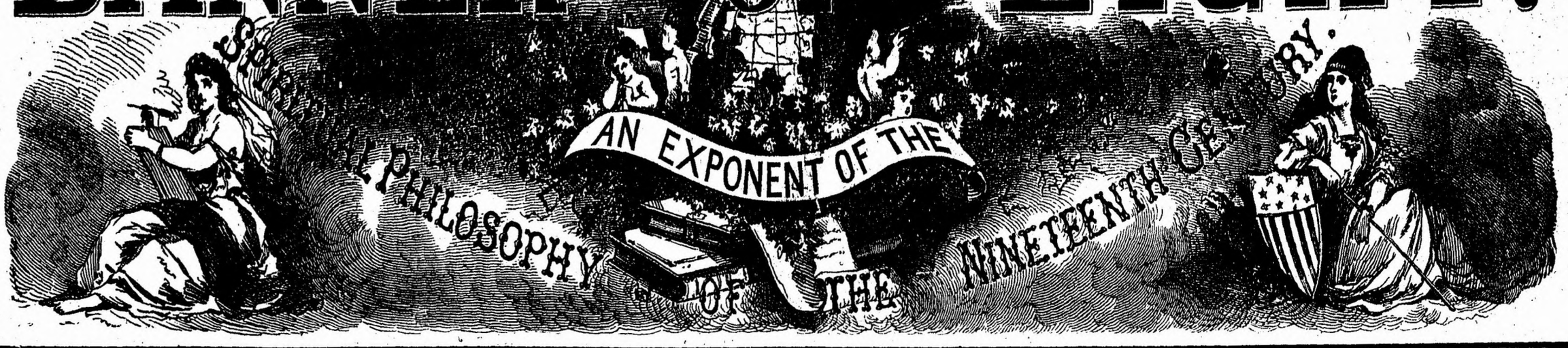
BANNER OF LIGHT.



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Literary Department.

LOOKING GOD IN THE FACE.

THE STORY OF THE POOR.

Written Expressly for the Banner of Light,

BY MARY T. LONGLEY, M. D.,

Author of "Outside the Gates," "Nameless," "When the Morning Comes," "Only a Step," Etc.

CHAPTER XXV.

A NEW HOME.

"Come to me, dear; I had a little girl once who would be about your age if she were living, and I think she might look as you do, for she had blue eyes and sunny hair. Will you not tell me your name?"

Franklin had simply explained that the girl was the orphan child of humble friends of his, and that the father, when dying, had left her to his care, and that the boy Rufus was an orphan waif he had taken in charge, therefore the lady knew nothing of the former history of these little ones.

Reluctantly the little maiden drew near as she answered:

"Yes, ma'am. My name is Nannie Parker. I live across the street with Dr. Rob and Auntie Grace."

But the child trembled visibly, and shrank back from the beautiful lady who was holding her hand now, as from one who had mistreated her, and from whom she expected a blow.

"Do not tremble so, my child; I will not injure you. I feel strangely drawn to you, and would like to take you away with me. Would you like to go with me?"

"No, ma'am. I would rather stay with Auntie Grace and Rufer."

"But if Rufer could go too, would you not like to live with me then?"

"No, ma'am," truthfully answered the child, with a ring of decision in her voice.

"Not if you could have a nice home, and many pretty dresses, with everything to make you happy, dear?"

Again the child visibly shrank away from the lady, as she replied,

"No, ma'am. I do not wish to go and live with you. I do not belong to you. Mister Franklin and Dr. Rob and Auntie Grace will take care of me."

There was a strange light in the lovely blue eyes that looked up into the lady's deeper violet orbs—a light that seemed to reflect almost defiance, with an expression of at once appeal, sorrow and distrust, as the child that had once been denied the right to live, spurned, unwelcomed, and forsaken by a heartless mother, now in all the dignity of childish grief and disdain, refused the proffered home and attention held out to her by that unknown visitor.

Could it be that somewhere in the depths of that little breast rankled pre-natal influences, that had been implanted there by a ruthless power, and that the unwise and unloving mother, while bearing the unborn child, had implanted germs of antagonism, and of distrust and dislike that in later years would spring into life, and bear fruit for her own condemnation and woe?

Oh! heredity, too little is thy law regarded and thy power understood. Oh! ye mothers, who bring unloved and unwelcome children into life, ye who would have slain them before their birth, too little do ye comprehend the mighty forces that in after-life may rend you with their potent sting.

The lady felt hurt and piqued at the evident distrust and dislike manifested by the beautiful little maid to whom she felt so strangely drawn, and letting go her hold of the tiny hand, she turned to the boy, and said:

"But Rufus will come, will he not? If I give you a bright and happy home, little boy, will you be contented to live with me?"

"Not without Nannie, Marm. I guess you're a nice lady, and I like you, but I couldn't go if Nannie staid away. We love each other, and we always have our play and study and work together. I couldn't, Marm; please don't ask me."

"Well, well, child, I will not. Your friends here know what is best for you. I was only teasing you a little. I am sure you are good children, and will be willing to do what Mr. Franklin thinks is right." And the subject was dismissed for the time.

A few moments more of conversation, and the lady arose to depart, leaving a purse of money in Franklin's hand, to be expended in his charities, with the promise to come again, and still further confer with him on the needs and care of his protégés.

The coachman, who had all this time been waiting with disdainful air, idly cracking his whip at the curious urchins that swarmed around the vehicle, was surprised to see his mistress escorted to the carriage by a dignified and handsome man who had every inch the appearance of a gentleman, in spite of his rusty, ill-fitting, shop made clothes.

Across the way from the missionary's home Dr. Rob and Grace had commenced their wedded life and set up their household goods, and here Nannie had been taken in by the newly married pair, who had intended to take care of the child to the best of their ability as long as she needed a home. Three plainly furnished rooms, but pretty and homelike, composed the domicile of our friends; a kitchen, small but cleanly, containing a small cook-stove, a table, covered with a red and white cloth, four chairs nicely painted, a dresser of crockery and tinware, and a couple of colored prints on the wall. The one window, as were those of the other rooms, was curtained in white, and here swung a pretty cage containing a yellow canary, the gift of one of her friends to Grace at her wedding.

The apartment off from this was a sleeping-room, furnished with a pine bedroom set painted a delicate blue, and carpeted with a checked matting of blue and white, while from this opened a tiny room in which a cot bed, a little rocker, and a chest of drawers, occupied all the space—a room set apart for our little Nannie, who had never slept by herself until taken into this cozy home.

Grace and Dr. Rob had entered upon their home-life wth happy, earnest hearts. But their work still went on, and none of the poor and forlorn who received their ministrations felt any loss of interest in their needs on the part of the two who had elected to walk through life together.

Now, as the carriage of "My Lady" drove away, Franklin stepped over to consult with Grace—whom he knew was at home just then—concerning the fate of Nannie and little Rufus. He felt that he could see the way clear perhaps to place the two children in the country amid pleasant surroundings and associations, and that if a kind Providence had opened the way for their advantage, it would not be right for him to refuse its aid. Yet he would do nothing without consulting the good friends who had been so kind, and who, at their own expense, had chosen to care for Nannie while she needed their protection.

A long and serious talk upon the situation of affairs and the condition of the children of the slums, led up to the subject of Franklin's solicitude, and enabled him to inform Grace that he thought a good home in the open country could soon be provided for his two wards. At first she seemed unwilling to even think of parting with the little girl, but at length she acquiesced in all that her friend proposed, knowing that it was only for the best.

"I shall be loth to part with Rufus, too," said he; "the little fellow is very dear to me, and I shall sorely miss him in my dreary room. As for Nannie, I love that child as I have from the first hour I set my eyes upon her. She has entwined herself around my heart-strings, and I will miss her sweet face and sunny smile. But I feel that it is best to take these children from this neighborhood. It would be a dreadful thing to have them grow to maturity in the slums; both are sensitive and refined, and the associations of the slums will cling to them all their lives if we do not soon remove them from here. I shall be thankful if we can do so, my friend."

And so it was settled that Franklin should go into the country, look about for a suitable homelike place in a village where school and other advantages could be had, and where board could be secured for the children of his love.

In the course of a few weeks, and after some looking around in one locality after another, the good man found the very spot that seemed most suitable for his object. It was at the home of Mrs. Stone, a quiet, gentle, motherly woman, who lived alone with her daughter Eliza, a happy, pretty young lady, who was serving as district school teacher for the term.

Mrs. Stone lived in a pleasant little cottage, tastefully furnished, which was situated in the midst of a bright flower garden, now gay with roses, pinks, sweet-williams and other pretty flowers. Two great elms stood a little way before the door, which cast a grateful shade over the front porch and half-way across the yard. Depending from one of these trees was a stout and ample swing, inviting to the young people, whom Eliza sometimes invited to her home for a half holiday in vacation time.

In the rear of the house more flowers grew, as did a row of currant and blackberry bushes. Here was an apple tree, now loaded with early, unripened fruit; a little arbor, covered with running vines, containing a table, around which a circular bench was ranged. Here the widow and her daughter, with some of the young people from the village, sometimes had a tea of fruit and cakes, white buscuits, luscious honey and fresh milk, when the season of flowers was in progress.

Down by the fence a little space was parted off by itself, in which a hen-coop sheltered a few hens and chickens, that furnished the house with fresh eggs. Take it all together, this was an ideal home for two children who needed the environments it could give, and as the pretty village was near at hand, and as a strip of woods, not dark and dense, but fragrant and attractive, was close by, the situation seemed all that could be desired.

For some time Mrs. Stone had been thinking of taking a child or two to board, and after an earnest talk with Franklin, whom she knew by reputation, she consented to accept Nannie and Rufus into her home, satisfactory compensation being afforded her for their care. Several interviews with Clare, the benefactress who supplied the means for this venture, convinced Franklin that that lady was in earnest in her desire to help him in his good work for the poor, and under her guidance a wardrobe suitable for each child was purchased and packed for removal to the new home.

It was a bright and fragrant morning in June when the children, accompanied by Franklin and Grace, appeared at the Widow Stone's. The village of Catlin was but ten miles from the city, and the little folks, who had never been away from Scrap Iron district to their recollection, had been in a constant state of excitement all the way out in the street cars, that had brought them nearly to their new home.

Everything to them was so strange and new; even the city streets, with their great buildings of stone and brick, through which they passed, had seemed like a part of some other world, and when they got out into the suburbs, and beheld the pretty white cottages, with gardens of flowers and grassy lawns, their rapture knew no bounds. They knew that they were going to a new place to live, and they had been sad at parting with Hagah and Dr. Rob, and others, while the thought that they were not to see Mr. Franklin and Auntie Grace every day was very distasteful to them. But the missionary had explained that it was for their good, and that he would visit them sometimes, and that he would also bring them into town occasionally, if they wished to see their old friends and caretakers. He dwelt, too, upon the country and its delights, and so well did he succeed in drawing a captivating picture for their young hearts, that by the time they were ready to start the larger part of the sting was removed from them.

All the district was out to see them off, for everybody had loved Rufus and Nannie, and such a chorus of good-bys, and shouts and yells of "Come an' see us" had never before been heard in those parts. Even Mattie Blake did not shout "Good riddance ter bad rubbish," as she had been heard to do many times when one of the street waifs had left her; and as for Alice Murphy, almost woman as she was, she broke down completely, while Hagah wiped her own tearful eyes and whispered, "God bless and keep ye, my lambs!" and Pat shouldered the box containing their clothing and hurried with it to the cars, with a hearty "Glory be ter God! it's missing yez we'se'll be, but it's moighty glad Oi am that yez goin' ter a better place."

Very pretty and graceful they looked now as they walked from the terminus of the cars to the cottage of Mrs. Stone. Rufus in his new suit of navy blue, with a little white tie with blue polka spots on it around his throat, and a little sailor hat perched upon the rings of his dusky hair; and Nannie, in her little frock of navy-blue flannel, trimmed with broad white braid, and a sailor hat upon her sunny curls.

They were happy as two birds, as they walked hand-in-hand behind their elders, casting joyful glances at the flowers and lawns along their way. No one would have dreamed that they came from a quarter where poverty's dregs were cast, so sweet and dainty were these tiny folks, with no taint of the slums about them.

Mrs. Stone was waiting at the door to receive them, and, at sight of her pleasant, motherly face, the children smiled again. Something about her comely face and glossy dark hair reminded Nannie of "lady mother," and her little heart warmed to her at once, while Rufus felt as if he had known the lady all his life.

Greeting them with kindly word and genial smile, Mrs. Stone conducted them into her pretty sitting-room, to lay off their hats, bidding them make themselves at home.

The room was tastefully furnished, with white muslin curtains tied with blue ribbons at the windows, a neat, flower-patterned carpet on the floor, wicker chairs, with an upholstered sofa and rocker in blue damask covered with silver leaves; a marble-topped table, holding a lamp, a vase of flowers and some books; a mantle, bearing several pretty pieces of bric-à-brac; a dainty tidy or two, with a few choice engravings upon the walls, completed the appointments, simple enough, but at the very point of elegance to the children, who had never seen such magnificence before.

After they had rested awhile and had regaled themselves with fresh gingerbread and milk, Mrs. Stone led the way to the tiny rooms that had been prepared—each with a white-draped, easy cot bed, one chair and a small rocker, with pretty pictures on the walls, ruffled lawn curtains, and red-and-white straw mattings on the floors—for the children. These rooms, though small, were bright and comfortable, admitting plenty of fresh air and light; they adjoined each other, and were just across the hall from the double room occupied by Mrs. Stone and her daughter at night.

To say that Rufus and Nannie were delighted with their apartments does not begin to express their emotion. We must leave our readers to imagine it.

It was three o'clock when the friends arrived; at half past four Eliza came in from school. It was not quite yet vacation time, and she was still busy with her daily duties from home.

This bright, cheerful young woman greeted Franklin and Grace with kindly courtesy, and bestowed upon each of the children a hearty, affectionate kiss, which won their good-will at once.

At five o'clock, supper—consisting of luscious strawberries and cream, flaky white biscuits, sugar cookies, golden butter and delicious cheese, with tea for the elders and milk for the young folks—was served, after which Franklin and Grace bade their dear ones a tender farewell, and departed for their work at home.

CHAPTER XXVI.

A PACKET AND A REVELATION.

June roses have dropped their fragrant petals. July suns have burned and glowed, giving added richness to summer blooms. August noons have melted into September morns. The world is beautiful with the approaching glory of October tints and gifts in orchard, field and wood. All the magnificence of the passing months—from perfumed June to winey, crisp October—has passed in splendor before the eyes and hearts of Rufus and Nannie, until they have revelled in the luxuriance of Nature from morn till night. The world is so lovely to them; they never knew its grandeur before. The beauty of wood and field has opened wonders to them. They have swung in the old elm to their hearts' content. They have roamed the woods and fields, gathering mosses and wild flowers by the hour. They have been rowed upon a pond in the neighborhood by the strong, willing arms of Eliza Stone, till it seemed as if earth held no further bliss to be anticipated. They had hunted eggs, gone berrying, and now were expecting to go nutting; and every day was filled with great delight.

In the midst of their enjoyment they did not forget the old home and their friends in Scrap Iron district; they longed to have the poor little folks of that quarter enjoy something of the blessings that had come to them in their new home. So ardently had the two children expressed their wish to Mrs. Stone and Eliza, that the latter had planned with her mother to have half a dozen waifs from the slums brought out to Catlin for a day's outing; and accordingly she wrote to Mr. Franklin to bring such as he could select for that jaunt.

It was a golden July day when they came, six boys and girls, a motley yet on the whole a well-behaved set. They were under the charge of Mr. Franklin, who felt almost like a boy himself under the influence of the occasion. What a wild and merry set they were as they raced through the woods and waded in the pond, the exuberance of the feelings venting itself in shouts and song. Never before in their almost cheerless young lives had they experienced such joy or beheld such scenes as these.

Dinner was served in the garden under the spreading elms, and consisted of cold meat, boiled eggs, potatoes and other hot vegetables, cold custard and milk. How good everything tasted, and how they did eat! In the afternoon Mrs. Stone packed a huge basket with goodies, which Mr. Franklin carried to the woods not far away, where the golden hours sped by all too soon to the wild and merry frolickers, who made the welkin ring.

At five o'clock cloths were spread upon the grass, and plates of bread and butter, cookies, raisin cake and fruit placed here and there; a pail of water was brought, lemons and sugar produced, and a delicious lemonade was made by Eliza for the thirsty crowd. To have seen them partake of this picnic supper one would not dream they had eaten a hearty meal a few hours before; but it did their elders good to see them stow the food away.

Soon after the meal the visitors made ready to depart, and with many a lingering glance and hearty whoop they filed down to the cars under the wing of their protector and friend.

So satisfactory had this outing proved to all concerned that Mrs. Stone and her daughter planned another in September for eight other little folks from the slums who had not come before, and another merry, happy time, much like the first, was participated in by these waifs, who eyed everything and everybody, including Rufus and Nannie, as if they had come into a new and unheard of world. At this picnic Franklin did not appear, but the children were escorted by Hagah, whose honest face lighted up with unfeigned delight at the sight of the two "blessed lambs" and that happy home.

Since then Rufus and Nannie had visited Scrap-Iron District once; but although they were pleased to see their old friends, and especially Pat Murphy and his Alice, and were interested in going into the homes of Franklin, Grace and Hagah, yet how changed everything seemed to them! How dingy the alleys and streets, how frowzy the people, and how stale and foul the odors of the slums, after the sweet smells and clean, bright scenes of the country had been.

During the last year or so times and conditions have been slowly and slightly changing for the better for the frugal and industrious poor in the lowliest quarters of the city. The dissolute and reckless, of course, were still in an abject and most pitiable state; but even this element of vice seemed to have decreased during the ministrations of Franklin and his mission school, and of the Army Corps and its lads and lassies of diligent workers, with Dr. Rob and his wife, and Hagah, who had been promoted to the office of Captain at the barracks not long before.

Better times had come because at length earnest and practical aid had come to our workers, not only from some of the wealthy in society and in church, but also from the city authorities. The Mayor of C—— at the present time and for a year back, was a man of philanthropic tendencies and business qualifications. His attention had been called to the condition of the poor, and his ready judgment had seen that cleaner streets, better houses, and manual labor for those who were ablebodied, were necessities in the reconstruction of the conditions of these unhappy lives.

Through the influence of Mayor Dole appropriations were made for many needed improvements upon the roads and other parts of the city, and a large force of men who had been idlers was employed to carry out the will of the council. Part of this force was set to work in cleaning up the streets and alleys of the poor district. The Board of Health got to work in earnest; landlords were notified to repair and improve their tenements in Scrap Iron quarters, else they would be condemned as unfit for habitation. A number of wealthy and philanthropic persons—among them Clare Graham—were interested in a scheme of building cottages in the outlying districts, where land was plenty and cheap; cottages of three, four and five rooms, convenient, neat and attractive, with a bit of yard attached to each, which would be rented at a low price to the industrial poor, and these were in process of erection during the summer in which Rufus and Nannie were first quartered at Widow Stone's. Some of the poor people of our acquaintance in the slums had already signified their intention of removing to the new cottages, and Pat had already engaged one of five rooms and a yard for his family.

"Sure," said he, "Oi can trudge to me wurk in the mornin' an' fale happy an' contint, knowin' me young 'uns are in a dacent place."

In the spring a project had been started of utilizing certain tracts of land for the benefit of the poor, and these lots had been portioned out as planting ground; each man who called was provided with certain gardening tools, and with the seed of potatoes, cabbage and turnips, and set to work, and many a crop had been raised during the season that would supply the amateur farmers with food for their families for many a month to come. Free baths had also been established in the city precincts, where the unwashed were encouraged to come and take a dip; those who could not bring their own towels were even provided with the use of a coarse crash wiper, if they could not afford the two cents charged for a finer one.

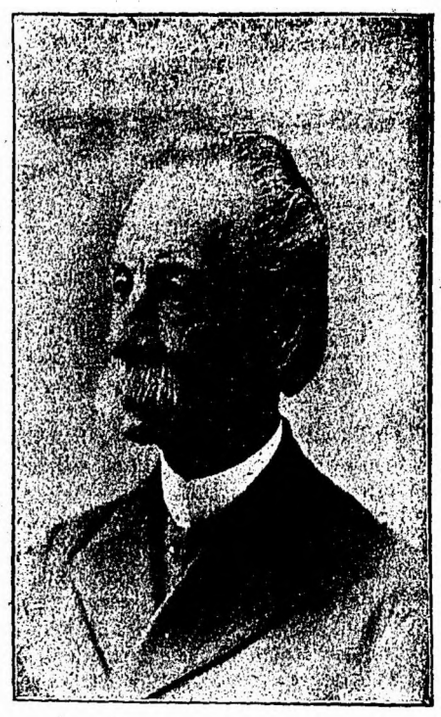
And so, in many ways, the condition of the poor had changed for the better, and at this present writing the prospect is that C—— will lead the nation in its improvements along practical, industrial and educational lines for the benefit and blessing of its lower class. Its freedom from strikes, from anarchistic tendencies and from extreme squalor is already beginning to be noticed and commented upon by the rest of the world, which is watching the progressive schemes of such people as Mr. Franklin, Dr. Rob, Mayor Dole and Clare Graham for the elevation and advancement of its people as a whole.

The world moves, and the great city of C—— is helping to solve the questions of industry,

[*Continued on eighth page.*]

TWO WELL-KNOWN WORKERS.

MRS. M. T. LONGLEY.



PROF. C. P. LONGLEY.

This well-known lecturer, author and medium was born in Boston, Mass., May 6, 1853. Her father, John B. Shelhamer, was a gallant soldier in the late civil war, and spent three years at the front in the service of his country. During his absence from home his wife became interested in Spiritualism, and it was not long before the whole family had accepted it as their religion. In February, 1868, the rare medial powers of the subject of this sketch were made known to her. From that time forth her development was rapid, and she voiced messages from various spirits who sought an opportunity to communicate with their loved ones in mortal life. For three years Miss Shelhamer held free circles three times per week at her home, for the benefit of those who desired to investigate Spiritualism. The house was always filled with eager questioners, and our subject found an opportunity to give many a comforting message to the seekers for spiritual truth.

In 1878 Miss Shelhamer became the circle medium for the publication, *Voice of Angels*, edited by D. C. Densmore. She continued with this journal for a time, then accepted a similar position with the BANNER OF LIGHT, in October, 1879. She filled this important office to the satisfaction of thousands of people throughout the United States for the period of fourteen years, retiring in 1893, when she went to California, where she has since resided the greater portion of the time. During her long period of service in connection with the BANNER OF LIGHT, Miss Shelhamer's pen was busy, and several charming stories found their way into print. Our readers will recall "Crowded Out," "Crooked Paths," "Toilers for Bread," and "When the Morning Comes." She also published two excellent works—"Life and Labor in the Spirit World" and "Outside the Gates"—both of which have been widely read.

