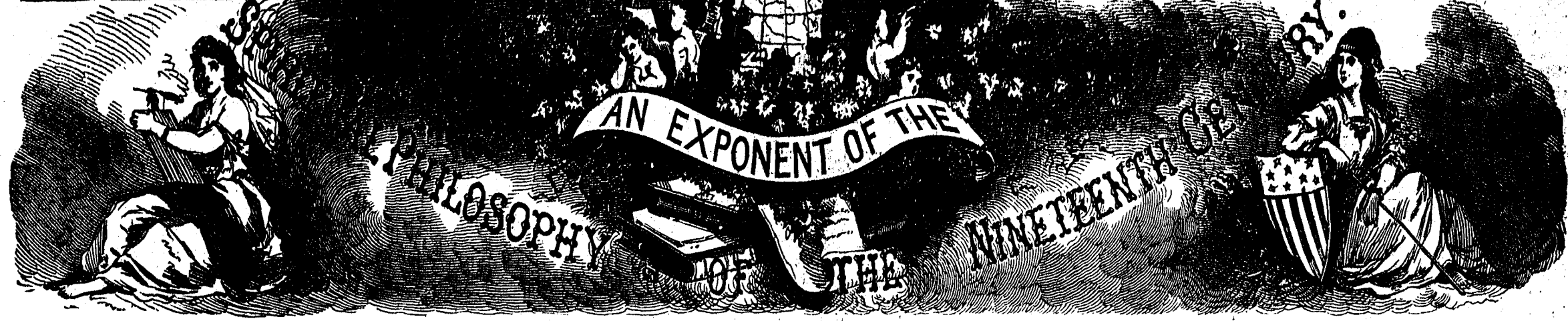


# BANNER OF LIGHT.



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NO. 14.

Written for the Banner of Light.  
THE SOUL'S SCULPTOR.

BY MATTIE E. HULL.

Be still, oh! Soul; beneath the artist's hand  
You may not know as yet his full design;  
You do not see for what the Sculptor planned;  
The faithful workman chisels to the line:  
Be patient, Soul.

Wait, wait, oh! soul; the artist cannot haste.  
The pattern by some master may be given;  
He, in the work, allows no cruel waste,  
The roughest spot must be burnished for heaven:  
Be patient, Soul.

Do not complain, for blow on blow must fall  
From hammer, that now seems so hard to bear;  
Each time it strikes some coarse rough line is gone,  
And surfaces are made most smooth and clear:  
Endure, oh! Soul.

Be brave, oh! Soul; what though some teardrops  
start;  
The artist watches, and he counts each one.  
You may not know the strange and heaven-taught  
art  
By which he makes them gems bright as the sun,  
And crowns you, Soul.

## Is it True?

BY LILIAN WHITING.

It has been among my pleasant opportunities for the past two days to have two long talks with Mr. Thomson Jay Hudson, who is an absolute—I will not say obstinate—disbeliever in the possibility of communication between the Seen and the Unseen worlds. It is always well, it seems to me, to hear both sides, and it may be quite as profitable to hear what we do not believe as that which we do. "I talk to find out what I think, not to tell what I think," said Dr. Holmes, and a sincere discussion is not without its illumination for both sides. When one of the persons engaged takes as his foundation the position that what he believes is the absolute truth, to which nothing can possibly be added or taken away, it introduces an element of disadvantage to be sure, as truth is always a matter of progressive revelation. Mr. Hudson frankly asserts that he has discovered a law—the law of telepathic suggestion—that covers absolutely all phases of psychic phenomena; that answers every question; that solves every problem. He also asserted, in speaking from a public platform, that he was the original discoverer of this law, and that the date was about 1893.

It was in 1886 that Mr. Frederic W. H. Myers formulated his theory of the subliminal self, which is the same, except more elaborated, than Mr. Hudson's theory of the subjective mind. The theory of Mr. Myers includes that of Mr. Hudson, and a great deal beside. Mr. Hudson's basis is this, that there are two minds; one the objective, with which we have to do in an ordinary, external life; the mind that observes, and reasons upon its observations; the other the subjective mind, which is the mind of the soul; that this is potentially perfect in memory, and in receiving impressions; that the subjective mind of every individual is in more or less telepathic communication with every other subjective mind, and that thus each individual has a reservoir of information of which he is usually unconscious; that by means of a psychic who can read this sub-conscious mind, the information may be variously evolved, and that this accounts for and constitutes the phenomena of mediumship. To illustrate by a case that I put before Mr. Hudson—a case that I have related under the title of "The Date in the Ring," in the "Third Series" of my "World Beautiful" volumes. Briefly stated, it is this:

On May 19, of '97, there came to me some of the jewelry that had belonged to my beloved friend, Kate Field, among which was a ring inscribed "Jan. 14, 1878." I did not meet Miss Field until October of 1880, and I had not the slightest idea as to where she had been, or what doing in the January of '78. I fancied, however, that this date in the ring referred to an affair of romance, and with this thought in my own mind I went to a séance with the remarkable psychic under the auspices of the "Society for Psychical Research."

After the usual entrancement of the psychic, Miss Field came, writing through the hand, and I asked her to what the date in the ring referred; she replied that it commemorated "a *matinée téléphonique*"—writing the French phrase with perfect accents, and adding that this was the time in which she was assisting Prof. Bell to bring the telephone to notice in London, when she had rung through it to the Queen, and written editorials in the *London Times* and other journals. I returned home to make a thorough search among all her papers, which I was supposed to possess, but could find nothing bearing at all on that month, or even that year. So the time ran on till August, when suddenly, one day, I was conscious that Miss Field stood by me, and said, calling me by name, "There is another trunk of my papers," and added the direction as to whom to ask for it. I heard nothing audible; I saw nothing visible; but on the inner sense of sight and hearing the impression was even more keen than I have ever experienced by the senses. At all events I followed the directions; found that there was another trunk full of her papers, as she said, and which was in a distant city; and in the following October I received the trunk specified, and in that trunk was Miss Field's journal for 1878, the record from Jan. 9 to 17 fully corroborating, with many added details, the statement made to

me through the psychic. All this story, with the *verbatim* copy from Miss Field's journal, I give in its fullness in the volume above mentioned.

Now I took this as a test instance and put it before Mr. Hudson. Nothing could have been more characteristic of Miss Field than was the communication purporting to be from her through the psychic. Miss Field was perfectly familiar with the French language. Through the psychic was written the French term *matinée téléphonique*, and in her journal record, extending over the date mentioned, the same phrase occurs, written precisely as it was through the hand of the psychic.

"Now," I said to Mr. Hudson, telling him the story and producing Miss Field's journal, "how could the psychic read in my mind what I did not know, and what I only discovered, evidentially, four months after the *séance* in which it was asserted?" I added, also, that in my mind the legend in the ring was believed to be that of an affair of romance, and that, in case the psychic was reading my mind, why did she not read that instead of something of which I had never thought? Mr. Hudson's reply was that, before Miss Field's death, my subjective mind had been in unconscious communication with hers, and had, unconsciously to myself, received all this precise information in detail; even to the French phrase used, and had stored it up; that the psychic read this; and that the instruction to send for the trunk was also the working of my subjective mind.

Mr. Hudson's arguments consist in the assertion that telepathy between those still in the physical body is the sole cause of every manifestation of psychic phenomena; but is not this position an arbitrary one and one that is unsupported by the later revelations of science?

Mr. Myers, speaking of the future life, well says:

"It is important that a question so momentous should not be suffered to go by default. There should be an occasional stock-taking of evidence, an occasional inquiry whether, among the multifarious advances of science, any evidence has been discovered bearing on a question which, after all, is to science a question of evidence alone."

Mr. Myers adds—and as this was written several years ago, what was true then is far more true to-day—he adds that within a few past years discoveries have been made which must gradually revolutionize our whole attitude toward the unseen world.

This fact—that our attitude toward the spiritual world is being revolutionized—is the keynote of the day. And this change is the result of the direct communication that exists between the inhabitants of the Seen and the Unseen.

In one respect Mr. Hudson's assumption is curiously contradictory, for while he refuses to consider any possibility outside the trend of visible and tangible facts, he is yet promulgating what he calls "A Scientific Proof of Immortality," which proof is merely this—that telepathy is a faculty of the subjective mind; that it is a faculty for which there is no use in this part of life, and that, as no faculty of the mind is created in vain, *ergo* there must be a future life in which it may be useful, as the means of intercourse in the world beyond, corresponding to conversation, *viva voce*, as a means of intercourse here. This is the sole idea that is elaborated in his second book, bearing the title above named. Now when Mr. Hudson asserts that telepathy is the language of the future life, the assertion is far more purely one of speculative philosophy than is the assertion that telepathic intercourse exists between one who has passed through death and one still in the physical body; for an enormous and constantly increasing accumulation of evidence exists in support of the latter assumption; while refusing to believe in spirit-intercourse, we cannot possibly adduce other evidence than intuitive belief and reasonable probabilities regarding the mode of intercourse in the spiritual world as apart from that in the physical world. The only possible actual proof would be that one in that world should assure us of the fact; and this is precisely the form of evidence that Mr. Hudson denies to be possible.

Now that telepathy is the spiritual language, as conversation, *viva voce*, is the means of communication here, there is no room for doubt. It is the inevitable logical sequence. But it has not the possibilities of actual evidence as has the belief that telepathic intercourse exists between those in the Seen and the Unseen.

I ventured to call Mr. Hudson's attention to the very remarkable problem involved in the life of Rev. William Stainton Moses, with which all the readers of THE BANNER are familiar. Briefly outlined this is the situation: A man born and bred in the English church, and an exponent of its teachings; a man who regarded Spiritualism as trickery and fraud, is yet, by the means of automatic writing through his own hand, convinced of an entire new system of spiritual philosophy. This philosophy, given by one in the Unseen who signs himself "Imperator," is one of the utmost logical consistency and divine spirituality; and whoever has not this book (called "Spirit Teachings," the "Memorial Edition" containing a sketch of Mr. Stainton Moses) has failed to know one of the most valuable and vitally important works in the English-speaking tongue.

This remarkable instance, submitted to Mr. Hudson, was dismissed by him with the remark that suggestion would easily account for a man's believing that another intelligence was

writing through his hand, when it was really his own mind.

Now I have a respect for Mr. Hudson's work, and I think he has offered a valuable contribution to that truth we are all seeking; but I can not believe that wisdom will die with him. The truth of the more or less constant telepathic intercourse between those still in the physical body explains a certain amount of psychic phenomena, but I do not believe it explains all. Telepathic communication is the intercourse between spirit and spirit. It may, and I believe we have undeniable proof that it does exist in three ways: one being between two spirits each in a physical body; another being between one who has withdrawn from the physical body, and one still in it; and another form being that between two who have both withdrawn from the physical body; and that any one of these conditions is just as natural, just as much according to law, on the plane on which it acts, as any other. These are the three conditions under which telepathic intercourse occurs.

Mr. Hudson draws an arbitrary line, which he labels the super-mundane, and arbitrarily asserts that there can be no occurrence in the physical world that transcends that law. But when, by the Röntgen ray, objects are photographed through a solid substance, as coins in an oak chest; when, by the telephone persons speak with each other from Boston to Kansas City; when, by the ocean cable, America communicates with Europe instantaneously; when Tesla has discovered in the atmosphere a current by means of which any amount of energy can be transferred to any conceivable distance; when almost daily some new revelation of higher laws than had heretofore been grasped, is made to the world, who shall set up an arbitrary, fixed and unmovable limit of "super-mundane" law?

It chanced to be my privilege to write the first review that appeared of Mr. Hudson's first book, from advance sheets sent me by his publishers. The deep interest I then felt in his work has never lessened, albeit, I said then in writing of the book what I am still more fully assured of now—that he presented one-half the truth admirably; and with the most arbitrary and inexplicable lack of logical sequence, denied the other half; the half that he so ably presents is that of the law of telepathy between those still in the physical body; the half that he so amazingly denies is that of the telepathy between one who has withdrawn from the physical body and one still within its limitations. For, if the powers of the mind while restricted by the physical embodiment can still so transcend those limitations as to flash through them to another mind, also thus restricted—then what may not the mind free of these limitations and restrictions be able to do? For the physical body is not a help to the powers of the spirit for spiritual achievements; these proceed, not because of the body, but in spite of it, and thus, when freed from this virtual clog and restriction, how far more direct and powerful may be their efforts.

Some years ago Prof. Lombroso noted that telepathy tended to show that thought is essentially a vibratory energy, and is possibly capable of correlation with other modes of motion. And now within the past month Tesla has stated his belief that the time would come when the power of thought might produce the action of his new engine, whose force, he believes, can be operated from Sandy Hook against a fleet in Southampton bay. Here we have the practical scientist's belief that this theory of the nature of thought can be experimentally demonstrated. If thought has such marvelous power as this, shall it not flash from mind to mind across that gulf we call death?

The grave defect in Mr. Hudson's reasoning lies in his not being conversant with latter-day scientific progress. He frankly admits that he knows nothing of the work and researches of Sir William Crookes, and not to be familiar with the ground covered by this greatest of modern scientists is to lack essential data for discussion. In his great address as President of the British Association of Scientists, given this last September, President Crookes, after dwelling upon scientific discoveries and triumphs, said:

"These, then, are some of the subjects, weighty and far-reaching, on which my own attention has been chiefly concentrated. Upon one other interest I have not yet touched—to me the weightiest and the farthest reaching of all. No incident in my scientific career is more widely known than the part I took many years ago in certain psychic researches. Thirty years have passed since I published an account of experiments tending to show that outside a scientific knowledge there exists a force exercised by intelligence differing from the ordinary intelligence common to mortals."

Again, Sir William Crookes said:

"And were I now introducing for the first time these inquiries to the world of science, I would choose a starting-point from that of old. It would be well to begin with telepathy; with the fundamental law, as I believe it to be, that thoughts and images may be transferred from one mind to another without the agency of the recognized organs of sense—that knowledge may enter the human mind without being communicated by the recognized organs of sense."

The essential essence of all that is embraced under the term Spiritualism is telepathy: that communication between spirit and spirit, irrespective of the body; and on this, as the fundamental law, the great English scientist bases all research. Not to be cognizant of all this latter-day development, as given by Sir William Crookes and other leading scientists, is to lack the elements for conclusive reasoning.

Lacking, then, all the extension of view gained by familiarity with recent scientific advance, Mr. Hudson's curiously discourteous references, in his two public lectures, to Theosophy and to Spiritualism, are less astounding, even if they reveal an ignorance surprising on a public platform. Theosophy opens a marvelous world of information and without a study of it, as expounded by Annie Besant and a great many other of its able, valuable writers, no person can claim to have even common information. This is equally true regarding all psychic phenomena.

That which Mr. Hudson designates as the "subjective mind" is really the spiritual self. Now the secret of all onward progress is in the constantly greater realization of the spiritual self, instead of its being, as Mr. Hudson asserts, something designed for a future after death, but of no importance now. The real truth is that spiritual life, in or out of the body, is a growth largely independent of physical conditions. Would we not say, for instance, that the spiritual advancement of our honored Governor Wolcott, of Rev. Dr. Gordon, Dr. Ames, Dr. Donald, Mrs. Livermore, Senator Hoar, and numberless other persons one might point to, was greater, even though they still inhabit a physical body, than a Guiteau, and others like him, that are released from a physical world? Why, spiritual life, spirituality of life, is that higher ideal which may be increasingly achieved by every person, here and now, to any extent to which he will relate himself to the moral law and to the divine universe.

Mr. Hudson defines spirituality as "a diseased pathological condition." Comment is unnecessary. There are assertions which are beneath the dignity of denial, beneath the level of discussion. Great specialists on defective mental states have a name that they apply to all that class of persons who have espoused one idea, and who hold every one in error who does not agree with them. There is certainly no more fatal attitude than that of the man who believes that he has the monopoly of wisdom. It is an attitude inimical to progress and hostile to that fairness of view, to that mental toleration and hospitality, that gladness to take new and larger views of Truth, out of which alone genuine progress can arise.

The Brunswick, Boston, Nov. 19, 1898.

## A Medium in the Art Galleries of Europe.

BY MRS. S. G. HORN.

### Chapter III. The Fornarina.

In this magnificent Judgment Hall, with its pearl-lined cupola and its noble architecture, are collected the master pieces of the art world. Side by side the different masters wait the judgment of the passing crowd, which for hundreds of years in the past, and will for hundreds of years to come, circle around these wonderful paintings, which still stand the test of time and progress.

Raphael's *Fornarina* attracts our attention in this galaxy of beauty, for despite the skeptics we believe this splendid painting to be the work of this great master. We are sure Raphael's own hand painted this handsome baker's daughter, with her low brow and strong inquiring eyes, and wide, round shoulders, half concealed by a rich fur cloak, the costly gift, we opine, of her immortal lover. Away with those who aver it to be the work of Sebastiano del Piombo! Leave us to our dreams of romance, and Raphael's *Fornarina*!

A magnificent work by Andrea del Sarto attracts general attention; copyists are assiduous in repeating its rich colors. The beautiful virgin is said to be a portrait of his heart-breaking wife, no wonder he loved her spiritualized beauty.

How curious it is to find out that all these melodious sounding Italian names, which we pride ourselves on pronouncing correctly, are common every day names, like *Fornarina*, the baker's daughter, and del Sarto, the boot-maker!

On leaving the Tribuna we are pushed by the crowd through the different galleries arranged in schools. Fine specimens of the Flemish and Dutch school hang upon the walls. Meris and Metson, Ruysdael, Albert Durer and Gerard Dow, are there in strength—but in Italy one can think only of Italian masters. The saloon of the Venetian school attracts the artists of our party. I fall in love with Titian's *Flora*, with her loose white drapery, and lovely plump hands, full of flowers, looking down with a trustful, half proud look. A sweet dignity, natural and not offensive, pervades the picture; the golden-brown hair ripples over the fair shoulder, the lines are flowing and large. It is an embodiment of nature's flowers as they grow in Italy, free and grand, not dwarfed by the winter's cold, and tardy spring of the north.

### Venetian Collection.

In this room we find Titian's two famous portraits of the Duke of Urbino and his wife. *Portraits* seems a cold word to apply to these remarkable reproductions of nature. This celebrated Duchess must have served as a model for the Venus, so alike are the two faces; but in the portrait the stiff drapery covers her superb form; the warm, juicy flesh tints of the face are a study; the simple, unstrained effect of the portrait is so natural that an untrained eye might pass it by unnoticed.

How often are many wonderful but unobtrusive works by the old Masters passed over by the crowd of travelers and sight-seers, even as I have seen a modest person of rare talent

among our art students swept off in a corner by the more boisterous and assertive students! We observe Titian's strong portraits, but pause before Titian's Catherine Cornaro, the Queen of Cyprus, who stands with folded hands over her purple robe, indicating the strong passive endurance of her nature over the troubles that followed her short wearing of the royal crown.

Here H— set up his easel and commenced a study of those speaking hands. Indeed, how well the masters of the fourteenth and fifteenth centuries knew how to animate the whole form! The portraits we see seem to think, and even the hands are infused with thought.

After finishing the hands, H— made a cabinet copy of the martial Duke of Urbino in armor.

An "Unfinished Madonna," by Titian, showing his manner of beginning his pictures on a red ground attracted the attention of the older artists of our party. Mr. G—, an English artist, and H— made studies from it. I commenced a cabinet picture of the "Tribute Money," by Titian; and Frau S—, our German friend, made a good copy of a lovely *Carlo Dolci*, "The Angel with the Lily." The ethereal, nun-like face of the angel, half hidden by hooded drapery, touches the heart of the public, and this sad, beautiful picture is ever in demand. Coarse men and ordinary looking travelers, as well as pious Catholics, purchase these copies that are constantly being painted, proving that the spiritual thought appeals to the grossest. We paint, and live on the nuts, grapes and figs and delicious Tuscan wine; for are we not in Tuscany? After working over our easels in the morning, we drive out in the afternoon through one of the numerous gates to the glorious hillsides about Florence.

### Chapter IV. Florence.

Who that has seen it will ever forget the sight of *Saint Miniato* crowning the eastern hilltop, the tall cypress trees waving their dark heads down on the hillside below the church? It is "All Saints Day" when we go out, and the people through the graves surrounding this old tenth-century church. We survey its ancient mosaics and look upon its wonderful crucifix, which the priests tell us nodded its outstretched arms in the good old days of yore, when the young prodigal knight, Giovanni, forgave the assassin of his brother, as he met him on the steep, narrow height of the road over which we had come; and then, after witnessing the miracle, he retired to this cloister of Saint Miniato to atone in penance for the wild life he had led, and to pray for the repose of his brother's soul, and of that of the woman they had both loved too well. And I think of the light that Spiritualism has let into the obscure realm of miracles, and observe the rapt look of the Italian peasants; I conclude that, after four centuries in Paradise, spirits might love to return to this glorious hilltop of Saint Miniato.

