduce, by translating, some of those fragments, showing what Cyrano de Bergerac was saying two hundred and fifty years ago. Like all great, active, far-ahead thinkers and reformers, he suffered bitter persecutions, and a great part of his works have been destroyed by the obscurantism of his time. But what is left of his works is enough to show that there was more to him than his big nose, and other circumstances to which the vulgar always attach the most importance—more importance to the bark than to the juice of the tree.

Poor Cyrano de Bergerac was much contradicted, opposed, mocked and ridiculed in his time for his advanced ideas. He was called fool, atheist, etc., and even put in prison for his opinions. As for an atheist, he never was; in a letter to a friend he said: "I possess a faith more alive, because it is immovable, firm, rational than those who accept of it. I hold God and conceive an idea of it plus juste, more right than they." As for a "fool," we will judge of it by the fragments of his works we propose to translate. What a grandeur, clearness, clearness in his cosmologic exposé in comparison with the silly, shabby, blockheaded, hypocritical, scholastic theology of his time, and yet of our own time's shame! Infinity of the universe, inhabitation of those worlds, their infinite plurality, etc.—all that is clear, logical, true and reasonable, is found in that early and fearless thinker. Cyrano de Bergerac, like that "cloud of witnesses" of all ages, was a deep, profound Spiritualist.

Commercial Mediumship.

BY BYRON W. HARGRE.

The first annual report of the President of the Maine State Spiritualist Association, by A. J. Weaver, is one of the best articles I ever read. To criticize our organizations to gratify the critical proclivity is an abominable practice; to point out a better way, and outline the details of its application is commendable.

Mr. Weaver says: "When public mediumship was taken up home circles were dropped. It was a mistake, but it is not too late to remedy the mistake." The remedy outlined by the talented writer of the above quotation is splendid, but just as long as Spiritualists, through their State and national organizations, recognize commercial mediumship as a part of Spiritualism, the good accomplished will be neutralized by the very mediums developed in these home circles entering the field of commercial spiritism. Since we have acknowledged that by taking up public mediumship we have dropped home circles, it is illogical to presume that when we drop public mediumship the home circle will be taken up? Nearly every medium before the public to day who indulges in the dollar a chair practice was developed in a home circle. Would a larger number of home circles cause men and women to hold their lights more sacred? Mr. Weaver's remedy is only a half remedy, and the last half, the first half must be a resolution by State and National Associations declaring that commercial mediumship is the FATHER and MOTHER of fraudulent mediumship, and is no longer desirable.

I believe that the hour has come when the best men and women in our ranks demand such action that the "abomination of desolation" shall cease forever.
Indianapolis, Ind.

Banner Correspondence.

Our friends in every part of the country are earnestly invited to forward brief letters, (name of local news, etc., for use in this department.

Pennsylvania.

PITTSBURGH—Lyman C. Howe writes: This is a lively city, and they are on the war-path of "expansion." "Greater Pittsburgh" is the motto and ambition now. It is a wholesome condition to desire to grow, and enlarge our resources and relations, and to do this the hydrophobia of "imperialism" the expansive idea is likely to take shape in a way to give the ideas and methods of the great republic larger scope and application to the world's needs. We need not grow haughty or despotic, or lose our broad democratic patriotism because we extend the life of free government beyond the old landmarks.

Ambition may be a poison, but it may also be a healthful tonic to a growing people. Much political crookedness must be expected in all enterprises where human nature is the ruling factor, until the higher ideals of life become the inspiration of governments and social systems.

These ideals are taking hold as fast as the old dogmas permit. In this city there is much of the darkness that can be felt. It is as thick as the clouds of smoke that cover the valley from the hundreds of furnaces, which sometimes so eclipse the sun as to require artificial light to see to read and write on a bright day. The religious and municipal authorities seem to partake of the same conditions. Rev. G. W. Furbush recently ventilated his ignorance and shed his darkness upon the "Witch of Endor," and endorsed the Talmagean slobber about Spiritualism, and wished that he "might be able to gather up all the raps that Spiritualism has claimed to hear and concentrate them in one thundering rap upon its own head." Why don't Furbush and Talmage secure that desired result by prayer? If God is displeased with Spiritualism, and they are his special agents, and he answers their prayers, why allow this evil to continue?

Quite a lively sensation is just now stirring the souls of men, and the sweet charity and Christian love and helpfulness are illustrated in the Grace Evangelical Lutheran Church, just across the river in the city of Allegheny.

Edward Bellestein, a respected and flourishing business man, for causes that to him evidently seemed sufficient, took his own life. His brother states that "the church which has closed its doors against his relatives was built by the generosity of the dead man's father." It seems that this family are respected church people, and desired a service in the church that his father attended, and helped to build. But Rev. J. J. Brubeck, the pastor of said church, refused to speak at the funeral, or to allow the dead man's body to be carried into the church. The Bellestein estate holds a mortgage on the church, but it is said that this action of the pastor will not cause them to foreclose the mortgage. The Rev. J. J. Brubeck admitted that he respected the dead man, that he was a good citizen, and exemplary man, but the ordinances of the church forbade that the body of any suicide should be carried into the church, or buried on consecrated ground, or that a minister should officiate at the funeral! What a stupid mockery is such a pious ruling! What a disgrace to the pretense of the followers of the meek, gentle, loving and lowly Nazarene! What a travesty on religion!

But Pittsburgh has a Spiritual Society, and it is holding the fort and sending out the flash-lights from the towers of Zion to beacon the voyagers in the wild storms, treacherous fogs and tempestuous seas, where the mists and miasms of the dark ages still cast their shadows and bewilder the millions. At their hall on Sixth street gather many hungry inquirers, in search of the bread of life. There Anna L. Robinson touched, taught and inspired the many last month. There have been the intellectual gospel such orators as J. Cleve Wright, Prof. William Lockwood, Thomas Grimsdew, Mrs. Colby Luther, A. B. Richmond, Mrs. Stuart-Richings and such platform mediums as F. Gordon White, Maggie Gaulle, Mr. Wiggins, Maggie Waite and others; and yet the growth in permanent membership and society expansion does not equal the reasonable expectations based upon the work performed. Nevertheless, many get the light for the first time at this spiritual centre. C. L. Stevens, the President, is the right man in the right place; sociable, affable, intelligent, he exerts a winning influence on the people. John H. Knight, the present Secretary, is a competent man and a credit to the Cause.

Mrs. Fanny Hughes, 2012 Forbes street, has at last consented to devote her time to sittings, and she is a medium of excellent qualities and rare gifts, sincere and faithful to her influences.

Last Sunday night I was surprised to meet so full a house, as it was a dark, rainy night, and no tests to call it the wonder-hunters. Corden Whit follows me in December, and George H. Brooks comes in February, and perhaps also January.

The Pittsburgh Society is entitled to much credit for its persistent devotion to the Cause and hard work to give it success.

In Re Mediumship and Psychometry.

BY W. HAYES.

