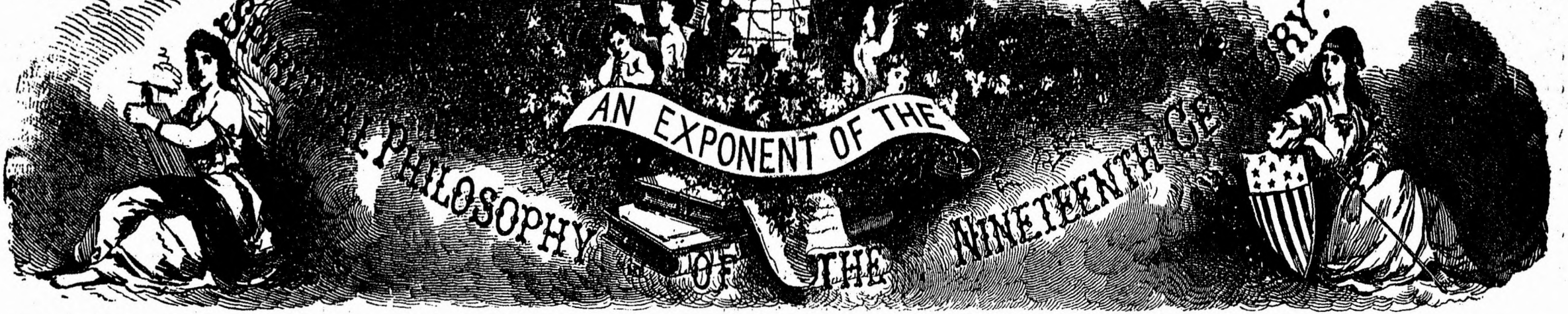


# BANNER OF LIGHT.



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## CONDEMNED BY THE WORLD.

The rain, with its pitiful patter,  
Drops down on the desolate street,  
And I hear in its voice the echo  
Of the tales which the shadows repeat—  
A story of ruin and sorrow—  
And shuddering alone in the night,  
I shrink from the glare of the street-lamp,  
That a shadow may hide me from sight.

I have sinned, I have suffered—God help me!  
I have wandered away in the dark,  
Out of sight of the pathway of virtue,  
And ruin has made me its mark;  
Yet I dream of a life that is pure,  
And pause in the death-groans of sin,  
But the gates of destruction are open,  
And the hand of the world thrusts me in.

Oh! world, what great pity you boast of;  
Do you feel for the fallen like me?  
You warn us to turn from your vices,  
And tell us that pardon is free,  
Then with your heart filled with loathing,  
You shrink if we chance to come near,  
Yet you say that you pray for the fallen.  
Do you think the Great Master will hear?

Oh! woman, with love all about you,  
To guide you from error and sin,  
Do you think of the snares and temptations,  
And wonder where vices begin?  
Do you think when you see your fair daughters,  
That once they were sinners as they?  
That for us fond mothers are pleading,  
"Lead them not into temptation, we pray?"

We are weak and the world is against us,  
The wolves of temptation are bold;  
With no one to help or befriend us,  
We fall—and the story is told.  
No voice ever whispers in kindness  
The words we are longing to hear,  
Yet you wonder our footsteps tread downward,  
And shrink from our presence in fear.

Fall, raindrops, with pitiful patter,  
The world is a mockery still,  
It offers forgiveness and pardon,  
But its promise 'twill never fulfill;  
It trusts us down into the darkness,  
While it bids us reform and arise,  
Then because we continue in error,  
Lifts up holy hands in surprise.

Should some voice call our name from the darkness  
That surrounds us far blacker than night,  
Should a hand be stretched out toward us,  
To guide us back into the light,  
We would answer the call, groping blindly,  
To catch at the pitying hand,  
But the voice is unheard, though we listen,  
And vice stalks abroad in the land.

Fall, raindrops, with pitiful patter,  
The end is not far out of sight,  
A woman found dead in the river,  
An outcast, who died in the night,  
They will give her a place with the beggar,  
A little way under the sod,  
A grave in the Potter's-field only,  
Forgetting her maker was God.

—Louisa L. Kirby,

118 Upton Ave., Battle Creek, Mich.

## Gleanings from Many Fields.

BY PAUL F. DE GOURNAY.

For many people, Death has its terrors, or is at best a gruesome subject they would avoid. Dr. Johnson, the famous author of the "Great Dictionary," had a perfect horror of this subject: "No, sir!" he cried passionately to Boswell, "let it alone! It matters not how a man dies, but how he lives! The art of dying is not of importance, it lasts so short a time! Give us no more of this!"

La Rochefoucauld seems to have felt the same repugnance; among his "Maxims" is the following: "The sun and death are two things which cannot be gazed at fixedly." Not so the celebrated La Placé's advice: "Familiarize yourself early with death; it is only dreadful for those who dread it." Montaigne was curious of reading accounts of how remarkable persons died, "their words, their actions and what sort of countenance they put upon it." The old philosopher saw nothing terrible in so natural an event as death.

Napoleon said pithily: "One should want to live and know how to die." Charles the First showed that he knew how to die, when, on the scaffold, he declared with tranquil firmness: "I fear not death! Death is not terrible to me!" Gaily did Sir Thomas More face death, when, observing the weakness of the scaffold he was mounting, he remarked to the attendants: "I pray you see me up safe, and for my coming down, let me shift for myself."

The ancient philosophers thought too much of the spiritual to fear the death of the body; said Socrates to his weeping friends: "Why do you mourn? It is not Socrates you will see put into the ground, but the worn out garment that impeded his flight to the Elysian Fields, where he will soon be, happy in the society of the good and great who have gone before." Heraclitus had no doubt of the soul's survival: "When we live, our souls are dead and buried in us, and when we die, our souls return to existence and live." Euripides, in one of his tragedies, makes one of the dramatic personae express this thought: "Who knows but that to live is not to die, and if to die is not to live for those who are in Hades?"

The modern Spiritualist entertains no doubt on this subject; for him there is no death. Foolish and inconsistent he would be were he to dread this mere crossing over to a more beautiful world—unless indeed the

great truths of Spiritualism were lost upon him and his earth-life such as must shun the search-light of conscience. He may then fear the fate of the earth-bound spirit, so graphically told by Marley's ghost in Dickens' charming "Christmas Carol": "It is required of every man, that the spirit within him should walk abroad among his fellow-men, and travel far and wide; and if that spirit goes not forth in life, it is condemned to do so after death. It is doomed to wander through the earth and witness what it cannot share, but might have shared on earth, and turned to happiness."

Dickens was an altruist and humanitarian; that he was, unconsciously perhaps, a Spiritualist, one is tempted to believe who follows the subtle trend of spiritual intuition which runs through his many stories. This is nowhere more apparent than in this same "Christmas Carol," so different from the accepted "ghost story" of fanciful literature. Marley's ghost tells Scrooge of the mission of good spirits and the duties of man, in terms which accord with what our spirit friends teach: "Oh! captive, bound, and double-ironed, not to know, that ages of incessant labor by immortal creatures, for this earth, must pass into eternity before the good of which it is susceptible is all developed. Not to know that any Christian spirit working kindly in its little sphere, whatever it may be, will find its mortal life too short for its vast means of usefulness. Not to know that no space of regret can make amends for one's life opportunities misused! . . . Business! mankind was my business. The common welfare was my business; charity, mercy, forbearance and benevolence were all my business. The dealings of my trade were but a drop of water in the comprehensive ocean of my business!"

Thus, to ancient philosophers, to writers of fiction and poets—for, what says Milton:

"Millions of spiritual creatures walk the earth,  
Unseen, both when we wake and when we sleep."

We must turn to find the recognition of a palpable truth and a truer, more human conception of immortality. With Dickens we learn to love mankind, a prelude to the love with which our regenerated souls will turn to the Infinite Intelligence, for, as Marguerite de Navarre says: "No man will love God perfectly unless he has loved perfectly some creature in this world."

The Christian church, with its dogmatic intolerance and iron-bound creeds, has no such consoling influence. It teaches the letter of the law; how few of its preachers and their flocks live up to the spirit of the law! By the way, "flock" is a good name to apply to people who, like unreasoning sheep, follow blindly the clerical bell-wether. And yet, Jesus taught a better way, his love for suffering humanity was so great it seemed divine; he was deified because imperfect man could not understand a love so perfect. His (?) church does not confine itself to his pure religious doctrine, it rests not on Christ, but on the Bible, on a book in which truth and error, pure morals and gross immorality, heinous crimes and beautiful examples of virtue are strangely mixed.

"But," they will say, "we separate, as you do, the grain from the chaff; besides, it is in the New Testament we rely." This is not attend any church and you will recognize the angry denunciations of the vengeful Jehovah rather than the loving appeals of the meek Nazarene. Why, hear what a new convert, Rev. De Costa, has to say about the Bible, the "Holy Book," so long in disfavor with the Catholic church: "It remains, therefore, for the Catholic church, speaking with authority, to reassure a doubting world by declaring that all the books of the Old and New Testament, in all their parts, are inspired, and together form the infallible word of God. The Catholic church is the natural and authorized guardian of Holy Scripture. She offers the solution of the Bible question."

Shades of Voltaire and Thomas Payne, flee vanquished! Nineteenth century scientist, hide your diminished heads! An anthropomorphic God, Adam's rib, Jonah's trip in the whale's belly, Joshua's command to the sun, a long list of wonderful events, massacres ordered by God, incests, rape, murder and robbery, David's adultery and Solomon's debauchery, all that brought the smile of incredulity on your lips or filled your soul with horror and disgust, you must accept religiously as the word of God, and pure, peace-loving Jesus, you are told, is one of the three aspects under which that God is adored!

And ye hold to derision the ancient religions, with their myths and allegories! None have made as great demands on man's credulity and reason, and where such demands were made a philosopher or a poet was found to denounce them. We think of the Joshua legend when we read the remark of Euripides about the legend that the sun had changed its course in order to punish mankind in expiation for the perfidy of Threistes: "It is said, but I am loath to believe it, that the golden-face sun could, for the misfortunes of man, turn his flaming chariot and change its route because of a single mortal's fault." Euripides would have been loath to believe in

original sin. That he understood the tricks of the priesthood is shown in his Electra, when the choir sings: "The fables which frighten mortals bring profit to the cult of the divinities."

How is it with us, Spiritualists? We do not make war on religion—we do not consider religion embodied in the churches—we make war on abuses, on error and wrong. If we believe in an Infinite Intelligence, undefinable by our finite mind, and not in a God in whose name injustice and wrong are daily committed, it seems to me we have a purer religion, one that is more solidly founded on Truth. In the words of a distinguished authoress: "Truth, once known, becomes unto the intellect a law which it is not free to reject; I have no right to open the door to Truth, or shut it against her, at my pleasure; as soon as she has given her name she enters and orders me to submit my actions to her."

Are we faithfully living up to the truth which has been vouchsafed us? Are we not blind to our own faults while so clairvoyant of the faults of others? Are we not a little inclined to spiritual anarchy, through our fear of dogmatic creeds and clerical authority? If we are not, why are we not more united, in spirit and in fact? How entertain jealousies, resentments, suspicions of one another, if we are governed by Truth? And Truth tells us that brotherly love demands a union of hearts; that only by union of minds, of endeavor, of means, can we hope to consolidate the Cause for the success of which no sacrifice should be deemed too great. Actions, not idle words, is what is required of us. When the world has tangible proofs of the good Spiritualism was sent to do to it, the world will bless the new light that has brought it peace and happiness. We have but to make an earnest effort; the spirit world will co-operate and insure success. In the words of Thackeray: "Friends, the Unseen Ones are round about us. Does it not seem as if the time were drawing near when it shall be given to men to behold them?" We may hasten the coming of that happy time.

## The Unseen.

BY MRS. ORPHEA E. HAMMOND.

Great as are the achievements of art, science and discovery toward the elevation of man, precious as are the pearls of wisdom gathered from past and present research, still how little they reveal to us of the unseen laws which are from "everlasting to everlasting." Science reaches up to the heavens with one hand, touching the stars and measuring their magnitude, with the other; she reaches down through the depths of the earth, lays bare its strata and examines its habitations of marl and alluvium. Art carves the marble with such skill that it looks like a thing of life; she touches the canvas with a tenderness which makes us forget for a moment that her mountains, her hills clothed in tender green, her shady nooks, lakes, and rivulets are not realities. Discovery brings forth from their hiding places Nature's profoundest secrets. History goes back through the dark vistas of centuries untold; occasionally her pathway is obliterated by bloodshed and tears, but from each scene she gathers a garland of facts, and with reverent mien lays it upon the altar of the present.

But the power which upholds the heavenly bodies as they speed through space, is hidden from the reach of telescope and astronomical investigation. The ideal which stood before the artist's vision, inspiring him to unceasing labor, lives not in the marble statue, but in the powers which play upon the sensitive fibres of his spiritual nature. The historian cannot gather from the annals of the past the hidden impulses which dwell in the hearts of men, or the result to which all their acts have tended. Books approach very slowly the things which we most wish to know.

The botanist, with his close analysis of flowers and plants, and interminable lists of names and terms, can only reach the surface. The leaf withers and the flower fades under his touch, and with all his skill he cannot supply the elements which give it life, nor can he imitate Nature's poorest production. The umpire would wrest the crown from the head of Angelo or Raphael and cast it at the feet of the modest lily or buttercup. The fairest triumph of art must be thrown aside as worthless beside the more than regal apparel of the wild flowers of the field. The ornithologist may acquaint himself with every kind of bird which inhabits the air, but he cannot learn whether or not they are conscious of the melody they make, or by what secret impulse they sit and talk together in the trees.

The tiny seed is hidden in the dark bosom of the earth; silently it germinates, sends up the tender stalk; by and by the green leaf appears and the sweet, unseen perfume of its flowers is wafted upon the summer breeze. The flower fades and drops to earth, the fruit takes its place, man partakes with sweet satisfaction, but sees not the aggregation of elements which worked this wonder. Our world, from the time it was a molten ball, to its present matured existence, has been shaped and sustained by the workings of unseen ele-

ments. And now the grandest and seemingly most permanent objects which meet our eyes are being constantly wrought upon by unseen powers.

Behold the granite mountain, whose sky-kissing top is crowned with perpetual snows, the very type of endurance, sensuously estimated, and yet this king of Physical Creation is being silently disintegrated by the invisible gases which surround it, until its stubborn sides furnish sustenance to the lowliest violet that opens its petals to the day.

Look again to the achievements of electricity and magnetism; to the marvelous power of the invisible air we breathe; the improvements of modern times accomplished by the agency of steam (invisible until condensed), and we are almost forced to accept the truism that "the invisible is the only real."

No scissors are seen scalloping the leaves of the flowers; no fingers twining the tendrils of the vine. There is no appearance of pulleys or ropes keeping the planets in their orbits, or directing their revolutions. No windlass or pump is seen raising the watery vapor, condensing it into the beautiful cloud, or distilling it upon the earth.

All the blue arch of heaven into which we gaze so reverently and so wonderingly, is but a combination of invisible gases. The zephyr which whispers in the trees; the tornado which overturns edifices and lays waste forest, field and city; the simoom, which sweeps across the desert, carrying devastation and death in its arid breath; the human voice in all its eloquence and music of speech and song, are all produced by conditions and vibrations of the unseen air. The sunlight which kisses away the dewdrop from the flower, and like a loving mother, wraps the earth in her warm embrace, giving it life and vitality, and through whose agency we are enabled to behold so much of the beauty and grandeur of creation, is of extreme subtlety, and entirely invisible as a material substance. All the powers of the mind which testify of man's relation with the divine and suggest the truth of his immortality; the love, which pulsates in the heart and gives to life its charm are all unseen by the outward eye.

Death, the most dreadful event in existence, is but the throwing off of the gross, material garment, freeing the immortal spirit to roam more widely in the depths of eternal, invisible, substantial truth. The mortal eye cannot see its departure, or its joyful entrance into the new life, hence we sorrow as though death extinguished all of life, of hope, and of love.

The Infinite Father we cannot see with our mortal eyes, yet how surely and safely his omnipotent hand guides the willing heart, and how precious are the lessons of wisdom given us through inspiration, and through the unseen voice of Nature.

"All Nature is God's tongue,  
Out from its motion God's thoughts are sung,  
And the realms of space are the octave bars,  
And the music notes are the sun and stars."  
Written in 1871.

## The Lyceum Question.

BY E. W. GOULD.

By your indulgence, Mr. Editor, I want again to refer to this much discussed and often urged factor in spiritual teaching. I think all sincere Spiritualists admit the importance and value of Sunday schools or Lyceums. All religious denominations very properly look to the children, the young people, for recruits in the near future.

How is it Spiritualists so seldom succeed in building up good, substantial Lyceums? Among the first practical teachings of that wonderfully inspired teacher, A. J. Davis, was urged the importance of the Lyceum, and from that time forward, this great factor in our Cause has never been without a representative, without an earnest, faithful advocate in the field; alas! the result.

Numerous books have been written recommending the best methods of teaching; many papers have been printed and circulated, gratuitously, in the Lyceums for the entertainment and education of the children; many faithful, competent teachers from both sexes have devoted weeks, months and years to the few children that have been placed under their care and supervision. And this has not been without beneficial results, without great good to the Cause of Spiritualism, but I apprehend in no wise corresponding with what might and was to have been expected.

We have the hope and the promise of more active assistance from the National Spiritual Association, and also from that faithful, untiring "Mother in Israel," Sister Mattie E. Hull, who even now proposes the publication of another child's paper, after the failure of so many of a similar character. There is no doubt but her many friends will welcome the paper, and give her the countenance and the support she deserves for the first year or two. But will they continue that support, and make the paper self sustaining, and a welcome visitor in every Spiritualist's family where there is a child, or a friend to the Lyceum? One who has worked as long and as devotedly as Sister Hull has in the

Lyceum Cause, and for the rising generation, certainly deserves the sympathy and the financial support of every lover of humanity, whether a Spiritualist or not, and I trust we shall have the evidence of that in the support given to the new child's paper.

We need no better evidence of this neglect of Lyceum teaching, than we see in every Spiritual Meeting or seance. The presence of children and young people is usually the exception, not the rule. To overcome this neglect and interest our young people in Spiritualism and Spiritual Meetings, at the Jubilee, held at Rochester more than two years ago, an organization was formulated entitled, I think, the "Young People's Progressive Union." Officers were duly elected and sufficient enthusiasm was manifested to warrant the hope, if not the assurance, of an active, earnest auxiliary, to educate and interest young people in the truths of Spiritualism. For some reason unknown to me, I think that was the first and the last progressive step ever made by that Union; if it still lives it must be in a comatose condition, only to be aroused by the meeting of the next Spiritual Jubilee.