On the 22d of November, 1888, she was most happily married to Prof. C. P. Longley, the gifted musician and song writer, a sketch of whose life also appears in this issue. This union brought two zealous, conscientious workers for Spiritualism together, and gave added power to each. Since 1893 Mrs. Longley has contributed to the *Light of Truth, Progressive Thinker* and BANNER OF LIGHT, and attended to a large and rapidly-increasing medical practice. She is always at work, and her quiet home in Southern California is a spiritual center for the friends of the Cause in that section. Her serial, "Looking God in the Face," closes with this issue of THE BANNER. Her many friends on both continents unite in wishing her many years of happiness and prosperity on this earth.—*Adapted from "Workers in the Vineyard."*

The subject of this sketch is a native of Hawley, Mass., and one of a family of ten children. His parents removed to Belchertown, Mass., when he was ten years of age, where he remained for many years. One of his brothers, Major H. A. Longley, was Sheriff of Hampshire County, Mass., for over thirty years. During a portion of this time Prof. Longley was associated in business with his brother, and gave to the world some of his best musical selections. His brother, Roswell, was a brilliant orator and poet, and another brother, Augustus, was well known as the author of many meritorious poems of a deep spiritual nature. Both of these brothers are now in spirit life.

Prof. Longley's musical talents developed at an early age. He was always fond of singing, and often entertained the passers-by with his melodies when he was but a child of three or four years of age. His mother early embraced the truths of Spiritualism. His brother Augustus, and himself did likewise. He was encouraged and strengthened in his spiritual work by Prof. S. B. Brittan, whose lectures he attended regularly, to which he contributed his full share in the way of instrumental and vocal music.

About this time his music and songs found their way into print. He composed the music for Nancy A. W. Priest's immortal song, "Over the River," two thousand copies of which were sold as soon as issued. Among his best known and most popular songs we may mention, "We are Coming, Sister Mary," "Love's Golden Chain," "Open the Gates" and "Only a Thin Veil Between Us." The last named song has been sung around the world, and grows in popularity every year.

In early life Prof. Longley wedded Miss H. M. Shaw, of Belchertown, a lady of culture and refinement, who proved herself a sustaining spiritual force to her gifted husband. After an illness of some years, she entered spirit-life, leaving him once more alone in the world. Twelve years later Prof. Longley was united to Miss M. T. Shelhamer, the well-known medium for the BANNER OF LIGHT. This union has resulted in great happiness to both parties, whose work in the spiritual vineyard is too well known to need extended notice here. Prof. Longley has published two splendid musical works, "Echoes from an Angel's Lyre" and "Echoes from the World of Song," both of which have had a large sale. His works are deservedly popular, and will be so while there are those on earth to enjoy the music of inspiration.—*From "Workers in the Vineyard."*

For the Banner of Light.

LIGHT.

I bask in a beam of sunshine,
And I herald the coming dawn;
I speed on a golden star-gleam
And I open the bud at morn,
Touch the eyes of the heavy sleeper,
Kiss the lips that are ripe for bloom,
Chase away all thoughts of sadness
And banish doubt and gloom.

Oh! I am a weird enchantress,
I ride on the ambient air;
You may see my face in the flowers,
In their bright realm everywhere.
I range through the lonely desert,
While each glistening grain of sand
Smiles in the weird sign-language
At the touch of my gentle hand.

I traverse the boundless ocean,
Where great waves toss and sweep,
Smooth down their troubled surface
Till they like an infant sleep.
Then I speed to the frozen ice-realms,
And each shining globe and sphere,
Murmurs in the morning stillness,
"Our fair sister, Light, is here."

Then I plunge beneath the billows,
Far down in the summer sea;
'Mid the mystic coral islands
Wondrous kindred welcome me.
Look within the hollow sea-caves,
Touch with glance the golden sand;
Weave strange figures 'tween the seaweed
With a gentle, loving hand.

I am one with God forever;
Draw my sunshine from his smile;
Where'er there's gloom or darkness
Golden sunbeams I beguile.
'Tis my mission your sad hours
To gild with my sceptre bright;
This my message brought this morning
From your loving sister, Light.

F. L. HILDRETH

Organization and Work.

BY R. E. FICHTHORN.

We believe the time has come for Spiritualism to cease its work of destruction and begin that of construction. It is always better to displace error with truth, and overcome evil with good. It is due time for Spiritualism to collect and combine its scattered elements, organize its forces into a living structure designed to displace the crumbling edifices founded upon ignorance and superstition. We have a comprehensive philosophy in our teachings, and a nucleus of workers among our members, so that there is no longer any excuse for our not uniting the forces for definite work.

Organization of some kind is absolutely necessary. The end of all unmanifested life is toward manifestation. There is no manifestation of life on any plane of being without an organism. The principle of love, or law of attraction, is omnipresent, continually organizing forms as a means to an end: the manifestation of life. Substance, or that which stands under, would forever remain unknown were it not for an organism through which it stands out. It may be different upon higher planes of existence, but it is very true that upon this plane with which we are now concerned we can only see each other by representative forms. We wish to call attention to the fact, everywhere demonstrated, that nature in all its manifold differentiations demands organisms in order to exist or stand out and bear fruit. If Spiritualism is Naturalism, it is life, and absolutely demands an organism through which to manifest itself upon this plane, and bear fruit.

Seeing the necessity of organizing—not merely for self preservation or for ornament, but to be in harmony with and connect with nature below and with nature above, and fulfill the paramount purpose of all life in existence, that of reproducing itself in fruitful works—how may we be organized for work? How does nature provide itself with a form? We prefer to call it the law of attraction in the lower forms of phenomena, which draws together the parts that are in affinity and combines them as a unit, which is called an organism, form or body.

This same law needs to be recognized by all Spiritualists as operative throughout the whole scale of being. By so doing and then by cooperating with it, we will find it to be: divinity in humanity, love in its purity. It is this law, the omnipresent organizer, which Spiritualism can neither ignore nor set aside, but with which it must coöperate for the purpose of letting our living principles manifest themselves through a spiritual organism. Why is Spiritualism without an organization enabling it to bear the fruits of charitable reforming institutions? There is only one answer. This law of love, which does all the organizing, where love of self does not oppose, is evidently not strong enough in the many thousands of professing Spiritualists to unite communities into harmonious bodies for doing the works of love. We will not dwell much upon our weakness, but go a step further, and attempt to say something that may call forth this highest love, the divine love of good, or God. It is not above or outside us, but we are moved and loved by it.

"Faith without works is dead." By this we do not mean the blind belief of the churches, nor their numerous ceremonies, included among their works. They teach mysteries that cannot be known now, and hold many services to make proselytes and prevent backsliding; all of which is very unsatisfactory to the hungry, and detrimental to our growth in knowledge. By faith we mean the spiritual perception of universal principles of truths and goodness; by works, the practical application of these same principles through an harmonious organism. The beautiful living, redeeming truth so faithfully taught by our spirit friends, impelled by a love of good, remains dead to us until we live it, which cannot be done without a body. Our National organization will always lack vitality and unity in effort as long as it has no higher aim than that of preserving itself. It must have an object of love outside itself. It seems as if it were still necessary for us to observe what we term blind nature, which provides for our hunger and love of the beautiful. Only by recognizing a world hungry for love and life, and providing them with the living bread, can our National body become sufficiently vitalized. In all the realm of nature the purpose of forms is outside of themselves, which is the only effectual way of preserving the form. Strangers are looking and asking for the works of goodness through concentrated effort in behalf of the needy. What is expected of us and what we need are institutions for doing reform work of the deepest and broadest nature. One of these working, because living, societies should be planted near every congested centre of population throughout the Union, as vigorous organs of the parent body. A move in such a direction would soon bring forth the true workers; and as the churches are moving "up town" the field is open and ripe. The inauguration of such work among and through men is the burden of the very highest teachings coming from our advanced friends, as it is the work of all works that they are doing. There are not two laws of true reform. The law which is applied by our spirit friends to cases and conditions as hopeless as can be conceived, and which has wrought such marvelous and permanent changes in all grades who return to communicate, is the only law that will do genuine reform work on our plane.

To enter upon such work we would have nothing to lose, but everything to gain. Think of the forces it would enlist on the spirits' side when they see that at last we will live their teachings and apply them for the accomplishment of the central purpose for which intercommunion was opened, the amelioration of humanity. With such a high aim among us the good spirits alone would hold the fort, as others would be repelled by our love for doing good unless they were seeking like help. Then much that is now giving pain to those who love only purity and goodness would be eliminated.

With a united, harmonious body at their disposal, or willing to coöperate intelligently with them in doing good, signs and wonders as a means to an end would increase tenfold, and so would their teachings. What they want above everything else is an opportunity to help humanity, which would give them unbounded inspiration. The ideal teacher and worker never felt inspired to work wonders as an end, but as a means to an end. Thus all honest seekers will not only see the highest phenomena but the beneficent results.

Such work would not only call forth the very highest spiritual forces, for in no stage of our existence will we get above doing good; but it would also be sure to result in a further development of our mediumship beyond anything yet attained in Modern Spiritualism. Such an institution would need a staff of mediums, whose temporal needs are provided for, so that they could freely give their lives There cannot be any salvation without saviors, and that is what our mediums will yet be in the fullest sense. The staff of regular workers, possessing among themselves all the gifts of the spirit, and thus assisted and directed by spirits working as a unit to heal the sick, set free the captives to materialism, loose the dead and let them go. What a field for an army of saviors. We cannot give our life for the good of others without an immediate influx of more abundant life. We would not have to go to heaven for our rewards. Doing the works of our Father, who is no respecter of persons, by recognizing and calling forth the Christ in every one, the resurrection or raising up of their souls would be sure to follow as a result. To participate in such work, and see life and hope returning, pouring itself forth in gratitude, is not unlike that done by angels, and the happiness that would rebound must be experienced to be appreciated.

Such a giving of our life might wear out the body; but why should we not inaugurate a movement in the opposite direction of all the selfish courses of sensuous existences? This latter course is a negation of life, while the former would be the deepest and broadest kind of life. We need the opening up of our holy of holies, and by a desire to do good have our Shekinah, or spirit life, kindled into a flame that will inspire and illuminate the souls of our brothers, even if it should consume our bodies. It would be much better than to let it be smothered by a domineering of the body, and be nothing but "smoking flax." Is not the body a mere garment of flesh, to be worn out by our life, instead of our life being worn out by the body, which seems to be the rule?

One great advantage we would have above all other such institutions of the past and present, would be the possibility of selecting only the honest poor, for by the superior gifts of the spirit they could be sifted out from the masses, and would only be too glad to receive the living bread. They would soon respond from within, and by the raising up of the Christ in them they would not be idle long. All they would need is to help them to help themselves. After discovering the fountain of living water within them, and tasting it, they would become conscious of the strength of courage and hope, and go forth to seek work, because they would love to work.

Not only would such work be a great benefit to those who actually take part by giving their whole time to it, but all who more or less have accepted the truths of Spiritualism need such an institution as the object of their loving sympathies. If staying our mind upon good will keep us in perfect peace, the way to find the good is to seek for it in our neighbor. Other foundation no man can lay than that which is laid, awaiting for us to be uncovered and recognized. Unselfish meditation upon such work would call forth the best in us, changing a mere selfish vortex existence to a well of living waters, gushing forth to bless. It would remedy all sores, settle all minor differences, oil all the places of friction; in short, by losing self, we would find life in all its fullness.

As for ways and means, there is something much more important than the cold cash. If that were all that is necessary to do permanent work, then enough has been contributed in the past to have regenerated the whole world, but where are the results? What is needed in the first place from every one of the "one hundred and fifty thousand true-blue Spiritualists" is the voluntary contribution of one dollar's worth of substantial thinking upon this all important subject. We must first give it thought with substance in it; thoughts filled with the substance of things—divine potencies. Soulful thinking in the realm of substance or kingdom of good, will soon demonstrate itself in symbols. The soul always precedes and forms the symbol.

Any institution that attempts to do permanent work must be founded upon the bed-rock of spirituality. If it is necessary for one to become unclothed before he can become spiritual, then it is necessary that every one be unclothed before he can become spiritual, and the establishment of the kingdom of harmony can never be realized upon earth. Good is always spiritual, and if our spirit-friends teach anything it is to be and do good now. As there is none good but God, so all goodness on earth is a manifestation of God through man here and now. We must not limit good. The right kind of work would be sure to bring the hungry rich to our feet without any coaxing, and expose the impotency of the present church systems. We must cease to condemn except by good works. It is the love of money in H that condemns the love of money in B. A mere transfer of wealth will not change conditions. Have we not yet learned that goodness alone is the universal permanent currency? Let us seriously recognize this teaching, and live it, and eventually the almighty dollar will be displaced by almighty goodness. Wealth has done much in providing opportunities for temporary reforms and education. Spiritualism has the knowledge, let it set an example of doing genuine work, which wealth would be quick to recognize and use as a means to bring relief to its stagnant pools.

Spiritualism needs some kind of working institution to conserve its forces, to induce a healthy growth among its believers, and as a means for solving the questions of capital and labor. This pressing question must be solved soon or it will solve itself by getting beyond the control of those who would like a peaceful settlement, but not the less permanent. We repeat, that the main object of our spiritual teaching is that of bearing the fruits of good works, which Spiritualism cannot do without an organization, united by the law of nature-love, with fruitful branches in every city.

Clairvoyance.

BY M. T. LONGLEY.

To the Readers of the Banner of Light:

Dear Friends: I would like to call your attention to the important and valuable work on "Clairvoyance," just issued from the press by the well-known lecturer and seer, J. C. F. Grumbine. This book comprises a series of lessons and experiments in clairvoyance and the development of seership that must be of service and value to every student in the realm of psychical law, as well as to the ordinary seeker after knowledge as to how best to develop mediumship.

As yet I have not had the time to give the book an exhaustive reading; but from what I have been able to gather from a somewhat hasty survey of its pages, I am assured that the careful reader will find all that he anticipates in them, by way of enlightenment and of help to medial development.

Mr. Grumbine is doing a grand work for the human family in his public labors by voice and pen. I am personally acquainted with him, and know how, under spirit-guidance, he was led from the pulpit of the Unitarian church into the broad field of Spiritualism, there to utilize his grand inspirations and seership for the instruction of his fellow-men. In this latest work, "Clairvoyance," from his pen, we find much of the cream of his own research, study and development.

Los Angeles, Cal., 1897.

Photographs of Vital and Magnetic Radiation.

BY QUESTOR VITÆ.

The fact that man radiates magnetic effluvia has long been disputed. The claims of the old magnetists, such as Deleuze, Charpignon, Puysegur and Mesmer, have been treated as charlatanism by psychologists. Since Braid, Liébeault, Bernheim and Charcot, all the effects obtained in therapeutic magnetization have been attributed to "suggestion," while no explanation has been forthcoming from these authorities as to how and why a command made to a subject who has been thrown into the artificially induced sleep state should entail therapeutic effects, or determine the subject after being reawakened, when commands made in the waking state entail no such effects.

The experiments made by Reichenbach, by Dr. Luys, by De Rochas, in which man was described by sensitives as radiating a luminous aura, have been refused consideration. The demonstrations that this effluvia carried polarity which deflected the needle of specially constructed apparatus, made by Dr. Leger, Dr. Baraduc and others, have been ignored by orthodox science.

This conservative skepticism will have to give way before the accumulating evidence now being constituted by the photographic registration of these effluvia. Two years or so ago Dr. Baraduc published a book reproducing a series of photographs of impressions entailed by the projection of human magnetism on to sensitized plates held at a distance of a few inches from the fingers. Dr. M. Adam made similar experiments and obtained some most striking impressions. He found also that the blood of recently killed animals entailed similar impressions on sensitized plates. The commandant Tegrad, of the French Army, followed suit, but modified the experiments by placing his fingers on the plates while in a developing bath of hydra-quinone. He obtained stronger images by this process than those obtained without contact. He also found that he could impress thought-images on to plates held in contact with his forehead. Some of these were published in the French press. Dr. Luys, the well-known authority on nervous diseases, then took up these experiments, seeing therein a means of obtaining a mechanical and indubitable proof of the facts which his medical colleagues of the Faculty of Medicine refused to consider when based upon the statements of hypnotized sensitives. He obtained a series of imprints, both by contact with the gelatine side of the plates and with the glass side; also by holding the fingers immersed in the bath but not touching the plates. Many of these impressions were very similar in form to those obtained by Commandant Tegrad. Dr. Luys submitted several of these to the Société de Biologie, of which he was a member, and was going to submit them to the Academie of Sciences, when death suddenly removed him.

Dr. Luys had been assisted in his experiments by M. David, the chemist of the celebrated State Gobelin works. The latter has continued the work of research since the death of Dr. Luys, with the coöperation of M. Ch. Brandt, Director of the Paris Radiographic Laboratory. These gentlemen have obtained a photographic imprint of the radiation of a magnet, thus confirming the claims of Reichenbach, Dr. Luys and De Rochas with regard to magnetic effluvia. The impression assumes the well-known form presented by the action of a magnet on iron filings. These gentlemen shortly afterward obtained a very similar image, by holding both hands in contact with the glass side of a plate. The radiation thus produced resembled the lines of force in the magnetic field. Commandant Tegrad had independently obtained a very similar image. These demonstrations confirm the theory advanced by Dr. Luys with regard to the similarity inherent in magnetic and in vital effluvia. It is evident that the radiation from the fingers and from a magnet act in a similar manner on the plate, and similarity of effect implies similarity of cause.

M. Brandt states in two articles on this subject in the *Radiographie*, (7 Place d'Italie, Paris,) that they have been able to obtain images showing the repelling action on each other exerted by the radiations from poles of like natures, and of the attractive outreach of poles of contrary natures. They hope thus to be able to show the molecular interchange that occurs (which would confirm Keely's theory with regard to molecular bombardment). Dr. Luys had obtained an impression showing a similar action exerted by the effluvia flowing from the thumbs of the two hands.

We are enabled herewith to reproduce some of the images obtained by these experimenters. No. 1 represents an impression obtained

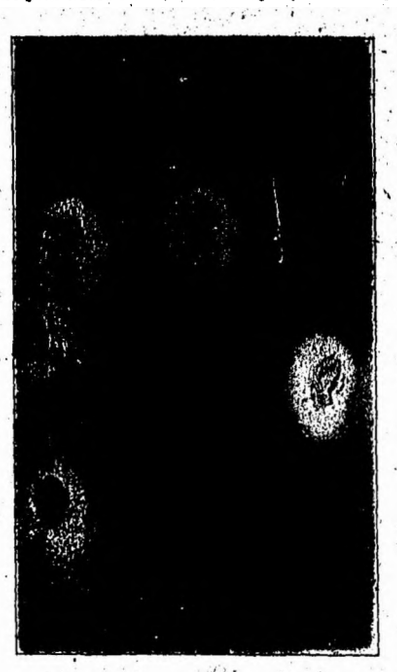
No. 1.

by Commandant Tegrad, by apposition of the fingers on the gelatine side of the plate in the bath. The fluffy eruption from each finger shows distinctly. Dr. Luys obtained very similar prints to this. No. 2 represents an en-

No. 2.

largement of the impression produced by one finger by Dr. Luys. In this case the eruptive effluvia assume a crater-like form. No. 3 reproduces an image produced by M. Ch. Brandt, by contact of the fingers of the left hand on the glass side of the plate, in a bath of hydra-quinone for twenty minutes. The fluffy eruption from the finger-ends radiates outward into curious strictions. Two parallel lines run across the plate, causing a deviation in the radiation. These were caused by ridges in the bottom of the bath in which the plate was immersed. No. 4 represents a somewhat similar impression obtained by Commandant Tegrad, by contact with the gelatine side of the plate

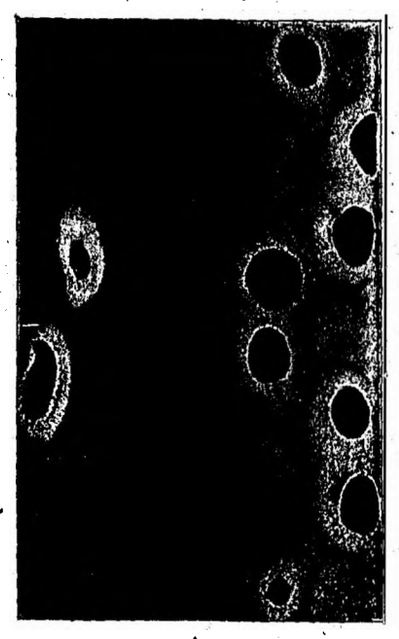
These impressions are not produced by any unequal action in the developer, as it may be



No. 3.

shaken about while the fingers are held in the bath, says M. Brandt.

This photographic registration of human effluvia is of great importance to Spiritualism. It will be remembered that it was shown at Cholsy-Inrac that materializations and the movement of objects at a distance from Eusapia were effected by the means of this psychic emanation from the medium. Dr. Moutin has shown that "spirit raps" can be magnetically induced by means of a subject's exteriorized motricity, as it has been called; also that objects at a distance from the subject can be moved by the same means. In another case objects were carried through space in a similar manner. De Rochas has shown that it is this same emanation carrying feeling and perception that constitutes the human psychic double, and which may be projected into the astral plane, and there enter into relation with discarnate beings; and it is this same psychic form that survives the death of the physical body when it is permanently detached instead of temporarily. Du Potet has shown that it is human magnetism that is the agent of magic, or magical agent, of which he gives ample illustration in his "Magic Unveiled."



No. 4.

On the other hand, such leading authorities as Dr. Luys, Dr. Barety, Dr. Durand de Gros, identify human magnetism with the etheric vitality flowing through our nervous system.

Consequently these photographic registrations are demonstrations of the emanation from man of that psychic vitality which constitutes the basis of spiritualistic phenomena.

"Liberty."—A True Judicial Definition.

BY ALEXANDER WILDER.

A decision of the Supreme Court of the United States is found in the *American Law Reporter* for October which seems to possess unusual significance. In the case of Allgeyer vs. Louisiana, the Supreme Court, at its last term, held that the word "liberty," as used in the Fourteenth Amendment to the Federal Constitution, "comprehends not merely the right to freedom from physical constraint, but also the right 'to pursue any livelihood or calling; and, for that purpose, to enter into all contracts which may be proper.'"

To the "plain people" this appears simple enough and just enough. Judge Anson Willis of the District of Columbia, many years ago, made a similar ruling Yet in the face of it Congress and most of the Legislatures have enacted medical statutes directly contravening what is here uttered. The lawyers who were active in procuring these statutes did not pretend that they were constitutional, but were simply an exercise of "police power." With such facts before us, I must be indulged in my apprehension that the time honored African is still in the medical wood-pile, *Timeo Danaos.*

Yet several lawyers of ability in both New York and Philadelphia, have proposed to physicians to make them up a case. They were confident that if the matter should be carried to the Supreme Court, the obnoxious legislation would be demolished. Indeed, members of some of the Medical Boards are very cautious to avoid litigation. A well known physician of my acquaintance, visiting a patient in another State, took the occasion to challenge a prosecution. The challenge was not accepted.

The *Law Reporter*, however, is not without its alarms. It protests that the Supreme Court is putting a new interpretation upon an old word. "It is perceived," the editor remarks, "that under this new doctrine the Courts are going to set aside every act of the Legislature which restrains the liberty to 'enter into all contracts which may be proper'; and the Courts will accordingly decide, contrary to the opinion of the Legislature, what contracts are 'proper,' and what are not 'proper.' This is nothing more nor less than applying to sovereign legislation the rule which the courts of judication apply to the by-laws of private corporations—the rule of upholding them when they are reasonable—that is to say 'proper,' and of setting them aside when they are unreasonable, that is to say, 'improper.'"

Accordingly the editor declares that "it is an assumption of legislative power, and ought to be promptly resisted."