In a recent issue of the BANNER OF LIGHT I notice two articles—one on "Mediumship," the other on "Psychometry." I cannot concur in your conclusions and beg leave to give my views on those subjects, not from a theoretical, but from a demonstrative and practical standpoint. I challenge any person to name any medium who has ever developed by sitting alone. I fail to see how a person can develop any phase without an experienced teacher, who must unquestionably be a hypnotic suggester. In my varied experience I have never met a "top notch" artist—be it music, art, medicine or law—who ever attained his eminence without a skilled preceptor.

Nothing is more tiresome than to attend a spiritualistic meeting or séance where psychometric readings are being given; where the medium will ask the conductor to whom the article belongs, and then will proceed to give a reading in what I term "clairvoyant guesses." You can rest assured that medium is lazy and developed alone. That is the method employed fifteen and twenty years ago. I do not wish to be egotistical, but this is my manner of giving psychometric readings. My back is turned to the audience; the articles are gathered and placed on the table (what you class the "new-brokers' table"). I pick up an article and describe the person who owns it, giving sex, age and complexion. I then describe the spirit-friends who are near him. I then hand the article to the person to whom it belongs. Surely, if I take an article to gather magnetism from it, and give a test from it, I ought to be able to find the person who owns it and hand it to him.

Such are the only true psychometric readings. I never can "be recognized?" "Am I right?" I cannot be, for I am sensitive enough to get the magnetic influence that the article holds. Any living soul, with ordinary intelligence and honest spiritualistic tendencies, can do the same by work. You can get from the grammar school to college without work. Another absurd proposition is for mediums to permit themselves to exclaim "does any one recognize John" or "Mary," or "what name may suggest itself." Yes, I know that "Johns" and "Marys," but John who, and Mary who? I feel so embarrassed when I attend a meeting of that description, and the look on the face of the skeptic is a study. Do you blame him? Can you blame him? Spiritualism started with phenomena; the people want them, expect them, must have them, and will get them. Without them the Baptist, Methodist, or any other form of religion has the same advantage, for then only

theory and faith remain with them. Spiritualism has many advantages; it makes the assertion, and gives the demonstration of fact. What is more convincing than a fact to a skeptic? What other religious belief can give us any facts?

One word as to frauds. Men said Jesus was a fraud, and crucified him as such. Doctors have, to contend with spiritualists whom they call "frauds"; lawyers have to contend with "cheytors" whom they call "frauds"; whom they have to contend with, evangelists, whom if they do not call "frauds" they yet hate, while innervol says the Bible is a "fraud."

As to fraud mediums I am going to make a bold declaration—there are none! The platform mediums are all right, but the local or organizations want to fill their halls at ten cents per head, and then they give an entertainment. Mrs. Jones, Mrs. Green and Mrs. Brown are crazy for tests, and the local organization sees that the platform medium is notified that these ladies are anxious to have tests. What is the medium to do? If he ignores it he does not get another engagement. I say frankly and it is known to be a fact—that the same thing exists in the "mediums" who are paid for admission; everybody wants a test, and must have a quarter's worth anyhow. Again, the platform medium, the séance medium and the private sitting medium, may all be absolutely and doubtless are honest. Why should they be tempted? Why are they overworked? As to the traveling medium who calls himself a "Mahatma," or "a world-renowned psychic," he is out for money, and everybody knows it. He calls himself a clairvoyant, rarely Spiritualist. It is possible that he is a clairvoyant, for that means a clear seeing. When he calls himself a mind-reader he deceives people, because he gets their questions by slight-of-hand. Spiritualists or investigators never do to these people, because they have to pay two dollars. Spiritualists never want to pay anything to mediums.

If you, Mr. Editor, will let mediums alone, fortune-tellers and psychometric readers alone, and turn your attention to the claims of local societies to let them know that mediums are moral, temperate and true workers, and let the platform mediums give what they get, you will find that the bottom will fall out of what you call "fraud." I maintain that fortune-tellers never hurt the spiritualistic Cause, and never will; in fact, do more good than harm. They get the person who would never attend a meeting, to thinking. They give him at least one grain of truth, and that is a gain. The grave, the serious, the jeopardizing and dangerous mediums are the "materialists" who, if not genuine, do pull down all the bulwarks of Spiritualism. They are the people who are least attacked and yet have the greatest opportunity for fraud, as Spiritualists and serious investigators are their patrons. If mediums would work and develop, which can only come through work, Spiritualism would make wondrous strides. I never accept a cent for platform work, and I never charged one cent or took up any collection in any séance I ever gave, and I never will. I am an advocate for the medium and am a true blue Spiritualist.

35 Chestnut Avenue, Jamaica Plain, Mass.

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 Diarrhoea. Twenty-five cents a bottle.

Psychometry.

As a specialist of psychical sciences, especially psychometry, which I have personally unfolded by a system of philosophy as taught by the Order of the White Rose, I wish to emphasize the truth which the editor of the BANNER OF LIGHT set forth in a recent editorial on "Psychometry." It is a psychical science which all souls possess to a greater or less degree of unfoldment. It is a source of disappointment, which the student feels as he reads Dr. Buchanan's "Manual of Psychometry" and Prof. Denton's "Soul of Things," excellent and helpful as they are as narratives of experiments, proving the power of intuition and the spiritual perception or the ability and capacity of the soul to express its divinity independently of matter, reason and the senses, that these books contain very little of the science, or philosophy, and a good deal of its results. He learns very little of the method of procedure or how to unfold or realize his divinity. This is not said disparagingly of the grand and useful work of these pioneer reformers in this new field of spiritual science. They were brilliant and fearless exponents of this occult but mystical science, and all praise belongs to them for pushing their investigations forward and declaring their revelations in this age and generation.

Psychometry is not mediumship. It is the realization of innate, potential divinity, which, when unfolded to an appreciable degree of illumination, enables the possessor to reveal per se, without any controlling intelligences, what ever comes within his sphere of perception and intuition. The writer claims to be able to practice what he teaches, and his teachings are in objective sense the results and measure of his experiments and experiences.

Let us appreciate what we have; let us think of building up institutions which are already established; let us examine this system of philosophy, that perfect candor and fair play may be shown in the spirit of co-operation toward those among us who are maintaining a record for thoroughness and wholesome scientific training in these divine teachings.

J. C. F. GRUMBINE.

Dr. Wilson, the great medical and surgical expert of the National Association of Surgeons, will send pre-paid to any address in the United States or Canada, on receipt of a 10¢ stamp, a Home Treatment for Catarrh, Deafness, Consumption, Coughs, Colic, Broucheitis and Hay Fever, together with

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If treatment is not satisfactory after three days' use, return it and get your money back. Write to M. M. of 18 Boylston Street, Boston, Mass. Reference any Bank in Boston. CURED—I had catarrh in its worst form 12 years. Dr. Wilson cured me. 314 N. W. Adams St., Boston. Dr. Wilson cured me. Residence 30 Harrison Avenue, Boston. 25¢ Nov. 25.

