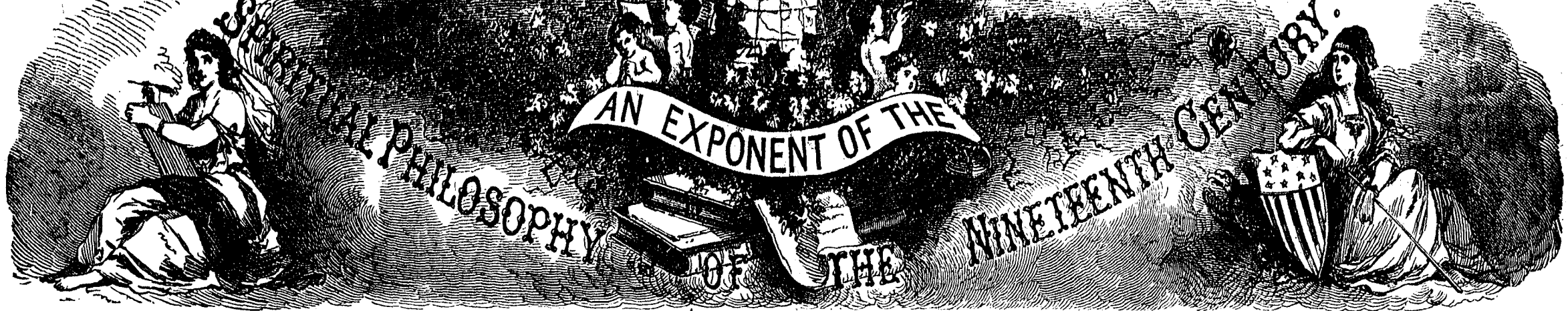


BANNER OF LIGHT.



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NO. 7.

Written for the Banner of Light.
HAPPINESS.

BY DEVOTION.

Joy thrills my heart to-day;
The very air seems singing,
Fair roses gem my way,
The sweetest perfumes flinging.
Harp music trembling soft,
As though from heavenly places,
The murmuring breezes wait,
With memories of loved faces.
Faith glides mine hours of pain;
Hope's guiding star shines o'er me,
Doubt's tempest roars in vain,
For love goes on before me.
Through all the sorrowing years
Bright golden wings are glistening;
To all our prayers and tears
Bend pitying angels listening.
Rejoice, oh! soul, rejoice;
For when bereavements darken
For thee Love's holy voice
Rings clear, if thou would'st hearken.
I feel the arms of peace
Encircle and possess me,
While Selfhood seems to cease,
And heaven draws close to bless me.
When Death my brow doth kiss,
His wings across the river
Will wait my soul to bliss,
Back to the great Life-Giver.
Joy thrills my heart to-day;
My world with praise is ringing,
For God hath filled my way
With singing, singing, singing!
Sydney, New South Wales.

A Medium in the Studios and Art Galleries of Europe.

BY MRS. S. G. HOIN.

The mediumistic, or psychical faculty, is more largely developed in painters, actors and musicians than in any other class of men. This is no doubt owing to the fact that the ideal world that they live in is the soul-world, the real world of the hereafter.

The sensation that an art-student experiences on beholding the works of the old masters, is a feeling as if the soul of the master was incorporated in his work. In modern French paintings one is attracted by the skill displayed, the wonderful technique, the photographic faithfulness of the scene represented, but, alas! lacking the inner life. While on looking at a picture painted, for instance, by Titian, it seems as if it had absorbed so much of the magnetism and soul of the old master, that he who has been dust and ashes for four hundred years, is walking beside you in his garb of state, with his golden chain of honor across his wide chest, and with dignified kindness is pointing out the work of his own hand; and Raphael, also, with his spiritual countenance and pensive eyes, looks at you from the canvases of some wonderful Madonna he painted away back in the pristine days of art, and you feel, under their spell, that Art is the only thing to know or sense in this world or the next.

Florence.

It is at an old palazzo that we first stop in Florence. Built with broad windows, stone floors, wide halls and broad stairways, all of cold, ponderous stone. Its saloon and halls are ornamented with curious Pompeian-like frescoes. Signora Barbensi, our hostess, wears an embroidered crest in the corner of her handkerchief and a coronet upon her visiting card, not because she is of noble birth, but because the house she occupies has belonged to the nobility; and in the way inanimate things become individualized in Italy and transfused with life, the house becomes titled and endows its plebeian occupant with its noble crest, inherited from some Italian noble who piled up this stone palace in mediæval times!

On each landing on the several floors of this great stone house are little loggias with glass doors opening on the different stairways, in which we found old Italian women in quaint dress and headgear, who had descended to Madame with her occupancy of the palace, and there they would remain for life, useless except to say "Buona Giorno Signora," or "Felice Sera," or "Grazie" for a few centesima or sometimes to brush the Florentine mud from an American's plebeian garments.

We awaken the next morning under the blue Italian sky to the cry of "Il fico, il fico!" beneath our windows, and we hasten down to buy hands full of luscious ripe figs. We are in Italy! We hear its language of music; we see its dark-eyed people. We walk out a few steps, and lo! there is the Arno! most poetically named river, rushing between substantial stone embankments and through ancient bridges. We cross over the celebrated "Ponte Vecchio" old bridge, with its covered way, and watch the Florentine nobles out for their morning walk, followed by splendid greyhounds and picture-like dogs. They cast admiring glances upon the fair-haired English women and American bella donnas, with their bright chestnut locks, as they pass by on the Lung Arno, on their way to the Casino.

Chapter II.

We become familiar with the noted places with strange Italian names, which strike us so strangely at first, and rattle off, "Il Duomo," the "Galleria degli Uffizi," "Il Battistero," "Palazzo Vecchio," "Santa Maria Novella," "Santa Croce," "Palazzo Pitti," "Boboli Gardens," all rare art treasures, with which we become as it were a part. Primeval instincts return to us; we forget our native tongue, and feel kinship with our remote Ro-

man ancestors. We believe in Satyrs and Fauns. Art is no longer an accomplishment; it is that for which the world was made. Incidentally we eat and drink, but we are in Tempe; we revel with the gods.

Every one talks art, picture-galleries, painters, studios, and ateliers of sculptors. From the Piazza della Signoria we enter the Galleria degli Uffizi, ascending broad flights of stone steps till we reach the vestibule and corridors of the most famous gallery in the world. We notice the antique wild boar guarding the palace steps, a picturesque-looking animal, well worthy of its ancient fame from the half human alert look of attack and defense that characterizes it. Two dogs, also antique, arrest our attention, not for the faithful rendering of a dog's external, but from the embodiment of canine instincts with which these forms are rife.

We pass by ancient pictures by Giotto, Fra Angelico and Cimabue, sweet pre-Raphaelite pictures of Madonnas and saints enshrined in a gold ground and shut in by doors in their receptacle, so precious were they held. The doors are now opened to numerous copyists, who imitate these once sacred and still precious works of inspired monks and devout painters of mediæval times. With what a direct, purposeful manner they worked in those early days.

We hasten to reach the "Tribuna," the judgment-seat of masterpieces from Raphael down to Van Dyck. The Medician Venus is placed upon the floor directly beneath the Venus of Titian—the one a pure, soul like Greek form, the other the embodiment of earthly love, glowing with passion and color. The one in marble was born in Greece centuries ago, before our boasted civilization had dawned, and will endure for ages to come, as an embodiment of modest beauty; the other, alas! a representative of perishable love, is already fading. No longer is Titian's Venus removed from the wall, as in former years, for the impassioned artist to copy. The finger of time has touched its brilliant beauty. Artists who saw it fifteen or twenty years ago, tell me it does not appear like the same picture, despoiled of its original luminous quality of healthy flesh, such as only Titian could paint. It has become leaden and opaque in color, for the hand of the restorer has made a clay image of the once breathing form of "Titian's Venus."

The National Spiritualists' Association.

BY GEORGE W. KATES.

There is not one of the great body of Spiritualists but should be free to express an idea or desire for the betterment of the National Association. If any do not endorse organization of any kind, they should not oppose, nor seek to destroy, the efforts of any who find their best interest in associated labor.

Because we may disagree upon modes of effort, there is no reason why we should oppose any who seek means that are contrary to our desire. The whole tendency of Spiritualism, so far, is to preserve individuality. In our organized efforts we must somewhat sink our individualism, and submit to the majority; but we must also protect personal rights by every possible means.

The body politic of the Spiritualists cannot be bound too much—there must be great freedom; but this need not relate to every simple business act, but must be specifically enlarged for mental and spiritual prerogative. Hence, any declaration of principles must be entirely fundamental, and in no sense conclusively binding upon personal conviction or conscience. In this direction, the most delicate duty possible devolves upon the next session of the National Spiritualists' Association.

I favor making a declaration, but of the most concise form possible. Let there be very little chance for any one to refuse an endorsement. We must do all possible to preserve the unity of effort—but better be division than a union upon an impractical basis. If we have two factions positively diverging, then we had better unite in a divided effort. But I see no cause for such division. We are almost a unit upon the fundamental principles of Spiritualism, and the aggressive and conservative alike grant mental freedom. Why should we have any trouble in business matters? The delegate plan should remedy all executive defects.

The majority rule is generally safe, and for one, I always cheerfully submit to it. There is no inharmoniousness in discussion, nor in seeking to obtain majority action, unless we are angular and distorted personally. To seek for what I desire is my right, and the right of every one. But if I lose in a fair contest, why should I say: "I will no more affiliate with the Association?" There has been too much of that amongst Spiritualists. The N. S. A. is very likely not what any one Spiritualist may desire it to be. We are certain it is not entirely what the majority desires. The latter cannot be discovered unless represented in convention.

Our duty is clearly made manifest—and it is to help develop the greater possibility, rather than seek to destroy all effort.

Very few will deny the need of a good business organization for any body of people who have a distinctive cause to espouse. Spiritualism is for humanity. Too many use it entirely for self. What great purpose in human life will be conserved by Spiritualism unless utilized for the good of all? I cannot see any other possible need for spirit-communion and help, unless to elevate the entire human race, to prove the continuity of life, to destroy error

and ignorance, to create a better civilization and to unfold the religion of reason and fact. If there is a high purpose in Spiritualism, it is worthy of united effort. But we must not call any one an enemy who fails to unite with the working body, or who may have personal ideas of methods. They who differ with the majority should not refuse hearty effort to try the accepted plan. Agitation of our duty and relationship is necessary now, that we may be better prepared to meet in convention.

The desire for confidence between the executive and legislative departments of our organization is worthy of an active enlargement. We must all be fully persuaded "that we have a part in its work," and, if not so convinced, then enforce a part in it for ourselves. The N. S. A. is presumed to be the helper of each and all. Its great aim should be to help every Spiritualist or society when in need, and not ask if they are a contributor or member. All are friends of the Association—not one desires it shall be destroyed. A great need exists for its efforts, and its utilities are not yet developed nor fully advocated.

Its financial interests should be carefully guarded, and they will grow into full proportions only with unselfish labors for the good of our Cause. If any mistake has been made, it has been to obtain money rather than do little practical things for auxiliary societies.

There should be more study of means to satisfy the public desire for reciprocity. A worthy laborer is one who "loves and labors for the Cause." They who, even with powerful gifts, are seemingly working only for money are condemned. We see that the spiritual platform is a place for sacrifice, and have endured the poverty thereof so much that we cannot believe in any early possibility of a plethoric national treasury. We need money to properly conduct our Cause, but that will come only when we manifest high ideals and perform essential works.

There must be entire unselfishness in the official department; they should labor for the public good without hope of reward. When official position becomes a place to seek for its emolument, then our Cause is endangered. The labors should be diffused. Concentration of power must be obviated. The executive board should not be given anything to do that the delegates in convention can accomplish. State and local work can be minimized by proper appointments. In this connection, also, the convention work should be kept away from committees as much as possible. The nominations of officers should be in open convention and not by a committee. The latter may create less confusion, but the former will give better satisfaction.

The annual convention should be movable. It is a great danger incurred to meet at one given place. But few of a remote region ever will attend, and the interest is more difficult to create. The executive office can be in Washington, and the convention movable without vitiating the charter. Other reforms will aid the N. S. A.

These suggestions are not offered as an ultimatum for any one to offer or refuse support. However we continue with this regard, we should jointly labor as best we can.

For one, I support the majority; but I want to see it expressed. So far the N. S. A. is a minority. When a full delegation is obtained, much of the cause for disaffection will be remedied. Hence I add my pleading for a full delegation next week. If we fail to take part, we have no right to complain of results.

No one should pronounce an *ipse dixit* with regard to business methods, nor should we be over positive regarding a declaration of principles. I do not expect that my Spiritualism will be destroyed nor belittled by any conven-

tion nor association. We may differ in minor opinion, but the major ideas will be in full harmony. I see no reason for saying that the N. S. A. will fail to fully represent the Spiritualists and properly labor for their interests.

An organization to be representative must have full support. Past defects should not influence against future attempts to remedy. Thus the N. S. A. becomes the voice of the people. That voice should be heard with no uncertain sound. To express it there is one supreme means at hand—the annual convention. I hope to see that the Spiritualists shall fully arouse to this duty, and that the present month shall mark the era of our evolution into such order and system as shall bring peace, harmony and united action to the Spiritualists of the United States for the lasting good of our Cause.

Let us arise out of self into the broad domain of humanitarianism, that the present and future generations may be made blessed by truth.

Rochester, N. Y.

Facts of Science and Spiritualism.

BY MRS. M. KLEIN.

On the above subject, from the pen of Mr. Chas. Dawbarn, in the BANNER OF LIGHT, June 25, 1898, we note this: "Form is but of little value as proof of identity, since it so rapidly changes under even a brief absence. Personality is composed of memories and experiences, with an exercise of will power that welds them into the oneness we recognize. This oneness can only be expressed in form, and this form, if we cultivate attraction, as love, becomes immortal, because repulsion has no raw material upon which it can work. If, on the other hand, our thoughts favor the repulsive force, the particles of which form must be composed are driven apart, therefore, sooner or later, the personality we have known and recognized must cease to exist. But we must remember that even then all that is lost is the form-life, which carries with it the memories of the form experiences. The ego, which is the eternal atom, has made a failure of its attempt to build an eternal personality, and must now begin all over again."

This, in part, sounds like a scientific basis for reincarnation, and upon this line of thought the brother must have worked when he reached his conclusions upon multiple personalities. He has mistaken states of consciousness for separate personalities.

I am taught by my spirit guides that the ego is not merely an atom; it is a chemical compound, a germ containing the cell and soul-life of the form to be built. Man is a dual being. Then, if the material ego or chemical compound is a necessity in its positive and negative blending for form building, it is a self-evident fact that the inner man springs from a spirit germ, or ego, which unfolds its own system within the form of clay, and into which the thoughts and deeds of man are woven to be thus immortalized because this immortal ego bursts the material bonds and emerges not as a butterfly, but as an immortal entity, to endure forever. But I have also been taught, and have learned from observation, that between the spiritual and material unfoldments of man an estrangement often takes place. There is no real system reciprocity, hence no true system balance is established and maintained, and as a result there is discord and ill behavior by the material man, and the unfoldment and growth of the true inner self is retarded. These misfit conditions and the inharmonies are not, however, mistakes of the ego in its selections, for the correspondence is always perfect in the primal state, but is the result of

parental conditions in a measure, environments, etc.

So many are so unfortunately born and circumscribed by bad conditions and difficulties that their earth-life is a sad failure, for they do not nor cannot act in accord with the higher self, hence cannot develop it. This is what my spirit-friends call the lack of chemical and electrical balance between the material and spiritual forces that are contained in the corresponding egos of the dual man. All those so entering life on the next plane above earth are most certainly taught and receive such attention and sympathy as will be helpful to them in making up their deficiencies; yet to insure that progression and individual completeness which is the chief aim in man's endless career, it is often found necessary to don another earth-form; but there is no confusion in these legally-conducted processes. All substance and force, once incorporated, is marked as an entity, is named and is forever the self-same in its primal and purified essence of correspondence, even if the outer garment is changed a number of times, and different numbers are rendered on the mortal stage. The true spirit-man is not affected thereby, nor is sex changed, it being positively the self-same entity from its first corporeal beginning to angelic completeness forever. The Infinite Spirit fathers all forms of life. It doth forever clothe itself in matter. That matter may become spiritualized, for by the constant inductions of the higher and purer forces into matter, and the continuous change in these forms all are gradually raised in the scale of life and force. This is progressive evolution wrought by involution by the spirit thus clothing itself in matter for the purpose of improving all that is included in the term *cosmos*—universal substances and forces.

These beautiful and beneficent demonstrations of the Infinite Spirit of love, life, truth, wisdom, power, justice and strength, are lessons with which each one should try to become familiar. Give yourselves to these studies, then your perceptions will be enlarged to receive larger measures of truth; your minds will change; you will build character, grow strong in spiritual truths and graces, and lay on earth such a strong foundation that you need not be subjected to any unpleasant ordeals in the life to come, but can go on happily in true progression.

Bro. Dawbarn has a somewhat materialistic view. We as Spiritualists should put forth our efforts to establish psychic science. He says: "But the ego is free to try its experience over again, and to do so must provide itself with another form." What is this but reincarnation? That the attendant conditions of the larger part of humanity are unfavorable to that cultivation of pure love which would, as he states, insure the onward course of life to perfection, is an obvious fact. We see that the world's thought is so selfish, thus certainly favoring the repulsive force, that if his cold view, as he expresses it, were true, the chances would be small indeed for humanity's onward march to perfection without being many times compelled to try it over. However, while there is a shade of truth in this, it has its cheerful opposite side also. These deficiencies in the main are made up without the necessity of donning a new earth-form; but for suicides, and such as are great violators of the law of their selfhood, as well as nature's laws, they cannot otherwise regain their rights to future possessions than by serving another term upon the mortal stage under changed conditions, because they destroyed their individual rights by such acts, and therefore have no credit mark, but such marks against them that their claims in accordance with the laws of their being are forfeited.