The lovely Boboli Garden, with its shaded walks, the Belvedere and Casino commanding a charming view, and the adjoining noble *Palazzo Pitti*, with its magnificent collection of pictures, like all the precious treasures of Italy, are thrown open to the public with a generosity characteristic of the people. Artists experience no difficulty in obtaining a permit to copy the precious works of art contained therein. A narrow, plain staircase leads to the different saloons; we enter the "Saloon of Saturn," and behold one of *Raphael's* Madonnas and his portrait of Pope Julius II.—a wonderful portrait of this patron of art, strong and round as life itself. In the next room are several gloomy, wind swept looking pictures by *Salvator Rosa*, and low down, by the window, is Michael Angelo's "Fates," three Meg Merrilies looking old women, the very incarnation of prophetic mysticism. In the adjoining saloon we approach with hushed footsteps Raphael's "Madonna della Sedia." This sweet-faced Madonna, sitting on a chair, with one arm embracing the divine infant, has been copied, lithographed and photographed again and again, but never has been equalled for its magnetic quality. What copyist can give that mother's glance, or the deep, earnest look from the lovely child's eyes?

Titian's *Maddalena*, in the adjoining saloon, is said to have been painted when the artist had reached the age of eighty! The upturned face, with its crystal teardrops, and the mingled expression of regret for her sins and appreciation of her own beauty, is admirable. The golden-red hair is painted with that magic brush of the old wizard, that give the very feeling and texture of that most difficult object to represent truly. What painter amongst us will be able to feel nature so strongly and depict her as truthfully as fifty?

Murillo's *Madonna*, in the same room, is a very different virgin from Raphael's. It is a simple Spanish country girl, unspoiled by the pomps and vanities of the world, without the ideal beauty and rapt expression that generally suffuses the countenances of Raphael's Madonnas.

In the last saloon of the range we find "La Bella di Zingano," famous through all time. A proud Venetian beauty is this "Bella," robed in a rich dark blue brocade, with puffed sleeves, and hair piled up and caught with ornaments, a long chain around her neck of pale ivory hue.

### Chapter V. The Artist's Gallery.

Have you seen your likeness in the gallery of artists' portraits? Is asked me so often that I leave copying and go to the unique gallery, where hangs the portraits of artists painted by themselves, from the time of Titian to the present age. There I find splendid portraits of



Rubens, Rembrandt, Van Dyck, Titian, Reynolds, Paul Veronese, Madame Le Brun, and hundreds of immortals all looking out from their frames. What an intellectual host! How remarkable every head, how penetrating every look! What a galaxy of stars to have crowned this world in four hundred years! I find the portrait of Angelica Kaufmann, with a sensitive poetic face, to be the one mistaken for mine. Of course I feel flattered, and hope that her sweet spirit may inspire me sometime, but I trust to shun her unhappy fate.

I often wander by myself alone, and sit for an hour in the "Saloon of Nobles." Those wonderful statues of Praxiteles speak to almost every mood of the human heart. The unhappy mother, paralyzed and awe-struck in the midst of her family of sons and daughters, some yielding to fate, others struggling against it or vainly appealing to the divinity to avert their doom, is an epitome in marble of the sorrows of life. Thus blindly do we fight with fate, and submit at last to destiny.

#### Chapter VI. Bello Squando.

A party of us with sketch books in hand walk out of the old Porta Romana to "Bello Squando," the picturesque pavilion, with its red roof, which mounts guard over one of the finest views about Florence.

We gather wild flowers as we saunter along on that December day, and wander about the garden behind the Guard House, and luxuriate in the lovely view of La Bella Firenze, which lies basking in the rays of the setting sun, sparkling with its ancient jewels of architectural beauty like a bride adorned for her husband. Il Duomo, San Lorenzo, the Palazzo Vecchio, Santa Maria Novella and the distant Apennines towering over all and beaming with pale violet light.

On one of the hillsides facing us lies the old Etruscan city of Fiesole, with its cyprian walls and ancient Basilica, the once powerful rival of Florence, now obliquely celebrated among ladies for its Tuscan straw, which its degenerate inhabitants plait and send in the shape of hats and pretty, useful baskets to the shops of Florence. We meet English ladies everywhere in our walks, with these pretty baskets on their arms. The crowd and bonbons and fruit they hold for the "forastieri," as they call us foreigners.

#### Chapter VII. Torre del Gallo.

The "Torre del Gallo," from whose heights Galileo discovered that the earth revolved, and was not a flat plain, became our next field of observation. Our young American beauty "Helen" had conducted us, with her magnetic enthusiasm, to this wonderful tower, as a young English lady for whom she had formed a friendship in England was about to be married to an Italian count, and to him belonged this famous tower. In a few days he and his bride were expected to arrive from their bridal tour, and take possession of the tower, and Helen's friend was to reign as countess over the domain, and live in a grand tower palace! Simple-minded Helen, with all an American's admiration of titles, had, in the impetuosity of her imagination, pictured a fairy palace of Galileo's ancient observatory. It was to her like the fabulous house of the giants that Jack fell heir to after planting the bean. Her friend was to marry the Count of the Tower! So, to quench her restless spirit, and to satisfy our own ardent expectations, we drove one afternoon up the heights outside Porta Romana, passing the avenue of evergreen oaks and tall, cypress trees, passing a few villas, still ascending, till we reached the "Torre del Gallo," that the great astronomer had immortalized. A plain, unpretentious looking tower, about as large as a good sized American barn, rose before our waiting vision, but its narrow steps and bare floors and walls were glorified by the name of Galileo. And as Helen's imaginary structure, with its grand arches and lofty rooms, faded from our imagination, we realized as we gazed from the identical window from which the astronomer made his immortal discoveries that genius and talent can embellish the most insignificant object, and enrust with undying gold the simplest stone tower of the world!

#### Chapter VIII. Santa Croce.

This old Basilica, with its frescoes by Giotto, holds beneath its roof the remains of Michael Angelo, and monuments to Italy's greatest men of genius. We bow before the monuments of Michael Angelo, Alfieri (by Canova), Galileo, Luigi, Machiavelli and others. We visit its dismal cloisters. The "Piazza della I. S. Annunziata," with its fountains and statues, its Basilica and convent, often attracts us. Here is the handsome hospital for "Innocents," as the Italian people call the foundlings. Between the arches of the building are the figures of lovely infants in swaddling clothes, by "Luca della Robbia," the inventor of that rare enamel ware that bears his name. In almost every church in Florence we see altar pieces and friezes highly ornamented and colored in the bold, broad style and effective design of this master of ceramic art.

#### Chapter IX. Saint Marco.

One bright morning Helen and I go out of the warm sunshine into the secluded Monastery of Saint Marco. How strange it seems to us women, American Protestants and Spiritualists, to peer into the cells and walk along these cloistered corridors. Here lived the pious and bigoted monks of the fourteenth century. In that cell Savonarola kept his feverish watch and made his fiery prayers ere he was burned at the stake, in the identical piazza through which we walk shudderingly. We see the picture of his immolation, made in 1489, when he was thus barbarously executed to satisfy the licentious nobles and the weak, wicked priests and Pope, who could not endure his eloquent denunciations of their evil ways. We see his portrait in one of the sacred rooms, made by Fra Bartolommeo, representing his strong, earnest, severe face, full of rectitude, and how austere! One can but feel more strongly by comparing it with the sensual lipped, fat Italian priests of to-day.

The frescoes that decorate many of the walls are by Fra Angelico, that profoundly pious brother who seemed to live with the angels, as his name indicates. His pictures breathe out an holy flame, like Raphael's best works; an unearthly beauty surrounds them.

In the Refectory is a simple, affecting picture by Fra Bartolommeo, where the brothers are seated at table and fed by two angels; it is called the "Providenza." It made us quite envy the hungry monks, eating angel food! Their own table in the Refectory looked tempting, and they fare so well, with their simple diet of soup and native wine, that they did not seem to need Fra Bartolommeo's illustration of Providence.

#### Chapter X. Cartosa.

One delicious afternoon we left our studies, and drove out to Cartosa, where a renowned Carthusian monastery of the thirteenth century still stands on a height covered by cypress and olive trees. In the great fortress-looking building we found a few monks who, fat and unwieldy with good living, take us heretics about and show us the cloisters and chapel, with Donatello's "Warrior." They willingly pause with us while we view the fine scene from their pillowed cells of the lovely valley and the distant Apennines. "Be sure to secure our pleasant monk to show you around," said our friends, who had already visited the spot, to us on starting. But alas! the old monk who fell to our lot looked like one of Rubens' horrid gross satyrs, and seemed ready to devour us with his protruding lip. But when they offered us tiny glasses of delicious Chartreuse which they manufacture from their garden, we felt like nymphs sipping nectar, and we fell in love with the whole fraternity. We returned home in the cool of the evening, laden with perfumes and delicious green and yellow liqueurs from their laboratory, blessing the good monks for manufacturing out of the green herbs of the earth the fragrant cordials and odorous perfumes with which we were laden.

#### Chapter XI. Rome.

In December, when the cold winds sweep down the Arno, we pack up our essels and paintings, and go to the Eternal City, to bask in the warmth and delight of a Roman winter.

Written for the Banner of Light.  
THE POETRY OF WORDS.

BY KATH H. STILES.

I am weary—so weary—of voices,  
Of words that appeal to mine ear,  
And I covet the unbroken silence  
That the whisper of God I may hear.

I fall in my highest endeavor  
The things of the spirit to speak,  
And the best words my poor lips can utter  
Fall impotent, idle and weak.

I turn me aside from the places  
Where men gather to speak and to hear,  
To listen to Nature's sweet voices  
That never can pall on mine ear.

I wander beside the blue waters  
Of the beautiful shimmering bay,  
And I bare my tired head to the breezes  
'Till they kiss all my burdens away.

Oh! dear mother Nature, enfold me,  
And lull me awhile on your breast,  
For the spirit within is weary,  
And only your voice can give rest.

#### Soul or Spirit?

BY MRS. M. KLEIN.

Having just received and looked over THE BANNER of Nov. 12th inst., I am stirred by the thoughts which seek expression, especially regarding man, his mortal and immortal composition, a subject treated upon by Edgar Greenleaf Bradford in "Soul Life" and H. H. Warner in "The Substantial Cosmos-Man."

In my present line of thought I do not desire to make comments. I feel that all writers, speakers and mediums along this line and kindred ones, put forth their thoughts according to their ability to grasp the meaning of words or terms in their many-sided relations to the subject. My purpose is to cite different writers' views of man, his soul, spirit and body, etc. There is a connection between all that is written and voiced upon these subjects, but such a great difference in the wording of the thoughts that it almost makes "confusion worse confounded" to keep pace with it all.

In the ninth paragraph of Mr. Warner's article he asks, "What is your definition of the soul?" and answers: "Soul is that form of substance commonly denominated life, or intelligence," &c. The gentleman has some good ideas, but gets a little mixed. Is it only in the wording, or is it by mental default that the explanations on soul and spirit come so nearly, yet not quite to what they should be?

For almost thirty years I have been taught by my spirit-friends concerning these important questions involving a true exposition of man's mortal and immortal composition. I understand the subject, and I have heard many others' explanations, also in my own, for I have not been able to pen perfectly what I receive, and the reason is that when I am in the proper condition, and hear their voices long enough for them to give clear explanations, but as I cannot often write them at the same time because it destroys the vibrations upon which their voices reach me, I therefore am able to retain the substance only of what they give, not the exact words they use. I know when I see or hear anything, therefore, on such subjects, whether it is approximately right, or far from the mark.

These things stir me deeply now, for I realize that the things seen and heard as above referred to, are for the world, and we may not keep silence when something is given us to tell, even though it call forth criticism or ridicule. When the angels labor diligently with us, that through us they may give to the world the lessons of which it is in need, we are then sense keepers of life-saving stations, and when the signal is flashed to us we must obey. In this train of thought, I realize that Spiritualism is facing a tremendous crisis. The world is looking anxiously toward us to learn if we can clearly state the truth concerning man's destiny here and hereafter, or whether our thoughts cannot be borne out by analytical reasoning and scientific proofs.

It matters little by what new thought man's attention is arrested, it takes time to see and learn its truth, and between the time of the arrestment of the attention and that of reasonable understanding, lies what may be termed the danger period; for it is a season of wild speculation and boasted wisdom until the mists are cleared away, and the real truth appears.

Man, oh! how he is dissected, analyzed and investigated as to the properties of his wonderful mechanism. He is talked and written about continually, and after all is said and done, he does not know himself.

All returning spirits teach the naturalness of immortal man and life in the higher worlds. Now, every one knows that spirit is not the mortal body of man; therefore it is not the spiritual body, and between the time of the arrestment of the attention and that of reasonable understanding, lies what may be termed the danger period; for it is a season of wild speculation and boasted wisdom until the mists are cleared away, and the real truth appears.

In its true definition it is the higher nerve system; in essence it is the chemical soul-draft, the model in accordance with which the body is fashioned, the latter being drawn from the cosmos, and composed of various forces and substances—being, in short, exactly what the soul-draft calls for in kind and quality. To speak yet more plainly, this immortal soul-draft is composed of the finest of nerve fibers, which are infused by the physical soul-draft, or person, of the prospective man or woman contained in the procreative germ. Upon the meeting of the positive and negative electric sparks motion is started in the higher soul-draft, and lo! form-building is at once begun, the physical and immortal beings developing together. Through this higher or immortal soul-draft the higher substances are inducted to the brain, while through the physical, supplies from nature are gathered. It is this superior soul-draft which withdraws with the spirit from the body at death, and is clothed upon with a spiritual body, the trinity being thus maintained.

Within the fine nerves composing the immortal soul-draft is the soul substance, the immortal law, the well-being energy, the simplest terms, it is soul or mind substance and vital force; so you see, the higher nerve system constitutes the soul tissues, and what is contained therein, the substances holding all the powers and possibilities of man, which unfold by coming in contact with all the elements related to those in the soul-draft. When we say the law is immanent, we mean the law of the atom, the law of selfhood. The spirit acts in and through the soul substance contained in the higher system of nerves, which in that sense are the insulation of the spirit, otherwise it could not act in and through an organism of any kind.

The brain of man is the workshop of the spirit. It is a battery, the special nerve centers are the armatures, the nerves serving as lines or wires. Upon these lines mental commerce is conducted. It is a regular system of mental telegraphy.

The soul fibres go out in search of vital supplies, and thought substance, as sensations, are conveyed to the several bodily centres, and from there to the brain; thence out again on the soul lines, and the substance sent out comes in contact with that of its kind, is supplemented and returned, the vibratory click makes its indentations as the gathered substance—thought food—is deposited on the sensory plate. Thus the inherent hunger for knowledge is slowly and very naturally supplied, and each one's mental stock and store is measured by what is thus deposited to be drawn upon at any and all times.

Now remember the superior nerve system is the soul tissue; the substance which courses through it, the soul substance; that which is active therein, prompting every endeavor, is spirit; that through which both soul and spirit are active is the body.

Van Wert, O.

## Our Serial Story.

### A California Girl:

Or a Romance of the Golden West.

Written Expressly for the Banner of Light

BY MRS. MARY T. LONGLEY.

#### CHAPTER XVIII.

"SO NEAR AND YET SO FAR."

The summer at Memphis promised to be a sickly one; several cases of the fever had occurred in May, and although the utmost precaution had been taken to prevent its spread, most of the inhabitants had been so thoroughly alarmed that there had been quite an exodus from the city. It was still uncertain whether the alarm would be abated without general havoc among the people, or whether affairs would develop into a serious condition before the summer waned.

Hazel, according to her desire, had received her assignment to Memphis, and she arrived in that city late in May. There was nothing for her to do at the hospitals, as those institutions were well equipped with nurses for their work, but among the poor she found plenty to occupy her time and attention, even though the dreaded fever should not appear among them.

As the summer advanced it became evident that the city was not to escape the scourge, for one case after another had broken out until the hospitals were taxed to their limit and several private dwellings had to be converted into public institutions of care for the suffering. In one of these latter Hazel assumed her watch and ward over the sick who were brought to her. It was a summer of great heat and oppressiveness and one that seemed especially favorable for the opening of disease. Just as the authorities and those in attendance upon the sick seemed about to be taxed more thoroughly than ever, a lull came in the progress of the fever, and most unexpectedly and unaccountably the tide turned in favor of health and life for a people who had shortly before been threatened with disease and death, a lull that brought relief and joy to the hearts of physicians and attendants who stood in great need of rest and recuperation of their own worn out frames.

But Hazel was not to escape an experience that would wring her heart and try her spirit to the utmost, for among the last of the strangers who were brought to her sick and helpless, with the hand of disease laid heavily upon him, was the one man in all the world whom she loved, and yet whom she had avoided for over fifteen years. She knew him at once, in spite of the change that sorrow and years had wrought upon him, and her heart leaped within her with a nameless fear and pain when, on approaching No. 10, she discovered the identity of its occupant. He was a stranger in the city, she had been told; could not have been there more than a few weeks at most, and had been taken ill at a rooming house, from which the landlord had had him conveyed to the hospital as soon as his illness had been discovered.

It was all perfectly plain to her—how he must have gone to New York and to Wilton Terrace, only to learn that she had been assigned to work in the South; he had traveled to Tennessee, and been stricken with the fever that now laid him low. Fate had brought him to her door, yes, to her very hand, that she might help him fight the battle for life and to recover the health and strength that belonged to him by right; and she would do this, conscientiously, faithfully, lovingly; and when he had recovered—as please God he must—for the sake of their child she would turn from him, that he might not know of her identity and presence. Had it not been that Mabel Treadwell had told him of her vocation as nurse, and that he had probably learned of her going to Memphis from those in charge of the office in New York, she doubted if he could possibly have known her, for she looked very different in her gray gown and white apron, with her dark hair, now gleamed with many threads of gray, tucked under the folds of her snowy cap, from the buoyant, curly-headed, happy wife he had last seen her to be; but as it was, she had no idea of giving him an opportunity of recognition if consciousness and health should return to him.

When she came to him he was delirious, and for many days the fever raged war in his sensitive brain; but we will not weary the reader with a detailed account of the terrible conflict, nor of the unremitting devotion displayed toward the prostrate man by his faithful nurse. But at length the fever subsided, the pulse gradually lessened to a more satisfactory count, and the light of sensibility began to turn the faded eyes. About this time the nurse began to wear blue spectacles, for the heat, she explained to her associates, had affected her eyes. These glasses wrought such a change in the appearance of her countenance, increasing its pallor, and seeming to lengthen its features, that they served as an admirable disguise in themselves.

During his delirium, Gordon had often called entreatingly upon Hazel to return to him, asking her forgiveness if he had wrought her any wrong, and pleading to her to make herself known to him, wherever she might be, and often times the heart of his nurse was wrung by his appeals, especially as he would seize her hand, and beg her to bring his lost wife back to him, but never on had she the slightest intention of revealing her identity to him.

Once he said to her in tones of confidence: "I have her letter, the one she wrote to our child while she was at New Orleans, and I know she loves our baby. For her sake I shall find my wife, and take her home. But I am sure you could help me if you will. I feel that you know where she is; help me to go to her."

And then she soothed his brow with the gentlest of tender hands, magnetizing him into a sleep that stilled the fitful fancies of his brain, and sent his spirit out into the great illimitable fields of light for rest and peace.

Once he begged her to sing for him, and she, sweet little melodies of home and love, and when she ceased he looked at her, his brain clouded by the power of pain, but almost with intelligent recognition in his eyes as he said, huskily, "Your voice is like hers used to be, only not so strong; you are much like her, too, but she is younger; you might be her mother, perhaps; she is young and beautiful, with coils of silken hair. Are you her mother? No, oh! no, her mother died years ago. It is all a puzzle, but I will find her, and then she will sing to me as you have done—sing to me as sing the angels in heaven. She used to sing to me. What was it that I liked so well? What was it? Oh! yes, I know, it was 'The Land of the Leal,' and it was so sweet. Do you know 'The Land of the Leal,' lady? and can you sing it to me as she did?"

But her eyes were blinded with tears, and she shook her head, at the same time laying her hand again upon his brow, and once again he sank away into the magnetic slumber that helped to tide him across the crisis of his sickness. And so the days went on, until the fever died away and he regained his reason which after all had only been partially dormant through that trying time.

And then she had taken to wearing the blue glasses, and had made one or two other attempts at disguising herself which added a little to her height apparently, and which further served to conceal her identity. She had naturally a musical voice, but of late she spoke in husky tones and with an accent quite foreign to what he had known, and altogether though there was something about her that puzzled him, yet he had no idea that the nurse who waited upon him so faithfully was his own loved and lost Hazel.

In the service she was not registered as Hazel, but was known as Nurse Janet, for that had been her mother's middle name and she had adopted it as one more sedate and appropriate for a person in her calling than Hazel—

for only to her nearest friends was the latter known—and therefore, when, during his hours of convalescence, Gordon heard his quiet attendant addressed as "Nurse Janet," he had no reason to associate her with the object of his search.

In his memory of his lost love he ever cherished the image of her as he had seen her last, not allowing for the change in her appearance that time and care must have made, and thus he was looking for a woman young and handsome with perhaps an expression of added experience on brow and face, but not as one who had aged in the slightest respect.

"So near and yet so far," Hazel whispered to herself as she bent over the sleeping form of her patient, longing to know the secrets of his life, and to pour out to him the love of her own heart. "But I cannot do it," she cried in the silence of her own soul. "I cannot, I cannot! He deceived and betrayed me, I cannot call him mine. While that woman lives I can be nothing to him, yet I know he loves me, and that in spirit I am his."

She yearned to know of her child, but she could not question him, and she forced back the eager questionings that would now and then spring to her lips when she found him gazing upon her. Once he asked her of her associates, and if she knew one Hazel Pearly, describing her as his memory cherished her, at which she faintly smiled, so unlike was his description to what she believed the reality to be; but she could give him no information of his wife, and he sighed at the hopelessness of the task that he had set for himself.