The hopes, the efforts and expectations of all sincere Spiritualists, have so often failed in their attempts to introduce and maintain profitable and successful Lyceums, that I am often led to think there is probably some radical error, some fatal mistake that parents and guardians make in training young children while under their immediate care and influence. My own custom and experience may have been like those of many others, even at the present day, and, with your indulgence, Mr. Editor, I will give a brief synopsis of my custom when my children were young, and the sad result to me, now I am old and upon the brink of the grave, I feel the want and the necessity of sympathy, that can only come from those we love, and to whom we look, when our thoughts turn upon things spiritual and immortal.

I have now, in the mortal, six children, all respectful and affectionate. Not one of them in sympathy or faith with me in the great truths involved in Spiritualism and the principles taught in our Lyceums. Why this ignorance, this indifference on a subject so important, so elevating, so comforting to the afflicted, to the pure in heart, perhaps I can explain in part.

In the early history of Modern Spiritualism there were but few who acknowledged it as a divine revelation; all were curious and many were anxious to know of the origin of its authority. It spread rapidly over the country. As early as 1850, '51 or '52, the "Fox Sisters" came to St. Louis, then my home, and all was enthusiasm, anxiety and curiosity. Circles for experiments were formed in every neighborhood and almost every house. The conclusions arrived at were, of course, various, and, as that city was, at that time, largely Roman Catholic, with but few materialists or free thinkers, the consensus of opinion soon determined the new, the wonderful developments were from the devil, and the strictly orthodox and the timid religionists took special pains to circulate this opinion and to warn all credulous persons and children not to presume to go to seances, or any place where they were liable to meet spirits from the unseen world.

A short time previous to the arrival of the Fox girls, we had lost our first born, a bright little boy, who at a private sitting, at which my wife was present, manifested beyond a doubt the possibility of spirit return, through a written message, from the hand of a lady friend, among the first messages she had ever given. From that period my faith in Spiritualism dated. But with the prejudice against it, with occasionally attempts at fraud, had sufficient influence over me to induce me to think that manifestations of spirit power were not, perhaps, the proper things to exhibit before children or to teach them. And while circles and sittings were held at my own house, and at my neighbors, I took no pains to exclude children, but never thought of taking them to Spiritual Meetings where they could hear or see the evidences of spirit presence or power. Neither was the subject ever discussed seriously in their presence.

Even after Spiritualism was recognized and taught in public halls, and Lyceums were organized in some cities, orthodox Sunday schools had become so universal and popular, all school children were naturally attracted to them as they are now. Even the children of active Spiritualists who have not been thoroughly educated and trained while young in spiritual theories, cannot resist the companionship of their associates and the attractions held out to them by representatives of orthodox Sunday schools, who have very wisely discovered, that the hope of their success and their popularity is in their Sunday schools, and this is an object lesson worthy our consideration. Is it any wonder, then, that our friends who are devoting themselves to building up Lyceums find it so difficult to attract and retain scholars whose education and associates have been principally in orthodox Sunday schools, even though their parents may be Spiritualists?

I submit then, Mr. Editor, that our only

(Continued on page two.)



## WAS IT A DREAM?

BY ALBERT J. SKINNER.

Was it a dream, that whispering voice, in the stillness of the night;  
Was it my fancy that pictured her face aglow in a halo of light,  
Quickening my heart with wondering thrill, a ray of hope through the gloom;  
O! it be that she lives, though her form hath long been at rest in the tomb?

Was it a glimpse of the realm beyond, hidden from mortal view;  
Was it a message from her that I loved, bidding me live anew;  
Through the long years I have mourned my loss, and the way seemed dark and drear;  
Can it be we shall meet, when my earth's day is o'er, in a brighter, happier sphere?

## Not Created.

What Is, Has Always Been in Some Form.

BY H. L. CHAPMAN.

Having sent out several hundred of my little pamphlets on Infinite Intelligence, or the God Question, I have received by way of reply, a number of copies of the Banner, of Oct. 20, with the article by General W. H. Parsons, marked. Since which time I have also received the Banner of Nov. 10, containing a second article by the same author. I have read and reread the articles, and with my best understanding of them, I fail to find any evidence in them that there is a personal God or Infinite Intelligence.

To sum it all up, he goes back for 5000 years and states the belief of some of the leaders, which with him, seems to stand for evidence in the case. No doubt the reader will admit that there were many persons in the long ago past that did not believe in a God by whatever name called, and no doubt, had they been largely in the majority, there would have been some prominent men among them who would have left a record of their belief. Through all the ignorant past the God idea has prevailed to such an extent that it has crushed out thought in any other line, even as the makers of the N. S. A. creed would do if they could. And if this principle of freedom is suppressed as it has been through all the ages past, of course the creed and God idea will predominate in the minds of the people, thereby retarding the growth of liberal thought, and constantly forcing forward the growth of the belief in God or Infinite Intelligence. Even this growth would be evidence in the case, it would simply show belief without evidence. Belief is not necessarily founded on fact or truth.

History tells that at one time practically all the people believed that the earth was flat, and the sun and moon went round it every twenty-four hours; but the fact that all the world believed it did not make it a truth. So we see that belief is not in it. We want knowledge, and if we go back 1800 to 3000 years and accept what people believed at that time as proof that there is Infinite Intelligence, why not accept as truth the other teachings of the past as well? But, they say, by thought and study of philosophy and science, man has grown beyond the belief that the earth is flat, and that the stars are lesser lights than the sun and moon, and that they were simply hung in space at night to assist in lighting this little planet. We have grown beyond the belief that Joshua stopped the sun and moon while he could slay the Amorites. Yes, we have outgrown these thoughts, but why have we not outgrown the belief in a personal God or Infinite Intelligence? Simply because, during all the ages past, man has not been allowed to express a thought that would conflict with a belief in a personal God; in other words, the people have been bound down by the so-called sacred rules and edicts of the bigoted and ignorant past.

Understand me, I do not mean to say there were no great and intelligent men who were honest; what I do wish you to understand is, that those who would have given the world a liberal thought could not express it without being compelled to recant, or suffer death at the hands of the government, which was run and controlled by the church fathers, believers in God. To sustain the above and as a basis for further evidence I shall quote from "Martyrs of Science," which was published by Harper Brothers, N. Y., in 1844, and was written by Sir David Brewster, K. H., D. C. L., Principal of the University of St. Salvador, St. Leonard, St. Andrews, etc., and in looking over this life history we find that one "Galileo was born at Pisa, Italy, in 1564; he entered the university of Pisa in 1581, where he was appointed lecturer on mathematics in 1589. As a student of philosophy at this time, he resolved to submit every opinion to the test of experiment, and his first enquiries were directed to the mechanical teachings of Aristotle and their incorrectness and absurdity soon became apparent and he was assailed with a degree of rancor which seldom originates in a mere difference of opinion.

"Forgetting that all knowledge is progressive, and that the errors of one generation are replaced by the discoveries of the next, Galileo did not anticipate that his own independent labors might some day provoke unmitigated censure, and he therefore failed to make allowance for the prejudice and ignorance of his opponents," and later, in determining the law of falling bodies by actual experiment, "the Aristotelians seeing with their own eyes still preferred the teachings of their master, rather than accept the demonstrations of nature itself." Here we see the same spirit of intolerance which has been displayed throughout all the past ages, whenever a new discovery or invention has been made, or a new thought presented that did not correspond with the accepted belief of the times.

Again, Galileo, in his study of astronomy in 1610 to 1615, had discovered and taught that the sun was relatively stationary, and that the earth and planets traveled around the sun, but the holy inquisitors compelled him to recant on Feb. 26, 1615. Later he obtained permission from the authorities to publish a book on the subject, in which, it was claimed, he maintained the motion of the earth and the stability of the sun, which was contrary to the teachings of the Bible, the word of God, and hence it was considered heretical, and Galileo was again called on to recant, and, on the 22d day of June, 1633, was compelled to affirm that he would never teach the doctrine again and he was also condemned to prison for life. Thus we see first, that up to that time 267 years ago, the God idea predominated, constantly retarding the advance of science and knowledge; second, that the world at that date was declared to be stationary and that sun, moon and stars revolved around it every twenty-four hours.

While I have the greatest respect for the thinkers, reasoners and philosophers of the long ago past, and think of them as grand men, wise men, considering the undeveloped and imperfect knowledge of their time, yet today the twelve-year-old schoolboy would be considered extremely ignorant who could not tell you of many facts in nature that had not been discovered, even, up to Galileo's time. From the records of the past it is obvious that Knowledge is a growth, is constantly evolving from a lower to a higher and more perfect condition; if this be true, how far back would we have to trace it to find its starting point in Infinite Intelligence? Again, if this be true, why should we accept the un-demonstrated theories and beliefs of the more ignorant past? If we wish to advance should

we not, like Galileo, put to the test of experiment, and demonstrate what we declare as truth? In matters that cannot be demonstrated, would it not be wiser to use our reason, in the light of the world's present knowledge, than to accept theories and beliefs of the ancient past? Beliefs and theories must be in harmony with the laws of nature or sooner or later they must step down and out. Let us understand that there are no new laws in nature; laws are eternal, and no doubt man has discovered but a very small per cent. of them. Let us remember that all too often, un-demonstrated theories are accepted as knowledge, which they are not.

Our friend Parsons, referring to Herschel, quotes: "It is most absurd to imagine that a fatal law of necessity presides over the universe, for a blind necessity being ever and always the same, could never produce the extraordinary variety we see in the things around us." Herschel was born in 1738, and died in 1822, aged eighty-four years. From the best history I am able to obtain, I judge that his work was practically completed at eighty years of age, or eighty-two years ago. Even at that late date, no one would suppose that he could have understood the laws of nature as scientists understand them today. He certainly refers to law as if there was but one law. If it is true that there is but one law, then his reasoning would seem correct. But from the very language he uses, it is evident that he did not comprehend the wonderful action and inter-action of the many known and unknown laws of nature, else he would not have made the statement here quoted. In my pamphlet, "Infinite Intelligence," under the head of evolution under fixed law, I have explained this matter in a logical manner, giving directions for two experiments to substantiate my line of reasoning; this pamphlet you can secure by sending me three two-cent stamps, or the one article on evolution for three cents each; but, as in Galileo's time, no doubt many people will prefer the un-demonstrated theories and beliefs of the past.

Quoting from the article referred to, "If creation is the result of fixed formulas, the existence of unchanging laws, laws that need no modification, are without variability or shadow of turning, the same yesterday, today and forever, then as all law requires a law-maker and law-giver and law-maintainer, the source is supreme."

I would call special attention to the word "supreme" as here used, for so many writers use it interchangeably, as if synonymous with the word Infinite. And, let me say, I most certainly admit that there is a Supreme Intelligence, as supreme means the highest, the greatest, the very extreme, and I do not know but Shakespeare's, Jesus Christ's, or Robert Ingersoll's, might have been the highest intelligence of all the past, hence the supreme intelligence of the past, but not an Infinite Intelligence, as Infinite means all inclusive, covering the past, present and future; those who use these words as interchangeable and synonymous are making a sad mistake.

Now regarding a law-giver and sustainer, law is co-eternal with time and space, is a principle in nature, and self-sustaining. It is not a man-made formula, it is eternal and infinite; infinite because it governs all, because there is no place where it is not; but it is not intelligent, while intelligence is also a principle in nature which is eternal but not infinite because not everywhere existent. Even as we see light is a principle in nature which is eternal, yet not infinite, inasmuch as there are places of absolute darkness.

Regarding creation, if we accept the idea of creation we must certainly admit that all were created, as time, space, matter, ether and all laws; as intelligence is but a principle in nature, I do not understand why it should not have been created also. But let me ask what reason have we to suppose that something (God) existed before time and space were, in what could exist? What reason to suppose that he existed before there was a law to govern his existence, or to govern time and space in which he could have existed, for he must have existed prior to time, space and law, if he created them? If it were possible for him to exist under such conditions, with intelligence and power, to create the universe from nothing, from whence did he come? Was he created by a still higher god that existed under such conditions and who turned over all his power and intelligence to this Infinite Intelligence and creator? or did he create himself, before there was any law to govern his self creation?

If the universe has been created by God (Infinite Intelligence) in time, it certainly had a beginning, and it would be reasonable to suppose that it would have an ending. Did God have a beginning? If so, may he not have an ending? If he had a beginning, then to accept him to be to accept the belief that God, of whom we have no absolute knowledge, has always existed, and has created this universe out of nothing under such impossible conditions. Is it not far more reasonable to suppose that all the universe which includes all the principles of nature, has always existed in some form, and that by and through the process of evolution which we see acting today it has advanced to its present condition, than to suppose that a God with Infinite Intelligence and power was only able to block it out, as it were, then leaving it to the process of evolution to complete?

Ye gods, whom mortal man has made,  
Oh! what has been your mission,  
But bringing bloodshed, war and woe,  
And bonds of superstition?

Oh mortal man! can ye not see,  
That through the ages past,  
This God has ruled the ignorant,  
Oh, how long shall it last?

E'er thought and truth, philosophy,  
With common sense and reason,  
And right, shall rule in place of night,  
And knowledge not be treason.

In closing, I wish to say a few words, in justice to myself, before those who have not or may not read my little pamphlet. I believe myself to be a progressive Spiritualist, seeking to be and do that which is best, yet, I have not the evidence to convince me that there is Infinite Intelligence, hence I cannot become a member of the N. S. A., or of one of its chartered societies, without making a hypocrite of myself. Nevertheless, I believe in the truth of all that evidence of spirit communion, which is essential to make me a Spiritualist, hence I am such, and the regular speaker of our local society, organized under the state laws, and being a Spiritualist, which I cannot avoid, the N. S. A. declaration of principles, says to the public that I believe in Infinite Intelligence. I do not think the society has any moral or legal right to make such a statement. I believe the real purpose of organization is that of united action and I would favor a declaration of principles that every Spiritualist could accept, even if it included but one statement. I do not want it my way, as so many speakers and writers would insist, but I do want it the way of every Spiritualist, and so it cannot conflict with the belief of any, so far as it goes. I am positive that the Mayer fund would have been raised long ago had not the two first clauses of the declaration of principles practically caused a division of our forces, and I would say to all Spiritualists, the questions, "How and whence came the universe?" are, in all probability, beyond the realm of the knowable; as the belief in Infinite Intelligence, as its creator, does not make anyone a Spiritualist, it is not a principle of Spiritualism, so let us be liberal, and not make it a bar to prevent anyone from joining our society, let us drop it from our declaration of principles, that we may no longer be divided, for the house divided against itself must fall.

Let our declaration contain only that which every Spiritualist can accept. As I understand it, the laws of the universe are not a personality, but principles in nature, which govern the universe, hence, my God is man's highest ideal of Good, and I earnestly ask you to

Let liberty be our emblem,  
And brotherhood our creed,  
Progression be our watchword,  
And just be every deed.

Marcellus, Mich.

## The State Mass Meeting.

The Massachusetts State Association of Spiritualists in conjunction with the First Spiritualist Society of Lynn, held a mass meeting in Cadet Hall, Market St., Lynn, Tuesday, Nov. 13.

A delegation from the Lynn society was at the depot to meet the officers and speakers to conduct them to the hall, where everything was in readiness for the meeting. Meeting was called to order by the President of the Lynn society, Dr. Alex. Caird, at 10:45. The exercises opened with congregational singing. Dr. Caird welcomed the friends of the State Association to Lynn and extended to them the right hand of fellowship; he then turned the meeting over to the President of the State Association, Dr. George A. Fuller, who responded to the welcome from the Lynn society, stating that the State Association was indebted to Lynn for the kind invitation to meet there.

The meeting opened formally with an invocation by Mrs. Carrie E. Loring of Braintree. Mrs. Carrie E. S. Twing, President of New York State Association, was the first speaker. She said in part: "I have belonged to this State Association for several years, and I am almost as interested in it as I am in my own state. I believe we must reach out and feel an interest in all organizations; we must have a concerted action and work for organization. The N. S. A. has come out with banners flying, but the National Association could not live without the local societies. Now, are we doing our duty toward local societies? You know the Spiritualists are a queer set, they are the angularities of the church, the left-overs, so to speak; they want to become individualized; they do not mean to, but they are so zealous in this respect that they scatter their forces, and so they do not do the work they should. We must learn to tolerate each other. It is because Spiritualism is so broad, and there are so many avenues to the light, that make it so precious to our souls. If we have the best religion in the world, we owe it so much; so let us strive to do our duty for the Cause we love."

Mr. MacDonald of Minnesota followed: "I do hope and trust that the Spiritualists of this Association will resolve in their hearts to think more of this religion of Spiritualism than of self, and make Spiritualism the power the angels intended it should be. When I think of the elements it contains, I wonder it does not overshadow the world. I appreciate what Spiritualism is doing in a quiet way, but it is not doing what it should; it is so sacred, so divine, that all should bow in adoration and love to it. We are doing good work in our own State Association, organizing local societies throughout the state."

Mr. W. S. Steadman read an article from the morning paper in regard to aged people being abandoned; he drew a lesson from the same, saying: "We should teach love and charity if we wish to progress; we must so live that the light shall stream out through our windows to benefit the wayfarer."

Mr. J. B. Hatch, Jr., first vice-president, closed the meeting with a few brief but important remarks, referring to the financial part of the meeting.

The afternoon meeting opened at 2:30 with the president, G. A. Fuller, in the chair. After congregational singing, Mr. J. S. Scarlett was introduced for a short address. He said in part: "It is often asked, 'What is Spiritualism?' We have not time to answer the question, because it embraces all truth, and we cannot comprehend it, for it is infinite. Today we meet in convention, and I would like to say Spiritualism is an organized effort on the part of the spirit world to benefit mankind, and the least we can do is to co-operate with the angels and do our part. I love the rap, for it was the truth that attracted mankind; the fact upon which we rest; the fact that has stood the investigation of the scientist. Organization demands your immediate attention. The time will come when the flag of Spiritualism will fly over the ruins of old theology, because Spiritualism has come to enlighten the world. Spiritualism is the only religion that can meet the soul's demands; it is the only religion that can prove to us that our loved ones still live."