When this state of things dawns upon them, then they desire another opportunity and it is quite within the domain of nature's laws, and ruling that such a change takes place.
Van Wert, O.

For the Young Readers of The Banner.
OUR EMBLEM.

BY JULIA STEELMAN MITCHELL.

"In that golden ruffe your face appears old,
It does, Madam Sunflower, yet I have been told
That a people of earth who would dissipate wrong
Have selected you as the theme of their song.
As a blossom of beauty you've never been famed,
And for decking the dead I have never heard you named.
While the sunflower's fragrance could never be sold,
For the pleasures of earth, nor for silver or gold;
And why you of the manifold flowers that grow
Have been chosen to sing, I should much like to know."

"For your answer, dear boy, look down deep in the
earth.
See how strong are my roots in the land of my birth;
Know a hardy foundation gives strength to the form
That is destined to brave both the wind and the storm."

My broad leaves I am pointing, by nature's request,
Toward the north and the south, the far east and the west,
And though they are numerous, tender and green,
The great sun from all points from the earth may be seen."

I read with clear vision, from roots to the bloom,
I proclaim to mankind there's no death at the tomb;
For of that which I am I forever shall be,
Although numberless changes of form I may see,
As I'm energy, life, and of matter you know
Indestructible atoms wherever I go.
While through every fibre, and tissue and cell
God's divine perfect language is seeking to tell
That I stand as the emblem that right should make
light,
For the song which I'm singing is 'Light, give me
Light.'"

North Evanston, Ill.

An Earnest Appeal.

As this is my last opportunity to reach the readers of THE BANNER before the meeting of the National Spiritualists' Association in Washington, I feel I must improve it, and make one more appeal to the Spiritualists to remember the demands of the National Spiritualist Lyceum Association on behalf of the children, especially the children of Spiritualists.

I would like to state in this number of times I have made appeals for workers to interest themselves in this movement. I regret to say, that in almost every instance I have met the excuse, "I have not time." Of course, it would be in bad taste for me to dictate how another should spend his time, but I am often led to query, do such really love Spiritualism, and are they truly Spiritualists? I have observed the most earnest Lyceum workers, without a single exception, have been those who one would naturally suppose had the least time, so many other duties crowded their lives. I am reminded here of the faithful few who have sustained the Lyceum cause in Cleveland, Ohio. (I write of this place because I have had an extended experience there.) Prominent among these are Thomas and Tillie Lees, who have stood by the Lyceum Banner for more than thirty years. They are not blessed with much of this world's goods; sometimes they have been crowded with other duties, but they have never deserted their post.

In Boston what a grand representation of Lyceum workers, in one family of three generations! I refer to Mr. J. B. Hatch, Sr., his son, and the son's entire family. While I was in Boston, two years since, I became acquainted with the work of the younger Mr. Hatch and his family. I never saw busier people than they, yet they never forgot the Lyceum. Whenever the occasion, they were present; they were enlisted in the work in every sense; as a result, their boys are earnest in the work. I refer to these people, because we see the result of their work in their own family. If other parents had been as interested, and done as much for the Children's Cause as has this one family, there would be fewer children of Spiritualists in the Sunday schools under the influence of orthodoxy.

I have heard the question asked many times during the past year, "What has become of the National Spiritualist Lyceum Association? Just as expected." Others have said to me: "I'll wait and see if it amounts to anything; if it does, I'll do something for it next year." Suppose this attitude was the one assumed by our Christian friends, how many Sunday Schools would there be in existence at the present time? It is when the time is young and tender that it needs the kindly support and help in order that it may thrive and grow strong. Had there been a generous response to the appeals I have made from time to time since I was made Secretary of the N. S. L. A., we would be able to present a grand result at the forthcoming convention.

Several times during the past year I have been privileged to look upon great demonstrations made by union Sabbath schools in different parts of the country. I have noted the solicitude, tender care the older ones in the church manifested toward the movement. Time, money, influence, have been generously bestowed, and all for what? I may be criticised for my answer, not so much that the children might be made happier as a result, but it has been for the greater part for "the glory of the church." No stone is left unturned on the part of the zealous Christian to enlist the children in "the Army of the Lord."

Spiritualists, what think you is the judgment of many of our ardent teachers who gave their lives to the Cause, many who said when leaving their last message to earth-children: "Make the children happy with the light such as has come to you and to me."

Once more may I ask, what of our children who enter spirit life? How often do we hear a parent say: "I am so glad I gave my little one the benefit of the Spiritualist Lyceum, she has come to me from spirit-life, and assured me over and over again that the light given her here enabled her to enjoy doubly in spirit-life what she could have done under other circumstances." Nay, I do not urge this movement for "the glory of an 'ism'." I urge it for the health, happiness and wisdom of the children.

I regret that circumstances will not permit my joining the workers in Washington; that will make no difference with my work. I have hoped and prayed (yes I do pray) over the matter, and when the time comes that my successor is chosen I shall work to help him or her as the case may be, and be content to know that there is a prospect of giving to the children that which so long has been our meat and drink, and the light to lead us over the rough roads of life's highway.

Earnestly, lovingly,

MATTIE E. HULL.

A Girl's Compassion.

Frances Willard's wonderfully bright little sister, Mary, left this in her diary when she died, at the early age of nineteen:

"Just returned from a walk and a slight study of human nature. A sharp faced person in a rickety wagon was driving at a furious pace an invalid horse, which seemed running for the purpose of trying to escape the cruel hands into which fortune had thrown him. I am sorry to say the driver was a woman—sorry that I have such a sister, sorry that Eve has such a child. But I should judge her gently. If I had been reared in the same way, I might have been like her. It puzzles me to think how many of the faults that we see are the results of training, for which the offenders are not responsible. Such matters as I cannot understand I leave to him, to whose keen eyes the threads of life, in our sight so sadly twisted, hang in an untangled skein."—Every Where.

In judging of others a man laboreth in vain, often erreth and easily smeneeth; but in judging and examining himself he always laboreth fruitfully.—Thomas à Kempis.

Literary Department.

THE CENTURY.—In the October number there is an article on Bismarck by Professor William M. Sloane. Prof. Sloane says: Bismarck's feelings toward the United States have been of a composite character. On the one hand he saw with dismay the extent and quality of German emigration. A landed proprietor himself, he could not but sympathize with his fellow-junkers, whose peasant villages were partly and in many cases entirely deserted by their inhabitants. Labor becoming scarce and dear; American and English agricultural machinery forced on unwilling buyers, who fretted under the compulsory use of what they could not easily manipulate; prices of farm products no longer assured by the demands of a home market, but subjected to the fluctuations of a world market in which the United States is the controlling dealer—all these things gave him pain and anxiety. He suffered, too, along with his class. As a patriot he felt it likewise to be a grave matter that so many thousands should evade their military service, and still more grave that millions should substantiate the saying that Germans had little patriotism, exemplifying, in the ease with which they acquired new citizenship, the motto: *Ubi bene, ibi patria* ("My fatherland is where I am prosperous"). The prosperity and contentedness of the German-American were a menace to the institutions under which he had been reared, prosperous not contented. He also saw that the growing industries of the United States would make them a dangerous rival of Germany in the coming struggle for commercial supremacy with Great Britain.

On the other hand, two of Bismarck's warmest friendships were with Americans—Bancroft and Motley. It was by his favor solely that the existing emigration and citizenship treaties between the German Empire and the United States were negotiated, through Bancroft. In 1869 there was a suspicious outburst in the public prints of both continents against the combined hostility of England and of the German parliamentarians. Accordingly he wrote to Motley with the frankness of intimate acquaintance, begging him to do what he could to prevent the threatened removal of his friend. His language in speaking of Bancroft is remarkable: "He represents practically the same great process of development in which Moses, the Christian revelation, and the Reformation appear as stages, and in opposition to which the Caesarean power of ancient and modern times, the clerical and dynastic prejudices of the people offer every hindrance, including that of calumniating an honest and ideal minister like Bancroft."

There is also an article on "Life and Society in Old Cuba," made up of extracts from the diary of Jonathan S. Jenkins, an American miniature painter, who lived in Havana during the middle of the century. Mr. Jenkins says:

A mile and a half out from Havana is a curious and painful sight—the slave barracks, where the newly-arrived barbarians are confined. Here were congregated not less than two thousand negroes ready for sale. Some were entirely naked, others nearly so. Their heads were close-shaved, and their bodies so emaciated by the horrors of the "middle passage" that they resembled beasts more than men. Certainly they did not appear to be human beings, as they gazed about wildly with anxious countenances, as if bewildered.

I have often been amused at the preliminary instruction they are put through after their arrival at the barracks. They are seated cross-legged on the ground in a row or circle, and the negro teacher passes gravely before them all, giving the lesson. He moves his hands quickly to and from his mouth, as though putting something in it, saying: "Yanny! Yanny!" all of the negroes imitating and repeating after him. This meant to eat. *Tido tido* means something good, *choppy-choppy* to work, *yarry yarry* to get sick. The teacher then goes around with a cup of native rum, and gives each a sip in token of approval. This uncouth vocabulary, when understood, is enough to enable them to labor on the estates.

Before buying, a purchaser examines them to ascertain their condition of health. If this appears satisfactory, he gives the negro a hard slap in the face, and if he displays no resentment, but looks up and smiles, he is bought. When these newly-imported Africans are taken, they are made to work but very little for several months, until, by observing the other negroes, they are gradually trained to labor; for if they are discouraged by driving them at first, they are apt to commit suicide, in the belief that they will thus return to Africa.

Dr. Albert Shaw contributes a fully illustrated article on "The Trans Mississippians and Their Fair at Omaha." Dr. Shaw says:

When one bears testimony to the fineness and beauty of all this array of machinery—a beauty that lies in the ever increasing perfection of its fitness for the conditions that have to be met—one is really paying a tribute to the brain, energy and character of the Western farmer. I have been on the Hungarian plains and witnessed the costly attempts of a progressive government to teach the landowners and peasants the use of improved farm machinery imported from America, or else adapted from American types. And I have also observed—what is confessed by the government and noted by all who visit those regions—the persistent fact of scores of men, women and children in the cornfields with old-fashioned hoes, while long rows of white-tinked men, in the hayfield or the ripe grain, are swinging sickles and short scythes. And a little later in the season it is common enough to see the oxen treading out the grain, or to hear the thud of the descending flail. Meanwhile, the new-fangled corn plows are rusting, the rejected mowing and reaping machines rot in their neglected corners; and the threshing machine is viewed askance as an ill-omened monstrosity.

It is all simply a difference in men. It is a great race that has peopled our prairies and plains, and that is producing corn, wheat and oats by the thousands of millions of bushels where only a few years ago there was the ancient matted sod of the prairies, unbroken for centuries. The men who drive the gang-plow, ride the sulky-cultivator, manipulate the twine-binder, and send millions of horned cattle, hogs and sheep to the packing establishments of Omaha, Kansas City and Chicago, are to be credited with a series of achievements worthy not merely of respect, but even of enthusiasm. I cannot for a moment doubt the ability of such men to rear a fine and varied fabric of civilization upon so great a material foundation.

Century Co., Union Square, New York.

McCLURE'S.—For the story of the siege of Santiago de Cuba, as it affected the people directly involved, on either side, in their personal safety and comfort, and their daily lives, there is no document yet published equal to the October number of *McClure's Magazine*. Mr. Stephen Bonsal, in an article entitled "The Fight for Santiago," describes the campaign as it affected the American soldier, writing from his own observation and experience; while for the experiences of the panic-stricken and half-starving people shut up in the city of Santiago we have a very remarkable diary kept by the British Consul at Santiago, who was all the time in the closest relations with the Spanish authorities, and was expending—as it later proved—his very life in relieving the general suffering. Mr. Bonsal's article is very fully illustrated—partly from photographs taken in the field by himself, and partly from drawings by W. J. Glackens, the special artist for *McClure's* with a number of other notable contributions in this number. E. A. Fitzgerald describes the first ascent ever made to the summit of the highest mountain in the Western Hemisphere, Aconcagua—a feat recently achieved by a party organized and led by Mr. Fitzgerald himself. The Assistant Secretary

of the Treasury, Mr. Vanderlip, writes authoritatively of "The Cost of the War." Captain J. E. Brady relates some picturesque and thrilling adventures of his own as a young telegraph operator and train-despatcher. William Allen White, the writer of the "Boyville" stories, has a fond and most spirited "Appreciation of the West, Appropos of the Omaha Exposition." There are also good short stories by John A. Hill, Cy Warman, Robert Chambers and others. The S. S. McClure Co., New York.

We get no good by being ungenerous even to a book. And calculating profits, so much help by so much reading. It is rather when we gloriously forget ourselves and plunge soul forward, heading into a book's profound, impassioned for its beauty and wit of truth—"It is then we get the right out of a book."
—from "Aurora Leigh."

The Reviewer.

HELPS TO RIGHT LIVING.—By Katherine H. Newcomb. A book fraught with fine thoughts and rare good sense from first to last. Inspiring and invigorating, it encourages those who are trying to live rightly, and spurs to self-examination and exertion the discouraged and indolent.

Like Emerson, each sentence is a sermon complete in itself. The following speaks to all: "We do too much talking and too little living. I hear people discussing metaphysics with those who are not interested in them, saying what help and comfort they have derived from these studies, and yet living in fear and anger, and externalizing the result of these mental conditions. Let us talk less and live more. Let us sometimes not talk at all. Don't try to make people understand that you have a grand something to live by, but live so well that people will come to you of themselves, and ask what it is that makes you always happy and well, and they see it in your face! Let us live the truth, and we shall not need to talk it."

Again, "Experience after experience to be met, overcome, and left behind. On, always on! no new and larger and more subtle ones. Enjoy all things. This is unfolding spiritually." Once more, "Learn to look within for all help. In our moments of greatest anguish no one can help us. When we realize that we must stand alone with God, realize the divinity within ourselves, and rise to our highest conception of truth. Listen to the 'still, small voice,' and be guided by it, letting love pervade all we think and do. Let us live to our best every moment. Let us concentrate upon harmonious thoughts."

Open the book anywhere, and these gems of thought will flash their clear, pure radiance into your very soul. Read the book every one.

Published by Geo. H. Ellis, 14 Franklin street, Boston.
Order through the BANNER OF LIGHT Pub. Co. Price, \$1.25.

THE BOYS WITH OLD HICKORY.—By Everett T. Tomlinson. This volume, which concludes the War of 1812 Series, covers the closing period of that struggle. The author, in his writing for young people, does not aim to be entertaining alone, and having studied boys carefully during his association with them as a teacher, he knows well how to arouse and maintain their interest while he depicts historical events on sea and land, and gives them correct views of the same.

In the present volume they follow the further adventures of the Field and Spicer boys and Captain Jim, and make the acquaintance of "Old Hickory" and Jean LaFite, the leader of the Baratarians. The heroes have their first experience on the ocean, taking passage on a privateer for the Gulf of Mexico, and after many adventures take part in the battle of New Orleans, of which a vivid description is given.

The events presented are stirring enough to interest any boy, and the reading of the book can hardly fail to arouse a true spirit of patriotism in the reader, as well as to inspire him to desire for further knowledge of similar events, thus arousing in him a taste for good reading. The book is one of the best which the author has put forth, and should be in every boy's personal library. Price, \$1.50.

Lee & Shepard, Publishers. Order through the Banner of Light Publishing Company.

ATTENTION is again called to the little new song-book, "The Golden Echoes," which was made expressly for the use of spiritual meetings and Lyceums, that they might have something new to sing never before published. "Angel Visitation," "The Homeward Voyage," "There's no Night There," "Beautifull Isle," "There'll be no More Sea," and other new and favorite songs are contained in this little work, which it is hoped will find its way into every home in the land, it being only 15 cents; one dozen copies, \$1.50.

For sale by Banner of Light Publishing Co.

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.

New York.

ROCHESTER.—G. W. Kates writes: The past week was an important one for Rochester; but all weeks have been of interest to the cause of Spiritualism for at least a couple of years past, and should never have slumbered in the birth-city. The best-working organization for our cause that has ever existed here is at work now as the First Spiritual Church. Its members are aggressive and earnest. Good work is being done. The meetings are well-attended, and have been held without any intermission during the summer. The Ladies' Helping Hand Society is a useful auxiliary. The Young People's Institute is an active body; it holds public socials, entertainments and meetings. Tuesday evening, Sept. 27, the writer addressed an open meeting upon "A Practical Life." Wednesday and Thursday evenings following, Bro. E. W. Wallis of England, addressed our people in an able manner. He is a forcible speaker and a genial companion. He won all of our people as his friends.

Mr. Wallis spoke upon "If Spiritualism is true, what then?" The *Herald* in its report gave the following excerpts:

"We know that the spirits of our friends still exist in the spirit-world," said he, "and it is reasonable to suppose that we will also survive. Spiritualism demonstrates that men do not die. Man is a spirit. If all men saw the light, the advice of our relatives in the spirit-world would counteract much of the evil that comes to us through the sins of our ancestors."

