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OUR GLAD THANKSGIVING DAY.

The Proclamation has been made and read in all the churches,

The pies and puddings have been baked galore, And now this Thursday for the children like a shepherd searches.

And here they are all met at home once more; Nay, some behind have parted from our earth way, And gone to keep the feast that has no eud; Yet think you not that they would stop our mirth-

way, But rather something sweeter to us send-For all the spaces of the upper sky

Throughout the year make Christmas music nigh! So this the time when Home seems still as one in joy

together.

When old and young in common gladness meet, And spite of wind and frost, or snow or any kind of weather.

They show themselves and settle in their seat. Now music is with joke and hearty chatter; Behold the plates go round all full of cheer; And hear the knives tattoo upon the platter,

And then you know for sure Thanksgiving here. It is the happiest time the heart can keep, When eyes like April skies may smile and weep!

'T is just as well to live in this divine encircling gladness.

And with the soul the source of goodness praise. As for to walk the earth in gloomy ways of woe and sadness

And make the very worst of all our days. For men have fought the battle florce before us. And men have conquered in the trying fight; Therefore for love and those that most adore us, Let us be brave and children of the light, And with sweet smiles and song and all things gay, Make this a true, good, old Thanksgiving Day! WILLIAM BRUNTON.

[Revue du Monde Invisible, May, 1899.] The Limits of the Physical.

California.

"Human knowledge is like a constantly enlarging sphere: the larger the volume the greater the number of points of contact with the unknown."-Pascal.

"I cannot approve," wrote Arago in his lines on Bailly, "of the mystery with which serious scholars who are present at sonambulistic experiences surround themselves to-day. Doubt

her bare feet, crept into her clothes, emerged diverse objects standing apon it. from the midst of her corsage, maintaining the round shape, and shooting into the air with a noise. The moment it got in among the girl's clothes the latter spread out like an umbrella. These details were given not by the subject, who instantly fell to the ground, but by aforesaid little boy and man; separately asked, they stated in like manner the identical fact. "In vain lasked them," said Spallanzani, "if at the moment they saw a quick flash fail from the clouds toward the girl, they always answer No,' that the ball of fire went from below upand not from above, below." The body of the brick building, 30 density, 3m. 30 height, and young girl, who soon regained consciousness, showed a slight erasion, extending from the right knee to the middle of the chest; her clothes had been torn to pieces in those very regions, and traces of burning disappeared upon washing. A hole two lines in diameter was found passing right through the chest covering worn by women of that coun try. The country doctor, Dagno, called a few hours after the accident, found aforesaid erasion, several superficial striæ black and winding, traces of the principal stroke of lightning. The spot of the accident, the field, showed not the least change, or traces of a meteor.

In Comptes rendus, vol. XXXV., p. 5, Babinet reports to the Académie, July 5, 1852, the following case: "The object of this note is to place before the Académie a case of globular lightning which the Académie has asked me to report, June 2d, 1842, and which, so to speak, in withdrawing, and not before that, struck a house in Rue St. Jacques, in the neighborhood of Val de Grace. The following is the account of the workman in the room from which descended and then ascended the thunder ball.

"After a strong clap of thunder, but not immediately after, this workman, a tailor, seated at his table and finishing his meal, suddenly d'hygiene, 1885.) saw the guard covered with paper, which

| field were a boy of nine or ten, and a man past (ly loud. It sounded like a hard body striking) fifty. Suddenly there appeared, three or four | forcibly against the inner side and along the feet from the girl, a ball of fire of the size of entire length of the table, which to his great of cases stops at the surface of the skin, and estwo fists; rolling along it quickly came under surprise had not moved any more than the capes in more or less intense emission varying

> table and made several movements without a extremities of the fingers. At least so much is sound, which proves that the plate had left the admitted by some individuals who have actable without doing so sensibly. The plate and the table remained intact.

These phenomena, which one has vainly produced in a completely serene atmosphere house of Chadwick, proprietor of the country around Manchester. The outer wall of a small 0.30 foundation, was uprooted and transported, while remaining vertical. Upon examination, one end of the building was found to have walked to 2m. 70, and the other, about which weighed 26 000 kilograms, (W. de Fonvielle, "Eclairs et Tonnerre.")

Monteil, secretary of the Archeologic Commission of Morbiban Cities (Figuier, Année Scientifique 1877), among the effects of a stroke of lightning at Vannes, Eec. 5, 1876. At 10:30 P.M. the displacement of a wall, the projection of pieces of wood to a distance, and finally the transportation of a sick fatient from his bed across the floor of the room to a distance of four meters, although this room was nearly 300 meters aistant from the place where the lightning had struck directly.

"Daguin Physique," Vol. III., p. 220, even speaks of persons being transported twenty or thirty meters.

One has frequently observed the complete disrobing of people by lightning, and the carrying of their clothes to a very considerable distance: the depilation of the entire body, the cutting off of the tongue or limbs (Annales

In a crowd, lightning seeks certain individis a proof of modesty, and that rarely harmed closed up the fireplace, fall as though upset by uals, leaving untouched those that are near. ism as unknown as that of electrical attracthe progress of science. One cannot say as a very moderate wind, and a ball of fire as Women seem to enjoy particular immunity: tion and repulsion, this piece of wood will be much of incredulity. Outside of the realm of large as a child's head emerge gently from the According to Dr. Sestier ("La Foudre" II., as an extenuation of the body of that person. fireplace and slowly move across the floor near | 307), out of 206 persons struck, 169 are men, and the brick part. The ball of fire appeared 37 women. In statistics (196) extending over again, according to the tailor, like a medium- 11 years and relating teaking forest lands of sized catrolled up into a ball and moving with- Lippe Detmold, Karl Müller states that 56 oaks, 20 firs and three or four pines were struck by lightning, although seven-tenths of the trees were beeches, not one of this species was injured.

orets it during life this agent in the majority with the individual, through the sense organs After this the plate ; voted about on the | and very important parts of the body, as by the quired a momentary visual hyperæsthesia, and

by the ancient magnetists. It can, however, be displaced in the body untried to bring under a theory, are sometimes | der the influence of the will, since attention augments our sensibility in certain parts while without making any noise. Aug. 6, 1809, at 2 others become more or less insensible; or does P.M., a violent explosion was heard in the not see, hear, smell except when one looks, listens, scents or tastes.

With some persons, or "subjects," the nervous fluid adheres so feebly to the body as to be displaced with great ease, and thus produce such phenomena as hyperæsthesia and complete insensibility due to auto suggestion, that is, to the influence of the spirit of the subject the structure had turned whilst gliding, had on the fluid or due to the suggestion of an outbeen displaced by only 1m. 20. Thus the mass sider whose spirit has come in contact with the fluid of the subject.

Some subjects of still greater sensibility can project their nervous fluid beyond the skin, under certain conditions, thus producing the phenomenon I have studied under the name of "exterioration of sensibility." One can easily conceive how a mechanical process exercised over these emissions, outside of the body, could be propagated by means of them, and thus rise to the brain.

The exteriorization of motricity is more difficult to understand, and I can in explanation but revert to one comparison.

Suppose that in some way we prevent the nervous agent from coming to our hand: the latter becomes dead, inert matter, like a piece of wood, and it will not come under our will power again except upon receiving the exact quantity of fluid necessary to animate it.

Now let us admit that a person can project the same fluid into a piece of wood in sufficient quantity to soak it proportionally; it will not be at all absurd to hold that by some mechan-

Intimately allied to the organism which se | believe themselves learned because they have more or less scrutinized some branches of the tree of science, appears a mere continuation of such as we have witnessed ourselves, and which we cannot doubt to day.

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We have in fact a first (1) stage of disengaging of the fluid body in the exteriorization of sensibility under the force of concentrated layers on the body of the subject; that they are material emissions is proved by the fact that they are soluble in certain substances, such as water and grease; but just as with odors, the decrease in weight of the body sending them out, is in this case too slight to be measured by our instruments.

The second stage is the coagulation of these streams into a paling double, not yet visible to the ordinary eye.

In the third or fourth stage we have a galvanic plastic transport, as it were, of the matter of the physical body of the medium, matter which leaves the physical body to hold a similar place with the fluid double. In a great number of cases the medium would lose a part of his weight, which latter would be found in the materialized body.

The most singular case thus far unique was the one of Mistress d' Espérance, with whom this change was made with such intensity that a part of her own body became invisible. In its place remained only the fluid body, whose double is merely an emanation; spectators could pass their hand over it, but she felt it. This phenomenon, in its final stage, would bring about the complete disappearance of the medium's body and its appearance in another place, as one hears told of in the lives of saints.

In the materialization of the complete body, the body is ruled by a different intelligence from that of the medium.

Above proves that the study of psychic phenomena depends on three distinct sciences.

It is for physics to define the nature of the psychic force by the mutual interactions with the brute forces of nature: sound, heat, light, electricity.

Physiology will have to examine the actions and reactions of this same force upon living bodies. Finally, we enter into the spirit realm when

pure mathematics the word 'impossible' shows lack of prudence. Reserve is, above all, a duty, when it is a question of animal organization.'

In spite of the wise words of a man of genius, the majority of scholars who keep themselves in a glass case persist in maintaining toward all closely or distantly connected with psychic phenomena a proud hostility, of which one can judge by the following lines taken from Temps, Aug. 12, 1893, apropos of mental suggestion, and signed by Pouchet, Professor at the Paris Muséum:

"To prove that one brain acts over a distance by a sort of gravitation upon another. like one magnet upon another, the sun upon the planets, the earth upon a falling body. To the fire ball rose vertically as high as the workdiscover an influence, a nervous vibration pro- man's head, who to escape its touching his pelling itself without material conductors!... The wonder is that all those who believe to rose, throwing himself back in his chair. At lesser or greater extent in something of the about a meter's distance from the paving the any idea of the importance, of the interest of obliquely toward a hole in the fireplace about of flame often seen about certain persons, the the novelty, of the revolution that this would bring over the social world of to-morrow."

The attacks of Pouchet do not harm our cause, because we are sure of the facts, and then because we see men like Lodge and opening as it was closed up with papers which Ochorowicz classed with us as naïf ignorants studying the question with a view to making it a physico-psychological one.

Besides the numerous observations upon which these two eminent men base their belief. I shall recall a very characteristic case, probably little known in England. It is that of a child of seven which had been closely obits normal state replied to all questions, resolved all problems, no matter how difficult, provided that its mother knew the solution. He "read his mother's thoughts" instantly | and the ball always moved slowly and irregu and without hesitation, with his eyes shut or back turned toward her; but a simple screen interposed between them stopped the commu- to have the tendency to follow material connication. This brings us well to the limits of ductors, and cede to air currents." the physical, and the explanation to be given to such a phenomenon is neither more nor less sure than that for wireless telegraphy.

If facts could be admitted only when they harmonize with official theories one would re- through the open door, in the midst of a storm, ject nearly all the discoveries of the day in the | roll slowly along the floor, come near her, and realm of electricity.

(1890) "the more facts we know, the more close- | through which it disappeared. This by full ly we seize the continuity of the chain which | daylight, makes us recognize the same phenomena under different forms. So with magnetism, the more facts, the more exceptional instances. the less the chances of connecting them with any one form."

Atmospheric electricity is constantly offering phenomena to which we have no key, and window. The ball grazed the gas burner, which are so like those in the manifestations of psychic force that one has the right to ask whether they do not proceed from a like cause.

You all know the balls of fire of varying size which are to be found in the presence of mediums, and which seem at times guided by an intelligent force. Some shrug the shoulders at this. However, I can cite from classic works phenomena recorded there which are exactly analogous, and also inexplicable. The following, for instance, took place near Ginepreto, not far from Pavie, Aug. 29, 1791, during a violent thunder storm. It is recorded in a letter from the Abby Spallanzani to Father Barletti (Vol. XIV. p. 296). Fifty feet from a farm angle of the wall he was facing, and suddenly a flock of geese were feeding; a girl of twelve, obscure the latter at the same time that from and another younger one, ran over from the under the table, near his feet, came a dry farm to make the geese go back. In the same | sound without echo or duration, and extreme- to the muscle the orders from the spirit.

out the aid of its paws. The ball of fire was brilliant rather than hot, and the workman experienced no sensation of heat.

"The ball approached his feet like a young cat wishing to play and rub against one, but the tailor took his feet out of the way, and claims that by very careful movements he avoided touching the meteor. The latter appeared to remain several seconds at his feet, while he examined it attentively leaning forward. Havsenses without leaving the middle of the room.

face, and yet wishing to follow it with his eyes, a meter over the higher tablet of the fireplace.

"This opening had been made for the flue of a stove used in winter. But" claims the workman, "the fire-ball could not see the had stuck to it. The fire ball made straight for the opening, unfastened the paper without injuring it, and disappeared up the chimney; then, having gradually arrived at the end of the chimney, at least twenty meters from the part of the top of the chimney, throwing the fragments into the yard; the roofings of sevfortunately there was no accident. The tailor lived on the third floor, and was not half way up the house; the upper floors were not struck) larly. Its brilliance was not blinding, and it gave no sensible heat. This ball did not seem

The Cosmos of Oct. 30, 1897, cites an exactly analogous case. Mme. de B----, who was at the Bourbonnais in the country, in a room on the ground floor, saw a ball of fire come roll around her "like a cat rubbing up against "In the majority of sciences," said Opkinsoa her master," then turn toward the hearth

> Another, though less striking case: In October, 1885, at Péra, during a violent storm, Mavrocordato had taken refuge in a house where the family was still at table. Suddenly a ball of fire about the size of an orange ap-

peared in the room; it had entered by the open then turning toward the table, passed between two guests, turned around the central lamp, made a noise like a pistol shot, made for the door, and once outside burst with a dreadful noise.

Is it harder to admit table-rappings and movements than the plate-dancing reported by André to the Académie in the séance of Nov. 2, 1885?

Saturday, June 13, 1885, toward 8 P.M. he was sitting at table in a room adjoining the lighthouse tower in the northeast part of this is that the phenomena of will, of thought, of tower; suddenly he saw a belt of mist about two meters broad descend from the upper

Some people have recovered the use of paralyzed limbs through lightning; others again contracted chronic paralysis.

Does not the projection of signs and handwriting often found in psychic séances, and such as I have been witness to in the case of ing attempted several excursions in various | Eusapia Paladino, bear a striking resemblance to the images of surrounding bodies impressed upon the body of certain persons when struck by lightning?

Not to overstep the limits of this article, I can only mention the phenomena of animal electricity; I allude not only to the properties sort do not even seem in their naivet to have | fire ball grew somewhat longer, and turned | of the torpedo and similar fish, but the sheet

> attractions and repulsions between objects, inert, or magnets. (See my work "l'Extériorisation de la motricité.") Here again we are at the limits of the physical world.

What is to be said about luminous plants, plants which digest, which walk, which influence the compass?

Those are things much harder to explain than the somnambulist's power to see through opaque bodies. The X rays ought to disarm ground, gave a terrible explosion, destroying a | doubt in this particular; the doubt however is not present because the majority of minds which have been petrified by the materialism served in 1894 by Dr. Quintard. This child in | eral small constructions were dashed in, but | of the official science of the middle of this century are not content as were their predecessors to deny certain facts because these facts upset theories; a sort of terror seems to seize them in presence of all which tends to prove that there is in man a spiritual element destined to survive the body.

> It is to such conclusion, however, that men most distinguished for intelligence and charac ter have come at all times, and in diverse countries, because they are not afraid to proclaim their belief in spite of raillery, and frequently persecution.

After idle excursions into various fields, facts bring us back to the conception of a fluid body which is as old as the world; I beg leave to lay them before you as they have come to us after a series of experiences recently made by people whom you all know.

I start with this postulate, that there is in living man a Body and a Spirit.

It is a common observation, says Boirao that each one appears to himself under a double aspect. On the one hand, I see myself a material mass, of a definite size, weight and movable. similar to the objects round about me, composed of the same elements, subjected to the same physical and chemical laws; and, on the other hand, if I look at myself, so to say, from within, I see a being which thinks and feels, a subject which cognizes itself in cognizing the rest, a sort of invisible immaterial center about which unfolds the endless vista of the universe in space and time, spectator and judge of all things, which do not exist, at least for him. except as they are in his consciousness."

We cannot represent the spirit; all we know feeling proceed from it.

As to the body a definition is useless, but we distinguish between: (1) brute matter (bone, flesh, blood, etc.) and an invisible agent which transmits to the spirit the sense experience, and

This would also explain the moving of tables under the medium's fingers, and in general all the movements of contact produced with light objects by many "sensitives" without appreciable muscular effort. Elie Méric states "that the intelligent responses and psychic manifestations of turning tables do not permit us to accept above theory. We make particular reservations as to the general conclusions of this very interesting work."...

These movements were minutely studied by Baron Reichenbach; he has described them in five conferences made in 1856 before the Académie I. and R. of Science, in Vienna.

One can even understand the production of movements necessitating a superior force in addition to that of the medium by the fact of the human chain which puts at the disposal of one a part of the power of the others.

But so simple a hypothesis does not explain all the phenomena, and one is led to complete it thus:

The nervous agent stretches along the sensitive and motor nerves in all parts of the body. One can say that, in its entirety, the shape is the same as the body's, since it occupies the same amount of space, and one may call it man's fluid double, without overstepping the limits of positive science. (E. Méric says no, since this fluid is in constant flow and has no consistence.)

Numerous experiences, with unfortunately no guarantee in general but the testimony of the subjects, seem to establish that this double can form anew outside of the body after a sufficient exteriorization of the nervous influx, just as a crystal forms anew in a sufficiently concentrated solution.

The double thus exteriorized continues to depend on the spirit, and obeys it all-the more easily being now freed from the flesh, to such effect that the subject can move it and accumulate its substance upon this or that of its parts so as to make it visible to the ordinary sense.

In this way Eusapia would form the hands which are seen and felt by the spectators.

Other less numerous experiences, and consequently to be taken with still greater reserve, tend to prove that the fluid exteriorized substance can be shaped by a very powerful will, as the clay in the hands of the sculptor. (E. Méric says that this hypothesis is inadmissible. For all who seriously study the facts, King is a reality, i. e., an invisible spirit, and it is he who models the hand in the clay.)

One can suppose now that Eusapia's imagination, after journeying amid diverse spirits, conceived of a John King, with a very determined face, and that she not only assumed his personality in speech, but that she gave his shape to her own fluid body when she made us feel large hands and produced at a distance upon clay the impression of a man's head.

But if nothing has proved John King's real existence, neither has anything proved his non existence.

My collaborators and I are not the only ones who have studied the question; others whom I know perfectly and in whom I have the greatest confidence bring facts which cannot be explained except by the temporary possession of a fluid exteriorized body by an intelligent entity of unknown origin. Such are the materialisations of entire human bodies observed by Crookes with Miss Florence Cook, by James Tissot with Eglinton, and by Aksakof with Mistress d'Espérance.

mere mention of which exasperates people who Temple of Health.

we want to determine how the psychic force can be brought into play by intelligences belonging to invisible entities. But we know. that all phenomena of nature are linked together by insensible transitions: Natura non facit saltus. We shall find them in these three great provinces, dimly defined limits where reign complex causes. Which difficulty in this kind of research should not stop us. According to Lodge, whom I always like to cite:

"The barrier between the two worlds, spiritual and material, can fall gradually, like many other barriers, and we shall arrive at a more elevated perception of the unity of nature.

The possible things in the universe are equally infinite with itself. What we know is not to be compared with what remains to be known. It we are content with half a field actually

conquered, we violate the supreme rights of science." ALBERT DE ROCHAS. (Translated by B. M. Grossman.)

The Way You Look at It.

Spiritualists have often been prone to take phenomena for granted in the sense of attributing everything to an exclusive spiritual source instead of holding themselves open to the logic of evidence in all directions. Spiritualism is true, so is telepathy also a fact. Communications are constantly being received from "departed" friends, so also are messages coming to us frequently from those who are yet wrapped in the flesh.

Fraud does not cover the ground occupied by all ambiguous phenomena, but it does often appear in varying proportions in close vicinity to the genuine. So are gold and less precious minerals in the Klondike and other mining centers found side by side. Specimens of ore contain per centages of gold, but all is not gold, and here comes in the difficult task of examining and sifting.

Did we believe that the unseen universe was totally unlike this visible plane of human action, we might summarily dismiss all inquiry by dogmatically asserting that whatever comes from the world of spirits comes either direct from the Deity, and is, therefore, unsullied truth, or else from Satan, and is consequently gross deception. Happily for our educational prospects we can fall back upon no such easy solution of the ever-pressing mystery of the border-land with which we are beset continually .- The Field of Prog. ress.

Three Questions.

Have you a shadow-a persistent shadow in your home? Get out into the sunshine and let the shadow enjoy the pleasure of shading itself.

Have you a skeleton in your closet? , Cover it with flesh and blood and nerves, and endow it with conscious sentience, if it will be so endowed; if not, throw it into the ditch.

Have you a thorn in your household side? Pull it out and plant a rose there; but if the thorn-cultivator insists upon nurturing thorns to pierce others, gently retire from the thorngarden, leaving the thorns to prick the thorns. There's an India serpent that stings itself to death.

Away with dead emotions! Away with all soul fetters that cramp and canker! Every soul has a right to be free-that freedom being based upon justice and truth, goodness and Well! such extraordinary phenomena, the righteousness .- J. M. Peebles, M. D., in The

BANNER OF LIGHT.

DECEMBER 2, 1899.