Mrs. Sarah A. Byrnes was the next speaker: "I sometimes think it is too bad to grow old, for as I look back over the past, I find I almost stand alone; most of the workers in the vineyard, who were with me in my earlier days, have been gathered home, and I am left comparatively alone. When I received a letter from the secretary inviting me to be present at your meeting today, I felt a wave of gladness, to think I was remembered, and I am happy to be here, to greet you. I believe in organization, because it is a law of nature, and I am a product of nature. I have been accused of being too practical, but I am not to blame, for I have inherited that to a great extent. Mrs. Twing has said 'The Spiritualists are a queer people'; well, it is so, they are so anxious to be individualized, they are like porcupines with their quills all set, ready to attack at a moment's notice. When we are at peace with ourselves, we will be able to progress. There is no glory in Spiritualism, unless we glorify ourselves. May this Association follow along the line of all progressive thought; may it receive new energy, and I will assist it in its efforts for good. May we come into closer touch with the unseen world, and may the spirit-world assist and guide this Association."

Mrs. Caird of Lynn spoke briefly and gave many communications to the friends present, all of which were recognized. Mrs. Pepper of Providence, R. I., said in part: "I am glad to be here; I appreciate the Lynn society, I appreciate the State Association, and the societies know they have my good will. I believe at this, the dawn of a new century, Spiritualism is going to be appreciated by the people. Let us apply our Spiritualism to our own souls; let us prove to the world that our spiritualism is the purest and best religion in the world; let us drop personalities and work for the Cause we love; let us do what is right and we will be an honor to the Massachusetts State Association as well as to ourselves."

Mrs. Carrie E. Loring, second vice-president, was the next speaker. She said: "Spiritualism has always meant to me something to live by, as well as to die by; it is something to reverence, and I have tried to live my Spiritualism. I was pleased when we received the invitation to come to Lynn, because I remembered the fraternal feeling of this society. I will say a few words upon organization: You all know that the N. S. A. has come to stay; you also know that it had a hard fight, so many predicted its death, but it lives, and it is going to live; the Massachusetts State Association is one of the auxiliaries; it will also live and be an honor to Massachusetts. I wish the local societies would become more interested in organization; the Spiritualists are so afraid of doing something that the churches do, that they

hurt themselves. Every one knows that the success of the churches lies in their perfect organization. Let us follow their example; we shall never be able to do anything if we disintegrate; we must come together and organize and work for the good of the Cause. In union there is effort, power and strength."

Mrs. Sadie L. Hand of Boston said: "I have sat here and watched the expressions of the faces; some are wondering if there is any truth in this, and others are drinking in the Truth. Spiritualism sweeps away the fear of death. The children of men are becoming clearer sighted; Spiritualism teaches us our loved ones are still living; it teaches us to make our home life so sweet that the angels will be pleased to come and visit us; it teaches us not to wait until the 'sweet bye-and-bye,' but to do right now; it teaches or should, if we have lost a little one, not to mourn and sit in sorrow, but to find some little one less favored and buy shoes and clothing for it; it will teach us everything that is good if we will only stop to listen." Mrs. Kneeland of Boston sang a collection song and Mr. J. B. Hatch, Jr., spoke a collection piece—and the result was a very good collection.

Mr. J. Frank Baxter was discovered in the hall, and was called upon. He said he came as a listener; he was glad to meet the friends, but was not prepared to make any extended remarks. Mrs. Waterhouse was then called upon by the President, but owing to length of program declined to speak. Mrs. E. I. Webster was the next speaker. She paid tribute to the State Association. Said she had always been interested in it, always intended to be, and thought it the duty of everyone to show his loyalty to the Association. She followed her remarks with many very fine communications, which were recognized.

The afternoon meeting closed with musical selections by the Clenton Orchestra. The evening session was called to order by the first vice-president, Mr. J. B. Hatch, Jr., at 7:30. The meeting opened with selections by the Clenton Orchestra. Mrs. Sarah A. Byrnes gave the invocation, Mr. E. W. Hatch sang "Glad of the Forge," which was well received. Dr. G. A. Fuller, president of the Association, was introduced as the first speaker of the evening. "I am pleased as President to greet the many friends here assembled, and I will talk to you a few moments of organization. The great aim of Spiritualism is to establish the fact of immortality, and we have had fifty years of open communion with the unseen world to establish this truth; it is now necessary for us to assert immortality. We stand as prophets of the soul to affirm this fact. The aim of Spiritualism is to uplift and if necessary supplant the old with the new. If we have to tear down a building we do not stop to kick the building a number of times, but we carefully remove the building piece by piece. So it is with anything that is false; we need only to assist that which is higher and better; and this is what organization is to do; to draw out the rotten timbers of the past and replace with fine new thoughts and truths which will stir the pulses of the people. Spiritualism takes hold of all vital questions and great issues, and seeks to probe them to the bottom. It is necessary that all Spiritualists should arouse from the lethargy that has held them for so long, and recognize that in unity there is strength. The N. S. A. has made it possible to declare what Spiritualism stands for. The Spiritualists have come together from all over the country and given us a statement, and we as a State Association have adopted the principles. The State Association has made it possible for many people to listen to our grand mediums and lecturers without money. This Association has benefited many local societies. It intends to do much more, but we have not been able to do all that we wish to because the Spiritualists do not as yet believe in organization. We intend to persevere, and we know that at no distant day the Spiritualists will realize the importance of our Association and give their support to it. We wish to step forward; we do not believe in standing still; we wish to establish headquarters in Boston; we must press forward if we wish to gain the respect of the great religious bodies. We are very happy to meet with the people of Lynn and surrounding cities; we have been benefited by coming here, and I again extend to the Lynn society the heartfelt thanks of the State Association for all the kindness received from the people of Lynn."

Mr. H. D. Barrett, President, N. S. A., was the next speaker. He had just arrived from Washington, D. C., but felt he must keep his faith with the Association. He said: "My friends, I am glad to be with you this evening. It has been a long, tedious journey to get here, but the pleasure of meeting with you, and the warm welcome which I have received have overbalanced the fatigue of the trip. I bring you the greetings from the secretary of the N. S. A. and from that grand philanthropist of Spiritualism, Mr. Theo. J. Mayer. He said, 'Go keep your appointment with the Massachusetts State Association and tell it from me the N. S. A. is on the road to success, and is in a position to assist and benefit the Cause we are all working for.' Mr. I. C. I. Evans, trustee of the N. S. A., and Mr. Geo. A. Bacon also sent greetings to the friends assembled in Massachusetts. My friends, the work throughout the country is brighter. I wish I could report that our local societies were in a better condition, but we feel that more interest will be taken by the friends in these societies this coming year. Nothing can stay the onward march of our philosophy to the end." Mr. Barrett spoke of the loyalty of Massachusetts and New England to the N. S. A., saying we had been a staying power to that Association. "I feel the first thing is to let our Spiritualism spiritualize us in all things; we must cease to be envious, carping, jealous; we must seek to spiritualize. Co-operation is better in practice than in theory. I wish to impress upon you that the State Association needs you, and you need the State Association. I am with you heart and soul in the good work."

Mrs. Carrie E. S. Twing, president N. Y. State Association, followed. She said: "We must do something for the children. Do you want to send your children to the orthodox church, and find out some day they are praying for their fathers and mothers to be saved, from what? From Spiritualism! This is what they will do unless you attend to them. You want them to live near your hearts, then give them all the sunshine you can. I ask you who have brought up your children in the spiritual knowledge, have they ever failed you? Let us remember we as Spiritualists must build up Lyceums, we must work with them, teach them how to live. I plead with you tonight for the children."

Mrs. May S. Pepper was then introduced. She said she had a little something to say before allowing "Bright Eyes" to come. She urged all the friends to join the State Association, told them of the benefit they would derive from it. She succeeded in getting several to join, and then said she knew that the friends had paid an admission fee, but she was going to ask them to contribute once more, and asked the collectors to pass the hat. A good collection was taken. Mrs. Kneeland sang a selection by request, after which "Bright Eyes" came and gave many loving messages to the friends of earth which were all recognized.

Mrs. Sadie L. Hand spoke briefly; her words were also for the children. She referred to the good work at Fall River and commended the Lyceum there, urging all to take an interest in the work.

Mr. J. B. Hatch, Jr., made a motion that

a vote of thanks be extended to the Lynn society, to the ladies of said society, to the lecturers, mediums and musicians who had assisted in the exercises of the day, and who made it possible for the State Association to have a successful meeting. It was a unanimous vote.

During the evening a communication was read from the secretary of the N. S. A. to the Massachusetts State Association thanking it for the good work it is doing in Massachusetts, and for its support to the N. S. A. This was received with enthusiastic applause. This closed one of the most successful meetings held by the Massachusetts State Association.

Carrie L. Hatch, Secretary.

## Comments on the Lynn Mass Meeting.

BY ARTHUR C. SMITH.

Whoever attended the Mass Meeting at Lynn must have had a good time. The offerings were all good—good music, good communications, good speaking and down stairs good food, all in the spirit of good fellowship; what more could one ask?

Of the value of such meetings much could be said; as social gatherings they are very pleasant. To meet with those of like precious faith is to feel the power of your Cause; to learn something of those that like belief and aspirations have bound to you the tie of brotherhood strengthens the bond, and very pleasant indeed was it to "break bread" with those attending the Lynn meeting, and the social hours between sessions will be as pleasantly remembered by some as any part of the day. Then to gather so many good speakers for one day's work, while it seems like a waste of talent, is a very politic thing to do; since the visitor, going to such representative meetings hears all phases of Spiritualism, the scientific, the religious and the philosophic. He learns at first hand the basis of the belief, then its teachings; the communications show why we embraced the "ism," then our speakers tell of its application to life, of its value as a comforter, a teacher and a monitor; how it dries the tears and soothes the pain of affliction, instructs and admonishes youth and age alike, and by its logic of cause and effect leads to right living and the right building of that only enduring human structure, character. Because of meeting those people differing from us in shades of belief and learning how nice they are, we gain tolerance; the matter they present seems to us of more value than if we read it, and judged by them it is better than we feared it might be; more valuable as a thought for contemplation, or an ideal to be revered and embodied.

I could but think what a fine thing it is to be able to perform the "miracles" on which our religion is based, at every meeting, not to stretch our credulity to accept those of two thousand years ago, unsupported by modern repetition. It is so much easier to believe something pertaining to the here and now, and more cheerful, too. Don't you think so? Looking over the company gathered at this meeting one could but feel that the cheerful, radiant faces and strong healthy looking bodies, many of them above the average in size and weight gave the lie to the often quoted statement of Talmadge concerning Spiritualists. Nor would any accuse us as a body of failing to attend to the affairs of earth so far as eating is concerned, perhaps that has something to do with our healthy looks, who knows?

An investigator coming to one of our mass meetings naturally hears more of the Cause, of the phenomena, of the aims and teachings of Spiritualism than at any meeting held by one person; since the different speakers participating are engaged in different labor in the field, and value the teachings for their different aspects. Many are only for Spiritualism since it settles for them the question of the continuity of life, are content to know that, and go on day by day unaffected by its teachings; others build a philosophy from its facts, while still others value its religious phase far more than either its science or its philosophy. Some are engaged principally in organization, some are exponents of its phenomena and others point to the beauties of its teachings; still others are engaged in the laudable work of the lyceum; now the laity hears more about the work in different branches at a mass meeting than elsewhere and the worker grows to take more interest in the toil of his brother or sister as he comes to know more of it as the other sees it.

So far I have said "good" to everything mentioned, and were I to continue to do so I should think this letter of no value, so while I do not wish to find fault I will mention two things that I wish were different: one, we can remedy, the other, we can help to remedy by agitation.

The first is the matter of singing; not more noticeable at this meeting than in many others we all have attended was the scarcity of music. The music we had was good, I have no fault to find with the quality, it's the quantity I mention. A good vocal selection sandwiched in between every two speeches would have rendered the service more pleasant for me, and I am not alone in this matter. Music is productive of harmony, a condition for which we are all striving. Would it not be well to have more of it in our gatherings?

The other matter is that of the ventilation of halls and public places. I hope to live to see some building erected where a large mass of people gathering will not feel the dearth of air nor be conscious that each is robbing and poisoning the others. Of course the season precluded the possibility of meeting out of doors. The hall was sufficiently large to accommodate those that came, but the ventilation or lack of it was bad, more noticeable of course by those attending the three sessions. One of our number has done much for public lighting, now let some Edison give his attention to the ventilating of large buildings. These two faults are the only ones I have to find with the Lynn meeting. For one we are not to blame; the other is easily remedied and to me it seems worth considering.

## God.

Manon, the Hindu lawgiver, thus defines God: "Him who exists by himself, whom the spirit alone can perceive, who is imperceptible to the organs of sense, who is without visible parts, eternal, the soul of all being, and whom none can comprehend."

The Maha-Barata gives the following definition: "God is one, immutable, without form or parts, infinite, omnipresent and omnipotent. He made the heavens and the worlds to spring forth from infinite void, and launched them into boundless space. He is the divine Mover, the great originating essence, the efficient and material cause of all."

Do any of our definitions excel these? However, after ages of thought the pantheistic idea became the controlling one in Hindu philosophy thought, and voiced itself as follows: "The Ganges that flows—it is God; the ocean that roars—it is God; the cloud that thunders, the lightning that flashes—it is Him. As from all eternity the universe existed in the spirit of Brahma, so today is all that exists in his image."

Stubbornness or any form of self-love in that direction retards mental progress, as it causes a lower mental vibration than environments demand, thus leaving the possessor of that mind behind the age in which it dwells.—Epictetus.



# "DR. GREENE'S NERVURA CURED MY WIFE."



E. G. PARSONS.

E. G. Parsons, the well-known druggist of Onset, Mass., makes the following remarkable communication:

"Five years ago my wife was clear down, completely prostrated by nervous debility. She hung wavering for a long time between life and death, until finally it turned in favor of life. She was as sick a person as I ever saw live. We gave her Dr. Greene's Nervura blood and nerve remedy, and it cured her. No doctor nor any other medicine she ever took did her half the good of Dr. Greene's Nervura. And now, whenever she feels herself going down a bit, she takes a few doses of Nervura which settles the case at once in favor of restored health. I freely and decidedly say it is the king of all medicines, and I cannot say enough in its favor from my own experience, and the report of others. I am aware that Dr. Greene is a regular physician, which adds to its value."

The real substantial value of Dr. Greene's Nervura blood and nerve remedy in overcoming the tendency to nervous excess is very plain to any one who makes investigation. Druggists of good repute who watch carefully the effect of the various preparations which go through their hands, are in a position to know what the practical results are from the use of a remedy, and druggists tell with one voice the great good accomplished by Dr. Greene's Nervura blood and nerve remedy. They know that the report goes from mouth to mouth and the quick result of neighborly recommendation is seen in the constantly increasing demand for Dr. Greene's wonderful medicine, for which there is no substitute.

Dr. Greene, the discoverer of Nervura, may be consulted free of charge, personally or by letter, at 34 Temple Place, Boston, Mass. When you are worried about yourself call or write.

## Children's Spiritualism.

### MERCY'S LIVE DOLLY.

(One Year Old)

Harken, boys and girls,  
Please be very still,  
While I sing a song  
To my dolly dear.

Look at dolly's curls  
And her pretty frill,  
Her teeth, white and strong,  
Her eyes, bright and clear.

There are dimples, too,  
In her cheeks so fair,  
And she laughs and coos,  
Kicks and shakes her fists.

Yes, a baby true;  
And I take such care  
That she grows, and woos  
All, with merry lips.

But, I must forget,  
I must sing my song,  
So baby will sleep  
And grow big and strong.

Hush-a-bye, hush-a-bye baby,  
Go fast asleep;

Little, dimpled, darling lady,  
Into heav'n peep.

Bye-lo-bye, bye-lo-bye, dearest,  
Fly far away;  
Where the stars are twinkling clearest,  
There, babies play.

Lulla-bye, baby, lulla-bye,  
To dreamland go;  
Angels are singing—lulla-bye,  
So sweet and low.

Bye-bye, bye-bye, baby, bye-lo,  
See, baby sleeps!  
Now, my precious one, grow, grow, grow,  
Hush! hush! she sleeps.

### Letter to Sunbeam.

Dear Sunbeam:—After reading Linnie Towle's letter in the Banner, about her vacation, I thought I would write to you about mine.

I was way up in Vermont, among the mountains. I spent the month of August there, in the house that my grandfather lived in when he was a boy. They had four horses, twenty-two cows, and eleven pigs. After I got there, there were nine little pigs and four bossy cows. I did not make pets of the chickens, but of the cows. I milked twice, and turned the separator, night and morning. That is a machine that separates the milk and cream. Then I used to get the cows up at night, from the pasture, and put them in the barn, where each cow knows her own stall and never makes a mistake. I had lots of rides over the hills, which were pretty steep. I used to go blackberrying most every day. There were not many children to play with, so I had to make playmates with the cattle. Two days they had men there threshing the barley. It was fun to see the machine work. It went by

horse power. Nearly every morning the clouds seemed to be down below us, because we were up so high.

One day my uncle took a little boy and I up to what they call the Gulf spring. We went up to the top of a mountain which took us twenty minutes to climb. I had a beautiful time, and I wish I could live there always. When I get to be a man, if I have money enough, I am going to buy the farm, for that is the kind of life that suits me. Now I must close. With love, Rupert C. Davis.

85 Sagamore Ave., Chelsea, Mass.

### Sunbeam's Answer.

My dear Rupert:—How nice it was that you could go to Vermont for a month and live for awhile among the mountains, where you found everything so different from your life at home. I know you must have come back to your city life refreshed and rested. It was not because you did not find work to do, but that you found different work from the kind you were in the habit of doing. It is good for children, and men and women, too, to change their work sometimes. It not only rests them, but they learn how to do more than one thing.

The Great Spirit gave people hands and feet and brains, and I think it is better to use everything that was given us, because I am taught that the Great Spirit is very wise, and it would not be wise to give people things that were of no use to them. It would seem very funny to you to see a boy who would not walk because he had hands and could do so many things with them, but it is just as funny to see a boy want to read all the time when he can write, or spend all the time playing when he can study, or spend all the time studying books when he can study so many other things that will help not only him, but everybody else whom he meets.

When I first came to spirit-life I did not want to do anything but look at the flowers and sit down on the grass and watch the birds, and listen to their songs, and it seemed like hard work to do anything else, but after awhile I saw other children taking care of little gardens of their own and learning how to make pictures of the flowers as they grew, and giving the pictures to each other after they were finished, and they seemed to be so happy all the time they were doing it that I asked them to show me how to make the pictures.

