**VOL.** 84.

Banner of Light Publishing Co., 9 Bosworth St., Boston, Mass.

NOVEMBER 5, 1898. BOSTON, SATURDAY,

\$2.00 Per Annum, Postage Free.

NO. 10.

#### Spiritualism in Continental Europe. (May, 1880) Melikow sent the medium with im-

BY ERNEST S. GREEN.

Spiritualism is silently but surely under mining every country in Europe with a new religion, a new philosophy and a new science. That the readers of the BANNER OF LIGHT may form a faint idea of what it is doing in each, I will give a brief outline of the progress the continent.

#### Russia.

Though little attempt has been made at organization in Russia, there is a journal called Rebus, published at St. Petersburg, which is devoted to the interests of the movement, and there are private circles held all over the empire. The works of Andrew Jackson Davis and others from the English, and those of Allan Kardec from the French, have been translated into the Russian language, and are found in the libraries of many of the most eminent Russians.

Czar Alexander II. and Alexander III. had a private medium in their service, a narrative of whose startling experiences was read by the medium's father, Dr. George von Langsdorff, of Freiburg, Baden, Germany, at the late International Congress of Spiritualists, held in London, which showed that this medium had saved the Russian Government from being overthrown by anarchists, and prevented a war with Great Britain. It is also believed that the present Czar Nicholas consults mediums, and that it was through a message thus received that he issued his recent peace proclamation.

Sweden, Norway, Lapland, Finland. The simple life and the many legends of

these people have been the inspiration of some of Longfellow's best poems, and although | ciums. Spiritualism, as a distinctive movement, is little known there as yet, the people are, as a Berlin; Wilhelm I., Friederich Wilhelm II., rule, natural born psychics, particularly in the Bismarck and Moltke were well acquanted country districts.

resentative of Spiritualism in Sweden at the that one morning in 1870, just before marching London Congress of Spiritualists last June, against France, he was lying in his bed, not gave some remarkable examples of dreams, dreaming and not sleeping, but in a kind of clairvoyance, prevision and materialization, light slumber, when, as he said, 'At once I which occurred among the people of these countries. "One phase of mediumship," he and thereon was written, in golden letters, said (as reported in Light of London), "which I think will come conspicuously to the front, B-, how often I had to remind you of that element prevails. Although there are societies is clairvoyance, allied with visions and dreams. I find mediums all over the country; in fact, I cannot travel anywhere wit out finding them, and few Swedes know Sweden better than I do. Indeed, not only Sweden, but also Norway, Lapland and Finland are all familiar to edited by Max Rahn; the Neue Spiritualisme. Even amongst the little people of Lap- tische Blaetter (weekly), also of Berlin; Zeitland it is easy to find mediums. . . . Phenomena | schrift für Spiritismus, Leipsic, and Occultische amongst the Lapps in many cases is quite Kassandra, which, though in the German lanspen aneous. They did not hesitate to tell guage, I think is published in Bohemia. Count passed beyond the limits of mortal life some me, for instance, about a man who had lost Aksakof has translated all the important thirty years ago, like the famous John Brown, his wife and daughter, who, however, came back and visited him in the night in his tent. liam Denton, Prof. Robert Hare and others. ... It has been very interesting to talk to them into both German and Russian. about their mediumship."

One of the most remarkable visions ever recorded in history was that of Charles XI. of Sweden-remarkable because seen not only by himself but several other members of his Court. The walls of a certain room in his palace were seen draped in black and spirits appeared upon the scene and enacted a tragedy which was later verified in the history of Sweden. This vision was made a public record, and may be found to-day among the royal archives of Sweden. It occurred over two hundred years ago.

The only periodicals I know of in any of these countries is Morgendoenringen, Skien, Norway. There is, however, an able Swedish Spiritualist paper published in Minneapolis, Minn. called Nya Tiden (New Era).

#### Denmark.

What is true of Sweden, Norway, Lapland and Finland, is also true of Denmark. This is also a land of psychics, though as a distinctive movement Spiritualism is little known. However, it was the legend of some remarkable spirit manifestations in this country upon which Shakspeare based his tragedy of Hamlet, Prince of Denmark. As the story of Hamlet, and his interview with his father's spirit are known to all, I will pass this by.

Mr. C. de Krogh, of Copenhagen, the Danish representative at the London International Congress, gave some accounts of Spiritualism in Denmark, but said that mediums (i. e., those who were mediums and knew it) were scarce. in that country. However there were a few circles being held, particularly in Copenhagen. and good results had been obtained.