"Every one reaps in the spiritualistic world what he has sown in the other life. If you live a good life here, you live a better life in the other world. The other world, however, is not what it is popularly thought to be. There is no hell. The fires have long ago burned out. All have a better time here than most people believe. Some have a more joyful time than others, something after the manner of our life here."

"Spiritualism is not a gospel, but life is not worth living until you understand it and can communicate with your friends in the spirit-world."

During his stay in Rochester, Mr. Wallis was entertained by his former friends and co-workers from Oldham, England, Mr. and Mrs. Eaton. We look for a season of growth in all ways that shall help us to better perpetuate the local work, and conduce to the good of all who may seek for truth.

Canada.

TORONTO.—Lyman C. Howe writes: I arrived here Saturday, Oct. 1, to fill a month's engagement. Our society has hired Mrs. Maggie Walte to cooperate with me, under the so-

FEMALE WEAKNESS.

Female Complaints Drag Women Down.

There is Not the Slightest Need for Women to Suffer.

There is a Wonderful Cure if Women Will Only Use It.

Female complaints are the bane of women's lives. Female weakness—the pain, the ache, the discomfort of it! The sleepless nights, with tired wakings, the aching head and back, the nervous, weary and dragged out feeling; the depression of mind and discouragement of heart, the utter misery of it! And then the disagreeable local symptoms which become more aggravating day by day.

But there is a cure and that cure is Dr. Greene's Nervura blood and nerve remedy. It is the greatest blessing to suffering women in existence. It replaces weakness with strength, suffering with happiness, prostration and discouragement with renewed energy, ambition, zest and enjoyment of life. How happy the woman who thus, by the use of Dr. Greene's Nervura, is able to again take her place in society or resume her interests in home and family.

Mrs. Amos V. Dell, 235 Hancock Avenue, Jersey City Heights, N. J., says: "I suffered from complete prostration and exhaustion of the nerves and physical system. I had womb disease terribly, and leucorrhea so bad that I could hardly walk. I was tired and weak all the time, and hardly cared whether I lived or died. I took Dr. Greene's Nervura blood and nerve remedy, and now feel as if I had a new lease of life. I no longer have that tired feeling, the leucorrhea has stopped, and I do my work without getting tired."

This wonderful medicine has done me more good than anything else I have ever taken. Why, I had only taken one dose on going to bed, and in the morning I woke up feeling like another woman; it seemed strange for me to know what it was to get up without feeling tired. I feel that I cannot praise Dr. Greene's Nervura blood and nerve remedy enough.

"Try this wonderful restorer of vitality and strength to women, Dr. Greene's Nervura blood and nerve remedy, and take it now, for now you need it most."

Dr. Greene, 34 Temple Place, Boston, Mass., the successful physician in curing nervous and chronic diseases, can be consulted free, personally or by letter.



city's auspices, and Sunday night, Oct. 2, St. George's Hall was packed to the outer doors, and many took away for want of standing-room. Mrs. Walte did well with her tests, and a marked interest was manifested to the close of the session. Toronto is walked in with religious superstition, and sectarian authority dominates. Nevertheless the people hunger for knowledge of immortality, and love waits from the darkness in search of its own. The church can give no answer to the age-long question that can satisfy the sobbing soul at the altar of death. But Spiritualism can and does, and the longings of love find sweet comfort and blessed satisfaction in the light and knowledge it reveals.

Dr. W. W. Hicks is in Toronto healing the sick, and teaching the mysteries of the occult, which means the knowledge of spiritual laws, and the cooperative presence of our ascended friends, and the two-world relations that open such wonderful vistas to the enchanted vision of illuminated souls. The doctor is a power as a healer and an instructor.

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Massachusetts.
NATICK.—M. B. T. writes: The Liberals of Natick had the pleasure of listening to an eloquent address on "The Spiritual Religion" Sunday evening, Oct. 2. The speaker was Geo. A. Fuller, M. D. of Worcester. Dr. Fuller prefaced his lecture by reading the first part of the twelfth chapter of I. Corinthians, concerning the diversity of spiritual gifts. He spoke of the age of Spiritualism, said it was not new, that the Bible from beginning to end gave abundant testimony of spiritual phenomena. Phenomena, however, he considered of minor importance, only as they are demanded in proof of spirit communion. Through love of the marvelous, great and greater demands are being made upon mediums. Unless staunch integrity, strong character makes the sensitive impervious to temptation, he is in danger of stooping to supply this demand. Then comes the cry of fraud. He did not deny the accusation, but said there is fraud everywhere. Churches are not condemned because of fraud in pew and pulpit. Political parties are not condemned because of fraud in its low or high offices. Spiritualism should not be condemned because of fraud in its ranks. He did not exculpate fraud in mediums; no one deplored it more than honest Spiritualists. Strenuous efforts are being made to eliminate it, and it will be done. The gift of mediumship is a sacred gift, and should be so regarded. We have only to educate our mediums up to a standard so high that it will be universally so held by mediums themselves. Modern Spiritualism is in its infancy, but is destined to become the grandest religion of the world. He did not need a scientific religion. Science will yet prove conclusively the deathlessness of the soul; that spirit is the only real substance, gross matter the shadow. The world is ripe for spiritual development. The time is at hand when all religionists, all peoples, can sit down and "reason together." Then will result a universal religion, a common brotherhood.

Dr. Fuller emphasized the need of education, the need of self-culture, self-discipline. As our ideals are, so are we. The coin current in the spirit-world is intellectual and moral worth. Christ said: "I am not of this world." We may so feel that we can say the same; that we can feel that we are in touch with the Infinite, realize that we are a part of the Infinite, "One with the Father."

Boston.

THE HELPING HAND SOCIETY.—Grace Cobb Crawford, Sec'y, writes: The opening meeting of this Society was held at Gould Hall, Wednesday, Oct. 5. Business meeting at four o'clock. Although the weather was unpropitious, it did not prevent a goodly attendance, and all seemed pleased to meet their friends after the long vacation.

The evening exercises opened at 7:30 with a quartet of singers, consisting of Prof. and Mrs. Longley, and Mr. and Mrs. J. B. Hatch, Jr. Their selection was heartily received by all present. It was a great pleasure to the Society to see and hear from Mr. and Mrs. Longley. Mr. E. L. Allen, President of Berkeley Hall Society, was the first speaker. He spoke of the great joy he experienced in being again with us, and said the Helping Hand Society was carrying on a great work, and the more harmonious we became the better we would be prepared to use our efforts in the right direction. If we lead good lives we send out a good influence, and thus set a good example to the world.

Mrs. C. P. Pratt expressed her pleasure in being one of the original members of the Society, and stated that she was always glad to do all in her power to further the Cause. While many discouraging things come to us, each should give us more courage to persevere. Let us not lay down the gauntlet, for standing side by side we shall win.

Mr. H. Libby thought if we ever needed help from the spirit-world it was now, and he knew we should receive it. He was determined to labor on, and success would surely follow. Mrs. F. J. Piper expressed her good will toward the Society.

We were favored with a musical selection from Edward and Charlie Hatch.

Col. W. D. Crockett, one of the directors of Berkeley Hall Society, spoke briefly. He said no other man had more able speakers than Spiritualism. Mrs. Grace Cobb Crawford then expressed her hope that the society would prosper. Mr. J. B. Hatch, Jr., hoped all would avail themselves of the Washington excursion, and asked those who contemplated going to give him their names at an early date, so he might make the final arrangements. Mrs. M. T. Longley was then called upon. She spoke of the Spiritualists in California; said they were not at all unlike our friends here; some were fair weather and others were rainy-day Spiritualists, but nevertheless she thought we all took an interest in different ways. She found warm hearts wherever she went, and thought Spiritualism indeed all human. "The Cause is alive; it is growing, and nothing can suppress it. We would have liked to hear more from her, but others were to follow. She gave in her name as a member of the Helping Hand Society."

Mr. A. P. Blinn, President of Boston Spiritual Lyceum, said, "As for truth, it liveth and endureth forever." He thought the philosophical side of Spiritualism was being more fully treated to-day. His remarks were excellent.

Mrs. Bird gave delineations; all were recognized. Mr. E. P. Packard and Mr. E. Hatch spoke briefly. The enjoyable meeting closed with music by the quartet.

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

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

Banner of Light.

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TWO DOLLARS PER YEAR.

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

We trust that Spiritualists everywhere will cooperate heartily with us in the step which has been taken, and that regular subscribers for THE BANNER will make an effort to increase its circulation. If every one now on our subscription books would make it his or her business to obtain one new subscriber to this paper for 1898, the heretofore high standard of THE BANNER could easily be maintained, the value of its contents and their practicality materially enhanced, and the Cause, which this paper has so long defended and upheld, greatly strengthened.

Notices of meetings of local Spiritualist societies in various sections of the United States can be found upon our seventh page.

The God Idea.

We have given considerable space to the discussion of this question during the past year in order that the best thoughts pro and con, could be presented to our readers by our ablest writers and thinkers. Many of our progressive readers have commended this course, and have stated that they were especially pleased with articles that made them think, even if they could not accept the conclusions drawn by those whose words they read. The majority of our contributors have taken the theistic side of the argument, but we have given every opportunity for all opponents of Theism to be heard in reply. That very few of them have made any attempt in that direction, is certainly not the fault of the BANNER OF LIGHT.

We learn that some Spiritualists claim that THE BANNER has gone over to the Unitarians, and is now an advocate of that denomination rather than of Spiritualism. If our readers will but review our files for the past two years they will find far less Unitarian sentiment than is uttered from many Spiritualist platforms. Much can be said in favor of scientific Theism. If any explanation for the fact of Life, other than a larger form of life behind it, can be found in Nature, no writer or teacher has ever been able to demonstrate it. Nature everywhere proclaims the existence of Life, and the blind materialist, who claims that the "spontaneous vibrations of the atoms of matter account for all things," stops in confusion when asked what first caused energy or life to exist in the protoplasmic cell? The Christian says God did, but offers only an assumption as an answer to a question involving evidence of scientific fact.

The Spiritualist says that the energy that animated the amoeba, the monad, and other minute forms of life, sprung from a source larger than itself. From the greater we can draw the lesser forms of manifestation, hence finite life must come from Infinite Life. That Infinite Life to the Spiritualist is not the form of a man, but is a differentiated principle of intelligent force, which, for the want of a better term, we call life. If the vibrations of matter, which, says the materialist, in itself is inert, cause life, they must also cause thought, hence thought can emanate from bricks or boulders, or other substances whose atoms are ever in a state of vibration. If this be true, why don't we hear stones and clay, and sand and bricks uttering intelligent thought? A chemist manufactures a dozen eggs, in all respects like unto the eggs produced in the chicken yard. Why don't those eggs made by the chemist hatch a brood of intelligent chickens, when proper conditions are given them? The answer is simple—because the animating principle of life is wanting, and from inert substances life does not come. Therefore a Universal Life Principle differentiated throughout the universe involving all things from which every finite thing is evolved, is the only rationally logical position that can be taken in connection with the idea of God.

Man-made gods have ever been the curse of the world. In every instance he has made his gods enlarged editions of himself, in form, appearance, mental attributes and spiritual tendencies. The intelligent human being long since outgrew this puerile conception of Infinite Life. Modern Spiritualism, as well as modern science, has done much to give the world new light upon this question. Science has determined by analysis and synthesis the component parts of all material existences. It has never been able to analyze life, but Spiritualism has begun where science left off, and goes on to demonstrate that matter is the unstable quantity, while Life is the permanent, or enduring thing in the universe. If the demonstration of life, immanent in the universe, constitutes Theism, then the theistic argument is certainly logical.

But with the essentials of Unitarianism we have little or no sympathy whatever. We do not believe that Jesus, if such a man ever existed, was "more than man and less than God," nor do we hold that the Christian Bible contains the only revelation of spiritual truth the world has ever had. The Unitarians as a body are skeptical concerning the survival of the soul beyond the grave. We know that it survives, hence claim to be able to logically demonstrate that soul's immortality. The Unitarian lays much emphasis upon intellectuality; we claim that intellectuality and spirituality should receive equal stress, and be developed together. The Unitarians are good instructors, but we hold that exemplification is as valuable as precept. The Unitarians advocate the higher criticism of the Bible, and reject as myths all evidences of spirit-return as incompatible with reason. We hold that we should apply the higher criticism of spiritual enlightenment to all Bibles, and be willing to accept demonstrated truth, no matter whence it cometh. In fine, the BANNER OF LIGHT stands for Spiritualism, the only exponent of scientific religion and religious science the world contains to-day.

Organization.

Ere we greet our readers again the great National Spiritualists' Convention in Washington will have completed its labors. THE BANNER has been an earnest advocate of organization, local, State and National, for the Spiritualists of America for many years. Its record is open to inspection, and we have no reason to regret our advocacy of the principles of unity. We have done what we could to encourage all local societies, and have repeatedly urged their members to adopt business-like methods in the conduct of their meetings. We have also advocated State organization, and have commended the work for Spiritualism wherever they have been organized. The National Association is the central figure in organic effort in our ranks. It can be made an able instrument in the hands of the spirit-world for the accomplishment of much good for humanity. Each annual convention has added to its strength, and helped to perfect its methods of work.

But it is by no means what it should be, even after five years of faithful service on the part of its promoters. In principle it is right, but its methods of work need improving. We have no doubt but that the coming convention will do much to repair its faulty machinery, and set its wheels again in motion in the direction of progress. It is a necessary adjunct to Spiritualism in its upward march, and if rightly conducted, will do for Spiritualists what the national organizations of other religious bodies have done for them. We feel that it is needed as a watchman in connection with legislation in Congress, and believe it should be kept in its present location for that purpose. Even so, the scope of its work would not be limited thereby. Through its missionaries, State agents, special representatives and correspondents, it can keep in touch with all sections of the nation, and exercise a helpful influence in State and local work.

Local and State organizations can do much for our Cause in every community. Social, educational, political and reformatory interests can be made to feel the power of Spiritualism only through organization. Such being the case, we believe it to be the duty of every Spiritualist to render loyal support to the cause of organic effort in all departments of its work. The National Association can be made of great service to all local and State societies, provided it is sustained as it should be. The American Unitarian Association has been the power behind the throne that has pushed Unitarianism to the front in America since 1825. Its beneficent work for the denomination it represents can be seen in every State where it has established Unitarian societies, and built churches and chapels through its devoted missionaries, to whom it has paid at least living wages. Spiritualism can do the same thing through its national organization, if Spiritualists will support it, and endow it as liberally as the Unitarians have the A. U. A.

In supporting the cause of organization we have no axes to grind and no personal ambitions to gratify. We stand for principle first, last and all the time, and feel that personal ambitions should be relegated to the rear rank of the army of human progress. We urge our readers to take a deeper interest in the welfare of the National Association, as well as in State and local work. "In union there is strength," and Spiritualists will never receive nor command the attention and respect justly due them unless they come together for well-defined objects and with a progressive policy in respect to all reform issues of the day. Organization is the key to success, therefore we appeal to all Spiritualists, wheresoever dispersed, to ally themselves with local, State and National Associations in order that they may be known as outspoken defenders of the truth as they see it.

Dedicatory Services.

The St. Louis, Mo., Post Dispatch of Oct. 3 contains an excellent account of the opening and dedicatory services of the First Church of Spiritual Unity, of which Prof. W. F. Peck is pastor. Judge Portis made an eloquent address, and was followed with music suitable to the occasion. Prof. Peck explained the meaning of the name of the church, and advanced substantial arguments in behalf of thorough organization. The members of the church adopted a declaration of principles, made up of axiomatic truths, for their own guidance and enlightenment of skeptics. We congratulate both society and speaker upon the advanced step they have taken, and wish them a full measure of success.

The light of virtue is too powerful for mole-eyed vice.—A Buddhist.

Decadence in Religion.

Some Christian prelates are very much disturbed over the fact that skepticism is rapidly spreading over the land. Rev. Dr. De Costa, of New York City, says there are fifty-five millions of people in America who have no church affiliations, and claims that blatant infidelity is everywhere prevalent. He attributes the so-called decadence in religion to sectarianism in the church, and argues that people would be attracted to the church rather than repelled from it, if all denominations "would work together for one Lord, one faith, one baptism."

The reverend gentleman also claims that the higher criticism of the Bible is in part responsible for the present godless condition of the American people. He denounces in scathing terms what he calls "attempts to reform the Bible," and says that "we must take care of the Bible at all hazards." He was especially severe upon those who wished to rid the Bible of its myths, and argued that the attacks upon the integrity of the Bible stories had led many to forsake Christianity and the church. "One hundred years ago," said he, "only one million of people were outside of the church; to-day there are fifty millions; how long at this rate will it take to convert the nation?"

Dr. De Costa's anxiety is shared by many of his ultra orthodox brethren. He and they well know that the falling away of so many people from the church means in the end the loss of their positions and comfortable salaries. Remove this fear, and we would hear no more denunciatory protests from him or his friends. The fact is that people have progressed rapidly under the law of evolutionary unfoldment during the past century. The one million unchurched citizens of one hundred years ago represented the intelligence of the nation. The instructions of Thomas Paine and the influence of leading statesmen and scholars of that time had their legitimate effect upon the masses. They began to use their reasons, and the result of that reasoning has led the present and preceding generations to do their own thinking. They do not feel that it is necessary to pay a man a high salary to teach them religion, concerning the ultimates of which they know as much as he does. It is rather a sign of the growing intelligence of the American people to find so many of them free from the trammels of creeds and churches, than of moral retrogression. Let reason rule, and we will risk the future of our nation in all things.

The Indians.