MIND.

Oht the limitiess wealth of the mind. Who can fathom the depth of its store? Where the slumbering worlds are confined, That shimmer and wake overmore.

The radiant suns and the stars, Are satellites all to the brain; And the rhythm of infinite bars Float in with molian refrain.

How quick is the flash of a thought, Fiying off into ether-crowned space; Impatient till all things are caught In the grasp of its mighty embrace.

From the Infinite down to the mole, From the zephyr to thunder's fierce thrall, Where lightnings flash out from the pole, It is mind that environs them all.

In the realms of the Infinitude, The mind builds her temples of gold; Ever smelting the cosmical food, Which myriads of ages unfold.

How stupendous the range of a thought! It weighs its balance the wind, Thus blazing forever outwrought From its centre and home in the mind. JOHN A. HOOVER.

The God Question in Our Declaration of Principles.

RY A. J. WEAVER.

The following are the first two articles in the Declaration of Principles, adopted at the last annual meeting of the National Spiritualists' Association, at Chicago.

1. We believe in Infinite Intelligence. 2. We believe that the phenomena of Na-ture, both physical and spiritual, are the expressions of Infinite Intelligence.

I state only what is self evident to every Spiritualist, that the above articles form no vital and essential part of Spiritualism, because one can be a Spiritualist and not accept them. If, however, they are true, and we believe they would be of advantage to us as a body, it is proper we should adopt them. The important question is, are they true; for no one could think we ought to adopt error for the world or the should adopt should be blizzards, and deep snows covering the grass, will follow, and the poor, innocent animals, models of grace and beauty and joy when Nat-ure is kind, are tortured by cold and starva the sake of gaining prestige in the world or favor from the courts. That would make us hyp-favor from the courts. That would make us hyp-ocrites. "Infinite" and "Intelligence" are the If I should treat creatures placed in my two words of importance which I will discuss.

Herbert Spencer says there is an Infinite Energy pervading the universe incomprehensible and unknowable. It is evident to everyone that there is an incomprehensible something pervading the universe. If the universe has no limit in time or space, as it probably has

not, then that "something" must be infinite. We now approach the real question at issue: Is this Something Intelligence? Is it Mind? If it is, then Intolligence is everywhere, and nothing exists which does not contain it. If Infinite, it must be present in every tree and flower, and rock and clod of earth-in every drop of water we drink and in every morsel of food we eat and in every breath of air we in-hale. When I go out in the grove and confront the stately pine, I see not only a tree but an intelligent tree-a tree which has a mind and which knows, and, if Infinite, knows not only me, my name, age, character, thoughts, purposes, hopes and fears-and if it had vocal organs could speak to me-but knows every man, woman and child on earth and in spirit life; knows all things and all truth, whether in history, science or philoso-

phy, either past, present or future. Is all this true, that every part of animate and inanimate nature has intelligence? There are many who believe it. Such belief is called Animism. Poets who do not believe it imagine it to be so, and their poems abound with it. It has never been better stated than

by Pope in the words now immortal,

Nature intelligent, which psints the plotures no artist can equal. The evidences of intelli-gence, in Nature have been very much weak ened by the writings of Darwin, but they have not been destroyed. Such scientists as Wal-lace and John Fiske find those evidences suffi-cient to convince them that the operations of natural law reveal some kind of intelligence. In these articles which the N. S. A. has adopted there are many objectionable things

left out which make very strongly in their favor. Let us consider these: They do not require us to believe in a "Creator" or a "Great First Cause" of all things, nor that Infinite Intelligence existed before the universe existed, and independent of it, and gave birth to it. How could the cosmos be born irom intelligence under the universal law that "like produces like"? Intelligence can produce intelligence, but where is the law hy which it can produce matter? Spirit can give birth to spirit, but how can it give birth to that which is not spirit?

One can therefore believe in Infinite Intelli-gence and not give up his belief that "all things" in some form always existed, and al ways will exist. Things may exist without visible expression. Heat, for example, exists in a latent state in a lump of ice or a clod of earth. Why may not life also in a latent or unex-pressed state exist in "dead" matter? Somehing like that is, I think, what Prof. Dolbeare believes. He-says there is no such thing as "dead" matter. Then all matter must be alive, always has been and always will be It only becomes active in an organized alive. Outside of organized form it may exist form. all this, and also accept the first two articles; they do not conflict.

Neither is it necessary, in accepting those articles, to hold that Infinite Intelligence, as expressed in the laws and forces and opera-tions of Nature, is endowed with feelings of pity and compassion. The question is not whether we would like to have these desirable qualities a part of Nature, but are they so? If pity rules a human soul, that soul will show it on all occasions and never produce useless suf foring even in a worm. And yet useless suffering is just what Nature is frequently causing. On the great western plains there will be a number of pleasant winters, encouraging ani-mal life, till the whole territory abounds with antelope; then a hard winter, with terrible tion day after day and week after week, till

keeping like that I would be liable to arrest and punishment for cruelty to animals, and rightly so. No one can pretend for a moment that it does a dumb bru'e any good in any pos-sible way to have death inflicted upon it in such a cruel manner. If it becomes necessary to end the life of an innocent animal, mercy requires that it be done quickly, and, if possible, without pain. Torture in such cases is unpar-donable. And yet the forces, or if you prefer to say the intelligence, in nature, is carrying on this heartless work somewhere in the universe every day, every hour, every moment of time, a work which no intelligence endowed with pity could possibly do, or even contem plate, without feelings of horror and without uttering an indiguant protest if done by others.

Neither is it necessary in accepting the first two articles to believe that the Intelligence in the laws and forces and operations of Nature is endowed with justice. Does it show Nature just when it brings one child into existence with evil tendencies predominating, entailing almost ondless misery upon it, while another child is born almost an angel? Is it just to the first child? We are told it is the result of the law of heredity and of pre-natal influence, but is the law of heredity and pre natal is fla-

ence just? Is it just that a child should suffer a whole lifetime because of the sins of its parents? Is it right that one shall be made to indure the consequences of another's acts? Was it just and right that I was not consulted

God idea, is not a Religion in the highest and best sense of that much-abused word, all the worse for him, and for his orude ideas of religion and religious truth. I cannot but pity where and all who think with him. To my mind very much which stands, and has for sges stood as 'mportant religious truth and essen-tial to true life, is but little else than gross su-perstition. It is humilisting that in order to be considered as begins and then an unit be considered as having a religion we must adulterate clearly demonstrated religious truths by mixing with them more theories which further evidence and enlightenment may show to be but superstition. Is religion Truth, or is it nothing but Belief? But there is another fundamental truth

equally as important, which must not be for-gotten. It is this: If Spiritualists are to be organized at all, each must yield more or less to the opinions of others. There is no other pos-sible way. I am willing to do this. It is the bane of Spiritualism, and has worked almost infinite mischief in every city and town that if one cannot have his own way in everything, and make all others bend to his own ideas he will kick in the traces, and refuse to draw.

In politics I support that party whose princi ples come nearest to my own, but I never yet have been fortunate enough to find a part, with whose platform I am entirely agreed. think it would be egotism and obstinacy in me to say that the Spiritualist body must make a platform which shall exactly suit me. I ought eternally in a passive state. One can believe to the majority to see the error, and make the necessary change.

Letter from W. J. Colville.

To the Editor of the Banner of Light:

Dear Sir: Just a word, to let all my friends in America learn, through your ever hospita ble columns, that I am now busily at work in was extremely pleasant. The weather from first to last was exceptionally fine—only one wet day. The ocean, nine days out of the eleven occupied in crossing was was an Englishman you prefer man board very much, and had not the slightest sensation of illness even for a moment. For the season the number of passengers was very large (about eighty). All arrangements were thoroughly satisfactory and our four-footed friends who occupied the steerage were in no

We reached London Wednesday, Nov. 1, about noon. On the same afternoon I attendabout noon. On the same afternoon I attend and, I must say, to a far greater extent than ed St. Paul's cathedral, and heard a sermon in which the present disturbance in the Trans seems to be with the few and not the many." vaal was alluded to in very decided terms from the distinctly British standpoint. On Thursday, Nov. 2, I attended the twelve o'clock seris now sixty nine years of age, but does not gregations than ever; he is a truly remarkable man and stands at the head of the broadminded party in English Congregationalism. The following extract from one of his latest sermons is certainly interesting:

"This is the most difficult point in human education, viz, to proceed from the letter to the spirit-from the material to the immaterial. In proportion as we get spiritual power are we rich forever. You lose your friend, but you never lose his friendship. Death breaks up the assembly, but he never impairs the fellowship. Death hushes the communications of the lips; he cannot silence the more elequent inter-changes of the heart. Those whom we truly love are always with us - not always audible, but always present, "You have not lost that child of yours you buried

years ago. The little creature is still with you. And oht what talks you have together now. When you go out alone the little one seems to know where you are and to come to you; and your face does so brighten, and your breast does so heave with unwonted and Was it just and right that I was not consulted as to wno should be my parents, in as much as my future joy or misery would largely de-poind upon who my parents might be? Is it to him yet the lad is ela nart. Ha is wi to voi you all the day, notwithstanding his sin, and perhaps (so wonderful are the inviteries of the heart) the nearer because of bisting hove, deep and agonizing; and were recognized by the ancients more than three thousand years ago, and the theory of reincarnation was by them invented to the second all the family that never gave you a moment's pain. "I want to fix the mind upon this point, viz., the realizing power of love. My friend has poine away from me over the sea and beyond the mountain, but i have him in my heart; his thoughts, his views of hie his behavior under given circumstances, his noble impatience, magnautmous scorn of all that is low and mean, never leave me; they will mould my life, they will save me in many a temptation. He is with me always because of the realizing power of love. And this that we know something about in friendship, in the family circle, reaches its highest consummation in Jesus Christ; for although he has gove away from us, he says, "I am with you alway, even unto the end of the world." My first appearance as lecturer in London on the occasion of my present visit to my old home was on Friday evening, Nov. 3, in St. James Hall, Piccadilly, one of the best known places of public resort in the metropolis. hough the weather was decidedly inclement, there was a very large attendance. The meet ing, presided over by the venerable Dr. George Wyld, was under the Auspices of the London Spiritualist Alliance, a very useful and flour-ishing organization. Dr. Wyld's introductory some delightful experiences of long ago. I means less than nothing. If God, or Christ, believe this able and vigorous gentleman said should be made manifest in the flesh, it must by the large, representative audience, I can who despitefully use me, must I not do good, but say that in enthusiastic cordiality it far and not evil, to the murderer himself? At exceeded my most sanguine expectations, and present, however, we murder the murderer. proved beyond a peradventure, as the subject of my address was (by request of the Commit-tee) "The Truth About Mental Science," that all kinds of evil doers roam at large, seeking ly awakened to the importance of the many ishment?" in the land of my childhood's history. My drawing room lectures at my present resi-given this month on Mondays, Wednesdays and Fridays, at 3 and 8 P.M., beginning Nov. 6, I hope all your correspondents will remember that it is we my present resi-given this month on Mondays, Wednesdays and Fridays, at 3 and 8 P.M., beginning Nov. 6, I hope all your correspondents will remember that it is we my present resi-dence. my best to keep up the Questions and Answers Department of THE BANNER, and though there have been many weeks when this department has been unrepresented, I shall hope henceforward to furnish material for it with uninterrupted regularity. Though I am renewing many delightful acquaintances, and meeting many new friends, 1 can heartily assure my many kind friends in America that I look forward with real pleasure to meeting them all again, and working among them once more whenever the guiding finger of destiny again points to me to recross the ocean. Since my arrival in London I have received a number of extremely kind letters from New York and Philadelphia, and though press of many affairs renders it impossible that I should devote much time to private correspondence, I hope every one of my gracious correspondents will bear in mind that their letters are ex-tremely welcome, and are, I trust, responded to in spirit in cases where literal ink shedding any one of my readers can, I wish he would do so for my own personal enlightenment. that London is at its very best in November, for though we are thus far free from fog, rain | right is to teach them how to be happy. fundamental truth: that it is not the God idea | falls frequently, but it only reminds me of the rainy season in California, as there are a great many bright hours between the down pourings. In my next letter I shall hope to be able to W. J. COLVILLE.

(Oopyrighted Oct., 1898, by Carlyle Peterniten.) MARION GOLDBORO;

WHAT ONE WOMAN ACCOMPLISHED.

WRITTEN BY CARLYLE PETERSILEA Author of "The Discovered Country," "Oceanides," a Psychical Novel, "Mary Aun Carew," "Philip Oarlyle," a Romance, de., de.

CHAPTER XVII.

MR. ENGLEHART EXPRESSES AN OPINION.

Marion was dressed very simply, more so than usual. She could not have told why she wore her least expensive dress, neither could she have told why she had ordered Jennie to brush back her hair so plainly and smoothly,

simply coiling it low and loosely at the back of the head. Her dress was a plain creamcolored silk. She wore no jewelry. A simple red rose at the left of the corsage, and another nestling in the loose folds of the large knot of shining dark hair.

Her eyes were glowing with unusual interest to be willing, and I am willing to abide by the as Mr. Englehart took her down to dinner. majority. Our platform is good for this year Marion wondered at his aristocratic bearing only. Another year, if it has error, let us trust his polished, faultless manner-the most refived and gentlemanly man she had ever met. Strange, that an ordinary English gentleman

should bear himself so royally. Mrs. Goldboro was cool and reserved, al-though polite. Mr. Goldboro was in his hap piest mood. Mrs. Goldboro, unbending slightly from her frigidity, asked, directing her question to Mr. Englehart:

"How do you like our Republic and its insti-

"Really, madam, I cannot say that I do. If the people ruled here, in the United States, as they are supposed to do, I might prefer it to a monarchy; but, I find that the people do not rule. The Almighty Dollar seems to be King in America; and where money is monarch the people must suffer; for the people, as a rule, have little money. I find that the monied aristocracy rule here instead of the people,

"Well, of course," responded Mrs. Goldboro, "those who amass wealth prove them-selves to be smart and capable, and the capavice in the City Temple, and heard a very pow-ble are the ones who ought to rule. A certain erful sermon from Rev. Joseph Parker, to whom you alluded a few weeks ago in THE BANNER as a "pulpit medium." Dr. Parker believe, it will ever be. It is one of God's eternal laws. Straight is the gate and narrow is look over sixty; he is just as vigorous as he the way, and few there be that find it, but was twenty years ago, and draws larger con- broad is the road that leadeth downward. These are God's own words. These words, to be sure, apply to the heavenly life, and, to my mind, they apply equally as well to this life. "But," said Mr. Goldboro, quizzically, "ar "are

you aware, my dear, that the people are really being switched off that down grade?"

"Oh, you can make light of sacred things; what unbeliever does not?" "I cannot look upon the most of the world

joing to perdition as a sacred thing."

Marion raised her shining eyes. "But, mamma," she said, "there is another proverb: 'Lave ye one another.' If this prov erb was strictly carried out, none could or would go the downward road. If every man, woman and child looked upou every other man, woman and child as brothers and sisters, and loved one another, all would be saved; none would be in degradation or poverty, and crime would be unknown.'

"This daughter of mine thinks herself wisor than Deity itself," said Mrs. Goldboro severely. "Her mother's teachings have no meaning to

worry club appears one of the most useless and preposterous things imaginable. If one is in distressing circumstances of any kind, how can one help being unhappy-or, in other words, worrying? They teach at those clubs, so I hear, that one must be happy under any and all circumstances, and I consider such an idea simply ridiculous considering all the sins and miseries there are in this world.

"But, mamma," asked Marion, "may we not be happy in trying to counteract the wrongs, and helping the sinful to do right?"

"If people desire to continue in their sins, and will not turn to Christ, no one can help

And Mrs. Goldboro looked as though she had

"What parent, for instance, could help worrying over a disobedient and ungrateful child?"

And her eyes expressed great severity as they

rested on Marion. "I will get up a 'how to be happy club 'on a -large scale, and my headquarters shall be here in New York."

Marion brought her hands together in a transport of happiness. Mr. Goldboro's face flushed with pleasure and intense interest. "How to be happy, and how to progress, shall be the watchward of my club," went on Mr. Watchbort "It is not some theat the the day

shall be the watchward of my club," went on Mr. Englehart. "It is not enough that I should be happy myself, but that each and every child

of earth should be happy also." A faint flush of interest tinged Mrs. Gold-boro's cheeks. "Really," she said, "I would like to be happy myself, but I find it impossi-ble at present."

Mr. Englehart looked at her interestedly. "Really, madam," he said, "it certainly is not apparent why you should not be happy; immensely rich, with four beautiful children, a good and noble husband, one would suppose

you could not help being happy." "Well," said Mrs. Goldboro, "I may as well tell you, first as last, that my daughter Marion gives me great uneasiness and trouble. My other chidren are too young, as yet, to cause me much uneasiness, but Marion worries the life nearly out of me, she having reached an age where she knows more than her mother-and, Mr. Euglehart, I am obliged to tell you, that she is very headstrong, and is constantly doing things to cause me great unhappiness.

Mr. Englehart looked amazed. Mr. Gold-boro's brow darkened. Marion's eyes drooped while her cheeks flushed scarlet.

"You talk of 'how to be happy and don't worry clubs,' but wait until you rear a disobedient and thankless child, and your mind will be changed.

"Really, madam you surprise me beyond measure. I had thought Miss Goldboro one of the most beautiful and perfect young ladies I had ever met: To me she seems almost an angel of goodness and purity. Madam, dear madam! You are laboring under some dire

misapprehension." "Not at all," replied Mrs. Goldboro. "If you will believe me, sir, she is seen daily visiting about the lowest slums of the city. Could any mother be happy under such circum-

stances?" "Wife," said Mr. Goldboro, sterply, "Marion's visits to the poverty stricken portions of our city have been from motives of charity alone. She has been trying to make others happy.

"And thereby making me miserable," almost sobbed Mrs. Goldboro. "What right has a daughter to make others happy, if, indeed, she really does make them so, which is doubtful, at the expense of her mother's happiness?"

"All are but parts of one stupendous whole, Whose body Nature is, and God the Soul." There is in Nature evidences both for and gainst this doctrine of Animism. 1 propose to ive some of the evidences both for and against ive some of the evidences both for and the evidence of the ev against this doctrine of Animism. I propose to give some of the evidences both for and against it, as stated in our Declaration of Principles.

First let us consider the evidences against it. No where in the universe, either on earth, in the skies, or in the spirit world, has intelli-gence of any kind ever been found to exist except it is embodied within a form having a ner-vous system and brain. The converse of this statement is also true, that wherever a nervous system and brain are found, contained within it intelligence is also found. It seems to be a universal law of nature, true in the spirit world as in the material, that mind does not exist or at least does not manifest or express itself without a brain as the organ of expression, and the quality of the brain is the measure of expression.

If this is true, the second article in our Declaration cannot be true only on one condition, and that condition is that the universe is an animate, organized form with a nervous sys-tem and a brain. Swedenborg, if I mistake not, believed this. He believed the universe and the soul which filled it were prototypes of man's body and soul. In that case the universe is an organization of living tissue, with nerves and all the vital organs.

But science has found no evidence that this can be true. It seems impossible from what our senses teach us of the material world that this is a fact.

Before leaving this point let me try to pre-sent it in the light of an illustration. Suppose intelligence could by some means be made to exist in a marble statue. Could the soul em-bodied there express itself through the eyes or the face, or any other part of the statue? Only on one condition, that the marble be transformed into flesh and blood with a nervous system. And the same condition would be required if it was a tree, or a body of water, or a rainbow, or a flower, instead of a marble statue in which intelligence might be embodied. And It is true of all kinds of intelligence of which we know.

Let us reason a little and get at facts. I am intelligence embodied in matter, and I express myself through that matter to other intelli-gences. How do I do it? When that question can be answered in regard to me, it is answered for all intelligences. Science has an-swered it. It says only in one way can I express myself to others, and that is through my nerves which connect with my senses. How mind connects with the nerves is unknown, but we know it does connect; and we have so far discovered no other form of matter with which mind can connect, or through which it can express itself, but nerve tissue. Of course it may be discovered sometime to

be a fact that mind can express itself through unorganized matter. It may be possible. But when we assert that it does so express itself-when we assert that mind, whether finite or infinite, expresses itself through unorganized nature, we make an assertion and assumption unsupported by and in violation of what we know of the relation existing between mind and matter.

I wish now to take up the other side of this question and give some of the reasons which appeal to my mind in favor of the assertion that the Infinite Something-call it energy or law or life or spirit-which pervades the uni verse in every part, possesses intelligence. When a horse is thirsty, it bends its course towards the nearest water. It does this be-cause of its intelligence. So when a tree is planted in the ground, its roots need water, and they bend their course downward in order to reach it. If a tree is planted in a bed of dust, and the top of the dust only is kept wet, the roots will not grow downward, but up wards. If the bed of dust is near a pool of water, the roots will grow towards the pool. If now it is the intelligence which causes the horse to go to the water, what is it, if not in telligence, which causes the roots of the tree to go to the water?