When the time came for him to return to his lodgings his money was nearly gone, but he gave no hint of that to the kindly souls who had ministered unto him, nor did they know that the sum which he insisted on paying into the establishment would not be the price of three months' living, but that some occult intelligence not understood by herself Hazel felt that his means were limited—that, in fact, he was a poor man; and yet he had been wealthy in the old days. What had become of his money, she wondered, and how fared it with their daughter, of whose existence she dared not breathe to him her knowledge?

Back to his lodgings he went, and again took up his hopeless search, which lasted until he was convinced that she could not be in Memphis at all. In the meantime winter had come; the city had regained its normal healthy conditions; all fear of disease had faded from the minds of the people. The private hospitals were closed, and the public ones had cots to spare. Hazel felt that her work here was done, and she decided to return to New York. Yet she felt that this, too, was taking a risk, as Gordon might at any time go back to Wilton Terrace and to his inquiries of her there. However, she decided to go, and to formulate other plans for her future later on. She had kept track of the artist and knew that he was still in the city. She also knew by intuition that his means were about exhausted, and that he wished to get away to other scenes.

It was as she had divined. Gordon Joscelyn had grown impatient at his stay in Memphis. It was now the closing week of the year, and he desired to return to New York and to resume his inquiries at the headquarters of that branch of the Society of which Hazel was an attaché; but his funds were exhausted, and he was already a little in debt to his landlord. He had already a little to do some work, but nothing came of it. There was no sale for anything in his line now. Times were very dull. The last administration had left the affairs of the nation in a muddled condition, and the present one had not as yet been able to settle the industrial problem to suit the people. Besides there were rumors of approaching wars, and the masses were in an uncertain state of mind which was not favorable to the study or purchase of artistic work.

He was in the midst of his own perplexity and gloom regarding the future when a messenger boy appeared with a parcel addressed to Gordon Joscelyn, on opening which the artist found a note bearing these words:

"Sir: You had better pursue your search in California, as you are more likely to find the object of it in the Golden West than elsewhere. At least, better satisfaction will reach you there than here. Perhaps a clue may be found in San Francisco. A woman by the name of Pauline Earle lives there who can tell you the secret of your wife's flight. You have no means to pay for travel, and to meet other expenses. Accept the enclosed from—

A WELL WISHER AND FRIEND."

Accompanying the missive, securely sealed in an inner envelope was the sum of five hundred dollars in crisp new bills of one hundred dollars each. Gordon stared upon the contents of the envelope with amazement, from which he did not recover for several moments. Then he examined it and the wrappers carefully, but nothing gave him any clue to his mysterious communicant. The boy who had brought the package had disappeared, there was no one to tell him from whence it came.

But the packet had brought him hope, eye, even life itself, and he was jubilant at the thought. Pauline Earle, who was she? But the missive had said she lived in San Francisco, and could solve the mystery of his life; he would go to Frisco, and hunt up this unknown woman, and compel her to make all things clear.

[To be continued.]

#### The God Idea.

BY FRED DE BOS.

THE BANNER of the 12th inst. has an article by E. S. Green, in which the good brother says: "I note with sorrow that there is a growing tendency on the part of a few of our speakers and writers to publicly announce their belief in a personal God." And he seems to imply that this is catering to orthodoxy. Well, I am thankful that I am neither a speaker nor a writer, for I believe in a personal God, and to explain my meaning—but not in a spirit of controversy—I will say what constitutes a personality. Under that heading the American Encyclopedia Dictionary says:

(1) "The quality or state of being personal; special application of remarks to the person, conduct, etc., of some one; (2) a remark reflecting on manners, character, etc.; (3) that which constitutes an individual a distinct person; existence as a thinking being; (4) application limited to certain persons or classes; (5) personal qualities or characteristics; (6) a personage, a person; (7) personification. Now do not believe in a bodily God; that is anthropomorphism; but I believe in a God who exists as a thinking being. All creation proves that everything moves according to a well-conceived plan, and such a plan requires a thinking being, continually working to bring about the full completion of that plan. This is the sense in which I believe in a personal God. But I have another way of believing in God as personal, only I am not sure, being a Frenchman by birth, if the English language will permit the expression; that is, I believe in God as my own personal Father; yet it does not contradict his universal fatherhood. Whether this is orthodoxy or heterodoxy I care not, but I know that my good brother Green would not rob me of God as any personal Father fills my soul, whether in joy or in outward deepest gloom; for in all the circumstances of life, even when the burden seems too hard to bear, that glorious thought, that all those things are designed by my Father for my progress, enables me to bear the burden without a murmur.

IN RE ALLAN KARDEC.

Allan Kardec, in his book "Heaven and Hell," speaking on reincarnation, says that the repentant spirit asks and is granted a new existence on earth for expiation and reparation of a wrong done in a previous existence. I do not believe in reincarnation, but even if I did, I hold that reparation is impossible. A man does me a financial wrong; he may repair it, so far as restoring goes, but can he make reparation for my mental sufferings? And if so, what amends will he or can he make?

Take the case of Dreyfus; he has been condemned as a traitor and sent to Devil's island, completely shut off from all intercourse, not only with his family but also with his fellow-

men—yes, even his jailers cannot speak to him. Four years of such martyrdom are enough to cause a strong man and lead him to suicide; and his enemies doubtless expected it. What reparation can be made for such infamous wrong? One of his persecutors, the forger Henry, has made way with himself, or has been killed; no matter; if he repents, and comes to earth with another body, he might suffer, to expiate in some way his crime, but what reparation can he offer to his victim and to his family?

Should Esterhazy, who is the one guilty of the crime for which the innocent has suffered cruelly worthy of the Inquisition, be sentenced to the same punishment as Dreyfus, he would not suffer as much as his victim, for he is a more degraded nature; but should he suffer as much or more, would that be a reparation to Dreyfus for all his mental, moral sufferings? No! A thousand times no!

I believe that a reparation, or amends, can to a certain extent be made for physical and material injury; but it seems to me that a moral or mental injury is irreparable as far as the wronged one is concerned. To my mind nothing remains to relieve the wrong-doer but a full and free pardon by the injured one; as if Major Esterhazy was undergoing his sentence for the crime against Dreyfus and against society, that would be expiation, but not reparation; then I see no other way, if reparation is necessary to set the guilty one at rest, but for Dreyfus to go to him and say: My brother, you have injured me, but it is all over now, and I freely and gladly forgive you. And that would be grace and not reparation.

#### Nature of the God Idea—E. S. Green.

BY ITHURIEL SPEAR.

Under the above heading there recently appeared in the BANNER OF LIGHT, by E. S. Green, an article upon "Nature," with the drift of which I was in perfect sympathy; but I failed to agree with him concerning the personality of God.

I had supposed that all of the ablest writers and speakers, such as Prof. Alexander Wilder, Dr. Peebles and others, believe in the personality of God. And yet these, if I understand them, believe in no anthropomorphic God. They, as do I, spur the idea of a located God in human form or of any external shape. Personality is not, by logicians, predicated of form. Remove a man's fingers, feet, limbs, ears, etc., and he would be the same conscious, spiritual personality. Something like man, God's personality is posited, not on shape, dimensions or form, but is predicated of spirit, life, consciousness, intelligence, self-activity, will and purpose. The profound thinker can scarcely fail of believing in the Divine personality, as it seems to me.

If life, as all real scientists admit, cannot proceed from non-life, nor something from nothing, will Mr. Green, whom I take to be a conscious finite personality, tell us how personality can proceed from non-personality—how a stream can rise above its fountain—and how an effect can exceed its cause?

Further, he speaks of Paul's advice to "be all things to all men." I am not much of a biblicist, but really I never saw those six words in the New Testament that have made so many "liars and hypocrites." Will Brother Green name chapter and verse, where verbatim, the above words may be found? This writer further informs us that "Honesty is the best policy." On the contrary, I tell you that the BANNER readers that there should be no policy at all about honesty. Honesty should be a spontaneous and conscientious act of the soul. Men should be honest for honesty's sake, and good for goodness' sake, and that, too, whether or not there be any hell to shun, or heaven to gain, or future life, with better and finer facilities for development. It is this "policy" business of politicians and theologians that helps to make the "liars and hypocrites." California.

#### The Medium's Defence Committee of Philadelphia Reports Progress.

The celebrated case of the mediums arrested in Philadelphia in September, 1895, which has been lingering along with the slow pace of the law courts, came up again for a hearing on Nov. 18, Mrs. C. B. Kilgore, one of Philadelphia's legal lights defending the mediums.

The following is a brief report of the proceedings from the Philadelphia Inquirer of Nov. 19:

"An interesting as well as novel question was raised before Judge Gordon, in Quarter Sessions Court, No. 2, yesterday, by Carrie B. Kilgore, counsel for five women charged with fortune telling as clairvoyants. The women were arrested during September, 1895, and were immediately indicted. The matter came up on motions to quash the indictments.

"No argument was gone into, Mrs. Kilgore presenting her brief to the court. In the brief it is contended that the indictments are illegal because clairvoyance is a natural power, governed by natural law, and is an established part of science; hence there can be no pretence of foretelling future events by clairvoyance, and the indictment presents a case of *reductio ad absurdum*. Also, the defendants being possessed of the God-given power of faculty of clairvoyance, it is their conscientious duty as individuals and as accredited ministers of the religion of Spiritualism to use this power, and it is the right of the religious association of which they are ordained members that they shall be permitted to use their clairvoyance, and that it is their right to make use of the same for their own support and for the acquisition of property and reputation.

"Judge Gordon said that in view of the fact of the question being a new and novel one, he would not like to decide it, and suggested that the lawyer take the matter to a higher court, as a great deal would depend upon which way it was decided. As the defendants had rights that the Commonwealth had not, he would resolve all doubts on a motion of this kind in favor of the latter, and he accordingly dismissed the motion."

B. B. HILL,

Chairman Committee.

#### God's Word.

BY STEPHEN H. BARNSDALE.

God's word is Truth, and Truth is God's word, written or unexpressed. The term, "Word of God" is commonly used in far too restricted a sense. Science, philosophy and religion are the three sides of the triangle of Truth, which never antagonize, but perfectly harmonize with and balance one another. One should be conservative enough to retain all old truth obtained, and radical enough to eagerly welcome all new truth obtainable, and forever leave behind the exceedingly unwise habit of opposing new discoveries and revelations.

When we are sufficiently developed we shall not need to refer to the writings of men who lived many centuries ago, for we shall perceive truth as well as they. The supreme test of truth is within man, not outside of him. Spiritual perception came before writings, and would still continue were all of them destroyed.

The Bible is not the end of divine revelation. Did not Jesus tell his disciples there were many things he could not say to them then? Man receives truth according to his ability to receive, which is measured by his own unfoldment. God's word is written in the hearts and minds of men first and most perfectly, and in books afterward and less perfectly.

Finally, while gladly receiving all the light that comes from ancient writings, let us not fail to recognize and appreciate the worthy seers and prophets of to-day with all the sublime truth they bring us; and may it find a cordial welcome in all our hearts and minds, together with a suitable expression in our daily lives.



## LOVE AND PET ME NOW.

BY MRS. H. A. WINDERS.

Take my withered hands in yours,  
Children of my soul;  
Mother's heart in crav'ling love,  
Mother's growing old.  
See the snows of many years  
Crown my forehead brow;  
As I've loved and petted you,  
Love and pet me now.

Lay your hands upon my head,  
Smooth my whitened hair;  
I've been growing old the while  
You've been growing fair.  
I have toiled and prayed for you—  
Ask not why I loved you;  
As I loved and petted you,  
Love and pet me now.

Take my withered hand in yours,  
Children of my heart;  
Mother's growing old, your love  
Makes of life sweet part.  
Touch with love my faded cheek,  
Kiss my anxious brow;  
As I've loved and petted you,  
Love and pet me now.

Take my withered hands in yours,  
Hold them close and strong;  
Cheer me with a fond caress,  
I'll not be for long.  
Youth immortal soon will crown,  
With its wreath, my brow;  
As I loved and petted you,  
Love and pet me now.

Take my withered hands in yours,  
This heart will prove;  
If you owe me anything,  
Pay the debt of love.  
Press me in your strong, young arms,  
Breathe a loving vow;  
That as I loved and petted you,  
You'll love and pet me now.

## Literary Department.

**MIND.**—Frances B. Wiscovet says: "The pursuit of truth and knowledge is truly the greatest and most enduring of all human pleasures. Each one desires happiness in his individual way—in accordance with his ability of conception or degree of attainment. In this age of the higher development and advancement of the Self, various ways and means are being constantly employed to bring about reform. To one who gives to these different modes serious study and reflection, there is no doubt as to what has resulted and will continue to result in the most enduring good. Many are truly zealous in their intentions and efforts, but in their ardor entirely overlook the fact that force is not progress; that, while the former may be a temporary corrector, the latter alone is the true reformer."

"Man is absolute master of his own fate; and force here becomes a valuable adjunct by enabling him to eliminate irritating, unhealthful thoughts from his mind and substituting and cultivating the opposite. If we plant one tiny papyrus seed in a sunny corner, it will be but a short time before the modest little heartsease in numbers gladdens our vision. If we project from the silence of our innermost being a thought of love and good will for any of God's creatures, the same process will carry it forth and cast it as a pebble into the stream of Time, and its increasing ripples will extend to the furthest shore. With the unfolding of self-knowledge we realize a unity of Being that enables us to create and cultivate these thoughts and conditions that rule our existence for weal or woe. Furthermore, we shall find ourselves occupying the unique and dual position of culprit and judge, with evidence and proofs so strong against self that we cease to look for the mote in our brother's eye."

In the article "Bavaty's Services to Mankind," by Kate C. Havens, we learn that theosophists call discoveries "re-discoveries." In evidence of which "It is interesting to recall the fact that seven hundred years before Christ the doctrine of the true motion of the earth, its form, and the whole heliocentric system, was taught in the schools of Thales and Pythagoras; while in 317 A. D., we find Lactantius, the precursor of Crispianus (son of Constantine the Great), teaching his pupils that the earth was a plain surrounded by the sky, which was composed of fire and water, and solemnly warning him against the 'pagan doctrine of the earth's globular form! Upon the coffin of an Egyptian mummy, now in the British Museum, is delineated the zodiac, with the exact position of the planets at the time of the autumnal equinox in the year 1722 B. C. Prof. Mitchell calculated the positions of the heavenly bodies belonging to our solar system at the time indicated, and exclaims: 'To my astonishment I found that on the 7th day of October, 1722, B. C., the planets had occupied the exact points in the heavens marked upon the mummy's coffin!'"

In regard to the great teachers of all ages the author gives a passage found in the Bhagavad Gita, that says: "Whenever there is decay of Dharma (Law) and exaltation of Adharma (disorder), then I myself come forth. . . . For the sake of firmly establishing Dharma I am born from age to age." "Thus at certain periods of the world's history great teachers appear (as Mitras, Oairis, Zoroaster, Buddha, Lao-tze, Jesus), to lead wandering humanity back to the truths they have forgotten. In all ages these incarnations have been styled 'the Christ,' and around these ideal personages the hearts of men have instinctively clung."

Lillian F. McLean has a message for parents in the following paragraphs: "O parents! no matter what your child may do, never speak to it in a discouraging manner. Every word spoken to the child is throwing over it a mantle of darkness, that in later years will be the potent cause of all its pessimistic tendencies. Moreover, every parent is endowed with a trust—the light given from on high when parenthood is born. Should you fail to bestow that gift upon your offspring then you have failed to be a true parent, and you know your child no better than a perfect stranger—because you have not reached its soul. The responsibility of parenthood should not be too strongly emphasized. Every child that enters the world should come into a heaven, not a hell. The love should be so great and the understanding so high that, no matter what mistake the child should make, there should be no upbraiding. Rather should you seek all the more to quicken the divinity within it, and so encourage it that it will want to do right for the sake of right."

"After all, were you to study into the child-nature, you would find that all undesired acts are the reflections of its elder's thoughts and habits rather than of its own. Environment has much to do with its welfare. I have often felt that could children but realize that they are enveloped in an atmosphere of Infinite Love we would not know them. They would be virtually angels."

The Alliance Publishing Co., "Life" Building, 19 and 21 West 31st street, New York.

**THE COMING LIGHT.**—Masayoshi Ota contributes an article on "Some Japanese Customs," for the current issue. The marriage customs therein described may not appeal to the Western world, where love is supposed to be the ruling factor. "When a marriage is arranged in Japan an equal social status of the contracting parties is rigidly considered; their mental equality, congeniality or inharmoniousness is secondarily considered; in this way wealth is wedded to wealth, and high social condition is coupled to a like condition. Love plays but an unimportant part in Japanese marriages, but respect and a continuance of the many little courtesies practiced before the union are insisted upon, and observed religiously by both husband and wife during their lifetime."

"While people of the Western world have been discussing the feasibility of guarding against transmitting disease to future generations by prohibiting people with certain taints of blood to marry, it is known to few that we have practiced this restriction for centuries. When a marriage is contemplated the records of each family, extending back for hundreds of years, are searched, and should any trace of leprosy or other disease be discovered, the

marriage is no longer considered, no matter what advantages may offset the hereditary taint."

"Respectful demeanor toward parents, and the courtesy practiced between husbands and wives are not merely assumed for the satisfaction of strangers, but are daily practiced, and serve to brighten and make perfect the home-life of our people, and constitute a condition of affairs which spring from kind heart impulses as well as time-honored traditions."

"In our knowledge of medicine we claim to rank second to no nation in the world save Germany, where annually we send hundreds of students to perfect themselves in the art of healing. All modern methods are recognized and adopted by our physicians of Japan, and their successes prove our claim to high rank in this art. Among those whose reputation is world-wide we may mention Kitayoto, whose discovery of an important scientific truth was recently rewarded by a medal, attesting the approval and recognition of his great skill by his German contemporaries. So perfect is the art of healing in this Oriental country, that a surgeon who cannot heal an ordinary wound without leaving a scar would be termed by us a bungler."

621 O'Farrell street, San Francisco.

**HELPS TO RIGHT LIVING.** by Katherine H. Newcomb, is one of the sincerest, most helpful witnesses to the truth that makes us free that we have read. The author states that her book has written itself—and it certainly reads that way. A conscious soul speaks through both heart and intellect, and the result is most invigorating because of the true absence of self, and the actual presence of earnestness and individuality. The articles are fifty-two in number, one for each week of the year, and are the foundation thoughts of the Wednesday Class, which Mrs. Newcomb has conducted. She rightly says: "If the reader will take one lesson at a time, try to get the spirit of it, and live it for a week, he will perhaps derive more benefit than by any other method."

Every page of the book successfully and progressively testifies to the reality of the soul's development, regarding which Mrs. Newcomb speaks. She writes what she knows, and therefore her words make a strong impression. Every statement, every argument, every illustration, is borne along to its destination by a keen desire to be of genuine help to others who are seeking the happiness of true self-consciousness. Her words are straightforward, clear and to the point. They unequivocally point the way to Truth. And they reflect so truly the divine Love that guides the universe, that each reader should feel them as applying personally and specially to himself. It is a strong group of beautiful essays and of distinct spiritual value. That it possesses genuine ethical and literary forcefulness will be also appreciated. It is also pitifully logical throughout. Each chapter is headed by a quotation from Emerson, from Walt Whitman, or from "Light on the Path," three of the surest sources from which to cull broad and keen testimony to the grandeur of man's heritage in God's universe. These Mrs. Newcomb takes for her text and speaks with convincing force.

Spiritual Force is the topic of her first article, in the course of which she says: "If I will turn my thought wholly on the positive side, leaving out doubts and fears; if I will say to myself: 'My body is the least part of me. I, a Soul, govern and control'—if I will persistently and cheerfully think in this way, I shall become aware that these thoughts are becoming a reality to me. The doubts and fears are growing less." And in each succeeding article are pointed bits of truth realizable in the experience of every one—truths that potentially appeal to the awakening consciousness of every earnest thinker. The book is, in fact, exceptionally quotable—scarcely a page of our copy but bears a mark opposite a particularly applicable or helpful statement. Concentration is a power realized by our author to a most desirable degree; it speaks in the combined power and pertinency of every page, and sends forth its healing influence from the midst of the warm spirit that motivates all the text.

Under the fifty-two headings by which her articles are classified Mrs. Newcomb is enabled to treat all the essential features of individual progress from unconsciousness to consciousness, and she is exceptionally explicit and expressive in meeting the emergencies of the evolutionary path. She speaks spontaneously from her soul, and therefore cannot fail to speak both harmoniously and strongly. Under "Realities," she says: "The reason we fear is because we realize that the personal is limited as long as we do not understand the spiritual. When we 'know God,' even to a small degree, we begin to remove the limitations of the personal; and, as we 'grow in grace,' the limitations become less and less." She makes truth the reality throughout, and urges at the last: "Live, live as a soul." It is one of the most vitalized "Helps to Right Living" that has been published. It is one of the best holiday gifts that can be purchased, and will prove a friend all the year round. It is clearly printed, and bound with dainty expressiveness in gray and gold.—*Boston Herald.*

Order through Banner of Light Publishing Co.