National Spiritualists' Association

INCORPORATED 1893. Headquarters 800 Pennsylvania Avenue, South-East, Washington, D. C. All Spiritualists visiting Washington cordially invited to call. Contributions membership (\$1.00 a year) can be procured individually by sending fee to the Secretary at the above address, and receiving the handsome certificate of the same, with one copy each of N. S. A. Reports for '97 and '98. A few copies of the Reports of Conventions of '93, '94, '95, '96 and '97, still on hand. Copies up to 25 cents each. 25¢ and 50¢ may be procured, the two for 35 cents; singly, 25¢. For sale by BANNER OF LIGHT PUBLISHING CO.

MATERIALIZATION AND OTHER SPIRITUAL PHENOMENA

BY L. H. DALTON AND J. V. WALLACE.

CONTENTS.—Introduction; Condition of Skepticism; Conditions Necessary to Produce Materialization; Phenomena; Materialization; and the Bible Evidence; Phenomena; Sometimes Mistaken for Spiritualism; The Senses; Perception; Ether; Reckless Spiritualism; and Materialism; Thomson's Vector Theory; The Recondite Data; Fourth Dimension of Space; Fourth State of Matter; The Human Brain; Immortality; Thought-Force; Disembodied Spirits; The Spirit's Testimony; Evolution of Scientific Thought; Conclusion. Paper bound, price 50 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

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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 this column 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 10½ and 7½ p.m. E. L. Allen, President; J. B. Hatch, Jr., Secretary. 75¢ Nov. 12.

Boston Spiritual Temple meets in Berkeley Hall every Sunday at 10½ and 7½ p.m. E. L. Allen, President; J. B. Hatch, Jr., Secretary. 75¢ Nov. 12.

The Temple Spiritualists' Union holds meetings in Gould Hall, 3 Boylston Place, business meetings at 8 o'clock, Sunday at 10½ and 7½ p.m. E. L. Allen, President; J. B. Hatch, Jr., Secretary. 75¢ Nov. 12.

Spiritualists' Union meets in Temple Hall, 151 Temple street, Sunday at 10½ and 7½ p.m. E. L. Allen, President; J. B. Hatch, Jr., Secretary. 75¢ Nov. 12.

The First Spiritualists' Ladies' Aid Society meets every Friday afternoon and evening. Supper served at 6 p.m. at 21 Tremont street, near Eliot street. Mrs. Mattie E. Allen, President; Carrie L. Hatch, Sec'y. 75¢ Nov. 12.

The Ladies' Spiritualist Industrial Society meets at Dwight Hall, 514 Tremont street every Monday afternoon and evening; supper at 6 p.m. Mrs. M. A. Brown, President; Carrie L. Hatch, Sec'y. 75¢ Nov. 12.

Children's Progressive Lyceum—Spiritual Sunday School—meets every Sunday morning in Red Men's Hall, 514 Tremont street, at 10 A.M. All are welcome. Mrs. M. A. Brown, Superintendent. 75¢ Nov. 12.

Dwight Hall, 514 Tremont street.—The Ladies' Lyceum Union meets every Wednesday afternoon and evening; supper at 6 p.m. Mrs. M. A. Brown, President; Carrie L. Hatch, Sec'y. 75¢ Nov. 12.

Appleton Hall, 9½ Appleton street.—Paine Memorial Building, side entrance.—The Gospel of Spirit Return Society, Minute M. Soule, Pastor, will hold services every Sunday at 10½ and 7½ p.m. 75¢ Nov. 12.

Cambridge Spiritualists' Union holds meetings in the United States of each month in Dwight Hall, 514 Tremont street, at 7½ p.m. All are invited. Christopher C. Shaw, President; J. S. Soper, Clerk; 67 Hiron Avenue, North Cambridge. 75¢ Nov. 12.

J. K. D. Conant's Test Circles every Friday P.M. at 7½ p.m. in his room, BANNER OF LIGHT Building, 85 Bosworth street. 75¢ Nov. 12.

Harmony Hall, 724 Washington street.—10½ A.M. to 7½ P.M. Sunday and Thursday afternoon at 2½. N. P. Smith, Chairman. 75¢ Nov. 12.

Halls Hall, 729 Washington St.—Services Sunday, 10½ A.M., 2½ and 7½ P.M. George B. Cutler, Chair. 75¢ Nov. 12.

Commercial Hall, 694 Washington street.—Meets Tuesday and Thursday at 7 p.m. Sunday at 11 A.M., 2½ and 7½ P.M. Mrs. M. A. Wilkinson, President. 75¢ Nov. 12.

Cambridge Spiritualist Meetings, Old Ladies' Hall, 140 Tremont street.—Mrs. M. A. Brown, President. 75¢ Nov. 12.

Cambridge Spiritualist Meetings, Old Ladies' Hall, 140 Tremont street.—Mrs. M. A. Brown, President. 75¢ Nov. 12.

Boston Psychic Conference, 18 Huntington Ave.—L. L. Whitford, President, Sunday, 2½ P.M. 75¢ Nov. 12.

Massachusetts Hall, 11 City St., Cambridge.—J. W. Conant, Conductor, Sunday evenings, at 7½ o'clock. 75¢ Nov. 12.

Engle Hall, 616 Washington street.—Sundays at 11 A.M., 2½ and 7½ P.M.; Wednesdays at 7½ P.M. W. H. Anker, Conductor. 75¢ Nov. 12.

Rebo Hall—1 Johnson Avenue, Charleston, S.C.—Sunday, Wednesday and Friday evenings. Mrs. E. J. Peak, Chairman. 75¢ Nov. 12.

Progressive Spiritualists' Society holds services at lower "Deliberative Hall," Bailey's Building, Pleasant street, Sunday at 2 P.M. and Thursday at 7½ o'clock. Mrs. W. W. Conant, Conductor. 75¢ Nov. 12.

The Cambridge Spiritualist Industrial Society holds meetings second and fourth Wednesday each month, in Cambridge Lower Hall, 81 Massachusetts Avenue. Mrs. A. Soper, President; Mrs. E. Keth, Secretary. Sunday meeting 7½ in G. A. R. Hall. 75¢ Nov. 12.

The Spirit of Truth Society holds Sunday meetings at 827 Massachusetts Avenue, Cambridgeport, at 11 A.M., 2½ and 7½ P.M. A. J. Banks, President. 75¢ Nov. 12.

The Yonkers Spiritualist Society holds its meetings every Friday at 8 P.M.; Sundays 2½ P.M., and Children's Lyceum at 2½ P.M. 75¢ Nov. 12.

BROOKLYN.

The Woman's Progressive Union holds meetings every Sunday afternoon at 3, and evening at 8 o'clock; Lyceum at 2 o'clock; social meetings every Thursday at 8 o'clock. Mrs. W. W. Conant, Conductor. 75¢ Nov. 12.

The Advance Spiritualist Conference meets every Sunday evening in Single Tax Hall, 101 Bedford Avenue. Good speakers and mediums always in attendance. Seats free. All welcome. Mr. G. Delaney, President; Dr. Alice Ashley, Secretary. 75¢ Nov. 12.