I am, perhaps, obtuse. I hardly see the full sense of this appeal. That the courts have encroached largely upon the practices of legislation is a fact too flagrant to be disputed. Those who advocate such encroachment often declare their belief that our mode of popular government is a failure, and must be superseded by imperial domination.

It is curious, therefore, when a decision comes that may open anew the gate of civil liberty that statutes have been closing, that we are told that it ought to be promptly resisted.

For one, I shall decline to resist till I learn whether Freedom has made a substantial gain in our jurisprudence, or whether the Federal Supreme Court is treating us to an Apple of Sodom.

Newark, N. J.

India.

BY THOS. H. B. COTTON.

I have seen the *Cosmopolitan* for July, 1897. I have looked upon one picture, found on page 237 of that volume. I have studied it in the light—not of history, but of the history-making present. To take in the lesson of that picture, although but the work of a moment, yet the lesson is almost infinite in extent. In that one glance at that picture I have read all the books of all the libraries of all the world; or what is much more than the equivalent of that experience, so mighty is the sweep of that one mute appeal! Until I, with the people of 1897, shall possess the inward benefit of the lesson taught in such a picture, all other lessons of all other books should have no meaning. It is a picture fit only for stoutest men of stoutest hearts to behold. Tender women must not see it. It would cause the new-born babe of the future to rend its mother's heart by smiling upon her through features of ghastly monstrosity. Should angels' tears descend in showers of blood it would not do the subject justice. Human words are utterly vain in attempting the task of describing such horror. Let me, therefore, put my hand on my mouth, and crush my pen in my hand rather than attempt one single word of comment. I will merely add that the picture refers to the famine in India, where men, women and children are starving to death by the million. Yet suffer me to ask the great question: where does the responsibility rest? and the still greater question: how much of the responsibility is mine?

Here I would gladly pause for others to solve this great problem of responsibility for this stupendous horror now reigning in India. But while thus waiting they go on starving and dying. How can I, therefore, remain silent? So I will proceed. And as responsibility refers to duty, what is my first question as an individual, and what is yours?

Am I doing my whole duty toward those starving people in India? If not, what may I do first so that my friends in the angel-world may not be forced to cry out to me: "The voice of your brothers' blood cries unto us from the ground!" The question, "What am I to do?" is unrestricted. It refers to me primarily, not as a Spiritualist, but as a man.

In the name of humanity what is to be done immediately for this starving people?

Again, it refers to me as a Spiritualist. I may not hope to reach the whole world in this appeal, but I ought to be able to reach the bulk of the great body of Spiritualists throughout the civilized world; for this call may be copied by every liberal journal.

Suppose, now, that there are ten millions of Spiritualists outside of India, each one, on an average, able to command ten dollars in his own right. Whether he is in debt over and above this amount does not come into account in this case, for the immediate and overwhelming issue is life and death, and debts, whether large or small, must remain unsettled until the starving are relieved. Suppose each one should spare one dollar out of his ten dollars, to be placed in a relief fund, and conveyed in the briefest possible time to these dying brethren, of the Aryan stock, the very ancestors of our race.

Spiritualists now on the earth-plane, behold your opportunity! We must now place ourselves on record as far in advance of the rest of the world in flying to the rescue of suffering humanity. Select committees of strong, wise and honest men. Contribute your dollar. Those whose purses are empty, but whose hearts are brim full of honest, noble desire, may put in smaller sums, as they are able. Let Spiritualists whose material wealth is numbered away up into multiplied thousands prove their Spiritualism, and show that their souls are far greater and stronger than their purse-strings. Such a contribution, after due notice has been given and formal action taken, should foot up at least ten million dollars within ninety days from date; and the American committee already equipped and on their way, followed by the blessings of millions, who will be happier as long as they live for having thus aided in relieving this immeasurable suffering.

Santa Barbara, Cal.

The Connecticut State Spriritualist Association

Held its semi-annual meeting in Liberal Hall, Poquonock, Thursday, Nov. 4. It was a perfect autumn day, and a large audience was present. Business meeting was opened at 11:15 A. M., with President G. W. Burnham in the chair. A short address of welcome was given by Mrs. Flavia Thrall, President of the Poquonock Society, after which Mr. Burnham presented the following resolution:

Whereas, The printing press is the great educator of the present day, and our information in most things comes through the daily and weekly newspapers, being read by the masses; therefore,

Resolved, That this Convention recommend that each organized Society of the Spiritualists in this State, through a committee, raise funds for the distribution of Spiritualist papers, to be sent direct from the offices where they are printed to such persons as the committee designate; and those who take such papers, after having read them, turn them over to the committee as above, and that said committee keep a record of all papers thus sent out from the offices where printed, and those that come into their hands, to whom and when sent, and present a report of their labors at the next annual convention of the Association.

After some discussion the above was adopted, and Mr. Burnham appointed to nominate a committee to act for the State Association in carrying out the resolution. After this, interesting remarks were made by Mr. Whiting, Mrs. Storrs and others.

The afternoon session opened at 2:30, Mrs. Helen Palmer Russegue of Hartford being the speaker. After giving an invocation, she preluded her address by a poem, entitled "Conscience and Judgment." The subject for the lecture was, "What is the Law Spiritualism Reveals that Governs Human Existence?" and the *Times* of Hartford spoke of it as a strikingly earnest, powerful and eloquent address, ending with a forcible personal application of the facts to each individual life of all who believe in spiritual communication.

In the evening, at 7 o'clock, Mrs. Russegue read a poem entitled "I'm Only an Infidel," and delivered an address on "Have we as Spiritualists a Better Scripture, a Better Science, a Better Religion than Others?" giving a lecture replete with spiritual truths.

Before the evening meeting Mrs. J. D. Storrs called the attention of the people to the Jubilee to be held at Rochester in June, 1898. Mrs. Dillon read the following names, handed in by Mr. Burnham, as a committee to carry out the resolution adopted at the morning session: Mrs. J. A. Chapman, Mrs. F. H. Spalding, Norwich; Mr. G. W. Burnham, Miss Carrie Bill, Mrs. C. Hooker, Willimantic; Mrs. J. D. Storrs, Mrs. J. E. Dillon, Hartford; Mr. E. R. Whiting, New Haven; Mrs. W. J. Lamberton, Poquonock; Mr. E. B. Parsons, Winsted; Mrs. H. W. Grant, Bridgeport; Mrs. T. A. Moore, Meriden.

President Burnham extended thanks to the Poquonock Society for kindness in inviting the State Association to meet with them, and for the hospitality extended to all.

The sweet singing by Miss Flossie Clark and Mrs. Etta Goddard was highly appreciated.

A fine collation was served by the ladies of the Poquonock Society both at noon and night.

MRS. J. E. B. DILLON, *Sec'y.*

Mary Hartwell Catherwood avers she wrote "The Days of Jeanne d'Arc" under an inspiration. She says: "At the risk of raising a smile I will confess that I felt—so strongly that it was like an instant's experience of a blow—that Jeanne d'Arc herself had laid upon me the task of writing her story."—*Boston Sunday Post.*

LYCEUM AND HOME DEPARTMENT.

CONDUCTED BY MRS. J. S. SOPER.

SPECIAL REQUEST.

Will Conductors of Lyceums throughout the United States send to this Department an outline of their method of conducting their Lyceums, as applied to the younger Groups?

Written for the Lyceum and Home Department.

A THANKSGIVING QUESTION.

"What does it mean, Thanksgiving, ma?
Why a holiday given?
Why on *Thursday* go to church
To hear of God and heaven?
Why have you sent for grandpa, ma,
For Cousin Sue and John,
For Deacon Jones and his good wife,
And put my best dress on?
And why so grand a dinner, ma—
Fit for a king or queen,
With big fat turkey, browned so neat,
All dressed with parsley green?
Come, mamma, take me on your lap
And make all plain to me;
Then while the deacon says the prayer
I'll very quiet be."
"Your questions I could answer well
Were you some older, dear;
Suffice it now that we have set
Apart one day each year
For giving praises unto God
For blessings which are ours,
As rain and sunshine, harvest, health,
The sweetness of the flowers,
The beauty of all life, my child,
Which Nature kindly gives,
We pray the same may be enjoyed
By all of earth that lives."
"Oh! now I understand, mamma,
And I'll my thanks renew
For all that God has given me
And all he gives to you.
But, mamma, dear, please may I ask
Of good old deacon Jones,
For what will turkey grateful be
When we have picked his bones?"

JULIA STEELMAN MITCHELL.

Written for the Lyceum and Home Department.

Legend of the Lily and the Violet.

BY NIACKAWANNA.

Once, far out in the mountain wild, a little seed came forth from the ground. It grew and grew and grew until it was tall, towering up among the leaves of the mighty oak, and on its head there came beautiful white buds. This tall, stately flower lifted its head upward and upward, saying it had come to greet the sun. It was mighty and strong, and in the beauty of its strength it gloried. The white petals unclosed one by one, and the beautiful bell was opened; but no, it must not droop, the lily said. "No, no, I must hold my cup upward, I must greet the sun, for I am king of this mountain." By its side stood the stately oak, and looking down it pitied the lily in its ignorance, for the oak said to itself: "Am I not strong? Have I not the strength, and am I not the king of this mountain?" But the lily heeded not the words of the oak, but held its cup upward to greet the light of the day.

Nestling in the moss at the foot of the oak a little violet grew. This violet nestled among its green leaves and in its mossy bed, so very modest its little head drooped and it received strength from the mother oak. It counseled with the oak day by day, and said: "I am of little use, but I will do what I can. I have some fragrance that I will shed on the breeze, and I will live and die content that I may nestle close by thy loving breast."

One day the lily knew not what to think, for all nature was dark, no light came to greet its upturned face, and it said to the oak: "What is the matter? Why is my light gone out? Who will give me strength?" And it trembled, for there came a breath across the mountain, and its white leaves were blackened with this breath. The darkness grew more intense, and soon from out this darkness there came flashes of light. The lily, frightened, tried to hide itself under the oak, but it was so tall, its cups had been lifted so high, that it could not be shielded by the friendly arms and leaves of the oak. As the storm burst upon it and the water came, its leaves were blackened and torn and wrenched from its bed. It lay withered and sere, blackened by the breath of nature that had been cast upon it. Then by the side of the little violet lay this lily, all bleeding and torn, and the modest little violet in its mossy bed gave comfort to the broken lily. It said: "Not so tall was I but I was shielded by the oak, and now can I give to the queenly lily the strength and comfort that it needs. I will let my light shine, and perhaps I can lift the broken petals again, perhaps I can bring fragrance and life unto the broken lily."

Niackawanna is the little violet, and the pale-faces who came unto our people were the stately lilies who lifted up their heads to greet the sun; but the storms came and they fell, and the little Indian girl must minister to the broken-hearted pale-face; she must give to the pale faced brother, that was king and would rule over the flowers of her own native land, comfort and peace and truth.

Through the mediumship of Mrs. Ella Royal Williams, Salem, Or. Stenographically reported.

One Boy's Idea of Spiritualism.

A bright boy from a neighboring city, whose parents attend a Unitarian church, came in, and, taking up a copy of the BANNER OF LIGHT, said, "What kind of a paper is this?" I replied, "*That* is a Spiritualist paper;" whereupon this volley of questions and information was fired at me with the speed of a rifle ball: "A *Spiritualist* paper! Are *you* a Spiritualist? Can you make a *table* go around the room? My mamma can make one go all around *like Gee Whiz*. Oh, my!"

There are still many of mature years who have no more idea of the philosophy and teachings of Spiritualism than had this boy, and who think all it comprises is "to make a table go around the room *like Gee Whiz!*"

FLORENCE SAMPSON.

How Basil Crossed Over.

Avis is a little girl whose home is in the great city of London. Every morning she goes to school in charge of her great St. Bernard dog, Basil, who walks proudly at her side, waving his bushy tail majestically, and never deigning to glance at the little street curs, who express their opinion of his state by short barks of derision. A crowded thoroughfare had to be crossed each day, and Avis has taught Basil to run ahead a few steps and bark loudly at the policeman, whose duty it is to stop all traffic until the foot passengers are safely over.

One morning Avis awoke with a sore throat, and her mother would not allow her to go to school. But Basil, whose throat was not sore, saw no reason why he should be deprived of his usual morning walk, and at the accustomed hour he slipped quietly away. With his usual grand air he walked down the street until he came to the crossing.

The policeman stood in the middle of the road, which was packed with omnibusses, hacks and hansoms. At the sound of his familiar bark he held up his baton, and immediately the crowded 'busses and the other vehicles were drawn up solidly in line.

In response to the wave of his hand who should step out on the crossing but Basil? He made his way deliberately across to the opposite sidewalk, apparently quite unaware that he was doing a most unusual thing for a dog, while the omnibus drivers, the passengers and the dazed policeman burst into a hearty laugh as they realized how unconsciously the knowing dog had tricked them all.—*Our Animal Friends.*

Speaking Truth to Children.

"Honesty is the best policy" should be the maxim in education, as well as in all the other affairs of life. We must not only be exact in speaking truth to children, but to everybody else, to acquaintances, to servants, to friends, to enemies. There should be no moral delusions or artificial course of experience, no plots laid by parents to make out the truth, no listening fathers, mothers or governesses, no pretended confidence or perfidious friends—in a word, no falsehood should be practiced, that magic which cheats the senses, at the same time confounds the understanding. Children, whose simplicity has been imposed upon by the fabling morality of their preceptors, begin by feeling something like implicit credulity; but the arts of their preceptors are quickly suspected by their subjects, and the charm is forever reversed. When once a child detects you in falsehood, you lose his confidence; his incredulity will then be as extravagant as his former belief was gratuitous. It is vain to expect, by the most eloquent manifestoes, or by the most secret leagues, offensive or defensive, to conceal your real views, sentiments and actions from children. Their interest keeps their attention continually awake; not a word, not a look, in which they are concerned, escapes them; they see, hear and combine, with sagacious rapidity; if falsehood be in the wind, detection hunts her to discovery.

The system of endeavoring to please by dissimulation is obviously distinguishable by any common capacity from the usual forms of civility. There is no hope of educating young people to a love of integrity in any family where this practice is adopted. If children observe that their parents deceive common acquaintances by pretending to like the company, and to esteem the characters of those whom they really think disagreeable and contemptible, how can they learn to respect truth? How can children believe in the praise of their parents, if they detect them in continual flattery toward indifferent people? It may be thought by latitudinarians in politeness that we are too rigid in expecting this strict adherence to truth from people who live in society; it may be said that, in practical education, no such Utopian ideas of perfection should be suggested. If we thought them Utopian, we certainly should n't waste our time upon them; but we do not speak theoretically of what may be done, we speak of what has been done. Without the affectation of using a more sanctified language than other people, without departing from the common forms of society, without any painful, awkward efforts, we believe that parents may, in all their conversation in private and in public, set their children the uniform example of truth and integrity.—*The Progressive Age.*

JIMMY AND HIS LITTLE CAT.

COURAGE UNDER FALSE CENSURE.

[The following verses relate an incident which occurred in Lowell, Mass., forty-four years ago. Jimmy is living yet, and rejoices in the possession of fourteen felines, with none to molest or to make afraid.]

As forth to school our Jimmy goes
He finds a kitten, almost froze,
And wraps it in his reefer fold
And takes it in from winter's cold.

The school went on without a thought
Of sleeping kit by Jimmy brought
Until they rose to sing, when puss
Put out a paw from quarters close.

And then a girl (as girls will do)
Saw pussy's foot, and told it, too,
Thinking to her 't would be great joy
To hear the blows on Jimmy boy.

The master turned, with eyes afire,
And spake this sentence in his ire:
"I've had enough of you, and so
Now bag your books and homeward go."

But Jimmy's cheek did never pale;
He sought the "Supe," and told his tale
About his care for kitten poor
Which drove him forth from learning's door.

The Sup'rintendent, with a smile,
Said "Go back to school another while;
Do nothing worse than 'friend a kit,
And fill your head with learning's wit."

These verses teach: Do what is good,
And do not fear a frowning brood;
For there are those more wise and just,
Who hence will give you higher trust.

JOHN PRESCOTT GUILD, *in Investigator.*
Tyngsboro, Mass.

The Boston Spiritual Lyceum.

Sunday afternoon, Nov. 14, there was a large attendance of children at this Lyceum, seven new names being added to the rapidly-growing list of members.

"How Should we Purify the Exemplification of Spiritualism?" was the topic discussed. Winnie Ireland, Carl Leo Root, Carl Dutton, Willie Sheldon, Grace Tarbell, Esther M. Botts, Charlie Hatch, Elmer Packard, Mr. Edward W. Hatch, Mr. J. R. Snow, Mrs. M. A. Lang, Mr. A. P. Blinn, Mr. J. S. Mansergh, Mr. N. B. Austin, Mrs. A. S. Waterhouse, Mrs. Jackson, Mrs. M. A. Chandler, and the Assistant Conductor, Dr. J. R. Root, answered the question effectively. Mr. Fred H. Watson rendered a piano solo while the groups were being arranged for the Grand March, after which Harry Gilmore Greene, Little Maud Armstrong, Johnnie Ormsbee, Harold Eastman, Ansel Haynes, Rupert Davis, Pearl Young and Ethel Weaver, gave recitations.

Esther Mabel Botts sang to the great delight of all. Mr. A. P. Blinn spoke of his recent trip to central New York, and of his visit to our absent members, Miss Victoria Moore of Dryden, N. Y., and Miss Maud Beckwith of Watertown, N. Y., and told the children how isolated they were from the Association of Spiritualists, their families being the only ones in their vicinity possessing a knowledge of spirit return.

Mrs. M. A. Chandler was called upon and made brief remarks.

Subject for Nov. 28, "How is Patriotism Related to Spiritualism?"

Don't forget the Lyceum entertainment Nov. 29, nor that the BANNER OF LIGHT is always for sale at Berkeley Hall meetings, and deserves your support.

A. CLARENCE ARMSTRONG, *Clerk.*
17 Leroy street, Dorchester Station, Boston, Mass.

A Grand Entertainment and Social.

A grand entertainment and social will be given for the benefit of the Children's Progressive Lyceum in Red Men's Hall, 514 Tremont street, Monday evening, Nov. 29. Entertainment at 8 o'clock; dancing from 9 to 12 P. M. Many volunteers are upon the program, among whom are Marie Antoinette Cyr, Little Eddie, Miss Mabel Waite, Mr. George Mulford, Mr. Walter Hayes, Miss Stella Churchill and Miss Grace M. Gooding (cornetist) of the Ladies' Fadette Orchestra; Miss Edna Corinne Chamberlain, the beautiful child reader; Mr. A. C. Balkan, humorist; Mrs. H. Josie Burnham, reader; Mr. James C. Garland, vocal soloist, and many others. Willis Milligan and orchestra will furnish music. Tickets, twenty-five cents.

Salem Lyceum.

At 12 o'clock, Sunday, Nov. 14, the Children's Lyceum began its services, with additional attendance at each session. The little children are there very punctual, which goes to show that a deep interest is taken. May the good work go on, for they must be taught the true philosophy, as they are to take the places of the older ones after they shall pass away to the other side of life. May their thoughts be turned in the right direction, that they may be benefited by the instruction received. N. B. P.

Children's Progressive Lyceum No. 1

Met in Red Men's Hall Sunday morning, Nov. 14. After the opening exercises the Lyceum took up the subject, "Spiritual Growth." There were many bright answers given by the little ones. Then the responsive reading was taken up, after which the grand march was executed, with seventy children in line. The following entertainment was then given: Song, Francis Peters; recitations, Pearlie Young and Ethel Weaver; song, Gracie Scales; Dr. Hale made a few remarks; Mabel Emmons, reading; duet, little Eddie and Marie Antoinette Cyr, which was enjoyed and appreciated by those present; reading, Mrs. S. E. Jones; little Eddie, by request, sang "Tiny Hands"; Lulu Nona gave a reading; our Guardian, Mrs. Ella Weston, gave a spirit message she received from one of our Lyceum children who passed to higher life last summer, little Mabel Lee.

Next Wednesday is Young People's night. We hope to see our hall full.

ABBIE F. THOMPSON, *Sec'y.*

Enigma.

I am composed of fourteen letters.
My 5, 2, 7, 14, is not hard.
My 11, 13, 9, 10, is a preposition.
My 3, 6, 4, is a measure.
My 8, 12, 1, is an animal.
My whole may be found in the BANNER OF LIGHT.

A SUBSCRIBER.
Brownfield, Me.

☞ Original Riddles or Charades from young people of all ages will be gladly received. Address this Department, BANNER OF LIGHT.

On the Fly—Pittsburg, Smithton, Titusville, Meadville, Pa.

After a pleasant month with the First Spiritual Church of Pittsburg, Pa., I put in a Sunday at Smithton, Pa., where I had been before, and the faithful few made me very welcome, with good conditions for spiritual work. They had excellent music and appreciative audiences, and said "Come again." I left the Pittsburg society in charge of Theodore Price, who ministers to them this month. They are fortunate in having superior music, too; Mrs. Virginia Wooster charms all with her sweet voice and exquisite rendering of spiritual hymns. The pulse of the test fever still runs high and is popularly chronic. I suspect it will be a long time before the clamor for tests will abate much. Where there is demand a supply is sure to be found.

Bros. Stevens and Greyburn returned from Washington enthused with the great importance of the N. S. A. and the spirit of the Convention.

From Pittsburg and Smithton I went to Titusville, where Bro. G. W. Kates and wife are doing good work this month. We spent a charming evening with Bro. M. R. Rouse and family in their pleasant home. I rested and grew fat for two nights at the hospitable home of Wm. Barnsdale and wife, who have a parental interest and loving care for such wandering children as I. In fact, I am their godson; and, though a wayward boy, they never disown or turn me away hungry.

In response to an invitation from Bro. A. Gaston, President of the C. L. F. A. Camp-Meetings, I went up to Meadville, and last evening met the saints in the ample parlors of my host, where exchange of thought, sentiment and feeling made the dark hours shine with prophetic cheer and sweet good-will.

Good Sister Gaston seems improved in health, though still an invalid. Her spiritual light shines through the mists and reason glows in her sphere. The silent presence of a great, true soul is a tonic and inspiration, which often accomplishes more for good than the most noisy demonstrations and vain parade of deeds which begin and end on the surface of life and rarely reach the core of causes.

Here I am reminded of the light of other days, when the present editor of THE BANNER was a student in the Divinity School, and later, when he chose a secular profession in preference to the Unitarian ministry, which practically sealed his lips and clouded his soul with its intellectual glitter and spiritual apathy. This iceberg of religious materialism floated into his sea of destiny at the appointed time, which turned the whole tide of his life and prepared him for the splendid work he has done and is doing for genuine Spiritualism.

Here A. B. Richmond was spiritually born, after some whispers had melted into his soul from phenomenal headquarters, and he is a faithful pupil of the New Dispensation, doing much to aid the religious cripples hobbling toward heaven on the broken crutches of superstition. Here F. H. Bemis resides, and his clear intellect measures out truth to the heathen in a way to convince without abusing his antagonists.

President Gaston is honored at home, and popular even with those of opposing views, which is a pretty good index to his real worth, as estimated by intelligent people who know him best.

LYMAN C. HOWE.

Music in Lynn.