The people of Northern Minnesota are very much exercised over an outbreak of the Pillager Indians, near the town of Walker. These Indians have never been considered troublesome heretofore, and their present rebellion can be traced to the diabolical treatment they have received at the hands of the rascally agents whom the United States government had placed over them.

We believe that it will some time be proved that the Indian agents, in conjunction with other dishonest white men deliberately laid a plot to incite the Indians to insurrection. They have a very large reservation in Minnesota upon which the covetous eyes of the law-abiding (?) whites have been fixed for a long time. They cannot get hold of it, or any part of it, until the settlers near the reservation are led to demand the removal of the Indians to another portion of the country.

The citizens can only be led to demand their removal through fear. Fear can only be aroused through an outbreak, hence an outbreak they had to have. The result can be easily predicted. The revolt will be put down with a merciless hand—a few Indians will be hanged, many shot, and the others removed to some other reservation. Then the agents and their confederates will secure political influence to throw open the reservation for settlement. This will give the whites an opportunity to speculate in real-estate, and to enrich themselves at the expense of the Indians, who, from a white man's standpoint, have no rights that they are bound to respect. The American republic will have to meet a day of reckoning in reference to its treatment of the Indians, and when it comes the retribution meted out to it will be commensurate with its crimes against the weak, over whom it has triumphed in far too many instances in the past.

Washington Excursion.

Our New England readers should not forget the grand excursion of Spiritualists to their National Convention in Washington. Those who purpose going should make their applications for tickets to J. B. Hatch, Jr., at once, as no tickets can be obtained after Saturday of this week, and the exact number of excursionists must be known in advance in order that rooms may be reserved at the Ebbitt House in Washington. New England Spiritualists should move upon Washington one hundred strong, as the very lowest figure. Go and do your duty by Spiritualism.

"Lifting the Veil."

This excellent work by Mrs. Sue J. Finck, of Galveston, Texas, is on sale at this office. Mrs. Finck is one of the most reliable mediums of the early days of our movement, and has something of interest to say to the public. She is still doing a good work for Spiritualism in the city of Galveston.

Giles B. Stebbins.

This gifted writer and spiritual teacher has, in the current number of the New England Magazine, an excellent article upon "Oliver and Sophia Smith," the founders of Smith College at Northampton. It is worth reading and preserving.

As we go to press, we learn of the transition of Mr. S. D. Greene of Brooklyn, N. Y., familiarly known among Brooklyn Spiritualists as "Father Greene." He was advanced in years, but was devoted to Spiritualism to the end of his days.

Mr. A. P. Blinn and Mrs. C. Fannie Allyn will be the speakers for Berkeley Hall Oct. 16 and 23 respectively. We trust our readers will avail themselves of the opportunity to hear both of these talented speakers.

All are the same so far as birth and death are concerned. It is the seedling of nature and the atmosphere that it is brought up in which make man and beast of them.—A Buddhist.

See ad of Edgar W. Emerson in another column.

Be good, do good, be pure in heart, be true in purpose, be just, be honest, be sincere, do right, love mercy, follow the promptings of conscience, heed the voice of reason, face the sunshine of truth, and lo! all the treasures of the soul are thine! These are the commands of Spiritualism; do they not constitute a noble and inspiring religion? Can any man offer the world a truer or greater light as a guide for man?

"I deny the existence of matter; I deny the existence of pain; I deny the existence of evil. God is spirit, therefore there is no matter; God is love, therefore there can be no pain; God is Good, therefore there is no evil; all is God, therefore everything is Good." The utter absurdity of these statements should be their own refutation, yet some people profess to find in them the summum bonum of wisdom.

"Four shall not enter Paradise—the scoffer, the liar, the hypocrite and the slanderer. To slander is to murder." Would that some Spiritualists would apply these words from the Talmud to themselves. They would become better men and women at once.

The man or woman who lives from within, and seeks to spiritualize every department of being, is the true Spiritualist.

Who is well guarded? He who is self-guarded.—A Buddhist.

Justice in America.

Scene, a police court in Cincinnati. A long line of men were drawn up. To the first one the judge said:

"What have you got to say?"

The man replied: "I was out of work and nearly starved. I asked a man if he would give me five cents to get a loaf of bread. The man went with me to a baker shop, and bought a loaf and gave it to me. A few minutes afterward an officer arrested me for begging on the streets."

"Thirty days," said the judge, and the man passed out. The judge then inquired of the next man, "What are you here for?"

"I was hunting work and the officer arrested me."

"The officer says you are a tramp," replied the judge. "Sixty days." That was the trial.

The above, from an exchange, shows how justice is dispensed in these United States. This is only what is being repeated in thousands of alleged courts of justice all over the country, presided over by men who are gamblers, perjurers, bribers of voters and hoodlums, on the evidence of even the plutocratic press itself. Trials in Russia or Turkey are no greater favors. In fact they are not reported as sending men to prison without at least some show of a trial. They never send men to prison simply because they are poor and starving. To such condition has despotism grown in this fair but marauded land that men are thrown out of work, and then imprisoned for being out of work. These men are ignorant of their rights, and submit to such decrees as do the slaves of any nation to their masters. "Oh! Liberty, what crimes are committed in thy name!"—Appeal to Reason.

How do you like this condition, Spiritualists of the United States?

Modern Civilization.

FOR ANIMALS. 1000 GUININEA WORKERS. In New York there is a 10,000 guinea workers' hospital for cats and dogs, who are as a rule because a veterinary surgeon is in their sweatshop boxes with attendance, and the latest give them nothing more than a morsel of medical science—starvation wages for four and to the humane treat-ten hours' work a day, are ment of the animals. At the in great distress. Food is New York hospital the and very scarce, and home a new law is a breakfast of factitious phrase in the quar- milech of lamb or taters where the big strike is beef cut in small pieces and on. Arlt-Marlier has been boiled with rice, and dinner among the suffering strikers of hanging steak and mutton and a dollop of their idle biscuits. The cats have fresh poverty is given in his glass every day, and catnip sketch. It is the condition of the island three of things among the clock times a week.—Baltimore makers that makes for another, as labor leader Baron. New York Evening Journal.

What a satire upon the philanthropy(?) of the citizens of America! Spiritualists do you want to establish a different order of things in this nation? If you do, then make your Spiritualism a humanitarian religion that says less of the sweet bye-and-bye and does more to feed the hungry, clothe the naked, and heal the sick, in the living pulsing present, than you have done for many years.

The Boys in Blue.

BY WILLIAM FOSTER, JR.

The boys in blue have passed through a fearful ordeal. They have been the victims of blunders and incompetency, fearful, more fearful by far, than the perils incident to the battles in which they were engaged—to be drenched more than Spanish machetes or Mauser bullets. There is guilt somewhere, a criminality more atrocious than that of the red-handed murderer, more dastardly than that of the secret, stealthy poisoner. These men—these criminals—are not men of low, but of high degree, moving in the official circles of the nation, some of them becoming great, not through merit, but through their meanness, their treachery and political wire-pulling. When the armies were forming, and it became manifest that our soldiers must take the field, it became necessary to organize the several subordinate departments in order that there should be an efficient service covering the entire campaign, not only preparatory to the clash of arms but also to adequately meet the subsequent exigencies, whatever they might be.

Politicians became active; nepotism and partisanship were rampant; patriotism was at a discount; rascality in the ascendant. I will not rehearse the awful details which ensued, gnawing hunger, racking pain, harrowing discomforts; pitilessly languishing men who had borne the flag to victory, pining, grieving, dying in camps and hospitals, even in the United States, where in their helplessness they had been transferred, only to find hell as hideous as they left behind in Cuba.

Incompetency and heartlessness ruled the hour all through. Food and medical supplies were lacking. The men responsible for this should be held to a rigid accounting. It looks now as though there is to be a whitewashing, a varnishing of reputations, a farce played before the people, wicked and shameless. Sad it is that official integrity has become so rotten, official responsibility so traitorous, that an attempt should be made to strangle the truth, cover crimes and shield criminals who should be railroaded to the penitentiary.

What the outcome may be cannot be foretold, for unfortunately

"Small rogues in hempen ropes oft swing,
While great ones gain a red silk string."

"The wind upon a summer day
How sweet it stirs in the trees!
The shifting shadows as they lie
Across the fields, the bending reye,
The blue flowers in the grain, and you
To love the living summer through—
There are no sweeter things than these."

—M. L. van Vorst, in Scribner's.

First Annual Convention of Maine Spiritualists' Association.

What is better than gold? January!
What is better than Jasper? Wisdom.
What is better than wisdom? Woman.
What is better than woman? Nothing!
—Chaucer.

So I thought as I glanced over the audiences and noted the booming, intelligent faces of the women of Maine assembled in State Convention in the City Hall at Augusta, the 5th and 6th inst.

The meeting was called to order at 10 A. M. by the President, A. J. Weaver of Old Orchard. Reports of last meeting by the several officers were read and accepted; that of Mr. Weaver was very instructive, being a general review of the rapid advance of liberal and radical thought and additions to our ranks of noted scientific and literary men and women in all countries of the world.

The following officers were elected for the ensuing year: President, A. J. Weaver, Old Orchard; Vice Presidents, A. H. Blackington, Rockland, Mrs. Sara J. Clifford, Waterville; Secretary, Mrs. Viola A. B. Rand, Hartland; Treasurer, L. T. Waterman, Dexter; Directors, A. W. Stewart, Augusta; A. F. Smith, Bangor; Mrs. Frances E. Ward, Portland; S. F. Miller, Auburn; Thos. Rand, Hartland; Mrs. M. J. Wentworth, Knox; H. Hunnewell, Madison; R. W. Woodman, Westbrook; B. M. Bradbury, Fairfield; Arthur C. Smith, West Hampden; Helen Neil-Howard, Skowhegan; Delegates to the National Spiritualists' Association at Washington, L. T. Waterman, Dexter; A. J. Weaver, Old Orchard; Alternates, Mrs. L. T. Waterman, Dexter; Mrs. M. C. Donnell, Bucksport; A. F. Smith, Bangor; F. W. Smith, Rockland; Senator M. D. Reynolds, Augusta; A. H. Blackington, Rockland; and B. T. Genthner Foxcroft, were appointed a committee to watch and report the action of the State Legislature regarding the passage of medical laws that are such a dishonor and disgrace to most of our states, prohibiting the right of individuals from choosing their physicians. That is one of the most among the many important duties for Spiritualists at the present time, and I am sure these men will watch with eagle eyes and act with fearless energy in endeavoring to prohibit the passage of any laws impinging in any manner the rights of any citizen in any direction. If I do not know enough to choose a doctor for soul or body in case of sickness, I am certain that no tobacco-scented legislature is capable of doing it for me. One of the greatest evils of today is the medical monopoly laws already on the statute books, and suggested and pressed for adoption by ignorant tyrants who are incapable of competing with natural, clairvoyant doctors in diagnosing and curing disease.

The following resolutions were enthusiastically adopted:

Resolved, That organization is strength, and hence it becomes the duty of all Maine Spiritualists to join and support our State organization.

Resolved, That we look with alarm upon the many present evils in society, and believe the best remedy is the full and free admission of women to all the rights and privileges of men.

Resolved, That it becomes our duty to make greater efforts to instill into the minds of the rising generation the beautiful truths of our philosophy, that they may learn the necessity of having clean bodies and pure hearts in order to be happy, and make the most of life.

Resolved, That we look with disdain upon any attempt by legislative enactments to deprive us of the right to select our own physicians, and shall contend earnestly for liberty for all that is guaranteed us by God, and the national constitution of our country.

Resolved, That we view with great pleasure the accession to our ranks within the past year of some of the greatest minds—men and women of this age.

Resolved, That we hereby endorse the noble stand taken by the Presidents of the National and State organizations in their public and private work to denounce all manner of deception and dishonesty among mediums, and also among all persons who bear the honored title of Spiritualists. We, the common believers, must be true to the noble precepts of our grand philosophy. By so doing, we shall be a strong bulwark to protect speakers from unworthy influences.

Resolved, That in the transition of Mrs. Sarah Durlam, of Belfast, who was called to the higher life the past summer, this Association has met with a great loss. We, who so well knew her worth, her devotion to our Cause, her true womanhood, realize that while she has been crowned with honor and grandeur untold, we are deprived of a noble co-worker in all good endeavors for humanity's welfare; and we extend our deepest sympathy to her family for the loss of the visible presence of one so esteemed and beloved.

Resolved, That we favor giving sympathy and support to the Veteran Union in its endeavor to secure a home for worthy mediums who need aid.

Resolved, That we favor taking personal action in giving money and effort to the establishment of home residences in the respective localities where we reside.

Mrs. FRANCES E. WARD,
Mrs. F. W. SMITH,
Mr. A. J. WEAVER,
Committee on Resolutions.

In the afternoon Mrs. M. J. Wentworth of Knox, an old and honored medium and speaker, lectured, taking as her topic, "Is there need of Spiritualism?" and Mr. A. J. Weaver gave a brief address on "Religion and Worship." It was timely, able, and fully abreast of the most advanced thought. He said: "I do not worship God; if there is one, he does not need or demand it. We should love and cherish truth, justice and progress."

In the evening H. D. Barrett, editor of the BANNER OF LIGHT, and President of the National Spiritualists' Association, delivered an address, which he prefaced by repeating one of Ella Wheeler Wilcox's poems that always contain valuable lessons of life and its varied, sad and beautiful forms. He sees with prophetic eyes the many pitfalls and rocks strewn along the pathway of fashionable, popular society, that so threaten to turn back the wheels of progress and justice. He paid glowing tributes to the great and brave reformers of past and present times—of Garrison, Pillsbury, Sumner and Lincoln, Fanny Wright, Mrs. Stanton, etc. He said: "Oh! for a Lincoln to strike the shackles from fifty millions of white slaves!" He was followed by the popular test medium, Edgar W. Emerson, who held the audience for nearly an hour with tests of names, descriptions and residences of persons long in the other life. It was his first appearance in the capital of the Pine Tree State, and he made a host of friends even from those not Spiritualists.

On the 6th Mr. Barrett, Mr. Weaver and Mrs. Wentworth again lectured to a largely increased and honored medium and speaker, lectured, taking as her topic, "Is there need of Spiritualism?" and Mr. A. J. Weaver gave a brief address on "Religion and Worship." It was timely, able, and fully abreast of the most advanced thought. He said: "I do not worship God; if there is one, he does not need or demand it. We should love and cherish truth, justice and progress."

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Resolutions were passed, thanking the city for the free use of the City Hall, Charles S. Downing for the use of his organ, the Kennebec Journal for its friendly notices of the meetings, and many citizens for entertaining delegates and visitors from various parts of the State. So much interest was manifested that President A. J. Weaver and Mrs. Wentworth remained over Sunday and held meetings in Grand Army Hall.

The Association is very successful so far, and I hope New Hampshire may be inspired by Maine's example to organize a State Association at once and prepare to do more effective work at her one camp next year at Blodgett's Landing, on Sunapee Lake.

JAY CHAPEL.

SPRIT Message Department.

SPECIAL NOTICE.

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

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

SPRIT-MESSAGES

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Séance held Sept. 30, 1898.

Spirit Invocation.

Our Father, who art everywhere manifest through all life, we recognize thy great power in all things. It is expressed by some through art, by others through literature or music. But we come this morning seeking to do that for which we are best adapted. Each life must work out its own mission, each one strive to elevate himself. We ask for instructions, we ask to be students, and that we may be able to send our light upon the world and see the glorious work of progress, glorifying the ministering angels that have brought comfort to all hearts. We ask this morning for direction, that we may be able to lift the veil of superstition and let the star of hope shine more brightly, that more eyes and more hearts may see and feel. We ask in the name of truth. Amen.

INDIVIDUAL MESSAGES.

Walter G. Scott.

Good-morning. I am more happy than words can express for this privilege of again returning to the material world and demonstrating my identity to a certain extent after laying aside the physical body and passing on to the higher spheres of life, or, as we often have said, over that road whence no man ever returns. Yet here we are trying to operate through another's physical organism to give forth our impressions and our desires to those we love in earth-life—to those who seem desolate because we are separated. Having passed through the change called death, I can express to you thankfulness for the separation. And yet while an inhabitant of the earth-life, seemingly with a fine physique, perfect health, and everything to live for, through accidental circumstances I was switched out of the body very suddenly, and for some time I could not realize that I was separated from those I loved so dearly; but their love and mine was so blended that even death did not separate us. I seem to be waited back to the scenes of my childhood, to the hearts that beat with mine, and I could not resist doing my level best to identify myself that I might be able to lift the shadows of doubt and fear from those I love, but I find it almost impossible. I have sought various avenues, and have thrown impressions upon the minds of others. To some extent I have been rewarded, for at times I can hear Nellie say: "It seems as if Walter is here this morning—as if he has not left me." Oh! how sweet that name sounds when I hear it mentioned, for I know then that I have made my spirit presence felt. Then I have sought through other channels to see if I could reach someone who would convey my message, and I was directed here. I have waited long and patiently for this opportunity, and I am so glad that I have been able to control this instrument to send out a few words of encouragement to those who will miss the physical form to say to my dear wife and children (for I have two lovely boys in earth life) that papa has not left them, and that there was no one to blame for my sudden passing out of the body; it was purely accidental, and those things are ruled by destiny; some are destined for joy and others for sadness.

Say that my mother and Caroline are with me this morning, and I have received the darling baby that has passed out since I did. I am some distance from where I left the physical body, but time and distance, they tell me, to the spirit is nothing, nor is it to your valuable paper, which seems to spread its wings of knowledge and glad tidings of immortal joy over the whole earth.