The Brooklyn Spiritualist Society meets every Sunday at 8 P.M., at 101 Bedford Avenue, near Gates Avenue. Mrs. L. A. Olmstead, Medium. Good speakers regularly provided. 75¢ Nov. 12.

The Fraternity of Divine Communion, dedicated to "Spiritual Truths" on the "Christ Principle," holds its meetings at the Aurora Grata Cathedral, Bedford Avenue and Madison street, every Sunday at 8 P.M. Mrs. L. J. Welber, President; Dr. W. W. Conant, Medium. 75¢ Nov. 12.

Meeting of Associate Spiritualist Missionaries every Sunday, at 3 P.M., at Evolutionist hall, 109 Bedford Avenue. Thought, philosophy and fact from our volunteer workers. W. W. Conant, Conductor. 75¢ Nov. 12.

Spiritualist Conference, Jackson Hall, 515 Fulton street.—Sundays, 8 P.M., music by Prof. C. Coleman, Herbert L. Whitney, Conductor. BANNER OF LIGHT always on sale. 75¢ Nov. 12.

A Religious Philosophical Conference will be held at 49 Franklin Avenue every Wednesday evening at 8 o'clock. Mrs. F. M. Holmes will preside. 75¢ Nov. 12.

People's Mission, Columbia Hall, 1810 Fulton street.—Sundays at 3 P.M. Mrs. M. C. McDuffy, medium, Herbert L. Whitney, Conductor. 75¢ Nov. 12.

Jackson Hall, 515 Fulton street.—Sundays at 3 P.M.; Wednesdays at 8 P.M. Mrs. L. A. Olmstead, Conductor. 75¢ Nov. 12.

680 Myrtle Avenue.—Mrs. B. R. Plum conducts a meeting every Sunday at 3 and 8 P.M. 75¢ Nov. 12.

PHILADELPHIA.

The First Association of Spiritualists founded 1882 meets at 11th street and Girard Avenue. President, Capt. F. J. Koffer; Secretary, Frank H. Morrill. Lyceum 2 P.M. Services Sunday 7½ P.M. Lettner, W. J. Colville. 75¢ Nov. 12.

The Philadelphia Spiritualist Society meets at Handel and Race streets, every Sunday at 7½ P.M. and Thursday at 8 P.M. Flora K. Jackson, President. 75¢ Nov. 12.

The First Society of Rosicrucians meets every Sunday at 8 P.M. in the College of Psychological Sciences, 810 Masonic Temple Building, at 10½ A.M. and 7½ P.M. F. C. Grumbine, permanent lecturer. BANNER OF LIGHT and other literature for sale. 75¢ Nov. 12.

First Spiritual Church, South Side, 77 Thirty-third street, Sunday, 2½ and 7½ P.M. Georgia Givens, Conductor, Pastor. 75¢ Nov. 12.

MILWAUKEE, WIS.

Unity Spiritual Society meets at Ethical Auditorium, 555 Jefferson street, every Sunday at 7½ P.M. and Thursday at 8 P.M. Flora K. Jackson, President. 75¢ Nov. 12.

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. 75¢ Nov. 12.

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J. K. D. Conant,

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George T. Albro

ON and after November 1st, will give a few hours each week for the development of Mediumship. Consultation and advice free regarding mediumistic gifts. 31 Rutland street, Boston. 5¢ Nov. 5.

Osgood F. Stiles,

DEVELOPER of Mediumship and Treatment of Obsession a specialty. MRS. OSGOOD F. STILES, Clairvoyant, Trance and Business Sittings, Hours 9 to 5. 53 Chandler street, corner Berkeley street, Boston. Nov. 25.

Ella Z. Dalton, Astrologer,

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

Mrs. A. Peabody-McKenna

BUSINESS, Test and Developing Medium. Sittings daily. 6 o'clock Sunday and Thursday evenings at 8 o'clock, and Tuesday afternoons at 3 o'clock. 812 Developing street, near Washington st., near Washington st. Nov. 25.

MRS. THAXTER,

Banner of Light Building, Boston, Mass. Nov. 5.

Marshall O. Wilcox.

MAGNETIC HEALER, 84 Bosworth st., Room 5, Banner of Light Building, Boston, Mass. Office hours, 9 to 12 A.M., 1 to 5 P.M. Will visit patients at residence by appointment. Magnetized paper, \$1.00 a package. Nov. 5.

Edgar W. Emerson,

CLAIRVOYANT, BUSINESS SITTINGS, MEDICAL, Diagnosis a specialty. Sittings, Monday, Tuesday, Wednesday, and Thursday, 10 to 12. Séance Wednesday evening at 7-8. 609 Tremont St., Boston. Nov. 12.

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Mrs. Fannie A. Dodd,

MAGNETIC HEALER and Test Medium, No. 23 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, 616 Tremont street, Boston. Private sittings, 9 to 12. Séances Thursday afternoons. Nov. 5.

Dr. Elizabeth M. Whiting,

Mass. 151 W. Concord st., 1st door from Tremont. Nov. 12.

Mrs. Florence White,

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

DR. JULIA CRAFTS SMITH, Medi-

cal Clairvoyant in all diseases. Rheumatism a specialty. Consultation free. 15 Warren Avenue, Boston. Aug. 20. 10¢ Nov. 5.

Banner of Light.

BOSTON, SATURDAY, NOVEMBER 26, 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. 20, Berkeley Hall was filled with a large audience, which gave E. W. Wallis a reception he will never forget. He in return gave them a lecture that they will always remember. At the close of his lecture he received an ovation and held an informal reception, meeting many old and making many new friends. The meeting was opened by Mr. Schaller with a piano solo, followed by Miss Laidlaw, who gave for her selection "The Holy City." Mr. Wallis was introduced, and after the applause had ceased recited "Joe Lane's Last Message" with good effect. After another selection by Miss Laidlaw Mr. Wallis offered an invocation, and then took for his subject "The Power and Purpose of Spiritualism," giving an interesting and very instructive address. Among other things he said: "Perhaps the question of all questions is, 'What is Life?' All modes of power and force we call life. What is man? Spirit, in the progress of education. Man is all the time in search of truth.

Man has been aspiring through all ages to reach the goal. Man is a spirit, and that spirit is the phenomenon that appeals to consciousness. The power of Spiritualism is based on a truth. Man is so constituted that he must persist, he can never die, and Spiritualism proves that man does live.

Modern Spiritualism has shattered the thought of materialism from head to heel. Spiritualism teaches that whatever heaven you enter you will win. You can enter no hell any greater than that which you carry in your own consciousness. Spiritualism teaches you to do your best now.

Don't live in a hell here with the expectation that you will go to a heaven when you die, for that will not be so.

There is just as much hell now as there ever was. The root of hell is the devil; take off the devil and you have evil, take off the evil, and place it at the other end, and you have vice, all of which constitute a hell.

Spiritualism has revealed the real hell of consciousness.

Why should people be afraid of a spirit? Some are not, and consult them as to how to conduct their business.