I got very tired at first and wanted to give it up and go and sit down and do nothing, or else destroy everything I did because it did not look as well as what the other children did. But they were very kind to me and told me to keep every thing I made and then I could see how fast I learned.

I did this, and yet sometimes when I put my work beside theirs, I felt like crying it looked so badly, then I would look at the first thing I had ever done and I would feel happy because I could see I had learned something.

I often show my first work to other little children who are learning and it helps them, to know that I once did as bad work as anybody could.

I am sure if all the children on the earth-  
plane could remember how hard it was for them to learn to write and draw and make numbers, they would never laugh and make fun of those who cannot do those things quickly and well, but would help them to understand how to do them until it became a pleasure instead of a task.

Nothing seems like work after we know how to do it, unless we keep doing one thing all the time, and then it is not because it is so hard, but because both the body and the brain need a change.

If we take proper care of our bodies we have to change work sometimes to do it, and while it may seem as if we could do more if we did not have to stop and eat and sleep and bathe and dress, I am sure the Great Spirit made us just that way so that we would have to stop and do those things and so get the change which helps us. When people don't stop and take care of the body it dies away from them, and while it is dying they become a burden to people who are trying to do their own work, and the work of the dying one as well.

If you should sit at the piano all day and try to play and never stop to do anything else your body would die no matter how much you might wish it would live without care, nor how much you might love the music; and if you should sit at the piano all the time except when you were eating and sleeping and dressing, your body would soon be so tired that piano playing would seem much harder work than anything else you might do, and while you might play very well it would not be the best you could do because you would be wishing you could do something else, but if you should take a part of each day for your piano playing, a part to take care of your body, a part to read, a part to walk, a part to talk and a part to study, you would soon become an intelligent boy because you had studied, an agreeable boy because you had talked, an interesting boy because you had read, a strong boy because you had taken care of your body and your practice on the piano would make your fingers nimble to express beautiful and strong music which can only come from a beautiful and strong boy. And this is true of everything. If you want to be a good bookkeeper, or farmer, or artist, or bricklayer, you must take time to do some other things too.

I think people who live on a farm ought to be very happy indeed for they have so many different things to be interested in and to love. I am sure when you go to live on one you will love everything that grows and will be kind and gentle always, because of your love. Write me another letter some day. I send my love to all the little friends and love to you, dear Rupert.

Sunbeam, through her medium,

Minnie M. Soule.

Saturday, Oct. 13, 1900.

## Literary Department.

BY ARTHUR C. SMITH.

KRISHNA AND KRISHNAISM.—Bulloram Mullick, B. A. Parties interested in eastern beliefs should read this work, prepared specially for Hindu youths prone to forsake the old faiths "for pastures new."

The work is of two kinds, one biographical, the second doctrinal and filled with directions for worship, and the attaining of the higher states. Here are the directions given for him to follow who would give himself up to meditation:

"The meditator should always reside in a lonely spot, and freed from all desire should fix his thought upon God. He should have for his seat, a deer skin resting on Kusa-grass, and the skin covered with a cloth. It should not be very high nor very low, and the devotee should be firmly seated to practice meditation. The meditator's body, head and neck should be erect and unmoved, and the line of vision should be directed to the extremity of the nose. Thus conditioned, he should think of the Creator."

For acquiring other states we are told the instruction of adepts is required.

Four thousand years ago, Krishna, so our author tells us, dwelt on earth among men, and though the texts, seems to me, fail to bear out the conclusions, we are told, in the summary of his character, that "Viewed from every standpoint, he was an ideal person, in whom we find all bodily and spiritual powers to have existed in a highly developed state, in harmony with the loftiest law of adjustment." "As a man he was a terror to the wicked and a server of the good. His generalship was of a very high type, and his statesmanship of a very superior order."

"Though more than four thousand years have passed away since his advent, Krishna is the beloved idol of India's heart."

Hindu India's self-surrender to Krishna is so thorough that his name is uttered all the same, be it victory or defeat, be it a birth or death, a nuptial or crematory rite."

Of the human side of Krishna, we find by the text "He hated with an intense hatred," "He caught up and carried away a woman," "He ruled empires and bargained with Kings, and he fought a battle of eighteen days' duration." But we ought not to be too fastidious, since our Savior's curse withered a fig tree, and he has said, "I come not to bring peace on earth, but a sword."

Demigods and gods mirror those attributes their worshippers desired to possess. In Krishna this is no more observable than in others of the world's hero teachers. On this point, we are told in Vedic Ritualism, one of the divisions of the work in hand, "The God of the Jews fought their battles, dried up seas, made the sun stand still till the Israelites scored a victory. India was invoked by the Vedic Rishis for a similar purpose, and the Scandinavians worshipped Odin to do them the same service."

Krishna is contrasted with Christ, and since it shows an Oriental thinker's estimate, you may be pleased to observe his deductions. "In the category of evidences, much weight is attached to prophetic announcements of the advent of Jesus, in the Old Testament." In regard to Krishna, such announcements are by no means rare. "Again, miracles are set forth as testifying to the divine character of Jesus' mission. Krishna also worked miracles." "If the Christian Scriptures were, in very early times, collected into a single volume, so were the Hindu Scriptures." "Both were attacked by adversaries."

Speaking of adversaries, it may be well to consider what the learned and gentlemanly author says before we spend much blood or treasure in China; he says, "Is it the non-Aryan savage, the frantic Moslem or the Christian propagandist? The onslaught by each on Hinduism has been continuous and uninterrupted."

The Christian missionary is a more implacable enemy than the Moslem iconoclast.

# WONDERFUL CURES BY SWAMP-ROOT.

## Deacon Pollard Finds Swamp-Root Present Help in Time of Trouble.

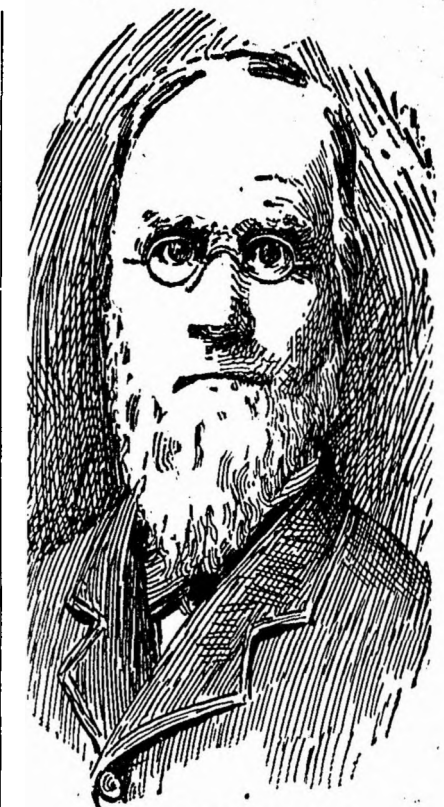
Among the many famous cures of Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, investigated by the Banner of Light, the ones which we publish this week for the benefit of our readers speak in the highest terms of the wonderful curative properties of this great remedy.

Deacon Charles F. Pollard, a prominent Baptist deacon of Lynn, Mass., residing at 74 High Rock street, adds his testimony to the wealth of others as to the wonderful curative effects of Dr. Kilmer's Swamp-Root. Deacon Pollard, on Jan. 2d, writes:

"For years I had kidney and bladder troubles, and was also a victim of acute rheumatism in my arms and legs. The pains from the latter affection were very hard to bear. I tried many doctors and medicines without benefit. Some time ago I commenced to take Swamp-Root. It has entirely cured my rheumatism and has greatly helped my other troubles. I should not think of keeping house without having Swamp-Root as a conspicuous feature of the housekeeping utensils."

"I can only speak in the highest praise of its health-giving properties."

C. F. POLLARD.



DEACON C. F. POLLARD.

## What a Woman Says of Swamp-Root.

Mrs. H. N. Wheeler, of 117 High Rock St., Lynn, Mass., writes on Dec. 11th, '99: "About 18 months ago I had a very severe attack of grip. I was extremely sick for three weeks, and when I finally was able to leave my bed I was left with excruciating pains in my back. My water at times looked very like coffee. I could pass but little at a time, and then only after suffering great pain. My physical condition was such that I had no strength and was all run down. The doctors said my kidneys were not affected, but I felt certain that they were the cause of my trouble. My sister, Mrs. C. E. Littlefield, of Lynn, advised me to give Dr. Kilmer's Swamp-Root a trial. I procured a bottle from my druggist, and found it a very pleasant medicine to take, and inside of three days commenced to get relief. I followed up that bottle with another, and at the completion of this one found I was completely cured. My strength returned, and to day I am as well as ever. My business is that of canvasser, I am on my feet a great deal of the time and have to use much energy in getting around. My cure is therefore all the more remarkable, and is exceedingly gratifying to me."

MRS. H. N. WHEELER.

If you are sick or "feel badly," begin taking the famous new discovery, Dr. Kilmer's Swamp-Root, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince you—and you may have a sample bottle free for the asking.

When your kidneys are not doing their work, some of the symptoms which prove it to you are pain or dull ache in the back, excess of uric acid, gravel, rheumatic pains, sediment in the urine, scanty supply, scalding irritation in passing it, obliged to go often during the day and to get up many times during the night to empty the bladder; sleeplessness, nervous irritability, dizziness, irregular heart, breathlessness, salivary, unhealthy complexion, puffy or dark circles under the eyes, loss of ambition, general weakness and debility.

Swamp-Root is used in the leading hospitals, recommended by physicians in their private practice, and is taken by doctors themselves who have kidney ailments, because they recognize in it the greatest and most

successful remedy that science has ever been able to compound.

To prove its wonderful curative properties, send your name and address to Dr. Kilmer & Co., Binghamton, N. Y., when you will receive, free of all charge, a sample bottle of Swamp-Root and a valuable book by mail, prepaid.

This book contains many of the thousands upon thousands of testimonial letters received from men and women who owe their good health, in fact their very lives, to the wonderful curative properties of this world-famous kidney remedy. Swamp-Root is pleasant to take, and is so remarkably successful that those of our readers who have not already tried it are advised to write for a sample bottle, and to be sure and mention reading this generous offer in the Banner of Light.

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

"Though living in times swayed by the policy of religious neutrality, the Christian missionary is ever intolerant in his preaching and precepts." And we living in America could add he is continuously making his home government trouble—witness Syria and China,—but this has nothing to do with the book under consideration, so we come back to the text.

As an illustration of the teaching and belief of the Hindu, we quote: "Whoever breaks his fast when there are unfed strangers in the house, goes to Hell. If hungry people leave the house unsatisfied, they take away the virtues of the household with them, and leave their sins behind them."

How much harder seems the suffering, the starvation of a people holding to a form of religion holding the feeding of the hungry to be so great a virtue that to transgress or fail to observe its performances is taught to be punished by the torture of Hell.

Humanity has first place in the Krishnaism of Mullick, God for man not man for God; culture is held to be of paramount importance; perhaps not culture as we understand it, but culture nevertheless; coupled with a human interest with human love, the teachings are worthy of study and are here well presented. Here seems to be the keynote of the symphony: "In the category of human things and concepts, there is nothing which connotes self-surrender so completely as love for man. Hence is it that love has been adopted as a known idea to work out the great problem of psychic liberation."—Paper, 75c.

THE LARGER FAITH.—A novel, by James W. Coulter. Our author, from the prelude, a dedication of the book to his wife, to the curtain, a telegram to a friend ending in "The one reality of life is love," holds the attention not by any trick, but by the interest you feel in the characters, and the progress of the story.

To further use the simile of a dramatic production, the performance is one of those "double bill" attractions, and the specialties introduced in this case are sermons, or helpful talks on belief. There are some few pages given to these, that are not essential to the story, but they are so entertaining you feel that you would prefer hearing the speaker through to going out to hunt up the characters in whom you are most interested. As samples of the trend and teachings of these, we quote: "But man's happiness or unhappiness is not to be found in external conditions, but within himself." "Heaven and hell are not locations, but conditions." "Man seeks happiness because there is inborn in every man a recognition of the fact that he has a right to happiness."

"It would attract attention and cause exclamations of surprise if it were known that a family of a dozen persons in this community permitted one of their number, no larger or stronger than the others, to collect in a corner and keep from the others most of the food and clothing provided for the entire family, there to decay for lack of use while the other eleven persons in the family went hungry and ill-clad. The remedy is in our own hands. The practical method of applying it is by political action. By all means express your views in the conduct of the government, national, state, and local. There is as much religion in going to the polls and voting as there is in going to church and singing hymns—often more."

A kind of interlude of which one does not quickly tire, a practical, every-day religion that you, reader, and I, think perhaps we might live, and enjoy, too. The author puts

these words in the mouth of one of the characters, a cowboy:

"We've all been thinkin' we was awful wicked 'nd bound to go to hell unless we put on a long face 'nd joined the church. We've been thinkin' we was all born bad, 'nd it was as natural for us to be bad as it is for a lot of Texas steers to stick up their tails 'nd stampeede in a thunderstorm. It ain't so. We was born good, 'nd it's easier to be good than not to. I don't mean the kind of good that white-necked short-horn from Indiana was talkin' about at the revival meetin' last winter. He meant all right, but he was on the wrong trail. The medicine he was peddlin' was bad to take 'nd wouldn't do what he claimed for it."

You may think no cowboy would talk like that, but from what I know of them, of hunters, and rivermen, touch them deeply enough and you will find they are expressive of their feelings, and in a characteristic way, fluent as well.

One of the most dramatic of scenes is portrayed in the trial of the boy accused of horse stealing, and the scene is well handled, and Young's riding away after the boy had been set at liberty, the most artistic, because the most natural finish that could have been given the scene. There are other dramatic touches in the book that are well worth mention, but you want to read the book and you do not want me to run on and spoil your interest in the story by telling you all about it.

Whether our author has any personal grievance in the matter, the text doesn't show, but the most bitterness shown in the work is where the parishioners of a minister that had been kept busy preaching begging sermons to get means to raise a mortgage from the church, ask all sorts of questions and find fault because no doctrinal sermons have been poured out over them. We are told that—

"Other things they did and said, the which, if they were written in a book, would disgrace the name of the church, discredit the cause of Christ, drive into infidelity every young person who should read it, and keep away from the church all who think or have any sense of fairness, and bring into contempt the very name of religion itself—if such proceedings could be imagined to have any relation or connection with religion."

The romance of the book is furnished by an editor and the daughter of a local M. D.; the young lady is supposed to be drowned, but is not, not because she possessed nine lives, but in a natural way she is saved; the lover goes away and his actions are a psychological study to those interested in such matters.

Throughout the book is pleasing, the plot is carefully worked out, the scenes are absorbing, the characters are drawn with a strong, free hand, yet carefully; its tone is healthy and moral, the reflections are helpful and broadening in tendency; its love scenes are unconventional, and marked with a delicacy sweet and human; and the story passes the supreme test—it interests and holds to the finish.

What a blessing to the world will not the Bible be when, instead of being clung to superstitiously and bigotedly and hypocritically and compulsorily, Reason shall own its truth, and be imbued with its elevating and sanctifying spirit! The Bible speaks reasonably through reason. But it speaks absurdly under authority. It is the policy of authority to teach absurdities. In proportion to its teaching of the reasonable, would it leave less room for itself, and make more for reason. This authority will quite vanish from the world when the world shall come to have less taste for the conventional than the natural, for the reasonable than the absurd.—Gerrit Smith.

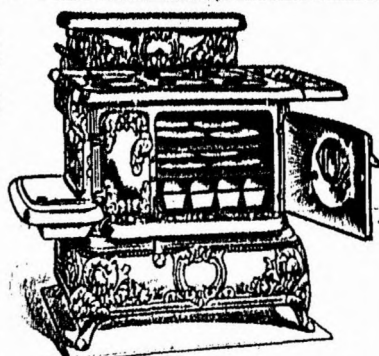






## Bakes Twelve Pies At Once

The Glenwood Home Grand range with asbestos lined oven, and two oven shelves, bakes three rows of food evenly at once. The Asbestos Lining triples baking capacity and saves coal.



"Makes Cooking Easy"

# GLENWOOD

The Glenwood Agent has them.

Mar. 24

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(Continued from first page.)

reasonable hope of substantial and permanent advance along the lines of true Spiritualism and the continual increase of membership, lies entirely with our people. Is there any better, any other way in which it can be accomplished so surely, so effectively, as through the Lyceum? If this is generally recognized, and I believe it will be when fully realized, the appeal is directly to all who can in any way contribute to its support. And who cannot do something? Scholars are not alone necessary. Good teachers will easily be found, when it is seen that parents and guardians are interested, and are furnishing money to pay for the necessary books and other appliances and especially for a good musician to lead in the exercises.

An hour or two spent every Sunday of earnest, faithful effort, devoted to this Cause, will in a few months do more to advance true Spiritualism, in every Spiritual society, now without a Lyceum, than can be accomplished by all other means. Faithful, practical work done in the Lyceum, can never be undone, and the result to its participants will be felt long after the most of us have passed to the higher life.

Mt. Vernon, N. Y., Nov. 21, 1900.

22 We again take pleasure in calling the attention of our readers to the works of that devoted friend of our Cause, Miss Abby A. Judson. See advertisement in another column, then order a complete set of her books. They are worth many times the cost price to everyone who is privileged to read them.

23 We are nearing the winter holidays, and all classes of people are concerning themselves with the problem as to what they are to present to their friends as tokens of their esteem. No better gift can be found than a complete set of the works of that greatest of all seers who have ever lived upon the earth—Andrew Jackson Davis, M. D. For sale at this office. Send in your orders.

24 We extend greetings to our brethren in Wisconsin, who are holding a grand mass Convention in Fond du Lac the present week. They have some of the best speakers and mediums on our platform to help them, and there is no doubt that the meeting will be successful in all respects. Mrs. Clara L. Stewart, the efficient president, and Mr. A. A. McIntyre, the hardworking secretary, know no such word as "failure" in connection with the work of their State Association.

25 The advance in the price of beef, pork and mutton of one cent per pound means the increase of price to the consumer of from three to five cents per pound retail. This indicates a clear profit of over fifty millions of dollars to the Meat Trust, an institution duly protected by law. The advance of the price of salt from \$1.10 to \$2.50 per cwt. increases greatly the cost of that useful article to the consumer. The Trusts are early at work, and the full dinner pail will soon have to have an income of two thousand dollars per year to keep it full.