You can say that I am from Denver, Colorado, where I passed out under peculiar circumstances. They will understand without my mentioning it. My name is Walter G. Scott; I was formerly of Manchester, England. Thank you, my friend; if this letter is received, I will open the gateway.

Robert Monroe.

My name is Robert Monroe, and my home while in earth-life was Buffalo, N. Y. I was interested in machinery, and lived there a long time. My family are there now for all I know. I cannot say that I am conscious of where my friends are in earth-life, and what they are doing. I either cannot penetrate their conditions, or I do not understand how. I can remember where I was, and many things that happened to me in earth life, but I cannot say that I have been conscious of their movements since I separated from the body. I have been out of the body several years, I should think five or six years, although I cannot give the exact time, because we do not have the almanac over here to reckon the hours and days by; we usually estimate our time according to what we are doing. It seems to me after passing out of the body that I have either been asleep or laid in an unconscious state, for there is a long time that seems to have passed during which I don't know what happened. I find many changes have occurred, and my family become somewhat separated. I don't seem to realize them all together, though I supposed I left things well enough so that they could remain together. I don't understand what has caused the separation, but I notice within

the last few weeks I have come closer to the earth life than before, and to my companion, especially to my mother, for she is still in earth-life, although she is very feeble just now and my wife is taking care of her. I see also that my wife has become very much interested in spiritualistic things, especially in Mental Science. She has been of assistance to me, as she always was in earth life, although we some times did realize it when we were together. I wish to say to her, "Hannah, the spirit is not so far from you as you think, for we come together very often. I would like to come closer to you might be able to see within your own heart." I know that my friends love, and because they love I love also. I also realize the changes that come into her life, that some have caused her joy, and others sadness, but the sunshine and shadows make up life, and it is only as we come in contact with these experiences that we can appreciate each other. Now just say to all who will remember me that I have returned this morning to say to them that I have found what I sought, and to those who are seeking spirit-life, do not be disappointed if you do not always find what you feel you ought to, for I found in spirit what I did not find in earth life. We make our heaven or we make our hell, that is my experience. All the false teaching of the past has done its work, and may have brought comfort to some souls, but it astonishes me that the human family does not seek more for themselves, and think through their own brains, use their own faculties, and not be swayed so much by the dictation of those supposed to be superior. Now this will do, for I have a purpose in sending it. They will know just what I mean, and I want to say that my own father is on the spirit-side with me this morning, and would say, "Mother, we are waiting for you, fear not, falter not, the river may look dark, but there is a shining shore on the other side, and we will meet you to part nevermore." Thank you.

Freddie Brown.

Well, my name is Freddie Brown, and I used to live in Cambridgeport, Mass. My mother lives there now. I passed away with diphtheria. My mother is interested in Spiritualism, but my papa is not. She has often wished I could send a letter through your paper, for she thinks it would convince father that I know what is going on around them, and it would help her, also. I have been out of the body some time, and have had some experiences different than on earth. I want to say to them, we will give them all the comfort and consolation we possibly can. Sometimes the mortal expects more from the spirit than it can do, just as in earth-life, one expects a good deal more from another than he can give them. Now I don't know how I could convince father that I am around him unless I am able to touch him and make him feel that as I grow older I become more interested in his daily employment and his daily walks, just the same as if I had lived in earth-life and grown to a young man. I realize that he senses me, but he lays it to imagination, and I know that he would say more, but he seems to be afraid mother would become too much interested, and has a dread, for he thinks that Spiritualism is a thing that has to be handled moderately, and that there is too much excitement to it, and it is apt to cause unpleasant mental conditions. For that reason, I feel that he thinks mother would become so much interested, and is so sensitive, it might affect her reason. Now, father, don't worry over that, because grandma, grandpa and Uncle George and Henry are all with me this morning, and would have spoken instead of me, but they thought if I made myself known, it would be more interesting.

If you will only let us come reasonably, we can do you a great deal of good. I know a great many people lose their head over Spiritualism, but you know, father, many have lost their head and recovered over religion, politics, and ever so many different things. It is not astonishing that some might get crazy over Spiritualism; but I want you to use your own reason and common sense, and you will find that there is nothing in life but what you can attribute to the spirit-world; and when you realize that, you will know better how, where and what are the conditions around you.

Mother takes your paper, so I feel she will see my message.

Jennie E. Miller.

I feel a little impatient this morning, for I have been waiting here so long, and every time I thought I would have an opportunity to say something but was left. I was a little afraid that those ahead of me this morning would take up so much time I would not get in, so you see that our selfishness has not all left us, even if we have passed through the change called death. I want to reach my parents this morning, for I have a father, mother, sister and brothers and lots of friends right in your city of Boston, although my own home was in Winchester, Mass. I think sometimes it is a good thing that mortals don't always know who and what helps them, because they feel better if they think they are helping themselves. I wish to say to my brother Henry (because I find him very sensitive and easily influenced by his associations and friends of life), if you will fully make up your mind to carry out your ideas for the best, you will be astonished how well the spirit-friends can assist you. I wish also to say to all of them, you are assisted more by unseen powers than you are by the physical ones, although you may not always be conscious of it.

I do not care to go into personal affairs as my people were well known, and so was I. I passed out with pneumonia. I was not sick but a little while, and many times I see where a little personal advice would help them if I could only come to them privately. The reason I have come here is because I wish them to open a line between the two worlds, that we may understand each other and interest them in many things.

My name is Jennie E. Miller.

George Lit. le.

It is God's blessing that our physical infirmities are laid aside with the body. If it were not so, I would not be a fit subject to take control of this medium. For some time previous to my leaving the body I was confined in Danvers Insane Asylum, and there the spirit was liberated from the environments of the physical body. I suppose there are many of my friends who do not believe in spirit-return and will say right off that I am crazy; but I wish to say to them that my insanity was not the disease they thought it was or the cause that brought it about.

I know many things might be explained, many things that I could express to-day if I

wished to; but I don't think this is a fit place to give vent to personal feelings. When I entered the higher sphere I was more conscious of my earth-life's existence than I was while in earth-life. I have friends here in Boston, Salem and also St. John, N. B., for that was my former home and where most of my relatives now live, and it is to them that I wish to appeal, not for my own interest, but for others to say it is well to seek more diligently the workings of Almighty God and of the spirit. There are more called insane who are possessed of evil influences than there are through disease of the physical brain. Many times we abuse others when they are not responsible for what they do, but I wish justice done to all, as I expect God to do justice to me; and to those whom I have caused trouble or inconvenience, in any way, I wish to say that I am now in possession of my reasoning powers and will do all I can to make amends for wrongdoing. I wish to say to all in mortal life that you must help me if I help you. You must be true to each other, you must do justice to each one, and especially the weak ones who are not able to take care of themselves. I want also to thank the nurses and the attendants at the Danvers Asylum for their kindness to me, and to each one who has shown any kindness, either in thought or deed; I wish to thank them all, for the spirit is conscious of what it went through, and I know that ignorance and superstition have more to do with insanity than anything else. If the physicians and others in authority were not so bigoted and would seek to understand the cause that creates that deficiency in the brain, instead of drugging them, they might find better remedies and better results and have less suffering. But I did not come in this morning to give a sermon. I was interested in Spiritualism before I passed out of the body, and many might say that had more to do with it than anything else; but I don't care what they say; I am now liberated, and my motive is to do good unto all and have malice toward none. That is what has caused me to return to say to you that I have survived death and the grave, and my soul is a living entity. My name is George Little, and I passed away at the Danvers Insane Asylum.

Martha Martin.

My name is Martha Martin, and my home New York City, West side, where I think I have not been forgotten. I left a large family there, and quite a number of relatives. I was interested in many of the charitable works connected with the Baptist church. My husband, Frank Martin, is an engineer, and through him I shall also be remembered well. I am anxious to return to the home, not only to prove life after death, but to say to those who were interested in my special welfare, that all is satisfactory to me—the changes that were made since I passed away, and also at the time of my going out. I passed away through the effect of an operation, and it seemed to some of our friends that all was not done that could have been done. I see that it has left a little cloud of doubt around, as to whether there was any possible way or means that I could have been saved. It is for that more than anything else I wish to return this morning, to say to them that nothing could have been done, and the reason I passed away alone was not through neglect, for it was almost instantly. I remember of their being around me, or in my chamber, just a few seconds before I realized I had slipped from the body.

Now to all I make this reply, that God and the great infinite plan of life saw fit to call me, and I went forth; and say to my children, that while mother is gone physically, my influence will always be with you, will try to direct you as far as I can, but you must depend on the higher powers, and be led by them.

Seek diligently, and trust in the spirits that lead you. Live good lives, be honest, make yourselves good men and women, and when the day comes that you will leave the physical body, you will not be ashamed to meet God or mother in the spirit world. That I leave with you as my prayer and my desire, and to the companion still struggling with the different influences of life, I wish to say, Be a man, keep well to your own self, enter not into that which is not useful, and God and the angels will direct and help you over all difficulties.

This is my prayer to my children and my friends this morning. I do not feel I can say much, for I am somewhat exhausted, as in returning I take on much of the old conditions. As I cannot control much longer, I hope they will reply to this, that I may have an opportunity to return later to them. Thank you very much for this privilege.

Messages to be Published.

Oct. 7.—Susan B. Whittemore; William E. French; Mary E. Clark; William S. Weld; Mary Elizabeth Merrill; Wil- liam E. Moore.

Verifications of Spirit Messages.

To the Editor of the Banner of Light:

In a séance given Nov. 19, 1897, and published, I believe, in BANNER for Jan. 1, 1898, there is a communication from PEMBROKE S. BOOTH, who was for many years a resident of this place. The facts are all correct except the place of his passing out, which should be Nebraska instead of Arkansas. However, such an error is an added proof of its genuineness rather than otherwise. His aged brother lives in this place, and we handed the paper to him. He thinks the style is Pembroke's, and feels that the message is surely from his brother.

Westfield, Wis. MRS. SIMILDE E. FORBES.

To the Editor of the Banner of Light:

I wish to state that the communication in your issue of Feb. 12, 1898, purporting to come from GEORGE COLLINS, Providence, R. I., is correct in all details. I was personally acquainted with him a number of years.

MRS. GEORGE W. MILLER.

122 Waterman street, Olneyville, R. I.

To the Editor of the Banner of Light:

In regard to the message from STEPHEN H. MANSTON, in THE BANNER of Jan. 22, I wish to say that it is all true in every respect. He was a friend of my husband, and a neighbor of ours for a great many years when in earth-life, and I was glad to hear another testify to the life beyond.

ELIZA A. SANDORH.

13 Madison street, Pratts, N. H.

The intellect of the wise is like glass; it admits the light and reflects it.—Ez.

We give thy natal day to hope,
Oblivion's door is open wide;
Thy way is down no fatal slope,
But up to freer sun and air.
Tried as by furnace fires, and yet
By God's grace only stronger made,
In future tasks before thee set
Thou shalt not lack the old-time aid.
—Whittier.

A Letter from Abby A. Judson.

NUMBER THIRTY-NINE.

To the Editor of the Banner of Light:

Many Spiritualists declare that they do not believe in God. This is owing to their natural recoil from the notion of God, brought to a head, as it were, by John Calvin. That conception of God is of a hateful and hate-awakening fiend who uses his supernatural power to damn a race already cursed by his own want of foresight, unless they accept a one way of deliverance which militates against every spark of manhood, is productive of immorality, and contradicts every principle of justice. They can accept this one way of salvation, provided they have been elected to do so. If they have been so elected, it is only God that they will praise through eternity; if they have not been so elected they will have only themselves to blame, as they writhe in the torments of the lost forever and ever.

Many taught thus were so terrified by this monstrosity, and are later so disgusted by it, that they say there is no God at all, and perhaps add that all the God there is is man himself. But let us see.

All mankind, after ascending from the brute have had a notion of a free and conscious intelligence. This superior mind is back of and beyond all that they perceive with their senses, and sets the forces of nature at work. No matter how imbruted the people may have been, they have believed thus. Or rather, instead of believing thus, they have known it intuitively. At first, they knew it dimly and unconsciously. As the race developed they knew it more clearly. With this knowledge there was always an intuition that between this Master Mind beyond and themselves there was a link. And this consciousness of a link between mortal man and the great intelligence which rules nature is the origin of all religions.

But just at this point there came in, sooner or later, with all races and peoples, a marvellous influence. This hurtful influence was that of the priest; and as a priesthood was organized, the influence became more corrupt.

Priests have arisen, not to teach man more and better about his personal relations with the unseen, for each can decidedly learn them better for himself; for it is by following one heavenly intuition in one's own soul that one can gain another, and not by following the direction of some one else because he is a priest, or a clergyman, or a bishop, or a pastor, or an evangelist, or a Sunday-school teacher. But, among all people and in all ages, priests of some sort arose and claimed that they, and they alone, "had a cinch" on all knowledge and all commands that divine intelligence wished to communicate to mortals.

The object of the priest was two-fold. One object was to have an assured and most comfortable means of support, and the other was to control mankind. They soon found that they could attain those objects more effectually by organizing into a hierarchy, and where they succeeded in combining what they called religion with the government, their power became still greater. The secular arm was combined with the arm of the church, and no one must speak a word against this double team, on pain of destruction.

Of course we realize and admit that there were always some humane and humble-minded priests who worked for the good of their charge, but these were in the minority, were laughed at by the worldly-wise ones, and were not able to assert themselves effectually on the principle that devils "rush in where angels fear to tread."

Though Milton had a natural bias toward prelatry, he administered many scathing rebukes to the unfaithful guides who did not feed the sheep, and threatened them with that "two-handed engine" which stood ready "to smite once, and smite no more."

In all ages priests have interfered between the soul of man and God. In the old days, my mates and I could not be sure that we were Christians unless some minister should wear us the exercises of our minds, and tell us that we had gone safely through the door. To be really sure, we must relate them to the church at the covenant meeting, be probed by the questions of the senior deacons, and be voted to be worthy of membership while we were secluded in another room. After that we were baptized.

Never shall I forget my distress of mind the evening after I had gone through all this. I had related my experience to the church, had been accepted, had been baptized, and had partaken for the first time of the Lord's supper. Everybody told me I was all right, and yet unutterable gloom settled down on my soul, and penetrated all its recesses that very night. That gloom clung ever to me until I swung clear from all churches, all priests, all creeds, all Bibles, and learned how

"In secret silence of the mind,
My heaven, and there, my God, to find."

The soul and God, that is enough. The intermeddling of any other soul is officious. A human being to mediate between the soul and its Infinite parent is folly. To make a human being into a mediator between God and the whole of mankind, and then set him on a throne by the side of God, is idolatry.

It is all this blasphemy, all this idolatry, all these paraphernalia, all this attempt to bind the soul of man in chains, by the fear of the church or the priest and the desire to be and do like the rest, that have driven some persons, otherwise intelligent, into atheism. If any of us have sunk into that gulf, through the recoil from the Jewish Jehovah or the God of Calvin or the tyranny of the priesthood, let us endeavor to rise therefrom.

An old Hebrew medium said it was only the fool who says there is no God, and in that day he said it only in his heart. Of course the tutelary spirits of Abraham and Moses and Jesus are not God. Jesus made a plain distinction (plain, except to the blind) between his father, who was greater than he was, and with whom he was one, and "God who is spirit."

Many think with us that beings less than infinite created worlds—expressed on pages 123 and 129 of "The Bridge Between Two Worlds"—and reason makes us know that Infinite Intelligence is beyond all such "gods" and "world-builders," and just as far beyond as infinity goes beyond the finite. These finite beings work according to the rules of geometry: the infinite is geometry. The finite use already existing atoms in their operations; the infinite expresses itself eternally by an infinite number of atoms.

Mr. Dawbarn makes the clear-headed and rational statement that matter, force and intelligence are all the universe; and that every single atom has the three in it. We wholly

agree with him, and think, moreover, that the intelligence in each and every atom is a portion of that infinite intelligence which deep and reverent souls acknowledge, whether the name employed be God, Allah, Jehovah, Oromasdes, Om or Bram.

After the invention of the telescope and the discovery of the Copernican laws had immensely widened the human outlook, a poet said, "the undevout astronomer is mad." In view of the psychological discoveries of the present century, which are after all but pigmy steps compared with the mighty strides that are to come, may we not say with still more truth, "the undevout philosopher is mad." The "half-gods" build worlds according to the mathematics that regulate the relations of worlds and of systems of worlds. To the infinite mind these relations that seem complicated to them are an open book." In a superb sense "He is the form." Shall puny man fail to adore infinite intelligence? He can stretch his intellect to the utmost in studying its works. Let him also use all his spiritual powers in unceasing adoration.

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

Answers to Questions

GIVEN THROUGH THE MEDIUMSHIP OF

W. J. COLVILLE.

QUES.—[BANNER OF LIGHT, June 25.] 1. What do the Spiritualists of America need most? 2. Will a declaration of principles place Spiritualism in its true light before the world? 3. Will the movement advance as it ought under systematic organization? 4. Shall all reform issues be advocated, or shall they all be ignored? 5. Shall Spiritualists shut their eyes to the work of the counterfeit mediums, or shall fraud and chicanery be denounced and exterminated? 6. Will the presentation of phenomena alone rescue the movement from its present perilous position? 7. Can the rescue be made by the philosophy and religion of Spiritualism, without the aid of the phenomena? 8. What will improve the condition of local societies, and attract earnest, thinking people to our meetings? 9. Ought Spiritualists to interest themselves in politics, or have anything to do with the affairs of Government? 10. What can be done, what must be done, to raise the standard of Spiritualism to its rightful position among men? He who can answer the above questions correctly, will be a savior to Spiritualism and a benefactor to the race.]