We marvel at the mechanism in our watch, and yet the squirrel which scales the tree of that idea which makes it a spiritual help to for my eyes has a body as wonderful in its construction as the watch. If intelligence the watch, why add the sweetest and most precious truth in guided the hand that produced the watch, why add the sweetest and most precious truth in and out of London, giving a bird's eye vie existence to thousands upon thousands of hu man souls. If any one, even a juige, says or while "good bye forever, dear everybody." W. J. COLVIL. and yet the squirrel which scales the tree be-

upon its early training?

reis carnation was by them invented to relieve Nature of the imputation of injustice; but this theory to my mind does not remove the difficulty, but only pushes the difficulty fur-ther back into the distant past. And even if it did settle the matter and justify Nature, it is not a demonstrated fact, nor has it ever been, nor is there any prospect that it ever will be. Even if it is a fact, it only covers a part of the injustice of Nature; not the whole of it. Neither does accepting the first two articles

make it incumbent on us to believe in a God of Love, a Father in Heaven. If Infinite Intelligence is destitute of mercy and justice, as we have tried to show, it can hardly be consid ered as possessing love because love must in-clude both these. When a cyclone a few years ago laid a third of St. Louis in ruins, the editor of the Christian Leader, in commenting on it, said in substance: "The laws of Nature are merciless-absolutely without mercy. If there is a God of mercy, as there is, He must be out-side of and above the ordinary forces at work in Nature." The first two articles have noth-The first two articles have nothing to say about such a God, either yes or no. They leave it optional with every Spiritualist

to believe or not to believe in a God of love. Finally, belief in a personal God is left out, and this also is very much in favor of the articles. They put us, however, in an anomalous position. By the world and by the courts we shall be regarded as believing in a Supreme Being with all the personal attributes usually ascribed to God, because such is the meaning universally given to the term "Infinite Intelligence," but as an actual fact that term does not mean person. For an intelligence to be a person it must have self-consciousness, which means that it must be aware of its own existence. It must not only know, but know that it knows. If it thinks, it must be able to say to itself, "I think." A dog has intelli-gence, but it probably is not conscious of it. It

has four legs, while a bird has but two; but this fact probably never occurs to the dog mind. In a word, self-consciousness is the one thing which makes an intelligence a personal being,

whether that intelligence is finite or infinite. If that intelligence is finite, we call the person man; if it is infinite, we call the person God. Form has nothing to do with the question necessarily. I heard Dr. Savage say in the pulpit, "I believe in a personal God, but I do not believe that he has the form of man, or any form." Man has form because he is finite -because he is bounded - because there is something outside of him; but the universe which fills time and space is infinite-it has no outside; therefore it has no shape, no form.

If intelligence fills the universe, neither can it have form. At last, after some four years of discussion. the N.S.A. has adopted a platform, half of which is a creed, because creed is a declaration of belief. It would suit me better to have

nothing in our platform but demonstrated facts and the moral truths which those facts substantiate, I would have no beliefs. To do that, the God question would have to be left out, as that is only a bellef, Whether there is Infinite Intelligence is an

unsolved problem. The question is not whether the universe is ruled by chance or by intelli-gence. All parties believe the universe is ruled by law. The question at issue is whether, intelligence inheres in the law. Possibly it does; possibly it does not. I do not know. The evidence is not all in, and to guess at it is child's play. The objections I raised in the first part of this article I cannot abswer. If

In all this discussion let us not forget this which makes Spiritualism a Religion, and the best religion on the face of the earth. It is not that idea which makes it a spiritual help to

But Mr. Englehart looked at the gitladmiringly.

"I agree with you, my dear young lady," he said. "Love should be king, and not money." "But can this law of love be carried out suc-cessfully?" asked Mr. Goldboro. "This is a

very important point with me." "Very few have ever tried it," answered Mr. Englehart; "but I believe no safer law was over given to mankind. If all loved others as they love themselves, or as they ought to love their brothers and sisters, there could be no wrong done.

"How is it possible," asked Mrs. Goldboro, for one to love the low, the vile and the wicked-robbers and murderers, for instance? Can one love a murderer as one loves one's self?

"The Christ whom the Christians believe to be God himself, made manifest in the flesh, said: 'Love your enemies; bless them that curse and despitefully use you,' and, if I mis take not, you are a member of one of the Christian churches."

Mrs. Goldboro looked a little crestfallen. "Madam," continued Mr. Englehart, "I am not a Christian-do not even believe that the

man Jesus was God. That the Christ principle should be made manifest in the flesh or hearts of all mankind, I do most sincerely behe had been a student of mental phenomena be by the performance of good works, and, as for over sixty years. Concerning my reception | I understand it, if I am to do good to those

"But to punish the evil doer for any misdeed Following the lecture, several prominent workers, including J. J. Morse and E. W. Wal-lis, made extremely friendly remarks. I find that I was expected in England several weeks before my arrival and and several weeks before my arrival, and some societies had applied to my good friend, George Osbond, of to them; that seems to be left for us to decide Davenport (who is agent for all American pub- for ourselves; and what better way to do good lications on psychic questions), with a view of to the murderer than to place him where he securing my services on their platforms during cannot repeat the offence; that certainly would October past. I have already received nine protect others from becoming his victims; and teen applications for my services outside of when we had thus placed him, in order to do

be vanquished we should soon have a world without sin-a happy and prosperous world." without sin--a happy and prosperous world.". "Your words remind me of a fad that has just sprung up here in New York and else where," said Mr. Goldboro, "the do n't worry clubs. What do you think of them?" "How is one to help wofrying," put in Mrs. Goldboro, "if one has things to worry one, I should like to know?" Marian's averages of interest interest as

Marion's eyes expressed intense interest as she looked at Mr. Englehart, to hear what his reply would be. "I should like, above all things, to become a

member of a don't worry club," he replied, laughingly; "why should people worry?" "It seems to me," said Marion, "that such a club ought to do more good than any church in the land—but ought not it to be called, a how to be happy club? Why, that of itself would take all sin out of the world if thoroughly understood, and managed rightly, for no one can be happy, and do the slightest thing which is wrong; and no one can be happy unless trying to make others happy; and, as Mr. Englehart has already said, to teach others how to do

"I should like to form such a club on a grand soale," said Mr. Englehart, "and I believe I will. Miss Göldboro, your words have given me the key with which to unlock a secret chamber hangry souls, an inspiration to a higher life, chronicle some pleasant experiences both in within my brain, which has been closed through and the sweetest and most precious truth in and out of London, giving a bird's eye view of my ignorance of how to get at it—that is, I have existence to thousands upon thousands of hu spiritual work in the United Kingdom. Mean long wanted to do a great work for mankind, my ignorance of how to get at it—that is, I have long wanted to do a great work for mankind, but did not know just how to do it."

"To me," said Mrs. Goldboro, "a don't

"Madam," said Mr. Englebart, "may not your unhappiness be caused through misap-prehension? Indeed, madam, is not the trouble with yourself instead of Miss Goldboro? If she is striving to do good, and thereby making others happy, I do not think her actions ought to make you unhappy. Quite the contrary. They ought to make you very happy and joy-ful indeed. You must join our club, madam, and be happy, make others happy, progress, and don't worry."

"But," continued Mrs. Goldboro, "it is im-possible not to worry over Marion. She is now at a marriageable age, and I had hoped great things for her. Surely the daughter of a millionaire ought not to lower herself by contracting a mesalliance; and I believe that Marion would accept the veriest clodhopper if she should happen to take such a notion into her head. She would think, thereby, she was making him happy, no doubt. She has not the least ambition in the world-and just to think, she might marry a titled nobleman and raise her family instead of sinking us," almost wailed Mrs. Goldboro.

"Are you not borrowing trouble that may never come?" asked Mr. Englehart. "No. Marion says she despises the very

thought of marrying a nobleman, and she would certainly refuse the offer of a title.'

Manna," said Marion, "I have never re-ceived an offer of marriage from any titled gentleman, and probably never shall; then why should you worry about that which is not likely to happen? Moreover, I promise you that I will never accept any gentleman, no matter who he may be, who is not thoroughly good and honorable; that ought surely to content you. I could not love a 'clod hopper,' as you term it."

"Well, you often say that you will never marry for money or a title, and that amounts to the same thing. By clod-hopper of course I meant a poor man. I would rather see a daughter of mine in her grave than that she should marry beneath her own position in

"But all this may never happen; then why be unhappy about that which may never be. You perceive, madam, that worrying is entirely useless. Why not be happy with your daughter as she is? Who can say that she may not marry a nobleman yet." And Mr. Englehart's eyes wore a very peculiar expression. "Come, madam, be a member of our club; be bappy; do n't worry; do all you can to make others happy, and pull up all the weeds in your own garden first. As your Christ said, 'Remove the mote from your own eye, and then you will see more clearly how to remove it from the eye of another.""

[To be Continued.]

EF The use of slander is as dangerous as was the poison cup employed by the Saxon Queen, Edburga, to avenge herself upon those who offended her. One day she mixed a cup of poison for a certain noble of the court, but her husband drank of it, too, by mistake, and died. If one casts the poisoned dart, slander, at others, it is sure sometime to return and strike in one's household, and its victim is usually the innocent one.

Is there a chance element in a mental decision? Supposing two roads lead to a certain place where I wish to be at a certain time. By the condition of one road I know that I can get there; by the other I know it would be impossible to do so. Now, supposing that I know nothing of either, and take the wrong oue, and failing to get there, would it be through chance or ignorance? Ah, my friend, ignorance is the chance, the luck, the Providence, the fatalism and the misery that follows every man. Knowledge is power and defies them all.-Field of Progress.

No person can be a scientific student without he deems truth of superior importance. -Ex

For Over Fifty Years

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DECEMBER 2, 1899.

Children's Spiritualism.

GRANDMA'S FAIRY.

- Bessie threw down her story-book, And in her eyes was a troubled look. "It's very funny," she said at last, "How many fairies lived in the past.
- "The boys and girls of long ago Had merrier times than those I know; Whene'er they wished for something nice, A sweet fairy brought it in a trice."
- Olose to Bess, in a big armchair, Grandma was sitting with thoughtful air; Her poor old eyes long years ago Had ceased their shining with love's bright glow.
- "Bessle, dear," she tenderly said, 'I know what is passing through your head; You want a fairy, swift and true, To shower bright blessings down on you.
- "In the long years that I have been blind, I, too, have wished that some fairy kind Would ope my eyes that I might see The friends and companions dear to me,
- "But I 've a plan for you to-day: Why not you and I like fairles play? Your fingers shall be my fairles, sweet, And walking fairies shall be your feet.
- "And eyes and voice shall fairles be For old eyes like mine, that cannot see. If you are ready, we'll begin. I'll wish for fairles to now come in."
- " They 're here already," Bessie said. Then Grandma solemnly shook her head. "Fairy fingers, please wind for me, This skein of yarn that knitted must be."

Soft little hands the work begun. But before the winding was half done, Grandma said, " It won't seem so long If sweet Voice fairy will sing a song." But when the voice rang through the room, It seemed like sun shining through the gloom. Now said Grandma, "I wish for feet My needles to bring, like fairy fleet."

Dear Grandma then began her work; She had not intended to play shirk, She only asked the fairies' aid When she herself an effort made.

The knitting was soon done that day, And Bessie carefully laid it away. She'll tell you, children, for she can, The lesson she learned from Grandma's plan:

If Voice and Fingers and Small Feet Can brighten and make a life more sweet, Dear little reader, don 't you see, That you can your own, sweet fairy be?

Edna's Pet.

MINNIE MESERVE SOULE.

BY CARRIE E. S. TWING.

I once knew a little girl whose uncle had a mother pig that was like

She did not, like the old woman, "spank them, and put them to bed," but she didn't let the very little piggie have anything to eat: that always looks bad to me to see the strong ones, whether among people or animals, crowd away the weak from what are their just rights.

Edna's uncle gave her the little white pig. and told her how to fix a bottle to feed it. Edna had it in her playhouse when the spring days were warm enough, and it was so small that it could lay in the cradle that belonged to Edna's largest doll. She would have killed the

her life would pet anything and love it that people could eat, for she could n't stand an other trouble like that with Katlo. So she got a tame prow-or a crow and tamed it-and a ost; but for years she could never smell pork cooking or see it on the table, that she did not think of poor Katie.



The English Language.

An Authority on the Compounding of Words-A Few Samples.

The compounding of English words is an interesting study, but Mr. F. Horace Teall, who was connected with the Standard Dictionary, is the only author who has made a systematic attempt to disentangle the perplexities connected therewith. In discussing the question, it will be necessary to quote freely from his work. We saw recently, in four lines in one paper, the following: "Gambling houses," "pool room," "policy shops" and "bucket shops"; and this morning we see in large letters, "school house," also "text book." Web ster's latest dictionary has "schoolhouse," but stor's latest dictionary has "schoolhouse," but writes "bath house," "schoolroom," "Sunday school," "Sabbath school." "post office," "postal card," "post card"; and yet in the same work we see "dressing room," "drawing-room," "countingroom." Even "sewing ma-chine" and "rolling mill" are not hyphened. We shuld write bathroom drawingnoom ber We should write bathroom, drawingroom, bar-room; schoolhouse, bathhouse, warehouse, storehouse, slaughterhouse; grist mill, planingmill, rolling-mill, paper-mill, cotton-mill; post-office, post-card, postal-card, postal-note; office building, school-building, college-building; cotton-factory, furniture-factory, shoe factory, candy-factory, brush-tactory; kerosene oil, linseed oil, cotton oil, sperm oil; sewing ma-ohine, brush-machine, thrasbing-machine, screw-machine; carpenter-shop, paint-shop, machine-shop, shoe-shop, repair-shop. We might extend this list indefinitely, but all like words in their specific classes should be simi words in their specific classes should be similarly treated. It is not very satisfactory to see "cotton seed oil mill," four separate nouns see "cotton seed oil mill," four separate nouns representing no actual relationship according to rule. "Cotton-seed oil mill" is three nouns on the same footing. "Cotton seed oil-mill" has the semblance of an adjective and a noun, but representing an idea like "an oil mill made of cotton-seed," which of course will not do. There is only one other form possible, cotton-seed oil mill which is couract

Cottonseed-oil mill, which is correct. We never write didnot, wouldnot, hadnot, couldnot, but we do write "cannot." If the latter is correct, they all are, but none is. We often see "gas light" and "flash light," but they are solid words, although many use the hyphen. Many write ill-will, good-will, good-breeding, ill-luck, etc.: but Webster says "good humor" is "good spirits," "good-luck" is "good fortune," "ill-luck" is "bad luck." If one is hyphened, why not all? It is best to omit it in each case as we would in "goil mill."

omit it in each case, as we would in "evil will." The Imperial Dictionary says "black berry" and "blue berry." Webster says "blue breast" and "blackfish." Worcester says "blue breast" and "redbreast." These dictionaries contain thousands of just such inconsistencies in fact "The old woman who lived in a shoe, And had so many children she did n't know what to do." yphen in the next, and make it a solid word n the next, and all for the same word.

Mr. Teall gives the following rules as a good guide for proof-readers. RULE I.

Two nouns used together merely as nouns, unless in apposition, become properly in such use one compound noun; such as door-key, trunk-key.

1. The name of a part or appendage, or of anything connected with another special thing in its regular use, coupled with the name of that to which it belongs, as chair leg, lamp no sto

2-A pair of words which are when used in literal meaning, a hyphened compound or two separate words should be made an inseparable compound when used with a purely arbitrary moaning.

BANNER OF LIGHT.

The solid-word form should be given to every oint use of a literal word and an element which has ceaved to be or never has been used as a separate English word; also to every joining of a word in its literal sense with a following word which has in this particular use a merely general sense.

We simply give a few words which are often printed as two words or where, hyphened, as: Skylight, clockwork, inkstand, doorway, bookbluding, almshouse, archway, artilleryman bandbox, barkeeper, barnyard, bartender, bedchamber, bedclothes, beefsteak, beehouse, billhead, birthplace, blackball, blackboard, blackleg, blacksnake, blockhead, blockhouse, bookbinder, bookkeeper, bootblack, brick-maker, bulldog, brownstone, businesslike, by-path, bygone, caudyman, carriageway, center board, chimneypiece, churchyard, cigarmaker, copyholder, bondholder, cottonseed, deadlock, deerhound, doorstep, drawback, droplight, dumbbells, earthenware, entranceway, gamekeeper, gaslight, glasswork, goalkeeper, graveyard, gripsack, handrail, hogshead, horseflesh, horseshoe, housebreaker, humdrum (we often see "hum drum bullets"), inkholder, inn-holder, jackadandy, jailbird, kettledrum, keyboard, keyhole, kneepan, ladylike, lamplight, landholder, landmark, lawbreaker, lifetime, lighthouse, longhand, madhouse, manhole, merchantman, midnoon, moonrise, mountainside, necktie, neckwear, newsboy, noontime, side, necktie, neckwear, newsboy, noontime, nosebleed, nutcracker, oddfellow, olivewood, onlooking, outbuilding, outdoor, overcoat, overdose, packhorse, pancake, pawnbroker, penholder, pewholder, pickax, pickpocket, pincushion, playground, pocketboak, poor-house, postmark, quitclaim, ragpicker, rattle-skull, roundhand, roundhouse, runaway, safe-guard sandnaper, schoolboy, scrollwork, seaguard, sandpaper, schoolboy, scrollwork, seacoast, seaport, seashore, shareholder, shoe-black, showbill, showcase, showroom, sidewalk, smallpox, speechmaker, spellbound, stairway, standpoint, starshine, starlight, stateroom, statehouse, stepfather, stepmother, stockhold er, policyholder, stomachache, storeroom, stonework, topcoat, turntable, underbuy, un dercharge, underclothing, underestimate, undergarment, undergraduate, underground, underlying, underrate, underrun, understate-ment, undervaluation, waterproof, whippoorwill, whitecap, wideawake, wirepuller, workfellow, zigzag.

Too many editors say forwards, backwards. Too many editors say forwards, backwards. towards, hindwards, frontwards, when if they would consult The Century Dictionary they would probably drop the "s," to the pleasure of their readers.—Willard C. Gompf, in the Hartford Weekly Times.

THE SPHINX, in whose aura we once more

find ourselves, possesses a certain subtle fascination that lures one away from blind struggling humanity of the present day to sit at the feet of those who have clasped hands with wisdom, and are thus able to glean from the starry realms the knowledge that illumines the dark pathway of life in this tiny orb. Are we thus charmed because hovering round these printed pages are thoughts from the seers and sages of a past of which we only dream?

To come from Wonderland to Now-the cur rent issue contains a most interesting article on "Hindu Astrology," by Sepharial. He shows that in practice the Hindu astrologer is miles ahead of any European by giving the follow ing illustration from his experience in sup port of this statement:

I was at Urur, a little village in Madras, when an astrologer of some repute was introduced to me. He wished to be put to a test, and I was willing enough to give one. I simply said: "Tell me what you can find out about myself." The Jyoshi immediately went into the compound beyond the veranda of our bun-relow and measured with his feat the length galow, and measured with his feet the length of his shadow. This was for the purpose of taking the solar time. He then went aside and engaged in some calculations, while I talked

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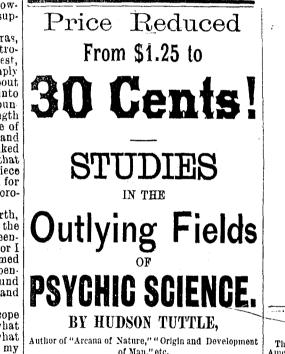
color or offensive. Painful, scalding sensation in passing it. Dull, heavy headaches, dizzy, tired feeling, faint spells, irregular heart. Obliged to go often during the day, and to

get up many times during the night. Pain or dull ache in the back.

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for It may be that Christ is a myth, and Christians are dupes; even so we alone cannot pay the full penalty for our own errors, let us call them. We can not make a single mistake, wilfully or otherwise, that does not cause suffering for another. Though Christ-in the form that Christiaus present him-does not atone for sin, humanity does suffer with the sinner. M.



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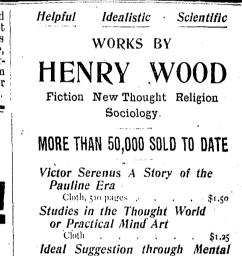
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pig with kindness, if her mamma had not refused to give her all the milk she thought necessary. "Katie (she had named the pig Kate) really

needs more milk, mamma, she seems so very weak, and has n't got up at all since I fed her last

But her mamma told her "that was the way with pigs, they always went to sleep after cating."

She bathed Katie so often, and combed her hair so often, that it was not as "bristling" as the other pigs, Edna declared, but soft and white.

She had a red ribbon she put around Katie's neck Sundays, but week days Katie wore some of the brightest pieces of carpet rags Edna could find. Katie kept growing larger and stronger every day until the little board across the door of her playhouse would n't hinder her from following her little mistress whenever she got the chance. Katie had very good man-ners for a pig, and when she followed Edna to school she learned that by staying quietly by the door she could play with the children when they came out for their recess. She seemed almost as intelligent as a dog, and would get the ball when they were playing ball, and carry it and lay it down by Edna's feet. The other children would try to coax Katie home with them, but she would not go, but would gladly take all the dinner they had left.

On Sundays Edna would try to keep Katie shut up, so she could not get out, but one Sunday she got away, and followed Edna right to the little country church. She seemed to know it was different from going to school, so she followed at quite a distance. After they had sung one piece, and the superintendent was just going to pray, the children all began to laugh as they heard Katie's satisfied grunts as she came hunting for Edna. The superintend-ent had on quite heavy boots, and gave Katie a kick that made her squeal so loudly you would have thought she was being killed. Not only Edna, but the other children who knew Katie, said, "Ohl don't hurt her, that's Katie." Edna went sorrowfully homeward caressing Katie all the way, and saying: "Oh! Katie, how could you be so naughty to follow me all that long way;" but Katie did not care after she got

through aching from the hurt. Edna's mamma talked very seriously with her about having that pig shut up where she could not get out the next Sunday, and Edna thought her mamma thought she wanted Katie to follow her, and she replied:

'If you knew how I have worried, mamma. for fear something would happen to Katie, you would n't think I would want to put her in danger. I was so mad at Mr. Street, that I could have kicked him;" and her eyes blazed with anger.