### From the Antipodes.

To the Editor of the Banner of Light:

After a long silence I once again seek to furnish my many friends in America through your hospitable columns with a few items of news from far away Australia.

Now that I have been seven months in the Southern Hemisphere, I feel that I am in a position to correct some errors which I have often seen in print concerning climate, etc., etc. I think we are all very apt to imagine that things are permanently as we behold or feel them anywhere when on a brief visit, consequently a few very hot days experienced by some thoroughly truthful tourists in Australia have sufficed to set the report going that the weather in this part of the world is extremely trying for the greater part of the year. Such an impression is entirely erroneous. Eight months out of twelve the weather is very mild, though slightly changeable, and during the remaining four months it is admitted by impartial residents that considerable heat is often experienced, but never greater than what is common to summer in most parts of the world. I find the climate on the whole very equable, more like California than any other place in which I have resided.

After spending between three and four months very actively in Sydney, I have just spent a week in Melbourne on my second return visit to Adelaide, where my services are very greatly in demand. I evidently caught

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Oct. 27. 00040

the attention of the public in that beautiful city on the evening when I commenced my work in Australia, March 13, 1900, and lectured to an immense audience in the Town Hall.

Adelaide is to Australia what Boston is to America, a great seat of learning and the abode of very many highly refined and truly progressive people. New Zealand is now calling for me so loudly that I do not think I can very greatly prolong my present (third) visit to Adelaide, though I have so many good friends and such large and sympathetic audiences, it seems difficult to get away.

Traveling in Australia between all places of importance is very easy. Both the English and American railway carriages are in use, and the express trains with Pullman sleepers between Sydney and Melbourne are identical with the carriages between the great cities of the United States. The ocean steamers accept first-class return railway tickets between intercolonial parts, and as they are truly "floating palaces" in many instances, opportunity is given for delightful and healthy recreation while traveling to and from the great centres of industry in this marvelous country of boundless possibilities. It seems incredible that this enormous island should contain a population of only about 5,000,000, when Melbourne with its suburbs has a population of over 600,000.

Though there has been a period of business depression all over these colonies, the present outlook is extremely hopeful. The country is now going ahead steadily, not hysterically, as in the old inflated "boom" days. There are many petty inconveniences and restrictions which will be swept away by Jan. 1, 1901, on which day the Federation Act will be in force. The disagreeable Customs Houses on the borders between the long unfederated colonies will be done away with, and the double rate of postage will also be abolished. Though Sydney has one of the loveliest harbors in the world, and the outlying resorts are extremely beautiful, the city itself in no way compares with Melbourne, which is really a splendid metropolis and utterly without a rival south of the Equator.

Mr. W. H. Terry's admirable paper, the Harbinger of Light, still published regularly and always replete with the highest instruction on spiritual themes, is everywhere looked up to as a journal of the highest reliability and power. I am glad to be able to report that Mr. Terry's large and influential business carried on in Austral Building, Collins St. (in the very heart of Melbourne), is thriving more than ever, and the Headquarters of the Victorian Association of Spiritualists in the same building is in a most flourishing condition. Miss Hingle, the highly gifted and indefatigable secretary, is one of the most devoted and efficient workers I have ever met.

I have had so many pleasant meetings in V. A. S. Hall and been so very kindly entertained at Mr. Terry's beautiful country home in Caulfield (a charming suburb), that I feel thoroughly at home in Melbourne, and were it not for the clamorous pressure of engagements elsewhere, would certainly respond to pressing invitations to take up work for a protracted period in this enterprising centre of manifold activities. On Sunday, Oct. 7, under auspices of the V. A. S., I lectured to two of the finest audiences I have ever faced in the great Masonic Hall, which can accommodate 1500 persons.

Enquiries are being made for Mrs. Ada Foye, who has many thousands of warm friends in this hemisphere. Dr. Peebles is also enquired for and the earnest hope expressed that when the Duke and Duchess of York arrive in Australia there will be a very strong front presented by the advocates of Spiritualism to hail the new era of progress and prosperity for the united colonies.

I have recently received some wonderfully accurate communications through the planchette, and particularly in Sydney I found many of the most cultured people practicing what is often called "automatic writing," in their own private gatherings. I firmly believe in a sub-self or subjective mind, but instead of building a baseless negative hypothesis on that reasonable admission, my experience, together with my reason, assures me that we can and do hold spiritual communion with others telepathically, regardless of the fact that some of our communicating friends are still living in fleshly bodies, while others have laid aside their outer robes but continue to exist as real individuals minus the external sheath of physical personality.

I have thoroughly canvassed, during the past few months, the recent objections to Spiritualism and I find they are all illogical and ultimately absurd and for the most part proceed from stupid prejudice or foolishly biased judgment. I know that mental healers are doing a vast amount of good and my own interest in Mental or Suggestive Therapeutics is, if possible, greater than ever, but when teachers, ignorant of spiritual philosophy, deny one set of well-proven facts while upholding another set, I tell them very frankly that their affirmations are valuable but their denials are worthless.

Camille Flammarion's "Unknown" has been reviewed most favorably in all the leading papers of Australia, and the demand for it at the libraries is immense. Though in that volume the great astronomer of France has not given all his spiritual experiences to the world, he has certainly selected a vast amount of singularly authentic testimony in demonstration of the reality of all those psychic phenomena which are so closely allied to Spiritualism that if they are credited by a reflecting mind, all antecedent opposition to Spiritualism is vanquished.

I sincerely hope Mrs. E. H. Britten's Autobiography is selling well in America; her sister, Mrs. Wilkinson, has sent me two packages, which I have already sold, and I can assure all your numerous readers that that fascinating volume is one of the best and most attractive books to be found in any library, replete as it is with reliable records of personal experience interspersed with the noblest spiritual philosophy.

In Sydney, when I lectured for the New South Wales Spiritualist Association, I had similar large audiences to those which have gathered in Melbourne. I found the society in Sydney officiated by a thoroughly competent and energetic company of workers, and the stated lecturer, Dr. Bradley, a speaker of great ability and much general efficiency.

This fragmentary epistle is discursive in the extreme, but it is written with no other object than to impart a few grains of information to friends in America regarding the status of spiritual and kindred interests at the Antipodes. I occasionally send a report of a lecture and it reminds me of good old times when I see one of my discourses reported in the Banner.

I receive many very kind letters from valued friends in all parts of America, for all of which I am sincerely grateful, but though I should be very glad to see you all and work among you again, I do not yet see the hand of destiny pointing to return to the glorious land of the Stars and Stripes.

Replies to questions (now very rare) will follow this missive. I can always be addressed care Henry Cardew, 4 Norwich Chambers, Hunter St., Sydney, until my Antipodean tourings have reached an end.

With best wishes for the Banner's greatest success and highest usefulness,  
Yours sincerely,  
W. J. Colville.

### Special Notice.

May F. Ayres, secretary of the M. S. S. A., having removed, future address will be, 606 Bristol St., W. Saginaw; is now open for bids for the State mid-winter meeting to be held in February next, also mass meetings to be held in various parts of the State; is desirous of returns on or before Dec. 15.

### The Massachusetts Single Tax League

has completed arrangements for one more banquet in its series. This time it is to a company of Catholic clergymen on Dec. 3d, at the rooms of the Catholic Union, 1682 Washington St.

The principal feature of the occasion will be a paper by the Rev. Robert J. Johnson, rector of Gate of Heaven Church, South Boston, in answer to the question: Is the Single Tax theory as presented by its present advocates in Massachusetts condemned by the Catholic Church or condemnable on ethical grounds?

The usual post prandial interchange of views will be invited in the hope of a clearer understanding of the distribution of wealth as affected by ground rent.

Vicar General Byrne and a number of other leading Catholic clergymen have already accepted invitations to be present.

### Massachusetts Medical Liberty League.

All friends of medical freedom in this commonwealth are earnestly requested to attend the meeting of the Massachusetts State Medical Liberty League in Harmony Hall, 724 Washington St., Boston, Mass., on Friday, Dec. 7, at 2 o'clock in the afternoon. All members of the League are specially urged to be present. Important business requires immediate attention.

### For Nervous Headache Use Horsford's Acid Phosphate.

Dr. F. A. Roberts, Waterville, Me., says: "It is of great benefit in nervous headache, nervous dyspepsia and neuralgia."

### Lily Dale.

The camp season comes and goes and the few families who remain on the grounds, about sixty in number, enjoy a quiet fall and then house up for the winter. There are no churches into which they can wander and stimulate their minds with another's thought, but at all times of the year, on Wednesday and Sunday evenings, the home of Dr. and Mrs. E. C. Hyde is open to friends and strangers alike, for the exchange of ideas relative to the betterment of self and humanity.

For years Mrs. Hyde has held these classes for the purpose of awakening in the minds of all who came within their compass a realization of the fact that they are not mere puppets in the hands of circumstance or fate, but absolute masters of their destiny, masters of their own minds, of their own bodies. So well has she demonstrated this theory herself in being superior to "mind and weather," that she has gained the name of being an adept in black art.

However, the effects of her teachings are manifested in many ways. For example, a dear old lady of over seventy years who resides on the grounds went this fall to pick grapes in order that she might pay for her little home. Imbued with the idea received in these classes that we are only as old as we feel, or as weak as we will be, she found strength for the task. But unfortunately, some careless person in the house where she was boarding left the trap cellar door up and she stepped into the opening, striking her head on the edge of a stone step. A long, deep gash just above the temple was the result. A physician was summoned and said he must take four stitches. So silent and motionless sat his patient through the painful operation that a spectator exclaimed: "She must be dazed!" In relating the occurrence she said: "I just thought of what Mrs. Hyde had taught us, and made up my mind I could stand such things if others could."

Prentice Mulford's White Cross Library is made the basis of the class work.

One of Mrs. Hyde's extreme statements is: "The time will come when people will be as ashamed of saying they are sick as they are now to say they have stolen." The genial doctor naively remarks: "She is spoiling my practice every day," and continues to aid her in the good work.

Nevertheless the suffering people for miles around keep him busy all the time. Kindly, sympathetic and careful in everything he does, he is beloved by all who know him.

Pandit Lalau, the Jain who visited the Dale a number of times during the year, and who sailed from America Sept. 12, spent some time in London and Paris and sailed from the latter city on the steamer Persia, Nov. 16 for his home in India. His address is 84 Kika St., Bombay. Perhaps more nearly than any of the Hindus who have visited the Occident, does Lalau exemplify his teaching. His quaint and sincere greeting and parting "Peace and love," left a pleasant impression upon all with whom he came in contact.

Miss Anita Trueman, the gifted young authoress, spent several weeks at the Dale during the summer and held classes. She is now at 410 6th St., N. W., Washington, D. C.

Quite a number have gone to a warmer clime. Mrs. Lloyd and family, Mrs. Sherman and family, Mrs. Emma Huff, Mrs. Mary Northrup, Mrs. E. A. Thompson, Mrs. Van Dusen, for thirty years a lecturer, Mr. Van Dusen and Mrs. Nellie Mitting went to Lake Helen, Fla. Mrs. Denmore and granddaughter, Elizabeth Vignier, Miss Emma Beebe, Mrs. Nellie Warren, a well known psychic, W. A. Tobey, formerly of Springfield, Mass., Miss Nellie Keenan, palmist, and Miss Amy Bradley, went to Talapora, Ga. Another party is preparing to leave soon for Laporte, Texas. Mrs. Schultz, whose husband is already there, Mrs. Carroll and son are of the number.

Among those now in the Dale are Miss Lotta Cheney. This young woman is well known as a fine parliamentarian. She was at one time a political organizer and lecturer in



J. M. Peebles, A.M., M.D., Ph.D.

## PEEBLES, THE HEALER.

Psychic Force, a Science That Nullifies Space, and in the Privacy of Your Own Home Disperses Disease.

ABSOLUTELY FREE! Knowledge Which Should be Possessed by Every Man and Woman Who Prizes Health and Happiness.

Dr. J. M. Peebles, the great scientist, who has given to the world his psychic science, which places in mankind a tremendous vital and MAGNETIC FORCE, and which not only DISPELLES DISEASE of every nature from man and woman, but at the same time so STRENGTHENS and FORTIFIES the constitution that DISEASE CANNOT EXIST.

This grand benefactor to the sick and weak has been honored as has no other scientist known to man; for his life-long service in behalf of suffering humanity he has been made a Fellow of the Anthropological Society of London, Eng., and Honorary Member of the Academy of Art and Science of Naples, Italy, and a Fellow of the Academy of Science, New Orleans, La., and also in recognition of his superior accomplishments, was appointed by the National Arbitration League to the International Peace Commission in Europe. But what he prizes above all is to live with the knowledge that after fifty years of scientific researches he is at last able to place a science before the world where diseases can be cured, no matter how hopeless the case may seem, for there is no doubt that that treatment through his science, which does away with DRAUGS and POISONOUS DRUGS, will bring you within the SUNSHINE of HOPE and HEALTH. In addition to treatment of psychic force, the patients receive a mild medicine, which is prepared in Dr. Peebles' laboratory, and which is made of roots and herbs prepared by the most scientific processes. It is this combination of PHYSICAL and PSYCHIC treatment which has brought about cures that have ASTOUNDED the medical profession on TWO CONTINENTS. You may take his treatment in the PRIVACY OF YOUR OWN HOME, as it is absolutely a home treatment and DISTANCE IS NO BAR. Mrs. J. W. Henderson, of St. John, Washington, who suffered for years with pain in the ovaries and uterine weakness, was entirely cured by the Peebles treatment. Mrs. C. Harris, Marlinton, Pa., says she cannot express too much gratitude for the results received through Dr. Peebles' treatment. She suffered for years from falling of the womb. Francis Waverly, Seattle, Washington, suffered for twenty years with a severe case of Catarrh; was completely cured through the Psychic treatment. L. A. Lord, Elsworth, Wis., was permanently cured of dyspepsia and nervousness. George H. Weeks, of 53 Minerva street, Cleveland, Ohio, sends heartfelt thanks for restoration of health after suffering from nervous prostration and insomnia; says he now enjoys restfulness and sleeps sound every night. Mrs. Mary A. Clair, Lexington, Ky., after thirty years' continual suffering from epilepsy and trying to be cured by eminent physicians, writes: "Two months of your treatment has made earth almost a heaven to me." Hundreds upon hundreds of testimonials like the above have been received. Dr. Peebles' psychic phenomena is the GRANDEST DISCOVERY OF THE AGE. If you will send your name and address, also leading symptoms, to Dr. J. M. Peebles, Battle Creek, Mich., you will receive ABSOLUTELY FREE a complete DIAGNOSIS of your case, also advice and the Doctor's different booklets, which should be in the hands of all who prize HEALTH and HAPPINESS.

At the earnest request of hundreds of my friends and former patients, I have prepared a Course of Lessons on the Psychic Science. This Course of Lessons includes Psychic Healing, Vital and Personal Magnetism, Intuition, and like occult subjects. In its wide scope it not only teaches its pupils how to cure themselves, but at the same time teaches them how to heal others of disease and how to be successful in their every venture, be it for Political, Commercial, or Social ascendancy.

The course is so plain that any one who will take it up as a profession and give his time and attention to it can make a grand success in its practice. These lessons not only teach you how to heal disease, but they also teach Personal Magnetism, through which you can silently influence those about you, so as to acquire influence, friends, prosperity, success in business, in fact, anything that you want. The course will be worth many times the price you pay for it, simply to cure yourself and increase your ability and eliminate any bad habits, such as the drink habit, tobacco habit, sexual excesses, etc. The entire course of instructions is taught by mail, and you can master every point in this science in the seclusion of your own home without loss of time in attending to your business. For further information, address

DR. J. M. PEEBLES, Battle Creek, Michigan.

Oct. 6.

the state of New York. Her parliamentary drills were much sought after.

Miss Etta Prettyman, a member of the Y. P. S. U., and resident of Lily Dale, has become a proficient type setter and assistant on the Sunflower.

Mr. and Mrs. W. H. Bach started this flourishing little paper about two years ago in their own white cottage. It now occupies an entire house, garret and all, at the entrance of the grounds. They have both worked far beyond their strength and courageously faced the greatest difficulties.

### The O-Ni-Set Wigwam Co-Workers

held their annual Hunter's Moon Festival on the first full moon of October.

It was a grand success. The temple was handsomely decorated, the attendance was large, the supper excellent. The entertainment in the evening was said to be the best home talent that was ever produced here and the dancing was well patronized. Nearly three hundred entertainment tickets were taken at the door; many supper and dance tickets sold and a little over seventy-five dollars realized from the festival.

The opening selection was by Paige's Orchestra, with Louis Poole as first violinist. The orchestra also furnished the music for the dancing. Opening address by Mrs. M. C. Weston, president of the Wigwam Society, who closed her address with an inspirational poem, "The Indian's Greeting." Harvest moon song, by Miss Carrie E. Taber, Mrs. Mary E. Bates, Miss E. C. Corlies, Mrs. M. C. Weston, Miss Melinda Mitchell (last descendant of King Philip), Mrs. S. M. Whitwell, Miss Margery Ide, Mrs. Mary Paul (Indian), Misses Bessie Mason, Belle Wentworth, Lizzie Underwood and Mr. and Mrs. Will Le Cain. Patriotic reading, Miss Margery G. Ide of Boston; song, "I've Just Received a Telegram From Baby," by Will Le Cain, in black; "The Merry, Merry Sunflowers," represented by seven young ladies, Annabel Hawes, Gladys Bolles, Ruth Dearth, Rosabelle Wentworth, Bessie Mason, Emma Gay and Annie Valin; character song, "Young America," Arthur Fowler, in red, white and blue costume; reading, "St. Paul's Decision," S. D. Francis; song, "Sweetest Story Ever Told," by Mrs. Elsie Paige; character sketch, "Biddy Up To Date," Mrs. Mollie E. Bates; duet, "Rosy O'Moore," Mr. and Mrs. W. Le Cain; cake walk, Arthur Fowler and Gladys Bolles, said to be the best ever produced here; improvised poem, "The Hunter's Moon," Mrs. Sarah Dix; reading, "Farmer Ben's Theory," Rosabelle Wentworth; flute solo, Mr. Samuel J. Smith; reading in costume, "Aunt Triphena and Her Feathered Family," Mrs. M. C. Weston; humorous reading, Mrs. Mammella E. Piper of Charlestown; song, "His Rights to the Indian," Miss Ella M. Robbins of Brockton, followed by a beautiful tableau called "No Race Distinction," over which red, white and blue lights were thrown—Carrie E. Taber as "Goddess of Liberty," Mrs. L. C. Goodwin, white race; Miss Melinda Mitchell (Indian) as Pocahontas. Dancing closed the entertainment.