To the Editor of the Banner of Light:

Prof. J. Jay Watson and his daughter, Annie A., gave the friends at Lynn, Mass., a choice display of fine music—performed upon two violins, two guitars, and piano and violin—on Sunday evening, Nov. 14, before the Spiritual Association, which awakened the enthusiastic appreciation of all hearers.

The exercises were commenced in Cadet Hall by a brief address from the President, Mr. J. M. Kelty, whose opening remarks were eminently apt, in tracing the wonderful effects of sweet harmony in cheering the sick, encouraging the fallen and elevating the affections of humanity.

Dr. Kelty, who was also present, sang a fine selection, and the music of the occasion was rendered additionally pleasant by selections from the congregation and others.

Prof. Watson and his daughter Annie called out great interest in a special sense by the playing of "The Dream." The work of these two performers the present season has created marked interest in the places where they have been heard.

JOHN W. DAY.
27 Springfield street, Somerville, Mass.

The School Question.

To the Editor of the Banner of Light:

My attention has been called to an article in THE BANNER, where the writer prescribes for the Spiritualists. He advocates a system whereby all the mediums shall be subject to the rules of a college, the managers of which shall be the custodians of all instruments used by the spirit world and the methods to be used by mortals in their investigations of spiritual phenomena. It seems that the author of that article attempts to caricature the present efforts to purify the realm of spirit-mediumship. The article carries within it the answer. *He* nor *no other mortal* created the system of mediumship of Modern Spiritualism. It came from the unseen (to mortals) realm. The scheme of this mortal seems so *ridiculous* in the light of the present state of knowledge in occult matters, if he stops to think (if he is capable of that mental exercise), that he would retire to the *shades* of mediæval centuries, and hide himself beneath the *brutal elements* of that time.

A. B. PLIMPTON,
A student of this subject before and since March 31, 1848.
Lowell, Nov. 8, 1897.

The International Jubilee.

As the time is rapidly approaching when it will be necessary to perfect arrangements for the Spirit Art Department of the Jubilee, I wish again to call the attention of the people to the necessity of communicating with me regarding articles they may have that we would desire to have on exhibition.

It is a part of the plan of the management of the Jubilee to have a department devoted to the display of articles produced by Spirit Power. These articles will consist of slate-writings, pictures on slates, porcelain or canvas, paraffine hands or feet, or casts of any kind, precipitated pictures, and other things produced through the intervention of mediumship. As far as possible it is desired to have articles produced under the best of conditions, such as reduce the possibility of anything except spirit agency being used to the minimum.

It is also a part of the plan to secure portraits of the prominent workers in Spiritualism from its inception to the present time, and arrange them to form a part of the Art Department.

There are a number of pictures, taken by Mumler, of Mrs. Lincoln, with the spirit picture of the martyred President and his son. I am anxious to secure one of them for this exhibit.

The owner of one of the finest collections of the kind in the country has announced his intention to permit the use of his collection for this exhibit, and others have volunteered their collections, so that a creditable showing can be made at the present time. But it is desired to add much to this, and to this end the management earnestly request every Spiritualist in the land to aid in making a showing that even our enemies will have to honor.

A number of people have signified their intention of making donations of valuable articles as a nucleus around which might be built an Art Department in connection with the National Spiritualists' Association, and aid in arranging a permanent display at the headquarters.

Some few have expressed a fear that their pictures, which they prize highly, would be subject to damage in the Art Gallery. To all such I have this to say: The arrangements for this exhibit will be as carefully made as for any gallery in the Union. Neither canes, umbrellas, parasols nor anything by means of which an injury can be done, will be allowed in the Art Department, and every known method of protection will be taken advantage of.

Remember that the time is short. It will take the exchange of several communications to arrange for the exhibition of any article, and it is positively necessary that the management should know what is to be there in order that proper arrangements be made for it. Several have informed me that they will bring something with them when they come. That plan cannot be carried out. The articles must be at Rochester at least four weeks ahead of the Jubilee, in order that they can be arranged and listed in the official catalogue. The Jubilee undertakes to pay charges both ways, and to give proper care to the articles when in their possession.

I have had some applications to sell articles to the Jubilee. I am not authorized to buy anything for that purpose; besides, it appears to me that people who are Spiritualists should be willing to loan an article—not make the Jubilee purchase it.

Circulars will be sent on application, and all are invited to aid in making this department a success. Especially do I invite the aid of the phenomenal mediums.

W. H. BACH,
Lily Dale, N. Y. Manager Art Department.

THE ART OF CONVERSATION IS A GIFT.—A good talker is born, not made. By reading good books, by keeping one's self well informed as to the interesting events of the day, one may become a good conversationalist. Still, the most fascinating talkers are by no means those who know the most, but, instead, those who have the greatest amount of tact, are most sympathetic, versatile, and, most important of all, have that wonderful something that, lacking a better name, we call magnetism.—*November Ladies' Home Journal.*

Denounce Bogus Mediums.

SPIRITUALISTS DECLARE THAT THEY WILL HELP SUPPRESS FRAUDS.

The First Spiritualist Church of Milwaukee has concluded that the number of frauds professing to be mediums is so large as to call for repressive measures, an opinion in which the police department concurs. This society has an investigating committee, which was directed to act in behalf of this society, in the language of the following resolution:

Whereas, There are so many good people deeply interested in Spiritualism, it is our duty to rid our ranks of frauds. It is an outrage that so many innocent are being imposed upon every day by the numerous "fakes and frauds" now preying upon the public under the guise of spirit mediumship. Something must be done to get rid of these human beasts of prey before our cause can grow and prosper as it deserves; therefore,

Resolved, That the investigating committee is hereby requested to take prompt action in examining all persons professing to be mediums as to their moral character and whether they are practicing or using fraudulent methods, and report their findings to this society, that we may take prompt action in assisting the police department of this city in bringing all such persons practicing fraud to immediate punishment.

Resolved, That this society hereby advise and recommend all true Spiritualists or investigators to refrain from patronizing any medium, by whatever name, who cannot furnish proper credentials as being endorsed by some reputable society or persons of well-known character.—*Evening Wisconsin.*

How They Should be Judged.

It has been the fate of every movement of note in the world's history to be sought by "fellows of the baser sort," who, under pretense of devotion to the true, the beautiful and the good, have undertaken to carry on the propaganda of evil.

That causes ought to be judged by their merits and fruits, and not by the evil-doing of hypocrites who pretend to support them, is obvious enough. No one of intelligence to-day would think of rating Christianity according to the baseness of those whom Paul in righteous anger denounced in more than one epistle. Creatures utterly corrupt and vile endeavored to turn the church in apostolic times to their own foul uses. But as these were not, and never will be taken as in any sense representing Christianity's ideas, neither should any ism of any later time be judged by the hypocrites and "counterfeit" supporters who have associated themselves with it for evil.—*Editorial Boston Globe.*

BANNER OF LIGHT BOOKSTORE.

SPECIAL NOTICE.

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

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

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

Banner of Light.

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TWO DOLLARS PER YEAR.

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

We trust that Spiritualists everywhere will coöperate heartily with us in the step which has been taken, and that regular subscribers for THE BANNER will make an effort to increase its circulation. If every one now on our subscription books would make it his or her business to obtain one new subscriber to this paper for 1897, the heretofore high standard of THE BANNER could easily be maintained, the value of its contents and the practicality materially enhanced, and the Cause which this paper has so long defended and upheld greatly strengthened.

Special Notice!

Look out for THE BANNER of Dec. 11, 1897. It will surprise all readers because of the great value of its contents. It will be a special edition of twelve pages, full of the most intensely interesting and instructive matter. We want to dispose of thousands of extra copies of that issue. Send in your orders at once. Don't fail to embrace this opportunity. Societies should order double their usual number of copies, and every subscriber should have several extra numbers. Now is the time to order them. Let us hear from all of the readers of THE BANNER. It will be the best and most important number ever published, and should be widely circulated. Single copies five cents each.

The Passing of Spiritualist Papers.

The Philosophical Journal recently announced that it would complete the subscription list of the energetic little *Medium* of Los Angeles, which was forced to suspend operations not many weeks ago. Now the *Dawning Light* is to do the same for the defunct *Spiritual Advocate* of Cincinnati. This leaves eight journals in the United States devoted to Spiritualism, outside of a few periodicals published monthly in the interests of psychic science. The *Scandinavian Spiritualist* of Minneapolis, and a German publication in Nebraska, represent the foreign element in this country interested in Spiritualism.

With such a large constituency the eight journals should be well sustained. The Pacific Coast, the South, the Mississippi Valley, the Middle West, and the Atlantic Coast, are represented in spiritualistic journalism by very able papers. Local pride should lead to the enthusiastic loyal support of each and all of them. Our German and Scandinavian brethren can surely be depended upon to support the papers published in their tongues. With such a wide field there is no reason why all Spiritualist papers in this country should not prosper. If they do not, one of two things is certainly true—the editors either fail to make their papers attractive, or the readers fail to appreciate the value of the intellectual viands set before them.

The passing of so many papers, especially of such an able journal as *The Medium*, carries with it many important lessons. First of all, it clearly shows that the Spiritualists do not realize the value of their literature. The power of the press is yet to be made known to many of them. In some Spiritualist homes we often find no Spiritualist paper or book of any description, yet will see a dozen secular papers of various kinds, together with many light novels whose contents may amuse, but cannot possibly instruct the reader. Such ones always complain that they cannot afford to take a Spiritualist paper, because they take so many others, and must draw the line somewhere. Such arguments have little or no weight when carefully considered. A Spiritualist who wishes to do something for his religion can afford to give up the *Saturday Night*, the *Fireside Companion*, a few dozen cigars, a few extra ornaments for the head or person, a few theater tickets, a few baseball or football games, and give the sums thus saved to Spiritualism. A higher education is needed, and the press will do its part if the people will do theirs.

If each reader of a Spiritualist paper really appreciates it he will try to aid it, and will interest himself in its progress. Supposing each reader secures one new subscriber every year; by so doing he places spiritual food before at least five people who have hitherto had no access to it. This would give the leaven of liberal thought a chance to work in the minds of men, thereby enlightening the masses as they never were before. Up to date the Spiritualist press receives less support than does any other one department in Spiritualism. It is not that Spiritualists as a class are not readers and thinkers, but that they have been careless in this direction, and allowed their carelessness to crystallize into indifference. Selfishness also has had much to do with this condition, and we feel that in view of the present urgent needs of our Cause, it is unjust to ask the Spiritualist press to carry this heavy burden alone.

The BANNER OF LIGHT is ready and willing to do its part in this work of spreading the light of spiritual truth. Its record for forty-one years is open to the inspection of the world, and it means to raise even higher than ever before the Spiritualistic standard around which all lovers of liberty can rally for the good of mankind. But the editor and his associates cannot do all the work required to advance the interests of the Cause, either locally or at large. It will take the combined efforts of all lovers of truth and liberty to accomplish the results desired. We, therefore, ask each reader to send in at least one new subscription to the BANNER OF LIGHT. By this practical method the cause of Spiritualism, THE BANNER and the people at large will be greatly benefitted.

A Condition, Not a Theory.

The present state of affairs in Spiritualism reminds us very forcibly of a remark made by an ex-President to the effect that "it is a condition and not a theory that confronts us." Spiritualists are now between two fires—the enemies, under the lead of the "Antis," and the foes within, who masquerade as mediums and friends of the Cause. THE BANNER has made an effort to prove to its readers the necessity of guarding Spiritualism and its followers from both classes. In this work we have been loyally sustained by a very large majority of the best people in the Spiritualistic army. Our position has been misunderstood by some, who, when the facts are made known to them, do not hesitate to endorse THE BANNER'S work.

We have no apologies to offer for what we have said upon the burning questions of the day since the 24th of March, 1897. We have fought for true mediumship as against the counterfeit, and have refused to permit our columns to be used to advertise frauds. In order to protect the public from imposition, we felt that we were in duty bound to make sure that our columns contained the names of those only who were reliable. To that end, we invited those against whom sworn charges of fraud had been lodged to satisfy the managers of THE BANNER that they were possessed of genuine powers. Not one of the suspected ones responded to our request.

It is a matter of wonder to many to find those in our ranks who apologize for wrongdoing and downright crime. If a druggist were to sell prussic acid labeled sal volatile, would any Spiritualist dare to stand up and say it was only "undeveloped good" in the man that caused him to do this fearful deed? If a medium hires two or three confederates, or impersonates decarnate spirits himself, is "undeveloped good" the cause? Is it right to advertise a material poison as a health remedy? If not, why should we advertise a spiritual poison as a panacea for the woes of the soul? Is not the man who abets a crime held responsible for the same under the law? Is not THE BANNER responsible in some degree when people are deceived by those who advertise in its columns? We wish to be honest with ourselves, just to our advertisers, and true to our readers. We asked for aid in our work along that line. If it is wrong to purge our columns of bogus advertisements, or to refrain from mentioning the names of three card monte men, pederasts, frauds and well-known criminals, we are perfectly willing to assume the responsibility for such wrong, and will cheerfully suffer the consequences.

Genuine mediums have nothing to fear. No charges will be lodged against them, nor will star-chamber tribunals sit in judgment upon them. THE BANNER is and will be their friend so long as they are true to their mediumship and honest in their dealings with their patrons. There is no dictatorship nor spirit of popery in assuming this position, but only a desire to uphold true Spiritualism through its noble representatives, our honest mediums and public workers.

Women's Peculiarities.

Adolph Leutgert has occupied a large share of newspaper space for several months. A man who could deliberately kill his wife, and then calmly make her body into sausages, must necessarily be a unique character. It seems that his fearful crime made him a hero, rather than an object of execration, to many people. Since his arrest and imprisonment, two thousand three hundred and eighty-five women have called upon him at the jail. He has received one hundred and sixty-two presents from women in the form of flowers, clothes, jewelry and parcels. Two hundred and thirty-two women attended his trial. He received one thousand and two letters from women, besides thirty-eight proposals of marriage from those of the fair sex who were willing to become the bride of the distinguished (?) sausage-maker.

The New Orleans *Picayune* is responsible for the above remarkable statements. It aptly remarks that these appalling figures show that there are female as well as male monsters. Perhaps they may be the exceptions that prove the rule, but it surely shows the necessity of a higher education for women as well as men. Such abnormal appetites indicate that the desire for notoriety has become morbid, and that these women admirers of one of the most brutal wretches that ever disgraced the name of man have lost sight of honor in the glare of the infamy now attached to his name. To what cause can the vagaries of these women be attributed? Many of them were reared in respectable homes, and were surrounded by the best of influences in early life.

Some of them perhaps may feel called upon to save Leutgert's soul, and wish to bring religious influences to bear upon his perverted nature. Others probably are actuated by a mawkish sentimentalism and an itch for "fame," (?) hence have rushed to the front as sympathizers with this most inhuman monster. It is probable that the books these women have read are the inspiration of their erratic actions. Books often inspire to noble deeds and heroic efforts of soul, yet there are books and books. Some books dwell so much upon the sensational that their readers are led into the wildest extravagances of fancy. Writers delight in making their pure-minded *spirituelle* heroines fall in love with some of the worst villains ever created. Many a Jane Eyre or an Edna Earle has sought some redeemable Edward Rochester or blood-stained St. Elmo, and found to her cost that sentiment and sensationalism have been mistaken for love.

We feel that the quality of reading, religious sentiment, and lack of proper instruction at home, are the sources from which Leutgert's admirers have drawn their inspiration. There is need of a broader, a deeper and truer education. Parents should scrutinize with care the books their children read, and see to it that the emotional in religion does not unduly bias their children's reason. Spiritualists find some striking object lessons in this Chicago affair. The idea that "Evil is undeveloped good" may be excellent abstract philosophy, but the concrete side presents a very different picture. We have a few Leutgerts in Spiritualism, and some Spiritualists of the same stamp as the two thousand and four hundred women admirers of the Chicago murderer. The ones to whom we refer do not kill their wives and make their bodies into sausages, but they seek to kill the noblest impulses of the human soul, and gleefully rejoice in the transports of grief they arouse through their atrocious deeds. They have their stanch admirers, who uphold them in their wickedness, and rail in anger at those who desire only the truths of the spirit. We refer now to the counterfeiter and his supporters. Leutgert and his women-worshipers are angels of light in comparison with those who are using Spiritualism for base purposes, and are denouncing purity and goodness as enemies of our Cause, while exalting wrong and outrage unspeakable as spiritual virtues. Spiritualism has a work to do, both with the Chicago Leutgerts and their types in Spiritualism, whose crimes to-day are an offense unto highest heaven.

The Reform Bureau.

The *Twentieth Century Quarterly*, the official organ of the Reform Bureau, publishes the platform of said Bureau in its issue of Nov. 15th inst. Believing it will interest our readers, we reproduce it in full below. Each church or society devoted to social welfare is urged to work for the following principles:

(1) To forbid the sale of intoxicating beverages in all government buildings.

(2) To forbid the inter-state transmission of lottery messages and other gambling matter by telegraph.

(3) To raise the age of protection for girls to eighteen in the District of Columbia and the Territories.

(4) To enact a Sabbath law for the National Capital.

(5) To prohibit kinetoscope reproductions of pugilistic encounters in the District of Columbia and the Territories, and the inter-state transportation of materials for the same.

(6) To prohibit the transmission by mail or inter-state commerce of newspaper descriptions of prize fights.

(7) To substitute voluntary arbitration for railway strikes.

At the first glance, there is nothing very dangerous in the above. Rev. Crafts and his satellites have been very crafty in putting the platform together. Article third is worthy of the support of every Spiritualist, as is also article seven. But how is it with regard to article four? Can any Liberalist conscientiously ask for a Sunday Law for the city of Washington? It would simply establish a precedent for Sunday laws in the States, and open wide the door for religious persecution and despotism.

It behooves Spiritualists to be on their guard lest they endorse the Reform Bureau as a whole. With only two good planks in its platform, as against several very bad ones, it would seem wise for all Liberalists to oppose the entire program. Mr. Crafts is a bigot, hence an unsafe leader, and a dangerous man so far as religious liberty is concerned. He wants the Constitution of the United States amended so as to recognize an Orthodox God, and Sunday as a holy day. He wants heresy suppressed, and has laid a trap into which he hopes unsuspecting people will walk without a question or murmur of complaint. He has access to Congress, and means to use every possible influence to carry his point. Our advice is to give the Reform Bureau of Mr. Crafts and the Reform Association of Dr. McAllister no comfort whatever. Our readers will do well to watch the two bodies closely, lest also they encroach upon their liberties, and we urge them to contribute neither money nor influence to either society, as both are opposed to liberty and progress.

Covert in Trouble.

Elder W. R. Covert was arrested by a medium not long since for defamation of character. His preliminary trial resulted in finding him probably guilty, and he was placed under bonds to await the action of the Grand Jury. It is to be hoped that justice is at last about to overtake this clerical vilifier and traducer. Mediums and Spiritualists, in general, have rights that their opponents should be compelled to respect; hence we trust that Covert will be speedily convicted, and made to pay the penalty of his criminal acts.

☞ Cheerfulness is always contagious. The deepest melancholy is nearly always put to flight by the cheery words and happy laughter of one's friends. A cheerful religion drives away the sombre clouds of terror, and causes the soul to bask in the warm sunshine of happiness. Our Spiritualism can be made a cheerful religion by keeping pure and bright our souls within, that their radiations, in the form of good deeds, may make the lives of others happier and better.

☞ No. 1, Vol. I, of *The Soothsayer*, a new monthly journal published in New York City, is at hand. Its title is explanatory of its contents, and at once awakens an interest in the mind of the casual beholder. Its objects are: to do good, to help its readers to attain spiritual knowledge, and to bring thoughtful investigators together in the bonds of fraternity. We wish *The Soothsayer* success, and extend a cordial welcome to the field of journalism.

☞ We received a very pleasant visit last week from Edgar W. Emerson, the gifted test medium, accompanied by his friend, Mr. C. H. Howe, of Farmington, Me. Mr. Emerson was on his way to his home in Manchester, N. H.

The Judge's Contempt.

That was a queer thing which a St. Louis judge did the other day, the judge of a United States court, too, when he discharged an alleged "Spiritualist" medium who was charged with using the mails for fraudulent purposes. It was a Prof. Fay who was arraigned before him, and there was evidence enough to convict him of fraud, but the Judge discharged him, holding that any man who was so mentally dwarfed as to be swindled by representations such as "Prof." Fay made would not be a competent witness in a criminal prosecution.

There will be a good deal of respect for the Judge's idea, but while his indignation at the Professor and his contempt for his victim may be justifiable, yet, after all, he appears to have forgotten one of the chief purposes of courts, which is to secure justice between man and man by protecting just such fools as Fay's victim.

If the decision of Judge Adams is good law, then the victims of half the swindles of the day would be laughed out of court, and the swindlers would have an unexampled harvest. The old bunco games have been so often exposed that one would think only a born fool could be taken in by them, and some of the brightest business men in New England, not all from the country, either, have fallen victims to them in spite of frequent exposure. The people who invest money in one of the fabulous estates in England or Holland or somewhere else, have been warned, officially and otherwise, a thousand times, but they keep on doing it. If one of the men who live on the profits of these schemes was caught, he would be set free, if Judge Adams is right. The man who loses his money on such venerable frauds may be properly punished, but we want to see the other fellow punished, too.—*Providence, R. I., Telegram.*

We agree with the *Telegram* in regard to the above and all similar cases. If Judges will but do their duty when such men as Fay are brought before them, the human family would soon be freed from a very dangerous class of criminals. But when reliable evidence is adduced to prove the guilt of a man of the stamp of Fay, the Judge often dismisses the case with a contemptuous laugh. His religious prejudices bias his judgment, and he forgets the Judge in his character as a religionist. The victims of such men as Fay should be protected by the strong arm of the law. The action of Judge Adams is unjust, and is a sign of what we may expect when the Church and the judiciary join hands in the interests of religion.

Missionary Work.

Owing to the fact that Bro. Moses Hull has fixed engagements for the coming season, it will be impossible for him to act as missionary-at-large, hence the *Progressive Thinker* has withdrawn its offer to assist in placing him in the field to cope with the "Antis." Bro. Francis urges his readers to coöperate with the National Spiritualists' Association through generous contributions to its treasury. A missionary fund is needed at once, and we join our esteemed contemporary in urging every Spiritualist to contribute something to the National Spiritualists' Association to enable it to send forth workers to combat the enemy now so fiercely attacking us. Now is the time to help the National Spiritualists' Association. Work is needed, and every Spiritualist should do his part. If each one would contribute the small sum of three dollars per year to the National Spiritualists' Association, no denomination nor combination of people could successfully attack us. Send in the dollars to Sec'y Woodbury, and help a good cause.

A New England League.

We venture to suggest to the Presidents of the State Spiritualist Associations that it would be wise to form a Spiritualist League of the six New England States. In order to do this, a State Association should at once be formed in New Hampshire. We will gladly devote a small portion of our space to a discussion of this question. Missionary and charitable work in New England can be done through such a League better than in any other way. We hope to hear from Presidents Burnham, Smith, Pepper, Fuller and Weaver in regard to this matter, and hope they will at once take steps to call a New England Convention for the purpose of organizing such a League.

☞ We learn that Mr. J. B. Hatch, Jr., is permanently settled in business in this city. He has been on the road many years, and the associations of his pleasant home have been somewhat broken in consequence. His new departure will be a welcome change, and will give him the rest he needs. He will now be able to enjoy the privilege of reaping the reward of his efforts in the past. We wish him every success in his new work.