"Why! child, child, how can you talk that way?" and Edna's mamma was a very puzzled woman.

When the beech-nuts began to fall Edna would spend hours in the woods, while Katie rooted around and got the sweet nuts. A little before Thanksgiving Edna's mamma

told her she might go and atay aweek with her Uncle Charlie, and Edna was delighted, for she said, "Katie has to stay in her place in the barn all the time, so I can't have much fun with her, but when it comes warmer we'll have good times."

One of Edna's friends said to her, "Your mamma will have Katie killed." And Edna, wild with fear, went to her mamma.

"Just see what a mean woman they think you are! I just told them you let me have old Rover till he died himself, though he made lots of trouble."

And Edna threw her arms around her mamma's neck, and called her the best mamma in all the world, and her mamma's tears came so fast and she choked so she could not say a word. Edna rushed out and told her friends her mamma cried just thinking of such a thing. But Katle was no longer a little pig fit for a plaything, but a great creature, who after all belonged to the hog family, and could n't be ruted compounds, as silver producing counanything else.

When Edna returned from her visit she found seventy-five cents in silver for her, and

2. The name of a receptacle or container of any kind, and that of a special content or occupier, as book shelves, club house, freight train, drug-store, fruit store, clothing store. 3. The name of anything as sent or coming

from a special source coupled with that of its source, as rifle-ball, store-clothes, grape-sugar.

4. The name of that which is incidental toward a result coupled with that of the thing resulting, as bread dough, rose-bud, thundercloud

5. The name of an implement or agent of ac-tion coupled with that of the object acted upon or with, as hair-brush, paint brush, telephone pole.

6. The name of a special shape or condition of a substance, made by naming the substance and its shape or condition together, as dust heap, diamond powder, sand bar.

7. The name of something as acted on or specialized by coupling it with the name of the action, as entrance-hall, exit passage. 8. The name of an action specialized by coup-

ling it with the name of that toward which the action is directed, as fire-worship, hand-cart, horse-car, steam engine.

9. The name of a conveyance or a motor specialized by coupling with it that of its motive power, as hand-cart, horse car, steam engine, motor car, electric car. 10. The name of something as a motive power

coupled with that of a conveyance or motor, as car-horse.

11. The name of a means of passage coupled with that of a special place, or of something as specialized in connection with a particular location, as barn door, garden-seat, window-gardening.

12. The name of that on or in which some-thing is produced, coupled with that of the special product, as rose-bush, apple-tree, cidermill.

Every name exactly like one of these models is essentially a compound in its nature.

RULE 2.

Two names, the second of which (ending in ing, .er, or .or) expresses direct action upon the first, always properly form a compound noun, as air-compressor, boat-builder, dishwashing, furniture dealer, newspaper-reader.

RULE 3.

A verbal noun (ending in -ing), and a substantive following it, used together as the name of something instrumental toward or incidental to the action named by the verbal noun, for a compound noun, as adding ma-chine, lighting-apparatus, writing paper, illu-minating gas, blacking-brush.

RULE 4.

Any phrase in regular construction of any kind becomes a compound noun when used as a name so arbitrarily that it cannot be considered merely figurative, as eleven-o'clock-lady, forget-me-not, bull's eye, mother-in-law.

RULE 5.

Any two words used in arbitrary association as a name become properly a compound noun, as cold-chisel, dry-goods, fitting out, touchdown, foster-brother, master-key, down-stroke, between-decks, high-low, make believe. breakup, go between.

RULE 6.

Compounds other than noune.

In expressing an idea generally given in a single word by the joint use of two or more words in arbitrary construction, or in such connection that they may be misunderstood as separate words, the two or more words pro perly form a compound, as ashy-blue, dark-red, red-hot, twenty three; bandy-legged, brownspotted, native-born; fancy-free life-wearing; hand sewed, mischief-making; long-extended, well-known; shoe-sewing, Sunday-school; civilservice reform. free trade speech, deep-sea sounding; lack-linen, lack-luster, case harden, halter-break: adjective and verb, as dry iron, hot-press; cross examine, brain sickly, faint heartedly, good naturedly, half-mast, cost-free, down-stairs, above board, up-town; intertry,

SOLID FORM.

Rule 1-Two words used jointly in the office she was told Katie was sold. But she knew of one word, with no actual elementary signi-the truth, for the children and the neighbors ficance other than by mere allusion of the of its classic is alone sufficient indication of told her of it, and though she did not want her kind expressed in the joint term, should be the high thought to which it had attained ages mamma to feel too badly, she said she never in made a solid word.

with my companions. Presently he said that he was ready. He wrota something on a piece of paper, folded it, and gave it to me to hold for some time, while he told me about my horo-80000

First of all, he gave me the year of my birth, then the month, then the day, and lastly the exact hour, reduced to the meridian of Greenwich. Then he asked me to name any color l chose, and to touch a part of my body. I named "Green," and touched the stomach. On opening the paper he had given me to hold, I found that the words on it were "Green" and "Stomach."

The Jyoshi then told me from my horoscope all about the incidents of my birth, in what manner of place I was born and among what people, mentioning that I was born among my mother's people and in a place where my father's family was not represented at all, which was the fact. He then went on to de scribe the incidents connected with my education, and so followed on to detail all the circumstances of importance up to the time at which he was speaking. These he read off with the utmost facility, and without apparent calculation. Afterward I discovered that he had completed my horoscope while I was talking and had constructed it in terms of the Hindu zodiac. The performance was rendered the more remarkable from the fact that he made several predictions which have since come to pass, one being the exact date of my return to England, a matter which was not at all in my mind at the time, and which I only arranged under pressure about a week before sailing.

Govinda Chetty was another man whose astrological powers were remarkable. He seemed to know the zodiac and to be able to find his way about among the asterisms with greater facility than one would thread the streets of a city. On going to him you merely signified your desire. It was Prashna (a ques-tion), Arudah (a secret), or Janma (birth horoscope). My application was Arudham. He told me to be seated. He ordered fruits and flowers, coffee, etc., and spread his mats for my convenience. He spoke Tamil. My inter preter was a comparative stranger to me, and knew only just so much as everyone knew, that I was an English astrologer. After some cal-culation Govinda told me that I was born when the moon was in the constellation Makha—the first thirteen degrees of Leo. I said it was so. Two minutes afterward he told me the places of all the planets in my horoscope without reference to any ephemeris or almanac. Then he told me to count the money in my pocket and at the same time gave a piece of paper with, as it afterward proved, the exact number of rupees, annas and pices correctly stated. Then he gave the name of my birthplace as nearly as the Tamil would permit, Handwurus standing for Handsworth. Finally he gave me a slip of paper on which was written the incidents which would befall me during my passage from his house to my own bungalow, cov-ering a period of two days. The predictions were the most precise and minute that I have ever seen attempted with any measure of success, and were true to the letter.

This sort of thing goes a long way to estab-lish the contention that the Hindus have a more intimate knowledge of the nature of the minute divisions of the zodiac than has yet been acquired by Europeans. It further shows a high order of intuitive deduction, capable of giving exact coloring to general indications derived from a knowledge of the planetary influences. And this may well be when we con-sider that every single action of the Hindu, his daily round both in business and in domes tic life, is regulated by a strict observance of times and seasons, in agreement with planetary influences. That as a nation they are not supreme is due entirely to the basic conditions of their life which proscribe so much that is essential to national aggrandizement, and limit the individual at all points in the use of his special powers. Hence, although the sphere of influence exerted by them is comparatively small in relation to the extent of their country and its population, yet among no people has the cultivation of the abstruse sciences reached such a high state of perfection. The language of Man," etc.

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aid of friends, who received advice from her while in the trance state. While on the passage out she goes off into unconscious-ness, tells of shipwrecked sailors adrift in a boat, and by her unerring guidance they are zared. Each page of the book sparkles with the brightness of spiritualistic power, briag-ing hope and comfort to mourning hearts. PROCTOR BROTHERS, Publishers. Gloucester, Mass. May be obtained at the BANNER OF LIGHT office. Sent to any address upon the receipt of 25 cents, with 5 cents to pay postage.

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Inaces of opinion to when correspondences communications. ance. Name and address of writer is indispensable as a guaranty of good faith. We cannot undertake to preserve or return enceled articles. ACF Newspapers sent to this office containing matter for inspection, should be marked by a line drawn around the article or articles in question.

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BOSTON, SATURDAY, DECEMBER 2, 1899.

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longing for and begging the spirit-world to | tainly of a higher type than is that of some of bring them large fortunes in money, that they | those who will be asked to yote for his expulsion may gain power over their fellow men? There from the flouse. The wives of more than one is but one answer to all of these queries-it is hundred members have signed a special petiomphatically NOII tion asking for his expulsion. If they have no

Yet many there are who feel that "Spiritual other cause than that of the Congressman's work" refers to some one or more of the alleged polygamous life, they certainly have a above-mentioned topics. They reject with very weak case. Were they to turn the white scorn the idea that physical labor is honorable, light of truth upon the lives of some whom and that their spiritual natures can and do ad- | they ask to vote against Roberts for alleged vance under its inspiration. To labor in the immorality, his life would stand out as purity kitchen is held to be a menial task, so unspir-litself in contrast with theirs. These good women who are so desirous of maintaining the purity of the House, have placed themselves in a very peculiar position before the world. In their eyes, it seems to be more honorable for a Congressman to betray a trusting wife, for the favors of wantons, than it is for a man to honorably maintain the families he had gathered around him under what he believed to be a command of God through his religion. It immoral for attempting to right a wrong, while those who seek in vain to cover up their evil deeds are considered paragons of virtue. The real danger to the morals of our nation does not exist in the person of Congressman Roberts, but in those who make the laws of the nation yet who violate the honor of the home through lewd associations, and through their utter disregard of principle.

There is no danger to be feared from an issue that is universally repudiated by the people. As the Herald well says, there is much more to be feared from the wholesale purchase of seats in both the House and Senate, on the part of millionaires, than from one who even openly advocated the effete doctrine of polyg- even tenor of your way. amy. The scandal that has arisen in connection with the election of at least three United States Senators is evidence of moral decay that may well appal the true patriot. The purchase of votes on election day by practical politicians, and the flagrant disregard of the rules of Right on the part of party leaders, are dangers that must be removed if the life of the Republic is to be saved. The people are supposed to govern our nation through their legally chosen representatives. Roberts was legally elected, yet he must be expelled, while those who bought seats in the Senate, or secured them in the House through the use of money or the employment of force, go unmolested. Indeed, these latter, the greater malefactors, are made the Judges to pass sentence upon the man whose election was secured by wholly legitimate methods! Is this justice? Will the American people tamely submit to such a monstrous wrong without one word of protest?

As we have heretofore stated, the Roberts matter resolves itself at last into a case of religious prejudice. If it prevails, if injustice be done in this instance, no man whose religious views may be distasteful to bribe givers and bribe takers, to professional libertines, and destroyers of virtue, will be safe in his seat in Congress, even though he be the unanqualification of the candidate should be the main desideratum with the people. If it should be otherwise, then the so called infidels, the heretical Unitarians, Spiritualists, and Free

Words of Commendation.

Edwin Poole writes: "Enclosed you will find the renewal of my subscription to THE BANNER. I am pleased to contribute from my measer income this mits for the advancement of our religion, and feel that through no channel does it obtain more assistance than through THE BANNER, the exponent of true Spiritualism. To you who have been instrumental in removing much of the rubbish that enveloped its fair form, much credit is due, and I wish to express my gratitude for your noble efforts, and praise for the success that has attended them. May you long be kept in the position which you are so faithfully filling."

Mary L. French says, in renewing her subscription: "I am glad you denounce fraud. Some of the old-time Spiritualists used to say that all evil is a lesser good, and whatever is is right. I never could think so. I always seems strange that a man should be considered | said deception is not the truth, and have always refused to be a party to any fraud. I have been asked to repeat facts that were known to me that they might in turn begiven to some noted individual in the audience as a test that would beem the meeting. I cannot believe that darkness is light, falsehood truth, or evil right."

> E. N. Swinburne says: *F*It is again time to renew my subscription to THE BANNER, and it is one of the real pleasures of my life to do so. Many years ago I said it was the best paper ever published, and I say so to day. I see that some people are criticising the Editor. Well. don't let them trouble you. Doubtless it is the lot of every Editor; so continue in the

"I want to think that the Spiritualists are some better than the average Christians, but I almost blush to read of the doings of some who call themselves Spiritualists. I want to think we as a people are a grade higher than our church brethren, and may be we are, but there is evident room for improvement.*** Spiritualism must be the nation's redeemer in morals, in politics, and in all necessary reforms. It will take time and work to accomplish it, so fight on, Mr. Editor, for the good Cause (for it is a good cause); you are doing well, and have some good help. I wish you and THE BANNER a long life, and abundant prosperity, and trust that you will continue to do valiant work for the best cause that ever occupied a place in the human heart and soul.*** I am eighty-six years of age, therefore I cannot stay long on this side of the river, but so long as mortality endures I shall want THE BANNER. It is my spiritual guide and counsellor, a lamp to my feet, my safe and sure friend, that will light my pathway to the river's brink, and its clear light will illumine the way across the dark waters of death to the evergreen shores of a blissful immortality."

Thanksgiving.

This is the week of the Thanksgiving holiday. In obedience to an ancient and effete custom, the President of the United States. and the Chief Executives of the several States issued proclamations, solemnly enjoining their fellow-citizens, more properly termed subjects, to close their places of business and engage in a service of prayer and praise for the manifold | Clarke, though given but five minutes, created blessings they have received during the past | much enthusiasm and received most hearty twelve months. What are those "blessings"? | applause for his pithy and eloquent speech. A war of criminal aggression in a foreign land, (brought on by the incompetency of American officials) through which many true-hearted | an hour. From the report in the Truth Seeker patriots have been forced out of their mortal forms into a life for which they were not prepared; the destruction of the steamer Portland, and the loss of one hundred and sixty-six precious lives; numerous railroad disasters and consequent loss of life; ocean disasters and destruction of property; strikes, lockouts, loss of crops, depradations of destructive insects, increased cost of living, largely en hanced taxation of real-estate and visible personal property, etc., etc. In view of these very remarkable "blessings," it is no wonder that the sapient rulers of our nations are solicitous lest their subjects should forget to be thankful for them. Therefore, the churches will be filled with the grateful people who desire to thank God that they are so fortunate circles where true mediumship is recognized, as to be favored with these numerous evidences of benificence on the part of the God they worship, or that of the rulers whom they meek. ly obey.

DECEMBER 2, 1899.

Spiritualism a Religion.

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Spiritualists will be interested in a recent decision handed down by Judge Hennessy of Portland, Oregon, to the effect that Spiritualism is a religion, and its mediums ministers of that religion. Two mediums were under arrest in Portland, Ore., for violating a city ordinance. They were charged with being fortune-tollers, as mediums were so classed by the ordinance, and conviction was asked under that definition. The attorney for the defense contended that they were ministers of the gospel of Spiritualism, hence exempt from the provisions of the law. Judge Hennessy took this view of the case, and in a lengthy argument went on to say that, as all Christian sects believe in the communion of saints, the tenets of Spiritualism, to his mind, fully agreed therewith. He discharged the prisoners and was warmly congratulated by the Spiritualists of the city for his eminently just decision. The Spiritualists of the nation should rejoice with their Oregon brethren upon this important ruling, as it establishes a precedent that may be of great importance to Spiritualism in the future. The people of Oregon are to be congratulated upon having such a broad. minded, conscientious jurist upon the benches as a dispenser of justice. We ask for no speccial privileges, but only equal rights for Spiritualists in all of the affairs of State or National

Free Thought Congress.

life.

In our last issue we had a brief note concerning the Twenty-third Congress of the American Secular Union and Free Thought Federation, to which the officers of the National Spiritualists' Association delegated two of our veteran speakers. Mrs. C. Fannie Allyn and Dr. Dean Clarke, Since then we have seen the partial reports appearing in the Truth Seeker of New York and the Boston Investigator, from which we learn that the recent convention was one of the most successful and happy occasions for which Free Thinkers are specially noted. We are specially gratified to learn from several sources that the brilliant galaxy of intellectual lights which adorn the Free Thought platform were fully matched by the oratorical power and eloquence of our two noted representatives. And we are more than gratified to learn of the cordial reception extended to them both by the officers of the convention and the brainy audiences over whom they presided. Had we room we should be glad to insert a summary of the proceedings, but can refer to them only casually. The first two days were devoted to business, and to speeches setting forth Free Thought and its great purpose to overthrow sectarian bigotry, priestly power and dogmatic superstition. All of the addresses of the champion workers were calm in tone yet earnest in purpose, and wholly humanitarian in spirit. The last day, Sunday, was devoted to eulogizing the idolized and lamented Colonel Ingersoll. Some of these panegyrics scintillated with rhetorical gems little if any inferior to those of Ingersoll himself, notably the address of L. K. Washburn, editor of the Investigator. We also are pleased to learn that our worthy representative, Dr.

Beautiful flower gardens, grand buildings,

abor of men and women; and it is only when selected for positions of public trust. The the men and women laborers have spirituality in their natures that they can externalize these beautiful objects. A man may be mechanically educated and be utterly devoid of spirituality. A womay may sing like a night. Thinkers, will be compelled to stand aside at ingale, yet have nong of the finer and subtler the command of their Catholic and Orthodox songs of the soul within her being. An idler fellow-citizens. The expulsion of Roberts will may tell a good story, yet be wholly unable to be the first step toward the revival of religious understand the story told by the spirit within | persecution. The sober common sense of the American people should, therefore, demand a blade of grass. The soul, therefore, expresses itself outwardly through labor, and he that he be let alone.

itual in its influence as to render the ones who do it unfit to mingle socially with those who employ them. Farm work is also held to be

degrading, and those who follow it become the canaille to those whose ancestors were proud to be known as tillers of the soil. The modern mother wants her daughter to be above housework, so she sacrifices herself in hard daily toil, that books, music, social gaieties and mental pleasures may be enjoyed by the daughter, who soon learns to look down upon the wornout, jaded mother as a plebeian of grosser clay than herself. The same is true of the sons upon the farm to some extent, but the average farmer father always feels that all labor is

honorable, and seldom hesitates to instruct his sons that such is the case. It may be said that farm labor and housework are mere drudgery, from which it is only right to escape. True, but only in extreme cases, at least in modern

times. The question is, is physical labor, on the farm, in the kitchen, the shop or the factory necessarily unspiritual? "Yes," says the matron who wishes her daughters to float through life with her feet above the earth. "Yes," says the father, who rebels at his inability to compete with those whom he has helped to become millionaires, and desires that his sons and daughters may be people of leisure, and not compelled to soil their delicate hands with hoes and shovels, pots and kettles. Our reply is this-No, a thousand times no! Farm work may seem hard, kitchen service may seem menial, but they are so only when made so by those who follow them. There is as much spiritual work in hoeing a field of corn well as there is in the finest sermon ever preached. There is as much spirituality in housework of all kinds as there is in the grandest opera or the finest elocutionary effort ever put forth. It rests with the individual to decide what he shall make of his work. "Blessed be drudgery," does not mean that one should resign himself to the position of a mere machine, and make no effort to advance. It means the doing well of even the humblest task, to the end

that the soul may realize the most from honest effort unselfishly made. With this in mind, dish-washing, floor-scrubbing, baking and washing, hoeing potatoes, gathering apples, plowing, etc., become spiritualized, and serve to inspire those who do them to nobler efforts on the morrow.

costly trappings, and fine garments do add to the pleasures of life in some directions. But imous choice of the voters in his district. Rethese things are only made possible by the | ligious tests should never be applied to those

who does well the work to which he is as

signed, gives more spirituality to the world

than all of the dreamers, the fault-finders, the

idlers, the disdainful boasters, and their kind

taken together. There is spirituality in a ser-

mon that is feit by the preacher and realized

in full in his own life before he gives it to

others. There is also spirituality in a song

that gushes forth spontaneously from the soul

the artist interprets the soul of the writer of

the words she repeats. Lectures also contain

spirituality when they spring up from the

depths of soul-experience and are given un-

But all of these become devoid of spirituality

when entered into in a mechanical sense, and

then become far less hoporable than physical

labor of the most humble type. When people

despise labor, they are open to influences that

tend to lead them into moral degradation. It

is far nobler to be a good housekeeper, or a

good farmer than it is to be a poor clerk, or

minister, or lecturer. It hurts no honorable

man or woman to know how to work, and hon-

est work always spiritualizes and ennobles

those who engage in it. It is better for any

girl to be engaged in dish-washing and plain

sewing than it is for her to be the plaything of

her spiritual nature will never permit her to

disinclination to engage in noble service. Spir-

itual work is found in all occupations, and

Spiritualism has a grand mission before it in

teaching the world that spirituality always

The Question of Polygamy.