M. C. Weston, Pres.

22 Owing to pressure of matter, two interesting reports of the State Convention at Lynn, Mass., were unavoidably omitted from our columns last week. They will be found in the current issue on the second page. That Convention was a grand success, in all respects, and will surely prove a power for good to the Cause throughout our State. They should be held oftener and be more generally attended.

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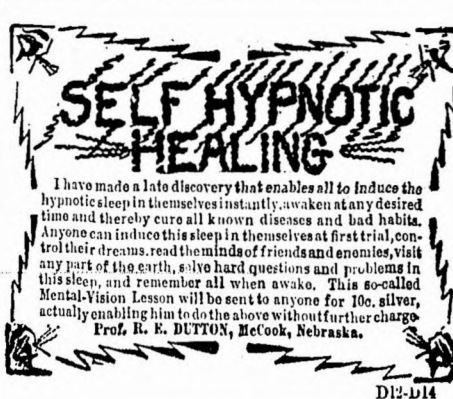
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### Miss Judson's Books.

"Why She Became a Spiritualist." In cloth, 284 pages, \$1.00.  
"From Night to Morn;" Or, Appeal to the Baptist Church. Pamphlet, 32 pages, 10 copies, 15 cents; two copies, 10 cents; ten copies, \$1.00.

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For Householders and Inventors, is described in a handsome illustrated book containing a full description of the Florida Water Cure, which you can obtain by sending a two-cent stamp to J. B. FOSSE, 1 Wabeno street, Roxbury, Mass. Jan. 4.

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The triumph of chemistry over disease, prepared from the cells of the blood by Dr. Carey's blood biochemists. Send stamp for circular explaining the operation of this scientific cure, and also tell about the Mail Course in Biochemistry, the Materia Medica of the 20th century. Address, DR. GEORGE W. CAREY, 24 McAllister St., San Francisco, Cal. D14

### AURAS AND COLORS.

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## SPIRIT

## Message Department.

MESSAGES 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.

These circles are not public.

## 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.

In the cause of Truth, will you kindly assist us in finding those to whom the following messages are addressed? Many of them are not Spiritualists, or subscribers of the BANNER OF LIGHT, hence we ask each of you to become a missionary for your particular locality.

Report of Seance held Nov. 1, 1900, S. E. 53.

## MESSAGES.

## Ben Clarke.

The first spirit that comes to me this morning is a gentleman. He is about the medium height, brown hair, blue eyes and a beard all around his face. He looks very pleasant and kind as he comes and seems to have an earnest desire to reach his own people; somehow I feel at once that I want to help him do it. He says: "My name is Ben Clark and I used to live in Watertown, Mass. I have frequently thought I would make this effort to return, but it seemed to me that it was almost useless because my people know so little of this fact. I am sure it would be helpful to them, more than to me, if I could make my presence understood by them. I often go to the old home and look about and find so many things that I might do if only the way was open for me to do it. I want most to reach Lizzie because she is far from well; it is a case of being strained and over-tired. I wish I could impress upon her the importance of taking a rest and letting someone else do a part of the work that is pressing in upon her. She is so afraid that somebody will think she is not willing to do her part that she does a great deal more than she ought, but if she knew that I felt it would be better for her to leave some things for some other person, I am sure she would be satisfied to do so and would find her physical health much improved. She is very mediumistic. When she thinks she sees spirits if she could only give the time she would find that it was really so, that the unfolding of her clairvoyant sight was coming upon her. The necessity is for her to sit and let the spirit operate and she will have the gift which will mean more to her than anything else."

## Jennie Mason.

The next spirit that comes is a lady. She is tall and thin and comes with a very nervous and excited condition. Her hair is gray and is combed back plainly from the front, but is rather high in the back. Her eyes are gray and her face is long and thin. Her lips are almost white as though all the blood in her body had dried up through her sickness before she came away. She walks up to me and takes my hand in such a nervous way, and says, "O, do help me to get where I want to go, because I have been trying so long and it seemed as if I never would be able to break through conditions and say what I want to. My name is Jennie Mason and I came from Chatham, Mass. Although there are many of my people who know something about this, it is so general and so taken for granted, that there is no specific effort to give anyone of us an opportunity to speak as we want to. I desire very much to get to John; there are so many things that need his attention as well as mine, that it would relieve me greatly if he gave me some way to speak to him as I desire to. Matters haven't been going as they ought since I went away. There was so much trouble immediately after my spirit left the body that it seemed to scatter all our forces. My mother comes with me and she says, 'Tell John for me that I am surprised that he hasn't been better able to hold his own and do what he ought. Certainly, the boys ought never to do as they have done with him, but should understand that they have something to do as well as he.' I, too, feel that Fanny ought to have a word of advice because she is getting so independent and so far away from the center that perhaps a word from us might make her understand how easy it is after all to help and be helped and be what one desires to be."

## Alice Langley.

Now I see a spirit of a woman about thirty-five years old. Her hair is very dark and is dressed prettily; she was very particular with it. Her eyes are dark brown and her face is round and full. She has a soft voice and says a sweet way as she comes up to me and says, "O, I can't express myself as fully as I want to. I have never tried even to get back before because I did not think it was possible. I just felt that when I died there was no way for me to return and so I made no effort, but when I heard of this circle I thought that perhaps I could get to those who were dear to me and I felt I must come and see. My name is Alice Langley and I came from Rangeley, Me., and although my people have mourned me as dead, I am sure they will be more than glad to get word positive that I know about them. My little girl, who was named for me, is alive and my mother's love is awake and throbbing when I think it may be possible for her to grow up with the knowledge of my love and life. I can not speak as I want about him who was so dear to me, because his life has been so changed by my

death, but I have a brother with me whose name is Ed. and he says, 'Tell Will (who is my husband) that I will take care of Alice and will do all I can to help him. I am just as much interested in horses as I was before I came away.'"

## John L. Pitman.

I see now a lovely old gentleman. He is about the medium height and his hair is white as snow. His eyes are blue as the sky and he has a white beard not very long but quite full. He is dressed in a coarse grey suit and doesn't seem to be fixed up particularly well, but through his face shines such a spirit-wealth of everything that is good that you forget but what he has on the finest broadcloth and everything that wealth can give. He says: "I just want to speak in my old homespun way, like my suit, and say that I feel such a good, wholesome feeling when I come back and give my evidence. It is more like an experience meeting than anything else, and we who have gone on and gotten the light, just come back to give our evidence and help somebody else along the way. I used to be a Baptist and I believed that no other way could be the right way to get salvation, and of course I preached that everywhere I went and to everybody I came to. I don't see any other way if you have a religion and it is good for anything of letting other people know unless you tell them about it, and so I kept it going, and I suppose I did most to get people interested in what I was interested in than any one of the neighbors. So with the same influence, the same desire to give the light as it is given to me, I stand here and speak of this new experience which is the one of consciousness of life that is all about me and the desire that those still embodied may be conscious of the life all about them. I want to go to Ellen M. Pitman and my name is John L. Pitman. I came from Rutland, Vt. I can't say that the old life has as much pleasure for me or interest even as it does for some people, but the people in whom I was interested still hold me and I want Mary, with the time that is left her, to do everything she can to give this truth to those about her. When I came over here it was after a sickness and after everything had been done according to my wish, so that there was nothing that troubled me except the desire to let them know that I still knew. I don't find any changes; nothing seems to be out of place, but everything exactly as I left it and planned for it, so that I feel quite at home when I go back. There is a big family of us over here, but I have one who comes with me this morning named Nathan; Ellen will know why he makes the effort to speak. He hardly has overcome his sick conditions yet, but I want her to know that he is growing strong as fast as he can. I also have Henry and Belle with me."

## Edith Mayne.

I see a spirit named Edith Mayne. She comes from Providence, R. I. She gives me her name first and then stands up before me. She is like a fragile flower, looks as delicate as if a breath might blow her away. She is very tall, has blue eyes, brown hair, and oh, she is so thin, as though before she came away she could almost look through her own hands. The veins stand out and they are just as blue as can be. She says, "It was really a relief when I came to the Spirit for I had suffered so long and was unable to do anything for myself that I was tired of it all, and when I came over here, I felt as though I had been waked into some beautiful and lovely place. For a long time I was unable to do anything, and when I really grew stronger I found my old desire to be with those I loved. I have some people with me, but the most of mine are still alive, so it is quite important that I should get where I want to go. I want to get to Bert, and I want to tell him that I am sure things will be much better for him and for everybody, in fact; there is nothing he need worry about if he doesn't make the change he is thinking about. It has worried me some, and I felt if I could get a word to him it would be good for them all. I want to say to Hattie that the school is all right. She needn't fret over that. It will be made plain to her why they did as they did, and perhaps she will understand a little later that it is better than if it had been the way she wanted it. My grandmother, who is here with me, is about the only one who is near enough to feel the same interest that I do in the family at home, and she and I work together and live together and come back together whenever we can. Don't try to have any circles, but wait until a little later when I can come by myself and make things as I want them."

## Annie Sawyer.

There comes a woman. She is about fifty years old, a little above the medium height, has brown eyes, dark hair with just a little gray in it. She is as quick as she can be and moves briskly, as though not only here but in her life, she was always wanting something to do and doing it too. She is rather stout and has strong, good looking hands and I think a beautiful face, because it lights up as she speaks and when she looks at me. She says: "I am not a stranger to this work. You might know by the way I come that I knew more or less about mediumship before I came over here. I used to live in Haverhill and my name is Annie Sawyer. When I knew about the work, it wasn't as it is today. It was very hard to get anyone interested in it. It seemed as if one must go right to the doors and knock before one could get any sort of interest awakened, but today the one who has this thought for his guiding star is helped by the interest all over the world of the people and I am so glad it is so. I often think if the same interest had been shown in my efforts I should have accomplished a great deal more. I am interested in the work that is being done in Haverhill by the Spiritualists there, and I want them to feel that every effort they make is co-operated with by a regular band of spirits who have a purpose in building up the society there. They will know that every little while there is a new impulse and influx as though there was a spirit abroad that is sending in people who will be interested to do for them and help build up a steady light in the place. In the first place, it is very much needed; in the next

place, at the center of the thing, are those who are giving their lives to this thought, and I send this word to them for their encouragement and their help. They are not carrying the Banner alone, but from our side there is a strength and a force that has supported them through all the wavering conditions. They are stronger now, but they will grow stronger yet as the months go by and the end that they are striving to accomplish will come in good time."

## Theodore Carr.

Now I see a man I should think about sixty years old. He is about the medium height, has rather sharp dark eyes, gray hair and a smooth face. He wears a very high collar, it doesn't look like those people wear now, but still it is high, with a little black tie. He puts his head down and then up in such an impetuous way as though when he wanted anything, he wanted it right away, didn't want to fuss over it, and didn't want to wait for it. He comes almost impatiently and says, "No wonder; I guess you'd be impatient too if you had been trying to get back as long as I have and had been beaten back and back by the force of conditions until it seemed as if you would never accomplish what you wanted to, like being in the waves and finding the tide taking you out and out and every effort you make almost carrying you to the bottom instead of landing you on the shore where you want to go. However, I didn't come here to preach. Don't want to preach; want to reach Mary Ann. My name is Theodore Carr, and I came from Brockton and that is where I go, and if I could go to Mary and tell her what I want to, it would be this: I know what you are suffering. I know what you are troubled about. I know how much you need word from me and I am working to bring about better results and better evidence to you, but don't sit and expect someone else to bring you out. Arise, make an effort, get out of your discouragement and your despair and you will find that you can save yourself as well as those about you. We will give you a hand if you will only reach for it, but by the time we reach down through conditions and get hold of your hand, we have lost our strength. I do want to send my love and I want to say too that although my message seems to be blunt and unkind, my heart is all right, and after all I am doing this to bring something brighter to you, dear."

## Letter from Abby A. Judson.

NUMBER ONE HUNDRED AND FIFTY.

To the Editor of the Banner of Light:

It does seem as if persons have the very strangest notions about Spiritualism, and the effect it has on the lives of those who adopt it. For instance, at the funeral described in Number One Hundred and Forty-Seven, the minister said that if we knew what our friends were doing after death, it would paralyze our activities here. One would think that such knowledge would have a precisely opposite effect; that if we knew them to be happy we should try to live as they did while they were here, and if they are in suffering, our activity would be spurred to avoid the line of conduct that has brought them into misery. After the services, on shaking hands with this minister, I asked him if he thought that my activities had been paralyzed by my knowledge of the conditions that prevail after death. He seemed paralyzed himself, and had scarcely a word to say. But when we met again a few minutes after, he had gathered his activities into good working order, and averred with much grace that he did not know of a lady in town whose activities were less paralyzed than my own.

I then told him that the spring of all my efforts lay in my knowing of the unseen intelligences who sympathized in my work, in my certainty that we shall reap in the next life just what we have sown here, and in my knowledge that all have the germ of good in them, which germ must eventually attain fruition in the life to come. He thought that my imagination had a great deal to do with all this, and I wished for more time to show him more perfectly the grounds of my knowledge.

The mental attitude of such men is like some carefully arranged and well-fitting puzzle of many pieces, which their denial of certain patent facts has pushed away, so that all is in confusion, and no clear picture can be presented to them. Whereas, if they accepted certain basic facts, all the phenomena of this life and of the life to come would cohere into one harmonious whole. Could they see, as we do, that life beyond is as natural as life here; that death opens the door into a wider life, leaving our essentially active self the same in love and inspiration as here; that natural means make it easy for discriminate souls to influence us here for either good or ill, and possible for us to interchange communication with them; that "life, death, and that vast forever" make one coherent and indissoluble whole; that belief is of slight importance compared with the character we build; and that the boundless goodness of the Infinite Soul of the universe makes it impossible for any soul to go permanently astray, then all that puzzles and threatens them in their present mental condition would be resolved into a mighty calm, such as was expressed by Whittier in his simple words,

"No harm from him can come to me  
On ocean or on shore."

When Pippa sings, "God is in his world, and all is well," is that the product of the imagination? Why not take that as a fact and build upon it, for time and for eternity? And if we enlarge the thought and see that God's world includes the immensity of the universe, how is it possible to dread such an event as death, which merely takes us into another room in our Father's house?

It is difficult to persuade many that the revelations of Spiritualism have a scientific basis, and rest on natural facts. A minister whose acquaintance I lately formed has lost his status as a clergyman through his advocacy of socialistic doctrines, though the Socialism he teaches is distinctly Christian, and founded on an apprehension of the ways of God. Having sent him one of my books on Spiritualism, he alluded to my parents, and did not wonder that I live in the sunshine of

their blessed lives. Still, he admitted that he had not himself "much time for speculation," and I could see that he too regards the nearness of the other world as a matter of surprise rather than of fact. But we cannot wonder that the aspect of things in heaven and earth varies with the point of view of each observer.

As we walk a path through a wood, every step we take alters the appearance of the trees before us and those that we leave behind. So it is in our path through life. Our yesterdays have hidden some things from view, our tomorrows make new objects clearer. Could we place ourselves in the mental condition that we occupied one year ago, while retaining our present outlook, we should be amazed by our credulity and our narrowness. Could we without preparation stand where we shall stand one year from now, many things would look new and strange, we should feel dazed, repelled, and even alarmed, and we would murmur, "I have surely lost my way. Where am I?"

So when we see some groping where we once did the same, we can afford to be patient. And when we see others walking undismayed in ways that seem to us alarming and bewildering, we can afford to wait. But whatever vistas may open in the future, we can say with Whittier again,

"To one fixed stake our spirit clings—  
We know that God is good."

It is somewhat interesting to note the different points of view occupied in successive ages by the best men who lived in that age. This thought came to me forcibly in my late visit at the house of my beloved half-brother, Dr. Boardman, in Philadelphia.

Our evenings were specially delightful. Being the strongest of our little trio, it was my part to read something aloud in the evening. Once, it was the funny parts of "A Winter's Tale," where Autolycus, that prince of pick-pockets, cheats those whom he charms, and the thrilling close where the majestic Hermione changes from statue to breathing, loving woman. Another time, it was some of the comicities in "Hoods' Own."

Sunday evening, my brother selected, "O Mother Dear, Jerusalem," the translation made by Dr. Prime of Gregory's majestic, medieval hymn.

He lay on the lounge, with my little Daisy (who never missed the chance) snuggled at his side, warming him with her magnetism, and comforting him with her love. Ella, with her spirituelle face and tender glance sat close by the invalid, who as carefully watched over her. I sat close at hand under the gaslight, by the type-writer, where my brother wrote the "Basilica," the "Eccelesia," and many another lecture, or sermon, or book.

You remember this hymn, Mr. Editor, no doubt. For instance:—

"Thy houses are of ivory,  
Thy windows crystal clear,  
Thy streets are laid with beaten gold,  
Thine angels do appear.  
Thy walls are made of precious stones,  
Thy bulwarks diamond square,  
Thy gates are made of Orient pearl—  
O God, if I were there!"

"Thy gardens and thy goodly walks  
Continually are green;  
There grow such sweet and pleasant flowers  
As nowhere else are seen.  
There cinnamon and sugar grow,  
There nard and balm abound;  
No tongue can tell, no heart can think,  
The pleasures there are found."

We enjoyed the long hymn, of course, but at the end my brother voiced the thought that was in each of our minds. It was to the effect that these longings for heaven belonged to an age when the best of men spent their time in contemplation, instead of being actively engaged for the good of their fellow-men in the outside world; while now, the best Christian is he who engages in active service, reserving the bliss of heaven to the time when he has done his work here.

And I was silently thinking that those in our ranks, who devote themselves to spirit communings and songs of the sweet by and by, forgetting to spend their main energies in active labor for humanity, are too much like those medieval Christians, who meditated on the glories of Heaven, instead of trying to make a Heaven here below for the down-trodden and the oppressed. Probably it was Spiritualists of this kind that the minister had in mind when he spoke of "activities being paralyzed" by one's knowledge of the future state.

I have heard that when Emerson was asked what bearing he thought Christianity had had on the moral progress of the world, his reply was, "It has never been tried." He evidently thought that the active doing for humanity which Jesus practised had been held of less account by the church than the belief in certain dogmas. In other words, Christian Ethics have been neglected by many who laid much stress on "articles of faith."