ANS.—As the above questions touch upon extremely vital issues, and we feel that though many noble answers from many sources have already been afforded, the points raised are almost inexhaustible, we trust that the few plain words we have to say at this time may be regarded simply as one out of many honest endeavors to solve serious difficulties with which many earnest Spiritualists are to-day perplexed. The questions are ten in number therefore we will reply serially.

1. The Spiritualists of America, and indeed Spiritualists all over the world, need to work individually and zealously for whatever truth they know to be of value to themselves in a spirit of kindly endeavor to shed light as widely as possible. Local meetings can, with good management, be successfully carried on in every district, and as home circles, when well conducted, are of priceless benefit to those who form them, and also sources of great edification to friendly visitors who are occasionally invited to sit in them, it is by no means necessary to wait in any district till funds or numbers permit the hiring of a hall and the conduct of thoroughly public gatherings. Wherever there are three persons really interested in the work a good nucleus of a society exists, and three persons may always constitute a quorum.

2. A declaration of principles cannot possibly place Spiritualism in a true light before the world unless that declaration is of such a character that it carries conviction of its beauty and its reasonableness. Dr. Peabees, Mr. Allen, and many other able contributors to the BANNER OF LIGHT, as well as many who have presented their views in other papers, have certainly thrown out many valuable suggestions; but can it not be truly said that most declarations are too cumbersome, too dogmatic, or too exclusively representative of the convictions of the writers personally, rather than of a large majority of avowed Spiritualists?

We notice with much interest the very outspoken advocacy of a purely theistic platform in the recent address of Dr. Peabees, published in the BANNER OF LIGHT of Sept. 10 and 17, 1898. Toward the close of a certainly remarkable and very able presentation of his views, Dr. Peabees says "We believe in the personality of God, predicated that personality not upon shape but upon consciousness, will and purpose." A little further on in the same article the veteran writer says, "Angels and archangels pray; demons in hades ridicule prayer." Let no one think we are criticizing these sentiments; we fully endorse them, but our present query is, is it possible to put forward such a Declaration of Principles as the one referred to, and secure for it that wide general acceptance which if it be not accorded must signify that there are a large number of Spiritualists who do not see their way to confessing faith in a personal deity, and in the efficacy of prayer. However rational and beautiful a confession of faith may be in our own eyes, and however thoroughly we may give assent to its every proposition, we cannot recommend its adoption as a statement of the views of Spiritualists as a whole unless a very large representation of the spiritualistic community comes forward and gives sanction to such a declaration.

Spiritualists are, we fear, not sufficiently united as regards these great problems to be able to send out to the world a manifesto as definite and inclusive as that framed by Dr. Peabees who is eloquently revivifying the sublime utterances of many of the world's greatest seers and sages. There is a very great similarity of view of God taken by the most exalted thinkers of all ages, and this alone is a strong presumptive evidence in favor of the truth of the purely theistic idea. Moses, Malmonides, one of the greatest of philosophers, gave to the world in the twelfth century a Confession of Faith containing the following among other equally far reaching philosophic sentences: "I believe with perfect faith that the Creator is not a body, and that he is free from all the accidents of matter, and that he has not any form whatsoever." "I believe with perfect faith that the Creator is a unity, and that there is no unity in any manner like unto his."

The great question is not whether we do or do not believe in a "personal" God, but whether we acknowledge a Supreme Spirit who is so far beyond our definitions that "super-personal" may be a better word than personal to employ. In a recent issue of a very comprehensive Spiritualist newspaper appeared the following depressing statement from a contributor: "Man is ruled by insensate force inherent in insensate matter." Without wishing in the least to check freedom

of speech, or to limit the freedom of the press, we think it only fair for organized Spiritualists to repudiate any such doctrine if it assumes to be a part of Spiritualism. It is rank materialism, and it is also pessimism. Things ought to be called by their proper names. Materialists have as much right to be heard as any other class of people, and we see no reason for objecting when they are permitted to ventilate their views in spiritualistic periodicals in the columns of which the opposite side can be fairly and courteously published, and readers have a right to hear all sides of a question if they so desire.

A Declaration of Principles which rests on a materialistic base cannot be representative of Spiritualism in any true sense of the word, and as materialism and agnosticism are thoroughly respectable in these days, it is only fair that persons who hold such tenets should frankly number themselves where they belong. It is no disgrace to be a materialist if one lives an upright life; but if Spiritualists organize in any manner calculated to enlighten the outside public on the subject of Spiritualism, they must have a statement of convictions which justify the name Spiritualist. The following is our endeavor to frame the briefest possible declaration which can embody enough to form a bond of union.

We acknowledge intelligence as the life of the universe, and confidently trust in the supreme goodness of universal order and its source.

We acknowledge the spiritual constitution of every human being as essentially immortal.

We acknowledge the privilege of communicating one with the other through the agency of a spiritual faculty superior to the generally known bodily senses, and confess to conviction that physical dissolution in no sense impairs the integrity of the human individual.

We acknowledge noble living as the only passport to true happiness here and hereafter.

The foregoing four acknowledgments are certainly definite so far as they go, and while they are probably insufficient, they can be interwoven in a grander and ampler declaration.

3. The "movement," whatever it be, can advance well under systematic organization, or through the aid thereof, provided the organization is of such a character that it puts the best talent to the front, and keeps clear of all rash and foolish expenditures, and if it cautiously excludes a bigoted and tyrannical spirit, but not otherwise.

4. All genuine reform issues ought to be advocated; not one should be ignored. Wherever there is the freest outpouring of inspired eloquence on the great questions of the hour, the largest and most intelligent audiences will assemble; therefore, if reform issues are not to be discussed under the wing of organized Spiritualism, the very spirits, without whom there could be no Spiritualism, will work through their faithful instruments outside the limits of spiritualistic organizations, and people will be compelled to go elsewhere to hear inspired teaching; therefore Spiritualism will succeed, but organized restrictions will bar the spirit out of crampy halls and timid societies.

5. Though it would be immoral to countenance and uphold fraud or deception in the name of Spiritualism, the great need of the hour is to provide conditions for eliciting genuine, convincing spiritual phenomena. Humbug flourishes because so many people are shortsighted and gullible, and the only sure way to exterminate imposition is to grow to a point where we are superior to delusion. The people everywhere are looking for evidences of genuine mediumship, and it is the part of organized Spiritualists to foster, protect and exhibit it. To be incessantly making war upon chicanery is to give it an immense amount of free advertisement.

6. The presentation of phenomena alone will not rescue any movement from a perilous position, because if any cause is in a perilous state it can only be rescued by the operation of the highest moral agencies, and "phenomena alone" cannot be expected to do a work which demands the zeal of truly prophetic exhorters unto righteousness.

7. If the religion and philosophy of Spiritualism take deep root in the hearts and minds of a large number of earnest people, phenomena are sure to follow, and the most convincing proofs of direct spirit-communication are generally furnished in private places where conditions are far more favorable than they usually can be in public halls. We can place no restriction on genuine phenomena, and wherever and whenever it presents itself it should be thankfully received and cordially welcomed.

8. Local societies as a rule need to conduct exercises with greater decorum, introduce finer music. Earnest, thinking people are attracted by earnest, thoughtful utterances, and in many instances a quiet, restful atmosphere is a great boon. A spirit of harmony between all the workers is highly essential, and efforts should be made to bring about a state of affairs where the truly friendly feeling in the place of assembly should so charm visitors that they will wish to frequently resort to a place where they obtain rest and enlightenment together.

9. As all citizens of the United States ought to take an active interest in the affairs of government, Spiritualists cannot be an exception to a universal rule. Party politics ought to be kept in the background, but great questions of importance to the welfare of the community should not be dodged. A speaker who dare not express an honest conviction is too cowardly and too afraid of genuine inspiration to draw continuously a brave, truth-seeking audience. If the government is to be of, for and by the people; if Spiritualists take no interest in it, the more people become Spiritualists, the more will the ends of democracy be defeated. There are unjust laws which need to be repealed, and Spiritualists, fully as much as any other body of people, are affected by them. Wise, temperate, but decisive stands must be conscientiously taken.

10. We most earnestly advocate more and more an affirmative demonstrative policy. The belligerent spirit is never the highest or most successful spirit. Tirades of abuse hurled against churches and other existing organizations do not raise the tone of professed Spiritualism anywhere, and it frequently happens that people have to go to some church to hear Spiritualism preached in cities where there are several Spiritualist societies.

Without a constructive policy there can be neither firm constituency nor genuine growth. People grow quickly tired of the contentious atmosphere which pervades many a spiritualistic place of assembly in which very little can be learned concerning spiritual science and philosophy. Spiritualists ought to be abreast of all others in the dissemination of truly elevating views of life. If people knew that the broadest, deepest, most enlightening views on

all great questions could be received through the lips of those who occupy the rostrum dedicated to Spiritualism, the spiritual temple in every town would be the most influential and highly respected of all conventicles. There is too little breadth and liberality displayed in the management of affairs at present. High class music is generally excluded, and the general order of exercises is undignified.

Individual workers working on independent lines are not responsible to any organization; therefore, they only represent themselves whatever they may do; but organized societies should introduce all the best and most attractive features of a church organization without importing any of those ecclesiastical limitations under which many of the ripest thinkers of to-day have grown restive.

People as a rule are greatly attracted by the idea of Spiritualism; it is usually fascinating, and if it is so presented as to win immediate respect and admiration, it makes very rapid headway. Buildings and red tape will not do much for Spiritualism, but a well sustained, dignified and instructive press needs to be looked after as never in the past. The circulation of really good literature is of more importance to a cause in many places than are all other agencies combined. We advocate the fraternal cooperation of Spiritualists with liberal-minded people everywhere, and if the world is to be helped by the spread of noble ideas coupled with convincing proofs of human immortality, a clannish spirit of aloofness from others should be vanquished as soon as possible. Spiritualism will permeate all institutions finally. The fraternal, not the porcupine spirit, is the one thing needed.

It is well to say, "Our Father who art in heaven," but it may be better to say, "Our brother who art on earth."—Anon.

For Over Fifty Years

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

Spiritualist Societies.

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

BOSTON AND VICINITY.

Boston Spiritual Temple meets in Berkeley Hall, 4 Berkeley street. Every Sunday at 10:30 and 7:30 p.m. E. L. Allen, President; J. B. Aschen, Jr., Secretary; 18 Sidney st., Dorchester, Mass.

Boston Spiritual Lyceum meets in Berkeley Hall every Sunday at 10:30 a.m. J. Brown, Hatch, Conductor; A. Clarence Armstrong, Clerk; H. Leroy Street, Dorchester, Mass.

The Helping Hand Society meets every Wednesday in Gould Hall, 107 North Street, Boston, at 8 o'clock. Supper at 6 o'clock. Entertainment at 7:30. Mrs. Carrie L. Hatch, President; Mrs. Grace Cobb Crawford, Secretary.

Spiritual Fraternity—At First Spiritual Temple, 4 Berkeley street, Boston, every Sunday at 10:30 a.m. and 7:30 p.m. The continuity of life will be demonstrated through different phases of mediumship. Other meetings announced from the platform. A. H. Sherman, Secretary.

The First Spiritual Ladies' Aid Society meets every Friday afternoon and evening. Supper served at 7:30 p.m. at 241 Tremont street, near Eliot street. Mrs. Mattie E. A. Allen, President; Carrie L. Hatch, Sec'y, 74 Sydney street, Dorchester, Mass.

The Ladies' Spiritualistic Industrial Society meets at Dwight Hall, 614 Tremont street every Thursday afternoon and evening; supper at 6. Mrs. M. A. Brown, President; Miss C. M. Manning, Secretary.

Children's Progressive Lyceum—Spiritual Sunday School—meets every Sunday morning in Red Memorial Hall, 514 Tremont street, at 10:30 a.m. All are welcome. Mrs. M. A. Brown, Superintendent.

Dwight Hall, 614 Tremont Street—The Ladies' Lyceum Union meets every Wednesday evening and Sunday at 10:30 a.m. Mrs. M. A. Brown, President; Mrs. A. H. Thompson, Secretary.

Appleton Hall, 94 Appleton Street—Palm Memorial Building, side entrance—The Gospel of Spiritism, 8 every Monday, M. Soule, Pastor, will hold services every Sunday at 2:30 and 7:30 p.m.

The Veteran Spiritualists' Union holds meetings at the Third Thursday of each month in Dwight Hall, 614 Tremont street, at 7:30 p.m. All are invited. Christopher Shaw, President; Mrs. J. S. Soper, Clerk; 41 Huron Avenue, North Cambridge.

J. K. D. Conant's Test Circles every Friday P. M. at 24, in her rooms, BANNER OF LIGHT Building, 85 Bowdoin street.

Harmony Hall, 724 Washington Street—10:30 A. M., 2:30 and 7:30 P. M. Tuesday and Thursday afternoons at 2:30. N. P. Smith, Chairman.

Halls Hall, 724 Washington St.—Services Sunday, 10:30 A. M., 2:30 and 7:30 P. M. George B. Catter, Chairman.

Commercial Hall, 404 Washington Street—Meetings Tuesday and Thursday, at 8 P. M. Sundays at 11 A. M., 2:30 and 7:30 P. M. Mrs. M. A. Brown, President.

able Spiritualist Meetings, Old Ladies Hall, 416 Tremont Street—Mrs. Gutierrez, President. Services Sunday at 10:30 A. M., 2:30 and 7:30 P. M., and Wednesdays at 2:30 P. M.

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

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

Progressive Spiritualists' Society holds services at tower "Deliberate Hall" Bailey's Building, Franklin street, Monday every Sunday at 10:30 A. M., 2:30 and 7:30 P. M. Whitaker, President; Mrs. Rebecca Morton, Sec'y.

The Cambridge Spiritual Industrial Society holds meetings second and fourth Wednesdays each month, at 11 A. M., 2:30 and 7:30 P. M. All are invited. Christopher Shaw, President; Mrs. J. S. Soper, Clerk; 41 Huron Avenue, North Cambridge.

NEW YORK CITY.

International Conservatory of Music, 74 Lexington Avenue, one door above 89th street—The Spiritual and Evening Lyceum holds meetings every Sunday morning and evening.

First Society of Spiritualists meets at the "Tuxedo," 631 Madison Avenue, corner of Madison Avenue, and holds services at 3 and 8 P. M.

The Yonkers Spiritual Society holds its meetings every Friday at 8 P. M., Sundays 3:30 P. M., and Children's Lyceum at 2:30 P. M.

BROOKLYN.

The Woman's Progressive Union holds meetings every Sunday afternoon at 3, and evening at 8 o'clock; Lyceum at 2 o'clock; social meetings every Thursday at 8 o'clock; supper at 6:30, at the hall, Walden Academy, 43 Olmstead Avenue, between Lexington Avenue and Quincy street. Mrs. E. F. Kurth, President.

The Advance Spiritual Conference meets every Saturday evening in Single Tax Hall, 110 Bedford Avenue, and foot speakers and musicians always in attendance. Seats free. All welcome. Herbert L. Whitney, Chairman; Mrs. John O. Wyman, Secretary.

Fraternity Spiritual Society meets every Sunday at 8 P. M. at 101 Bedford Avenue, near Gates street. Mrs. L. A. Olmstead, Medium. Good speakers regularly provided.

The Fraternity of Divine Communion, dedicated to "Spiritual Truth" on the "Church of Spiritual Science" meets at the Aurora Gracia Cathedral, Bedford Avenue and Madison street, every Sunday at 8 P. M. Mrs. L. J. Welber, President. Ira M. Jones, Medium.

Meeting of Associate Spiritual Ministers every Sunday, at 3 P. M., at Evolutionist office, 109 Bedford Avenue. Thought, philosophy and fact from our volunteer workers. W. Wines Bargent, Conductor.

A Religious-Philosophical Conference will be held at 67 Franklin Avenue every Wednesday evening at 8 o'clock. Mrs. E. F. Holmes will preside.

Jackson Hall, 415 Fulton Street—Sundays at 3 P. M.; Wednesdays at 8 P. M. Mrs. L. A. Olmstead, Conductor.

630 Myrtle Avenue—Mrs. B. R. Plum conducts a meeting every Sunday at 3 and 8 P. M.

PHILADELPHIA.

The First Association of Spiritualists (founded 1832) meets at 11th street and Girard Avenue, Philadelphia, Pa. 2:30 P. M. Monday, Wednesday, Thursday, Friday, Saturday, at 8:30 (Flat 3) 14th Avenue, near Oakwood Boulevard. BANNER OF LIGHT and other literature for sale.

The Philadelphia Spiritualist Society meets at 11th and 12th streets, Philadelphia, Pa. 2:30 P. M. every Sunday at 2:30 and 7:30. Seance every Friday evening. President, Hon. Thomas M. Locke; Vice-President, Samuel Wheeler; Treasurer, Charles L. Locke; Secretary, Chas. L. DeGroot, 1325 S. 34th street.

CHICAGO.

The First Society of Homelessers meets every Sunday in the parlors of the College of Psychology, 810 Masonic Temple Building, at 10:30 A. M. and 7:30 P. M. J. C. F. Grumbine, President; Lecturer. Special classes meet at 8:30 P. M. Monday, Wednesday, Thursday, Friday, Saturday, at 8:30 (Flat 3) 14th Avenue, near Oakwood Boulevard. BANNER OF LIGHT and other literature for sale.