What the world wants is Spiritualism that is pure and mediumship that is true, and then it will be a blessing to humanity.

When you are doing with this world will you not be done with the business of this world, or do you want after you die to be obliged to return and take on the care and the business of this world.

If the spirits can contribute to your heart and head let them come, but do not go to mediums, and drag your spirit friends down to your unscrupulous aims.

The purpose of nature is to make perfect men and women. She makes perfect lions and tigers and trees, and is trying to make a perfect man; and he is coming—he is on the way. The purpose of Spiritualism is to teach man to know himself, and to endeavor to make the world a place fit to live in. Mr. Wallis closed the meeting by singing that good old song, "The Mill Will Never Grind with the Water that has Passed." In the evening Mr. Wallis took for his subject, "The Spiritual Value of Thanksgiving," and gave another grand lecture. Miss Laidlaw sang a beautiful song, with violin obligato, C. L. C. Hatch, violinist, Mr. G. E. Schaller, pianist.

Mr. Wallis's subject for next Sunday morning will be, "After Death What?" In the evening he will take the subject from the audience, and request that the subjects be handed in in writing to the President.

During December and January Prof. Wm. M. Lockwood will occupy the platform for this society, and a great treat is in store for the Spiritualists of Boston and vicinity.

Don't forget that next Sunday is Mr. Wallis's last appearance in Boston before leaving for his home across the ocean. This will be your last opportunity.

If you have not subscribed for the BANNER OF LIGHT, do so before the new year. It is for sale at the hall.

THE HELPING HAND SOCIETY.—Mrs. Grace Cobb Crawford, Sec'y, writes—met at Gould Hall Wednesday, Nov. 16; business meeting at four o'clock. The supper was enjoyed by all. Three long tables were filled, and pleasant conversation made the banquet enlivening. The program for the evening began at 7:30. The hall was tastefully decorated with bunting, and the colors of our nation profusely covered the walls, the occasion being a reception to Mr. E. W. Wallis and Mrs. M. H. Wallis of Manchester, England.

Mrs. Waterhouse greeted our friends by saying we all like to claim our English descent, and are pleased on this occasion to welcome honest English people, for "an honest man is the noblest work of God."

President E. L. Allen said: We have heard a good deal lately of an alliance with England. We are now carrying out that idea on a small scale. The best alliance we can have with any people is to understand them. Our good brother and sister have demonstrated their worth both in and out of spiritualism.

Little Harry Greene then gave a recitation, and Esther Botts (a young miss of the Lyceum) sang.

The next speaker was H. D. Barrett, President of the N. S. A. He said: Occasions like these bring us together as one family. Our friends across the sea have taken hold of the same great reformatory work that we have in America. The Spiritualists of England have been instrumental in carrying through Parliament the Anti-Vaccination Bill, and realize our set us a good example. He also referred to the attempt made by the Czar of Russia to reduce the armament of Europe. Let us, he said, do away with hatred, take courage from occasions like this, unite together to further the cause of liberty and peace. May we be one in sympathy and in love to make the world better.

We were next favored with a duet by the Misses Wallenthin. Their voices are rich and powerful, and it is a treat to listen to them. Miss Lucette Webster then recited "Jim Blood-soe," and responded to a hearty encore.

A letter was read by the President, Mrs. Hatch, from Mrs. C. F. Loring, expressing her best wishes to our English friends, and also her regrets at not being able to be present at the reception.

Mrs. N. J. Willis gave greeting to the worthy couple. She said: Spiritualists know no country; the world is our home. We realize our friends have brought us an abundance from the mother country, but they will take back with them an abundance also. This is a land of Freedom, Science, Philosophy, Religion. All have their rights. Notwithstanding discord, the vibrations are sufficient to lift all souls in time.

Mrs. G. Laidlaw then favored us with "All Eternity," with violin obligato by C. Hatch. It was beautifully rendered.

Rev. T. E. Allen was then introduced. He said: The phenomena constitute the basis of Spiritualism. Every one is working under the universal law, and the best and highest results can only be obtained by our own best efforts. In days past conditions have compelled people to do as they have, but when we see better

methods we should adopt them. He spoke of the origin of telepathy as coming from the English Research Society. He spoke with great eloquence and earnestness.

Mrs. Etta Willis then gave one of her humorous readings, "Seeing Things at Night."

Dr. Dean Clarke read an original poem, dedicated to Mr. and Mrs. E. W. Wallis.

Mrs. Kate R. Stiles said: We cannot live without phenomena. True, honest, genuine mediumship should be encouraged. Money cannot pay for true mediumship.

Mr. E. W. Wallis then sang "The Mystic Veil." His son, Mr. Arthur Wallis, gave a reading, "What you Please."

Mrs. M. H. Wallis was then introduced as one of the guests of the evening. She said it was difficult to express the appreciation one felt on an occasion like this. "Thank you," while a simple word, was apt to tremble on the lip. She made earnest reference to the sacredness and beauty of Spiritualism. Her remarks were very appropriate and well received.

Mr. E. W. Wallis followed in a genial speech. He made kindly reference to all who had taken part, and spoke of the regularity of the condition of the spiritualistic movement. He said the Americans took in the first grand sweep of the newest thought of the day, pouring it out from both press and platform, while the English pruned with careful hand and looked out for the details.

He expressed disappointment over the lack of healthy growth he had found in local societies, and suggested that we try to improve the conditions. Congregational singing he thought was a most essential part of any meeting, as it was an inspiration to the speaker, and pleasing to an audience. He also thought we should become better acquainted with each other.

He told a very amusing story of a good old fashioned Methodist named Betty, who could not be cured of the startling habit of crying out in meeting "Hallelujah," or "Bless the Lord." The young minister, who was fresh from college, very respectably and full of his own ideas of the eternal fitness of things, was very much annoyed by Betty, and so bade his wife to offer her a brand new pair of boots if she would keep perfectly quiet during the service for a certain number of weeks. Four Sundays went by, and Betty was as silent as the grave, but the following week this model young preacher waxed more eloquent than usual, and poor Betty could contain herself no longer, so she threw up her arms and cried out "Boots or no boots, hallelujah! Bless the Lord!" Now Mr. Wallis thinks it would be well if all of us would follow Betty's example, and have a little more "Boots or no boots, hallelujah! Bless the Lord!"

Mr. Schaller, the pianist at Berkeley Hall, favored us with piano solos and accompaniments. The very pleasant meeting was brought to a close by the congregational singing of "America," and benediction by Mr. Barrett.

THE CHILDREN'S PROGRESSIVE LYCEUM

No. 1—Harold Leslie, Acting Sec'y writes: On Sunday morning, at 10:45, the Lyceum met as usual, and there was a very large attendance; the beautiful weather after so many rainy days had a tendency to bring out many of the little ones. The number of visitors is increasing each Sunday, and many interesting speakers are heard from the platform. The little ones had for their subject "Charity," and some of the answers were exceedingly bright. After the lesson the banner march, with ninety children and young people, was given, and which came the usual entertainment of speaking and singing by members of the Lyceum. Mr. Edwin Wilder, of Hingham, made some very interesting and instructive remarks. He spoke to the children, in particular, and drew from his own personal experiences lessons which were of value to the old as well as the young. There were many recitations and songs by the children, also a violin solo by Miss Mabel Clark and a piano solo by little Lillian Goldstein. Mrs. Butler spoke of Thanksgiving, and a collection was taken up toward making some one happy on that day.