**NEW ENGLAND MAGAZINE.**—The current issue contains a most interesting account of "Old Wentworth House and Its Masters." To the lover of art and the student of history, Wentworth yields unqualified delight. "In the older part of the house are several small courts; and it is in the various chambers surrounding these that the greatest interest centres. They are rich in carving, and bear many evidences of Tudor times, still more of Strafford's. The very names by which they are still known are quaintly suggestive of old-time ways. We come to a suite of large and handsome rooms, 'Clifford's Lodgings'; here in were housed the relatives of Strafford's first wife when on a visit to her kinswoman. As we are told that they brought with them a retinue of forty servants, the Lodgings, large as they are, must have been well filled. Possibly some of their servants may have come into collision with those of the household, and thus given a reason for the title of 'Bedlam,' by which the men servants' dormitory is known. Another room, called 'Dummy's Hut,' is said to have been occupied by a deaf mute servant of the Earl. We are next introduced to 'Harper's Bedroom' and the 'Doctor's Shop'; the latter name explains itself. A room near the bakehouse bears the ambiguous title of 'Glorio Hut,' which savors of mystery. Did the seventeenth century cooks have secrets of their own?"

"And a little child shall lead them," is well illustrated in the story, by Imogen Clark—"A Woman and Her Son." The woman, Judith Thorpe, is on the eve of leaving home, child and husband for another, when the timely arrival of her little son Dick, who was sent home from school because of the death of some one else's mother, awakens her to a realization of the terrible step she is about to take. Judith and Dick had been an ideal mother and son, and the sympathy and mutual understanding existing between them prove her salvation. His ingenious way of telling her that the noise of the train made a tune which constantly repeated the words, "Mother's waiting, mother's waiting," wrung a cry of pain from her: "I've got you—my head aches!" She broke down pitifully. The words were hardly uttered before his strong young arms were about her, and he had been like a bird, and his kisses were being rained on her face. She clung to him, crying weakly. He had the true masculine abhorrence of tears, and the sight of her distress almost paralyzed him for the moment; then he produced a grimy handkerchief from his pocket, and proceeded to dry her eyes with a certain amount of gentleness in his clumsy touch.

"You must keep the windows bright if you'd see the world aright."

"He whispered the little nonsense lines as she had often whispered them to him in times past, when some childish sorrow had set wide the flood-gates of his tears. She tried to answer the reassuring voice with a smile, as she remembered he had always done—a faint

smile that, struggling bravely, had gradually effected its mission, as the sun dispels the clouds by its persistent shining. He had never remained dumb to her appeal, and she could not to his; her cheeks dilated slightly, though her eyes were still wet."

"Better," he asked cheerily; and back of his encouraging accent, she could hear her own voice from those other years. She borrowed a bit of his vernacular:

"Hunky-dory!"

He patted her delightedly on the shoulder. "That's my little hero," he said, and then they both laughed, as much of a child as he. "There ain't another mother like you in the world," he declared, rapturously, sitting down on the arm of her chair and still clinging to her. "I've told all the fellows about you, and they think you're a Number One! Sprague's mother is as stiff as a ramrod. 'Think she'd say 'hunky-dory'? No, sir-ee; she'd wither him if he so much as breathed it when she was by. Sprague wanted me to stay with him—they've got bully links down his way; but I said I'd rather come home. We'll have some fine larks, won't we?"

And thus they repaid the love and care given them. In his boy we need the little ones. If we would have the world happy we must make the children happy. It seems to us there is no greater crime than to bring spotless little souls into the world and then shirk the blessed responsibility thus entailed. It is a blessed responsibility, for if the innermost nature of each child is brought out we are repaid an hundred-fold.

5 Park Square, Boston, Mass.

**LADIES' HOME JOURNAL.**—A Point for Spiritualists: "A few years ago, while Mr. Moody was preaching in a New England city conspicuous for its affiliation with the American Protective Association—a secret order that flourished some years ago, having for its avowed purpose antagonism to everything calculated to promote the interests of the Roman Catholic Church or any of its supporters—he was asked when he was going to preach against the Catholics."

"Just as soon as all the Protestants are converted," was the Evangelist's characteristic reply.

Knew Where to Get the Facts—"Not long ago a man who claimed perfection went to Mr. Moody and commiserated him on his low level of Christian experience. Mr. Moody, in kind manner, asked his caller if he never sinned nor did anything wrong."

"No; I have not sinned for years, neither have I done anything that was wrong," was the prompt reply.

"Well, I'm glad to know it," said Mr. Moody; "but before I am convinced I would like to ask your wife."

Curtis Pub. Co., Phila.

**JAMES G. CLARK'S POEMS.**—We are glad to announce that a volume of the complete poetical works of James G. Clark, the people's poet, is now ready for the public. Folio 8vo, pp. 224, fine quality heavy paper, bound in full cloth, gilt top, uncut, with introduction, and portrait of author. Price, \$1.25, issued by the Champlin Printing Co., Columbus, O. Send orders to Mrs. J. C. Jacobson, 1288 County Road, St. Anthony Park, Minn., or to my address as given below. We hope before long to be able to publish a volume of his songs and melodies, and afterward a volume of his prose essays. We again thank the good friends who so kindly paid their money in advance, and have waited patiently for the poems. Their books will be delivered early in December. Any directions in regard to change of address should be made at once, notifying his daughter, Mrs. J. C. Jacobson, at the above address, not forgetting the old address that accompanied the subscription.

M. R. HAVENS,  
830 Bellevue Avenue, Los Angeles, Cal.  
Nov. 16, 1898.

## Magazines Received.

McClure's, published by the S. S. McClure Co., 144-155 East 53rd street, New York City. *The Household*, Boston, Mass. *Every Where*, Every Where Pub. Co., Brooklyn, N. Y. *Eleonor Kirk's Idea*, 696 Green Avenue, Brooklyn, The Manufacturer, published by F. Wesel Co., 82 and 84 Fulton street, New York. *The Perfect Faith*, The Perfect Faith Pub. Co., P. O. Box 908 Denver, Colo. *The Writer*, The Writer Pub. Co., 282 Washington street, Boston, Mass. *Universal Harmony*, address Mrs. Stella C. Bishop, Seabreeze, Fla. *Health Culture*, The Health Culture Pub. Co., 503 Fifth Avenue, N. E. corner 421 street, New York.

## Our Lyceums and How to Organize Them.

BY C. W. STANGLER, ASSISTANT-CONDUCTOR,  
N. S. L. A.

I am glad to write that this subject is meeting with considerable thought on the part of those who desire to advance the cause of Spiritualism since the organization of the National Spiritualist Lyceum Association in the city of Washington last October.

Many earnest workers have applied to me for some system by which the children in their locality could be organized and some method by which the same could be educated along the lines of our Philosophy so that they may be fitted for the responsibilities that will naturally have to be assumed by them when we have taken our departure to higher spheres. I find many who realize the need of a Lyceum in their locality, but complain that they have no one who understands how to conduct a Lyceum, and regret that there is so little literature to guide them in the beginning, which is true to some extent.

I would suggest for their consideration the following method by which a Lyceum may be organized: An earnest worker, being convinced that a Lyceum in good working order was needed, the first step is to get the necessary funds wherewith to purchase the books and other things necessary, and they can be raised in the following manner:

Send an invitation to those who you think have the cause of Spiritualism at heart; lay before them your object, i. e., the organization of a Spiritualist Lyceum; tell them that we are not doing our duty toward our children as long as we send them to a Sunday school where they are taught that their parents, because they believe in spirit return, are frauds and tricksters and will be eternally damned. They will agree with you. Then tell them that you desire to appeal to their generosity, and at the same time pass a basket, and I feel assured that you will have enough funds to purchase the necessary books. If you have five dollars you will be on a fair road to success. Then ask them to name a Conductor and a Secretary pro tem.

Five dollars will purchase twenty-five copies of "Easy Lessons," and twenty-five copies of "Spiritual Songs," which will cost about three dollars and seventy-five cents, and can be bought of the Banner of Light Pub. Co., leaving you one dollar and twenty-five cents. Then put forward your best efforts to raise sufficient funds to purchase the flags for the grand march, which will require for the start about two dozen American flags in size fifteen by twenty inches for the scholars, and a dozen larger ones for the teachers, and for the guardian and assistant; quality can be regulated by your means. Thus you will be prepared for the Lyceum March.

The next important step is the election of officers and teachers, as follows: Conductor, Assistant-Conductor, Guardian, Assistant-Guardian, Secretary, Treasurer, Guard, Librarian, and Musical Director, who shall constitute an Executive Board to regulate the affairs of the Lyceum; said Board shall appoint all teachers for the Lyceums. The duty of officers and teachers will be fully outlined in the constitution of the N. S. L. A., which may be procured from the Secretary, Mrs. M. T. Hull, 339 Normal Avenue, Buffalo, N. Y.

I would recommend the following exercises for the first Sunday:

1. The opening hymn, "My Country, 'Tis of Thee."

2. An invocation, by some one selected.

3. Music.

4. An address by the Conductor or some one selected for the occasion. Time, about ten minutes.

5. Music.

6. Class lessons on the topic of the day, which I would suggest for the first Sunday: "Why We Organized Our Lyceum?" Time, twenty minutes.

7. Music and collection.

8. Interrogation of the Lyceum by the Conductor or some one selected. Time, about ten minutes.

9. Music.

10. Recitations by the Lyceum, starting with the smallest group and ending with the adult group, paying attention to the proper gestures, to the imperfections of pronunciation and articulation, the same to be corrected at some future time, when special classes are to be held for the purpose of teaching elocution, upon which subject we will write in some future article.

11. Music and grand march. Directions will be given in a future article.

12. Closing song and benediction.

Now the trial of your first Sunday has come to an end. I am sure every one will say it has been a pleasure rather than a burden, and all will look forward to the next Sunday, so that they may enjoy another service.

Let me recommend one step more: that is, to apply to the Secretary of the N. S. L. A. for a charter, and then I will consider your organization complete.

If you desire any further information I would recommend that you correspond with our National Conductor, Mr. J. Browne Hatch, 74 Sydney Street, Dorchester, Mass., to our honored Secretary, or any officer of the N. S. L. A., any and all of whom will deem it a pleasure to assist you in your work.

Any one desiring information which I may be able to impart I will consider it a pleasure to do the same, and I will do all in my power to assist.

I trust this will encourage some earnest worker in the field of active Spiritualism.

1016 East Monument Street, Baltimore, Md.

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

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## Haeckel (Ernst.) Visit to

Ceylon. With Portrait, and Map of India and Ceylon. "These Letters constitute one of the most charming books of travel ever published, quite worthy of being placed by the side of Darwin's 'Voyage of the Beagle.'" Post, 8vo, 348 pp. Cloth, \$1.00.

## History of Christianity.



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

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

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BOSTON, SATURDAY, DECEMBER 3, 1898.

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## How Should Local Spiritualist Societies Be Organized and Conducted?

This constantly recurring question leads us to venture a few suggestions to those among our readers who have felt an interest in the subject. To organize a society is a very easy matter, but to keep the members together after it is organized is quite another thing. Many societies have started out with bright prospects, only to suffer shipwreck after a few short months or years. The ambitions of certain members who were anxious to appear before the public in some official capacity led to internal discord, then to open secession, and finally to the destruction of the society. Another cause is often found in the demands made by some members for phenomena only, while others want only addresses upon the religious and philosophical aspects of Spiritualism. This difference usually leads to a division of forces, and the result again is the death of the society.

The first step that should be taken is to organize the society in a proper manner. Those who believe honestly and sincerely in Spiritualism and feel that something ought to be done to advance its interests, should associate themselves together for that purpose. They should, as an earnest of good faith, secure from those whom they know to be friendly to the cause of liberal thought, positive promises to pay so much per month or year for the support of Spiritualist meetings. They should then assemble in a business meeting for the purpose of organizing a society. A simple code of by-laws, and a terse, business like constitution should be adopted. Many local societies have made the fatal mistake of embracing within their constitutions and by-laws anything and everything that a few eccentric persons demanded, hence made their official papers too cumbersome. The briefer these papers can be made, provided the essential points of business are considered, the better for all concerned.

The constitution should merely state the name of the society, purpose or purposes for which it is organized, the number of officers and their duties, the requirements for membership, and a pledge to support the society financially. The by-laws should be equally simple, merely stating the time and place of meeting, committees to carry on the work, and matters of kindred interest. As soon as this work is done a board of trustees should be elected to carry on the work. Especial attention should be given to the choice of these officers. The president should combine tact, parliamentary skill, grace and dignity in such a way as to command the respect of the people. Such a man or woman can be found in every Spiritualist community on this continent. The secretary should be a quick penman and a reasonably good accountant, while the other officers should be men and women of business ability. Such a corps of officers will have respect one for another, and will receive the respect of outsiders through having self-respect.

When the society is thoroughly organized it should be chartered under the laws of the

State, and then form a union with the State and National Associations.

With this simple business-like form of organization, the work can be commenced at once. Those who unite with such a society should possess the spirit of devotion to truth and consecration to the work of promulgating the same. They should profit by the example of other denominations, and realize that those who think alike and act together can accomplish much for the cause they love. Before engaging talent for their platform, they should have the means in sight with which to meet the expenses connected therewith. They should also take into consideration the needs of the people. Some there are in every community who have grown spiritually until they no longer need the constant repetition of phenomena in the form of "tests." Others are in the chrysalis state, and require yet other evidences to demonstrate the return of spirits. Both classes should be remembered in every well-regulated working Spiritualist society. The phenomena and philosophy should go together. Speaking from the depths of our most earnest convictions, we should advise the following division of time: a lecture Sunday morning and evening with no phenomena, a meeting for phenomena Sunday afternoon and on some week evening, to all of which admission should be free.

This division of time would require the engagement of both a speaker and a psychic by each society. It would also require two salaries instead of one, yet it would give steady employment to those through whom the truths of the spirit are made known to mortals. If fifty or one hundred persons pledged a few dollars each per month, these salaries could be easily met, as well as all other expenses connected with the work of the society. If a society is established upon the plan above outlined, the speaker and medium employed can easily ascertain the addresses of the members, and make them friendly visits with a view to awakening a deeper interest in the work of the society. This means the settlement of both speaker and medium for a year or more, which would place Spiritualism in a position of influence in every community where an organized society exists. The phenomena and philosophy are parts of the great structure of Spiritualism, hence to ignore one or the other of these branches would be fatal to its proper development.

As soon as the society is duly organized, officers elected, and speakers engaged, committees should be appointed to attend to work that is now sadly neglected by the vast majority of Spiritualists. A committee of at least three should be chosen to welcome visitors to the regular meetings of the society, and to make strangers acquainted one with another. As at present conducted people can go to Spiritualist meetings for a full year or more, yet not make a single acquaintance during all that time. The spirit of fraternity is not developed by any such method, and when once a change is made in this special direction, the condition of spiritualistic societies cannot fail to materially improve. Committees are needed to care fully look after the needs of the poor, to visit the sick, and to report upon matters of public interest affecting the welfare of Spiritualism. Very few societies have committees at work in these several directions, which fact certainly gives good ground for the charge that charitable work, etc., has no attraction for the Spiritualist. Spiritualism claims to be the religion of humanity, hence it should make good its claim through practical demonstration. When the work is once undertaken along the lines above drawn, or cognate ones, there will be no time for the members of any local society to engage in petty jealousies, quarrels and fault finding. They will all be ready to do something for the good of the Cause when that something is practically outlined, and the personal equation now so painfully apparent, will be happily eliminated, we believe forever.

## The Philadelphia Mediums.

Just after we went to press last week we received a telegram from Mrs. M. E. Cadwallader, stating the work of the Mediums' Defense Committee had been successful and that the mediums arrested in September, 1895, had been triumphantly acquitted at their trial last week before the courts of Philadelphia. In another column we publish an interesting letter from Hon. Thomas M. Locke, concerning this important matter. The ground is so well covered that we need not repeat the history of these famous cases at this point. The acquittal of the mediums has established a precedent for the courts of Pennsylvania, and we have every reason to believe that religious bigotry will hesitate long before it again undertakes to persecute the exponents of Spiritualism. The cause of Truth has scored a signal victory, and the gratitude of Spiritualists of the United States should go out to all of the members of the Defense Committee for their untiring efforts in behalf of light and justice.

[To Mr. B. B. Hill, Mrs. M. E. Cadwallader, Hon. Thomas M. Locke, Capt. F. J. Keffer, Mr. F. H. Morrill and their associates of the Defense Committee, the **BANNER OF LIGHT** extends thanks for their noble efforts in behalf of our persecuted brethren, and congratulates them as well as the mediums upon their signal triumph. The services of Mrs. Carrie B. Kilgore, the attorney for the Defense Committee, cannot be overestimated. Her ingenious plea before the Court raised an issue that the learned Judge Gordon called "novel," and suggested that it should be settled by the Supreme Court of the State. Mrs. Kilgore's assertion that Clairvoyance is an established scientific fact placed the matter in a new light before His Honor, hence he hesitated to pronounce an opinion contrary to the evidence of science. This case is now happily settled, and we most sincerely rejoice in the splendid triumph our Philadelphia friends have achieved. It is not too much to hope that in the near future mediumship, as such, will be treated with due respect in all of the courts of the land, and our judges so free from prejudice as to award every medium a fair and impartial trial, whenever he or she is brought into court.

The person in the form of a woman, the wife of an ex-member of Congress, who wants one thousand negroes lynched per week in order to protect (?) the white women of the South, has but manifested her own brutal instincts by her words. If the great question of the negro is to be settled at all, it must be by some other way. When white men cease to debauch and to associate promiscuously with negro women, white women will have less to fear from the brutal black men whom they fear so much.

## Medical Rights League.

We are credibly informed that the Massachusetts Medical Society and the State Board of Registration in Medicine are both prepared to present, at the coming session of the General Court, stringent amendments to the existing medical law. Some of these amendments are to be so carefully drawn as to appear perfectly harmless on their face, but will prove veritable drag-nets when once adopted. Since the humiliating defeat of last winter, the friends of medical monopoly have relentlessly persecuted every so-called irregular practitioner they could reach in this State. One of the members of the State Board of Registration asserts that nine convictions, out of thirteen trials, have already been secured by the monopolists, while the other four cases have either been compromised or appealed to a higher court. It is also asserted that other arrests are to follow, and that every effort will be made to bring the "quacks" to justice (?).

In view of the facts above stated we believe it to be the duty of every friend of medical liberty to take steps to defend his inalienable rights. To employ the physician of his choice is a natural right, and no monopolistic body should be permitted to take that right from him. It will be done, however, unless the friends of medical freedom act together in harmony and loyally defend their rights. It is asserted that the committees of both branches of the State Legislature are already being made up by those slated for the positions from which such appointments are made. It is even whispered that certain influences are being brought to bear to secure the appointment of certain parties upon the Committee on Public Health who are known to be bitter foes to medical liberty. In face of these several dangers, Spiritualists and Liberals of all shades of belief are reprehensibly inactive. It is their paramount duty to defend themselves, and we urge them to take action at once. If the persecutions of the unfortunate physicians thus far tried count for nothing, surely the dangers that now confront the people as a whole ought to rouse them to action.

A precedent has been established to the effect that the term *medicine* is to be construed as "any agent for the relief of pain." To relieve a headache by laying on of hands, therefore, will be considered *medicine* on the part of all irregulars who practice it, hence is actionable. It may lead to a fine or imprisonment—perhaps to both. This will be a very comforting thought to those who depend upon the magnetic healers to relieve their pain. Such will be the legitimate sequence unless something is done to protect the rights of the people in this respect. We called attention to the cases of Miss Nye, Dr. Zieman and others, yet no action was taken by any one to relieve their distress. Dr. Zieman's story of his experiences in prison was most painful, yet the world moved on unaffected by it. So long as it is some one else who receives the injury, far too many people remain heartlessly indifferent to the flagrant wrongs inflicted upon their innocent brethren.

We now appeal to the opponents of medical monopoly, to unite in a "Medical Rights League" to protect their liberties under the law. It is no longer a question of religious doctrine, it is, rather, a question of *human rights*; hence every humanitarian in this Commonwealth has a duty to perform in this respect. Let us unite, not as Spiritualists, Unitarians, Metaphysicians, Spiritual Healers, Osteopaths, etc., but as *humanitarians*, and loyally endeavor to defend the rights of our fellow-citizens as well as our own. Let us move in this important matter at once; there is no time to lose, and we appeal to the friends of right and justice throughout the State to rally as one man to defend themselves against a common enemy. Let the so-called men of medicine have a monopoly of the title "Dr." or the letters "M. D." if they want it, but let us prepare ourselves to prevent any action of trespass upon our most sacred right to be accorded according to the law of God, that per chance we may be killed by drugs and malpractice protected by the laws of man.

## Our Message Department.

Our friends are requested to remember that this department of the **BANNER OF LIGHT** is designed for all who desire to hear from their spirit-friends. Personal letters to our medium asking for specific messages from this or that spirit cannot be considered in connection with tests of spirit power, and our medium does not reply to any of them, nor guarantee to give a message from the spirit named. If any one desiring such a message will write a question addressed to the spirit, place the question in an envelope containing no address, seal it securely, then re-enclose in a second envelope and forward it to this office, the spirit-friend of the writer may be enabled to follow the magnetism of the letter, and thereby come into rapport with our circle medium.

Some of them may be able to communicate, while others can not do so. We will place the sealed envelopes upon the medium's table in the séance-room, and guarantee that none of them shall be opened while in this office. It would be well for those sending sealed letters to place some distinguishing mark upon the envelopes to enable us to return the same to the senders, when requested to do so. The spirit-friends are welcome to our circle-room, and their messages will be gladly published whenever they are received. It is hoped, however, that all messages will be recognized by those receiving them, so that an interested public may know the facts in each case. Spirit-return is a grand truth, and the outside world is entitled to a knowledge of the same. We trust that these suggestions will be carefully observed by all who wish to receive messages from spirit-friends through the **BANNER OF LIGHT** circle.