My brother seems to me to see this with wonderful clearness in his serene and Heaven-crowned old age. So intent is he on educating Christendom in this direction that last year a new Lectureship was created in the University of Pennsylvania, named in his honor "The Boardman Lectureship on Christian Ethics."

I could not remain in Philadelphia long enough to hear him deliver the inaugural lecture at the University on Nov. 18, but he did me the favor to read it to me, creating in me the strongest desire to possess a copy for future instruction and reference.

It is a comprehensive and masterly summing up of the whole subject, applying it to every phase of human thought and of daily life. "It sets the keynote of future courses, and indicates the principles which they are intended to elucidate. The Lectureship is absolutely, apart from any denominational or ecclesiastical standpoint, and deals with its subject only from the philosophical and practical side."

We think we are justified in believing that such an application of Ethics to the Christian church will go very far in removing the stigma laid upon it, when Emerson said that Christianity had never yet been tried.

I will add for the benefit of those personally interested that my brother's health is very feeble, and that he is just departing for a warmer clime. Gracious influences will be sure to attend him, "whether in the body or

out of the body." I hope to see him again here; but if not, we shall meet in our mother's lovely home in the Summerland.

Yours for humanity and for spirituality,  
Abby A. Judson,  
Arlington, N. J., Nov. 19, 1900.

## Charles Fordtran.

We learn from The Waco (Tex.) Tribune that our esteemed friend whose name heads this article, has taken leave of earth. Mr. Fordtran was born at Minden, Prussia, May 7, 1801, hence at the time of his transition was 99 years, 6 mos. old. He came to America in 1830, and in 1831 became a resident of Texas. He was well acquainted with "Davy" Crockett, "Sam" Houston, and other Texan pioneers, and had many interesting narratives to relate concerning them. Up to the very day of his exit from earth, his mind was as active as ever, and his marvelous memory as clear as it evidently was three-quarters of a century ago.

He was a great student, and was at home upon any subject that might be broached to him—Goethe, Schiller, Lessing, Shakespeare, and other great lights in literature, and took much pleasure in analyzing their splendid sentences. His well-stored mind was resourceful in all directions. In the practical affairs of life he knew instinctively just what to do, and how to do it. In the dark days of the war between the States, the interruptions in commerce between the two sections of the Union proved no barrier to his indomitable will. He made cobblers, weavers and spinners out of his farm hands, and did not hesitate to impress the members of his household into the same useful service.

He saw Texas change from a beautiful flowering wilderness, under the skilful hand of man, into a still more beautiful cultivated State, with her broad acres teeming with the homes of happy, contented people. He took a keen and life-long interest in the development of the resources of the state of his adoption, and it is not too much to say that no one man in that great Commonwealth has had a greater influence for good upon frontier civilization than has Charles Fordtran. Within the space of his life is embraced the world's advancement in all of the great material inventions. The railroad, telegraph, sewing machine, telephone, electric light, the application of steam to machinery of all kinds came within the sweep of his memory. He saw the growth of the world in all of the achievements of the mind of man, and took pride in the victories won of the elements in Nature. He even recalled Fulton's first steamboat, and could tell of the great excitement of the people when they knew beyond all doubt that steam could be successfully utilized as a motor power upon the water.

To the very last, he maintained his remarkable physical vigor, and wonderful mental powers. His step was somewhat slower than it was fifty years ago, and perhaps the fire of his eye was not quite as bright, yet the flashes of his genius showed no diminution, and his conversation fairly sparkled with the light of his thought-gems, and glowed with the genial warmth of interest as he drew upon his treasure-house of reminiscences for the benefit of his visitors. It is pleasant to know that he passed away without pain, and with no prolonged illness. Like the ripened wheat, he was ready for the sickle of the harvester, and gently yielded to the touch that bound him to the sheaves of the angels.

Charles Fordtran was no ordinary man. Without flattery, we can say that he was one of the great men of earth. Truly was he great in the mental realm; truly great in the world of practical affairs. He has made earth-life much richer for his having lived in it, and the spirit spheres are more attractive for his having entered therein.

His wife and eight of his fourteen children preceded him in his entrance into spirit life. Seventy-three lineal descendants, children, grandchildren and great-grandchildren survive him. They have the record of his noble, useful, temperate and upright life to console them as they mourn the loss of his physical presence. The funeral services were held at his late home in Industry, Texas, where he had resided for more than sixty years, and the body was taken to Brenham, Texas, where it was interred by the side of those of his wife and children. His daughter, Mrs. G. C. McGregor, is well-known in spiritualistic circles, and has the sincere sympathy of her many friends in her present seeming affliction. We have known her gifted father for more than ten years, and feel as if the sorrow of the family were our own at this trying hour. Our departed friend is not dead, but has arisen to a truer, nobler, better state of existence, and from his vantage ground in the soul world, will exert a helpful influence over all who knew him on earth. Peace to the memory of one of nature's noblemen.

## Daniel Buswell.

The transition of this gentleman removes one of the most prominent workers connected with the First Maine State Spiritualist Camp Meeting Association. He has resided at Etna the greater part of his life, and for more than thirty years has known of the great truths of Spiritualism. About twenty-five years ago, he and one or two friends went to Lake Pleasant to attend the then young campmeeting at that point. He was deeply interested in what he saw and heard, and was led to ask the question, "Why can't the Spiritualists of Maine have a campmeeting of their own?" He took counsel with a number of his Spiritualist friends, and they determined to hold a meeting in Buswell's grove, Etna, the following year. This meeting partook of the nature of a picnic party, but in 1877 a call was issued for a regular campmeeting, to continue ten days. It was a success, and the First Maine State Spiritualist Campmeeting has been the one great event of the year to the Spiritualists of the Pine Tree State. Its twenty-fourth annual meeting was one of the most successful in its history, and was strong testimony to the sound judgment of Mr. Buswell and the other pioneers associated with him.

For a full quarter of a century Mr. Buswell has been actively connected with the



work at Bina. As owner of the camp grounds, he granted leases upon liberal terms, and labored with singleness of purpose to make Bina attractive to the people of his own faith in all sections of the state. It is not too much to say that Spiritualism was his life, and that he found his greatest earthly happiness in a calm contemplation of its sublime principles. He will be greatly missed by the thousands who annually journey to the Mecca of Spiritualism in the Pine Tree State. A wife and two children survive him, but they have the assurance of Spiritualism to comfort them in their hour of sorrow. The sincere sympathy of the many friends of Mr. Buswell will be extended to the members of his household in this sad trial that is theirs. They know that he will be remembered for the good he has done, and that his influence will yet be with them in their every effort to advance the interests of the Cause throughout the State of Maine. His age was about seventy-seven years. The funeral services were held at his late residence at Bina, and were conducted by Mrs. M. J. Wentworth of Knox.

### Concerning Mr. Leadbeater.

BY MARY E. SELLEN, M. D.

I have had the pleasure of listening to C. W. Leadbeater of London; as you know, he is prominent in Theosophy as a speaker and worker. Last night he delivered a fair and impartial lecture on "After Death States," in which he spoke at some length on Spiritualists and Spiritualism. He takes the ground that spirit communion is a fact, that many times we can get reliable information from the other side of life; that all phases of spirit manifestations are a fact in nature, and that this country had been blessed by being the first to proclaim it to the world. The only criticism he had on the phenomena was, that we, as Spiritualists, did not criticize many of the so-called genuine messages as coming from undeveloped and unreliable persons. He spoke of his own experiences when investigating the phenomena and said that some manifestations were genuine and some were not. Now such statements as these, coming from a prominent Theosophist, it seems to me, might aid in destroying the gulf that now exists between the Spiritualist and Theosophist. There was positively nothing in his lecture last evening but would be accepted by the most conservative of Spiritualists, and I would suggest some plan be devised for the bringing together of the two bodies, that each have a truth to teach. Why not? Mr. Leadbeater is giving a series of lectures here, and all are well attended. I would like to see him invited by our body to lecture for us, before his return to England.

After the lecture last evening, which was held at the Universalist church, Woodlawn, he asked about the Fox Sisters, as I told him I had had some experience with them myself, and he informed me that one of the Fox Sisters had a child that when a mere baby would write automatically. I had not heard of this child before. Have you? Did the child live? Mr. Leadbeater inquired, but I could not give him any information.

Chicago, Nov. 15.

### Passed to Spirit Life.

Oct. 27, at Ottumwa, Iowa, Thomas O. Millisack, aged 75 years.

The deceased was the brother of Isaac Millisack and the late Mary M. McCarrill, so long and prominently identified with the Clinton campmeetings, and was himself a pronounced Spiritualist.

A man of marked purity of character and spotless integrity, he was loved and respected by all who knew him. Funeral services were conducted by his long-time friend,

W. F. Peck.

At his home, 691 N. 13th St., Philadelphia, Pa., Henry C. Gordon, aged about 73 years.

His native city was Bridgeport, Conn., but he had been a resident of Philadelphia for twenty-five years. Many may recall his medical capacity in the years of his faithful work as a medium. He was evidently among the first to give to the world the "manifest knockings" for the unfolding of so-called "modern spiritual enlightenment"; an exponent of many phases of spiritual mediumship of the most convincing characteristics for the good of mankind, until the weight of years and physical infirmities compelled him to bow submissively to the "inevitable" of all mankind.

H. S. Kerr.

From Fitchburg, Oct. 24, Joseph Weeks Cate, aged 75 years and 9 months.

Mr. Cate was born in Greenland, N. H., but had been a resident of Fitchburg many years and shared with his wife, Mrs. Mary A. F. Cate, the knowledge of spirit communion.

He had been a long time in failing health, but his transition was hastened by a fall. He bore his sufferings with great patience, and was a thoroughly upright and much respected man, a kind husband, a wise and affectionate father and grandfather; he has earned the welcome "Well done, good and faithful."

His funeral took place from the home, Oct. 26, and was very largely attended. The impressive service was conducted by Rev. Abram Conklin (Universalist) and the writer. There was a great profusion of beautiful floral tributes.

Mrs. Cate is a good medium and has given to many bereaved ones sweet consolation. She writes me, "The blessed loved ones gone before have been with me to help me in this season of sadness in laying away the casket that held the jewel we loved so well."

Juliette Yeaw.

From Sterling, Mass., Nov. 8, of apoplexy, Benjamin Sawyer Stuart, aged 82 years.

Mr. Stuart and his family had resided more than forty years on the old place, the home of several generations. At the time of his passing away, the family, at home, consisted of himself and wife, and one son.

Increasing feebleness had been noticeable for many months, but peacefully and quietly passed the time, the faithful, devoted wife tireless in watchful ministry. In the early morning, in deep sleep, the angel touched him and he awoke, among the scenes that had seemed for many a year familiar, near.

His life was just and true, and he loved the things that made for peace. Two daughters, three sons, grandchildren and great-grandchildren, dearly loved him, and sincerely mourn his earthly loss.

The funeral took place from the home, conducted by the writer. His passionate love of music was honored by the sweet singing of a quartet, composed of relatives. Beautiful flowers brought cheer and thoughts of sweet remembrance.

Swiftly, "one by one," the pioneers of Spiritualism are "gathering home."

Juliette Yeaw.

November 9th, 1900, Mrs. Abbie Millay, wife of David Millay of No. 15 Pinkham St., Lynn, Mrs. Millay has been a great sufferer for years, and her release from the bondage of pain and unrest must be a happy one. She was a Spiritualist of long standing and much loved by many. The floral offer-

ings were many and beautiful. The services were conducted by the writer, very ably assisted by Mrs. Carrie E. Loring of Braintree, Carrie D. S. Twing.

The harmonious use of any power comes from study, cultivation and wise discrimination. In the spiritual sense, all are criminals, for through weakness and ignorance all do wrong, until they learn to attune their souls to harmony, instead of making discords. There would be as much wisdom in killing ignorant performers on musical instruments, as there is in killing those who do not control their physical instruments in harmony. Education in the laws of harmony is the only preventative of crime.—Lucy A. Malory.

"Thou shalt not," belongs more to the low and brutal than to the high and angelic.—Ex.

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### 'LISBETH, A STORY OF TWO WORLDS.

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traordinary Experiences at the House of Mr. Samuel Wesley, Sen., during 1716 and 1717.

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# Banner of Light.

BOSTON, SATURDAY, DECEMBER 1, 1900.

## Spiritualist Societies.

We desire this list to be as accurate as possible. Will secretaries or conductors please send us of any errors or omissions. Notices for this column, 3x5, each, to be sent by 12 o'clock noon, of the Saturday preceding the date of publication.

### BOSTON AND VICINITY.

**Boston Spiritualist Temple** meets in Berkeley Hall, 1 Berkeley street, every Sunday at 10:30 A. M. and 7:30 P. M. F. A. Wigham, speaker and psychic. E. I. Allen, President; Geo. S. Lang, Secretary, 11 Woodlawn ave., Mattapan, Mass.

**The Gospel of Spirit Return Society**, Minnie M. Soile Factor, Assembly Hall, 20 Huntington Avenue, Sunday evenings at 7:45. Discourse and Evidences through the mediumship of the pastor.

**The First Spiritualist Ladies' Aid Society** meets every Friday at 24 Tremont street. Business meeting at 4. Evening session 7:30. Mrs. Mattie A. Allen, President; Carrie L. H. H. Sec'y, 74 Stuyvesant street, Dorchester, Mass.

**Boston Spiritualist Lyceum** meets every Sunday at 1:30 P. M. in Assembly Hall, 20 Huntington Avenue. Seats free. J. B. Jacob, conductor; A. Urethane Armstrong, Clerk, 17 Leroy street, Dorchester, Mass.

**Hollis Hall, 280 Washington Street**—Sundays at 11 A. M., 2:30 and 7:30 P. M. Good talent and music. Mrs. Butler, Conductor.

**The Ladies' Spiritualist Industrial Society** meets in Dwight Hall, 64 Tremont street, every Thursday. Business meeting at 6:30 P. M.; evening meeting 7:45 P. M. Little L. Eaton, Sec'y.

**Commercial street, 494 Washington Street**—Sundays at 11, 2:30 and 7:30; Thursdays at 2:30. Hattie M. Deery, President; M. Adeline Wilkinson, Conductor.

**Odd Ladies' Hall, 440 Tremont Street**—Bible Spiritual Meetings, 11 A. M., 2:30 and 7 P. M.

**Somerville Spiritualist Society, 55 Cross Street**—Sundays at 11, 2:30 and 7:30; Thursdays at 2:30. Elizabeth M. La Roche, President. Meetings Sunday, Tuesday and Friday evenings, 7:30. Developing circle, Thursday, 7:30.

### BROOKLYN, N. Y.

**The Woman's Progressive Union of Brooklyn** holds meetings every Sunday afternoon and evening at 3 and 8 o'clock. Lyceum, Sundays at 7, at their hall, 423 Chas. Ave., between Lexington Ave. and Quincy St. Elizabeth F. Korb, President.

### Local Briefs.

#### BOSTON.

Pierce Hall Annex, November 13.—The Boston Spiritualist Temple held the second of the week-day social meetings at this hall, and despite the disagreeable character of the evening, the hall was crowded to its utmost capacity. The feature of the evening's exercises was the service given by Mr. F. A. Wigham. He prefaced the service with a few informal remarks. Other speakers and contributors to the program were Mrs. Alice Waterhouse, F. A. Brown, Mrs. Kate Stiles, and Mr. Geo. W. Morse of Reading, Mass. Although this is but our second meeting, it seems to be unmistakably apparent that their popularity is an assured fact, and that Pierce Hall Annex is already too small to accommodate those who desire to attend. We shall, however, try to provide for all our guests, and hope to see a large attendance present at our next meeting, Monday evening, December 3. We welcome you, one and all.

George Sanborn Lang, Secretary.  
11 Woodlawn Ave., Mattapan.

The Children's Progressive Lyceum Number One held the usual Sunday services at Red Man's Hall, Nov. 25. "A Lesson on The Spiritual World" was the subject for the older groups. The little folks' topic, "Charity," was given with the usual interest. Our new conductor, Mrs. Butler, read a poem by Minot J. Savage, after which she gave a talk on the object lesson of the poem. The programme was rendered by Rebecca Gooditz, Mary Dunn, Mary Graham, Iona Stillings, Memory Gens, Mrs. Jones' class; remarks, Dr. Hale and Mr. Packard.

H. Howe, Sec'y.

Eagle Hall, 616 Washington St. Services well attended Nov. 25. Invocation by the president; song service before each session; good mediums taking part: Mesdames Nutter, Alexander, Messrs. Emerson, Baker and others; always good music. Mrs. Cameron, pianist. Next Sunday, Dec. 2, anniversary meeting. Extra talent. Banner of Light for sale.

Mrs. Nutter, Pres.

#### Massachusetts.

Springfield.—Mrs. May S. Pepper was greeted with a larger audience than ever Sunday afternoon and evening, Nov. 18. Her lectures were able and interested her hearers whether believers or not, and her tests were marvelous, in no instance incorrect in the least detail. Those fortunate enough to receive a message were unbelievers in nearly every case and frankly admitted by them as also the truth of the message given. The good Mrs. Pepper will do during a month of such successful work cannot be estimated. She closes her present engagement on Nov. 25, but the society congratulates itself on being able to secure her services in Springfield for a month next year inasmuch as her dates are nearly all filled two years ahead. She will also be in Springfield in March at the Anniversary celebration. Hattie C. Webber of Boston will speak Sunday, Dec. 2. The announcement committee presented the drama "Testing Her Friends, or Widow Brown's Will," at the Thursday evening entertainment to a large audience. The baked bean supper are liberally patronized, and the report of the treasurer very gratifying to the few hard-working members. The Annual Fair will be held in Ladies' Aid Hall on Thursday, Dec. 13, details of supper and sales to be given later.

Mrs. Anna M. Kelsey, Cor. Sec'y.  
376 Union St.

The First Spiritualist Society of Salem held services in O. U. A. M. Hall, 17 Essex St., Nov. 25. Mrs. Dr. Amanda A. Cate of Haverhill gave two very interesting lectures and messages after the afternoon lecture, all being recognized. Mrs. H. A. Baker, president of our society, gave messages after the evening discourse—all recognized. Mrs. J. W. Kenyon of Pittsburgh next Sunday.

Miss Helen F. R. Libbey, Sec'y.  
10 Cherry Street.

Progressive Spiritual Association, Providence Hall, 21 Market St., Lynn. Walcott Brooks finished his month's engagement Nov. 25. Many sick were healed. Besides the above, Dr. Chase, Manegia Brown, Dr. Quaide were present. Next Sunday, Arthur S. Howe, M. E. Gilliland-Howe for the month of December.