It is very gratifying to see the large attendance of visitors on each Sunday, as it is a sign that the Lyceum work is growing, and the Cause which we hold so dear is spreading to the many who have not before taken any interest in the work.

BOSTON SPIRITUAL LYCEUM—A. C. Arm

strong writes: Sunday afternoon, Nov. 20, this Lyceum considered the questions, "What is the meaning of Thanksgiving?" and "Do Circumstances control our lives?" In answering the latter question considerable difference of opinion was developed, which brought out a most interesting discussion; the majority, however, thought we should control circumstances.

Little Maud Armstrong and Rupert Davis gave recitations; song, Esther Mabel Davis; recitations, Willie Sheldon, Harry Gilmore Greene and Emily Granville; harmonica solo, Albert P. Blinn; remarks and recitation, Mr. E. W. Wallis of the *Two Worlds*, Manchester, England.

Questions for next Sunday: "Do we believe in rewards and punishments?" "What has been our experience with the phenomena of Spiritualism?"

FIRST SPIRITUALIST LADIES' AID SOCIETY.

—Carrie L. Hatch, Sec'y, writes: The regular meeting of the society was held at 241 Tremont street, Friday, Nov. 18, with the President, Mrs. Mattie E. A. Albee, in the chair.

The evening session opened with remarks by Mrs. Alice Waterhouse, followed by Mr. A. P. Blinn; singing by the young men, assisted by the audience; Mrs. Boomer of Brockton made brief remarks; recitation, Arthur Wallis, so well received that he was requested to repeat; Mrs. Kate R. Stiles spoke briefly in her usual energetic manner; Mrs. Chapman gave tests; Mr. Wallis spoke briefly and told several stories that "brought the house down"; Mrs. Wallis gave descriptions which were well recognized; J. B. Hatch, Jr., and Mrs. Mattie C. Mason made remarks; "Sunshine" gave a poem. This closed a very pleasant evening.

Next Friday we have social visit. Tickets, fifteen cents. We hope to see you all. Circle at 3:30 P.M. Come, all.

THE LADIES LYCEUM UNION—a correspond-

ent writes, met in Dwight Hall, 514 Tremont street, Wednesday afternoon and evening, Nov. 16. The evening was devoted to whist, fifteen tables being used. The prizes were useful and beautiful. Wednesday evening, Nov. 23, the Union will not hold a meeting, but on Wednesday evening, Nov. 30, there will be an Old Folks' Concert, with speaking and tests. Turkey supper will be served at 6:30. The Society is rapidly growing, sixteen new members having lately joined, and fifteen are to join at the next meeting. The officers and members are working hard and their efforts are being crowned with success, as the large attendance each evening will testify. Wednesday evening, Dec. 14, a cake party and dance will be held in Red Men's Hall, the proceeds to be devoted to buying presents for the children's Christmas Tree.

FIRST SPIRITUAL CHURCH, M. A. Wilkin-

son, pastor.—A. M. Foster writes: Nov. 20, services opened in the morning with singing; Scripture and prayer; conference, in which Messrs. Hill, Cowan, Price, Newhall, Baker, Nugent, Hall, Prof. Proctor and Mrs. Sears took part; duet, Messrs. Charles Abbott and Pierce. Afternoon: After Scripture reading and prayer by Mr. Baker, opening remarks were made by Mr. Carrie Bishop, followed by Mrs. Knowles in readings; Meddames Tracy Kibble, Haven, and also Mr. Tuttle and Mrs. Wilkinson in tests. Evening service: Singing by the Jubilee Singers; Scripture and prayer, Mr. Pye; after chanting "The Lord's Prayer," Mr. DeBos made the opening address; readings and tests, Meddames Knowles and Howe; Madame Carbee in astrological readings and prophecies; "The Magnolia Tree," sung by the Jubilee Singers. Meeting closed by all singing "America." Thursday afternoon, Nov. 17, Scripture reading and prayer, Mr. Arnaud; address, Prof. Proctor; tests, Messrs. Scarlett and Tuttle, Mrs. Miller and Mrs. Wilkinson. Next Sunday, Nov. 27, meeting will be at 730 Washington street. BANNER OF LIGHT on sale.

ODD LADIES HALL, 440 TREMONT STREET.—

Mrs. Gutierrez, President—Mrs. Lewis writes: Mr. Haynes opened the meeting with prayer.

Messrs. Jackson, Rollins, Willis, Graham, Webster, and Deal of Brookton, spoke. Afternoon meeting opened with prayer by Mr. Haynes. Messrs. Turner, Warner, Hersey took part.

Evening—Mr. Warner opened the meeting. Tests by Meddames Tracy, Morriner, Dade, Stackpole, Knowles, Putnam, Lewis, Fox, Wheeler, Smith, Cutter, Cohen, Gutierrez. Meeting every Wednesday afternoon at 2:30. BANNER OF LIGHT for sale and subscriptions for BANNER taken.

THE BOSTON PSYCHIC CONFERENCE.—A

correspondent writes: The subject Sunday, Nov. 20, was "God." The lecture by Mrs. Mills, wife of Rev. B. Fay Mills, the popular preacher of truth, was one of interest to all. Her description of God was beautiful in the extreme; his infinite power could not be compared with his works, only as they were of him. It was a picture of all that was good and desirable. Mr. John Latham, Mrs. F. J. Miller, Mrs. Carbee, Mr. Reed and others gave their ideas in short speeches. Mr. Whitlock, as usual, tried to draw out the opinions of the audience. These meetings are held free every Sunday at 2:30 P.M., at 18 Huntington Avenue.

THE LADIES' SPIRITUALISTIC INDUSTRIAL ASSOCIATION, a correspondent writes, held its usual meeting Thursday afternoon at Dwight Hall; supper at 6:30 P.M. Next Thursday supper as usual, with social and dancing in the evening.

MEETINGS IN MASSACHUSETTS.

MAIDEN PROGRESSIVE SPIRITUALISTS—a correspondent writes—met as usual at Deliberative Hall, 56 Pleasant street. Usual praise service and Bible reading by the President, Mrs. Emma Whittier, assisted by Mrs. M. L. Moody; vocal and instrumental music, Mr. and Mrs. Barber and Mr. and Mrs. Allen; address, Mr. Barber of Maiden; inspirational poem (original) Mr. Thompson of Charlestown; remarks and messages from spirit friends, Mrs. Clara L. Fagan of Malden, and Mrs. M. L. Moody of Charlestown.

Next Sunday, Nov. 27, Mr. E. W. Wallis, editor of the *Two Worlds*, Manchester, England, will lecture for this society at 2:30 P.M.