As every schoolboy knows, the civilization in the Philippines was won from the wild aborigines step by step, yes, inch by inch, by almost superhuman sacrifices of Spanish missionaries. Their foundations were continually contested and upset by the rapacity of politicians and place-holders, to whom their work was turned over by the State; but whatever of education, morality and order exists to this day in those unhappy islands is Roman Catholic. Evidently the first fruit of the annexation of the Philippines would be to annex another Roman Catholic community, besides those we have just taken on in the West Indies, and ultimately the addition of several millions of voters as solidly Catholic as those of Quebec to the citizenship of the United States—*Boston Transcript*.

## Roman Influence.

The oft-repeated assertion on the part of the Pope of Rome, that the hope of the Catholic Church is in the Republic of the United States, seems to find justification in the anxiety of the church authorities to promote the annexation of all territory conquered from Spain to this country. Even the conservative and usually correct *Boston Transcript* feels alarmed at the prospect of having ten or twelve millions of ignorant Roman Catholics suddenly placed under the control of this Government. In some of the islands there is a union between the Church and State, and the acquisition of the same by the United States may require the continuance of the same policy. What a fine thing it will be to have Roman Catholic priests in the Philippines, Porto Rico and other colonial dependencies draw their salaries from the capacious pockets of "Uncle Sam!" He may even be called upon to build their churches and cathedrals, as well as to keep them in good repair. Spiritualists, do you want a policy of this kind carried out by our Government? If not, what are you going to do about it?

## Suffrage.

The defeat of woman's suffrage in the States of South Dakota and Washington, at the recent election, is certainly a serious setback to the cause of equal rights. Both States are young, hence would naturally be more progressive than are their older sisters east and west. The pioneer population in these commonwealths was certainly endowed with courage and intelligence, hence the friends of right and justice had every reason to believe that they and their associates would take pride in placing the States of their adoption side by side with Wyoming, Colorado, Utah and Idaho, the only *politically free* States in the Union. In the end the Right is bound to come uppermost, and Justice is certain to be done those who suffer the deprivation of their natural rights. It may be long delayed, but political freedom for the women of America is as certain to come as was the abolition of human slavery in the earlier days of this republic. In the mean time our sisters can be preparing themselves for the ballot, in order that they may make better use of it than their brothers have during the past century.

## Dr. E. A. Smith.

This well-known friend and supporter of the good Cause, is making an excellent record as a member of the Vermont Legislature. The following clippings from two secular papers show that his work is appreciated. The *Montpelier Journal* says of him:

"The town of Brandon had hard work in electing Dr. Smith as its representative, but not a citizen has had reason to or does regret it. He is a hard-working member, a man of influence, good judgment and standing, and has served his town most effectively. It should be grateful to him, and keep him at the front."

The *St. Albans Messenger* remarks that "Dr. Smith of Brandon made a telling speech in favor of the bill providing for the election of town representatives by a plurality vote. It was the best speech of the day."

## 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.

## Massachusetts State Association.

The annual meeting of this association will be held on the first Tuesday in January, 1899. All friends of organization should join at once and take an active interest in the work of the coming year.

The Detroit, Mich., *Journal* of Nov. 21 contains an extended account of the funeral services of Mrs. Mary A. Barrows, wife of Dr. C. W. Barrows, a well known Spiritualist of Detroit. The services were conducted by Dr. Barrows himself, as the leader of a society called the Bhagavat-Geti, of which he was the founder. Rev. Reed Stuart, the eloquent Unitarian minister of Detroit, also took part in the exercises, all of which were of an exalted nature, and most uplifting in their influence.

Life is only what individuals make of it. If people fail to make use of their own soul-powers, if they pause to regret the past, if they hesitate to go forward, retrogression and decay must needs follow. They alone make their selections, and have only themselves to thank for their overthrow. They can grow, if they will, in wisdom and virtue, thereby increasing their powers for good and surrounding themselves with the atmosphere of joy and peace.

A copy of that bright little journal *The Mirror*, published by the inmates of the Minnesota State Prison at Stillwater, is at hand. Its make-up is most creditable, while its contents are of more than usual interest. The prisoners have thorough knowledge of the "art preservative," and are to be congratulated upon their enterprise. That their association with newspaper work will cause their permanent reformation there can be no doubt.

The citizen should feel that he is a part of his State, and so relate himself to the affairs of government as to permit no one to overreach him in its management. When public officers are forced to realize that they are the servants, not the masters of the people, there will be no further opportunity for overreaching on the part of any one. A faulty government, therefore, is solely due to the faults in those who create and support such governments.

We refer all Spiritualist societies to the report of J. W. Dennis, on the eighth page, in which he states that the First Spiritual Church Society of Buffalo fed one hundred and ten children and about one hundred grown people on Thanksgiving Day. Such work as this puts Spiritualism before the world in its true light, as the religion of humanity.

## DEATH.

With silent footsteps of a fawn,  
It comes to hear our souls away;  
It passes through the gates of dawn,  
And leaves us in eternal day!  
WILLIAM BRUNTON.

## The Problem of Evil

Is and has been an insoluble one for humanity at large; we see all about us pain, misery, wrong and oppression; the idle man rolling in wealth and reveling in luxury, and the industrious one often lacking the necessities of life. Children born into the world with defective organisms to struggle through life against difficulties not of their own making, or with cranial developments and mental tendencies that compel them to crime, and we ask where is the justice of God? It is a natural question from a material or superficial standpoint; but if we look deeper we shall see that these incongruities may be, and doubtless are, necessary portions incidental to the homogeneity and evolution of the race, creating a ferment in the mass that evolves new and higher conditions. It is generally supposed that the wealthy or worldly prosperous man is a happy man, but what evidence have we of this? Is it manifest in his actions or on his countenance? Are there not as often evidences of dissatisfaction and discontent, of unsatisfied ambition, of blighted hopes and social sorrows as in the case of the comparatively poor man? Do his rich viands give him more real satisfaction than the homely meal of the hungry laborer? Does he laugh more or sleep sounder than the latter? Does the knowledge of his wealth elevate his mind or purify his soul? We think not. The healthy poor man who earns his daily bread by the sweat of his brow is often the happier of the two; his simple pleasures bring him a joy that is relatively as sweet as the more refined and luxurious ones of the rich. Are the oppressors happy men? the autocrats of Europe and Asia, ambitious men like Napoleon or Caesar, religious tyrants like Torquemada and the leaders of the Inquisition? Was there any evidence of a preponderance of joy in their lives? Do not the lives of such men as Theodore Parker, Frederick Froebel and Oberlin, though stars of far less magnitude from a worldly aspect, shine out more refulgently? The physical pain we suffer from disease is the result of ignorance, and its presence stimulates us to fight against and overcome the conditions which cause it. The misery and want that exists is not from the unproductiveness of the world or the insufficiency of labor available to extract its riches; the world will yield ample grain and fruit for all mankind for centuries to come, if labor is wisely directed to that end. It is the selfish antagonisms, the disease of the body politic, that have to be overcome. When the individual realizes the interdependence of mankind, and that his duty is to his fellows, there will be no more want.

And for the children born with the sins of the parents stamped upon their bodies and souls, how are they to be compensated for the burden laid upon them? Primarily we may say they do not realize their misery, as the sympathetic onlooker may think; it is their normal condition, and, save when they are in physical pain, they are contented. Look at the partially-clad and insufficiently fed gutter children of a great city, and, with the exception of those whose business is to beg, you will see little signs of suffering in their faces or demeanors. There are and must be some exceptional cases, but where the suffering is intense death steps in and gives relief. Ah, but what of the future of these poor sufferers, who have had neither time nor opportunity for mental or moral development? What state will they be in after the transition? A state appropriate to their requirements; kindly spirits not too far above them to come into sympathetic relation to them will receive them and take them under their charge, will nurse and teach them, bring them in contact with such earthly scenes and conditions as are essential for their education, and vivify the germ of goodness that is inherent in the most depraved. Though their condition may be but little above the earthly plane, it will by contrast be a heaven to them.

There is a compensation for all suffering that is not of our own wilful making; a condition that would be distasteful to one would be joy to another, who had been less favorably placed, and in that "house of many mansions," the vast illimitable spheres of spirit-life, there is ample scope for progress and development; worlds to explore and inexhaustible stores of knowledge to gather from and convey to those who are struggling to obtain it on the lower planes. Our eyes are too much set on earth and earthly things; look heavenward a little more, and you will not only see more of heaven yourself, but encourage others to do the same. Heaven is more of a condition than a place; you need not wait for death to take you there; if you reach out for it, it will come to you.—*Harbinger of Light*.

## Appreciative Words.

To the Editor of the Banner of Light:

It may be presuming for an isolated, "Down-East" subscriber to address you, but I wish to express heartfelt thanks for the pleasure and help derived from reading your late editorial, "Retrospection," in **THE BANNER** of July 11. It must strike a reverberating chord in the experience of every thoughtful person who is gliding down the sunset slope of life; but in the later issue, "The Call of the Soul," expressing those heart-throbs of the inner sanctuary of our being, those inexpressible yearnings for what we cannot reach, those feelings of painful loneliness even in the largest crowds, the tears of voiceless pleadings with heaven for the indelible bread of life, with which to satisfy the intense hungering—all this and more, so graphically expressed in your article, we have experienced; and until reading and rereading, had mistakenly supposed ours to be an isolated case, and had often queried why this agony of being. Your inspired words are a satisfactory reply, and the spirit or soul within me responds with thanks to the incomprehensible All in All, for this hungering that leads us onward and upward toward our better, truer self and "Nearer, my God, to thee, Nearer to thee." Through this vale of tears has the writer walked in passing from "Calvinistic dogmatism into the clearer light of the divine religion of Spiritualism.

LUCY L. BRYANT.

Farmington, Me., July, 1898.  
We thank our friend for the comforting assurance that our words struck a responsive chord in her heart.—ED.

## Jubilee Deficit.

Previously acknowledged, \$1,119.75. Sarah C. Barbee, 25 cents; John Sullivan, Miss M. B. Herrick and G. W. Ritter, 20 cents each; E. F. Brookbank, 12 cents; Mrs. J. B. Armstrong, Mrs. Sanford Johnson, Mrs. M. L. Gresswell and Anton Neudenvater, 10 cents each. Total, \$1,121.12.

## God's Poor Fund.

Donations received: M. Jackson, .50; C. M. M., \$1.19; Friend, \$1; Friend, \$1; E. P. Union, \$3; M. A. T., \$2; Fred. Lane, \$10.







Message department.

SPECIAL NOTICE.

Questions propounded by inquirers—having special 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.

SPIRIT-MESSAGES GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Séance held Nov. 18, 1898.

Spirit Invocation.

Blessed are the pure in heart, for they shall see God. Blessed are the channels through which the spirit can return to demonstrate the immortality of the soul. Oh! how blessed it is when we become truly conscious of the real meaning of spirit. We thank both spirit and mortal for uniting to open communication between the two worlds. We are thankful for the ability to study and bring forth much knowledge, and the power to see the effect of our labor. Oh! help us this morning to look within, and to cleanse our own spirits before we undertake to aid others; that we shall not seek to glorify our own spirit, but shall seek knowledge and wisdom from on high. May we realize that we are all students rather than teachers. Let us seek more diligently the true spirit and the meaning of the word God, that we may know we are part of deity. We pray that the brain may be illuminated, that all may see the glorious work of the angels who have enlightened us, and by bringing the mortal to a comprehension of his inherent possibilities and the necessity of relying more on his own spirit. May those disembodied ones who seek to communicate this morning speak to us in the spirit of love and wisdom. Amen.

William Shaw.

I am thankful for this privilege to prove to my friends in earth that I was not disappointed in passing from the earth sphere into the spiritual; I am glad of an opportunity to send forth a few of my own ideas, independent of what some one will say or think, for while I was in earth-life I knew what it was to be criticised, and what it was, also, to be endorsed. I wish to say to all those who came in contact with me in earth-life, whether through business, through spiritual or other associations, I tried to prove my manhood, and stood by my own ideas as far as it was reasonable to do so. I loved progress. I knew the spirit-world could assist, both mentally and financially. I found it better to be led by spirit than by mortal, and I wish now to say to all, especially those of my associates who used to think me odd and peculiar, and felt that I placed too much reliance upon those in spirit-life (for I knew and felt confident, though it was hard for me to get others to do the same), that you are in your own sphere, doing your own work, and each one must abide by his own belief; each one must walk according to the dictation of his own soul. But I see many to-day, those with whom I was closely associated, who would be much happier and more successful in business and general conditions, if they relied more on the disembodied influence and less on self.

I want to thank those who were so kind to me during my illness, and also to say that my wishes were carried out, and I was laid where I desired to be. I wish to demonstrate myself more accurately to many in whom I am interested, and to those who did not understand me while in earth-life (nor I them, perhaps); but all are included, for this message is one of love, and to be given to the world to prove that Spiritualism, to me, was good to live by, and has proved a consoler to die by. I found many of the loved ones on the spirit-side whom I intended to meet. I know I have ministered to others in many ways, yet I have not got into the work as I wish to, for, as the spirit spoke to me and gave me the knowledge that proved a blessing to me, and gave me means with which to bless many others, I feel that there are others just as worthy of it, who would get the same results if they would only put themselves in the way where the spirit can speak to them. I shall be remembered in many places, for I traveled much, and was in the lumber business. I wish to be remembered in Jacksonville, Fla., where I left many dear ones and associates; in Atlanta, Ga.; also to friends in Brooklyn, N. Y., who were so kind in giving their help in disposing of the body. I speak of all these things, knowing there are many who will ask, Why did not William say this or that? But remember, my dear ones of earth life, when spirits are controlling a medium they speak of that which is nearest the heart, and hence do not always express the wishes of others. I must not delay you too long this morning. Say William Shaw is here, and wishes his friends in earth-life to know that he remembered them all. I lived in Atlanta, Ga.

George W. Hemenway.

I, too, would like to send out a message to see if it will not find some of my loved ones, and help them to seek and know the spirit-world better and know that we are still watching over and assisting them; there is so much we could do if we could only come in closer sympathy with our friends.

I was not interested in Spiritualism while in the body, nor did I understand much about it. I presume I was like many others, so interested in the necessities of life and so surrounded, that little time is left for spiritual affairs. I know it is with them as with many others who don't see the good in anything until it comes to their own firesides. When we lose a friend we commence to think about

a higher life and of some things we ought to have done differently. I see there are a good many who seek Spiritualism or the aid of mediums. It is when the heart is dark or almost broken because some loved one has been taken from the earth-life, that the spirit is able to give sympathy and make them realize that after all death is only birth.

That is why I have come this morning, for my sister and mother have been investigating Spiritualism since my father and I passed away, and have become interested. I know they seek for every truth, and I am anxious to send this out because I feel it will do them good. I was interested in shipping while in earth-life, as my father was a sea-captain, and his name was Captain John Hemenway. My name is George W. Hemenway. We shall be remembered in Bangor, Me., but I passed out of the body in New York City, and left a wife and one child there. I hope to come in contact with her, as there were conditions in earth-life that were not altogether satisfactory, and I see now where we are sometimes blind to the real cause of trouble. Lizzie, if you see this message, seek an opportunity to come in contact with me, and I will try to explain some things that were not clear in earth-life. I think I have gone as far into the personalities as I desire to, so I will just say good-bye, hoping I may be able to speak to them privately.

Abigail C. Crosby.

My name is Abigail C. Crosby, and I shall be known in the west and southwest especially. I am glad of this privilege of sending a word through your valuable paper, for while I was struggling in the form the Message Department was a great comfort, and I used to say to my friends that if I could communicate through THE BANNER, or any of the spiritual papers, they would hear from me, for I knew the spirit could return. My dear companion, who had preceded me to spirit-life, had proved his identity so completely, and given me so much consolation in my declining years of earth life, that I felt happy, knowing I was only watching and waiting until by and by when I should meet all the loved ones on the spirit side. Since passing over I would like to send this out, as Thanksgiving Day is close at hand. We can give thanks for many blessings we receive, both in spirit and in body. I am today more interested in my own family, in those I was closely connected with, who knew my ways, and I theirs (for there is no one so close to a mother as her child), and while Grandma Crosby may be silent physically, she is not so in the spirit. I wish all to know I have reached my spirit-home, and will be more pleased when I see those I am interested in out of the environments of life, for we know some have sacred environments, things that touch the heart many times when it is not seen on the surface. I wish all my friends in Ohio to know that I am still working for the elevation of humanity. Since the frail physical form has been laid aside, I find the spirit just as active as it was when in earth-life, and I want them all to know that I have done my level best to prove to them that the spirit does live, and can return, and say to Theron, and all the loved ones, that I will try to prove our existence to them. I cannot hold this instrument too long this morning, for I have only come in to fulfill my promise to the earth ones, and that I would manifest if possible. You will find my home in Manchester, Delaware County, O.

Ann Howard.

I, too, would like to send out a few words to my many friends in earth-life, although most of my friends are in spirit-life. I would like to send a few words of comfort to my sister Mary, who is still lingering in the material environments. I know many things that are perplexing to those who are left. I have been out of the body some time, and I have tried many times to come in contact with this medium to see if I could not throw my influence upon my sister, but I find as I take control the old peculiar conditions that affected my head before I passed out of the body come on me, and I feel dazed, and cannot word my thoughts as I would like to. I shall be known right here in this city because my sister lives here, and I was with her when I passed away.

I have come by special request, for I have heard them say so many times, "Why don't some of our friends come to us through this medium, for many of them were familiar with the instrument" but that is one reason we cannot come as clear as we would otherwise, for it affects the medium when she becomes conscious that she is known. But they have given me permission because I wish to console the one who to-day needs the assistance of the spirit-world.

We have many in spirit-life, too numerous to mention, but say to my sister that there are changes coming, certain conditions surround her, and we would say, Be careful not to exert your own physical powers too much, because we see things at work; the changes will be beneficial, and the spring will bring them. You may think it strange that I speak as I do, but I wish to assist all.

You can say that Ann Howard is here, and wishes to assist those she is able to come in contact with, and that I am satisfied with the results.

Lucy Day.

Well, I am trying to get control of this instrument to see if I can send a few words of comfort to my companion and friends of earth life. My home is some distance from here, but that is nothing to the spirit, nor to our friends when they are anxious to hear from us. How beautiful it is for us to come in contact one with the other, and feel that we are closely drawn together by mutual ties of love, and to find that death does not separate us. I am thankful my eyes were open to spirit-life before I passed from the body. Many of my loved ones are blessed with the knowledge of spirit-return, yet I find many times the ones who are conscious of it miss their friends more than those who are not, because they become so anxious that their faculties are not as sensitive as they think they should be, and so they don't get the communications they think they ought to, and then they seem to feel that the spirits don't come when often the spirits are there, but the mortal conditions prevent their becoming tangible. Now I cannot send a very long message this morning, but I thought how happy it would make them if I sent a few words, as it is a question in my home, in the State of Kentucky, if I can really return. It makes no difference in what part of the country the body lies, we will meet in spirit, and will "know each other better when the mists have cleared away." So just say that Lucy Day is here, and wishes all to know that she

has met many on the spirit side who would like to manifest also, and will just as soon as they are able to control the medium, and get good conditions. My home was in Crafton, Ky. You might say in closing, friends, for them not to worry over anything, for I have been satisfied with what has been accomplished.

George Henry Wallace.

How beautiful it is to come around once more to these scenes of our mortal childhood! I remember the many happy times of the past and the many shadows; but it is beautiful to wake up after passing out of the body and find yourself in a location so like the one that you left. I think if more of the spirits would speak of their associations and more of what is around them, their mortal friends would understand them better, the same as we do when we leave one part of the country and go to another part. While we are in the body we are apt, when we write a letter, especially if we are writing to those we wish to keep an interest in us, to give them all the knowledge and news that we have of our new home. Some have that faculty more than others, for when they send a letter to their friends it is almost like talking to them; their descriptive powers are so good that their friends seem to exactly apprehend their meaning.

We often hear it said: "I have heard so-and-so speak so much about certain people that I feel well acquainted with them; and so it seems to me that the great difficulty in demonstrating our spirit is that we do not utilize our faculties. I have observed many times, in connection with these messages, that there has been lots of criticism, and many people do not see why one person's friends return, why they do not tell of what they are doing, where they are living, who is living with them, whom they meet and what they have seen, their prospects, etc.; and to all people I would say that it would be impossible for any one spirit to control this medium in private or public at one sitting, and give all the spirit feels, for time is limited, and others are just as anxious as we are; so I wish to say to the earth-ones, take my message as a practical guide, and instead of looking for a letter from your friends, just look at it as a despatch to make you comprehend that they are cognizant of what you are doing. I think this message will reach those who have been asking all these questions and wondering why we cannot do more. Say to Sarah and Mary, also my aged mother who is now standing just between your sphere of life and that of the spirit, that when you throw off the material garment and can behold the spirit clothed in immortality, you will see and comprehend more and know why your friends don't do more for you. Why, mother, just think of it! there is little of the time in earth-life we do as our friends wish us to do, for it would be almost impossible. My name is George Henry Wallace, and you will locate my home in Pittsburgh, Pa., but I shall be recognized in a Brooklyn, N. Y.; that is, my former associates were there.