Public sentiment has been so aroused through-

out the nation against Congressman Roberts,

of Utab, because of his alleged support of

polygamy, that it now seems more than proba-

Herald of recent date gives some very sound

advice upon this question, and points out the

Union, and nowhere is it more apparent than

in Utah. It is forbidden by the statutes of the

Utah. Less than ten per cent. of the Mor-

mons ever engaged in practicing it, and when

it was prohibited by law, and that prohibition

further emphasized by the Mormon Church, it

began to decay very rapidly. Only a few polyg-

amous families now remain, and it is only a

question of time when they will wholly disap-

There is, therefore, no real danger to the

Republic from polygamy. Congressman Rob-

Dear.

comes from noble effort.

selfishly for others' weal.

We request natrons to notify us promptly in case they discore in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.

Spiritual Work.

References to "Spiritual Work" are frequently made in society circles by those who glibly utter the words without knowing anything whatever of their true meaning. A minister of any one of the Christian churches is considered to be doing a spiritual work, even though he be grossly material in all of his men tal characteristics and general make up. A Spiritualist lecturer or medium is also held to for the good of others. Spirituality can be be engaged in a most exalted spiritual work | found in elocutionary work, when the soul of because of the inspired utterances and mes sages he receives from spirits. His character as a man, and the breadth of his mind are lost to sight in view of the dazzling brightness of that which he places before the people. Clergymen, lecturers, mediums and teachers may not possess in their soul-natures one half of the spirituality that obtains among men and women outside of all of the learned professions. Spirituality is by no means the exclusive property of ministers of religion, Spiritualist lecturers and mediums.

Because a man or woman is in a public position, it by no means follows that he or she is preëminently endowed with spiritual power. Many of those who thus serve the public are grossly sensual, and are only engaged in their respective lines of work because of the enlarged opportunities thus afforded them to gratify their desires. They are supposed to be passion, or a society butterfly. If she is taught especially qualified to minister to the soul to do well the minutest thing set before her needs of the masses, yet when the idea of money consideration is left out, their interest percep | be betrayed. The idler, male or female. betibly wanes, and God (?) calls them to a "larg- comes the willing instrument of evil, and many er" field of usefulness, through an increase of a mother has kept her daughters in ignorance salary. To day scores of pulpits, and some spir- of honest toil, only to see them caught in the itualistic platforms are but echoes of the wish | maelstrom of vice through their inability and es of those who occupy the pews. It is unspiritual to attack existing evils; it is unspiritual to rebuke glaring social sins; it is unspiritual to feel for the woes of humanity, and to express that feeling in words of sympathy; it is un spiritual to be told of the need of soul-culture, of soul-growth, of the necessity of avoiding evil, and of the consequences of wrong doing. These, and many other kindred ideas are most unpopular, hence highly unspiritual in circles where the gratification of the senses is the supreme aim of the individual.

But what is "spiritual work"? Does it conble that he will not be permitted to occupy sist in imagining oneself in the midst of wonthe seat in Congress to which he was legally elected by his fellow-citizens. The Boston derful gardens containing the rarest and choicest of flowers? Is it found in the building of marvelous air castles, in which the costliest of all possible furnishings are to be found? fact that real dangers to the moral integrity of Does it consist of drawing pictures of the our nation may be overlooked in the clamor against polygamy that is now heard on all transcendent glories of the home of the soul in a far away heaven? Is it to be found in the docsides. There is an overwhelming public sentitrine that one kind of labor is less honorable ment against polygamy in every State in the broken in spirit, in excellent health, with form than another? Does it consist only of vague, transitory dreams of a possible life above the clouds, where no impact with earth is at all necessary? Does it consist of constant repinings over the stern decrees of Fate, that compel the individual to engage in daily toil? Is it found in a constant dwelling upon the saving power of Jesus' name, of the accomplishments of returning spirits in the way of wonder-workings, of what the "dear spirits" have done for the individual? Does it consist of vague speculations of what the occupations of spirits in heaven are, or what their own will be when they get there, on the part of mor-

Important to Spiritualists and Investigators.

The Lonaconing, Maryland, Review of re cent date contains flaming advertisements of the doings of a man and woman giving the names of Alex. and Kate Hume. T. e man assumes the title "Dr.", and tries to secure the patronage of the people by promising to perform all sorts of tricks, under the name of Spiritualism. It would be well for all persons interested in Spiritualism to remember this: No such persons as Alex. and Kate Hume are known among the Spiritualists of America. They have never been heard of as mediums, in and they have absolutely no standing among true Spiritualists. They should not, therefore, be countenanced by those who are seeking for truth.

These remarks will also apply to a man who s now operating in Providence, R. I. He is said to be the one who made a record in Portland. Maine, that is still a most unsightly object for public gaze in that city. His attempt to blacken the character of a wellby her friends, nor have his pretenses to wonder workings been wholly lost to sight by truebe on their guard lest they be deceived by him. travesties upon mediumship and assaults upon character in the minds of those who patronized him. He may possess mediumship to a certain extent, but his methods of work, and attempts to injure others make him a decidedly unsafe person to patronize as a medium for spirit communication.

It is with profound regret that we are called upon to warn our readers against any person who claims to be a medium. We never do so until we have evidence that forces us to act because of a sense of duty to the public. It is a sad thing to find men and women unworthy of confidence, and to feel compelled to reveal that fact to the world. It is only just to an innocent public that some warning against impostors should be given when the facts warrant it.

105 James M. Lowell, of Lewiston, Me., sentenced to imprisonment for life for the supposed murder of his wife twenty five years ago, received a full pardon from Gov. Powers a few days since. He comes forth from prison unerect, and only a slight tinge of grey in his hair. His voice was almost gone at the time of United States, and by the Constitution of his pardon, due to the fact that life prisoners are only allowed to speak in whispers. He finds the world greatly changed, and is hardly able to recognize landmarks that were quite familiar to him at the time he lost his liberty. He employed his spare hours in prison in wholesome reading, and has profited much by his study. He always protested his innocence.

We learn that Mrs. E. V. Newman is at work in Norfolk, Virginia, endeavoring to ortals? Does it consist of sitting in idleness, I doctrines. If he is doing so, his morality is cer- wish her every success in her good work.

Vice-President Hobart.

This distinguished gentleman took leave of earth on Tuesday, Nov. 21, at the age of fiftyfive years. For the sixth time in the history of our nation, the office of Vice President has been made vacant by the transition of the ocknown platform test medium, by giving her cupant. Four Presidents have been called to name to a courtesan, is not yet forgotten their immortalities during their terms of office since the establishment of our present form of Government. Mr. Hobart was a popular preblue Spiritualists. It is said that he is now re- siding officer with all political parties, and enpeating his old methods in Providence, hence, deavored to do his whole duty as the second it would be well for the people of that city to officer of this great nation. The Vice Presidency gives very little opportunity for a dis-He assumes the title of "Prof." to dignify his play of statesmanship on the part of the one who holds it, and is only of great importance when the incumbent is promoted to the presidency.

> Mr. Hobart is said to have been a good citizen, of charitable impulses, and a man of noble purposes. He has done his work as he has been prompted to do it, and is now able to review the records of his life to note whether that work has been well or poorly done. He will be succeeded by Senator Frye of Maine, as President pro tempore of the Senate. The sympathy of the people of the United States without regard to party will be extended in full measure to the members of the late Vice President's family. May they speedily find the knowledge of life beyond the grave through the comforting assurances of Spiritualism.

The Harbinger of Dawn for December.

The leading articles of this new occult review of reviews for December are: "Fate and Justice," a key to the problem of being, by Emil Ulrich Wiesendanger, and "Two Séances with Henry Allen," by Ernest S. Green, the editor, the first séance being to him unsatisfactory, but the second was under his own conditions, and the results were remarkable. Both séances are described in detail and thoroughly analyzed, the article closing with a summary of Colonel de Rochas' theory of such phenomena, as set forth in his "Exteriorization de la Motricite." Besides these two articles, there are the usual editorials, short contributions, clippings from the Spiritualist and Occult Press, book reviews, etc. Ten cents a erts may or may not be living according to its ganize a Spiritualist society in that place. We copy; \$1 a year. 1804 Market street, San Fran. A. Wiggin, are unavoidably crowded out this ciaco, Cal.

Much regret has been expressed that his brilliant inspiration could not have continued for we glean the following paragraphs, not reported verbatim, but the gist of the reporter:

Dr. Deau Clarke said he was in hearty accord with the spirit and genius of this Conven-tion as a whole, and especially with the purpose to pay a fitting tribute to the virtues of one of the most illustrious men whose genius adorns this prolific age. He said no eulogist. not gifted like Ingersoll, could do him justice. Byron's monody on Sheridan comes nearest to expressing the speaker's sentiments toward Ingersoll

The flash of wit, the bright Intelligence, The beam of song, the blaz; of eloquence, These have set with their sun, but left behind The enduring produce of immortal mind.

All this is true of Ingersoll, whose brilliant houghts, preserved by "the art preservative will illumine all times to come. Inof all art.' gersoll was no sectarian, but a humanitarian in the noblest and truest sense. He belongs to no clan, sect or party. He is the model of manliness for all men to emulate. He was a moral hero, and was willing to "face a frowning world," and, like John Stuart Mill, would "go to hell and face it like a man," if divine justice consigned him there.

As showing the hearty goodwill reciprocated by all toward the N. S. A. and the Spiritualists at large, we quote from a list of thirteen resolutions the two following, whose spirit all Spiritualists will appreciate, and whose letter expresses their mutual purpose to do all possible to secure the recognition of "The Nine Demands."

Resolved, That we highly appreciate the evidence of interest in the purposes of the A. S. U. and F. F. manifested by the National Spiritualsts' Association of the United States in appointing Dr. Dean Clarke and C. Fannie Allyn as their representatives at this annual Congress, and we gladly accept the expression of good will in the credentials presented by them, and signed by President Barrett and Sec'y Longlov. Resolved, That we recognize the power and

influence of the numerous local organizations of Spiritualists, and invite them to act as sentinels to give early warning of attempts to undermine the principles of secular government. and we further bespeak their cooperation in aiding us to promote and make effective our aims as expressed in "The Nine Demands."

In closing we need only add that all true Spiritualists are "freethinkers" in the truest sense, and while they claim to know a little more about another life than nominal "materialists," they are prone to coöperate in all honest efforts to secure religious liberty and equal rights for all, and they will never assent to a union of Church and State.

BF Admiral Schley goes to the South Atlantic to his new command, and there will be no Board of Inquiry to sift the evidence of the controversy between the man who was really in the fight, and the one who really wasn't. It is presumed that harmony has now been restored, and the people ought to be content with having another act of injustice to a worthy citizen unrequited.

10 Our readers are referred to the notice of the Woman Suffrage Bazar, soon to be held in Boston, published on our fifth page. Equal suffrage is one of the planks in the platform of Spiritualism, and all Spiritualists should take an active interest in everything that will aid the suffrage movement. We trust, therefore, that the Bazar will receive a good share of their patronage.

Important communications from Miss Susie C. Clark, Prof. Fred P. Evans and Mr. F. week. They will appear at an early date.

DECEMBER 2, 1899.

BANNER OF LIGHT.

*** A personal letter from Cora Wilburn was | table, the apirit rap, the independent move one of the pleasant surprises of the present ment of solid bodies without contact. 2. Inspiration. The nature of inspiration, week. She will be remembered as one of the early contributors to the BANNER OF LIGHT. The initial number of our journal April 11, 1857, contained an interesting story from her pen. She writes that she is still able to use artists, the orators, the general effects of in-spiration, Divine inspiration. pen. She writes that she is still able to use that pen in the service of truth and humanity, determination of the suitable mental quality most happy to hear from our old-time friend, and an mill the thousands of vatoran Spiritual 4. The Mind. is man possessed of a dual and so will the thousands of veteran Spiritualists who recall her work in the early days of our movement.

Americus, Georgia, has a vaccination zens, who are Christian Scientists, refused to submit to the vaccination ordinance of the city, were arrested for violating the same, and declare they will go to prison rather than sub mit to the poisoning of their blood by any such objectionable methods. The outcome of the case will be watched with interest by all friends of religious and political liberty throughout the United States.

We are indebted to Bro. Walter E. Luce of South Newburgh, Me., for copies of the Constitution and By Laws of the First Maine State Spiritualist Camp-Meeting Association of Etna, Me. The following is the "Declaration of Principles" adopted by the members of that Association:

We believe in spirit return.

We believe in the progression of the soul after the death of the physical body. We believe in the brotherhood of man. We believe in justice to all.

We believe in the unfoldment of all that is

pure and divine within man.

We believe in immortality.

In Re Pre-Existence.

To the Editor of the Banner of Light:

Sir: I have read your leading article "Preexistence" in BANNER dated Feb. 25, 1899, and the following thoughts came to me respecting it. Is not the soul of man the natural product of spirit and matter, and like its father spirit and mother matter, everlasting? Matter, 1 understand, can undergo many changes, but is, according to science, indestructable, consequently its product, the soul, is indestructible also.

Is there any reliable evidence that apart from brain formation intelligence exists? In the course of evolution brain formation has steadily progressed until it has, as far as this earth is concerned, apparently reached its apex in further upon these subjects in the pages of your excellent paper? Yours in the desire for W. N. LIVESEY. knowledge.

P.S. I am a subscriber to the BANNER OF LIGHT through Mr. Terry of Melbourne, Vic-W. N. L. toria.

Gladstone, South Australia.

Southern Cassadaga.

A few words to your readers at this time may be in order, as so many are contemplating a Southern trip, and making inquiries about our "Southern Cassadaga" Camp.

the imagination, exaltation of the intellectual faculties, emotional excitement, the inspiration of history, the poots, the musicians, the

and will do so in the near future. We shall be and temperament, the ancient and modern in

mentality? a conscious and an unconscious mind, mind defined, memory immortal, consciousness not a function of memory, memory a function of consciousness, automatic mem-ory, degrees of it contrasted.

The soul's relation to mind and memory, orusade on its hands. Fifty of its leading citi- shall we know our past after death? memory in spirit life-reason, affection, knowledge in spirit life.

6. The soul and the doctrine of evolution, the meaning of evolution, progressive conscious ness, nature of progressive consciousness discussed.

J. C. F. Grumbine has been engaged for sev eral lectures and a course of lessons, but we learn with regret that he has been disappointed in other southern engagements which may change the program; but we are still hoping to make arrangements for his coming, and will

announce his lessons later. Many persons from the South will warmly greet Carrie E. S. Twing, who will remain with us the entire six weeks. Many are looking forward to a private sitting with her; they say her written messages are true and the prophecies correct.

Mrs. Brewer will arrive some time before the regular meetings commence. She is an earnest worker and good medium and speaker; she also will give private sittings.

We are already making engagements for sittings with Pierre L. O. A. Keeler, who has promised to spend three weeks at the Camp; the exact time will be given later.

Many letters are received asking if Effie Moss is to be here, to all of which we answer yes; her materializing séances have given general satisfaction at this place for the last three years

This is a sample of letters received from the south, and voices the cry of mapy human hearts, notwithstanding the philosophy of what is called "higher thought." "I have heard that there is a place-near Lake

Helen, Fla.-where the spirits of the dead can walk right out like fairies, and one can see and talk with them again. Dear madam, is this true? If you write us that it is, we will go to your Camp. We have loved friends that are dead; is it possible that we can meet them again?"

Angels help us to answer such appeals with honest truth.

I am making this letter too long, but must say we have many mediums of different phases, who are coming, that we believe are able to furnish "bread instead of stones" to

the hungry-hearted. The hunger of the material man will be provided for by the Dhorn Brothers, who will open the hotel Dec. 1. They will sail from New York on the Buddington excursion of New York on the Buddington excursion of Nov. 24. None need fear that they will not man. Will some more able minds elucidate get excellent food at very reasonable rates further upon these subjects in the pages of while the Dhorn Brothers have charge of Hotel Cassadaga.

There is much more to say, but I await the letters of correspondents to give other details, and shall be pleased to answer any and all questions concerning this place and coming meeting. EMMA J. HUFF, Cor. Sec. meeting. Lake Helen, Fia.

The Conquest of Fear.

BY MISS ANNA M. TUTTLE.

Someone has well said: "If there were a devil, he should be named Fear," and there is

| hands, for we know what we have sowed, and

the harvest must be just what we want. When we can understand this, the words of Emerson, "The things that are really for thes gravitate to thee," will seem very plain to us, and we can see that after all we have nothing to fear but ourselves. No outside power can harm us, when we once come in touch with the Higher Intelligences. Then we need not think of obsessing spirits for they will not be drawn to us, but our companions in the unseen will be those who will help us as much as we can help them.

Let us then, fill our daily life full of love and charity to all, for it is a truth that "perfect love casteth out fear."

Woman Suffrage Bazaar.

The Massachusetts Woman Suffrage Associa tion will hold a bazaar for the sale of useful and fancy articles in Lorimer Hall, Tremont Temple, Boston, Dec. 5th to 9th, inclusive, 1899. We desire to raise not only sufficient money to carry on the regular work of the Association, but to try new methods of arousing intorest.

As success depends on hearty and generous coöperation, we earnestly appeal to all believers in equal rights to contribute salable articles or money, and to enlist their friends. OFFICERS M. W. S. A.

President, Mrs. Mary A. Livermore; Vice-Presidents at Large, Mrs. Julia Ward Howe, Miss Mary F. Eastman, Mrs. Susan S. Fessenden, Mrs. Fanny B Ames, Mrs. Elizabeth Studen, Mrs. Fanny B Ames, Mrs. Elizabeth Stu-art Phelos Ward, Mrs. Pauline A. Shaw, Mrs. Oliver Ames, Mrs. Emma Walker Batcheller, Miss Lucia M. Peabody, Mrs Martha Perry Lowe, Mrs. Abby M. Diaż, Clerk, Miss Eva Channing; Corresponding Secretary, Henry B. Blackwell; Treasurer, William Lloyd Garri-son; Auditors, Amanda M. Lougee, Richard P. Hallewell: Cheirman Record of Directory Miss Hallowell; Chairman Board of Directors, Miss Alice Stone Blackwell; Directors at Large, Mrs. J. W. Smith, Mrs. Josephine Currier, Mrs. Helen A. Shaw, Mrs. O. Augusta Cheney, Mrs. Pamelia B. Shaw, Miss Susan L. Whiting, Mrs. Eleanor Noble, Mrs. Carrie Anders, Mr. William L. Haskel, Miss Harriet E. Turner. Articles for the Bazaar may be sent to the

Suffrage Headquarters, 3 Park street, Room 7, Boston, and if meant for special tables hould be carefully marked.

Meetings in the interest of the Bazaar will be held Friday mornings, from 10 to 12 o'clock, at the Suffrage Headquarters, 3 Park street, Boston, and all are cordially welcome.

SF Admiral Dewey was given a home; he gave it to his wife; she gave it to his son. Such is the history of the Dewey Mansion in Washington, D. C. No doubt all of the interested parties are harmoniously happy, hence the public ought to be the same. Will the son make his father a present of the house in which the latter now dwells as a token of his filial affection?

SPECIAL NOTICES.

To Foreign Subscribers the subscrip-tion price of the BANNER OF LIGHT is \$2.50 per year, or \$1.25 per six months, to any for-eign country embraced in the Universal Postal Union. To countries outside of the Union the price will be \$3.00 per year, or \$1.50 for six

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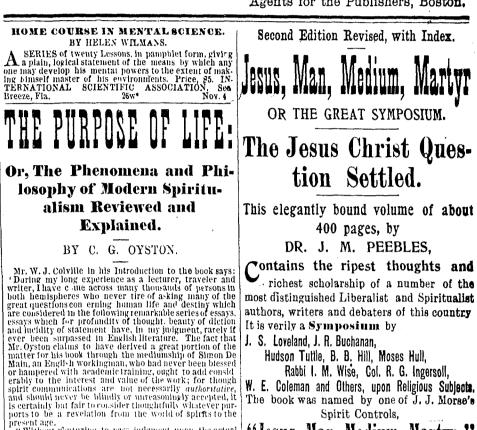
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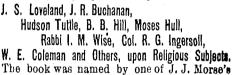
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Exist?" and

Review of this Review.

Dr. Peebles's Incisive and Exhaustive

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enjoy the perfect weather; as I write the doors and windows are open, and the thermometer stands at 74° Fahrenheit. This is truly an ideal spot naturally, and only wants the hand of pening to them all the time. man, and some of the contents of his purse to make it one of the most attractive places in the State. Then, there is no more healthful spot in the world; this is universally conceded.

We are looking forward to the meeting commencing Feb. 4, 1900, with bright hopes and expectations, as it promises to be the best and largest we have ever held.

Some of the best spiritualistic talent has always been contemplated will really be com | perfect love? And yet it is worth any sacrifice menced this season by Prof. J. Clegg Wright, on our part to feel that nothing can harm us, who will be speaker, medium and teacher dur-

ing the entire session. His courses of privatelessons are well worth the trip from the North to this place-a sylla bus of which is as follows:

FIRST COURSE-SIX LECTURES.

tal function.

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5. Dreaming, What is the state of dreaming? The exhausted brain, dream thinking, dream

6. The Soul. The trance consciousness, the open gateway to the spiritual world, the imme. | change." There is a good point there! Think diate communication of thought between spir- of being able to wear a gown until it is worn its, the spheres in spirit life, progressive consciousness, the wonderful nature of progressive personalities, the essential oneness of the individual

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Oct. 7.

I wish they could all be here at this time to [certainly great truth in that statement. "Fear hath torment" surely, and yet the majority of people live in constant fear of something hap-

> The so called Christian people of the land are no more exempt from fear than are those who do not profess any one belief. They seem to forget the love and guardianship of an overruling Power.