All mediums and advocates of Progressive Spiritualism cordially invited to the platform. BANNER OF LIGHT for sale.

THE ARTHUR HODGES SPIRITUAL SOCIETY.

LYNN—T. H. B. James writes—held interesting services, with large and appreciative audiences, Sunday, in Temple's Hall, 36 Market street. At 2:30 Prof. Kimball presided at the piano, and led the singing; Prof. J. W. Kenyon read a poem from the spirit of Robert Burns on "Fraternity," upon which he based an able lecture; remarks, Capt. Balcom, Willis Ester, W. B. Keene of Maine, Mrs. Matson, Mrs. Ester, and others; magnetic treatments, Mrs. Pierce, Warren, Furbush, and others. At 7:30 appropriate selections by Misses Leman and Elsie Burns; Mrs. Kenyon a poem on "Angel Mother"; Prof. Kenyon gave a fine lecture on "Immortality," and Mrs. Kenyon a grand test of the two hour's duration.

Next Sunday the same medium, and others, except Mr. Kenyon.

Sunday, Dec. 4, at 7:30, grand entertainment and concert by the Children's Progressive Lyceum No. 1, of Boston.

SALEM—First Spiritualists' Society—A. O.

U. W. Hall, Manning Block.—N. B. P. writes: Sunday, Nov. 20, Mrs. Hannah A. Baker of Danvers was our speaker and medium. She delivered two eloquent discourses, which were full of good Spiritualism, giving some excellent advice to the Spiritualists, advising them to work together, and thereby make themselves stronger. She also gave a great many tests, which were recognized.

Sunday, Nov. 27, J. Frank Baxter of Chelsea, an eloquent speaker, grand test medium and beautiful singer, will be with us.

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

BANQUET HALL, ODD FELLOWS BUILDING.—

Mrs. E. A. Foyle, President of Chelsea Spiritual Society, writes: Sunday, Nov. 20, afternoon, service opened with singing and prayer. Mrs. E. D. Butler made excellent remarks and gave tests; also remarks by Mr. W. J. Powers of East Boston, and tests by Mrs. Bees of Chelsea. Evening service opened with singing; prayer and recitation. The rest of the evening was devoted to reading by Mrs. E. D. Butler of Lynn, which were all recognized. Mrs. H. E. Millan of Cambridgeport will be with us next Sunday.

BROCKTON.—The People's Progressive Association—Annie B. Bosworth, Cor. Sec'y, writes—held its usual Sunday service in Good Templars' Hall, corner Main and Centre streets, Nov. 15. We had as our speaker Harrison D. Barrett of Boston. He gave an inspiring lecture, which was listened to with the closest attention and deepest interest.

Nov. 20 Mrs. K. D. Conant occupied the platform and gave a very interesting lecture, and tests, all of which were recognized. We had the largest audience of the season.

Next Sunday, Nov. 27, we have with us Harrison D. Barrett.

WORCESTER.—Mrs. D. M. Lowe, Cor. Sec'y,

writes: Mr. M. F. Hammond of this city delivered interesting and instructive lectures to good audiences Sundays, Nov. 6 and 13. The next two Sundays Mrs. M. H. Wallis of England occupies our platform.

The Woman's Auxiliary will meet on Friday afternoon and evening of this week in the U. V. L. Hall, 31 Main street. Supper and entertainment as usual.

BANNER OF LIGHT for sale at each session.

GREENFIELD.—Sumner Chapman, Pres.,

writes: The Greenfield Progressive Spiritual Society was highly and instructively entertained on the evening of Oct. 25 by Dr. George A. Fuller of Worcester. Nov. 13 Mr. W. C. Whitney of Springfield was the speaker, following his address with tests. It is hoped that the present interest will continue and that the cause of the Spiritual Philosophy will ere long be the attraction for a larger number of earnest listeners.

MEN OF WEAKENED POWER, EX-

HAUSTED VIGOR.

Weak men suffering from nervous debility, weakened power and exhausted vigor, can now take new hope. Dr. Greene, 34 Temple Place, Boston, Mass., who is without doubt the most successful specialist in curing this class of diseases, offers to give free consultation by mail to all weakened, vigorous and nerve-exhausted men. You have the privilege of consulting Dr. Greene by letter describing your complaint, and he will, after carefully considering your condition, send you a free letter fully explaining all your symptoms, telling you everything about your complaint so plainly that you will understand exactly what ails you. Write to him at once, and get back your strength and vigor.

Jubilee Deficit.

Previously acknowledged, \$1,116.00. W. H. Hawks, People's Spiritual Church, Louisville, Ky., \$1.00; E. A. Willis, 25 cents; Mrs. E. P. Abbott, G. H. Jewett, Mrs. M. Carpenter, Mrs. Emma Abbott, Mrs. A. W. Stewart, Dr. C. T. Lyons, Mrs. C. T. Lyons, E. J. Sheely, Julius Kern, 10 cents each. Total, \$1,119.75.

For Over-Indulgence

Take Horsford's Acid Phosphate.

It preserves and renews the vitality, strengthens the nerves, and stimulates the stomach to healthy action.

THE MODERN STOVE POLISH



Enameline

PASTE CAKE OR LIQUID. Every Package Guaranteed. J. L. PRESCOTT & CO., NEW YORK.

Mechanics Fair Soon to Close.

Only Three More Weeks in Which to Visit this Splendid Exhibition.

The closing days of the Mechanics Fair, with its multitude of interesting and instructive exhibits, are drawing near, and but three weeks now remain in which to take advantage of what is literally "a two-dollar show for a quarter," as one delighted visitor has characterized it. There are over 350 individual exhibits, the mammoth building being filled to overflowing with so many novelties and attractions that a whole day can be spent without seeing all. Then again, there is the unusual feature of a complete vaudeville performance, free to Fair patrons, rendered possible through the open-handed generosity of Mr. B. F. Keith, who bears out of his own private purse the entire expense of this department of the exhibition without a dollar of remuneration. As Mr. Keith expressed it: "It is a pleasure for me thus to contribute the public of New England, to whose generous patronage I owe so much, and to make, in this form, my contribution to the Massachusetts Charitable Mechanic Association, which has done so much for the artisans of our good old Commonwealth." Mr. Keith is in daily attendance at the Fair building and personally supervises the entertainments in the new Paul Revere Theatre. Reeves' celebrated American Band of Providence, with Mr. B. R. Church, the eminent cornet soloist, and Mr. Spary, the famous trombone soloist, furnish enjoyable music day and evening, and the Cambridge Manual Training School Band gives delightful concerts every Saturday. In the Domestic Science Department there are daily programs of special interest to house-keepers under the management of Mrs. Marion A. MacBride, founder of the International Woman's Press Association and National Superintendent of the Domestic Science Department of the W. C. T. U. In the Historical and Patriotic Department there are enjoyable features of daily entertainment under the direction of Mrs. Sara White Lee, Honorary Vice-President-General of the General Society of the U. S. Daughters of 1812, and who is a well-known authority in historic and patriotic matters. Mrs. Lee is also in charge of a splendid collection of valuable relics, which are on exhibition at the Fair, many of them of great historic interest.