☞ The Texas State National Association will hold a three-days' mass meeting in Houston, Texas, Dec. 7, 8 and 9. Prominent speakers from all sections of the State will be present and take part in the exercises. Pres. Brown and his confrères are doing a grand work for Spiritualism in the "Lone Star State," and are to be congratulated upon their energy and enterprise.

☞ Mrs. Jennie K. D. Conant, the Banner of Light Circle medium, recently filled a lecture engagement in Lawrence, Mass. During her previous engagements in that city she stirred up one of the editors, who was badly worsted by her in the contest that followed. Pres. J. H. Feugill writes commending Mrs. Conant, and her work in the city of Lawrence.

☞ The Maine State Spiritualist Association will hold a grand mass meeting in Augusta Dec. 1; and another in Skowhegan Dec. 23 and 24. Other cities and towns will have their revival meetings later in the season. We hope our Maine readers will turn out *en masse* at all of these gatherings. In union there is strength.

☞ THE BANNER extends its sincere thanks to Mrs. Carrie E. S. Twing for her kind words in its behalf. We aim to present a readable paper to the Spiritualists of the world, and with the assistance of the workers in the field, as well as that of all thinkers, we can make THE BANNER better than ever before.

☞ The *Dawning Light* says that Mrs. Jennie B. Hagan-Jackson has purchased a house in Fort Worth, Texas, and purposes spending her winters in that city henceforth. She will lecture for the Fort Worth Spiritualist Society during the coming winter.

☞ Our readers will do well to note the changes in the standing advertisement of the National Spiritualists' Association. They are interested in all matters therein mentioned.

☞ *The Spiritual Almanac* is being compiled and edited by Mrs. Orpha E. Hammond, instead of by Mrs. Orpha Townsend, as reported in our last issue.

Strength from Opposition.

Spiritualists have reason to be grateful to Messrs. Covert, Becker & Co., for their zealous effort to arouse them from a prolonged stupor which threatened their destruction. The church encouraged this attack, but when they shall see the result, the men trying to save hell from obliteration will be the best abused of all that godly host.

No cause was ever advanced by falsehood. Persecution adds no laurels to those who employ it. The truth will survive though devils combine to suppress it.

We have maintained in these columns that Christianity is the persecuting religion of the world; that from its inception it has been tyrannical and oppressive. All history confirms this position. It is verified at this time by its organized attempt to suppress communications from the spirit world.

Did the calling of the Nazarene a wine-bibber, an adulterer, a disturber of the peace, culminating in his crucifixion, as his worshipers represent, retard the Christian movement? Did the persecution of the Mormons and the killing of the Smiths make one Mormon less? Did the Pope's bull against the comet arrest that body in its course; or did another bull, bidding Vesuvius when vomiting lava and flame to cease its action, check the laws of nature in their workings?

Opposition begets opposition. If all Spiritualists feel as we do they will come nearer to each other, gather around the common standard, organize wherever a half dozen believers may be found, keep thoroughly advised of the progress of the strife, uphold the hands of those in front, and, to the enemy—

"Damned be he who first cries hold! enough!"

—*Progressive Thinker.*

To all of which we say *Amen.*

Appreciative Words.

A friend kindly sends us copies of the BANNER OF LIGHT, published in Boston, Mass. It is a five-column quarto, well printed, and ably edited. It is in its eighty-second volume. It is devoted to the building up of man. It deals in facts and phenomena, and ignores all fraud. It seems to be more for men than isms. Its purpose is to grow men and women who have heaven within them. Its way is to obliterate the Low by developing the High. It is a paper that will injure no one, and will benefit all who seriously, honestly and reflectively read it. Its aim is Truth. We thank the friend for sending copies to us. It should go to every household.—*Marion, N. Y., Enterprise.*

Many thanks.

Notice.

Reports from Brooklyn, N. Y., Manchester, N. H., Brockton, Brighton, Charlestown, Attleboro, Plymouth, Waltham, Fitchburg, Winchester, Lynn, Springfield, Lowell and Haverhill, Mass., arrived too late for this issue, as we go to press one day earlier than usual. We called attention to that fact in our last issue, and we note it again now in order that our correspondents may not accuse us of partiality.

☞ Spirituality is the one great proof of the benefits of Spiritualism to mankind. Slander, abuse, backbiting, gossip, vulgarity, indecency, misrepresentation, vilification, falsehood, and gluttony, are not conducive to the unfoldment of spirituality in the lives of the individuals indulging in them. The fact that they exist among Spiritualists proves the necessity of a new revelation of spiritual truth amongst our own people. Aspire for the highest and holiest in life, and goodness, tenderness, love, kindliness, purity, good-will and righteousness, will supplant all untoward influences in every human life.

☞ The highest courage with which mortals are endowed consists in being able to honestly acknowledge a fault, and bravely meet the consequences of the same. The race has been trained into cowardice through the pernicious dogma that somebody else is to pay the debt for those who err. Spiritualism has come to teach man to be brave enough to pay the penalty of his own misdeeds, and to accept the consequences unflinchingly. A religion that makes men brave is what the world long has needed.

☞ Rev. Mr. Gilham, of Mintonville, Ky., has been trying to deprive his people of some of their religious solace, in consequence of which they have risen up against him. The other Sunday he preached a sermon in which he affirmed that there was no devil. The congregation took offense, and when the reverend gentleman attempted to speak again, he was ejected from the house, and about twenty pistol shots were fired after him.—*Boston Globe.*

Mem.—The preacher and his people were not Spiritualists, but *Christians.*

☞ Mrs. Josephine K. Henry of Kentucky wants to be the Prohibition candidate for President of the United States at the next election. The platform upon which she stands is an exceptionally good one, save one or two of its planks. Mrs. Henry is a woman of great ability, and her candidacy may lead to the adoption of a platform in the interests of the people instead of the politicians, by one of the great parties.

☞ Truth is the conformity of thought to the reality of the thing, and comes to our minds either by a process of reasoning or through intuition. Spiritualism can be proved to be the truth by both methods, as well as by induction, deduction and mathematical demonstration. No other form of religion can be so proved, hence Spiritualism is the highest revelation of religious truth the world has yet received.

☞ "No rogue e'er felt the halter draw
With good opinion of the law."

Does not this apply to those who are crying out so lustily against all attacks upon frauds? Does the saddle suit? Again we declare that we shall not knowingly make any compromise with error.

☞ "There is a power that maketh for righteousness," says a great writer. Let us prove to the world that that power is Spiritualism, through purity of life and thought, through cleanliness and radiance of character, through good deeds and high aspirations on our own part each day we live.

☞ "For our every good deed the world will be the better always."—*Geo. P. Colby.*

☞ It is not supposed that persons in combine will ever be any better until more individuals are better. Societies, organizations, governments must be adjusted according to the real make up of individual parts. Societies, organizations, governments do not make men, but men make societies, organizations, governments. The strifes in societies, the wars in civil governments are merely notifications of ill adaptation of individual parts. The individual must first be able to stand upright without propping, before a combination can be united so as to be and live in a manner to form the ever coveted universal brotherhood.—*Marion, N. Y., Enterprise.*

For the Banner of Light.

A NOVEMBER ROSE.

The day is chill; the outside air
A touch of chilliness knows,
And clouds hang heavy everywhere
With weight of unshed snows;
A whisper of the winter, drear,
Through faded branches goes,
Yet blooms there in my garden fair
A late November rose.

Each perfect leaf, a soft pink palm,
Is opened wide, and glows
As if pervaded by that balm
A perfect spirit knows,
Whose shining life of peace and calm
Through every feature shows;
Oh! Flower still singing Nature's psalm,
Thou late November rose.

Ye heavy eyes that see through tears,
How long each shadow grows!
Put by to-morrow's foolish fears;
Hope and despair are foes.
Look up until the sun appears,
And life new comfort knows,
And lo! your garden then uprears
Its late November rose.

AUGUSTA HOWE CHAMBERS.

Brooklyn, N. Y., 1897.

A New Book by Dr. Peebles.

During Dr. J. M. Peebles's late (and third) trip around the world, he studied and noted the laws, customs and religions of nations and peoples, giving special attention to Spiritualism, Magic, Theosophy and reform movements. He visited Ceylon, India, Persia, Egypt, Syria, and the continent of Europe, and secured material for a large octavo volume of five hundred pages, illustrated, which is now in press. The price of the book after publication will be $1.50, and postage 15 cents.

To all who will forward their subscriptions to the book previous to the date of issuing same—which will be on or about Dec. 20—accompanied by remittance, the book will be mailed *postpaid for* $1.25.

This special inducement is offered in order to meet the demands of those who are anxious to become posted in regard to the Orient, its Magic, its Spiritualism, its Theosophy, etc.

The orders for the book will be filled in the rotation in which they are received and recorded.

Address all orders to the Banner of Light Publishing Co., 9 Bosworth street, Boston, Mass.

Miss Lilian Whiting and the Book of the Century, by J. C. F. Grumbine.

Miss Lilian Whiting, author of "The World Beautiful" and "After Her Death," Boston correspondent of the Chicago *Inter-Ocean*, writes most flatteringly of Mr. Grumbine's new book on "Clairvoyance, Its Nature and Law of Unfoldment." She says: "Your work on Clairvoyance is marvelous—epoch-making. Thank you for a great illumination." The book is now on sale. See notice on another page of THE BANNER. Mr. Grumbine closes his ministrations at the First Spiritual Temple next Sunday.

An Earnest Worker

In the cause of the Veterans' Home is Dr. C. W. Hidden. He deserves the gratitude of every true Spiritualist for his efforts in raising money for the Home fund. At Lake Pleasant he helped raise over $50, at Washington, where he went as representative for the Union, he got $180.25, and Mr. Theodore J. Mayer kindly gave him $100 more. Last Thursday evening at the public meeting of the Veterans with the Industrial Society he raised $11 more. ***

☞ N. M. Keith, Fenelon Falls, Ont., testifies to the good results obtained by him from the magnetic treatments of G. Frank Rich. His trouble was of eleven years' standing, and had baffled the skill of the best physicians. In three weeks Mr. Rich had made him almost a new man, and placed him on the road to complete recovery. Mr. Rich is located for a brief time at 128 Cleremont street, Brooklyn, N. Y.

☞ Arrangements are being perfected by the Entertainment Committee of the Children's Progressive Lyceum Association to hold a grand Fair in December. Particulars will be given later. ***

The New York State Association of Spiritualists.

A meeting of the Board of Trustees of the New York State Association of Spiritualists was called at Syracuse on the afternoon of Nov. 5, 1897, President Frank Walker presiding.

After reading of Minutes by the Secretary, and the presentation and acceptance of various reports, the resolution was adopted to hold our next annual Convention in the city of Syracuse, May 2, 3 and 4, 1898. It was also decided to have a mass meeting in the city of Buffalo some time during the month of January, 1898, and a meeting of the Board of Trustees at the same time and place.

The resolution was adopted to reëngage Brother E. W. Sprague and wife as State missionaries and organizers till Feb. 1, 1898, and that six other missionaries be appointed in different parts of the State.

It was decided that our State Association would grant letters of ordination, and that the Secretary give notice through the spiritual press that all persons desiring ordination should make application to him in writing, accompanied by the fee of five dollars, and such application would be acted upon at the next Board meeting.

A vote of thanks was also given Trustee W. Wines Sargent for his kind offer to publish any and all matters of interest to our State Association in his new paper, the *Evolutionist*, and we heartily recommend it to all Spiritualists in our State and elsewhere. It was also adopted that the donation of $18 50, given by the Spiritual, Educational and Protective Union to establish a Mediums' Home Fund, be accepted, and such fund established.

The meeting then adjourned, to convene in the city of Buffalo in January, 1898.

HERBERT L WHITNEY,
Secretary New York S. A. S.

eports of Meetings, being of local interest only, should be made as brief as possible, that justice may be done the general reader.

MEETINGS IN MASSACHUSETTS.

NEWBURYPORT.—F. H. Fuller, Pres., writes: On Sunday, Nov. 21, the First Spiritualist Association of this city held two large and interesting meetings, with Mr. Albert P. Blinn as the speaker; Mr. George Thurlow, as usual, discoursing sweet music at the organ.

At 2:30 o'clock Mr. Blinn commenced his grand work with us by reading "Footsteps of Angels," and followed with a very able discourse upon Paul's text from the Bible, "There is a Natural Body, and there is a Spiritual Body," the subject being handled in a manner showing deep thought upon and understanding of the religion of which Mr. Blinn is such an excellent exponent.

At 7:30 P. M. the speaker was greeted with one of the largest audiences of the season. After rendering Longfellow's poem, "The Builders," he took for his subject "Man—What is He?" and treated it upon the evolutionary, ethical and spiritual standpoint. He gave utterance to many grand thoughts, and his remarks were listened to with keen interest and appreciation, and this Society deems itself very fortunate in having had this able young man with us. We can heartily recommend him to any society needing an interesting as well as an instructive lecturer.

Next Sunday we will meet as usual at Lower Odd Fellows Hall, with Miss Blanche Brainard of Lowell as the speaker and test medium.

Cadet Hall—Lynn Spiritualists' Association, J. M. Kelty, President—Mrs. A. A. Averill, Sec'y, writes: Sunday, Nov. 21, Miss Lizzie Harlow was with us, and, as usual, charmed and delighted her hearers. We consider Miss Harlow one of the best speakers before the public; she was assisted by Mrs. E. D. Concannon of Boston, who gave a large number of most satisfactory tests; there was also solo singing by Dr. Walter Kelty, with music by W. H. Thomas, cornetist, and Mrs. Cross, organist. Miss Harlow will be with us next Sunday, Thomas's Orchestra will furnish music. Mediums and friends are invited to the Social Union, which meets every Wednesday evening at Lower Cadet Hall.

LOWELL.—A correspondent writes on "Premature Burial" and its prevention: I will forward to you knowledge that I have received as test of life in seeming death: "A blister placed over the heart will not take effect on a body dead, but, if a blister ensues, life is not extinct in th t body." "If a steam is upon a looking-glass placed over the face of one supposed dead, life is there." "Tie a string around the little finger, toward the top; if the finger reddens, life is there."

BRIGHTON.—D. H. Hall, President, writes: The parlors of the Spiritual Progress Society, at 32 Foster street, Wednesday evening, Nov. 17, were well filled. The best of harmony prevailed. Services opened with singing, Bible reading and prayer. Mrs. L. J. Ackerman and Mr. D. S. Clark, remarks, tests and readings; Mrs. J. Seymour, tests and presentation; D. H. Hall, readings. Mr. J. S. Scarlet and Mrs. J. Seymour will be with our Society Dec. 1. Meetings Wednesday evenings only.

SPRINGFIELD.—M. W. Lyman writes: Dr. Charles W. Hidden of Newburyport occupied the platform of the First Spiritualist Society last Sunday, with good audiences and much interest. Afternoon subject, "Nearness of the Unseen." Evening subject, "Lifted Up from the Earth." Dr. Hidden will be here again next Sunday.

BANNER OF LIGHT for sale at all meetings.

DR. WM. A. HALE of Boston will speak for the First Spiritual Society, Salem, Sunday, Nov. 28. ***

ILLINOIS.

GENEVA.—Oscar A. Edgerly writes: During the present month (November) I am filling an engagement in this city. The whole country hereabouts seems to be alive with interest in Spiritualism. People visit me continually, who have the same story to tell of the development of mediums in the various communities from which they come, and in consequence there is a genuine revival of Spiritualism going on in this vicinity.

I noticed in a letter written by the president of the Anti-Spiritualist Association, and published in a Chicago newspaper, a statement that Spiritualism had found no foothold in the State of Illinois. I think this bombastic president of a much-talked-of association would be compelled to change his mind if he should visit this vicinity. Spiritualism is not only progressing, through the agency of public meetings being held, but it is also making a mighty advancement through the more subtle agency of the home circle; and I would in all kindness inform the gentlemen of the Anti-Spiritualist Association that if they could silence every public speaker (which I know they cannot do) they would still have to deal with that subtle "unknown quantity" that constitutes the thousands of home circles that are being held in every community.

I shall speak at the Temple, in Boston, on the Sunday afternoons of December.

CONNECTICUT.

NORWICH.—Mrs. J. A. Chapman, Sec'y, says: Prof. W. M. Lockwood of Chicago, the widely-known lecturer upon physical, physiological and psychic science, is filling a month's engagement with the First Spiritual Union of Norwich, giving two lectures on Sundays, and a course of mid week evening lectures upon physiology, which are of special interest, and deeply instructive.

Sunday, Nov. 21, Prof. Lockwood dealt with "The Pathology of Social Life" at the afternoon session, and in the evening spoke from the subject "An Inner-Ruling Principle *versus* an Overruling Power the Formula of Nature."

Both lectures were full of facts presented in a clear and comprehensive manner. Mr. Lockwood is doing a grand work for Spiritualism in presenting a philosophy demonstrated so clearly that "he who runs may read" everywhere in the manifestations of nature the sublime order of her processes. His lectures have been entirely new, and meet the requirements of the thinking mind.

To the Editor of the Banner of Light:

Regarding the article concerning the death of Mrs. L. A. Shorey, and the circumstances connected therewith, which appears in your issue of the 13th, we wish to say, for the information of the public and friends, that the article was sent you early in September, and, while recognizing that the delay in its publition was probably unavoidable, we feel that this explanation of so late a notice of the sad event is due us.

As some parties seem to have misunderstood our position as critic of the parties who removed Mrs. Shorey, we wish to say now what we supposed was obvious in the article, viz.: that we characterized the external appearance, only, of the acts alluded to, without bias or malice. No one can judge the intentions of another, and we did not make any assertion beyond the *superficial appearance* of carelessness, unkindness, etc., which was certainly so, and of which the husband of Mrs. Shorey and other friends said: "You did not say half enough." Respectfully,

E. H. HASTINGS.

Movements of Platform Lecturers.

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

Mr. J. Frank Baxter, the past week, has been lecturing in Defiance, O., and succeeded in calling out the thinking, and many of them the professional, people of the place—judges, lawyers, teachers, clergy and city mayor—to receive in most instances their plaudits and favors. It is said his closing séances there had a most marked and favorable effect. This week he is in South Bend, Ind., and announced to lecture and give spirit delineations every evening except Saturday. Sundays he lectures day and evening in Fort Wayne, Ind., and will do so till 1898. Any desiring him for week evenings can address him at 156 East Wayne street, Fort Wayne, Ind.

Mrs. Cynthia H. Clarke, inspirational speaker and test medium, has Dec. 5 and 14 engaged. Has January and February open for engagements for platform work. Boston address, 906 Washington street.

Mrs. Maggie Waite has the months of December and January open for engagements. Address 545 North 7th street, Philadelphia, Pa.

On Sunday next, Nov. 28, W. J. Colville conducts Thanksgiving services in Clark's Hall, 162 Gates Avenue, Brooklyn, at 10:30 A. M., when music will be furnished by Brooklyn College of Music. Prof. E. A. Whitelaw renders violin solos, accompanied by Mme. Deyo, the eminent pianist at these services. Subject of discourse, "Thanksgiving Regarded as a Therapeutic and Moral Benediction." At 3 and 8 P. M. W. J. Colville will speak in New Century Hall, 509 5th Avenue, New York. Afternoon subject, "Thanksgiving," evening, "Orient and Occident, their Mutual Indebtedness." Everybody welcome. Voluntary offerings. W. J. Colville's lectures on Spiritual Science are given at 509 5th Avenue, New York, Mondays 3 P. M., Thursdays, 3 and 8 P. M., and at 497 Franklin Avenue, Brooklyn, Tuesdays and Fridays, 2:30 and 8 P. M. W. J. Colville can be engaged for funeral services when due notice is given, and for occasional lectures. Address 497 Franklin Avenue, Brooklyn.

Mrs. M. E. Gilliland will answer calls for platform work, terms reasonable. 820 Washington street, Boston, Mass.

Mrs. M. J. Crilley, test medium, will serve the Spiritual Society of Allegheny, corner South and East Diamond streets, during the months of November and December.

Dr. C. H. Harding, lecturer and platform medium, spoke in Lowell, Mass., Nov. 7; Fitchburg, Nov. 14. Has open dates for December and January. Address 9 Bosworth street, BANNER OF LIGHT.

Foundations are Moving.

The moving of the foundations of things theological does not cease. Now we have the Baptist brethren talking about abandoning close communion. The discussion, which took place Tuesday in the Baptist Congress at Chicago, is reported in our news columns. When clergymen like Russell H. Conwell and Dr. Gifford, of Buffalo, take the ground that baptism is not a prerequisite to the Lord's Supper, or, as another clergyman expressed it, that Baptists have no right to dictate who shall sit at the Lord's Table, the sectarian lines are surely coming down.

In Boston, recently, the Rev. Dr. Gordon, of the Old South Church, preached a remarkable sermon, in which he declared Calvinism to be a thing of the past, and took, as we understand it, substantially the Universalist ground regarding the faith that is to replace it.

Verily, the foundations are moving.—*Hartford Times.*

☞ "Christian Science," in so far as its devotees seek to apply it to the cure of disease, will soon be the subject of judicial consideration. A female practitioner of the art of "divine healing" has been arrested in Kansas City for failing to notify the health authorities of a case of diphtheria which she had attended. The validity of her arrest, and of any punishment that may be inflicted upon her for failure to observe health regulations or for the practice of the mummery known as "divine healing," will be contested by appeal to the courts of last resort. The Christian Scientists of Kansas City are said to number from fifteen hundred to two thousand persons, who will pool their money and influence in defense of their cherished superstition.—*Philadelphia Record.*

☞ It is said that a pastor in Indiana recently startled his congregation by the following announcement: "Remember our quarterly meeting next Sunday. The Lord will be with us during the morning service, and the presiding elder in the evening."—*Boston Globe.*

☞ In almost every life there are pictures of darkness; but, as sure as day follows night, so sure will the pictures of darkness be obliterated. The magnet of truth is immortal, and never ceases to shine, any more than the sun of the physical day.—*Brown.*

Mr. Anthony Hope Hawkins, the author of "The Prisoner of Zenda," proves, on the closer acquaintance which his visit to this country is now yielding, no less attractive as a man than as a writer. His public readings from his own works seem to give his large audiences the highest satisfaction; and in the busy course of friendly dining through which he has been put since he landed he has shown himself the kindliest and most unassuming of guests of honor.

It is an interesting fact that while he is visiting in this country an American magazine will begin publication of a sequel to the story which was his great success. *McClure's Magazine* for December will contain the opening chapters of "Rupert of Hentzau," a new Zenda novel which continues the history of the love and adventures of Rudolph Rassendyll and Princess Flavia. The story has been illustrated for *McClure's* by the author's personal friend, Charles Dana Gibson.

The Only One of the Kind.

It is a remarkable fact that not a bar of the Larkin Soaps is ever sold in a retail store, and yet the Larkin Factories are of the very largest, being nearly five acres in area, and can produce thirty million pounds of soap annually. The output goes direct to many hundred thousands of families who save half the retail cost of soaps by the Larkin Factory-to-Family plan. By dispensing with the convenient but expensive and unnecessary services of the middlemen, you get double usual value for your money in either a $10.00 premium, free, or, if you prefer it, an extra $10 00 worth of Soaps; that is, you can have Soaps of your own choice of $20.00 value at usual retail prices, for $10.00. The Larkin Soaps are always shipped on thirty days' free trial without any money in advance, so that if you are in any way disappointed with the purchase, you hold goods subject to their order with no charge for the Soaps used in trial. Could any offer be more fair? Their advertisement is worth studying.