Fear-what is Fear? Lack of faith, of trust in the All-Good. "Perfect love casteth out been secured, and the psychic school which has fear." How many of us really have that nothing can take away the peace which the world cannot give, but which can only be gained by cultivating our real selves, our spiritual natures?

We blame God and say that He sends us 1. Psychology. The Brain, the nervous system, ganglionic function, perception, uncon-solousness in mental function, conscious men-l fears.

If we would live the simple life God intended us to live we should find less to worry over, and could then have more time for higher things. It is the fear of failure in business, of inability to keep up appearances in our homes and in society, that makes nervous wrecks of men and women. Simplicity in everything should be our motto.

Perhaps Pharean was rather an extremist when he refused a door mat because he did not wish the trouble of taking care of it, but we might learn some things from him. He says: "Do not trouble yourself much to get new clairvoyance, dream psychometry, spiritual things, whether clothes or friends. Turn the communications through dream consciousness. change." There is a good point there! Think out, and not having the worry of following Dame Fashion.

And yet, taking away all talk of fashion and of servants what would the average woman have to talk about? But thank God every day there are more and more among us who are growing weary of the constant worry and hurry of modern times, and are looking into this higher and more beautiful way of living, and it is to them I would say. "Live in the now, the present is your opportunity, now is the time to sow thoughts of peace, trust and faith."

Put away fear. Work never hurts us, it is our worries, ambitions, hopes and fears that wear us out.

Think of a life free from all fear! "Why!" you say, "it would be heaven on earth." That is just what we are working for, and what we are going to have, too, some day.

But the only way to get rid of Fear is to fill our minds so full of loving trust in the Fatherhood of God, and the Brotherhood of Man, that there will not be the slightest room for doubt and distrust.

We have the choice in our own hands. Are you familiar with that beautiful poem. 'Waiting." by John Burroughs, the first verse of which is:

"Serene. I fold my hands and wait. Nor care for wind, or tide, or sea: I rave no more 'gainst time or fate.

For lot my own shall come to me."

And after all, what is our own? A great many people think they can do what they like, and then "their own" will come to them. Very true, so it does, but there is a good deal of complaining sometimes because things they do not want come to them, instead of the things they do want, and so they take exception to such verses as those of Mr. Burroughs. After we have sowed the right kind of seed,

then is the time to sit serene, with folded

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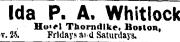


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Nov. 25.

MORPHINE, OPIUM, LAUDANUM, COCAINE, WHISKEY

A Segment of Spiritonomy. This system is a scientific and natural method of Mental and Spiritonic Healing. By HOLMES W MERTON. Its trend is distinctly in the direction of self-cure and self-maintenance against all kinds of disease. The author has endeavored to change the current of discussion from ma-terialism to spiritonomy, and to invest the philosophical and intuitive generalities of metaphysics with the measure-ments of meutology and the organic sciences. Price, paper cover, 25 cents; cloth, 50 cents For sale by BANNER OF LIGHT PUBLISHING CO. THE VOICE OF THE NEW YEAR. A Lec-ture delivered before the First National Association of Spiritualists, Washington, D. C., on Bunday, Jan. 7th 1894. By DR. F. L. H. WILLIS. Pamphiet, pp. 16. Price 5 cents; 6 copies, 25 cents; 1 copies, 80 cents; 37 copies, 81.00. For sale by BANNER OF LIGHT PUBLISHING CO.

BANNER LIGHT. \mathbf{OF}

SPIRIT Message Department.

MISSAGES GIVEN THROUGH THE MEDIUMSHIP OF MRS. MINNIE M. SOULE.

The following communications are given by Mrs. Soule while under the control of her own guides, or that of the individual spirits seeking to reach their friends on earth. The messages are reported stenographically by a special representative of the BANNER OF LIGHT, and are given in the presence of other members of THE BANNER staff.

To Our Readers.

We earnestly request our patrons to verify such communications as they know to be based upon fact as soon as they appear in these columns. This is not so much for the benefit of the management of the BANNER OF LIGHT as it is for the good of the reading public. Truth is truth, and will bear its own weight whenever it is made known to the world.

Report of Séance held Nov. 16, S. E. 52, 1899. Invocation

With peace and good-will toward all men in all nations we come this hour to offer our tribute of love to the children of earth. Whatever we are able to give of tender love, of sweet sympathy, of understanding of the needs of those still seeking after light, may we give it earnestly and honestly. May we come so close into communion with those anxious souls seeking to express something of their ontinued love and tenderness, and so commune with

om, that every word will fail as a sweet benediction on the heart for which it is intended. We know too well how often lives are darkened by doubt, by tears of distress and misunderstanding; but at this hour we would brush away anything of darkness, and in the sweet sunshine of love bathe until we are purified and strong and true. May we not forget those who are not our own. May our influence reach out all over the land, and may we fully understand our unity with all men, of whatever tribe, whatever degree of usefulness, or whatever method of understanding of thee may be theirs; and through this tie, this bond, this kinship with all men, may we go forward, and our lives be a tribute to thee, O perfect God of love. Amen

MESSAGES.

The following messages are given through one of Mrs. Soule's guides, Sunbeam.

Isaac Harris.

Here comes an old gentleman and stands beside me. He is quite a little above the medium height, almost six feet tall. His Whair is very gray, and his eyes are blue." He has bushy brows and a beard all around his face. Illis face is quite thin, too, and he comes so weak, as though it is all he can do to stand here. His hands shake, and he reaches out to me one of them and says: "Oh! do please help me a little, because of my anxiety. It seems sometimes, when I am off in the spirit and everyvery easy indeed to come, but when I find myself here, it is almost impossible to say the things I want to say. My name is Isaac Harto know what has become of me. I have a anything about this; neither did I, and so when able to state that I am alive, and am conscious

John and Lizzie. Their father cleared out not cry too much, and she must not get disand left me while they were small, and I couraged." worked any way I could to keep them all together; but when I took cold and went out so suddenly, it pretty nearly upset things. You can just imagine that there was not much

peace for me until I tried to settlesome conditions for the children I had left behind me. I is a little company of us Catholics, and we have decided that if it is possible for the Protestants to get back to their people, it is posuntil we do. I came from Charlestown; my turn her hand over to get to him.

Jennie Cross.

She looks cross, too. She has a thin face, short nose, short chin. She hofds her teeth together as tight as can be, and speaks through them, and it sounds like the wind whistling through a keyhole. She says: "Don't make it worse than it is. Goodness knows I was cross enough when I was here, but I do not want it exaggerated a single bit. Will you tell them please that I came from Kentucky? All this talk about Kentucky people being so open, free and easy is nonsense. They have tempers down there as much as people in any other

place." All at once she softens as though that was more for her identification than anything else, and says: "Yes, I think I would not have been so cross if I had not been so sick all my life. I was as nervous as could be from a child, and I had a brother who used to scare me and plague me all the way along, until I did not have any nerves left; and when I went to the spirit it was a relief to me, and I was glad I had got out of the way of being jumped at and boohooed at all the time. I would like to get back

I would like to tell him that I remember it all too well but I know he has been sorry a thou- | that thing myself. I saw people living and sand times for the things he did, and I forgive living, when I knew it was nothing but the him. I want to tell him that mother comes with me. Her name is Lucy."

They came from Louisville, Ky. Another thing she says: "I always used to fret over my hair being so thin, and thought I was going to be bald-headed; but I died before it all had a chance to come off."

Andy Hallum.

"Harrisburg, Pa." Here is somebody who thought he had to say the town first, and he kept saying it over and over again, so he would thing is going so smoothly, that it would be | not forget it when he came to speak. He laughs as I say that. He is very tall, has black eyes, and black curly hair, and is as pretty as a girl; red cheeks, pretty teeth, dark mustache, ris. I do feel such an anxiety to get to my own, | a bright way, and a voice something like a because they are still reaching for me, and want | girl's. Andy Hallum. He puts his hands in his pocket, and whistles loud and clear, and daughter living; her name is Lizzie, and she | says: "That is the only crying anybody ever lives in Wolfeboro, N. H. She does not know heard me do. I did not believe in crying very much, so when I came over, and saw them all youd her condition, and finds no opportunity I came over it seemed such a strange thing to | crying round about me, it made me want to | know everything that was going on! I have speak right straight through the sad conditions that every time she lifts her hand for her not much to say about the philosophy of it; I and tell them I was not dead any more than neighbor, she has done a service as noble as have only this to say: that I am so happy to be | they were, and that there was no use in their | though she had fought for her country, and crying; then I thought perhaps, if I kept cool.

Charles Randolph.

There is a spirit here now from Macon, Ga. He is an honorable. He comes with his wife, Such a good face he has; whiskers right under his chin only. He looks almost like a picture heard the prayers offered up for me, but they of Uncle Sam, only he has nice clothes on. He did not do much good for my children, and so has broad shoulders, and says: "I am Charles I set to work to see what I could do. There Randolph." His wife's name is Lizzie. They want to get back to their own children. He kind of throws back his shoulders with an air of joy at coming here, as though he would sible for us, and we are going to keep at it drink it all in-it is such a liberal atmosphere. He says: "To tell the truth, I lived in a kind name is Margaret McKane, and the children of narrow, bigoted atmosphere when I was have the same last name. The old man you here. I tried to break through, but do n't you need not try to find." She says he was not know, custom and conditions will hold you good when she was here and she would not back so much that it is almost impossible to start everything new. Politically I changed my position; socially I was broad; but as far as religion went, I stuck to the old form; and so when I came over I looked about to see how much of what my friends had was true, and I found that on many of the essential points we were united. So I concluded that truth was too broad to be kept within church lines, and I have come back to say that whoever you are, Baptist, Methodist or Catholic, you will find a place and some of your truth over here."

Lizzie Frye.

Here comes a lovely girl. I guess, though, that she is a woman, as she seems about fortylive years old. She is from Freedom, N. H. She has a nice way, seems to be always doing something for somebody else instead of thinking about herself. Her name is Lizzie Frye: she weighs, I think, about one hundred and fifty-five pounds, and that makes her real plump, with a round face, and is a busy, brisk little body. She says: "I always said I never wanted to live to be a burden to anybody, and I did n't. When I went I was sick long enough to look after everything, have things planned the way I wanted them, and yet did not stay to that brother now; his name is Tom Cross. | long enough for everybody to get tired out and feel relieved when I died. I passed through fear of death that kept them alive until everybody had to give them a little push with their thoughts, and say it was better that they died than that they lived, and were relieved when they died. So I did not want to go that way. I had a husband, of course; you might know to look at me. His name was John. He was just as his name sounded, honest, sincere and good. We did not have any children, so I had to play aunt and mother to most everybody I could in the neighborhood; and when I came over to the spirit it seemed as though I had a family larger than the most of my neighbors, for I had played mother so long that 1 was really a spiritual mother to many who had preceded me. It did me good to find that every deed I had done, whether I realized it was for my benefit or not, had turned into a blessing for me. I am not saying this to brag, but feel like saying it for the encouragement of many a poor woman who yearns to be something beto do that. I say it for her encouragement, redeemed it from a hondage of slavery.

ment kept allve in the good old BANNER as long as there is paper and printers' ink. THOMAS A, WHITE.

San Dlego, Oct. 11, '99.

A Letter from Abby A. Judson. NUMBER NINETY EIGHT.

To the Editor of the Banner of Light:

In response to the request of a gentleman in Minnesota, the subject of this letter will be Materialization.

The word is not found in my Webster's Unabridged of 1884. It is one of those words that have been coined to meet the revelations of Modern Spiritualism, and should therefore be employed in the one way for which it was brought into use, which is the resumption of a fleshly form by a discarnate spirit, in order to meet mortals on their own plane of existence. Souls take on materiality when they are embodied on the mortal plane, but to call that 'materialization" is to wrest the word from its original application, and comes in as an afterthought to those who have learned that the dead are said to materialize.

It is impossible to speak clearly on the subject, except on the natural basic fact that we have a spiritual body, as well as a fleshly one. Unless we acknowledge this truth, we may take some manifestations for materialization. when they are something else. For instance, one may distinctly feel a hand stroke his brown If this is a materialized hand, formed by the chemical power of some spirit, which is sensed by means of the nerves of the physical form of the person who feels it, and in the light can be seen by other persons through their mortal eyes, then it is materialization. Of this character was the hand that wrote on the wall of Belshazzar's brilliantly-lighted hall, and was seen by all who were present. On the other hand, the person who feels the touch may have passed a little out of his mortal frame, and feels the real touch of a spiritual hand on the forehead of his own psychical body. It is not seen by those present, unless they see it clairvoyantly by their own spiritual vision. This is not materialization. But as it is quite as real to the subject thereof, it is sometimes erroneously supposed to be so. An experience like this proves nothing to the skeptic, as he at once attributes it to the imagination of him who experiences it. But it is of more value to him to whom it comes, who understands how it came about, than the actual materialization of a hand in a room so dark that it is impossible to determine whether it was the fleshly hand of a mortal, or moulded for temporary use by a spirit.

When sitting alone, with locked doors, I have felt hands caress me or treat me for some ailment. At first I took this to be material ization. Later, I realized that I had entered their realm of vibration by temporarily leaving my fleshly form. This I knew to be genuine. But when I sat in total darkness with three persons, one of whom was the medium and opposite me, and felt a finger press the back of my hand, I doubted the genuineness of the manifestation.

The temporary materialization of a discar nate spirit, in a room light enough to see the environments of the form, and with the medium under test conditions, devised and carried out by outsiders, forms a convincing proof to a skeptic. All these conditions were met, except the mediums being under test conditions, in the manifestation that brought conviction to myself, as described in the Fourth Lecture of "Why She Became a Spiritualist." The circumstances of the dematerialization of the spirit were such as to make fraud impossible. This was through the mediumship of a lady in Minneapolis. Being in the early years of my career as a Spiritualist greatly interested in this phase, 1 attended in all thirty-five of her séances. Though she often personated, owing to there being no test conditions, she was always entranced, and I can recall many instances of actual materialization through her mediumship. I have also attended séances given by many others whose especial phase was materialization. All these claimed to be what we call "full-form materializations." I have also been to many where hands or faces seemed to be materialized. I have therefore had quite unusual opportunities for investigating this especial phase, and therefore venture to give the conclusions to which I have been led. Is materialization true? (By the word we mean, of course, the temporary assumption by a discarnate spirit of a form that can be sensed by physical sight, hearing and touch.) Is it true? Can it be done? To this we say emphatically, yes. The dematerialization of Geo. Strout, detailed in my book, proved that it can be done. The singing of the spirit through enveloping veils, as described in Letter Eightyone, the materialization of the minister who baptized two of my brothers, and who heightened himself at least a foot when I told him he was not so tall as in earth life, came through the same medium. Through one medium a father was talking with his spirit son. The spirit went to the and friends on earth who believe in the old | middle of the room, and several sitters were orthodox hell, resurrection of the body, and on three sides of him. He very slowly dematerialized, and we all saw the whole thing. The feet melted away, the legs, then the lower known to many spirits by which they can part of the trunk, the great shoulders being communicate with their mortal loved ones, still visible. Then the shoulders melted away, and only the head was on the floor. That disin purgatory; they were never more alive, are appeared, and only a light remained, which all right and visit them in spirit every day. grew dim. After awhile the fixed formed again, then the shoulders, the trunk, and the lower part of him. Then he walked over to his father, who grasped him and said, "Is it spirit says: "I desire to come because of the possible this can be you?" "Feel me, father," said the spirit. "I am as palpable as you are.' I have seen some equally genuine proofs of the fact of materialization through other mediums. And all the demonstrations cited in this paper took place in good light, and it is difficult to see how any fair-minded skeptic their doctrine, though it must be admitted could have failed to admit their genuineness. So much being granted, let us pass to another | are not seemingly in strict accord with the branch of the subject, namely, the use of this phase of mediumship, and its limitations as a means of soul communion between mortals and discarnate spirits. To premise, I must positively say that in all my experience in seeing materialization, and | conian, though not from the Platonic or Emin talking with materialized spirits, I have these two honest preachers of Boston did not never heard one of them give a single name, or mention one fact that was not previously great good that would come from it, both to known to the medium. They agreed with all I are seeking to present a well formulated series said, acknowledged any name I suggested, but of instructions on the soul and its expressions, originated nothing whatever. This is to be accounted for on the ground that the controls make up the form mostly It is the message department of THE BAN- from the medium, who weighs considerably NER that has given it the preference with a less when the form is out, and that the spirits inductive school of philosophy. Though in the family together. She says: "Keep the brood me that she has only herself to look out for, great many Spiritualists to that of any other who essay to use this form temporarily are so spiritual order, which is involutionary, spirit is

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knowledge, and in the condition of her brain, that instead of being thomselves while yn that form, they are mostly the medium during that time. This phase is therefore nearly useless as a means of intelligent communication be-tween the two worlds, except by means of the controls themselves, who are so accustomed to manipulating the organism of the medium that they can express their own individuality with considerable power. But our spirit friend who strives to come to us in this way is hampered by his own want of practice, is hampered by the medium, by the medium's controls, and by the positive mental condition of his earthfriend, who actually expects him to be himself under these untoward conditions. I can speak only for myself, but in my opinion materialization is virtually useless as a medium of communication between ourselves and our own spirit friends.

On the other hand, this phase is of incalculable value as a means of proving to materialists the existence of spirits. It was thus in my own case. I will not dwell on what has been fully explained elsewhere, but when I began to attend those materializing séances in the autumn of 1887, I was a Sadducean doubter of the existence of individual finite spirits who did not walk the earth with bodies like our own.

Of course I never doubted the existence of illimitable Mind, of which all we see is the manifestation. When George dematerialized, I was not sure that it was he, though it looked just like him (though with no eyes), but though so near me that my dress touched him, he went out, just like a bubble, without going back to the cabinet. And he had been walking and talking. This demonstration showed me that spirits do exist with bodies unlike our own, and turned me from a Materialist into a Spiritualist. Materialists think that intelligence cannot exist without a brain, and that when the brain disintegrates, the intelligence which animated it exists no longer. So this was the first step for me. But I did not keep my foot in the one track through the rest of my mortal life. I preferred to walk on.

Many mediums of this phase are sensitive egarding personation and transfiguration. They can easily prevent the possibility of the presentation of these phases by submitting to absolute test conditions. Being in a closed bag is a good way, and perfectly comfortable. The strings can be close around the neck, and the ends fastened high on the wall, and the corners of the bag can be nailed to the floor. One medium directed "under control" the sewing of his outside garments to the chair. By leaning this way and that, he got a fine purchase, and when left alone and the singing was going on, he could get out of them, get his handkerchiefs, wipe the flour off his hands and feet, rub the flour over his face, place the pan of flour out of the way, covered carefully, and was ready to use his paraphernalia.

How can one be sure that the spirits are genuine? We cannot be sure that the spirits are the ones they say they are. It may always be the control, though our friend may be present, and the control may read from his psychic mind how he used to look when on the earthplane. Absolute test conditions may make it certain that the work is done by discarnate spirits.

One condition will show positively that the manifestation is not genuine materialization, though it might be personation or transfigure

of what is going on around about me. Please say that Amanda is with me."

... Charlie Hayden.

very stout; his eyes are brown; his hair is the doctors experimented on, because it did light, and he pushes his hands through it in a not seem as though they had the least idea bright way. He has a dittle brown mustache. | what the matter was with me. They called it He looks all around in a cheerful, chipper way, first one thing, and then another. My father but inquisitiveness in every move. First he | was pretty well off. I was named after him. goes to one and then another in the circle, and seems to wonder if you are as much alive as he cured, but it was no good; I had to go. You is. Then he comes back to me, hits me on the would have thought, if you had heard that fushoulder and says: "It is all right; guess I have got in the right place. I kind of thought they were playing a joke on me when they | glory, but I was not. I had to stay right there brought me here. My name is Charlie Hay- until I could in some way release myself from den, and there are a few things I should like to the conditions that were formed by the atsay. I passed out of life very suddenly. It | mosphere of grief." seemed when I went that the earth opened and swallowed me up. I was not missed very have that way. He says he was not married, much either. For a little while they mourned, and then they settled down to the idea that | him, and he liked all of them. He was a genperhaps it was all right, whatever had hap- eral favorite. pened.

"I have a brother over here with me. He came a great many years before I did. He was only a little tot at that time, but when I came to him he was grown up, and is as big | her this time-her uncle, George Forrester. He as I. His name was Robert; and I can tell you it seemed good to have somebody who belonged to me to pilot me around so that I could | He never was here in earth-life, but seems to find out where I was and how much I was able have come now to see how this is done. He to do." He came from Worcester, Mass. He says: "Don't ask me to give names of any of my people who are alive, because I could not. | many of us who are anxious to get back, and it I will be remembered there, and this is all I have to say."

Mabel Cummings.

This is a girl about eighteen years old. She is very fair; her eyes are blue, her hair is brown, and she has quite a round, full face. She is pretty, and as sweet as a flower. She stands here with tears in her eyes that are like Franklin Swett, I would like to reach Audew drops on the petals of a rose. She puts her hands out to me and says: "Dear little girl, I wish you could find my mother; she her. I knew quite a lot about medicine when wants to hear from me so much. My name is Mabel Cummings, and I came from Chelsea. My mother still lives there. Often she thinks of me, and wishes that in some way I might make myself known to her. She has heard about Spiritualism, but she does not understand it fully, and I thought perhaps if I could come at this time and send a message it might open her eyes, and would make life sweeter and better for her. Tell her, please, that I am trying to be good just as hard as I did when I was living with her; that, although I did not find Jesus immediately, as I had supposed and expected to do, I found dear friends who were good and kind to me, and who kept telling me that the way to find Jesus in spirit-life, as well as in earth-life, was to keep striving to be as near like him as we could. So I am trying."