Messages to be Published.

Age 25.—George Cooper; Elizabeth E. Powers; Mary Alice Doherty; Eva May Hemenway; Fred Robertson; Charlie E. Freeman.

Verifications of Spirit Messages.

To the Editor of the Banner of Light:

A few days since I received a letter from a stranger in Meadville, Pa., enclosing quite a lengthy message purporting to have been dictated by my spirit wife, ALMA J. SMITH, at one of the public circles, and clipped from the BANNER OF LIGHT. He (the writer) is not an avowed Spiritualist, but says he hopes the messages are real and true. I am glad to testify to the general correctness of the communication—names especially—though there are mistakes either in reporting or composition, as I conclude. Aside from this it is a comforting and characteristic token from the borderland, and one well calculated to strengthen and encourage her many friends in earth-life. It will not be out of place to add that Mrs. Smith was an aboriginal instrument of the spirit-world, and a practical humanitarian, a real missionary to all in mental or physical distress and darkness all her life. There are those among your readers who will doubtless remember her as one of the "Smith Family Quintet" of singers, and of meetings on the Lake Pleasant rostrum in 1880, at Lily Dale, N. Y., and at other summer camps, and on many other occasions. After several months of intense suffering she passed out in May, 1896. Yes, it is true.

Sincerely, ASHBEI G. SMITH. Painesville, O., 1898.

To the Editor of the Banner of Light:

Allow me to send a few words regarding the excellent message of ALFRED WELDON in the BANNER OF LIGHT for July 2. It appears genuine. I saw Mr. Weldon here in La Crosse several times. He assisted several mediums who were holding meetings in Lienlokkens Hall, and at residences, always manifesting a real interest in Spiritualism. Though I had not the opportunity to become intimate with him, his attitude here was consistent, and there is nothing contradictory of his identity in the message. SILAS BOARDMAN. 1551 Charles street, La Crosse, Wis., 1898.

To the Editor of the Banner of Light:

In THE BANNER OF Aug. 13 there is a message from JOHN and HANNAH LOW. They were well known by me. Both were Spiritualists for many years, devoted and true; glad they were able to control your medium and give kindly greetings to old friends.

Dr. A. H. RICHARDSON. Henniker, N. H., 1898.

To the Editor of the Banner of Light:

The issue of the BANNER OF LIGHT for June 18, 1898, contains a communication from LUCY L. WOLCOTT, my mother, which is very characteristic of her in every respect, and is fully recognized by her friends and daughter.

Corry, Penn. HELEN WOLCOTT.

Spiritual Pastors.

To the Editor of the Banner of Light:

I, as a spirit controlling Mrs. E. J. Peak, would respectfully ask, through the columns of the BANNER OF LIGHT, how long since one medium has a right or authority to ordain or install another medium standing upon the same level as a pastor of a spiritual church, as we may so call our Sunday spiritual meetings. Perhaps I am ignorant of the fact, but I did not know that there was any ordained bishop or minister in the spiritual field who had the authority to so ordain any ordinary layman or medium to the dignified position of pastor of any so-called spiritual church. Several questions may arise regarding the legality of such proceedings. I would like to hear the opinions of all reasonable, thinking persons through your paper on this subject. Another thought—a minister or pastor, when so ordained, does his or her own work in his own pulpit and does not call upon his flock or hearers to assist him. I trust you will allow such opinions to be expressed through your columns, and oblige.

Yours for truth and justice, ARTHUR ROGERS, Controlling Spirit.

A Letter from Abby A. Judson.

NUMBER FORTY-SIX.

To the Editor of the Banner of Light:

Many letters that I receive are truly pathetic. Some are from persons whose strange experiences with professional mediums have almost driven them out of Spiritualism, but who turn to me as their anchor because I am so sure that its claims are true. Some write that just as they are developing into mediumship they are beset by undeveloped spirits, who desire to take control of them. Still another class think that if they could have a personal talk with me, or have me come and visit them at their own home, I could do such work with them that they would doubt no more.

To all these persons I would say that there is enough strength, wisdom and purity in the spiritual realms to supply all their needs, and that what they have to do is to put themselves in harmony with it. Instead of thinking that if they could only see this one or that one they would be all right, thus leaning upon "an arm of flesh," they need to begin in solitude with their own individual self.

Let them strictly ascertain what is the governing purpose of the life they lead (for we all have one main governing purpose in life, though we lose sight of it sometimes through passion, or a desire to please some one), and carefully note the motives that underlie their acts. The importance of this inquiry lies in the fact that upon our governing purpose, or our motives, depends the nature of the spirits who find an open doorway into the inner sanctum of our being.

For instance, if our main object is to get money, if we meet persons or going to places our hidden inquiry is, "How can I make this serve the condition of my pecuniary gains?" we open the door to mercenary spirits. If we often feel unkindly or suspiciously to those with whom we live, then some murderer, or other vicious spirit, builds a nest within the citadel of our being, from which it will be difficult to dislodge him. If, all unknown to mortals, we indulge in unclean thoughts and imaginings, this fact is perfectly patent to lascivious spirits, who are attracted by the same, and they delightedly flock in, fan the impure flame, and indulge their repressed longing for sensual gratification at the expense of our own organism. As we thus open the door to unprogressive and earth-bound spirits, the higher ones are excluded, and turn sorrowfully away. So it is of paramount importance to look well within, and remember that we attract beings who are similar to ourselves, until we become, by communion with high, powerful spirits, so developed that we can be used as their instruments to aid poor souls fettered by low longings and reminiscences, from true liberty.

It is easy to fancy that being with strong people will bring us strength. But strength thus imbibed is only a seeming strength, and does not stand the test of an emergency. Just as our own muscles do not gain power by our watching the feats of a trained gymnast, so our spiritual powers do not gain by our sitting near and looking at those whose inner nature has "become strong by struggling." A doctor of divinity, who, alas! fell into a grievous snare through his weakness, gave utterance, however, to a noble truth when he said, "If we conquer a difficulty, the strength of the difficulty passes into us." The only way to become stronger is to use whatever strength we already have.

A little further back I spoke of examining ourselves in solitude. Some are so environed that they can very seldom be alone. In that case they may be quite sure that the steady wish of their heart meets a ready response from the spiritual realms, and that angels of sympathy and helpfulness send them threads of strength that will in time become cable cords through the cooperative efforts of the seeking mortal and the helpful spirits. So ready are they to aid that

"The upward glancing of an eye,  
The falling of a tear"

are always noted by them, and they come on swift wings to aid us though we remain unconscious of their aid.

The lesson taught to us by our ministering loved ones is this: Look not too much to other mortals, still environed like you with a fleshy body, the things of sense, and with about all they can do to keep their own little light a-burning. Cast out every unkind thought, trample down every passion, think of the spiritual world of which you are really a denizen, think of the immortal power that is really yours if you will only lay hold of it, think of the golden spiritual links that bind all souls together (your soul, too, though it may be but a tiny one), think that bright angels note your aspirations, and do the bidding of those still more advanced, in short, trust the soul power of the universe in which you dwell, and drink in help from radiant ones who are strong enough to impart to you.

Having so done, turn to your daily work—to your husband, your wife, your child, your associates—and remember that every kind word you speak, every smile on your face, every room you neatly sweep, every hungry creature you feed, whether human or animal, every nail you thoroughly drive, every lesson you understandingly learn, every impatient word repressed, every frown suppressed, every cold horse whose blanket you replace, every appreciative word you speak, every dollar you give away, in short every true and kind word, thought and deed, is ennobling your manhood and your womanhood, and is thus making you a brighter and a more helpful spirit when the day shadows drop away, and those glorious spirits whose care you are, will say, "Our little struggling child has done well, and shall now have a holiday in our beautiful world." There is a sweet day coming for you bye-and-bye, overburdened soul.

Some feel sure they would be happy if they were only millionaires. What a mistake! The poor millionaires have many a care that we know nothing of; and I am sure that I would not exchange my body, washed à la Dio Lewis every morning, and nourished on petitjoints, bread and butter, caramel cereal, potatoes, and a little, a very little beefsteak, for the pampered body of Mrs. Millionaire, steamed in hot baths, stuffed with every abomination of the rich man's table, stimulated by coffee and poisoned by champagne. Look at her! In agony with her curb-bit, his tight check-rein, and no tail to keep the flies off in summer, and no hair to keep the cold off in winter. Look at her fat poodle. He can hardly waddle, so full is he of cake and spiced meat, and never a good run without a chain. No, no! I would not exchange places with Mr. Millionaire nor his wife.

Bye and bye they will be ill. Surgeons, skilled by much vivisection of despairing dogs and pitiable rabbits, will now operate on them. But they cannot save them and they die. They are heaped over with flowers costly enough to feed a regiment of starving soldiers, and tremendous marble monuments will celebrate the imagined virtues of those whose bodies lie below.

They will awake in spirit-life. What will they have? He will look for his bankbook and certificate of stocks, his horses and his wines, but he cannot find them. She will sit and call for her lady's maid and her diamonds, her coachman and her furs, but they will not be there. They will be dazed and desolate for a long time; but after a while they will begin to learn the things that are of real value, for there is hope in a universe where the law of love is the final appeal, for even a monopolist and a millionaire.

Yours for humanity and for spiritualism,  
ARLINGTON, N. J. ABBY A. JUDSON.

An Octogenarian's Words.

BY MRS. RUBIE MOULTON.

I have been in this rudimental state of being over eighty-eight years; and for more than forty years a subscriber to THE BANNER. By the help of its inspired pages I have been sustained through many trials and bereavements grievous to be borne; it has indeed been like unto "Gilead's precious Balm" to the wounded spirit.

I seem to have in some measure a realizing sense of the burdens attendant on the faithful toilers on THE BANNER, with the combined hosts of ignorance, superstition and selfishness arrayed against them, who use every art they possess to interfere with the spread of the beautiful Gospel of Spiritualism. I have often felt it was to me a cause for rejoicing that my advent into this earth life was at a period when the human mind was enabled to cast aside all conflicting elements, and soar aloft and grasp the hands of the loving angels, and be made partakers of the heavenly manna so freely bestowed on all who desire such soul-satisfying nourishment.

I never was tortured with a fear of that fabled subterranean region that existed in the diseased brain of a John Calvin or any other teacher of a similar doctrine. My maternal grandparent was the first A. S. C. born preacher of Universalism. His birth was in Massachusetts, Aug. 12, 1749; his progenitors were formerly from Wales; his parents were both church members, but did not both attend the same church, and my grandparent for a while taught the Baptist doctrine; but, realizing there was a difference in the teachings of the various churches, he felt an earnest, prayerful desire to know the truth, and commenced a study of the New Testament; when he came to a passage he could not understand, he would sense a spiritual presence, with a noble and gracious bearing, which would say to him: "Brother Rich, you wish to know the meaning of such a passage," naming it, and then would give the significance; and he continued in that way till study until he found his belief was different from anything he had ever heard taught.

We can see that he was a spirit-medium. Grandpa did not fully realize his source of knowledge and wrote out an account of his experience for publication; but as his friend passed away and his partner would not publish it, it was lost to the world and has never been found.

At this time my grandparent (Caleb Rich) learned that the Rev. John Murray had come over from England and was teaching a new doctrine; he rode fifty miles on horseback to hear the new preacher. After listening to his discourse he went to him and said, "Brother Murray, what is the name of the doctrine you teach?" He replied, "Universalism." Then he said, "I know the name of my belief, as it corresponds with your teaching." From my early years until the age of eleven years I was in the society and often listened to the teachings of my grandfather and witnessed his joyful demeanor as the truth was borne home to his understanding that not one of the whole human family would suffer eternal torments. When A. J. Davis's works were published I found a satisfactory solution to the question, "If a man die, will he live again?"

Passed to Spirit-Life.

From his earth-home in Chelsea, Mass., Nov. 9, MR. REV. A. BISHOP, aged 83 years.

Mr. Bishop was a sufferer from the great scourge of New England, consumption, having been in poor health for two or three years. He knew whether he was going, and looked forward to his release from bodily pain as he would to a welcome holiday of rest. His brother Richard is an excellent clairvoyant medium, as was also he himself. Together they saw the spirit-friends hovering near the sick room, and received from them the glad news of his presence. Mr. Bishop spoke of those from the spirit side who had come for him a few moments prior to his departure from earth. His pathway was made clear and bright by the loved ones gone before, and he loved spirit-life, knowing that he could and would return to comfort those whom he left behind. His father, mother, sister and brothers have the heartfelt sympathy of their many friends in this their hour of sorrow.

The funeral services were held on Saturday, Nov. 12, at his late residence in Chelsea, and were conducted by Mr. H. D. Barrett of Needham, Mass.

From his earth-home in Wollaston, Mass., Nov. 22, 1898.

MR. JOSEPH BARSTOW, aged 70 years, 9 months. Mr. Barstow was an ardent Spiritualist of many years standing, and never hesitated to advance the sublime principles whenever called upon to do so. In his life his aim was to be of service to others, and to make those near and dear to him happy. He lived his religion and took great comfort in communing with his loved spirit-friends. He was an active life, and he was ever ready to lend a helping hand to a neighbor whenever he thought he could be of service. He was a true friend, and he was a true lover of the hereafter, but was rather one who believed in doing something to bring a practical knowledge of those glories into the lives of the people of to-day. He was called to attend the funeral of a brother only two weeks before, where, through a slight exposure, he contracted the disease that caused his transition. His wife and family have the sincere sympathy of all who loved him in his hour of sorrow. The funeral services were held at his late residence on Friday, Nov. 25, Mr. H. D. Barrett officiating.

From her home in St. Louis, Mo., MRS. CORNELIA H., wife of Horace A. Redfield, at the age of 83 years.

Mrs. Redfield was born in Keene, N. H., and married Mr. Redfield at New Philadelphia sixty-two years ago. They lived in St. Louis for twenty years. They had five children, and a son and two daughters survive. One of the daughters is Mrs. G. W. Campbell, now living at Oak-lan, Cal. The other daughter is Mrs. J. H. Campbell, St. Louis. Mrs. Redfield had seven grandchildren and one great-grandchild.

The services were held at the residence of the family, 333 Gates Avenue. The people present were of both the Spiritualistic and Ethical Culture sects. Prof. Sheldon, lecturer for Ethical Culture Society, delivered the address. The remains were taken to the Missouri Crematory for incineration.

Saturday, Nov. 12, MRS. SUSAN H. BURKE, after an earth-life of over 75 years.

The services were held the following day at the residence of her daughter, Mrs. J. A. Abbott, at 233 Gates Avenue, St. Louis. Mrs. Burke was a devoted Spiritualist, and was a member of the Spiritualistic and Ethical Culture sects. She was a true friend, and a true lover of the hereafter, but was rather one who believed in doing something to bring a practical knowledge of those glories into the lives of the people of to-day. He was called to attend the funeral of a brother only two weeks before, where, through a slight exposure, he contracted the disease that caused his transition. His wife and family have the sincere sympathy of all who loved him in his hour of sorrow. The funeral services were held at his late residence on Friday, Nov. 25, Mr. H. D. Barrett officiating.

Nov. 19, MISS ADELINE NUTTER, aged 17 years, daughter of the well-known medium, Mrs. J. P. Nutter.

Miss Nutter looked forward with joyful anticipation to the glad reunion with loved ones gone before. Previous to her transition she saw and conversed with a loved father and uncle, dwellers in the spirit-world, and gave messages of love from them to her mother, brothers and sister. The funeral was held, through the kindness of Mrs. Tobin, at Hollis Hall, Boston, Monday, Nov. 21, at 2:30 P. M. The loved form, robed in white, rested in a beautiful white casket covered with flowers brought by loving friends. Exercises commenced with vocal selection, "Some Sweet Day," by Mr. Cutter; reading of poem, Mr. Chas. A. Abbott; solo, "We Shall Meet Beyond the River," Mr. E. F. Pierce; eulogy, Mr. Chas. A. Abbott; solo, "Cross and Crown," Mr. Cutter; short address, Mrs. Moody; prayer, Mr. No Night There; Mrs. Moody, Mr. Pierce and Mr. Abbott; after which that was mortal of the dear one was consigned to earth to mingle with kindred dust.

C. A. ABBOTT.

From Dover, Me., Nov. 8, after a long and painful illness caused by cancer of the stomach, Mrs. LEANDER ROGERS, aged 68 years 10 months and 2 days.

Mrs. Rogers and her husband have lived a happy wedded life for forty-six years. She has been a firm Spiritualist for more than thirty years, and her husband, who survives her, is also a firm Spiritualist.

Her funeral services were conducted Nov. 10 by Rev. White, a Universalist minister of Dover.

From Lansing, Mich., Nov. 17, after months of illness, MRS. SARAH C. CORNELL.

Mrs. Cornell was a devoted Spiritualist for forty-five years, and an ardent student and worker in the Cause up to her transition.

MAY F. AYRES.

[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.]



## Banner Correspondence.

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

## Indiana.

ANDERSON.—Mrs. Mattie E. Hull writes: "I greet your readers from the field where the 'Anti-Spiritualists' planted their artillery once on a time, and met with such a signal failure. From that time to the present the Spiritualists have gone their way, and Spiritualism stands higher in the estimation of many in this locality than before the attack by the enemy. I am informed that the man Covert, who made himself notorious in the 'Hull-Covert Debate,' announced, not long since, was to renew his attack on Spiritualism, and sent for Prof. J. Stanley Grimes to assist in the engagement. Accordingly the Professor came, and found on his arrival that Covert was 'dead and buried' in Anderson, as far as any work on his part was concerned, and the poor old man went away probably wiser in relation to Covert's standing in this part of the country."

I had not thought to make any engagements outside of New York during Mr. Hull's and my year's engagement in Buffalo; but the call from this section was a 'spiritual' call, and I felt I ought to come and render all the assistance possible for a few weeks. For some reason the revival spirit on behalf of Spiritualism seems to have set in among the Spiritualists of this and surrounding towns. Nothing could have shown the animus of an unreasonable, ignorant, bigoted opposition to Spiritualism as did the 'Anti-Spiritualists' in their operations here and some of the Ohio towns. The good they did is apparent now.

The Children's Lyceum is an organization of years standing. Like all other similar societies, it has had its 'ups and downs,' but has much more than held its own from year to year. It meets regularly every Sunday afternoon, is offered by earnest, intelligent instructors. Connected with the Lyceum, there has been, from its inception, an adult class active in its work.

Meetings are held every Sunday evening in the beautiful temple built for and dedicated to Spiritualism. I notice the most active workers are those who were enlisted in the Cause before my first visit to Anderson, about five years since. Through the various changes of the passing years they prove themselves Spiritualists of the true metal.

Alexandria, a thriving town twelve miles distant, has an earnest, working society of Spiritualists and a Children's Progressive Lyceum. The society is at present conducting a protracted meeting. I was called one night last week to occupy the rostrum in their pleasant hall, and, although there were outside attractions, met a good, interested audience. I return to give a lecture the present week.

Muncie, the late home of our ardent sister, Mrs. Colby-Luther, twenty miles distant, is also center for spiritualistic work. The Spiritualists have a beautiful meeting place of their own, and have, I understand, kept up the Children's Lyceum for a long time.

This locality, as well as that of surrounding towns, seems to be favorable for the development of mediumship. Mrs. Dr. Hilliges of this city has travelled quite extensively as a lecturer and been well received wherever she has been. Mrs. Theibaud, wife of the present Secretary of this Society, is a fine trance speaker and has at times lectured for the Society, at ways to good acceptance. Mr. T. Smith of this city is also a trance speaker. He has served the society for some time previous to my engagement. He is a good worker.

The meetings are not as well attended in Anderson as in former days. It is the same old story. Internal troubles arising either from real or imaginary causes have weakened the forces and scattered the Spiritualists. When will the mass of Spiritualists learn that centralization and concentration of effort are absolutely essential for a healthful upbuilding of our Cause?

I doubt if there is a Spiritualist society in the country that can pay running expenses from door receipts alone; I doubt whether there is a town where the Cause prospers as a result of Sunday meetings only. There is no church in Christendom that would stand six months, managed as are some of the Spiritualist societies. As far as my observation goes, there are no places at the present time where the Cause is so prosperous as in those towns where lecturers are settled and thorough, systematic work is carried on, not only on Sundays, but during the week, in the way of auxiliaries in which members work unitedly for the good of the whole.

There is nothing more disastrous to the well-being of societies than bickerings and jealousies. They destroy every condition requisite for the best inspiration, and make it impossible for the ever-to-be-desired cooperation with the spirit-world.

## Maryland.

BALTIMORE.—The Third Spiritualist Church—Albert R. Conrad, Assistant-Conductor, says—held usual services at the hall, corner Gay and High streets, Sunday, Nov. 20, at 11 A. M. Invocation, Mrs. Kate B. Wheeler, President, and Rev. C. Wornly Stanglen lectured on "Our Future Home" (heaven). At 2:30 P. M. the re-establishment of the old Lyceum began. Opening hymn, "King of the Heavens"; invocation, Mrs. Kate B. Wheeler; address, C. W. Stanglen; congregational singing; C. Wornly Stanglen christened the child by dipping a white rose in water, and holding it over his head, and named it "Mary Francis Marion." At the close of this service Miss Pauline Edeker, Mrs. J. Parks, Mrs. Loan and Mrs. C. Blair gave tests.

The evening service opened at eight o'clock. Mrs. Kate B. Wheeler presided and C. W. Stanglen lectured on "Spiritual and Social Progress." Then spirit-communications were given by Mrs. Wheeler.