MILWAUKEE, WIS.
Unity Spiritual Society meets at Ethical Auditorium, 435 Jefferson street, every Sunday at 7:30 P. M., and Thursday at 8 P. M. Flora S. Jackson, President.

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The chief aim throughout the volume has been, to arouse increased interest in the workable possibilities of a theory of human nature, thoroughly optimistic and, at the same time, profoundly ethical. As several chapters are devoted to improved methods of education, the writer confidently expects that many parents of weary and nervous children, who are called upon to exercise so much self-control, will derive some help from the doctrines here presented.

CONTENTS.
What is Psychology? The True Basis of the Science. Rational Psychology as presented by Aristotle and Swedenborg, with References to the Modern. Psychology of Education. A Study of the Human Will. Imagination: Its Practical Value. Memory: Have We Two Memories? Instinct, Reason and Intuition. Psychology and Psychology. Mental and Moral Healing in the Light of Certain New Aspects of Psychology. Music: Its Moral and Therapeutic Value. The Power of Thought: How to Develop and Increase It. Concentration of Thought, and What It Can Accomplish. A Study of Hypnotism. The New Psychology as Applied to Education and Moral Evolution. Telepathy and Transference of Thought, or Mental Telegraphy. Mediumship, Its Nature and Uses. Halls of the Dead: How Mastered; with some Comments on Obsession and Its Remedy. Seership and Prophecy. Dreams and Visions. The Scientific Ghost and the Problem of the Human Double. The Human Aura. Hierarchy of the Environment. Astrology, Palmistry and Periodicity; their Bearing on Psychology. Individuality vs. Eccentricity.

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Mediums in Boston.

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DR. C. E. WATKINS'S NEW BOSTON OFFICE.
ON October the 15th DR. WATKINS will move to his new offices in Boston, which are now being prepared for him. Kindly make note of the hotel and number, Hotel Palmetto, 405 Washington street, Boston. On the 15th all letters should be addressed to Ayer, Mass., as heretofore. DR. C. E. WATKINS, Ayer, Mass.

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Mrs. Maggie J. Butler,
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Mrs. Florence White,
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TESTIMONIALS.
BOSTON, Nov. 11, 1897.
DEAR SIR—I have used

Banner of Light.

BOSTON, SATURDAY, OCTOBER 15, 1898.

Correspondents Take Notice!!

In order to insure the publication of your reports, you should write only on one side of the paper, make your accounts brief and to the point, refrain from too much flattery, and sign your name in full to all reports. You will also take notice that the management of the BANNER OF LIGHT will not be responsible for the misspelling of names of speakers and mediums. Strict observance of the above will be necessary, otherwise no attention will be paid to your reports.

MEETINGS IN BOSTON.

THE BOSTON SPIRITUAL TEMPLE.—The Secretary writes: The usual services were held in Berkeley Hall Oct. 9. Mrs. M. T. Longley of California was lecturer for the day. This was the last appearance of this eloquent speaker before her departure for Washington, D. C., where she is to reside.

The morning meeting opened with a piano solo by Prof. Geo. E. Schaller, who was followed by Miss Gertrude C. Laidlaw with a beautiful vocal selection. Mrs. Longley offered a soulful invocation; Miss Laidlaw sang Mr. Longley's popular song, "Only a Thin Veil Between Us," most acceptably. Mrs. Longley took for her subject, "Spirit Life as It Is." We speak upon this subject, as we think we can with authority, as we come in contact with thousands who have passed through the valley of death. You may say that reports from the spirit world sometimes conflict. That may be true, as it is in earth life. A person may be in Paris, and write home about the different parts of the city, telling what he saw, and then another might go there and write of different places, and you would say that the stories conflicted, while both may be right. So one may pass into the spirit-world and find things vastly different than another. You may go to a medium and hear from a friend in the spirit-world, and you may not recognize the person. That does not prove that that person or spirit is not there.

The speaker related an instance when a person came to her in California and asked about a friend in Boston, and because she did not know of the party, that person thought it strange. Just as if the speaker should know everybody in Boston! So it is with the spirit-world. There are many who want to reach their friends. We have social circles in the spirit-world just the same as on the earth plane. The veil between us and the spirit-world in many cases is thin, and in other cases very thick. One has only to reach out in thought to sense the spirit-friend. The life of the spirit as it is cannot be delineated in one hour.

It is not necessary for you to depart from the ways of man on earth to enter into the life of the spirit. The spirit world is a world of activity.

We are satisfied that life is both objective and subjective in the spirit world, which is made up of millions of human beings. We claim that every planet that is inhabited has its spirit world, and each spirit-planet gathers to itself those who have passed on from the planet from which it comes.

A human being is constantly sending out magnetic element that cannot be observed by the mortal eye. The magnetic aura, of which you hear so much, is like a cloud, dark and dense in some cases, and in other cases it is greyish. In some instances this aura appears like a halo of light, and this is a benefit to the human being. A person who lives a selfish life sends out an aura that is dense, and looks like black smoke; this element must enter into this man's spirit-life; he gathers to himself emanations of such an aura, and his body does not belong to the highest form, but belongs to a lower—belongs to earth; it cannot get away from it—an earth-bound spirit. He will have to throw off this mantle before he can rise into a higher life. When this man comes back he will not say that it is a land of beauty; he will say that everything looks the same.

There are thousands upon thousands of human beings who are benevolent, and it is their desire to bless their fellowman. A man who desires to help his fellowman sends out a beautiful, helpful magnetism. Such a spirit attracts to itself that which is beautiful, and is not an earth-bound spirit, and can come and go at will. The life of the spirit may be made pure and sweet, if we seek to do our duty, live with our fellowman, and send out moral influence to help the world.

Miss Laidlaw rendered another beautiful solo, after which Mrs. Longley dismissed the audience with a benediction.

Dr. and Mrs. J. H. Richardson were seen in the audience to-day. It is worth your while to go a good way to listen to the beautiful music given by Miss Laidlaw and Mr. Schaller.

In the evening Mrs. Longley gave her last address, which was one of her best. It was interesting and instructive, as all the lectures given by the controls of Mrs. Longley are. Miss Laidlaw and Mr. Schaller gave more beautiful music during the evening.

On Sunday next, Oct. 16, Mr. A. P. Blinn, the young orator, will speak for the first time for this society. Mr. Blinn is a thorough Spiritualist and an eloquent speaker. He is only to speak one Sunday. Don't fail to hear him. The BANNER OF LIGHT can always be found for sale at the entrance of the hall. Be sure to order one as you go in. It contains reports of the doings of the Spiritualists throughout the country.

The speaker for Oct. 23 will be Mrs. C. Fannie Allen.

FIRST SPIRITUALIST LADIES' AID SOCIETY, 241 Tremont Street. Mrs. Carrie L. Hatch, Sec'y, writes: The first meeting of the season was held at the above place, Friday, Oct. 7, with Mrs. Mattie Albbe, President, in the chair. The attendance was large, and all felt equal to taking up the work of the winter.

The evening exercises consisted of music by the Longley Quartet, George Cleveland and Mr. Sawin. Remarks were made by our good veteran worker, Dr. A. H. Richardson; we are always glad to welcome him to our hall. Remarks by Mrs. Waterhouse, Mr. Sawin, Mrs. Carrie F. Loring, Mrs. Sadie L. Sand, Mr. J. B. Hatch, Mr. A. P. Blinn and Mrs. M. T. Longley, of California. The many friends were all glad to meet Mr. and Mrs. Longley, and wished them a Godspeed upon their journey. H. H. Warner also made brief remarks. Next Friday night will be a special night, and many of the prominent mediums have promised to be with us. The proceeds of the entertainment will be sent to the National Spiritualists' Association. We hope all will come and help along the good work.

THE BOSTON SPIRITUAL LYCEUM.—A Clarence Armstrong, Clerk, writes: Sunday afternoon, Oct. 9, this Lyceum held a very largely-attended session in Berkeley Hall. "Is Education Necessary for the growth of Spiritualism?" was the question answered in the affirmative by Harry Gilmore Greene, Winnie Ireland, Esther M. Botts, Ralph and Eddie Ransom, Ansel Haynes, Rupert Davis, Sadie Jackson, Morth McKenzie, Alice Ireland, Charlie Hatch, Willie Sheldon, Alice Bill, Mr. E. B. Packard, Mr. N. B. Austin, Mr. J. R. Snow, Edward W. Hatch, A. P. Blinn, Mrs. Ada L. Pratt, Mrs. A. S. Waterhouse, Mrs. Carrie L. Hatch, H. H. Warner.

After a stirring grand march, with fifty-three children in line, there was a recitation by Little Maud Armstrong; song, Rupert Davis; recitation, Willie Sheldon; song, Esther Mabel Botts; recitation, Harry Gilmore Greene; remarks, Mrs. A. S. Waterhouse, Mr. N. B. Austin, Mrs. M. T. Longley and Dr. J. R. Snow. Question for Oct. 16, "What Benefit is the National Spiritualists' Association to Spiritualism?"

THE LADIES' SPIRITUALISTIC INDUSTRIAL SOCIETY.—Ella Wadsworth, Sec'y, writes—held its first meeting of the season in Dwight Hall Thursday afternoon and evening. The usual business meeting was called to order at 5:30, with Mrs. M. A. Brown, President, in the chair. Supper served at 6:30. Although it was the first meeting of the season, there were a goodly number of people who partook of the nice supper the ladies had prepared.

The evening meeting was called at 8 o'clock by the President, Mrs. M. A. Brown. The entertainment for the evening was unusually good. Those who kindly assisted in the entertainment are as follows: Singing, Mrs. Bishop and Miss Brown; recitation, Mrs. Moore. Then Mr. Archie Leon French was called upon, and in his pleasing manner gave us a recitation and several selections on a mouth-organ; all were much appreciated by the audience. Prof. Proctor followed with some fine remarks regarding the work of the women of to-day.

Mrs. Maggie Butler then made a few remarks, which were very appropriate, showing what an earnest worker she is for the great Cause of Spiritualism. Mrs. Bishop and Miss Brown then favored the people once more with a selection of music. Mrs. Wilkinson made a few remarks, then gave communications from the spirit-world. Mrs. Bird then made some remarks and gave a number of spirit-messages. Mrs. Collins described several spirits which she saw clairvoyantly. Mrs. Davis made a few remarks and gave a number of tests. Mr. Jackson gave a few psychometric readings. Mr. E. H. Tuttle gave a poem and answered several mental questions. This closed the entertainment for the evening. Meeting adjourned at 10 o'clock.

FIRST SPIRITUAL CHURCH, 684 Washington St.—M. Adeline Wilkinson, Pastor, writes: Morning service, music, Miss Nellie Carlton; invocation, Mr. Pye; remarks, Mr. Hill, Prof. Proctor, Mrs. Newell; tests, Mr. Anderson, Mrs. Bassett, Messrs. Jackson, Sanders and Lothridge; a poem, Mrs. Cook; remarks, Mrs. Sears and Mr. Fadden of Winchester. Afternoon, song service, led by Mrs. Sheldon; Scripture and invocation, Mrs. Nutter; brief address, Dr. Hidden of Newburyport. He earnestly urged more concentration among Spiritualists, more solidifying into one body. "We have too many small societies, and lose the power we should have in combination. No legislature could pass any measure to the detriment of mediums, no doctor's laws if we were a thoroughly organized body. Then put upon our rostrums the best speakers and well developed mediums. Our philosophy is better than our phenomena." Remarks and tests were given by Mrs. Nellie Burbeck of Plymouth; Mr. Tuttle gave some readings in practical form: song and tests, Mr. Anderson, Mr. Thayer, and others. Evening session, Jubilee Singers; remarks and tests, Madam Haven, Mrs. Chapman of Brighton; remarks, Mrs. Maggie Butler; readings, Mrs. Nutter and Mr. Thayer.

THE CHILDREN'S PROGRESSIVE LYCEUM, No. 1.—C. B. Yeaton, Sec'y, writes: The session of Oct. 9 commenced sharp at 11 A. M., with the usual opening exercises, the lesson for the day being "What is the Difference between Man and Animals?" The subject for the little ones was "Truthfulness." The dinner march was well executed, there being about ten per cent. more in line than last Sunday.

The concert following was commenced by little three-year-old Eva Lee, who very nicely rendered a piano solo; recitations by Clara Weston, Ethel Weaver, Harry Greene, Floyd Sibley. Dr. Hidden then stepped upon the platform and addressed the children, interesting and instructing them with stories illustrating the intelligence of animals, and why it is best to be temperate in all things. The next was a recitation by Israel Neuhoff; a song by Esther M. Botts; recitation by Mabel Emmons; a song by Floyd Sibley; recitation by Iona Stillings; song by Francis Peters. Dr. Wm. Hale, President, closed the services with remarks.

HOLLIS HALL, 789 Washington street.—Geo. B. Cutter, Chairman, writes: Sunday, Oct. 9, the morning circle was very interesting, many receiving accurate tests from G. B. Cutter and Mrs. Maggie K. Cutter.

In the afternoon the services opened with a vocal solo. Mr. George B. Cutter was called upon for tests, and received hearty applause. Tests, Mrs. Weltz; closing remarks from Mrs. Fisher.

At the evening service the large hall was crowded. Mr. Quint was called upon for an opening address, which was highly appreciated. Mr. Cutter then gave a test séance. Mrs. M. J. Butler followed with remarks and delineations, after which Mrs. Maggie Keating-Cutter, with her guide "Mattie," gave tests and encouraging thoughts. Others who took part were Mrs. Kibble and Mr. Tuttle. The meeting adjourned, with music and a benediction. BANNER OF LIGHT on sale at the door.

EAGLE HALL.—W. H. Amerige, Conductor, writes: Sunday, Oct. 9, circle 11 A. M. Afternoon and evening meetings were quite well attended. Excellent speaking, tests and readings, all fully recognized and appreciated. The following able speakers and mediums took part throughout the day: Dr. Chas. W. Hidden of Newburyport, Mesdames E. D. Butler, C. B. Hare, E. F. Watts, Nellie F. Burbeck of Plymouth, J. A. Woods; Messrs. Wm. Estes, H. L. Nichols and others.

Next Sunday the same talent and others, also Mrs. Maggie J. Butler will be present. Mrs. A. C. Armstrong, pianist. Meetings every Sunday at 11 A. M., 2:30 and 7:30 P. M.

ECHO HALL, 1 JOHNSON AVE., CHARLES TOWN DIST.—F. W. Peak writes: Sunday, Oct. 9, meeting opened at 7:45 with singing, reading and invocation by Conductor Mrs. E. J. Peak. Singing and a few remarks, tests and communications were given and recognized. Hall was completely filled. Lyceum opens next Sunday at 11 o'clock, and we invite all interested to come and join us. Mediums welcome.

For Sick Headache

Take Horsford's Acid Phosphate. It removes the cause by stimulating the action of the stomach, promoting digestion and quieting the nerves.

A Letter from Uruguay.

TO THE WORTHY PRESIDENT OF THE NATIONAL SPIRITUALISTS' ASSOCIATION, WASHINGTON.

Dear Sir and Brother: I have the honor of informing you, in the name of the administrative Council of this Society that on the 24th day of August a branch of the Centre of Occult Sciences was founded in Montevideo, Uruguay, S. A., under the name of "Centro Esotérico de Ciencias Ocultas."

This small Centre is another link in the immortal chain which unites us through universal fraternity. Accordingly we pray you to lend us all your aid and protection, being convinced that this Centre shall do all in its power toward the development and propaganda of our holy cause. We shall mail you our publications as early as possible, trusting that through the reciprocity of fraternity you shall send us yours, addressed to the Librarian Secretary G. M. I. Carbonell, central seat of the Centre.

Accept, sir and brother, in the name of all our brotherly greetings, the Deleuge G. I. Address, Maldonado 109, Montevideo, Uruguay. DR. COUDE DE DAS.

Notice.

The Massachusetts State Association of Spiritualists will hold its next Mass Meeting at Lowell, Mass. Particulars will be given in a later issue of THE BANNER.

C. L. HATCH, Sec'y.

MEETINGS IN MASSACHUSETTS.

FALL RIVER.—Mrs. Ann Hibbert, writes: Our meetings for the season opened Sept. 23 at Grand Army Hall, South Main street. Our speaker was Dr. George A. Fuller of Worcester. Large audiences greeted him, and all were glad to hear him. He will be with us again Nov. 27.

Sunday, Oct. 2, our speaker was Mrs. I. P. A. Whitlock, who delivered two very fine addresses, and gave quite a number of psychometric readings, also a number of spirit-descriptions and messages, which were declared correct in every instance. Mr. Jas. Lucas also gave satisfactory tests.

Two large audiences greeted the Misses Coffin Sunday, Oct. 9. Miss Evangeline was our speaker for the day, and every one was delighted with her work. In the afternoon she gave a short address, which was very satisfactory, but in the evening it was a rare treat to watch her sweet face, as words of high inspiration flowed from her lips. The audience seemed spellbound, and the silence was almost oppressive. The people were surprised to hear one so young give utterance to such an address, and wholly under inspiration. She spoke three quarters of an hour, and was heartily applauded to the close. Miss Margie gave two readings, which were much enjoyed. In the afternoon Mrs. May S. Pepper gave some very fine tests, and in the evening Mr. James Lucas gave some very good readings from articles placed upon the table.