Margaret McKane.

Here comes a cross old lady, as fat as can be-big, broad shoulders, round, full face; her | the Frank with me. They live in Fitchburg; eyes are gray and so is her hair. She has her that is all I can tell you. Frank is my daughsleeves rolled up as though she worked and | ter's husband, and they knew about this. The worked all her, life, and that it did not make much difference to her whether she lived or | that she must not be so discouraged. She flies died. She never had much time to think around in a nervous state as though she was about religion-didn't have much time to all there was to the world, and she had got to thing about anything except how to keep the keep the machinery moving. Please tell her for together. There were Annie, Mamie, Patey, and that I will come and help her. She must spiritual paper, and I hope to see that depart- hampered by the limitations in the medium's prior to its expressions; in the evolutionary

I would find a way to let them know. I was sick quite a little while, and still they were not a kit prepared for my going. It seemed as

though everybody thought the doctor would This is a young man. He is quite tall, not | save me, but I believe I was one of those whom He spent all the money he could to have me neral sermon that I would be wafted on the echo of it right straight up to the throne of

I think he was kind of a flirt. He seems to that all the girls were his girls. They all liked

Alice Forrester.

This is a little girly Alice Forrester. 1 think she came last week, but she has somebody with does not belong here at all; he is English, and seems to have come over from England in spirit. says: "I wish they would start something like this over in my country, because there are so seems almost that the American people have a monopoly on this office."

Franklin Swett.

This is a little short man, smooth face. He is bald headed, quite a high forehead; there is a little hair in front, but none at the back. He came from Randolph, Mass. "My name is gusta. She is not very well, and it seems to me if I could get to her perhaps I could help I was here, and I used to be always prescribing for my friends, although I was not a practicing physician. So I think if I could get back perhaps I might help her. Her head troubles her so much, and it is hard for her to sleep. She is mediumistic, but does not know it. She feels the spirite, but she does not see them. If you will tell her that I come to her, that I long so much to give her the comfort of my presence. It is a comfort for me to come, but it would be more of a comfort if I knew that she knew it, and was pleased to have me there. Tell her, too, that although it may seem long to her between the time of my going and hers, yet it will soon pass, and we shall be united again."

James Ryder.

He puts his hands together in a tight way, as | ship by spirit Theodore Parker, he resigned in though it is all he can do to speak. "I want to favor of the spirit John Pierpont. Now if get to Frank, and say that I have brought lit-BANNEB goes to them, and I want to tell her

Smith.

This woman's name is Smith. She says: "I lived not long ago. It has only been a little while since I passed to the spirit, and I went in great pain and distress. I want to reach my boy, Silas. He lives in Everett, and I yearn to give him something of my knowledge. Tell him he was a good boy to me, and that, although I would have liked to stay, it is perhaps as well, although they cannot all see it that way now. I am so disturbed in coming, that it seems I can hardly say what I desire to. Tell him that he must be careful and not lose his position; it is a good one; I helped him to get it from the spirit, and I do feel that I would like to have him keep it. If he will come to me some time I will be able to give him more for his benefit." I think she passed away with a cancer.

The Message Department.

I rejoice to see that the BANNER OF LIGHT has resumed the Message Department again, and is reporting the messages of love from spirits that have passed from earth life to their loved ones they left in the mortal. I am sure thousands of the readers of THE BANNER are more than glad to see the good work of the Message Department begin again, and a much greater number of spirits are made happy to find that you have given them another chance to report themselves to their loved ones left in the body.

The Message Department of THE BANNER is of too great importance to ever discontinue. It is a ready relief to the spirit in distress that wants to report his condition to his loved ones vicarious atonement and other theological dogmas. THE BANNER offers the only means and inform them that they are not dead nor Thus this open roadway is a blessing to the spirit who can make use of it.

In a message in THE BANNER of Oct. 7 the strength it will give me in my future work." If we know the means by which we can help a spirit, it is just as much our duty to do so as it is to help a mortal.

The number of readers of THE BANNER cannot be enumerated that have received the first ray of spiritual light from reading the spiritmessages in THE BANNER.

A band of noble spirits organized the message work for THE BANNER over forty years ago, and assisted the spirits to control the brain of the medium to give their report for THE BANNER. After many years' of leadersee a great need for that kind of work, and a mortals and spirits, they would not have engaged in it. But by their noble work in that channel they distinguished themselves and have passed on to a higher spiritual life.

tion, of course. We mean when the "spirit" is solid and weighs what it would in earth-life. At a séance given by one of the mediums named in the above list, a "spirit" jounced the floor by its elephantine tread. Had this been genuine, there would not have been enough left of the medium to keep body and soul together.

In the best cases, the really genuine ones, the spirits do not feel very solid. If you hold their hand, it feels as if it would slip into nothingness, and it is the same with the form. In the case of George, I did not touch him, but his mother, whe did, and put her arms around his neck, told me afterwards that he felt as if she could almost put her arm through him. It was the same with the spirit who sang so beautifully, described in a previous letter.

At one séance a spirit came out a few feet from the cabinet, with the form of a slim girl of fourteen, and so weak that she could go no further. Her three friends in the room, at once rose and clasped each other's hands. The spirit before our eyes transformed into a mature woman, and walked to her friends at the end of the room, with unfaltering tread. This was genuine.

This phase, when rightly read and understood, becomes a mighty factor in convincing an unbelieving world of the falsity of materialism, and I shall always be thankful that my first step into the boundless world of Spiritualism was taken in a manner at once genuine and unmistakable. But as Mrs. Brigham said last Sunday, a wheel that turns round and round in the same place does not get us anywhere; but when its revolutions carry us on toward the goal revealed to us in our moments of aspiration, it subserves the highest interests for which the soul was brought into individual existence.

Yours for humanity and for spirituality, ABBY A. JUDSON.

Arlington, N. J., Nov. 15, 1899.

Answers to Questions GIVEN THROUGH THE MEDIUMSHIP OF W. J. COLVILLE.

QUES.-[By C. G. Garrison, Philadelphia.] I. Cor., xv. 46: Paul said, "Howbeit that was not first which is spiritual, but that which is natural, and afterward that which is spiritual." Assuming that natural means "earthy," as in the line that follows: Paul reverses theosonia teaching does he not? theosophic teaching, does he not?

ANS.-There are always two standpoints from which philosophers can reason without variance, therefore we should not think of asserting that Paul's letters to the Corinthians are anti-theosophical in the general trend of that there are passages in both of them which highest views of life taken by the most illuminated seers and sages. Not only the passage quoted, but the entire chapter from which it is taken appeals to us as a thoroughly theosophic student from the Aristotelian or Baersonian standpoint.

Involution and evolution, induction and deduction, need to be studied together; or, if we we must treat first of involution, of the soul as entity, and therefore reason deductively before taking up the properly sequential topics of evolution or outward manifestation and the

BANNER OF LIGHT.

order, which is manifestation on earth, the material or earthly condition is the first dis-oernible; then later on the spirit shines through, and the material state becomes trans figured.

If you look at a head from the outside you see hair and scalp, but not the brain which is within the skull: If you are clairvoyant, you take your point of observation at the centre, which is, of course, interior. You discern the conditions of the brain, but do not see the sur-face of the skull. External scientists, who are exclusively observers of the outside of natural phenomena, cannot, as Paul himself says, discorn spiritual things, while, with equal vorac-ity, it may be contended that those who de-vote themselves entirely to meditation and introspection, though they may discover a great deal of spiritual truth, and may grasp many fundamental principles of science, all of which are esoteric, do not find themselves in a posi-tion to mechanically achieve the externaliza tion of Their dreams.

The missionaries of the world are architects and designers rather than builders; they fur-nish plaus which others execute; they are, therefore, the most original and creative of all types of humanity, but they are not the practical carriers out of their own inspirations, Now let us look at the methods whereby these plans are finally fulfilled in material expression. First, the excavations of the soil, the laying of foundations, and the erection of a basement story; later ou, the upper stories, one by one, appear, until at length the roof is added, and whatever decoration is intended is the last thing to appear.

In the orderly processes of the evolution of involved human consciousness, the same rou-tine is followed. The animal instincts are the first to manifest; then come the intellectual, the moral, the spiritual, and finally the divine. In this process of evolution the first is last, and the last is first. Seers have stated that to spiritual vision violet is the first and red the seventh color in the spectrum. In the line of descent from spiritual states to earthly expression, the scale is G, F, E, D, C, B, A, or violet, indigo, blue, green, yellow, orange, red. Then the return process commences, and the ascending order of the scale of sound and color (inseparable) must be exactly the reverse of the descending.

Spiritual science, instead of either denying that there is any such process as evolution, or else putting evolution upon a material basegiving it thereby no adequate foundation-ex plains evolution as the method whereby the involved life and purpose of spirit is displayed. First, the expression is dim; it grows gradu ally brighter, till finally the entire purpose of the process is clearly revealed and there is a new man shining through the old, or a second Adam employing the first Adam as an instru ment for carrying out celestial designs. Such is Paul's philosophy.



(Concluded.)

The Committee on Resolutions was the next to report, and gave the following:

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

It becomes one duty of an Marne Spiritualists to join and support our State organization. *Resolved*, That we look with a larm upon the many present evils in society, and believe the best remedy is the full and free admission of woman to all the rights and privileges of man.

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

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

by Gen and the national constitution of our outling. Resolved, That we view with great pleasure the accession to our ranks within the past year of some of the greatest men and women of the age. Resolved. That we heartily endorse the noble stand taken by the President of the National and the State

organization in their public and private work to de-neunce all manner of deception and dishonesty among modums, and also among all p rsons who bear the honored title of Spiritualists. We, the common be-lievers, must be true to the noble pr cepts of our grand philosophy. By so doing we shall be a strong bulwark to pretect speakers and all true mediums from unworthy influences. Resolved, that we have giving sympathy and sup-port 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 est oblishment of home circles in the respective localities where we resue. Signed FRANCES E. WARD,

Paysod to Spirit-Life,

From Fort Scott, Kausas, Aug. 24, after an illness of six days, of malarial fevor, JONATHAN CHARLES, in his 86th yoar.

year. He was born in Fryeburg, Me., Dec. 4. 1813 When a young near he sattled in western New York, living in Ruch-ford, where he marcied Rowens B annistor, and in Church-ville, near Rochester, for some years, but for the last thirty years he had been a resident of Fort Scott. He is survived by his wife, with whom he lived for nearly fife, -nine years, and by his two daughters, Mrs. Harrison Hapgood and Mrs. J. V. Dobbs. About 1853 he and a few friends began inves-tigating Spiritunitam, and he was soon an earnest believer therein. He had bees a subscriber to the BANNER of LiGHT since a very early day.

From Royer's Ford, Pa., on Monday evening, Nov. 13 MRS. MARY HAMOR BUCKWALTER, wife of Mr. J. A. Buckwalter. She was burled from the residence of her husband on Friday, Nov. 17.

husband on Friday, Nov. 17. She was a member of the Philadolphia Spiritualist Soci-ety; had been for many years a devoted and consistent Spiritualist. She leaves a kind and affectionate husband and a large family of loving children. Endeared to a large circle of warm friends, she will be greatly missed, not only in her home, but by all those who knew her best. Miss Lizzie Hardow, of Haydenville, Mass, and Mr. Samuel Wheeler, of Philadelphia, conducted the fumeral services, which were attended by a large number of friends and ac-qualitances. Thomas M. LOCKE. maintances. THOMAS M. LOCKE.

Aug. 30, our aged sister, MRS. C. C. THOMAS, 96 years.

Aug. 30, our aged sister, MRS. C. C. THOMAS, 96 years. She was one of the old spiritualists, and alw ys enthusi-natic and a worker in the Cause. In her younger days a healing medium, she tried to benefit and relieve suffering humanity. She was a school teacher, and the children hovedher. She has given me sages from those who have gone we await some from her from the other side. Her funeral took place from her home in Boston, and when the simple rites were over, loving friends took their has look at the mortal. Two aged sisters remain of her family and now that she is gone, may they realize the truth of spiri-return, sitting by her chair, where she was a patient suf-ferer. We will miss her wise counsels, but she will come in spirit. MARY L FRENCH, Townsend Harbor, Mass.

From the home of Mrs. S. G. Barrett, 114 Franklin street Stoneham, Mass., Saturday, Nov. 18, 1899, ANNA DEXTER RIOHARDSON, wife of Allle Richardson, aged 20 years.

RIGHARDSON, wife of Allie Richardson, aged 20 years. Mrs. Richardson had been married less than a year, but duing that time had, by her winsome and loving ways, en-deared herself to her husband's family and friends, so that at this time his loss becomes theirs also. Strong in her affections, modest in her demands, sho inspired in her friends a loyal devotion which she returned in her own faithful and unobtru-ivo way. Servic s were held Mon-day afternoon at 2 o'clock, Minule M Boule officiating. On a couch covered with flowors lay the young mother, and on her arm, as if nestling in sleep, the babe. A more beautiful sight could not be imagined. No sign of death was there, and the absence of all funereal appurtensuces, made it seem almost impossible that two cartily lives had ended. Mrs. Richardson had, since her marriage, become a Spiritualist, and taken her letter from the church of which she was a member, and this fact is a source of com-fort to her husband, who has so early lost her sweet human presence, but who tests in the assurance of her continued love and interest.

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As the author has received numberless inquiries from al



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E. W. EMERSON, E. W. EMERSON, MRS. LETTIE B. NUTTING, Com. MISS LUCY HOUGHTON, TRUSTRUM H. BROWN,

The Chairman of Committee on Nominations reported his committee ready to report, and reported his committee ready to report, and gave the following: President, A. H. Black-ington, Rockland, Me.; First Vice-President, Mrs. Sadie Jordan Clifford, Sandy Point; Sec-ond Vice President, A. W. Stewart, Augusta; Secretary, Mrs. V. A. B. Rand, Hartland; Treasurer, B. M. Bradbury, Fairfield. Trustees: R. M. Woodman, Westbrook; Mrs. F. E. Ward, Portland; Robert Hayden, Athens; T. F. Rand, Hartland; Mrs. M. J. Wentworth, Knox; Dr. H. E. Field, Lewiston; Mrs. H. N. Howard, Skowhegan; Mrs. M. C. Dounell, Bucksport.

Bucksport.

Delegates to Seventh Annual Convention: A. H. Blackington, B. M. Bradbury; Alternates, Dr. B. Colson, A. J. Weaver, Mrs. Georgia A. Field and Mrs. F. E. Ward. Moved and seconded, this report be accepted. Moved and seconded, that the Secretary be in-few for the second se

structed to cast the vote of the Convention for the officers named. Carried.

Moved and seconded, that the President be endowed with power to appoint committees in every town where mass meetings are held. Also divide and sub-divide the State into districts to assist in mass meetings. Carried. Moved, that every delegate here to day be a

committee to solicit funds for N. S. A. dele gates. Carried.

Moved, that our delegates be instructed to vote for the "Declaration of Principles," as given by Mr. Barrett. Carried.

The afternoon session closed with an address by Mrs. M. J. Wentworth of Knox, Me. She was followed by Mrs. Amelia G. Stevens of Stetson, who gave some very satisfactory tests.

At 7:30 the evening meeting was called to order. H. D. Barrett was introduced as the order. I. D. Barrett was introduced as the speaker of the evening. He read a poem, "Mount of the Holy Cross," and took for his subject, "What is Spiritualism?" Many lis-teners who had for years studied the question, aid he gave them much help and instruction. After collection Edgar W. Emerson held the closest attention of the audience while he gave

a number of messages. Sunday morning Mrs. Wentworth again in-

structed the audience with an inspiring talk. She was followed by Mr. Barrett, and he by Mr. Emerson, who gave messages. The Eamestorie Quartet of Fairfield, with

Miss Hattle Gifford as accompanist, sang several selections pertinent to the thought of the day both afternoon and evening. Madame Marie Foster of Boston also sang afternoon and evening, her selections, "Oh! Morning Land," and "Alone, Yet Not Alone," being excep-tionally rendered. Mr. Barrett in the aftertionally relidered. Mr. Barrett in the artery noon gave an address upon the subject. "What O'clock is it in Religion?" Mr. Barrett was heartily applauded as he sat down, but was immediately requested by President Blacking. ton to make a plea for funds for the Associa tion. He was quite successful in his efforts.

In the evening Mr. Barrett's subject was "The Evolution of Worship." Mr. Emerson closed the meeting with spirit

messages. The State Association has employed Mr. Emerson during the past for test medium, and feels he has done, much to help the Cause in this State. Yours for the Cause, MRS. VIOLA A. B. RAND, Sec'y.

"Man has a soul because he thinks." That is to say, that no creature but man has a soul Thought comes through sense impulse. Are there any other creatures that have either the there any other oreatures that have either the senses, seeing, hearing, smelling, feeling or tasting? If so, then such animals must have thoughts. If thoughts and souls are always combined, can you tell me what creature in all animated nature has no soul?—Field of Progress. ≤

narts of the world as to where and how these lectures of Psychology can now be procured, the present volume is the decided and authoritative answer to all these kind and earn

decided and authoritative answer to all these kind and ears est questioners. The chief aim throughout the volume has been, so arous increased interest in the workable possibilities of a theory of human nature, theroughly optimistic and, at the sam-thme, profoundly ethical. As several chapters are devote to improved methods of education, the writer confidenti-expects that many parents, leachers and others who have charge of the young, or who are called upon to exercise as pervision over the morally weak and mentally adileted. will derive some help from the doctrines herewith pre-mulgated."

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BANNER LIGHT. OF

DECEMBER 2, 1899,

Banner of Pight. BOSTON, SATURDAY, DECEMBER 2, 1899. Spiritualist Societies.

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We desire this list to be as accurate as ossible. 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 mosts in Berkeley Hall, 4 Berkeley street. Every Sunday at 10% and 7% P. M. E. L. Allen, President: J. ". Ha ch. Pr., Secretary, 74 Sidaey st., Dorchester, Mass. Take clevator,

The Gospel of Spirit Return Society, Minnie M. Boule, Pastor, Assembly Hall, 200 Huntington Avenue, Sun-day evenings at 74. Discourse and Evidences through the mediumship of the pastor,

Eagle Hall, 616 Wushington Street. First Splrit-milsts' Church, M. Adeline Wilkh.son, Pastor. Services at 11, 25 and 7%; also Thursdays at 3. BANNER OF LIGHT for sale.

Home Rostrum, 21 Soley street, Charlestown. Spirit-nal meetings Sunday, 11 A.M. and 7/4 P.M.; Tuesday and Triday, 3 P.M. Mrs. Glilliand, President.

Hible Spirituniist Meetings, Old Endies' Mult, **466 Tremont Street.**-Mrs. Guiterrez, President. Ser-yicos Sundays at 10% A. M., 2% and 7 P. M., and Wednesdays at 2% P. M.

Bpiritual Fraternity—At First Spiritual Temple **Exeter** and Newbury streets, Sundays at 10% and 7% p.M. the continuity of life will be demonstrated through differ-ent phases of mediumship. Other meetings announced from the platform, A. H. Sherman Secretary.

Trom the platform, A. h. Sherman Secretary. The First Spiritualist Ludies' Aid Society meets every Friday afternoon and evening. Supper served at 6 P.M.-at 241 Tromont street, near Ellot street. Elevatornow run ing. Mrs. Mattie 6. A. Albe, President; Carrie L. Hatch, Sec'7, 74 Sydnoy treet, Dorchester, Mass.

Children's Progressive Lyceum-Spiritual Sunday, School-meets every Sunday morning in Red Meu's Hall, 514 Tremont street, at 104 A. M. All are welcome. Mrs. M. A. Brown, Superintendent.

Commercial 'al', 694 Washington Street.-Mrs. Nutter, President. Services Sunday at 11 A.M., 2½ and Y P.M., and Thursday at 3 P.M.

The Helping Wand Society meets overy first and third wednesday h G and hall, 3 ooylston Piace. Business meeting at 4 o'clock supper at 6 o'clock. Entertainment at 7%. A. A. Eldridge, Secretary.

Boston Spiritual Lyceum meets in Berkeley Hall every Sunday at lo'clock. J. Browne Hatch, Conductor; A. Clar. once Armstrong, Clerk 17 Leroy street, Dorchester, Mass. Paine Memorial Building—Appleton Hall, Apple-on street, No. 9, side entrance.—Meetings every Sunday, t2 245 and 7:45. Speaking and tests by Mr. and Mrs. O. F.

The Ladies' Spiritualistic Industrial Society neets at Dwight Hall, 514 Tremont street every Thursday ifternoon and evening; supper at 6. Mrs. M. A. Brown, Decident:

Ministry of the Divine Science of Henlth.-Ser-vice Sundays 33/2 P.M. Mas is Circle and psychic readines Tuesdays 7% P.M. 585 Mass. Ave., city. Dr. F. J. Miller, Psychic Healer and Teacher.

The Ladies' Lyceum Union meets every Wednes-day Afternoon and Evening. In Dwight Hall, 514 Trement bireet. Supper served at 6:30. Educationment in the even-ing. All invited. Mrs. Maggie J. Butler President.