Delia E. Matson, Sec'y.

#### Other States.

The State Spiritualists' Association of Minnesota started regular Sunday meetings in Minneapolis on November 18, with Mr. and Mrs. G. W. Kates the installed pastors. These workers will give their services here on Sundays, and will go into the State for missionary work each week. They look forward to a united effort, as two local societies are already merging their support. They also intend to hold free meetings and break down the barriers that commercial Spiritualism has erected, and they feel confident of great results. Mrs. B. S. Lillie was with them during the first meeting and gave an excellent improvised poem. Remarks were made by President Maxwell, Mr. Kates and Mrs. Pruden. Mrs. Kates gave splendid evidences of spirit presence, and at night delivered a grand discourse.

Scribe.

Dexter, Mo.—A great deal of interest has been manifested in Spiritualism in Dexter and vicinity; the circles have been well attended and several people have opened their homes; prominent among them Mr. and Mrs. W. H. Dearborn, who entertained Mrs. Carvill while here. Mrs. Carvill has been very successful in her work and on her return from Dover she will, at the request of many, hold one or two circles on her way home to Lewiston. She is a pleasing speaker and her communications are very satisfactory. She has won many friends in this vicinity.

### Notes from the Field.

To the Editor of the Banner of Light:

Perhaps an occasional line from the missionary field will be of interest to your readers.

Our work is thus far filled with promise. We are receiving encouraging letters from all over the State, and can foresee the great good that is to come to our Cause through missionary work.

In Indianapolis our labors were very successful. That society is doing a grand work. It has been presided over for the last ten years by that most indefatigable worker, B. F. Schmid, and upheld and sustained as he has been by the little band of faithful, earnest workers, much has been accomplished for the Cause of Spiritualism.

That society holds meetings regularly every week for eight or nine months in each year, employing the best talent, and occupying its own lovely little church.

When we went to Indianapolis this season, we found the society in arrears for dues to the N. S. A., with apparently very little interest in its welfare among its members.

After presenting some facts regarding the N. S. A., explaining something of what it had done, what it proposed doing in the future, etc., I am glad to say they paid their dues, and elected Mrs. Sprague as a delegate to represent them in the National convention at Cleveland, which she did, and we left them feeling encouraged and in sympathy with the present work of the N. S. A. They want a National Mass Meeting there. It is what they need most of all at the present time.

While in Indianapolis, I wrote Major Bitters, the president of the Rochester (Ind.) Association, about our coming there to assist them in building up their society. He replied, "It is dead." He cordially invited us to make himself and family a visit. We accepted the invitation, but did more work than visiting. We found the society in very bad condition, no meetings having been held since Dec. 1899. We learned that our good and faithful brother, Milo Smith, who had paid the hall rent, amounting to \$55.00 per year for the past two years, had refused to pay it any longer; and that Brother Bitters who owned most of the furniture with which the hall was furnished, had nearly bargained it away to the United Brethren who wanted it to furnish a new church they were building; also that little difference of opinion had arisen between some of the members and that the interest in the society was at a low ebb and the work stopped.

It did look discouraging. These are some of the unfavorable conditions we had to meet, yet we were not discouraged. When we took into consideration the excellent work of this society in the past eight years, we cannot help feeling it must not go down. Within that time this little society, single handed and alone, has met five denominations of the orthodox church in open combat, as it were, sometimes the fight was raging hot, and with great odds against it, Spiritualism came off victorious. It found its way into the hearts of the people, and is today respected in that city the same as other denominations.

During the four days we were at Rochester, we held one parlor meeting, attended one social, gave one service and Thursday, Nov. 1, held three meetings in the hall. The morning meeting was a regular pentecostal feast, a real old fashioned Methodist love feast. "The spirit was with us," I assure you. When we had concluded our discourse, a great power seemed to sway the entire audience. The spirit friends were with us indeed, and amid tears of joy and smiles of gladness, we all pledged ourselves anew to the work of the glorious Cause of Spiritualism.

These three meetings were full of inspiration and good feeling, and at the close of the evening services, Brother Milo Smith said he would pay the rent for the coming year, and Brother Bitters agreed to leave the furniture in the hall, and said he would try to buy the hall; if he could do so, it should cost nothing for rent in the future, and all agreed to go to work with renewed energy and help to make the society a grand success. Meetings were announced for the coming Sundays and all went home happy.

Before leaving town we were handed the amount of the two years' back dues of the society to the N. S. A., together with a small donation to the missionary fund, and Friday morning we went on our way rejoicing, having spent four days with these good people.

On arriving at Fort Wayne, Ind., we found a few faithful souls struggling against adverse conditions, trying to keep alive the old society that we organized and chartered in 1895.

Their Constitution and By-Laws were lost, and they had paid no dues to the N. S. A. for the past three years. Some of the old and faithful workers had withdrawn from active service in the society. A few more had gone over to the enemy and were patronizing the church, leaving our beloved Spiritualism to go along without their aid; and some had passed to the higher life to enjoy the fruits of their labor in the spiritual vineyard.

When we left this society four years ago it was in a flourishing condition, but it has met with reverses and is now very weak.

We are reorganizing the society, and have started a new membership list. The society has paid its three years' arrears for dues to the N. S. A. and we are in a fair way to bring it back to its former condition and usefulness. I wish to say right here that it is my settled conviction that societies cannot be kept alive and thriving after they are organized unless we send missionaries at regular periods to help them, as our national board is now preparing to do.

It is also my conviction that the present missionary effort, fully carried out, will eventually place the truths of Spiritualism in every home in the land, and its teachings will be applied in every reform.

I imagine I hear voices saying, "God speed the day." Dear friends, please do not ask God to do that which you can do yourselves. You can speed the day just as others are doing it, by joining a society and working with it, by contributing to the missionary fund and in other ways. There ought to be a hundred missionaries in the field today. There is plenty of work for them. The missionary movement is the most practical movement that Spiritualists have ever undertaken.

From many places we are now receiving letters, not a few of which contain the prayer of the man that Paul saw in the vision, "Come over into Macedonia and help us," and we are going.

We want the addresses of leading Spiritualists in every town in Indiana and Pennsylvania. Send them in please. Address 55 E. Wayne St., Fort Wayne, Ind., until Dec. 1, then address 605 North 7th St., Philadelphia, until January 1.

E. W. Sprague.

# An Invitation to Women

All the world knows of the wonderful cures which have been made by Lydia E. Pinkham's Vegetable Compound, yet some women do not realize that all that is claimed for it is absolutely true.

If all suffering women could be made to believe that Mrs. Pinkham can do all she says she can, their suffering would be at an end, for they would at once profit by her advice and be cured.

There is no more puzzling thing than that women will suffer great pain month after month when every woman knows of some woman whom Mrs. Pinkham has helped, as the letters from grateful women are constantly being published at their own request.

The same derangements which make painful or irregular periods with dull backaches and headaches, and dragging-down sensations, presently develop into those serious inflammations of the feminine organs which completely wreck health.

Mrs. Pinkham invites women to write freely and confidentially to her about their health and get the benefit of her great experience with the sufferings of women. No living person can advise you so well. No remedy in the world has the magnificent record of Lydia E. Pinkham's Vegetable Compound for absolute cures of female ills. Mrs. Pinkham's address is Lynn, Mass.

## Three Letters from One Woman, Showing how She Sought Mrs. Pinkham's Aid, and was cured of Suppression of the Menstrues and Inflammation of the Ovaries.

"DEAR MRS. PINKHAM—I have been in bed a year. Doctors say I have female weakness. I have a bad discharge and much soreness across my ovaries, bearing-down pains and have not menstruated for a year. Doctors say the menses will never appear again. Hope to hear from you."—Mrs. J. F. Brown, Holton, Kans., April 1, 1898.

"DEAR MRS. PINKHAM—I received your letter. I have taken one bottle and a half of your Vegetable Compound, and used two packages of your Wash, and feel stronger and better. I can walk a few steps, but could not before taking your Compound. I still have the discharge and am sore across the ovaries, but not so bad. Every one thinks I look better since taking your Vegetable Compound."—Mrs. J. F. Brown, Holton, Kans., Aug. 13, 1898.

"DEAR MRS. PINKHAM—I think it is my duty to let you know the good that Lydia E. Pinkham's Compound has done me. After I took three bottles, menses appeared, and I began to feel stronger and all my pain was gone. Yours is the only medicine that ever helped me. I am able now to work around the house, something I did not expect to do again."—Mrs. J. F. Brown, Holton, Kans., Jan. 25, 1899.

## Three More Letters from One Woman, Relating how She was Cured of Irregular Menstruation, Leucorrhœa and Backache.

"DEAR MRS. PINKHAM—I am suffering and need your aid. I have pains in both sides of the womb and a dragging sensation in the groin. Menstruation irregular and painful; have leucorrhœa, bearing-down pains, soreness and swelling of the abdomen, headache, backache; nervousness, can neither eat nor sleep."—Mrs. CARIE PHILLIPS, Anna, Ill., July 19, 1897.


"DEAR MRS. PINKHAM—I want to thank you for what you have done for me. When I wrote to you I was a total wreck. Since taking your Vegetable Compound, Liver Pills and Sanative Wash, my nerves are stronger and more steady than ever before, and my backache and those terrible pains are gone. Before I took your medicine I weighed less than one hundred and thirty pounds. I now weigh one hundred and fifty-five pounds. Your medicine is a godsend to poor weak women. I would like to ask you why I cannot have a child. I have been married nearly three years."—Mrs. CARIE PHILLIPS, Anna, Ill., Dec. 1, 1897.

"DEAR MRS. PINKHAM—I did just as you advised me, and now I am the happy mother of a fine baby girl. I believe I never would have had her without your Vegetable Compound."—Mrs. CARIE PHILLIPS, Anna, Ill., Jan. 27, 1899.

## Proof that Falling of the Womb is Overcome by Lydia E. Pinkham's Vegetable Compound.

"DEAR MRS. PINKHAM—When I wrote to you some time ago, I had been suffering from falling of the womb for many years without obtaining relief. Was obliged to wear a bandage all the time; also had bad headache and backache, felt tired and worn out. After taking six bottles of Lydia E. Pinkham's Vegetable Compound and four boxes of Liver Pills, I discarded my bandage and have not had to wear it since. I am entirely cured."—Mrs. J. P. TROUTMAN, Box 44, Hamilton, Ohio.

"DEAR MRS. PINKHAM—For nearly two years I was unable to work. I was very weak and could not stand on my feet but a few minutes at a time. The doctors said I had falling and inflammation of the womb. I began to use Lydia E. Pinkham's Vegetable Compound, and after using five bottles I feel like a new woman."—Mrs. P. N. BLAKE, Confluence, W. Va.



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THE ORIGINAL AND GENUINE WORCESTERSHIRE.  
All dishes, such as soups, fish, meats, gravy, game, salads etc. are doubly appetizing and digestible when flavoured with—Lea & Perrins' sauce.  
BEWARE OF IMITATIONS. SIGNATURE OF EVERY BOTTLE. John Duncanson & Sons, Agents, New York.

### Testimonial to Miss S. Ward.

Being a firm believer in the adage, "Honor to whom honor is due," I desire to speak in words of commendation of an advertiser in your columns, Miss S. Ward, So. Coventry, Conn. I have tested her and the result was very satisfactory. She is the possessor of good psychometric powers, and is desirous of using them for the benefit of the masses, and should be kept at work. Any person applying to her I am confident will have no cause for regret.

Annie H. Tingley.

71 So. Main St., Williamantic, Conn.

### A Word from Portland, Me.

A special meeting of the members of the First Spiritualist Society was held Monday evening, Nov. 19, at 122 Oxford St. Mr. H. C. Berry, who has been the efficient treasurer of the society for some time, tendered his resignation, as he is hereafter to make Boston his home. Mr. Berry and his good wife have been actively identified with the First Society for many years, and their removal from Portland leaves a wide gap in the ranks of the faithful few who have labored with them.

A hearty vote of thanks was given Mr. Berry for his efficient services by the society, while the clerk spoke feelingly of the great help he had been to her in the discharge of her duties. Mr. and Mrs. Berry will be greatly missed by their friends in Portland. Their places cannot well be filled, and their departure will be deeply regretted by their friends throughout the State of Maine. But what is Maine's loss will be Massachusetts' gain; and the Spiritualists of the Bay State will find their ranks greatly strengthened when Mr. and Mrs. Berry have united with them.

M. E. Bradish, Clerk.

### From Argentine Republic.

Buenos Ayres, Sept. 23, 1900.

To the Editor of the Banner of Light:

Dear Sir: We beg to inform you that we have formed in Buenos Ayres, The Argentine Federation of Spiritualism, having the following aims:

1. To unite the various Spiritualist societies.
2. To keep the various societies in touch with one another, and to see that they are guided by the principles which are now generally used by modern Spiritualists.
3. To combat with all means in our power the practices that are caused by fanaticism and manifest errors caused by ignorance or want of experience.
4. To clear up doubtful questions which may have originated in the various spirit centres or which may have been submitted by them.
5. To propagate modern Spiritualism by all legitimate means to hold meetings upon questions under dispute for the purpose of educating members of the various societies, and to harmonize as much as possible the ideas of the members upon the principal problems of modern Spiritualism.

The local headquarters of the Federation are rue Belgrano 2935 Buenos Ayres.

With fraternal greetings, we are,  
Cosme Marino, Pres.  
Pedro Siero, Sec.

### A Public Letter from Dr. C. E. Watkins to His Friends.

Boston, Mass., Nov. 1st, 1900.

My dear Friends:

I take great pleasure in informing you that since Nov. 1st I have opened my Boston office at No. 71 Gainsboro St., and if you, or any of your sick friends, desire to consult me in person, you can do so. I shall this winter make no charge for a personal consultation. I shall be pleased to see you at any time between the hours of 9 a. m. and 4 p. m. Kindly remember no charge will be made for consultation. I desire also to inform you that I shall have every facility to give personal treatments with the following methods: Electric Treatments of all kinds, Magnetic, and Electric for female weakness, rheumatism, nervous diseases, massage, and best of all, in my opinion, PERSONAL PSYCHIC TREATMENTS, the same as I give at my Sanatorium. I shall try and give such methods of treatment as will not only make a permanent cure, but as speedily as one as possible. If you will try and make an appointment by letter, it will be better, as then you will not have to wait, but can see me at once at the appointed hour.

I desire to call your particular attention to the fact that I shall have all of the latest and best methods to overcome chronic disease, and assist nature in her efforts to bring you back to health. And more particularly would I call your attention to my PERSONAL PSYCHIC TREATMENT. I am at present the only Physician who gives these PERSONAL PSYCHIC TREATMENTS. Pleased to see you at any time, if you take treatment or not.

Notice:—At the request of my Guides I will give 5 senneces a week for independent slate writing. Terms will be \$5.00 for gentlemen and \$3.00 for ladies. No charge will be made unless I am successful, and I reserve the right to refuse to give a seance at any time I may feel so disposed.

All Huntington Avenue Cars cross Gainsboro Street. It is only one street from Massachusetts Avenue. Remember the number, 71 Gainsboro Street. Brick house with white trimmings.

Yours kindly,

DR. C. E. WATKINS.

71 Gainsboro St.

### Movements of Platform Lecturers.

Dr. Geo. A. Fuller will lecture at Salem, Mass., Dec. 2; at Greenwich, Mass., the 9th and 16th. Would like engagements for the 23d and 30th. Address Onset, Mass.

Mrs. Sarah A. Byrnes is now located at 29 Northern Ave., Dorchester. Take Dorchester car. She has open dates and will attend funerals.

Oscar A. Edgerly will serve the First Spiritual Church, Columbus, O., December; the Spiritualist Society, Toledo, O., January; the Spiritualist Society, Lima, O., February. He desires engagements for the months of April and May. Address 42 Smith St., Lynn, Mass.

Mr. Arthur S. Howe and Mrs. Gilliland Howe have removed to 17 Hollis St., South Framingham, Mass., suite E. All communications in regard to dates and terms for platform work should be addressed as above; have a few open dates.

ORTHODOX HASH, WITH CHANGE OF DIRECTION. BY WARREN STAMER. Author of "The Voices," "I, Them, and When," "Progress of Manhattan," and other poems.  
Paper, 10 cents; postage free.  
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UNANSWERABLE LOGIC: A Series of Spiritual Discourses, given through the mediumship of Thomas Galles Foster.  
These lectures, in a remarkably clear and comprehensive manner, give a very complete presentation of the phenomena and teachings of Modern Spiritualism, comparing them with those of the past in respect to life here and hereafter, and showing most conclusively that they are identical with the foundation facts and principles of primitive Christianity.  
The book contains twenty-four lectures, of which the following are the titles: What is Spiritualism? The Spiritual Body; The Analogy Existing between the Facts of the Bible and the Facts of Spiritualism; Philosophy of Death; What Lies Beyond the Veil; The Resurrection; Future Rewards and Punishments; Joins of Arc; Human Destiny; Spiritualism of the Apostles; Heaven; Hell; The Devotional Element in Man; Thanksgiving Day; Do We Ever Forget? Clairvoyance and Clairaudience; What Spiritualists Believe; Spiritualism Without an Adjective; Christmas and its Suggestions; Prophecy; Anniversary Address; Spiritualists and Mediums; To have Bodies, but ye are Spirits; The Unity of God.  
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This work is intended as a message of consolation to be read and sorrowing spirits. As it lays no claim to literary finish or scientific depth, it does not crave or expect the favorable mention of such critics as admire solely purity of diction and grandiloquence of style; at the same time for genuine depth of thought and true insight into the realities of the spiritual world and life, this humble brochure has few equals and fewer superiors.  
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AYS OF LIGHT FROM THE WORLD OF RANG. A collection of twenty choice hymns, with music, by S. H. BARNSDALE. The tunes which they are adapted are easy, and generally well known.  
Price per dozen 10 cents; 25 copies, \$20 cents; 50 do., \$35 cents; 100 do., \$60 cents.  
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ANCIENT, MEDIEVAL AND MODERN SPIRITUALISM.  
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This volume of nearly 400 pages, octavo, traces the phenomena of SPIRITUALISM through India, Egypt, Phoenicia, Syria, Persia, Greece, Rome, down to Christ's time. TREATING OF THE MYTHIC JESUS, " " " CHURCHAL JESUS, " " " NATURAL JESUS.  
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