Our speaker for Oct. 16 will be Mrs. Nettie Holt-Harding; Oct. 23, Mrs. Ida P. A. Whitlock; Oct. 30, Dr. C. H. Harding, also Nov. 20, Nov. 6, Mrs. Carrie F. Loring; Nov. 27, Dr. Geo. A. Fuller.

SPRINGFIELD.—M. W. Lyman writes: Harrison D. Barrett of Boston closed his engagement here Sunday, Oct. 9. He lectured afternoon and evening, and the meetings were largely attended.

The evening subject was "True Greatness," and was an eloquent, powerful discourse. Mrs. Tillie U. Reynolds of Troy, N. Y., is the speaker for the next two Sundays.

Mr. W. Whitney has been chosen as Conductor of the Lyceum.

The Springfield Union morning edition, Oct. 3, contained the following in regard to Mr. Barrett's lecture of the previous afternoon: "The speaker directed his remarks mostly to the Spiritualists, who were earnestly advised to work for all the needed reforms of the day. He made an appeal for support of Spiritualist organizations, believing them to be the power for the direction of public sentiment in eradicating many existing evils in the country. He taxation of church property, and made a strong argument against the passage of any further laws in favor of the regular doctors of medicine as is expected in the next legislature."

BANNER OF LIGHT on sale at the Thursday societies and Sunday meetings.

BROCKTON.—Mrs. Emma Boomer, Sec'y, says: The usual Sunday session of the Children's Progressive Lyceum No. 1 was held Oct. 9 in Good Templars Hall, corner of Main and Centre streets, at 2 o'clock; opened by singing; group recitations, Grand March. Recitations by Ethel Cooley, Etta May Suen and Maud Crowell; song, American children. Subject, "What God is the Lyceum to Us?" General discussion, participated in by Leaders and children; Target March; closed with singing.

Our annual election of officers took place at the home of Bro. G. W. Nutting on Friday evening, Oct. 7, which resulted in electing for Conductor, G. W. Nutting; Guardian, Susie R. Bicknell; Secretary, Mrs. May T. Crowell; Treasurer, Charles H. Suenan.

All correspondence hereafter should be addressed to Mrs. May T. Crowell, 36 Wilmington street.

My interest in Lyceum work is no less now than before retiring from office.

SALEM.—First Spiritualists' Society, A. O. U. W. Hall, Manning Block.—N. B. P. writes: Mrs. Lillian A. Prentiss of Lynn was our speaker and medium Oct. 9. She delivered two discourses on spiritual work, and wanted each and every one to take hold and help the Cause, and try to get the young interested, so that when the older ones pass on they can take up the work and carry it along. She gave a great many very fine tests, and a greater part of them were recognized.

Oct. 16 Mrs. A. J. Pettengill of Malden will be our speaker and medium. She is a good speaker and fine test medium.

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

GREENWICH.—Mrs. Juliette Yeaw writes: The Independent Liberal Church resumed services Sept. 25 under the most favorable circumstances. The church had been thoroughly renovated interiorly by willing workers, while, with characteristic providence, Mr. Smith had slated the roof and concreted the walks.

The attendance of the last three Sundays has been good, and unusual interest has been manifested by the Lyceum. Oct. 9 the subject was "Thought." Originally, and through selections of prose and poetry, it was treated with such marked clearness, that its continuance for another Sunday was voted.

THE MALDEN PROGRESSIVE SPIRITUALISTS.—Mrs. Rebecca Morton, Sec'y, writes—held their meeting at Deliberative Hall at 2:30 P. M., Sunday, Oct. 9. Mrs. Emma Whittier of Melrose, President. Praise service conducted by Mrs. Moody; reading, Mrs. Whittier; inspirational poem, Mr. Thompson of Charlestown; selection by quartet; addresses, Mrs. Mason, Mr. Rawlin, Mr. Barber; test mediums, Mrs. Mason, Mrs. Moody, Mrs. Fagan and Mr. Rawlin. All mediums and advocates of Progressive Spiritualism cordially invited to the platform.

BANNER OF LIGHT for sale at the hall.

FIRST SPIRITUALIST ASSOCIATION MALDEN.—S. E. W. Sec'y, writes—met at Odd Fellows Hall Oct. 9. C. E. Huot of Boston occupied the platform. He gave many communications which were readily recognized. Oct. 16 Mrs. Effie Webster of Lynn will be with us.

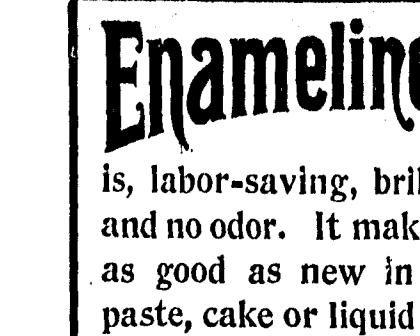
LYNN SPIRITUALISTS' ASSOCIATION.—J. M. Kelly, President, Cadet Hall.—A. A. Averill, Sec'y, writes: Miss Blanche Brainard was with us Sunday, Oct. 9, and pleased her hearers very much by many messages from the spirit-friends. We think Miss Brainard excels as a test medium. She will be with us again next Sunday.

THE ARTHUR HODGES SPIRITUAL SOCIETY, LYNN.—T. H. B. James writes—held very interesting services at Templars Hall, 36 Market street, Sunday, at 2:30. Prof. J. W. Kenyon read a fine poem on "Life." He then gave an able address on "Self-Knowledge of the Spiritual World and Mediumship." Remarks and tests were given by Mesdames Anna J. Brennan, D. E. Matoon, E. C. Herrick, Dr. Forbush, Mr. Rounseville and others.

At 7:30 Mrs. S. J. Watson rendered excellent music. Prof. Kenyon gave a prayer and masterly address on "Is Spiritualism a Scientific Religion," followed by readings and tests.

Next Sunday, at 2:30, tests, healing and remarks by many. At 7:30, sacred concert by Tyler's Troubadours of Boston.

LAWRENCE.—A correspondent writes: Mrs. Jennie K. D. Conant closed her engagement with this society Sunday, Oct. 9. Both Sundays have been very successful, but her last lecture left a profound impression upon her hearers and had a marvelous effect upon at least one in the audience, who thanked the speaker with much emotion. Mr. James Henderson, a new medium, spoke and sang in the morning. Mrs. Conant took her selection from Burns for the subject of her discourse, and in the evening spoke upon "What is Best." Mrs. Lillian Prentiss will be speaker and medium Oct. 16.



Enameline is the Modern Stove Polish, which means UP-TO-DATE; that is, labor-saving, brilliant in effect, no dust and no odor. It makes a rusty old stove look as good as new in a minute. Put up in paste, cake or liquid form.

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LOWELL.—Thos. W. Pickup, Sec'y, writes: Oct. 9 was the second Sunday for our Lyceum. The attendance was greater than the previous Sunday, and interest was manifested by our adult class, which had about twenty scholars, who debated on "True Mediumship." Master Harvey played a piano-forte solo during the entertainment. Mrs. Jackson, wife of our President, was chosen Conductor of the Lyceum for the season; and Miss Brainard was chosen Treasurer. Mrs. Dr. Caird gave some good tests.

Next Sunday we shall have with us our own local medium, Mrs. Anna Jones of Pawtucketville, Lowell, who is a good, honest, sympathetic medium. She lectures and gives tests.

FITCHBURG.—Dr. C. L. Fox, Pres., writes: Appreciative audiences greeted Mrs. J. W. Kenyon, speaker for the First Spiritualist Society, Sunday, Oct. 9. Her lectures were inspiring, and her test work convincing. All fully recognized.

Prof. J. W. Kenyon of Cambridgeport, the able Bible Scholar and test medium, speaks for the society next Sunday.

WALTHAM.—Mrs. Sanger writes: Our speaker of Oct. 9 was Dr. C. W. Hidden. Subject, "The Wonders of Hypnotism." It was both interesting and instructive. He held the closest attention of his audience for two hours.

Next Sunday Mrs. B. Robertson, of Boston, will occupy our platform.

MEETINGS IN BROOKLYN.

WOMAN'S PROGRESSIVE UNION.—Mrs. L. L. Smith, Sec'y, writes: The regular meetings of this society were held on Sunday, Oct. 9, at Walsh's Academy, 423 Classon avenue. The afternoon meeting was well attended, and the interest in Mr. Wiggins' discourse was manifested in the close attention of his hearers.

At six o'clock funeral services were held for our sister member, Mrs. Francis Tefft, who passed to the higher life on Friday morning. Our pastor, Mr. Wiggins, spoke most beautifully of the arisen spirit, and was followed by Mrs. A. H. Dwyer, who, in a few appropriate words, bore affectionate testimony to the consistency and spiritual life of our departed friend. The President, Mrs. Kurth, also read a poem entitled "When I Am Dead."

At eight o'clock every available seat in the hall was occupied, and after a duet by Miss Mott and Miss Dikeman and a few preliminary remarks by Mr. Wiggins the remainder of the evening was devoted to a test séance. Without exception, every name and incident was promptly acknowledged as correct by those receiving the communication.

Our Lyceum is steadily increasing in attendance, and hereafter Mr. Wiggins will personally conduct an adult class every Sunday afternoon prior to the afternoon meeting. As a society, we feel much encouraged with the new departure in our work and look forward with earnest hopefulness to the good that may be accomplished in the future.

THE FRATERNITY OF DIVINE COMMUNION.—Anna M. Tuttle, Cor. Sec'y, writes—held its usual interesting services Sunday evening, Oct. 9, at Aurora Grata Cathedral, with the President, Mrs. Weiler, in the chair. After opening hymn, Scripture reading and invocation, Mr. Courlis read a beautiful poem, and Prof. Whitelaw favored us with a violin solo, after which Mr. Jerome H. Fort delivered the address of the evening, his subject being "Spiritualism—A Practical Religion," which was listened to with marked attention by the large audience present. Prof. Whitelaw gave another of his charming violin solos, and then Mr. Courlis devoted the rest of the service to singing and giving his convincing tests.

At the business meeting Sept. 20, the following officers were elected to serve for one year: President, Mrs. Lucie Janet Weiler; Vice-President, Mr. Jerome H. Fort; Treasurer, Mr. Samuel Stodder; Secretary, Mr. W. Wellstood, Jr.; Cor. Sec'y, Miss Anna M. Tuttle.

N. S. A. Convention. A Portion of the Talent.

Mr. and Mrs. E. W. Wallis, London, Eng.; Dr. W. A. Croft, fraternal delegate from Thought Federation, U. S. A.; Dr. Paul Gibier, French Scientist; Mme. F. Montagne, one of the most able women in California; John Slater, the celebrated medium of San Francisco, Calif.; Carrie F. Loring, of Massachusetts; Carrie E. S. Tving, New York; Rachel Walcott, of Baltimore; Prof. C. P. and Mrs. M. T. Longley, of California; Geo. A. Bacon, Washington, D. C.; Lucinda M. Reeves, representative, Sun Angel's Order of Light, U. S. A.; Mrs. M. E. Cadwallader, Philadelphia, Pa.; Dr. E. A. Smith, Brandon, Vt.; A. J. Weaver, Maine; Margaret Gaulle, Baltimore; Homer Alkenus, Washington; Mrs. Hattie C. Mason, Mrs. W. S. Butler, Boston; C. W. Hidden, Newburyport, Mass.; Dr. Geo. A. Fuller, Worcester, Mass.; Mrs. J. A. Chapman, Norwich, Ct.; Dr. C. H. Harding, R. F. Churchill, Boston; Miss Lizzie Harlow, Mrs. Clara Field Conant, Massachusetts; H. V. Sprague, Ind.; E. W. Sprague, New York; F. H. Roscoe, May S. Pepper, Providence, R. I.; Fred A. Wiggins of Brooklyn, N. Y.; George W. Kates; A. H. Dailey, Esq., S. Augusta Armstrong, Frank Walker, W. Wines Sargent, Moses and Mattie Hull, Tillie U. Reynolds, New York; Mrs. C. D. Prudden, Minneapolis; Loe F. Prior, Seattle, Wash.; Dr. A. B. Spinney, Reed City, Mich.; Anna Robinson, Port Huron; Hon. L. V. Moulton, Grand Rapids, Mich.; Mr. and Mrs. Carpenter, Detroit; Dr. J. M. Peabes, Battle Creek, Mich.; W. E. Bonney, Nebraska; W. J. Colville and Cora L. V. Richmond, U. S. A.; Jennie Hagan Jackson, Allen F. Brown, Texas; Mrs. A. M. Glading, Mrs. Anna Jaques, Helen Palmer-Rossgrove.

Young People's Union (C. I. Evans, President) and National Lyceum Association (J. B. Hatch, Conductor) will each take part in convention. FRANCIS B. WOODBURY, Sec'y.

CONNECTICUT.

NORWICH.—Mrs. J. A. Chapman, Sec'y, writes: Mr. E. W. Wallis, of Manchester, England, continued his work for the Spiritual Union, giving two trance addresses to good audiences, especially at night, when a large number of friends and visitors greeted the speaker, and were all, as far as we could learn, delighted with his eloquent addresses and sweet singing. Miss Faith Spalding rendered a solo in fine style. Miss Ruth Spalding accompanied both singers, and led the congregational singing. Mr. Wallis proves himself not only an excellent trance speaker, but also a practical worker, attending the Lyceum, and conducting the Thursday night meetings. We feel that his coming here in our opening month will prove a good foundation for our season's work.



LARKIN SOAPS

OUR OFFER FULLY EXPLAINED IN BANNER OF LIGHT SEPT. 24.

A Pleasant Surprise.

During the past few years Mrs. Ida P. A. Whitlock has spoken frequently for the Marlboro Society of Spiritualists, and her many friends, desiring to express their appreciation for her work, planned a pleasant surprise for her Saturday evening, Oct. 9. A reception was tendered her at the residence of Mr. and Mrs. B. W. Belcher. A goodly number were present, and the evening was pleasantly spent in social conversation, games, etc.

About 9:30 o'clock Mrs. Belcher, in behalf of the Marlboro friends, presented Mrs. Whitlock with a beautiful solid gold Sunflower badge. Mrs. Whitlock was completely taken by surprise, but responded in her usual happy manner, thanking the friends for their kindness.

A collation was served, and a general good time followed till a late hour, when the company dispersed with congratulations and best wishes for Mrs. Whitlock.

Mrs. Whitlock opened this season's course of lectures for the society, and the day being fine good audiences greeted her both afternoon and evening. Mrs. B. W. BELCHER.

Movements of Platform Lecturers.

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

Oscar A. Edgerley's engagements for the lecture season of 1898-99 are as follows: September, October, November and December, Society of Spiritual Science, Atlanta, Ga.; first two Sundays of January, '99 still open for engagement; last three Sundays of January with societies in Fall River and Springfield, Mass.; February, Boston Spiritual Temple Society, Berkeley Hall, Boston, Mass.; first two Sundays of March, Spiritual Academy, Norwich, Conn.; last two Sundays of March still open for engagement; April and May, First Spiritualist Society of South Bend, Ind. Will be pleased to hear from societies desirous of engaging a speaker and test medium for the last two Sundays of March and first two Sundays of January.

George A. Fuller, M. D., will lecture at Natick Mass., Sunday evening at 7 o'clock in Child's Hall, in stead of Williamville, Conn., as announced in last week's BANNER. For engagements address 42 Alvarado Avenue, Worcester, Mass.

George H. Brooks is a man at work with the Unity Spiritual Society of Milwaukee, Wis., and desires to make engagements throughout the State, especially for the purpose of organizing societies into a State Association. Address 422 Grand Avenue, care O. Williams, Milwaukee, Wis.

Mrs. Sarah Humes of Providence, R. I., platform test medium, desires engagements for the fall and winter of '98 and '99. Societies desiring her services address 31 Arch street, Providence, R. I.

Mrs. Mary Wakeman, the well known trance, clairvoyant and clairaudient medium of New York City, whose good will and work have been given to the spiritual truth for the last twenty-five years, has returned to her permanent address, 41 West 57th street.

Mrs. Abbie Burnham spoke for the Salem society Sunday. She has some other open dates, which she would like to fill. Address 350 Salem street, Malden, Mass.

Walter Hayward has returned to Brooklyn, N. Y., and can be addressed at 193 1/2 Franklin Avenue.

Mrs. E. V. Newman may be addressed for engagements at 870 Main street, Buffalo, N. Y.

Miss E. L. Coffey, inspirational speaker, addressed two large audiences at Fall River, Mass., Oct. 9. She has open dates for some of the Sundays of the fall and winter that she would be glad to fill upon reasonable terms. Address 363 1/2 Cedarham, Mass.

Henry H. Warner, trance, clairvoyant, trance speaker and test medium, may be addressed for platform work at 9 Bosworth street, Boston, Mass.

Societies within two hundred miles of Washington, D. C., desiring the services of A. E. Tisdale, the "blind orator and singer," may address him at 605 Pennsylvania Avenue, S. E., Washington, D. C.

Albert Sawin, lecturer and test medium, is located at 418 Columbus Avenue, Boston. Will be glad to correspond with New England societies.

Rev. T. E. Allen's subject next Sunday will be "Pal-e-ideas of the Subliminal," which have misled Scientists and Theologians." The time of service will be 7:30 P. M., and the place of meeting Arcade Hall, 7 Park Square. The Ladies Schubert Quartet will furnish music.

On Sunday, Oct. 9, W. J. Colville addressed two large audiences in Casino Hall, 13th street and Girard Avenue, Philadelphia. The afternoon lecture was on "Basic Principles of Spiritualism." Evening lecture, "The Dreyfus Case."