The progress of the Third Spiritualist Church is encouraging. The officers and members are earnest workers. Mrs. Ella Edeker is giving a test séance at Cook's Hall every second Sunday in the month, and Mrs. Kate Kuhn is also giving a test séance at her home, 2031 Penn Avenue, the third Wednesday night in the month for the benefit of the church.

## Michigan.

DETROIT.—S. B. McCracken writes: Many years ago my name sometimes appeared in the Spiritualist papers in connection with the spiritual reform and liberal work. But as efforts did not seem to bear fruitage, I withdrew nearly a score of years ago from all active participation in the work, leaving it to worthier hands. But for some reason those who were associated with me in the past seem, of late, to be equally silent with myself. Whether they have passed to the beyond, or have dropped out of the work for reasons analogous to my own, I do not know. The work, at least, is taken up by new hands.

The Spiritual Theosophical Society, of Detroit, under the ministrations of Mrs. Nellie S. Baade, has continued its meetings regularly for the past seven or eight years. The small hall at No. 55 Grand River Avenue is well filled on Sunday evenings by an audience which testifies its interest by the closest attention. Mrs. Baade speaks inspirationally

and unconsciously from subjects submitted by persons in the audience, and supplements her lectures by clairvoyant delineations that are fully recognized in almost every case by those in the audience to whom they are addressed.

Last Sunday evening was a "field day," so to speak, in Mrs. Baade's meeting. The Sunday before, one of the Methodist ministers of the city preached a sermon abounding in the stock abuse of Spiritualism—that Spiritualism itself was a delusion, its mediums fakes, and its adherents free lovers. The subject was handed up by some one at Mrs. Baade's meeting for the theme of the evening, and the tables were most handsomely turned upon the Methodist brother. He was reminded that the Christ who is the anchor of his faith was himself a medium, as was John Wesley, the founder of his sect. He was reminded of the command of his Lord to speak no evil of any one; while, as to the right to be called Christian, it was shown that the Spiritualists come much nearer to exemplifying the precepts of the reputed Christ than do the Methodists themselves, who have drifted far away from the simplicity of the early sect, worshipping, as they do, in gorgeous temples, being richly clad and wearing costly jewelry.

## For Over Fifty Years

MRS. WINGLOF'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.

## Spiritualists' Home.

Remember the Spiritualists' Home, with Free Library, to be opened at the earliest date possible in beautiful Chicago, the great spiritual centre for all phases of media power and development. Expenses economic. Kindly take an interest and tell your friends. Donations, from a nickel to dollars, or any article of home furnishings, gratefully received. For particulars, address

MRS. C. H. HORNE, 508 44th Place, Chicago.

Dr. Wilson, the great medical and surgical expert of the National Association of Physicians and Surgeons, will send special to any address in the United States or Canada, on receipt of \$1, a month's Home Treatment for Catarrh, Deafness, Consumption, Coughs, Colds, Bronchitis and all other ailments.

## A \$1 INHALER FREE.

If treatment is not satisfactory after 3 days' use return it and get your money back. Address: Dr. WILSON, M. D., 16 Boston Street, Boston, Mass. Reference any Bank in U.S. CURED—Had catarrh in its worst form 12 years. Dr. Wilson cured me for \$1.00. Will send a guide to follow. With further evidence of his power. Dr. Wilson cured me for \$1.00. Will send a guide to follow. With further evidence of his power. Dr. Wilson cured me for \$1.00. Will send a guide to follow. With further evidence of his power.

**PARKER'S HAIR BALM**  
Cleanses and beautifies the hair. Promotes a luxuriant growth. Makes the hair black and glossy. Hair to its youthful color. Cures scalp diseases. Itching, 60 and 100c. Druggists.

**WATCH AND CHAIN FOR ONE DAY'S WORK.**  
Boys and Girls can get a Nickel-Plated Watch, and a Chain and Charm for selling 14c. Packages of Blueprints 10c each. Send 1c for a guide to follow. With further evidence of his power. Dr. Wilson cured me for \$1.00. Will send a guide to follow. With further evidence of his power.

**ESTIMATING the value of Mineral Property by**  
LEONOR McFARLAND FLIKINS, the reliable psychometric Mineralogist and Delineator of Character. Her work is tested in thousands of cases, concerning that her analysis will be a guide to follow. With further evidence of his power. Dr. Wilson cured me for \$1.00. Will send a guide to follow. With further evidence of his power.

**PRIVATE SANITARIUM** for cure of all Chronic Diseases. Marvellous results after all other methods fail. Address: PROF. DEMORE, 612 Magnolia Street, Bridgeport, Conn.

**DR. MACK'S BENZOIN EMULSION**  
Cures Influenza, Coughs, Colds, Bronchitis, Asthma, Sore Throat, Hoarseness, Loss of Voice, Incipient Consumption, Shortness of Breath, Weakness of the Lungs, and Diseases of the Respiratory Organs.

**CLERGYMEN, PUBLIC SPEAKERS, VOCALISTS, ETC.**  
Suffering from Hoarseness and Loss of Voice, find that a few doses enable them to fulfill their engagements.

**TESTIMONIALS.**  
DEAR SIR—I have used "Dr. Mack's Benzoin Emulsion" in my family for several years, and highly recommend its use to the public in cases of asthma, inflammation or irritation of the throat, coughs and colds, and bronchitis troubles. Very truly, Geo. M. STANGLEN.  
No. 1 Beacon Street.

BOSTON, Mass., Nov. 12, 1897.  
DEAR SIR—Permit me to add my testimony to the great medical value of Dr. Mack's Benzoin Emulsion. I have used it with signal success in acute and chronic bronchitis, and other throat affections. Also, I find it of much value in allaying the irritating cough of pneumonia, and in a case of consumption it has done much good. My efforts had been exhausted without avail. I am familiar with its composition and ingredients, and therefore can speak authoritatively. Very truly,  
WILLIAM A. HALE, M.D.

This Excellent Remedy has been extensively used in private practice for many years in England and America, and has always proved MOST EFFECTIVE AND EFFICIENT in its action, which renders it of value in all diseases of the Respiratory Organs, not only for Adults, but also for INFANTS AND CHILDREN.  
Price 50c and 75c per bottle. Sold by all Druggists. Mail order postpaid on receipt of price by BANNER OF LIGHT PUBLISHING CO.

**NEW AND BEAUTIFUL SONGS, With Music and Chorus.**  
BY C. P. LONGLEY.

We will Meet You in the Morning, Little Birdie's Song to the East, Open the Gates, Sweet Summer-Land, Gentle Words and Loving Hearts, Your Darling I Do Not Sleep, Vacant Stands Her Little Chair, Back from the Silent Land, What Shall Be My Angel Name? Day, There We're Living Here To-day, Ever I'll Remember These Love's Golden Chain, rekindled, All are Waiting Over There, Open Those Parting Gates of Light, They'll Welcome Us Home To-morrow, Mother's Love Purest and Best, There are Homes Over There, On the Mountains of Light, The Angel Kisseth Me, I Love to Think of Old Times, We'll All Be Gathered Home, Only a Thin Veil Between Us, When the Dear Ones Gather at Home, Home of My Beautiful Dreams, Child of the Golden Sunshine, Beat off the Home of the Soul's Sins in thy Beauty, Angel of Light, I am going to My Home, in Heaven We'll Know Our Own, Love's Golden Chain, Our Beautiful Home Over There, The City Just Over the Hill, The Golden Gates are Left Shut and Two Little Shines and a Single of Hair, We'll All Meet Again in the Morning Land, Our Beautiful Home Above, We're Coming, Sister Mary, Gathering Flowers in Heaven, Who Sings My Child to Sleep? Oh! Come, for my Poor Heart is Breaking, Once it was Only Soft Blue Eyes, The above songs are in Sheet Music. Sing a copy 25 cents; 5 copies for \$1.00.

We'll All Meet Again in the Morning Land (with points of view and a single of Hair). 5c. For sale by BANNER OF LIGHT PUBLISHING CO.

**THE LAW OF CORRESPONDENCES APPLIED TO HEALING.**  
Author of "Old and New Psychology," "Text Book of Mental Therapeutics," "Science of Theosophy," etc., etc.

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Leatherette, price 50 cents.  
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CURES WHERE ALL ELSE FAILS.  
Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.

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## National Spiritualists' Association

**INCORPORATED 1868. Headquarters 409 Pennsylvania Avenue, South-East, Washington, D. C.** All Spiritualists visiting Washington cordially invited to call. Contributing membership (\$1.00 a year) can be procured individually by sending fee to Secretary at the above address, and receiving a handsome certificate of the name, with one copy each of N. S. A. Reports for '97 and '98.  
A copy of the Reports of Conventions of '98, '97, '96, '95, '94, '93, '92, '91, '90, '89, '88, '87, '86, '85, '84, '83, '82, '81, '80, '79, '78, '77, '76, '75, '74, '73, '72, '71, '70, '69, '68, '67, '66, '65, '64, '63, '62, '61, '60, '59, '58, '57, '56, '55, '54, '53, '52, '51, '50, '49, '48, '47, '46, '45, '44, '43, '42, '41, '40, '39, '38, '37, '36, '35, '34, '33, '32, '31, '30, '29, '28, '27, '26, '25, '24, '23, '22, '21, '20, '19, '18, '17, '16, '15, '14, '13, '12, '11, '10, '09, '08, '07, '06, '05, '04, '03, '02, '01, '00, '99, '98, '97, '96, '95, '94, '93, '92, '91, '90, '89, '88, '87, '86, '85, '84, '83, '82, '81, '80, '79, '78, '77, '76, '75, '74, '73, '72, '71, '70, '69, '68, '67, '66, '65, '64, '63, '62, '61, '60, '59, '58, '57, '56, '55, '54, '53, '52, '51, '50, '49, '48, '47, '46, '45, '44, '43, '42, '41, '40, '39, '38, '37, '36, '35, '34, '33, '32, '31, '30, '29, '28, '27, '26, '25, '24, '23, '22, '21, '20, '19, '18, '17, '16, '15, '14, '13, '12, '11, '10, '09, '08, '07, '06, '05, '04, '03, '02, '01, '00, '99, '98, '97, '96, '95, '94, '93, '92, '91, '90, '89, '88, '87, '86, '85, '84, '83, '82, '81, '80, '79, '78, '77, '76, '75, '74, '73, '72, '71, '70, '69, '68, '67, '66, '65, '64, '63, '62, '61, '60, '59, '58, '57, '56, '55, '54, '53, '52, '51, '50, '49, '48, '47, '46, '45, '44, '43, '42, '41, '40, '39, '38, '37, '36, '35, '34, '33, '32, '31, '30, '29, '28, '27, '26, '25, '24, '23, '22, '21, '20, '19, '18, '17, '16, '15, '14, '13, '12, '11, '10, '09, '08, '07, '06, '05, '04, '03, '02, '01, '00, '99, '98, '97, '96, '95, '94, '93, '92, '91, '90, '89, '88, '87, '86, '85, '84, '83, '82, '81, '80, '79, '78, '77, '76, '75, '74, '73, '72, '71, '70, '69, '68, '67, '66, '65, '64, '63, '62, '61, '60, '59, '58, '57, '56, '55, '54, '53, '52, '51, '50, '49, '48, '47, '46, '45, '44, '43, '42, '41, '40, '39, '38, '37, '36, '35, '34, '33, '32, '31, '30, '29, '28, '27, '26, '25, '24, '23, '22, '21, '20, '19, '18, '17, '16, '15, '14, '13, '12, '11, '10, '09, '08, '07, '06, '05, '04, '03, '02, '01, '00, '99, '98, '97, '96, '95, '94, '93, '92, '91, '90, '89, '88, '87, '86, '85, '84, '83, '82, '81, '80, '79, '78, '77, '76, '75, '74, '73, '72, '71, '70, '69, '68, '67, '66, '65, '64, '63, '62, '61, '60, '59, '58, '57, '56, '55, '54, '53, '52, '51, '50, '49, '48, '47, '46, '45, '44, '43, '42, '41, '40, '39, '38, '37, '36, '35, '34, '33, '32, '31, '30, '29, '28, '27, '26, '25, '24, '23, '22, '21, '20, '19, '18, '17, '16, '15, '14, '13, '12, '11, '10, '09, '08, '07, '06, '05, '04, '03, '02, '01, '00, '99, '98, '97, '96, '95, '94, '93, '92, '91, '90, '89, '88, '87, '86, '85, '84, '83, '82, '81, '80, '79, '78, '77, '76, '75, '74, '73, '72, '71, '70, '69, '68, '67, '66, '65, '64, '63, '62, '61, '60, '59, '58, '57, '56, '55, '54, '53, '52, '51, '50, '49, '48, '47, '46, '45, '44, '43, '42, '41, '40, '39, '38, '37, '36, '35, '34, '33, '32, '31, '30, '29, '28, '27, '26, '25, '24, '23, '22, '21, '20, '19, '18, '17, '16, '15, '14, '13, '12, '11, '10, '09, '08, '07, '06, '05, '04, '03, '02, '01, '00, '99, '98, '97, '96, '95, '94, '93, '92, '91, '90, '89, '88, '87, '86, '85, '84, '83, '82, '81, '80, '79, '78, '77, '76, '75, '74, '73, '72, '71, '70, '69, '68, '67, '66, '65, '64, '63, '62, '61, '60, '59, '58, '57, '56, '55, '54, '53, '52, '51, '50, '49, '48, '47, '46, '45, '44, '43, '42, '41, '40, '39, '38, '37, '36, '35, '34, '33, '32, '31, '30, '29, '28, '27, '26, '25, '24, '23, '22, '21, '20, '19, '18, '17, '16, '15, '14, '13, '12, '11, '10, '09, '08, '07, '06, '05, '04, '03, '02, '01, '00, '99, '98, '97, '96, '95, '94, '93, '92, '91, '90, '89, '88, '87, '86, '85, '84, '83, '82, '81, '80, '79, '78, '77, '76, '75, '74, '73, '72, '71, '70, '69, '68, '67, '66, '65, '64, '63, '62, '61, '60, '59, '58, '57, '56, '55, '54, '53, '52, '51, '50, '49, '48, '47, '46, '45, '44, '43, '42, '41, '40, '39, '38, '37, '36, '35, '34, '33, '32, '31, '30, '29, '28, '27, '26, '25, '24, '23, '22, '21, '20, '19, '18, '17, '16, '15, '14, '13, '12, '11, '10, '09, '08, '07, '06, '05, '04, '03, '02, '01, '00, '99, '98, '97, '96, '95, '94, '93, '92, '91, '90, '89, '88, '87, '86, '85, '84, '83, '82, '81, '80, '79, '78, '77, '76, '75, '74, '73, '72, '71, '70, '69, '68, '67, '66, '65, '64, '63, '62, '61, '60, '59, '58, '57, '56, '55, '54, '53, '52, '51, '50, '49, '48, '47, '46, '45, '44, '43, '42, '41, '40, '39, '38, '37, '36, '35, '3



# Banner of Light.

BOSTON, SATURDAY, DECEMBER 3, 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 misplacing 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. 27, Mr. E. W. Wallis obtained a good idea of a New England winter, and we imagine it will be a long time before he will forget that day. Although there were no cars to the hall, and the walking was not of the best, Mr. Wallis was there to fulfill his duties, and gave his lecture as arranged, notwithstanding only a few people braved the storm to attend the meeting. However, Mr. Wallis was glad to know that he was popular enough to have any audience with such a storm and means of transportation to the hall. President Allen did not think it safe to venture out, and most of the society felt as he did.

The representatives of the BANNER OF LIGHT, E. W. and C. L. C. Hatch, were on hand with a supply of papers, as usual. The writer and Mrs. Hatch arrived at 11:30, after being on the road an hour and thirty minutes.

In the absence of the President, Mr. Wallis acted as chairman, and called upon Prof. Schaller for a piano solo, after which Miss Gertrude Laidlaw sang as if she was singing before an audience that filled every seat. It was the same with Mr. Schaller and Miss Laidlaw as it was with Mr. Wallis, they had a duty to perform, and they did it. Mr. Wallis took for his subject "After Death What?" and those who did not hear him missed a grand address, and lost the last opportunity of hearing him, as this closes his engagement in Boston. He sails for home Jan. 18.

Sunday, Dec. 4, Prof. W. M. Lockwood, the widely known physicist of Chicago, Ill., will commence his grand and masterly discourses upon the "Spiritual or Molecular Hypothesis of Nature," the grandest scientific induction of the age, and "Life Beyond the Grave, Proven by an Analysis of Nature's Forces and Elements." You cannot afford to miss these inspiring, elevating and instructive lectures.

A course of new lectures for the current season. Remember the date, Dec. 4, and the place, Berkeley Hall. Prof. Lockwood will be the speaker for this society during December and January. Hear every lecture.

The BANNER OF LIGHT can be found at this hall always on Sunday, and during Prof. Lockwood's engagement his books will be on sale at the news stand.

**THE HELPING HAND SOCIETY.**—Mrs. Grace Cobb Crawford, Sec'y, writes—met at Odd Hall, 3 Boylston Place, Wednesday, Nov. 23. Business meeting at four o'clock. Evening meeting opened with remarks from Mrs. Waterhouse, who bade us never bestow sadness on any one, but always to spread sun shine. Mrs. F. M. Fisher then sang (under control) "Speed Away." Mrs. Kimball gave delineations, all easily recognized; recitation, "Fire," Mr. Arthur Wallis; delineations, Mr. Jackson, well received; song, "Comin' Through the Rye," Miss Cook of Bangor; Mr. Warner, under the control of I. P. Greenleaf, spoke and then gave delineations; Mr. Smith, ex-President of Verona Camp of Rockland, Me., was next introduced and made brief remarks. Meeting closed with the singing of "America."

On account of the illness of Mr. Harrison D. Barrett, the reception that was to have been held Nov. 30 has been indefinitely postponed.

**FIRST SPIRITUALIST LADIES' AID SOCIETY.**—Carrie L. Hatch, Sec'y, writes: The regular meeting of the Society was held as usual at 241 Tremont street, Friday, Nov. 25, with the President, Mrs. Mattie Albee, in the chair. The evening was devoted to a social game of whist, and was much enjoyed by all.

Next Friday evening we will have a good array of talent. Contributions are solicited to assist the poor.

**THE LADIES' SPIRITUALISTIC INDUSTRIAL ASSOCIATION,** a correspondent writes, met as usual at Dwight Hall, Thursday evening, Nov. 24. After supper dancing was in order. These dances occur every fourth Thursday of each month.

**THE BOSTON PSYCHIC CONFERENCE.**—L. L. Whitlock, Pres., writes: In the very hard storm of Sunday only a few were present. The meeting took the form of personal experiences and opinions. Mr. Reed has been invited to give his lecture next Sunday, subject, "The Origin, Life and Destiny of Soul."

The notice of the Ladies' Lyceum Union, on the seventh page, should read as follows: "The Ladies' Lyceum Union meets every Wednesday afternoon and evening in Dwight Hall, 341 Tremont street. Supper at 6 p.m. Mrs. Maggie J. Butler, President; Mrs. Sadie French, Secretary."

**President Tuttle on the Proposed New Freight Schedule.**

In a recently published interview, President Lucius Tuttle of the Boston & Maine Railroad effectually dispensed of the so-called "Baltimore plan" of reasonable rates upon the export trade of that city growing out of the enforced dissolution of the Joint Traffic Association and it is announced that they intend to petition Congress to enact a law placing railroad freight rates upon that revolutionary basis.

President Tuttle, while pointing out that the idea is wholly impracticable, and giving as his opinion that it will be a long time before the present "block" system of making railroad freight tariffs in this country is superseded by any other arrangement, at the same time presents some logical and forceful arguments in favor of large railroad systems, of which the Boston & Maine is itself an excellent example.

In the course of his statement, Mr. Tuttle says: "Competition between roads brings about that rate-cutting which may prove disastrous to those for whose benefit it was ostensibly devised. The competition here is no longer that of one town against another, but a contest in which New England is pitted against every part of the country in the attempt to market its products and manufactures in every part of the world. A great system of railroads can give to every customer upon its line equal territorial facilities for marketing its goods, and through its connections with similarly powerful systems makes its customers competitors everywhere under the most advantageous conditions. The effort of the railway manager today is directed to the cheapening of rates so that his customers can get their goods into the markets of the world so as to compete with those situated upon other systems, rather than to get more money from the shippers or receivers upon his line. Thus the competition becomes territorial rather than local, and a great system, embracing a section, can best deal with the question of rates within its jurisdiction the best and cheapest."

"The railroad business is not in a satisfactory way, notwithstanding the efforts of the Interstate Commerce Commission and the use of various expedients from which much was expected. The solution of the problem is one that takes the responsibility of practical railroad men and they are very much at a loss what to do. It is reasonable to suppose that others who possess no natural aptitude for the work or experience in it, can settle this matter as is proposed by the Baltimore plan? When each section of the country has its own transportation system, whose interest in establishing fair rates would be as great as the maintenance of them afterward, then will the troubles now complained of disappear largely and a better state of things prevail for every one concerned."