SPIRIT Message Department.

SPECIAL NOTICE.

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

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

SPIRIT-MESSAGES,

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF

MRS. JENNIE K. D. CONANT.

INDIVIDUAL MESSAGES.

Report of Séance held Oct. 15, 1897.

Spirit Invocation.

Spirit Divine, again do we come to thee seeking wisdom, that we may realize the fact of spirit return and place it before the world as a great light on a mountain top to light the pathway of others and lead them higher. May our spirits grow brighter, and give forth knowledge of higher things to our fellow-men. May the darkness and desolation of the soul, caused by the transition of loved ones, be removed by the spirit of love and wisdom, and may all behold the light on the mountain and understand that it is the light of immortality.

Assist us this morning in bringing the knowledge to all souls that there is no death, but only the spirit passing out of its infirmities into conditions of rest and peace. We ask thy blessing upon all who are in need this day.

Thou Spirit of Love, who guidest us through all darkness, who seest into the hearts of humanity, and knowest what is best for all, we rest in thy hands now and forever. Amen.

INDIVIDUAL MESSAGES.

Caroline Haynes.

Well, it seems I am to be the first to open up your séance-room this morning. I feel pleased to have the privilege of returning and saying to the world at large I have conquered death and the grave, that I find myself a living identity, and hold the consciousness of many of my earthly experiences, and am desirous that others may learn of my experiences. It seems to me that that is the only way we can improve and bring our identity to those yet in earth-life, that they may understand just what the spirit-world is and what the after-life may be. While in earth-life I was not familiar with what you term the word Spiritualism; I did not know that the spirit returned, for I never tried to prove it. I never had anything to do with mediums, and I suppose they would say I was ignorant of these laws; yet I was not; I knew that something existed beyond the physical faculties; I knew there was some power eminent and prominent all through everything. I was a student of natural laws, and I could see through my own self things that I could not explain; but to-day I understand it much better, and I can understand why there are so many people who claim these powers and know of them, but do not acknowledge them. That is one reason why I wish to return, for I have those in earth-life who think they understand themselves and the powers that are around them.

I have been out of the body quite a while, and there have been many changes in my family since, because they are all scattered. I have four sons and three daughters, also my husband, yet in earth-life, but they have moved about and changed so much that we will not stop to locate them all.

I think I can make myself known, for your paper has such a large circulation. I have those connected with me—especially my daughter Emily—who are in sympathy with Spiritualism. I would like to reach all individually—not publicly, but privately.

Put me down as Caroline Haynes. My home was in Massachusetts, but I am desirous that this message go to North Carolina, and if I dared to speak as I would like, I would say to William, John and Alfred that they must be cautious. I do not wish to become personal in print, but I see from the spirit standpoint that the earth-ones are not as happy as they might be; they feel that mother can't be in heaven if she comes through such a channel as she has this morning, and that is why I wish to be cautious in what I say, and I wish to say to all that mother is not in heaven, she is traveling around with you in thought; and to prevent them from being unhappy, I will say to them: Because my thoughts seem to go with you, I sense in spirit your conditions. I have done the best I knew under the circumstances. If my friends will wake up and investigate for themselves, I feel they can find many beautiful germs of comfort and consolation by coming in contact with honest mediumship.

Walter Watson.

Well, you can put me down as Walter Watson, and my home in Buffalo, N. Y., where I feel I shall be remembered, as I have a family yet living there or in the surroundings. I was a carpenter by trade, and so I think I am not forgotten, but I went out of the body somewhat suddenly, or we might say, not prepared.

I think it is as well to prepare right along, for a man must get what he measures unto others, and I find that if one is honest, and tries to do the best he knows how, and tries to carry out the principles of justice as far as he understands it, it figures stronger in spirit-life than belonging to any church, that is, if you merely go to church, and do not apply their teachings every day. I was a church member, but I believed that others could be right just as well as I, and for that reason I find that there is no religion so strong, and no belief so strong, as when our friends cry out for those they love; it don't make any difference what their belief is, it don't make any difference what situation of life they are in, we want to get to them, and we will come in spirit every time to help them. I hear my friends oftentimes say that it seems to them if they once got away from the mortal body, with all its trials, and tribulations, and disappointments, they would want to stay away, they would not want to come back to the earth-life; but I want to say to you all, especially Hannah and Elizabeth, that you talk many times when you hardly know what you are talking about. I think you are conscientious in what you say, but you do not know the weight of your words, for I would like to say that if either of you were in spirit you would be the first to return to tell others what you found, and to lift the shadows off the earth ones. I wish also for Mary Alice (that is my sister, and she is a medium and a Spiritualist, and loves your Cause, and she loves to labor for humanity although she is not a public medium) to know that she must not be affected by what others say, for the members of our family don't believe in Spiritualism; she is the only one that believes in it, and I want her to stand firm and be true, because as her light shines so they will see her good work, and glorify the angels that gave it to her. I wish for her when she receives your paper to send it to England to my old mother, for she is nearer the spirit-life than the mortal, yet she is conscious that she will meet the loved ones, and I want her to know that she will meet them. Father is with me this morning, and also William and Frank. We all join in sending our love, and will try and assist any that will open up an avenue wherein we can talk with them. I am afraid I have overdone the time, but just say I was anxious to give comfort and consolation to all, and I am still the son and brother I was in earth-life.

Jeremiah Logan.

You can put me down as Jeremiah Logan, and my home in Georgia. I hardly know how to express myself through this medium, but I have wanted for a long time to report through your paper, because there are a great many of my friends who are interested, and I have often heard them say, Why don't some of our friends come through THE BANNER and make themselves known? I want to say to the many who may make that inquiry, whether they are my own friends or some one else's, that there are so many spirits who are anxious to manifest, and so very few who are really able to take control of the medium and give accurate facts as they understand them, that there are only a few, comparatively speaking, to the many who ever report; and then there are many other channels that, if the mortal is anxious for the friends to come, they can go to. I wish to say, open up every conceivable way of meeting your friends and I know they will meet you; for where there is one who can manifest through your public circle-room there are hundreds and hundreds who cannot at all—who cannot take control of the medium.

I make this statement, for I find a great many are asking, Why don't I get a message? Another thing, there are so many private mediums that if they cannot get a message through one they can through another; and so I wish them all to get knowledge, and to feel that their own spirit can unfold, so that they can recognize their friends when they come.

I wish also to say that my companion, Phœbe, who went away many years ago, is with me in spirit-life. I would like to say we are all together in spirit. There are others on the earth-plane whom I know will be glad to hear from me.

I wish to make another statement for the benefit of those who receive this message. I think it no more than right that, if they do understand it, they should notify the publishers of this paper and give the evidence to the world at large, that it may be known whether the messages are right or whether they are wrong, and assist the good work. We want absolute honesty and a kind feeling to all.

I was an old Spiritualist, oh! long before the Rochester rappings. I knew my spirit friends were with me, for after my mother passed out of the body she used to come and talk with me lots of times; and so I have been guided all through my earth-life career by the unseen voices around me, and I am now desirous to have them lead others right.

E. V. Wilson.

Good-morning. I was very much interested in the last speaker who preceded me, for a thought that he threw out was marvelous in its expression. While in the body I labored for the cause of Spiritualism; I labored for the emancipation of life and the unfoldment and progress of all things that would make the human family happy, and that is one thing that I felt conscious of while in the body, and I have become more conscious of it since being in spirit life.

I have been very much interested in the advancement of thought and the advancement that Spiritualism has made in the last fifty years, by the aid of the large army of mediums we have now, both on the public rostrum and also in private life, who are searching diligently to meet the requirements of the mortal and to satisfy them as far as they can, by bringing the spirit-communion to their own fireside.

The thought that has given me an inspiration this morning is, how many people all over the country look to the BANNER OF LIGHT and its Message Department, and are very desirous that their friends shall manifest through this channel. They seem to have a sort of an idea that if the spirit can manifest through THE BANNER public circle-room, they are getting something more accurate and perhaps more to the point, as the individual spirit takes control, and yet when the spirit has tried to gratify their desires, and done its level best by conveying what thoughts it can bring to bear on the medium's brain, that the mortal should identify, we find them, then, criticising it; we hear them say, sometimes: "Well, that sounds like him;" and another one says: "That does n't sound as well as he did; he used to be so eloquent in his language and his expressions," and he was this or he was that. You don't stop to think, dear loved ones, that every spirit that talks through the material brain of another has to come in contact with the ability to clothe his or her language similar to that of the instrument used, so that many times the messages will be given by the medium's brain and her own construction of English. I wish to make this as plain as I can, for the benefit of those who are seeking messages from the dear loved ones gone before. Then another thing; the speaker who preceded me spoke of the spirit-friends giving a message, and then the mortal never seeming to take the pains to notify either the medium or the editor as to whether it is correct or incorrect. We know in mortal life that appreciation of the work that is accomplished is of great strength to all concerned; and I will make this as a suggestion, that I hope, as every message comes out to the friends, if you are truthful and understand it, if it is not correct, then notify us, and, if possible, the spirit can return and rectify it, because I should like to say to all whom this may concern, that the Message Department is open to all who may come, and the only way we can demonstrate whether those who are manifesting are true or not, is to have them recognized.

Now I wish to say to all of my co-workers in the field, both public and private, that I am also very much interested in the agitation to-day that seems to be floating all over our country, and that is in the cause of mediumship, as to governing societies for the protection and upholding of true mediumship. I am afraid, my friends, that if we seek alone it is hard to draw a correct line, for I don't think we can see what an instrument may be for the spirit to give its manifestations. All that we can say is, that all mediums within themselves must bring to themselves the consciousness of the individual element, and have their lives and their surroundings as near to the expectation of the world as possible, and let the spirit demonstrate its work in its own way and under its own conception, and truth will roll over all error; and I know that the old BANNER will float upon the breeze of progress.

Now I wish all to feel this morning that I am with them, heart and hand, and I want to send encouragement to my own home and my own family, but I feel I am like the one before. This world is all our own, and humanity are all our brothers and sisters; we all belong to the great fatherhood of God and the brotherhood of man. I will not delay you longer, but just say I met with you in unison this morning, and wish to unite my voice and spirit with the great army of workers who are trying to elevate humanity. E. V. Wilson.

Charles Burns.

I want to come in just a few minutes to send a few words of consolation to mother and to the loved ones in earth life, and I feel I am not forgotten, although the body has been separated from the mortal for some time and many changes have come, yet I know that through all the changes there has been advancement, and every change has been for the best, although it is hard sometimes for the mortal to realize it.

When I passed away I went out with lung trouble, and when I come in contact with the medium or the new atmosphere, the earth-life conditions affect me, and I cannot breathe very well when I try to control; but I will try and do what I can, for a short message is usually received just as well as a long one. I just want to encourage mother, for I see she is conscious of spirit-return. I know that she has got the knowledge, yet the touch from the familiar hand oftentimes lifts her in spirit, and gives her inspiration and strength to stand all that the mortal needs, for we know that while in earth-life it is always a struggle. Father is with me this morning, and so is grandma. I wish to say to all those that I was familiar with in days gone by, and especially my brother, for although he does not believe in Spiritualism, I feel that he knows many times that the spirit does come back, and does help him, that there is happiness after you get out of the environments of the body and the pains and aches; and I shall be well known right here in Boston, because that was my home.

I find that time is limited this morning, and the forces here have been somewhat exhausting on the medium, and I will just say that Charles Burns is here in reply to his mother's wish, "Why don't you give me a word through THE BANNER?" and I am here to sustain this thought, not as a test, but as a comforter to her, to let her know I heard what she said. Thank you; that will do for now.

George Pettingill.

Well, my name is George Pettingill, and I shall be remembered in Bangor, Me., but I have also friends here in the surrounding towns of Boston. I have been out of the body a long time, but I wish to come closer in communion with those I love, and those that have been brought to the spiritual consciousness that the spirit exists and has returned. I did not understand when I was in the body, and I presume the reason was there was not much of it where I lived, although my business in earth-life took me around a good deal, as I came in contact with all classes of people, and I was always glad to talk with any one on any subject, or on any part of religion, so that I might say I had heard from all sides, but I never used to take a great deal of interest in any of them, so I presume I did not improve as much of my spiritual nature as I might have done. I wish to say to Annie, and also Fannie and Mabel, and oh! I have so many that I hardly know where to stop, for I love them all—I merely want them all to know that I have been conscious of some changes that have come around the old surroundings, and I know that there is not much now to go back to in Maine, for the most of my own people are in spirit-life, but I have some yet left in earth-life, and I am anxious about any one that will see this message, that they may understand why I came here. I seem to be trying to convince others, but I don't know whether I shall be able to or not, but I would like to say to Edwin, that the spirit does return, and can help you, and if you would go to some medium that understands the medial work, the spirits can help you physically more than the doctors. I thought I would mention it, because he is feeling very bad, and he has an idea that he is laboring under some difficulty that he cannot overcome, and he feels there is no cure for it, and I tell him that if he was more in harmony, and had the right conditions around him, and had the spirits with him, he would get well.

Messages to be Published.

Oct. 22.—Eben W. Powers; John Otis; Charles T. Whitney; Mary C. Nelson; Francis Volk; Mary Alice Stewart.

Oct. 29.—Ellen L. Annis; William Wallace Halstead; James G. Abbott; Ernest Stewart; Joseph C. Lindsley; Charles Ruggles.

Nov. 5.—Mary A. Hunt; William Scribner; Hannah S. Perkins; James McFarland; William Smith; Carrie Miller.

Nov. 12.—George Bagley; Frank E. Crane; Daniel D. Kimball; Phedora Baldwin; Emma B. Ruggles; Mary Brewster.

Nov. 19.—Mary J. Willis; Elizabeth Marstons; Andrew Phillips; Pembroke S. Booth; Alice Milton; Jennie Staples.

Connecticut.

MERIDEN.—Dr. N. Williams, 60 Cottage street, writes: "Dr. Harlow Davis gave a séance to a well-filled house recently. We have not held regular meetings for some time in Meriden, but we hope soon to inaugurate them again. The visits of Dr. Davis are always remembered with pleasure. He is an earnest and sincere worker. He leaves on Dec. 1 for California, *en route* to Seattle and Alaska. Any mail addressed to my care will reach him."

ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF

W. J. COLVILLE.

QUES.—[By F. P. Anderson, Chicago.] Will you explain the cause or causes, and general special effects, of epileptic fits, so-called? How are the effects seen in the attack produced, and in what respect do they differ, if any, from such cases as are frequently narrated in the New Testament under the general term of "demoniacal possession" said to have been frequently cured or "cast out" by Jesus and his disciples? At the inception and during the continuance of epilepsy, what actually takes place in the nervous and physical system?

ANS.—The entire subject of epilepsy is before us, and to deal with it in any sense exhaustively would require a volume; an answer to a question must therefore be but a very meagre consideration of the theme, but however inadequate, we trust the following statement may be of some service.

There are various forms of epilepsy, and the attacks are brought on from various causes, but as a whole it may be safely said that they are sensual aberrations occasioned by abnormal sensuous cravings or disappointments, and where the tendency to epilepsy exists it can at any time be stimulated to active demonstration by an attempt to thwart, coerce or frighten the invalid.

Epilepsy is a form of insanity or lunacy, and is subject to the same changes as certain other phases of mental defect or aberration.

Lunacy in general and in particular springs from too much attachment to material things, which have become idols; there are, consequently, three leading causes for its aggravated appearance, viz.:

1. Inordinate sensual indulgence. 2. Grief occasioned by loss of property or position. 3. Sorrow at the loss of the physical forms of friends.

Though the latter cause strikes at the roots of our sympathies much more than the others, we cannot blind ourselves to the fact that spiritual enlightenment—and that alone—can effectually conquer all phases of insanity.

It logically follows, if the foregoing propositions are correct, that just such treatment as we find mentioned in the New Testament should serve as the only successful antidote. Purely spiritual treatment is immeasurably higher than simple magnetic manipulation of the person; therefore the casting out of "unclean spirits" is made a leading feature in the gospel narratives.

So much is constantly being said about *obsession* in these days that we think it is pretty fully accepted by a large percentage of thinkers that there is a basis of fact under the repulsive doctrine of demoniacal possession.

To merely shut our eyes to phenomena of an unpleasant type is no remedy for a distemper; still, of the two, it is better to ignore than to exaggerate a disorder, because exaggeration tends to inflame a fevered condition, while ignorance of its existence cannot excite it to further virulence.

The antidote to epilepsy is strong, persistent, fearless mental treatment; and no matter whether the practitioner be professional or in private life, or whether he belong to one school of therapeutics or another, or to no school at all, if the thought be distinctly held that good alone can be triumphant, a means of communication is established between the sufferer and those higher spiritual agencies which can effectually protect the patient against the inroads of error, provided the patient mentally or willingly coöperates with the emancipating force.

Jesus and his disciples "cast out" all that made for sickness and vice, not by fighting evils, but by introducing the good, whose action overcame evils.

Light dispels darkness; heat removes cold and dampness; the infection of joy chases away grief, without any other act being performed than one that it is entirely natural or normal to the one who performs it.

We do not wish to convey the often unkind impression that sufferers from epilepsy or any other form of mental disease are necessarily immoral intentionally; many poor sufferers are simply very weak and easily led, and therefore fall victims to untoward circumstances; still it is always wise to remember that unless there is some unconquered weakness within, no influx can enter from without.

The subject is greatly simplified directly it is admitted that simple weakness or irresoluteness opens the door to whatever is in our closest neighborhood; what is needed then is the presence and action of a strong, willful healer who affirms so powerfully the presence and power of influences making for righteousness that the chains are cut which have linked a victim with unpleasant companions in the psychic state.

Spiritualists are often apt to go too far afield for explanations of mental disorders, and they can sometimes learn much that is valuable from telepathists and others in this regard. The greater portion of the malign influence attributed by many to evil spirits out of the flesh, actually proceeds from the contaminated atmosphere of the material earth, which in many places is highly charged with psychic emanations of the foulest sort.

To sweeten the mental air around an epileptic, to introduce into his presence something which must of necessity arouse higher than animal emotions or sensations, is intensely necessary to a cure; therefore it is not always required that a healer should understand the principles of a science or be acquainted with a systematized philosophy.

Moral influence does the work, and within our immediate experience there have occurred many striking cures of epilepsy and kindred phases of disorder through the simple, silent agency of the rightly-directed thought of a friendly mind-intent upon conferring benefit and certain of success.

It should be plain to all who acknowledge mediumship that if degraded influences can afflict, conditions may be established for bringing about the closest communion with higher intelligences who can confer the blessing of relief; therefore we are ever strenuous in advocacy of a system of cure which aims at positive and permanent healing which can only be brought about by bringing the weak into an attitude of mental strength; and at this point we must say a word on *positive and negative* mental states, as much confusion and misapprehension often result from an undue praise of the one and blame of the other condition.

As every magnet has necessarily the two poles, positive and negative, so every human being has a positive and a negative side.

Polarization is only truly attained when we are so negative to influences from above as to be positive to influx from below. To become consciously negative to the action of celestial forces is to grow superior to attack from any disorderly source, therefore right direction of sensitiveness, not its suppression, is what we need to emphasize.

It is impossible to lay too much stress on such a mental and moral attitude as will be a safeguard against disorder, because it is itself entirely orderly, and a bond of communion with all that is likewise orderly.

In catalepsy the nervous system becomes so abnormally relaxed that the will of the spirit owning the body is rendered virtually inoperative; then any sort of influence may take possession and produce any kind of result—not always evil, but always giving evidence of a forfeiture of the right of self-ownership.

Very frequently a person is for a time actually possessed, not always because he has been driven from his organism by an intruder, but sometimes because he earnestly desired to quit his mortal frame temporarily.

Cataleptic phenomena often attend religious revivals, where fervid appeals are made to imagination, and where the senses are aroused and hysteria is at first induced. If cataleptic fits are dreaded and their return expected, they soon become ungovernable; and as each severe attack weakens resisting power, adverse suggestion is the greatest danger encountered.

Counter-suggestion is the only effective remedy, and after a few treatments, the tendency of which has been to arouse the will of the patient on his own behalf, auto-suggestion may complete recovery.

Remember the gospel words "Sin no more, lest a worse thing come upon you," and enforce the lesson taught therein to all who look to you for help. Give them of your best aid, but insist upon it that they must work with you and control their own thoughts.

Are we Sliding Back to Barbarism?

It looks so; to a barbarism akin to diabolism, which strangles charity, crucifies all humanitarianism, making man a moral wreck. When I read in THE BANNER of the 18th the account af the abduction and subsequent *murder* of Mrs. L. A. Shorey, a resident of Rockland, Mass., my indignation was stirred to its depths, and from the center to the circumference of my being I was afire. The brutal and bloodthirsty Thorn and Nack, who murdered and cut up their victim, then scattered the remains, in the hope of concealing their crime, are angels compared with the authorities of Rockland, who abducted Mrs. Shorey from her home, weak and utterly helpless, transferring her to a butcher's shop in Boston, to be scientifically and *legally* murdered, by men whom the law permits to toy with human life with impunity, even to death. And what gives a special bitterness and pungency to my indignation is the *stupidity* and *thoughtlessness* of the people who tamely submit, and permit the existence of a system of so called medical practice of medicine which yearly sends thousands of victims to their graves, and dooms other countless thousands to a life of misery as an incident of the administration of poisons, deadly in their nature, the germinal seeds of various types of disease the debauched human system takes in, according to the constitutional diathesis of the patient.

Why was the outrage perpetrated? Primarily because the authorities of Rockland were moved by the lowest, meanest, most devilish passion which can sway a human being, a money consideration. To save a paltry sum of money, the *rights* of Mrs. Shorey, the family rights involved in the relations of husband and child, were ruthlessly trampled upon, to be again ruthlessly violated when the all-but corpse was taken to the butcher-shop.

"Oh! the inhumanity of man to man."

It would seem there should be a power somewhere, an effective right arm of justice, able to vindicate these violated personal and family rights. It would seem that with our loud-mouthed boastings of civilization and religion, these criminals should be brought to the bar of stern, even and open-handed justice, to be properly dealt with. But there is no such hope. The truth is, the regular M. D.s have the inside track, and in most of our States, by hook and crook—mostly by crook—seduced our legislators and buttressed themselves by penal statutes.

We have arrived at a point where the natural, inherent, imprescriptible rights of the people are of no account in the estimation of the money and medical oligarchs who are at the top. Government by injunction, the dispersing of peaceable citizens in a peaceful assembly at the muzzles of Winchester rifles, the putting of human life at the will of *ignorant* practitioners of medicine, dealing out death and mysery haphazard and at wholesale under the cloak of M. D., backed by a sheepskin of no more value than a last year's almanac, portend evil days to come for the people and the nation. Are we men equal to the exigency, or are we cowards? Reader, answer this question as befits a freeman, a lover of his kind, a hater of oppression and injustice. WILLIAM FOSTER, JR.

Providence, R. I.

Vegetarians, Take Note.