W. Scott Stedman holds meetings at Hawatha Hall, M Tremont street, Sundays, at 11 A.M., 2:50 and 7:30 r.M. Banner of Light for sale.

Mrs. Florence White will hold a tess scance every Sunday evening, at 8 o'clock, at 286A Columbus avenue. Echo Hall-I Johnson Avenue, Charlestown Dist. Meet-ngs Wednesday and Sui diy evenings. Circles Tuesday

eventugs. The Cambridge Industrial Society of Spiritu-

culsta moets at amb idge (lower) Hall, 631 Massachusetts **Avenue**, the second and fourth Thursdays in the month **Supper served at 6:30.** Ada M. Came, Cor. Sce'y, 183 Au-burn street, Cambridge, Mass.

MALDEN.

Malden Progressive Spiritualists' Society, Ma-sonic Building, 76 Pleasant street. Meetings every Sanday at 7 r. M. Wednesday, 8 r. M. Wm. M. Barber, Presitent; Mrs, Rebecca Morton, Secy, A. sordial welcome is extended to co-workers in the cause of coogressive Spiritualism.

NEW YORK CITY.

The Spiritual and Ethical Society, 744 Lexington Avenue, one door above Sith street – Services every Sunday mornine at 11, and wentue at 8 o'clock. Questions answered in the moving. Improvised poems after each lecture. Mrs. J. H. Tuttle sings monning and evening. All are cordia ly invited Mrs. Helen T. Brigham, speaker.

BROOKLYN.

The Advance Spiritual Conference meets every Saturday evening in Single Tax Hall, 1101 Bedford Avenue, Rood speakers and mediums always in attendance. Seats free. All welcome. Mr. G. Delerce, President; Mrs. Allco Ashiey, Secretary.

The Woman's Progressive Union of Brooklyn bolds meetings every Sunday afternoon and evening, at 3 and 8 o'clock, and we'clai meetings every Thursday evening & 8 o'clock, at Hall-423 Classen Avenue, between Lexing-very Thursday evening wear will take place the second weak in De ton Avenue and Quines' street. ELISABETH F. KURTH, Pres't. BANNER OF LIGHT for sale at the Hall. 808 Tomptins Ave., near Gates Ave.-Miss Chapin, Blind Medium, Meetings Sunday and Friday evenings. Spirit Messages and other Phenomena. Admis-sion free, Collection taken.

Lycenm with a recital of "Bobby Shafto," others taking part: Miss Morth Mackenzie, Willie Wiggin, Sadio Bell, Miss Alice Iroland, Miss Helen Hoad, Willo Sheldon, Charles L. C. Hatch, Charles Johnson, E. Warren Hatch, Mr. R. C. Churchill, Mr. A. P. Bling, Mr. E. B. Packard. Questions for next Sunday, "Is it any Real Beneficto the Country to Have a Day of Thanksgiving?" and "What Have we in the Lyceum to be Thankful for?"

First Spiritual Church, 616 Washington street-Mrs. Wilkinson, pastor, assisted by Mrs. Lewis. Morning session opened with song service led by Mrs. Armstrong; prayer, Mr. De Bos; remarks, Messrs. Hill, De Bos, Proc tor, Furbush, Baker; Miss Sears; Mesdames Woods and Wilkinson; Mesdames Marriner and Kneeland, soloists; Mrs. Armstrong, or ganist. Afternoon service, prayer and Script ure reading, Mr. Emerson; reading and spirit messages. Mesdames Woods, Bell and Mr. Baker. Evening, Mesdames Munroe, Baker, Wilkinson. Grand anniversary Sunday after noon and evening for mediums who have

assisted during the past year. Home Rostrum Spiritualists held two in-structive and well-attended sessions on Sunday. Circle, 11 A.M.; subject, "The Ancients as Controls," Messrs. Perkins, Hatch, Norse, Howe, Warner, Allen; Mrs. Gilliland, Mackay and Tyrol. Evening session praise service, 7:30-remarks, Mrs. Gilliland and Mr. Howe, followed by messages; astrological readings by Mr. Wilkinson; solo, Miss Stone; messages, Miss Hayes; William Hutchinson, organist.

Massachusetts.

The Deliberative Hall Spiritualist Meeting. conducted by Mrs. M. A. Moody and Mrs. Emma F. Whittier, 56 Pleasant street, Malden, on Nov. 26, opened with usual praise service. Prof. Ryder made remarks and gave musical selections. Mrs. Taylor of Melrose gave satisfactory messages from spirit friends. The meeting was conducted by Mrs. Whittier. Mrs. Moody was not present, not having recovered from sickness. The next meeting will be held in Odd Fellows Hall, corner of Main and Foster streets, Melrose, and Mrs. C. Fannie Allvn will be the speaker.

The Cambridge Industrial Society of Spiritualists held its regular meeting in Cam-brought us the hearty greeting and fellowship bridge Lower Hall, Thursday evening, Nov. of the National Congress of Spiritualists 23.Miss Susie Clark, metaphysician, gave interesting remarks, after which she invited dis-

cussion. Mrs. Buck Hall gave spirit messages, paniment, and Miss Alice Bonney readings. Mrs. Carrie Twing.

The First Spiritualist Ladies' Aid Society of Stoneham met at O. U. A. M. Hall, Main street Nov. 23. Usual business meeting, at which new members joined. Supper at 6:30. At 7:30, Mrs. Whittier, the President, introduced the

speaker, J. Frank Baxter, who spoke on Value of Phenomena as the Basis of all Phi-losophy." It was followed by psychic phe-nomena. Mrs. Frank Robinson, Cor. Sec'y.

New York.

First Association of Spiritualists. Sunday, Nov. 26, Mrs. Newton opened each session by reading a poem, and was followed by Miss Margaret Gaule, who gave the usual remarkable delineations and messages from the spiritworld. Miss Clare's musical selections were. also highly appreciated. Miss Gaule will continue with us until further notice. Our services are held at 3 and 8 P. M. every Sunday. *

Brooklyn. - Advance Spiritual Conference held Saturday evening meetings at 1101 Bed-ford Ave., on the 25th inst. The meeting opened with congregational singing. The Pres-ident) read a poem, "At Rest," and feelingly spoke of the passing to higher life of Mr. Evans, biother. Joseph Lafumee. It being mediums' night, Dr. Frank, Mrs. Sawtell and Walter Hayward occupied the time in voicing the messages from the spirits present. The meet

Spiritualists and Secularists.

Extract from Address to the Secular Union and Freelhought Federation Congress.

BY JOHN PRESCOTT OUILD.

Spiritualism is one of the "isms" which seeularism is mixed up with. Secularism is not to be confounded with materialism. Materialists and Spiritualists meet together, and the banner of Freethought waves over them all. Spiritualists, however much they may mistake in some things, have not been the least factors in Freethought, and supports of the secular cause. Their teaching in regard to immortality is so opposed to that of the Christian orthodoxy as to rob that of its cruelty. Spiritualists generally appeal to experience and reason alone, denying the supernatural, though sometimes some of them use some of its terms in modified senses. They number among themselves some of the leading scientists, such as Alfred Russel Wallace, Prof. Crookes and the electric Edison. None have more strongly assailed the Bible lies and God myth than have their Edward S. Wheeler, Prof. Wm. F. Denton, John Wm. Fletcher, J. Clegg Wright, J. J. Chappelle, Mrs. Colby Luther, Mrs. Juliette Severance, M. D., and our always-to-be counted in, Mrs. C. Fannie Allyn, who has been here and spoken so bravely for herself.

Spiritualists' money has gone freely, directly and indirectly, for the cause of mental emancipation, an instance being the aid given the New York Freethinkers' Convention in Rochester; and when the question was dubiously asked at the New Hampshire Secular Union formation, "Where has a Spiritualist given a dollar for secularism?" two poor Spiritualists instantly paid each their dollar as charter members. And to-day Dr. Dean Clarke has of the National Congress of Spiritualists.

Certainly, those who boast of being "Agnostics'" have no logical call to antagonize Spiritall of which were recognized, Miss Maude malists as such, and "Liberals" have enough Fales rendered banjo solos with piano accomto do to occupy the energies of all hands; so let us be friends and co-workers together while Mrs. Fisher sang "Speed Away" in Indian dia lect, under control. The next meeting will be Thursday, Dec. 14, when the society will have alism is a superstition, as some materialists say, a greater superstition is the idea that they are the criterions of rationality.

The Temple of Health and Psychic Review,

J. M. Peebles Editor and Proprietor,

A monthly journal, eight or twelve pages, published each month in Battle Creek, Mich., and devoted to health, hygiene, the social question, Spiritualism, and general reform. This journal is independent, and absolutely fearless, as is the doctors Better Life, a monthly of sixteen pages, in two parts devoted to Spiritualism, progress and psychic healing. the two monthlies have a combined circulation already of over 40,000. Subscriptions, 25 cents each per year. . Write for sample copies. Address Temple of Health, Box 2382, Battle Creek, Mich.

Vivisection.

A special meeting of the New York State Anti-Vivisection Society was held on Nov. 18, at the headquarters of the Society. This meeting was called to hear the report of the Secretary, who has just returned from a lecturing tour

An Explanation.

To the Editor of the Banner of Light:

My query, which appeared in the columns of the BANNER OF LIGHT Nov. 11, 1890, relating to the disposal of ten dollars which myself and daughter subscribed toward the purchase of the Voteran Spiritualists' Union Home at Waverly, Mass., called forth a response from Mr. F. D. Edwards, in which he expressed himsolf as aggrieved at the manner in which his name appeared therowith. The facts, as nearly as I can now recollect, are as follows:

We were engaged to perform at the anniversary colebration of the Veteran Spiritualists' Union, which took place in Horticultural Hall March 31, 1899, morning, afternoou and evening. As the cause was a grand one, we agreed to perform for the nominal sum of ten dollars. and at the time this agreement was made nothing was said in relation to donating the money to the Union. At the hall, however, when subscriptions for the Home were being called for we subscribed ten dollars, and I informed members of the committee that I desired the ten dollars that were to have been paid myself and daughter for our services that day, trans ferred to the fund for the Veteran Spiritualists' Union Home at Waverly, Mass. At the conclusion of the exercises in the evening, as I was leaving the hall, passing Mr. Edwards on the platform, he said to me, "*How much do I owe you*?" 1 replied that I wished the ten dollars which the society was to have paid us for our services to be transferred, as above mentioned. I paid no money to Mr. F. D. Elwards per se, and when in my quory I said "We cheerfully donated the money we were to have received to Mr. F. D. Edwards for that pur Bose," I should have used the words "Anni versary Committee" instead, which, by the by, I did use at the close of my query, and I am sure if Mr. Edwards will note this clause, he will see that I had no intention whatever of of calling him, or any special individual, to a personal account in the matter J. JAY WATSON. 180 Columbus Ave.

Converting a Non-Advertiser.

Once, writes an old journalist, when I was conducting a paper in the Western States, I convinced a man that it paid to advertise. He was a fairly prosperous merchant, and I tried for a long time to get him to insert an advertisement in my paper. "Oh, it's nouse," he would say. 'I never read advertisements in a paper, and no one else does. I believe in ad vertising, but in a way that will force itself on the public. Then it pays. But in a newspa-per-pshaw! Everybody who reads your newspaper dodges the advertising columns as if they were poison." "Well," said I, "if I convince you that people do read the advertising pages of my paper, will you advertise?" "Of course I will. I advertise whenever I think it will do any good." The next day I ran the following line in the lightest-faced agate in the office, and stuck it in the most obscure corner of the paper: "What is Cohen going to do about it?" The next day so many people annoyed him by asking what the line meant, that he begged me to explain the matter in my next issue. I promised to do it if he would let me write the explanation, and would stand it. He agreed, and I wrote: "He is going to adver-tise." And he did.

LIST OF SPIRITUALIST LECTURERS. nost interested to inform us.

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*Will also attend funerals. N B. If any names are omitted from the above list, they will be giadly inserted as soon as the Editor is notified of the error.

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OHICAGO, ILL. The S. and M. H. Society, 3310/6 Rhodes Ave., meets every Sunday, 11 A.M. Conference and tests. Tues-day 3 P.M., Oriental Reception. Open doors, and everybody welcome

Local Societies, 'Take Notice.

Owing to Thursday, Nov. 30, being a legal holiday, the BANNER OF LIGHT went to press one day earlier than usual. This accounts for the non-appearance of the reports of a number of meetings of local societies, for which the management is in nowise to blame,

Notice to Local Societies.

Hereatter all reports will be condensed in the same general style as given below. We respectfully request our correspondents to gov-ern themselves accordingly. We shall deal fairly and impartially with all societies, hence must ask them all to conform to the same general rule. The addresses of all local societies in Boston and vicinity, as well as in cities and towns in other States, can be found above. Societies marked with a * have the BANNER OF LIGHT on sale.

Local Briefs.

BOSTON.

Berkeley Hall, Sunday, Nov. 26, the largest audience of the season was in attendance, and the people were highly edified, as Mr. Wiggin gave one of the best addresses that he has given this season. He took for his subject, "I and my Father are one," and his theme was "Meduumship." The lecture lasted until after 12 o'clock, and it was voted by his hearers not to have a scance, as the lecture was so good, that they wished to go home to think it over. In the evening the audience was so large that the annex was obliged to be opened in order that the perple might see and hear the speaker. Mr. Schaller gave an artistic piano solo, after which Mrs. Pearl favored the audience with a vocal selection. This will be Mr. Wiggin's last appearance for two months. His next engagement with us opens the first Sunday in February. Mr. Wiggin will speak in Willimantic, Conn., the first two Sundays of December; the second two in Wilkesbarre, Pa., and the fifth Sunday in Portland, Me. In January he will serve the Spiritualists in Pittsburgh, Pa. During the past two months of Mr. Wiggin's engagement, our society has paid the debt that was left over from last year, and met all expenses incurred thus far this year. This shows that Mr. Wiggin has been a great help to the society financially as well as

spiritually and intellectually. Next Sunday, Dec. 3d, Dr. Geo. A. Fuller, President of the Massachusetts State Associa-tion will commence a course of lectures, con-tinuing through the month. Dr. Fuller needs no introduction to a Boston audience, and no words of praise are required in his behalf. Those who have listened to bis grand addresses before this society and at Onset where he is the chairman, know well what is in store for them on his return to Boston. Let us give him a royal welcome. During the month of January Mr. H. D. Barrett, Pres. N. S. A., will oc cupy the platform. People well know what the character of his lectures will be when he steps before an audience. With such speakers, Dr. Fuller and Mr. Barrett for the next two months, the Hall ought not to be large enough to hold the people. Remember the BANNER OF LIGHT is always

for sale at this Hall. You can also subscribe at the news stand. Why don't you?. J. B. Hatoh, Jr., Sec'y.

Boston Spiritual Lyceum. Sunday afternoon, Nov. 26, "Should we Trust in Force of Love as a Corrective for the Fast Age in Which we vember, has been eagaged for the balance of the sea-Live?" proved to be a very interesting ques tion that brought out the best thought of both scholars and leader. Mrs. Jahncke favored the Main street. a Corrective for the Fast Age in Which we

year will take place the second week in De cember. All members are requested to meet with us on Saturday, Dec. 2, at sharp 8 o'clock. Geo. A. Deleree.

Other States.

The Psychic Society of Wilkes Barre, Pa., has been for tunate in having Mrs. Kate Stiles to lecture for the month of November. All agree that Mrs. Stiles is a lady in her manners, and ably expounds the spiritual philosophy so that all can grasp the beautiful fact of immortality. It is to be hoped that we may have her with us again in the future. Mrs. Ida C. Brown, Wyoming, Pa.

Local Societies.

BY A. RICHARDSON.

I have just read in your interesting paper an article headed, "The Condition of Spiritualism," and feel impelled to write a few words. When I was a boy, some thirty years ago, living in England, I attended a Wesleyan Methodist Church (or, as we called it, chapel). We had no regular minister, but the pulpit was filled by what were called "local preachers," who would walk from one to ten miles to church through all weathers for NO PAY, and work all week at some trade-blacksmith, carpenter or day, all for the "Love of God." And I can truthfully say these men, though only as some would call them "ranting Methodists," were good and upright men.

Now in America 1 know it is not exactly the style to work for nothing, and neither do I advocate it; but Spiritualists as a rule are not endowed with much wealth, and when you speak of getting a lecturer for Sunday, and paying him or her fifty dollars and expenses, it is out of the question for small societies to have any at such a figure.

Most people would like to sit in silence, rest all week, communing with the "spirits," and get even twenty five dollars for two lect ures on Sunday. Many of us, myself included, have to work hard six days of the week for even less than that; and if the lecturer is a trance or inspirational speaker, he or she will not need six days, or six minutes, to prepare his or her lecture, but it will be given to them by the other would when needed, and if the medium has worked hard all the week, even at manual labor, the finer forces will be better able to work on them. I speak from my own personal experience.

Laziness, and getting up at nine in the morning, does not tend to help one in medi-umship. I think if some of our mediums had more the spirit of Goodness, and less of the dollar bill, that Spiritualism would prosper better. I have no doubt this will bring down on me the blessings??? from many public mediums, but I wish to see the cause prosper, and trust my letter will be taken in good faith, as it is intended. We have here, till January, a first class medium who is doing much good, and is a credit to Spiritualism. She lectures every Sunday for the Unity Society, and is working for bare expenses of living. I am sure the society would be willing to pay more, but is not able to do so; of course this is the other extreme. I believe in mediums, when away from home, being properly paid; but when it is fifty dol lars a Sunday, and expenses, it is a little out of the reach of most societies at present.

P. S.-They say those who kick hardest, pay least; that is true in my case. I don't pay much, because I can't, so I do the kicking instead

Movements of Platform Lecturers. Notices under this heading, to insure insertion the sam week, must reach this office by Monday's mail.]

Mrs. Dr. Hilligoss, who has been serving the First Spiritual Church of Lima, O., during Ocuber and No-

The executive committee has been informed of the gift in the name of the New York State Anti Vivisection Society, of five hundred dol-lars to the fund now being raised for the Paris anti-vivisection exhibit. This donation was made as a testimonial of the appreciation of the work of Anna Sargent Turner, Secretary of the New York State Anti-Vivisection Soci-ety, in the lecture field. All Miss Turner's ser-vices to the anti-vivisection cause are rendered without any financial compensation, and the money has been given in the name of the So ciety which she founded, in order to show how much attention has been called to the subject of vivisection, through her efforts,

The contributions from the other Anti Vivisection Societies for the Paris anti-vivisection exhibit, have been not over one hundred dol-lars from any society in this country. The largest previous gift for this purpose was one hundred pounds from the National Anti Vivisection Society of England. This being nearly twenty dollars less than the donation from the New York State Anti-Vivisection Society, places our Empire State Society foremost in regard to this especial department of anti-vivisection work.

Many prominent anti-vivisectionists are intending to go to Paris in March of the coming year to conduct the anti vivisection exhibit, and it is believed by those who have the best knowledge of the anti-vivisection outlook, that the work which will be done in connection with the Paris Exposition may be of the great-est moment to the anti-vivisection cause, show ing as it will to thousands of human beings the real nature of vivisection, its extent, etc.

Probably no question of our day is more gen-erally misunderstood by otherwise well in formed people than that of vivisection. The vivisectors are trying to learn such things as shall advance abstract science. Vivisection cannot help the physician in his care of the sick and dying members of our own race, and the evils resulting from the practice of these barbarous experiments are constantly shown in the hard-hearted brutality with which one in the habit of vivisecting beasts will operate on men, women and children, in hospitals and asylums. The subject of human vivisection is growing more and more familiar to us all, as we read accounts of cases here and in Europe, where our own fellow-men are treated as mere material for scientific research, with no thought of benefit to themselves.

JOHN VEDDER, M. D. President New York State Anti-Vivisection Society, Saugerties, N. Y.

Donations

IN AID OF THE BANNER OF LIGHT SPIRIT CIRCLE MEETINGS.

Amounts received since last acknowledgment:

D. P. Mareyes, 50 cents; W. M. Hawkins, 25 cents; A. Glover, \$3; J. W. D., \$1; L. M. Stimpson, \$1; Mrs. J. E. Houghton, 50 cents; Mrs. Samuel Tilson, 59 cents; Almira Thayer, 65 cents. Total, \$7.49.

Passed to Spirit-Life,

From Brooklyn, N. Y., JOBEPH LAFUMEE, & respected

From Brooklyn, N. Y., JOSEPH LAFUMEE, a respected employé of the Brooklyn Eagle.
The funeral services were held at his late residence, 167 Madison street, Friday, Nov. 4. Ex Judge A. H. Dailey, Mrs. E. F. Kurth, President of the Womaa's Progressive Union, and Mr. Geoge A. Deleree, President of the Anara and Iodinence of Mr. LaFumee.
He was one of God's noble men. In definite, dated to be virues and iodinence of Mr. LaFumee.
He was one of God's noble men. In definite, dated to be true to the virues and iodinence of Mr. LaFumee.
He was one of God's noble men. In definite, dated to be true to the Spiritualism he ta ght. All throe gh his material life of seventy-eight years he practice his friends gave tokens of the esteem in which he was held as a father, hus band, employé and friend. At the conclusion of the ser vice, by request, Mr. 8t. Clair McKelway, editor of the Brooklyn Eagle, spoke feelingly of the esteen in which he sas held by his employers and associates in that office. Spiritualism has lost a fathful worker on earth, but has gained a guardian spirit in heaven. gained a guardian spirit in heaven. George A. DELEREE.

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