## MEETINGS IN MASSACHUSETTS.

**ONSET.**—Mrs. M. M. Paige, Cor. Sec'y, writes: The Onset Wigwag Co-workers closed their annual meetings at the Wigwag on the 15th of September, 1898, after two months of earnest work, and we know that many have derived much benefit, both spiritual and physical, from their attendance at the morning hour, from 10 o'clock, which is devoted entirely to healing. Many at a distance have been treated successfully as we sat in silence, concentrating our united thoughts on the sick ones, for the band of healing spirits to treat; many letters have been received by the Secretary and others, telling of the great benefit received by them during that hour of silent thought. Many of the old members have said that they never attended a series of meetings where there was more harmony, and where everyone could indeed feel the outpouring of the spirit power upon those who were ready and willing to receive it.

We have had many healers with us during the season at different times, and among the most faithful and untiring in their efforts to help suffering humanity were Dr. A. Proctor, Mrs. Zoller Lees, Mrs. Carrie Tabor, Dr. Wyman, Dr. Bullard, Madam Haven, and Mrs. Fuller. Dr. Proctor also diagnosed a number of cases at a distance very correctly, from letters received, and from personal description of the case. Many letters were received asking the society for the healing thought to be sent the writers, they at the same hour sit in perfect silence at their homes; the results were excellent. That veteran Spiritualist Father N. U. Lyon, was always to be found in his place every morning. Mr. John Garstie, another veteran, was always present when his health would permit.

The afternoon sessions were devoted to the giving of tests, psychometric readings, short lectures, etc. Among the many who took part in this session were Mrs. Zoller Lees, Mrs. Carrie Tabor, Mrs. S. A. Bryant, Mrs. J. W. Kenyon, Dr. F. Thayer, Dr. Dean Clark, Miss L. Corlies, Lawyer Light, Mr. G. T. Lamont, Prof. J. W. Kenyon, Mrs. Fisher, Mrs. Mattie Wilson, all with very satisfactory results; some of the tests were remarkable, and so acknowledged by the recipients.

During the season the Wigwag has been favored by visits from a large number of noted Spiritualists, among whom may be mentioned W. J. Colville, Mrs. M. E. Lease, Mrs. Geo. Fuller, Dr. Dean Clark, Moses Hull and daughter, Mr. E. L. Allen, President of the Boston Berkeley Hall Society, Mrs. Kate R. Stiles, Mrs. Mary Stephens of Washington, D. C., Mrs. Sherman, and a host of others too numerous to mention.

The last morning session will long be remembered by all who were in attendance. It was a regular old-fashioned experience meeting; the spirit-power was felt by all on first entering the building, and after the invocation and song, we had half an hour of silent thought, when, as suddenly as though touched by some mighty power, first Spiritualism and the Wigwag had done for him, then another, and so on until every person in the Wigwag had spoken—even some who never before had said a word in public.

The usual Labor Day exercises were held in the grove adjoining the Wigwag Monday, Sept. 5, a large circle of friends being in attendance. Our President, Mrs. M. C. Weston, recited a splendid poem, and many stirring speeches were delivered.

**WORCESTER.**—Lewis Van Winkle writes: Instead of the usual developing circle which is held every Wednesday evening at 10 Newbury Street, last Wednesday evening there was held a genuine Thanksgiving circle. It proved a thanksgiving service in every respect, and was attended by over fifty persons, including Mrs. M. H. Wallis of England, Mrs. Wilkins, a musical and test medium of Boston, Mrs. Logan, a much-esteemed medium of Worcester, Mr. Kennedy of North Grafton; Mrs. Jane Brown of Tatnuck and other local mediums. Services were opened by singing, "America," prayer, Mrs. Logan; the chairman, Mr. Lewis Van Winkle, made some timely remarks, explaining for the benefit of the many present who were strangers to the Cause, our beautiful religion of love, and that we give thanks to a God of love and justice, instead of to a vindictive, wrathful and jealous God, according to the conception of our orthodox friends, and closed his remarks by giving personal reasons for being thankful, that his loved ones, whom he had considered lost, had returned to him, and instead of being dead and gone to some far-off home "beyond the skies," from whence no traveler returns, they gave constant evidence that they were with him here and now.

Mrs. Wallis followed with greetings, heartily joining in the spirit of the services, and giving many beautiful thoughts through her guides as to why she and all of us should rejoice and be thankful in the beautiful truths of Spiritualism.

Mrs. G. I. Smith was thankful for the light of Spiritualism which had come into her life during the past year, for the circles which have been held in her home week by week, and attendant growth to her personally, and for the loving assurance of the constant presence of her departed loved ones. The faithful medium Mrs. Brown, gave an inspirational song, and added her testimony to the joy of the occasion.

The most eloquent and touching testimony of the evening was given by Mr. Kennedy of North Grafton, who is a recent convert to the truths of spirit-ism. He is a young man who has been, until recently, an ardent worker in the Christian church. Within three months he has lost his wife, and some how he could not feel that she had gone to the orthodox hell because she had not "confessed Jesus Christ." He rejoiced in the new light which has come to lighten his pathway, and his father, brother and wife, who have gone, are manifesting themselves from time to time. Mrs. Wilkins gave some inspiring songs through her guides, and considering the physical weakness of the medium the results were wonderful. Her tests were accurate, and recognized in every instance.

Following the thanksgiving service a collation, consisting of ice cream, cake, nuts, candy, etc., was given by Mrs. Smith and friends.

These circles have become a permanent feature of Worcester, and their influence is extended to many young people new to the Cause, and others who hunger and thirst for only a word indicating the presence of the loved ones they have lost.

**WORCESTER.**—Mrs. D. M. Lowe, Cor. Sec'y, writes: Sunday, Nov. 20, we were favored with the ministrations of Mrs. M. H. Wallis of England, who took for her subjects "Spiritual Gifts and Graces" and "Spiritualism, the World's Need." No limited synopsis of her lectures can be given here. All who heard her were favorably impressed with the beauty of expression and rare spirituality of her utterance.

BANNER OF LIGHT for sale at each session.

**MALDEN PROGRESSIVE SPIRITUALISTS.**—J. R. S. writes—owing to the severe storm no meeting was held on Sunday. At the business meeting on Tuesday evening, Nov. 22, arrangements were made and committees appointed to effect a more solid organization, and to provide for Lyceum work, also to celebrate the first anniversary of the organization of the society. The anniversary will be celebrated on Wednesday evening, Dec. 7, at Deliberative Hall, 56 Pleasant street, at 7:30 p.m., by a musical and literary entertainment and presentation of phenomena, to close with light refreshments. Admission 25 cents.

BANNER OF LIGHT for sale.

**LAWRENCE PROGRESSIVE SPIRITUALIST SOCIETY.**—W. H. Barnes, Sec'y, writes: On Sunday, Nov. 20, we had with us Mrs. Whitehead of Lawrence, whose lecture and tests were well received.

Sunday, Nov. 27, we had with us Mr. J. S. Scarlett of Cambridgeport. This is that gentleman's first visit to our society, and though the weather was very inclement and inter-

fered with the attendance, yet a pleasant time was spent, his lectures and tests being well received by those who had the pleasure of listening to him.

Next Sunday we have with us Mrs. Jones of Lowell.

**FALL RIVER.**—Mrs. Ann Hibbert, President, writes: At Grand Army Hall, South Main street, Sunday, Nov. 20, we had as our speaker and medium Mrs. Annie E. Cunningham of Boston. It is several years since she was here, but her work was always satisfactory. We had a good audience in the afternoon, but in the evening almost every seat was occupied. She spoke but a short time at both sessions, devoting most of the time to delineations and spirit-messages, which were very satisfactory to all present. At the close of each session many old friends greeted her. She will be with us again in the near future. Our speaker for the first two Sundays in December will be Mrs. M. H. Wallis of Manchester, England.

**SPRINGFIELD.**—Mrs. Sara G. Haskins writes that the Ladies' Aid Society has had an unusually successful month under the ministrations of Mrs. May S. Pepper, who has spoken to crowded houses each Sunday. Not even the terrible storm of Nov. 27 served to dampen the ardor of the people who waded through the snow to be present at the last service. "Bright Eyes" has done some wonderful work, which we trust will result in great good.

**LOWELL.**—Thos. W. Pickup, Sec'y, writes: Our speaker Sunday, Nov. 20, was Mrs. Julia Davis of Somerville, who gave two short talks, followed by very good tests.

The Lyceum met at the usual time, with an unusually large attendance. A Mr. White of Boston made some remarks; several of the children also took part in the exercises.

Wednesday evening, Nov. 23, Mr. E. W. Wallis of England lectured on the subject, "If Spiritualism be True, What Then?"

**NATICK.**—M. B. T. writes: Sunday evening, Nov. 20, Mrs. Kate R. Stiles of Cambridge spoke to a very good audience, certainly a very appreciative one. The address, which was thoroughly practical and also inspiring, occupied an hour. It was listened to intently to the end. Two young ladies of our own town furnished sweet music appropriate to the occasion, which added much to the interest of the meeting.

**LYNN SPIRITUALISTS' ASSOCIATION.**—J. M. Kelly, President—Mrs. A. Averill, Sec'y, writes: Sunday, Nov. 20, Miss Lizzie Harlow delivered eloquent and instructive discourses to deeply interested audiences. The musical exercises were in charge of President Kelly, with Mrs. Cross, organist, and W. H. Thomas, cornetist. Miss Harlow was with us Nov. 27 also.

**FITCHBURG, FIRST SPIRITUALIST SOCIETY.**—Dr. C. L. Fox, President, writes, was served Sunday, Nov. 20, by Mrs. Sadie L. Hand of Boston. Pythian Hall was filled to its utmost capacity to hear this true woman and medium. She gave interesting talks, and many tests, fully recognized.

**MARLBORO.**—Mrs. F. A. Spalding writes: The First Spiritualist Society was served Sunday, Nov. 20, by Dr. Geo. A. Fuller of Worcester, who spoke to appreciative audiences, both afternoon and evening. We expect Mrs. Sarah A. Byrnes to occupy our rostrum Sunday, Dec. 4.

**FIRST SPIRITUALIST ASSOCIATION MALDEN.**—S. E. W. writes: Mrs. H. A. Baker of Danvers will be our speaker and medium on Sunday evening, Dec. 4, at 7:30 o'clock, in Odd Fellows Hall, Central Square.

## MEETINGS IN BROOKLYN.

**THE WOMAN'S PROGRESSIVE UNION.**—Mrs. L. L. Smith, Sec'y, writes: The Sunday meetings were held, as usual, at Walsh's Academy, 423 Classon Avenue, Nov. 20. The Lyceum was well attended in the morning. "Mediumship" was the subject of the able and practical address given by Mr. Wiggins at the afternoon service, which closed with spirit-communications. In the evening Mr. Wiggins gave a short address upon "Is the moving of ponderable bodies without human contact anything new?" and an especially interesting séance followed. The meeting closed with a few remarks from Mr. John Eggleston.

Sunday, Nov. 27, at the afternoon meeting, Mr. Wiggins took "The Atonement" as the subject of his lecture, which was fully up to the speaker's usual high standard. The address was followed by spirit-messages. At the evening service Mr. Wiggins gave a short talk upon "Materialization," concluding with the usual test séance. The old-fashioned minstrel entertainment held on Thanksgiving night was a decided success from all standpoints.

**THE FRATERNITY OF DIVINE COMMUNION.**—Anna M. Tuttle, Cor. Sec'y, writes—held a Thanksgiving service Sunday evening, Nov. 27, at Aurora Grata Cathedral, our Vice President, Mr. Jerome B. Fort, occupying the chair. After opening hymn, Bible reading and invocation, Prof. Whitelaw rendered a violin solo, followed by a contralto solo, "O Rest in the Lord," by Mrs. Edwin Heeg; congregational singing of "He Leadeth Me"; and after reading of notices a duet was sung by Mrs. Heeg and Mr. Lovejoy; Prof. Whitelaw gave another violin solo, and Miss Burger sang "Ave Maria." Mr. Fort gave a very fine address on "Thanksgiving," and as Mr. Courlis was ill, and unable to be present, the service closed with the Doxology and benediction.

**THE ADVANCE SPIRITUAL CONFERENCE.**—Mrs. Tillie Evans, Cor. Sec'y, writes: A large audience gathered at Single Tax Hall Saturday evening, Nov. 19. Jerome B. Fort gave an address on "What Spiritualism Teaches," and although the speaker is young in years, the thought expressed was certainly advanced. Other speakers followed in the same line of thought, differently expressed. Mr. Courlis evinced strong medial power in voicing messages from our invisible friends.

THE BANNER and all spiritual papers on hand.

**BROOKLYN.**—A correspondent writes: The meeting Nov. 20, conducted by Mrs. Olmstead in Jackson Hall, was addressed by Mr. Geo. Delerée—subject, "Harmony of Life." Mrs. Olmstead followed, with spirit-messages and a few remarks.

**FRATERNITY HALL, 809 Bedford Avenue.**—The Society of Harmonious Workers will meet every Sunday evening at the above hall. Short lecture and tests by Miss A. J. Chapin, the blind medium.

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**Use Horsford's Acid Phosphate.** Dr. T. D. CROTHERS, Supt. Walnut Lodge Asylum, Hartford, Conn., says: "It is a remedy of great value in building up functional energy and brain force."

## RHODE ISLAND.

**PROVIDENCE.**—The Providence Spiritualist Association, Columbia Hall, J. Cooper, President, writes: Our hall was closed Sunday, Nov. 27, owing to the blizzard.

Sunday, Dec. 4, Dr. C. W. Hidden of Newburyport, Mass., will be our speaker at 2:30 and 7:30 p.m. The meeting of our members is postponed till 4:40 p.m., Sunday, Dec. 4.

The latest BANNER OF LIGHT should always lie on the table in your reception-room.

## NEW YORK.

**BUFFALO.**—J. W. Dennis writes: Matters spiritual are in so quiet and harmonious a condition in this city that there is but little to write. The Spiritual First Church Society fed one hundred and ten children on Thanksgiving Day, and gladdened the hearts of about one hundred grown people, with a good, substantial turkey dinner.

Mrs. Mattie Hull is at present at Anderson, Ind. The Anti's do not disturb her in the least. She will be gone until some time in December. Moses Hull continues to explain the Bible to crowded houses. So far his engagement in Buffalo has been a great success. What our Moses does not know about the Christian Bible seems to be hardly worth knowing.

Henry Slade, the well known medium for independent slate writing, is here at present, and will interest the audiences at the First Church for some time in the future.

The Buffalo Spiritual Society is doing a good work at corner of Clinton and Cedar streets, with Miss Gustie Taylor as lecturer, and Mrs. Chase as test medium. And everything in the spiritual line is as harmonious as the most harmonious person could desire.

**MORAVIA.**—Mrs. Mary H. S. Jayne writes: Mrs. Carrie E. S. Twing served the Moravia Progressive Spiritualist Society the first two Sundays in November, and aroused an interest unprecedented in this vicinity since the days of Mary Andrew's world renowned materializations at the Keeler Mansion. At the first meeting only twenty attended, but the numbers and the interest increased at each successive meeting, until the hall was filled to overflowing, and many turned away. She points out the beauties of the Spiritual Philosophy in such a way, bringing it practically into every day life, that prejudices has to flee before the knowledge that comes flooding into their awakened souls, letting in the sunlight of reason, illuminating the darkened chambers of the mind.

If we could have kept Mrs. Twing with us a month she would have done a grand and noble work for the Cause. She had to leave us amid many regrets, for her work in Auburn, N. Y. There are a few earnest souls here who are trying to lift up our trailing banner, and restore it to its pristine glory.

**SYRACUSE.**—Anna M. Armstrong, Sec'y, writes: The First Society of Spiritualists held its regular meeting Sunday afternoon and evening, Nov. 27, at the office of Dr. E. F. Butterfield. Features of these meetings, reading, singing, speaking, and spirit-messages. Those taking part in the exercises, Dr. E. F. Butterfield, Mr. E. G. Reilly, Mr. Webster, Mrs. Russell, and others.

## PENNSYLVANIA.

**PITTSBURG.**—Lyman C. Howe writes: I close here to-morrow. Thanksgiving gave us the first visible snow on the ground. Our meetings continue in the even tenor of their way, never growing rapidly except in sensational spasms, that react into a dead sea calm, leaving conditions of doubtful gain for all the whirligig of phenomenal excitement. But there is a steady undercurrent of progress that moves through calm and storm, and in it the intelligent move onward and upward. Miss Virginia Woodcock, "the sweet singer of Israel," whose voice carries much of heaven in it, was absent the first two Sundays of my work, and we missed her. She is with us now to the joy of all.

F. Gordon White and wife are at 418 Pennsylvania Avenue giving séances. He serves the society for December. George H. Brooks comes for January and February, and his energetic devotion and constructive genius will be likely to stir the Pittsburghers into new life and purpose.

I expect to go home next week, and can be addressed at Fredonia, N. Y., for engagements.

Fanny Hughes, 2012 Forbes street, is one of the successful mediums here.

**PHILADELPHIA.**—A correspondent writes: Sunday, Nov. 27, despite the severe snowstorm, there were excellent audiences in Casino Hall, Girard Avenue and Thirteenth street. W. J. Colville delivered a memorial tribute to John W. Keely, of "motor" fame, in the afternoon. This discourse, and the poem which followed it, have been reported in full, and will shortly appear in THE BANNER. The evening lecture was on "The Christian," and contained a glowing tribute to Hall Caine's masterly novel which bears that title. W. J. Colville lectures every Sunday in the same place until further notice. His permanent address is 497 Franklin Avenue, Brooklyn, where he always speaks on Fridays at 3 and 8 p.m.

## CONNECTICUT.

**NORWICH.**—Mrs. J. A. Chapman, Sec'y, writes: Prof. W. M. Lockwood, the eminent physicist of Chicago, also author of "The Molecular Hypothesis of Nature," closed his fourth engagement with the Spiritual Union of this city Sunday, Nov. 27. An entirely new course of lectures of an instructive and interesting character has been given this season, the thought presented being of that high intellectual type that belongs to the scholarly investigator, not the best thinkers and reasoners consider Prof. Lockwood's work extremely valuable as a factor in placing the Spiritual Philosophy before the public in a manner that will bear the closest analysis. An earnest and devoted student in the laboratory of Nature, he declares that "all philosophy regarding man's present condition and future state must have its basis in the facts of nature."

Sunday evening, Nov. 20, the Scottish Rite Order of Masons were invited to visit their old home (formerly the Scottish Rite Academy), at present known as the Spiritual Academy, and listen to Prof. Lockwood.

A popular delegation was present and listened with deep interest to an eloquent address upon "The Evolution of the Egg and its Germ." An instructive line of argument was presented, the speaker showing in conclusion that "the difference of opinion between the modern physicist and the ecclesiastic upon these and analogous issues in the evolution of the sentient consciousness would disappear when the popular mind comprehends that we live in a spiritual universe, where invisible modes of elemental motion promote the vast phenomena of nature."

Prof. Lockwood's lectures have received the highest encomiums of praise, and the best wishes of the Norwich Spiritual Union will go with him in his work in educating humanity. Next Sunday Miss Lizzie Harlow will open a two-months' engagement with our society.

## OREGON.

**PORTLAND.**—W. Kline writes: I desire to announce, through the columns of your paper, that the First Spiritualist Society of this city is still in existence and is attended by large audiences. The doors are thrown open free, giving the people a chance to hear the truths of Spiritualism explained by able teachers and mediums. Since our organization has become a member of the National Spiritualist Association we have grown in strength. Our local mediums are all striving to spread the Cause.

Mrs. Addie R. Smith is now giving tests and messages for our society. She is a fine instrument in the hands of the spirit-world. She is holding free meetings at her home, doing all the work, for humanity. Our meetings are held on Sunday at 11 a.m. and 7:45 p.m.

**Babies Thrive On It.**

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## MAINE.

**PORTLAND, Orient Hall.**—M. A. Brackett, Sec'y, writes: Sunday, Nov. 20, we were favored with the presence of Mrs. Nettie Holt-Harding of Somerville, who gave two excellent lectures and a large number of tests, all recognized. Mrs. Harding is too well known to require words of praise from us.

Sunday, Nov. 27, Mrs. Mattie C. Mason of Boston spoke and gave tests. Those who braved the storm were well repaid for the effort made.

# SCALP HUMOR

**CURED BY CUTICURA**

I was suffering tortures from a diseased scalp. I was scratching my head from morning till night. Little pimples broke out all over my head. I had no rest. I washed my head with hot water and CUTICURA SOAP, and applied CUTICURA as a dressing. Now my head has a little more of its natural color, and is growing splendidly. A. D. C. HARRILL, 330 Grand St., Jersey City, N. J.

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**MEETINGS IN NEW YORK.**  
**FIRST SOCIETY OF SPIRITUALISTS.**—The Tuxedo, Madison Avenue and 59th street, M. J. Fitz Maurice, Sec'y, writes: W. Wines Sargent, editor of *The Evolutionist*, spoke to a most attentive audience Sunday, Nov. 27, upon practical Spiritualism, and the urgent necessity for concentrated effort, both individually and collectively—pertinent remarks, well worthy of earnest consideration. The President read a letter from Mrs. Mary T. Longley, Secretary of the National Spiritualists' Association, extending fraternal greetings to the society and many expressions of cordial goodwill.

Mrs. Antoinette Candee followed with a large number of accurate psychometric readings to the satisfaction of those present, markedly so in several instances. In response to a request from the Chair, Mr. John Eggleston made a few happy remarks, that elicited hearty applause, thus closing one of the most interesting meetings of the present season.

Throughout the month of December Miss Margaret Gaulle will be with us. This lady possesses medial gifts of rare quality, and is too well known in the spiritualistic work to require any further eulogy.