It is estimated that twenty-two acres of land are necessary to sustain one man on fresh meat. The same space of land, if devoted to wheat culture, would feed forty-two people; if to oats, eighty-eight; potatoes, Indian corn and rice, 176, and if to the plaintain or bread-fruit tree, over 6,000 people.—*Boston Sunday Post.*

THE UNSEEN LAND.

We need not wait
At the shadowy gate
For the last faint breath,
For the door called death,
That lieth between
This and life unseen!

We need not wait
At that shadowy gate
For the first sweet sight
Of that realm of light,
For that radiant land
That is close at hand!

"Seek now and here;
For it lieth near
To man's higher part,
To the pure in heart."

By its river of peace
All turmoils cease,
And the lustrous gleam
Of its silvery stream,
Like a lamp at night,
Burns clear and bright.

If we turn from sin
We may enter in,
For our kingdom waits
With opened gates.

Close at hand
Is that glorious land!
By the soul's real might
We may gain the height,
And claim as our own
Its star-lit throne.
In these earthly hours
We may taste its powers,
And, leaving the ill,
We may roam at will
By its river of peace,
Where all turmoils cease.

—*Ella Hare, in The Two Worlds.*

A Birthday Reception.

At Irving Place, this city, Nov. 15, a very pleasant and enjoyable evening was spent by the many friends of Mrs. H. W. Starr, the occasion being not only the celebration of her birthday, but also a recognition of her spiritual work as a private medium for the past eleven years in Brooklyn.

Mrs. Starr was buoyant and happy, receiving the friends as they crowded into the parlors, which were redolent with the odor of choice flowers, that had been sent by loving friends, while other presents were numerous and beautiful, comprising silver ware, china, paintings, bric-a-brac, etc., etc. The exercises of the evening were opened with a charming piano solo by Miss Neidhardt, then followed a reading by Mrs. Annie Palmer, which was rendered in a very touching manner, calling for several *encores*. Miss Wood followed with two very choice selections of elocutional ability, the Misses Malcom favoring the audience with some very finely-rendered songs.

Mr. Palmer, together with Mr. Chase, as Masters of Ceremonies, were untiring in their efforts to assist each and every one.

Mr. Palmer called on Mrs. Kurth to give a few words of congratulation, after which Mrs. S. McCutcheon spoke in complimentary terms of the life of Mrs. Starr, both as a woman and a medium, after which Mrs. Olmstead followed with a few remarks corroborating not only what the former speaker had said, but beautifying the life of Mrs. Starr with many remarkable memories.

Mrs. Jennie Crosse, a medium from Boston, but now a resident of this city, also made a few very commendable remarks, after which Mrs. Starr responded, thanking all of the good friends who had come out on such a stormy night to honor her.

The Misses Malcom rendered several songs, "The Old Oaken Bucket," and "Ben Bolt," in which all the guests joined in singing heartily. A bountiful collation was served in the dining-room, every one enjoying the hospitality of the hostess, and it was long after midnight before the lights were extinguished.

Among those present were Mrs. and the Misses Malcom, Mr. and Mrs. Chase, Miss Wood and sister, Mrs. Roberts and family, Mr. and Mrs. Palmer, Mrs. Brown and family, Mrs. Perry, Miss Brown, Mrs. S. McCutcheon, Mrs. E. F. Kurth, Mrs. L. Olmstead, Mrs. and Miss Brown, the Misses Neidhardt, Mrs. King, Mrs. Brown and son, and many others. E. F. K.

Brooklyn, N. Y.

November Magazines.

THE NEW ENGLAND MAGAZINE.—The public institutions of Boston have recently undergone a radical change of administration, each class of institutions being placed under its own distinct board, and many reforms undertaken. This, therefore, is a fortunate time in which to have these different institutions carefully presented to the Boston and New England public, and this is being done by Mr. William I. Cole of the South End House, Boston, in a series of articles in this magazine, the first of which appears in the current number. The Children's Institutions are taken up by Mr. Cole in this first article, the schools at Rainsford Island, Marcella Street and West Roxbury being described in detail. The work has never been so well done before, and the article, like its successors, is sure of careful reading by all who are interested in our charitable and correctional institutions. The article is accompanied by a great number of excellent and helpful illustrations. It will be followed by similar articles upon the penal institutions and the institutions for the paupers and the insane. Warren F. Kellogg, 5 Park Square, Boston, Mass.

THE AMERICAN MONTHLY REVIEW OF REVIEWS for the current month has, among other important articles, a contribution from Carl Snyder, under the heading "From the Lakes to the Sea," on new and marvelous engineering feats that now make possible the great ship canal, with many portraits and illustrations; Arthur McEwen gives "A Character Sketch of Henry George"; Stephen Bonsal discusses "The Situation in Spain," and William I. Cole writes on "Free Organ Recitals." The departments have many other timely subjects, and the Greater New York Campaign is given in caricature. This is a profusely illustrated number, and ranks well with its predecessors. The Review of Reviews Co., 13 Astor Place, New York.

RECEIVED: *The Humanitarian*, edited by Victoria Woodhull Martin, on sale at Brentano's, 31 Union Square, New York. *Boston Ideas*, Boston, Mass. *Intelligence* (October), The Metaphysical Pub. Co., 503 Fifth Avenue, New York. *Chicago Vegetarian*, McVicker's Building, Chicago. *Fifteenth Annual Report* of the Trustees of the Soldiers' Home in Massachusetts at Chelsea. *The Lyceum Banner*, published by J. J. Morse, 26 Osnaburgh street, Euston Road, London, N.W.

A TESTIMONIAL SEANCE was tendered to Miss Chapin, the blind medium, by Mrs. Marie Robinson, with the combined effort of mediumistic talent of this city, at 1188 Bedford Avenue, Monday evening, Nov. 8.

Mr. W. J. Colville opened the séance with an invocation, and a few appropriate remarks. Mr. Hodges followed with a solo, which was beautifully rendered. Mrs. L. A. Olmstead of Fraternity Society gave a few convincing spirit messages. Mr. Ira Moore Courlis, of the Fraternity of Divine Communion, followed with Wordsworth's poem "We are Seven," and then gave some excellent tests. Miss Chapin and sister sang a duet, and for an *encore* Miss Chapin sang beautifully "Gates Ajar."

Mrs. Ashley, another of our public test mediums, then added her services as a giver of messages, and succeeded in adding further interest to the occasion. Mr. Hodge gave another solo, after which Miss Chapin was entranced by a spirit purporting to be that of Mrs. Emily B. Ruggles, who was the organizer of the Advance Conference, which said the kindness of heart manifested was more to the beneficiary than the money received.

Mr. Whitney, Chairman of the Advance Conference, thanked, in behalf of Miss Chapin and Mrs. Robinson, the talent, and others who participated in the testimonial.

Then Mrs. Robinson, who presided over the meeting, expressed thanks for the response made to her solicitations in behalf of Miss Chapin, which resulted in a fund of $26.50.

Brooklyn, N. Y. W. J. CUSHING.

Mediums in Boston.

New York Advertisements.

FLETCHER,

WORLD RENOWNED PSYCHIC.

BUSINESS, Health, and all Personal Matters. Daily and Tuesday evenings. 1554 Broadway, New York City. Letters upon above topics, also Mediumship, and how to develop it, including six questions, $2.00. tf Oct. 30.

MRS. M. E. WILLIAMS,

PSYCHIC. Scientific Demonstration of the Soul's Immortality, presented on Tuesday and Sunday evenings, at 8 o'clock, and Saturday afternoons at 2 o'clock. Séance Parlors, 232 West 46th street, New York. Oct. 9.

"Am I Mediumistic?"

I WILL tell you—by a Psychometric Reading of your own handwriting; also your phase, if any, and send you my $1,000 circular of information. Enclose 25 cents. PROF. CAMPBELL, 472 6th Avenue, New York. 4w* Nov. 6.

MRS. C. SCOTT,

SPIRITUAL, Trance and Business Medium, removed to 214 and 216 West 25th street, New York. Hours 10 to 5.
Nov. 13. 3w*

MR. VICTOR WYLDES, Psychometrist and Future Seer, from England, holds personal séances daily, 2 to 6 P.M., or by appointment, 134 West 46th street, New York City. (Lucid advice by mail, $1.00.)
Nov. 13. 3w*

DUMONT C. DAKE, M.D., the world's famous Healer, succeeds when others fail. Diagnoses by letter. Send age, leading symptoms, and stamp. Continental Hotel, New York City. Nov. 27.

PROFESSOR ST. LEON. Scientific Astrologer; thirty years' practice. 108 West 17th street, near Sixth Avenue, New York. Personal interviews, $1.00.
Nov. 21. †

MRS. M. C. MORRELL, Clairvoyant, Business Test and Prophetic Medium, 330 West 59th st., N.Y.
Aug. 21.

MRS. JENNIE CROSSE, the Psychic Reader and Healer, has removed to 71 Irving Place, Brooklyn, N.Y. Life readings by mail, $1.00; six questions, 50 cents. Send date of birth. Private sittings solicited. Satisfaction, or no charge. Nov. 6.

KARL ANDERSON, Astrologer, returned to 121 Halsey street, Brooklyn, N.Y. Consult by letter. Written Horoscopes, $10 to $25. Questions answered in writing, $3 prepaid tf Nov. 6.

Dr. Fred. L. H. Willis

May be addressed until further notice,
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May 15. 6m.

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National Spiritualists' Association

INCORPORATED 1893. Headquarters 600 Pennsylvania Avenue, South-East, Washington, D. C. All Spiritualists visiting Washington cordially invited to call. Contributing membership $1.00 a year.

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FRANCIS BAILEY WOODBURY, Sec'y.
Feb. 20. tf†

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BY GEORGE M. RAMSEY, M.D.,

Author of "Cosmology."

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CONTENTS.

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Chap. 1. Philosophy of Phenomena; 2. Metaphysical Philosophy; 3. Heat; 4. Functional Phenomena; 5. Man; 6. Objective and Subjective Phenomena; 7. "Who by Searching Can Find God?" 8. Hyperbole Metaphysical; 9. "To the Unknown God, whom ye Ignorantly Worship"; 10. "The Father is Greater than I"; 11. True and Spurious Gods; 12. "I am the Resurrection and the Life"; 13. An Imaginary God and Some of His Exploits; 14. "He is Free, whom the Truth hath made free"; 15. All Animates Originate from Eggs; 16. Trance Phenomenon; 17. Philosophy of Healing; 18. Worship of Deity; 19. Sense and Nonsense Intermixed; 20. Plurality and Tri-Unity of God; 21. Vagaries; 22. Misapprehension; 23. What is Sin? 24. Suns, Planets and Satellites of the Universe; 25. Beginning without Ending; 26. Design or Accident, Which? 27. Chance *versus* Law; 28. Summary.

PART II.—PHYSICAL PHENOMENA.

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This highly original treatise, by Dr. George M. Ramsey, divides the subject into two heads—the metaphysical and the physical. With profound propriety it proceeds on the line that error always promotes evil and truth always promotes good, and hence that we are to try all things and cast away everything that fails to prove true. The two classes of phenomena are named matter-phenomena and life-phenomena. The chief factors of all phenomena are recognized to be the cosmic forces of gravity, heat and life. While the author is ready to acknowledge that honest belief is in itself no evidence of truth, he maintains that honest research will eventually lead to its discovery. He declares ignorance to be the mother of cruelty in all forms, and that knowledge alone works goodness.

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The reader of this book will insensibly become a student by its perusal. The close attention he will have to give to the subject of physical phenomena will almost make him a scientist. All the topics treated receive a handling that is distinctly terse yet popular. The style of the author throughout is epigrammatic—compact with clear thought and distinguished forecloseness of expression. The book will at once be pronounced a remarkable one in every aspect. Being compact with thought itself, it will not fail to compel thought in others. It is an epoch-making book, which is not speaking of it at all beyond its singular merits.

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Looking God in the Face.

[Continued from first page.]

socialism, good government, and of home protection to its people's interests, but there is much yet to be done within its borders ere the slums will be known no more, and the submerged tenth will be fully swallowed up in the great Bethesda pool of cleanliness and comfort. But its workers are willing and energetic, and by looking God in the face for an understanding of natural law, they are helping to make the way smoother not only for the betterment of humanity in its precincts, but also for the unfortunate in every land.

October opens in the country with the pomp of fluttering banners of scarlet and gold from every branch and limb, but in Scrap Iron district there is no such herald of the changing season and the advent of the harvest moon. Here, however, the sound of hammer and saw is heard as carpenters pursue their work in the improvement of the tenements of Congress street and Blossom Lane, and men with rolls of house paper or buckets of whitewash are seen hurrying about from door to door.

It is a busy scene, and Franklin, too, is in the midst of it, with coat off and sleeves rolled up, as he is engaged in painting the casings and sills of his attic room, when the postman mounts the stairs and loudly raps upon the door. He takes the letter handed in, and seats himself upon the bed to peruse its contents. The envelope encloses another, which is sealed and addressed to himself. It is accompanied by a note, which reads as follows:

"MR. FRANKLIN BEARSE—*Kind Sir:* A few weeks ago, while looking over some papers and writings which belonged to my late husband, and which had lain undisturbed in a little black box all these years, I came across the inclosed packet, marked 'Property of Franklin Bearse.' In another envelope I found a note addressed to myself, saying, in the event of anything happening to Mr. Brown I was to do my best to ascertain your whereabouts, and to forward you this packet. My brother had an old friend in your city, to whom he wrote for information; three days ago we received word that you were working and living among the poor as 'Mr. Franklin.' I have recollected that my husband told me once that if any inquiry was ever made about the little girl we took from the old nurse—and he mentioned the name of Bearse in this connection, which I had forgotten till I saw it upon the inclosed packet—I was to say that she had been taken by Dr. Gray to the children's ward of the City Hospital. I trust you will find something good in the contents of the packet. With best wishes for you in the results of your good work for the poor, I remain,

Sincerely yours, MARY BROWN.

—, *Ill.*"

Franklin read this note over twice before he opened the packet mentioned. When he did so, a large sheet of folded paper, written over in a cramped and trembling hand, fell out, which he spread open before him. It bore these lines:

"DEAR MR. FRANKLIN—*Str:* I feel that death is upon me. I know not how soon it may close my eyes. I have promised never to *speak* of the things I am about to tell you, but I did not promise not to *write*. I know it is my duty to inform you of these things, and that the good Lord is urging me on. You will remember me as the old nurse of Miss Clare Graham, who stood up with her when she married you. Through all the months that followed, till she left the country, she trusted me. I knew of your visit to her at the beach in the summer of 18—, and her denial of your claim upon her. You saw nothing of her after that, but I was with her all the time. Before the winter passed Miss Clare fell ill, and she told her father she must go away from all social excitement for awhile. She and I went to the country. There in March her child, little Phyllis, was born. *Her child and yours.* Then, when she was strong enough, she returned to her home. I found a cottage in the outskirts of the city where I went to live with the babe. When it was a month or so old she came and *gave it to me*, said she *did not want it*, had never wanted a child, and would not take it into her life. She made me promise never to say a word to any one about the baby, as to who were its kin. I never have. Then she went away, and soon after she went abroad.

"For a year money came to me from her for my keep. Then it stopped. I had to work as best I could to support little Phyllis. She is a lovely child, now two years old, a blue-eyed, golden-haired baby. I love her, but I am dying, and she will soon be left alone unless her father finds her. Mr. Brown, my friend, will take the baby to his home when I am gone. I will let him read these lines, and he will hunt you up. He is a poor man, and cannot support another child in his home—or he ought not to while there is a father to care for Phillie. Dear Mr. Frank, take your babe, cherish her as the apple of your eye. Bring her up to fear the Lord, and to walk straight, and for any wrong this old heart has done you through its love for Miss Clare, forgive, forgive, as you hope for heaven.

Your unworthy and stricken servant,

NANCY GIBSON."

He read the document once, twice and yet again, before its purport had fully dawned upon him, and then, hastily arranging his toilet, and snatching his hat, he hurried from the house.

A call on Dr. Gray, whom he knew well, and eager questioning elicited the information he sought. "Let me see," said the physician reflectively, "it was in 18—. I remember the case very well, for I was acquainted with poor Brown, and advised the removal of the child to the hospital. He took her there, and entered her as 'Nannie Gibson.' She was a quaint little thing, with a horrible cough, and when the doctor smiled at her to encourage her to take his medicine, she thought he was laughing at her distress, and said he gave her the nasty stuff to make her cough more.

"Well, after awhile she began to mend, and was in a fair road to recovery when poor Brown was killed, and his home broken up. When the waif recovered she was placed in the Children's Home, where she was known as 'Nannie Gibson,' until she was adopted by the Parkers, who gave her their name. You remember Joe Parker, Franklin, who kept the little grocery near your district, and was afterward burned out?

"Of course you do, for now I recall that he moved into the same house you occupy in part. Why, man, you have seen the child you are looking for hundreds of times."

For a moment he felt giddy and faint, there was a blur before his eyes, and things in the doctor's office seemed to swim around him. Then he recovered himself, and with a few more words he hastened away.

That evening in the parlor of a handsome residence up town Franklin was received by the beautiful woman who had once been his wife, to whom he handed the writing of her old nurse, Nancy Gibson—watching her while she read its lines.

As pale and cold as a marble statue she appeared as the full meaning of the words burst upon her. Phyllis, her baby girl, oh! what memories were awakening in her heart, memories whose sting were like the pangs of death.

When she finished, she turned to him, speechless, but with a mute appeal in her violet eyes.

And then he told her of his further discovery, that little Phyllis was none other than the Nannie Parker whom he had cherished, and for whom her bounty was providing a happy home. They talked long and earnestly, and, before he left, it was arranged that they would go together on the morrow to visit their little girl.

—

"Nannie, child, would it please you to learn that I am your own, truly father, and that I never knew it till now, because you were lost to me when you were a baby, and that papa and mamma Parker found you and took you into their home?"

"Oh! oh! Mister Franklin, are you really and truly my own papa? Say, quick!"

"Yes, dear; I am your own father, who loves you very much."

"Oh! I'm so glad, so glad; and are you Rufer's papa, too?"

"Not his own father, but he is my beloved foster-child; his father died some years ago."

She came and climbed upon his knee, and put her arms around his neck.

"Oh! Mister Franklin, papa, I am so glad. I love you the best in the world."

"And will you not love me a little, too?" queried the beautiful lady, who sat a little apart, gazing at them rather sadly, as if she felt she had no place in their love.

"Yes, ma'am, I can love you a *little*."

There was a stress upon the last word, which told only too plainly that she had no special love for this handsome, well-dressed dame—nothing like the affection she had to bestow upon her care-worn father in his shabby clothes.

The lady sighed as she continued: "You are so glad to find your own true father, would you be as pleased to find a *mother*—one who was your own, your very own mother when you were a little babe?"

The child looked at her from her seat on her father's knee—looked at her with a serious, troubled air. For a moment she said nothing; then with a sigh, very pathetic in one so young, but with an air of decision in her voice, she said:

"No, ma'am. I do not want to find any mother. I have my lady-mother; she is in heaven, but she comes to me and calls me her little girl. She is my angel-mother, and she loved and took care of me when she was poor and sick. I 'member when she gave me all the bread to eat, and she had to go without any; and once I heard papa Joe say p'haps they'd better let Nannie go to the Home, 'cause they were so poor; and lady-mother cried and said, No, she would keep me while there was a crust in the house to eat. After that papa Joe said he never would part with his little lass; and they kept me. No, I don't want to find any other mother ever any more."

They were alone, these three. Franklin and Clare had come unexpectedly upon Mrs. Stone. It was Saturday, and there was no school, and Eliza had taken Rufus over to see a little lame boy, who could not go out, and Nannie had said she would stay and help Mrs. Stone get dinner. Soon after the visitors arrived, and had taken Nannie into the parlor for this interview, that was so trying to them all.

For a moment tears welled into the eyes of the lady, and choked her utterance, for the words of the child had been like a blow, as they unconsciously compared the devotion and self-sacrifice of the poor woman, who had adopted the waif and cared for her, with the neglect and heartlessness of the one who had abandoned her child to the mercies of the world.

"Ah, well, little one," she said at last, "you are fortunate to have such a dear father as Mr. Franklin, and blessed in the lady-mother who comes to you from heaven. Cherish her memory, child. Keep her as a tender link to bind you to the angels: love her, for she is and was a mother worthy of your love."

Before they left Franklin informed Mrs. Stone that he had discovered himself to be the father of little Nannie, but made no mention of the relationship of the mother to her child. For well he knew that this was best, and Clare herself acquiesced in it. Never again could there be aught between this man and woman but friendly coöperation along humanitarian lines. His place was in the slums, his work among the very poor. He could never leave those quarters while there was need of a helper, teacher, adviser and friend to the lowest and most forlorn. She could and would not go there for a home, not even to associate with the man whom she cared for now as the father of her child; her place was among the educated, the refined and the well-to-do; and while she would dispense of her bounty in charity, she could not descend to the plane and environment of her beneficiaries.

She had argued with him on these points before, wishing to draw him from the daily contact with want and sin and misery; but his place was there, and he could not leave.

When Rufus returned from his visit to the lame boy Nannie had many things to tell him, the strangest of all being that Mister Franklin had been her very own papa all the time, and they had only just found it out.

Within a month from that day Clare, who had not yet been divorced from her French nobleman, but expected to in time, had a deed of trust executed, settling a large sum upon Franklin Bearse, to be used solely for the care, support and education of Nannie and Rufus, each to share alike in its benefits. Also another deed of a similar sum, to be expended according to his best judgment and in such amounts as he deemed wise, for the benefit and training of the children of Scrap Iron District, and in such other channels of helpfulness as he might elect.

With a thankful heart the trust was accepted by our friend, he appointing Dr. Rob, Grace and Hagah as assistants in his work. For himself he needed and could accept nothing. Plain clothing, coarse shoes, humble fare, were sufficient for his needs while even one of God's children dwelt in poverty.

His heart was in his work, his goal in heaven; and while "My Lady," in her palatial residence, sighed over the "might have been," the missionary in his attic room dreamed of celestial beings in garments of white, who visited the widow and fatherless and ministered unto them; and of one among that saintly company to whom his soul went out in tender companionship; one whom he honored above women, and whom he hoped to meet; one who was softly spoken of as "Lizbeth".

THE END.

MEETINGS IN BOSTON.

Boston Spiritual Temple meets in Berkeley Hall every Sunday at 10½ A. M. and 7½ P. M. Speaker for Nov. 28, Dr. George A. Fuller. Singing, the Ladies' Schubert Quartet. E. L. Allen, President; J. B. Hatch, Jr., Secretary, 74 Sydney street, Station K, Boston, Mass.

Boston Spiritual Lyceum meets in Berkeley Hall every Sunday at 1 P. M. All are welcome. Send the children. J. B. Hatch, Jr., Conductor; A. Clarence Armstrong, Clerk, 17 Leroy street, Dorchester, Mass.

The Helping Hand Society meets every Wednesday afternoon and evening—business meeting at 4 o'clock, supper at 6 o'clock—in Gould Hall, 3 Boylston Place. Mrs. Carrie L. Hatch, President; A. Augusta Eldridge, Secretary.

"Spiritual Fraternity."—At First Spiritual Temple, Exeter and Newbury streets, Sundays at 10½ and 7½ P. M., the continuity of life will be demonstrated through different phases of mediumship. Next Sunday at 2:30, lecture through the mediumship of J. C. F. Grumbine, speaker for November. Wednesday evenings, at 7½, sociable, conference and phenomena. Other meetings announced from the platform. A. H. Sherman, Sec'y.