The progress of mechanic, electric and engineering arts are exemplified by working exhibits, many of them never before shown in public; and all these, with the Japanese tea-garden, the artificial daylight parlor, the electric tableaux, the wireless telegraphy demonstrations, the wonderful X rays, and a host of other features comprise what is, in the language of the *Boston Herald*, "By far the best exhibition ever given in Boston." Many of the exhibits, it is safe to say, will never again be gotten together under one roof, and those who fail to visit the Fair will miss the opportunity of a life-time. The exhibition will positively close Dec. 3.

Movements of Platform Lecturers.

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

Mr. and Mrs. E. W. Wallis will set sail for England Wednesday, Jan. 18, 1899. They have a few open dates for Sundays and week-evenings that they would be glad to fill upon reasonable terms. Societies desiring their services should make early application. Sunday, Jan. 16, is their last Sunday on shore. Who will secure this date? Address 603 Tremont street, Boston.

Mrs. Nellie Baade, permanently located in Detroit, Mich., sometimes exchanges with other speakers in the State, and is open to any engagements that she can consistently make with other societies, and for funerals. Address 411 Thirteenth street.

E. J. Bowtell is engaged by the Progressive Spiritual Society, Moravia, N. Y., Nov. 18 to 27. Address 3 Linn street, Ithaca, N. Y.

Mrs. Mattie E. H. is presently serving the Madison Avenue Society of Spiritualists in Anderson, Ind. She will also identify herself with the Spiritualist Lyceum while there. Correspondents will address her at 5 Walnut street, Anderson, Ind., until further notice.

Wm. J. Arno, formerly of Maine, trance and inspirational speaker, is now open for engagements upon reasonable terms. Address at once 9 Court Place, Woburn, Mass. References given.

Mr. W. J. Kenyon will lecture in Chelsea, Nov. 27; in Foxboro, Dec. 2. For dates, address him 49 Baker street, Lynn, Mass.

Mrs. J. W. Kenyon gave lectures and tests in Foxboro, Nov. 18, to a packed house; reengaged for Dec. 16. Lectures and gives tests in Portland, Me., Dec. 25; in Haverhill, Jan. 1, 1899; Pittsburg, Jan. 5. Would be pleased to receive calls for Jan. 12 and 23, Feb. 5 and March 5. Address 49 Baker street, Lynn, Mass.

NEW YORK.

ROCHESTER.—G. W. Kates writes: The first public meetings ever held to investigate the "rappings" through the mediumship of the Fox sisters, occurred in Corinthian Hall, Rochester, N. Y., the evenings of Nov. 13 and 14, 1849.

In Rochester, forty-nine years after the first public investigation, we have held special commemorative meetings. Sunday, Nov. 13, with out any previous notice, the anniversary occasion was announced. Mrs. Kates spoke upon "Liberty," and gave a forcible exposition of its development and possibilities. Mr. R. D. Jones, the oldest pioneer of our Cause yet in this life, was present, and gave an earnest talk upon the first investigations of the Fox girls. It being his eighty-fifth birthday, Mrs. Kates gave a poem to our venerable brother applicable to the occasion.

The evening meeting was addressed by Mr. G. W. Kates upon "Ignorance, Intolerance and Bigotry." He showed the past life of this trinity of evil, and gave the panacea as Spiritualism, with its proven facts and positive truths of life. Mrs. Kates followed with a number of most excellent and accurate descriptions of spirits and tests of their identity.

Monday night, Nov. 14, the hall was packed to overflowing. A program of great diversity was rendered. Several pioneers were present, amongst whom were R. D. Jones, A. S. Clackner, W. W. Parsells and Mrs. M. Parkhurst, who made short addresses, followed by W. E. Post, son of Isaac and Amy Post, Mr. L. Dustin, Mr. Ferris, Mrs. Gibbs, Mrs. Messersmith, Mrs. Shaw, Mrs. Bailey and Mrs. McBride, the latter all local mediums and workers. Mr. Kates opened the exercises by reading the poem, "At Hygieia's," and closed with the benediction. Mrs. Kates conducted the exercises and gave a number of convincing psychic delineations. The occasion was a pleasant one, and gives promise of its jubilee celebration next year.

The Golden Echoes.

A new collection of original words and music, for use of Meetings, Lyceums, and the Home Circle. By S. T. TUCKER, author of various Musical Publications. Contents: Angel Dwellers; Angel Visitors; Angelic Halls; Beyond the Weeping; Bliss; Drifting; On; Harvest Home; Heavenly Portals; Journeying Home; My Spirit Home; Over There; Pained; Pleasure; The Beautiful Hills; The Flower Land; The Heavenly Land; The Home Voyage; There'll be no more Sea; There's No Night There; The River of Life; The Unseen City; We are Waiting. Price 15 cents; one dozen copies, \$1.50; twenty-five copies, \$3.75. For sale by BANNER OF LIGHT PUBLISHING CO.

RHODE ISLAND.

PAWTUCKET.—George Bill writes: Another large audience assembled Nov. 20 in St. George's Hall to listen to Dr. H. C. Davis, speaker and test medium. We regret having inability to remain with us after this Sunday. He returns to New York City, where he expects to spend the coming winter.

BABY'S Terrible ECZEMA

My baby suffered from terrible Eczema. Doctor and every remedy tried, to no account. He cried all the time and his face was like raw meat. I had to carry him on a pillow, and was fairly discouraged. I used half a box of CUTICURA (ointment) and CUTICURA SOAP, and in one week my baby was entirely cured. To-day his skin is as smooth as silk. Mrs. J. C. FRIESE, 281 N. 1st St., Brooklyn, N.Y.

Great Cures of Eczema, Scalds, Burns, Itch, and all Skin Diseases. Write for a free copy of CUTICURA, and its uses. Sold throughout the world. Putnam Bros. & Co., Cutic. Corp., Props., Boston. How to Cure Baby's Eczema, free.

OLD AND NEW PSYCHOLOGY.

BY W. J. COLVILLE.

Author of "Studies in Theosophy," "Dashed Against the Rock," "Spiritual Theosophy," and other works on the Psychological Problems of the Ages.

The author says in his Introduction: "I have no claim to having written a complete or exhaustive treatise on Psychology, but simply as a treatise to present in as popular a form as possible, some of the salient features of the contemporary thought. Reports of twenty-four distinct lectures, recently delivered in New York, Brooklyn, Boston, Philadelphia and other prominent cities of the United States, have contributed to the basis of this volume. As the author has received numerous inquiries from all parts of the world as to where and how these lectures of Psychology can now be procured, the present volume is the decided and authoritative answer to all these kind and earnest questions. The chief aim throughout the volume is to arouse increased interest in the study of the science of the human mind, thoroughly outlining and, at the same time, profoundly ethical. As several experiments are referred to, improved methods of education, the writer confidently expects that many parents, teachers and others who have charge of the young, or who