Children's Progressive Lyceum—Spiritual Sunday School—meets every Sunday morning in Red Men's Hall, 514 Tremont street, at 10¾ A. M. All are welcome. Mrs. M. A. Brown, Superintendent.

Dwight Hall, 514 Tremont Street.—The Ladies' Lyceum Union meets every Wednesday afternoon and evening; supper at 6½ P. M. Mrs. M. A. Brown, President; Mrs Abbie Thompson, Secretary.

Appleton Hall, 9½ Appleton Street—Paine Memorial Building, side entrance.—The Gospel of Spirit Return Society, Minnie M. Soule, Pastor, will hold services every Sunday at 2½ and 7½ P. M.

The First Spiritualist Ladies' Aid Society meets every Friday afternoon and evening—supper at 6 P. M.—at 241 Tremont street. Mrs. Mattie E. A. Allbe, President. Carrie L. Hatch, Sec'y, 74 Sydney street, Dorchester.

The Ladies' Spiritualistic Industrial Society meets at Dwight Hall, 514 Tremont street every Thursday afternoon and evening; supper at 6. Mrs. M. A. Brown, President; Miss C. M. Manning, Secretary.

Eagle Hall, 616 Washington Street.—Meetings at 11, 2½ and 7½ Sundays. Dr. W. H. Amerige, Conductor.

Hiawatha Hall, 241 Tremont Street (near Eliot street).—Meetings Sundays at 11 A. M., 2½ and 7½ P. M., also Wednesdays at 2¾ P. M., for speaking, tests and readings Edwin H. Tuttle, Leader.

Harmony Hall, 224 Washington Street.—10¾ A. M., 2½ and 7½ P. M. Tuesday and Thursday afternoons at 2¾. N. P. Smith, Chairman.

Elysian Hall, 820 Washington Street.—Sunday, 11 A. M., 3 and 7½ P. M.; Tuesday, social, at 8 P. M.; Wednesday, 3 P. M.; Thursday, 3 and 8 P. M.; Friday, 3 P. M. Mrs. Gilliland, Conductor.

Commercial Hall, 694 Washington Street.—Meetings Tuesdays and Thursdays, at 3 P. M. Sundays at 11, 2½ and 7½. Mrs. M. A. Wilkins, President.

Hollis Hall, 789 Washington Street.—Meetings every Sunday morning, afternoon and evening. Eben Cobb, Chairman.

Marble Hall, 514 Tremont Street.—Meetings for speaking and tests Sundays at 2½ and 7½ P. M., by Mr. and Mrs. Osgood F. Stiles.

Good Templars Hall—1 *Johnson Avenue, Charlestown Dist.*—Sunday, Wednesday and Friday evenings, and Friday afternoons. Mrs. E. J. Peak, Chairman.

J. K. D. Conant's Test Circles every Friday P. M. at 2½, in her rooms, BANNER OF LIGHT Building, 8½ Bosworth street.

The Home Rostrum, 21 Soley Street, Charlestown.—Meetings Tuesday, Thursday and Sunday evenings, 7½. Dr. Walter H. Rollins, Conductor. BANNER OF LIGHT for sale.

Brighton.—The Spiritual Progress Society holds meetings every Wednesday evening, at 8 o'clock, at 32 Foster street. D. H. Hall, President.

Grand Army Hall, 578 Massachusetts Avenue, Cambridgeport.—Sundays, 11 A. M., 2½ and 7½ P. M. Mrs. L. J. Akerman, Conductor.

Temple of Honor Hall, 691 Massachusetts Avenue.—The Progressive Thought Society holds meetings every Sunday, morning, afternoon and evening.

The Cambridge Spiritual Industrial Society holds meetings the second and fourth Wednesday in each month, in Cambridge Lower Hall, 691 Massachusetts Avenue. Mrs. J. S. Soper, President; Mrs. L. E. Keith, Secretary.

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FIRST SPIRITUAL TEMPLE, Newbury and Exeter streets.—A correspondent writes: Last Sunday, Nov. 21, the morning service at 10:30 was conducted by and through a trance speaker; the 2:30 P. M. lecture by an inspirational speaker; and the evening session was for physical manifestations, including full-form expression.

Next Sunday, Nov. 28, the medium for the morning lecture will be a trance speaker; for the 2:30 P. M. lecture, inspirational; and for the evening, spirit manifestations.

Another correspondent writes: J. C. F. Grumbine continued his ministrations at 2:30 P. M., before a large audience, and spoke upon the theme, "The Voice in the Wilderness" and "After Her Death," by Lilian Whiting.

The lecturer prefaced the discourse by reading a beautiful poem from "Dreamland Sent," a book of poems by Lilian Whiting, and dedicated to her friend, Miss Kate Field. The speaker said that criteria of knowledge should never be confused with criteria of truth. These alleged criteria are the measure of human understanding, and evolve with each age and generation. They are not and should not be accepted as proscriptive standards, however prescriptive they may be by immemorial usage. He deprecated the popular idea that science and theology stand for all that is infallible in life, and took the ground that in the necessity of human unfoldment knowledge is altogether utilitarian in aim, and, as such, is progressive in the order of its inspiration and unfoldment. Science, said the speaker, deals with phenomena because it has to do with the sense-world and the world of natural causality, while religion, in the real and not theological sense, has to do with the interior being, or essence, and hence deals with spiritual causality. These are two sources of knowledge, not antagonistic or at variance with each other, but mutually at one and harmonious. Opinionated science and opinionated theology are not synonyms for science and religion. The scientist, however, should not insist upon his inductions as absolutely infallible, nor should the religionist or seer forget that revelation is progressive.

The reason why advanced statements, or self-evident affirmations of the seer, are not so readily perceived by the ruling classes, is not due to their impracticability, but chiefly to the veneration and hence prejudice which is attached to time-honored and generally received standards. And not only is this true, but humanity thus enslaved or bound is *unprepared to perceive and receive the new inspiration and teaching of the spirit.* Each scientist, as each seer, has his work to do, and that work is to idealize as well as realize the undertone of life, or fundamental principles, which establish all natural causation as we understand it, and to get at the heart of the universe. The one looks and seeks outwardly what the other explores inwardly; and as the circumference is a part of the centre of Being, so both are doing a laudable and efficient work.

That the office and ministry of the seer should seem unintelligible to many is due to the fact that all have not had the same guidance, and must be touched and influenced by inspirations which lead to like or similar states of consciousness. As reason and perception are unchangingly one, though the functions and senses often fail in their work, so the universal holds all to an ideal form of spiritual expression; and it is because this is so the work of the seer is not in vain.

All are not illuminated, although inspired and guided, and hence to transfigure the world by a substituted intelligence is desirable by some, but it is not the natural course of civilization nor soul unfoldment. Each must walk in the light, and realize it for himself; each must understand by all that appeals to him from within and without. '*Mediumship*, said the speaker, should not be confused with *illumination;* one is functional and organic, and the other is psychic and deific; one is dependent and objective, and enables excarnate spirits to communicate with incarnate; the other is independent and subjective, and enables each one who has received it to commune with the source and fountain of divinity. A medium may become at rare times transfigured by an illumination, but illumination is subjective when real and not objective. It has its shadow, and that shadow leads to a transfiguration, but seers as Buddha, Zoroaster, Jesus, and kindred spirits were of the order of the illuminati, and were higher in their order than the rank and file of mediums.

Thus to Lilian Whiting came a revelation which extended her already unfolded interior spiritual vision, and through phenomenal messages received through the mediumship of Mrs. Piper, of Mt. Auburn, Boston, who is now ministering to the members and patrons of the Psychical Research Society, she had added evidence and corroborative tests of the presence of Kate Field in her atmosphere of guidance.

The book, "After Her Death," is a narrative of her personal posthumous experiences with Kate Field, and the book, though charmingly written, and most beautiful and lucid in style, appeals to one as an earnest, truthful, reliable statement of her extraordinary communications and communion. It has been the pleasure of the speaker to count Miss Whiting among his personal friends, whose works he treasures; and could he relate how this friendship was established, it would be no less extraordinary than the book which she has written, and is the sensation of the inner circle of literary and spiritually minded people. Both Miss Field, Miss Whiting and the speaker rejoice in the divine companionship of Elizabeth Barrett Browning, whom Kate Field personally knew, and who is the principal in the band known as the order of the White Rose, the guiding inspiration of the speaker. How natural that we should be thus brought together, and dwell in the thought of the sacredness and beauty of a mutual soul intercommunion.

Thus to each one, in the wilderness of his life, come voices and the voice, and as we interpret the voices do we then, and only then, realize the divinity of the voice. May the voice of the universe resound in the wilderness until each soul hears its call, and is led to the Light!

Next Sunday, at 2 P.M., Mr. Grumbine closes his ministrations at the Temple for this season, and will speak upon the subject (by request,) "Reincarnation; Can It Be True?"

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BOSTON SPIRITUAL TEMPLE, BERKELEY HALL.—J. B. Hatch, Jr., Sec'y, writes: Sunday, Nov. 21, Dr. Geo. A. Fuller was welcomed to the Boston Spiritual Temple by a large audience. The meeting was opened by the Ladies' Schubert Quartet, after which Dr. Fuller read a poem, entitled "What Is It?" or "Why Is It?" and after another selection by the quartet, Dr. Fuller gave a masterly address, which will be published later.

The quartet closed the meeting with a beautiful selection.

Mr. Harrison D. Barrett was present upon the platform.

In the evening another largely-attended meeting was held, and Dr. Fuller gave a grand lecture; the Schubert Quartet and Mr. Watson furnished the music.

Dr. Fuller will be the speaker on Sunday next. In the evening Mrs. S. C. Cunningham will give delineations.

Prof. Wm. M. Lockwood will be the speaker during December, assisted on Dec. 12 by Mr. H. D. Barrett.

Prof. Lockwood will give a course of private lectures during his engagement.

You can always find the BANNER OF LIGHT for sale at this hall.

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HELPING HAND SOCIETY.—"H." writes: A good-sized audience gathered at Gould Hall, Nov. 17, to congratulate Mrs. Carrie F. Loring and Mrs. Sarah A. Byrnes, the speakers who have just closed successful engagements at Berkeley Hall.

A formal reception was held from 7:30 to 8 P. M. President Mrs. Carrie L. Hatch and E. L. Allen assisted Miss Lucette Webster and Mrs. Mattie Allbe, the reception committee.

At 8 o'clock President Mrs. Hatch called the meeting to order, and in a very neat speech opened the meeting, introducing first President E. L. Allen of the Boston Spiritual Temple, who congratulated the guests upon the good work just completed at Berkeley. Mrs. Mattie Allbe, President of the Ladies' Aid Society, was the next speaker, and closed her remarks by reading a poem. Mrs. Hanniford, to the satisfaction of all present, rendered a vocal selection. Mr. A. P. Blinn spoke of the work of the guests, and said that he had listened to the grand truths of Spiritualism coming from their lips ever since he had been a small boy. Mrs. Kate R. Stiles followed with words of cheer for both speakers; Miss Bigelow, vocal selections.

Dr. Dean Clarke greeted the guests of the evening for Mr. and Mrs. Barrett, who were obliged to be absent. Mrs. Jennie K. D. Conant, the medium of the BANNER OF LIGHT, spoke of the work of Mrs. Byrnes and Mrs. Loring as it had impressed her since she had been in the public work. That ever popular pianist, Mr. Fred Watson, gave one of his invincible solos. Mrs. Sarah A. Byrnes expressed her pleasure and gratification at the encouraging words of those present, and alluded to her life-work in the Cause. Mrs. Carrie F. Loring also spoke of her life work, and expressed her appreciation of the kind words uttered.

Mr. Packard and the writer were the closing speakers.

The ladies furnished an excellent supper at 6 o'clock, in honor of the guests.

The BANNER OF LIGHT is always for sale at this hall.

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COMMERCIAL HALL, Mrs. Wilkinson, President.—A correspondent writes: Sunday morning, Nov. 21, conference, test and developing circle was well attended. Mrs. Ratzel and Dr. Hall conducted the morning circle. The opening speaker was Mr. George Lamont; good remarks from Dr. Dean Clarke; song from Mrs. Pierce; a few good thoughts from Mrs. Dr. Wields, followed with a beautiful poem, also remarks by Mr. Davis.

Afternoon session began with half-hour song service; reading and invocation by Mrs. Nutter; remarks, readings and tests, Mrs. Fisher, Mr. Rollins, Mrs. Reed, Mrs. Millan, Mrs. Nutter, Mrs. Knowles, Mrs. Wilkinson; Mrs. Rosie Wilson, solo.

Evening session a very attentive audience; much good work for the Cause is being done. Mrs. S. P. Treen led in prayer; Mr. Scarlet opened the meeting, followed by Mr. Lawrence, and Mrs. Maggie Butler, tests by little Katie Butler, Mrs. Thomas, and readings by Mrs. Baker; song, Mr. Stedman.

BANNER OF LIGHT for sale on Thursdays and Sundays.

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HOLLIS HALL, 789 Washington street.—A correspondent writes: We had a most enjoyable circle at our morning session on Sunday last. Many speakers and mediums were present and did noble work. Mrs. J. Collins and Dr F. K. Brown are doing a good work in developing at these gatherings.

Afternoon and evening, large audiences had the pleasure of listening to speeches and tests from the following: Dr. C. Huot, Eben Cobb, Mrs. A. P. McKenna, Mrs. A. Forester, Mrs. Dr. Caird, Dr. F. K. Brown, Mrs. Jennie Collins, C. Elliott, Jennie Dodge, Mrs. M. E. Dade, Madam Reed, Mme. Haven, Prof. Fuller, Mr. Caapel, Dr. C. Harding, Mr. Henry Warner; Mrs. W. S. Butler closed with some beautiful words. Music by Mr. and Mrs. J. E. Tyler and Miss Gertrude Laidlaw.

BANNER OF LIGHT for sale.

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HIAWATHA HALL.—A correspondent writes: The morning circle was replete with spirit power, and many tests were given.

At 2:45, piano solo, H. C. Grimes; remarks, Mrs. Lewis; recognized tests and readings, Mrs. E. R. Brown, Mrs. M. Putman, Mrs. J. Peak, Mrs A. Woodbury, Mrs. J. A. Woods, Mrs. S. E. Rich, Mrs. M Penny, Mr. W. Rollins, Mr. J. Hillings, Mr. E. H. Tuttle.

At 7:45 Dr. C. H. Harding opened the meeting with remarks, and gave correct tests and readings; remarks. Mr. Quint; fine tests and readings, Mrs. M. Knowles. Several mediums who were with us in the afternoon took part in the evening.

BANNER OF LIGHT for sale Sundays, also on Wednesday afternoons.

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THE FIRST SPIRITUALIST LADIES' AID SOCIETY—Carrie L. Hatch, Sec'y, writes—met, as usual, Friday, Nov. 19, with the President, Mrs. Albee, in the chair.

The evening was devoted to speaking by Mrs. Waterhouse, Mr. A. P. Blinn, and tests by Mrs. Shackley.

Next Friday we will have a circle at 3:30 P. M.

We had a snip sale on Nov. 19, which was well attended.

Friday, Nov. 26, we will hold a whist party. The first Friday in December a grand entertainment will be held.

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THE LADIES' LYCEUM UNION—Mrs. Abbie F. Thompson, Sec'y—met in Dwight Hall Wednesday afternoon and evening, Nov. 17. Business meeting called to order at 5 o'clock, President Mrs. M. A. Brown in the chair, after which supper was announced. The evening was devoted to whist.

Next Wednesday evening, Nov. 24, will be Young People's night. They have a fine program; all are welcome. Supper at 6:30, entertainment to commence at 8 o'clock.

BANNER OF LIGHT for sale.

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ELYSIAN HALL ASSOCIATES held three interesting meetings on Sunday, A correspondent writes. The morning circle was full of power. Mediums who assisted during the day: Messrs. Hillings, Hardy, Quimby, Smith, Marston, Hersey, Warner, Mesdames Haven, Gilliland, Powderly, Abbott and Robertson. Several others assisted at the circle.

THE BANNER always for sale.

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THE LADIES' SPIRITUALISTIC INDUSTRIAL SOCIETY—C. M. Manning, Sec'y, writes—met at Dwight Hall, afternoon and evening.

Business meeting called at 5:30 by the President, Mrs. M. A. Brown.

Evening meeting was opened at 8 o'clock by Mr. Eben Cobb, and the Veterans furnished a fine array of talent.

Next Thursday, Nov. 25, will be the usual dance of the month.

RHODE ISLAND.

PROVIDENCE.—Joseph Cooper, Sec'y, writes: The Providence Spiritualist Association, which holds its meetings in Columbia Hall, corner Richmond and Weybosset streets, had for the speaker and test medium on Sunday Mrs. Ida P. A. Whitlock, both services being well attended. She will be with us again on Sunday, Nov. 29.

On Sunday, Dec. 5, Mr. H. D. Barrett, President of the National Association, and Editor of the BANNER OF LIGHT, will be our speaker.

BANNER OF LIGHT and other papers for sale at the hall.

MEETINGS IN BROOKLYN.

The Woman's Progressive Union holds meetings every Sunday afternoon at 3, and evening at 8 o'clock; Lyceum at 2 o'clock; social meetings every Thursday at 8 o'clock; supper at 6½, at the hall, Walsh's Academy, 423 Classon Avenue, between Lexington Avenue and Quincy street. Mrs. E. F. Kurth, President.

The Advance Spiritual Conference meets every Saturday evening in Single Tax Hall, 1188 Bedford Avenue. Good speakers and mediums always in attendance. Seats free. All welcome. Herbert L. Whitney Chairman; Mrs. Belle R. Plum, Vice President and Secretary.

Fraternity Hall, 369 Bedford Avenue, near Myrtle Avenue.—Meetings Sunday at 8 P. M. Sunday School at 2 P. M. Mrs. L. A. Olmstead, Medium. Speakers and lecturers regularly provided.

The Church of the New Spiritual Dispensation meets at 108½ Madison street on Wednesdays at 8 P. M. A. H. Dailey, President. Mrs. F. M. Holmes presides.

The Fraternity of Divine Communion, dedicated to "Spiritual Truths" on the "Christ Principle," holds its meetings at Arlington Hall, corner of Gates and Nostrand Avenues, every Sunday at 7½ P. M. Mrs. L. J. Weller, President. Ira M. Courlis, Medium.

Spiritual Society of Associated Missionaries holds meetings every Sunday, 3 P. M., at Arlington Hall, Gates Avenue, corner Nostrand Avenue. Thought, philosophy and fact from our leading volunteer workers. Mr. Wines Bargent, Conductor.

Jackson Hall, 515 Fulton Street.—Mrs. L. A. Olmstead holds a Spiritual Class every Wednesday at 8 P. M.

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

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BROOKLYN.—Herbert L. Whitney writes: The meeting held on Sunday evening, Nov. 7, in the parlors of Mrs. Belle R. Plum, was of a remarkably interesting character, and the good-sized audience who listened to her guides as they discoursed from the subject, "A Beautiful Night," agreed that it could not have been improved upon. Her spirit-delineations were also fully recognized. Bro. J. A. Robinson read a short inspirational essay on Spiritualism.

We were also favored with two solos by our young English songstress, Miss Ada Proffett, whose voice gives great promise of future work before the public. Mr. J. M. Sorzano, Jr., and Master Jerome Mantilla contributed two excellent piano duets, and Mr. Sorzano a piano solo.

Our sister, Mrs. Plum, was elected Vice President and Secretary of our Advance Conference Society on the evening of Oct. 30, to fill the vacancy caused by the resignation of Mrs. Frances M. Holmes, on account of ill health.

COLORADO.

DENVER.—L. W. Van Dyke, Sec'y, writes: Mrs. Dr. Wells-Bedell, the newly-appointed missionary for the National Spiritualists' Association in Colorado, in connection with Mrs. Mary Lyman, the well-known speaker, Mr. L. W. Van Dyke, the astrologer, who is organizing Mari Temple No. 2 in Denver, Prof. Smith, the healer, and Mr. Larkin, a well-known speaker and reformer, has opened the work for Spiritualism in Denver for this winter. Vendome Hall has been rented, and active work will be carried on all winter. A free session will be held in the forenoon, a Lyceum in the afternoon, and a regular session in the evening. A headquarters has been opened for Spiritualism at 1533 Champa street, where information of all kinds will be furnished. Arrangements will be made to hold meetings during the week in outside towns, and societies will be organized in different parts of the State. The first meeting was held last night in Chosen Friends' Hall, which was well attended, and much interest evinced in the new movement.

MAINE.

PORTLAND.—M. A. Brackett, Sec'y, writes that the society which meets in Orient Hall had for speaker, Nov. 21, 1897, Mrs. M. A. Whitehead of Lawrence, Mass. All were pleased with her ministrations.

The Ladies' Aid is in a flourishing condition, and hopes to soon announce the date of an entertainment, which is now being planned.

☞ "The angels guide, but do not carry us."
—*Anna L. Robinson.*

MEETINGS IN CHICAGO.

First Society of Spiritual Unity meets at Irwin Hall, corner of West Madison and South Paulina streets, entrance 107 South Paulina street. Services every Sunday 11 A. M., 2½ and 7½ P. M. Mrs. Mary C. Lyman, speaker. Harmonial Circle, 111 South Paulina street, every Wednesday, 8 P. M.

The First Spiritual Temple Society meets at 7820 Hawthorn Avenue (Auburn Park), every Sunday evening at 7½ o'clock. J. C. F. Grumbine is the permanent speaker. The School in Metaphysics, Psychometry, Clairvoyance, Inspiration and Psychopathy, meets at the same place during the week. Friends in Auburn Park, Englewood, Eggleston and in the city, as well as strangers, are cordially welcomed.

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists (founded 1852) meets at Warner Music Hall, Broad and Wallace streets. President, Capt. F. J. Keffer; Vice-President, Mrs. M. E. Cadwallader; Secretary, Frank H. Morrill. Services at 2½ and 7½ P. M. Young People's Meeting, 1½ P. M.

The Philadelphia Spiritualist Society meets at Handel and Haydn Hall, 8th and Spring-Garden streets, every Sunday at 2½ and 7½. Lyceum at 2½. Séance every Friday evening. President, Hon. Thomas M. Locke; Vice-President, Samuel Wheeler; Treasurer, Julia R. Locke; Secretary, Chas. L. DeFrorer, 1325 S. 15th street.

MEETINGS IN NEW YORK.

Adelphi Hall.—The Spiritual and Ethical Society holds meetings every Sunday morning and evening. Mrs. H. T. Brigham, speaker.

New Century Hall, 509 5th Avenue.—Services every Sunday at 3 P. M., with lecture by W. J. Colville. Visitors cordially invited.

First Society of Spiritualists, J. Clegg Wright, speaker meets at the "Tuxedo," 637 Madison Avenue, corner 59th street, Sundays. Services 11 A. M., 3 and 8 P. M.

The Yonkers Spiritualist Society holds its meetings every Friday at 8 P. M.; Sundays 5 P. M., and Children's Lyceum at 2½ P. M.

MILWAUKEE, WIS.

Unity Spiritual Society meets at Ethical Auditorium, 556 Jefferson street, every Sunday at 7½ P. M., and Thursday at 8 P. M. Flora S. Jackson, President.