#### Germany.

generally recognized as a science, and in many localities is organized on a religious basis, but has had a hard fight for existence between scoffing materialism on the one hand and superstition on the other. However (thanks to such scientific writers as Prof. Zöllner and Count Aksakof, beside the translated works of Davis, Kardec, Wallace, et al., and a brilliant array of Spiritualist periodicals) this prejudice is being overcome, and the Cause may be said to be in a flourishing condition at the present

Spiritualism is well known and respected in the royal family of Germany, as will be seen from the following extract from the narrative of the German political medium to the Czar of Russia, above referred to under the sub-heading "Russia":

clever a medium, and when the Czar, as he European countries not mentioned above, so sanction of a Congress or General Assembly

portant documents to Paris. He handed him a thousand roubles, but at the same time secret orders were given that he was to be robbed before reaching the German frontier. The medium told me afterward that he at a cert in time became very sleepy; and when he awoke his pocketbook was gone, but, strange to say, the documents were still in his rossession. In being made in a few of the more interesting Berlin he described these documents at the countries, beginning at the northern end of the great Reichs Chancellor, whom he told freely about his spirit mission in Russia, and that Melikow had sent him with the documents to Paris, and that he had been robbed of the roubles, but not of the documents.

"The great Chancellor appointed a second interview with Henry for the next day, and then asked him in evident astquishment: What position did you hold in St. Petersburg? How came it that you got such documents into your hands?' Henry knew very well the contents of the papers, but asked: 'Are those decuments, then, so very important?' 'Important!' exclaimed the Chancellor; 'so long as I have been Mirister I have never had such important proofs in my hands.'

"The medium had several audiences, and the third time found the great Moltke present; but I must not tell what discourse those two heroes had with the medium.

"Henry did not fail to go also to the Russian ambassador in Berlin, and to tell him of the robbery that had befallen him. Some days later the Grand Duke Constantine came to get back the documents. To him and to, the ambassador, Subarow, in Berlin, the medium repeated that he had warned the Emperor not to go to the manege, or if he did so, to return always at a quick gallop. Without this precaution he would be lacerated with tombs. This prediction was also given by other me-

"Spiritualism is well known at the Court of with it. For instance, Moltke, in the above-Mr. Matthew Fidler of Gothenberg, the rep- mentioned audience with the medium, related saw a white flag unfurl itself before my eyes, "Be moderate in victory." Do you know, flag?'"

Among the magazines and periodicals published in Germany is Count Aksakof's Psy- try, yet the Kardeci in Spicitualist; predomichische Studien of Leipsig; the able Ueber sinnliche Welt (Supersensitive World) of Berlin, works of Andrew Jackson Davis, Prof. Wil-

#### Holland

In Holland Spiritualism is in a very flourishing condition. Strange as it may seem, one orthodox Protestant periodical and many of the ministry practically indorse the movement in this country, or at least did a year ago. This is probably due to the fact that invest igation was confined to the home circle, where no one had any object, pecuniary or otherwise, in practicing deception; hence there were no set-backs.

Het Toekomstig Leven (The Life to Come) is the title of a semi monthly sixteen-page paper published at Utrecht, which is ably edited in the interests of Occultism, embracing Spiritualism, Theosophy and Psychic Research. It contains translations of the best articles on Spiritualism in the German, French and Eng-

lish papers. Other Spiritualist periodicals in Holland are Stemmen van gene Zyde der Grafs (Voices from Beyond the Grave), Spiritualistische Weekblat (Spiritualist Weekly), Op de Grenzen van Twee Werelden (On the Borders of Two Worlds), and Veritas (Truth).

Utrecht is the centre of Spiritualism in Holland, and the present Queen of Holland is said to be a patron of a leading society here, as well as an interested reader of Het Toekomstig

#### In France

du Spiritisme, 5 Rue Manuel, Paris; Le Progrés Spirite, Paris; La Revue Spirite, Paris; Le Phare de Normandie, Rouen; La Paix Universelle, Lycn; Le Journal du Magnetism, as obtained and compiled by Allan Kardec in In the German Empire Spiritualism is quite Paris; La Lumière, Paris; La Chaine Mag his fundamental books - "The Book of the Crooker firmly believes this a possibility, and nélique, Paris; La Humanité Intégrale, Paris; La Religion Universelle, Nantes; L'Iniliation, gelism According to Spiritualism," "Heaven Paris; Annales des Sciences Psychiques, Paris and Hell, or Divine Justice," "Genesis, or the (Rue de Beilay, Docteur Dariex); La Curiosité, Nice; La Tribune Psychiques, Paris, and Le Spiritualisme Moderne, Paris.

The general condition of the movement in France has been summed up in a few words by the noted lecturer and able editor of La Revue Scientifique et Morale du Spiritisme, Gabriel Delai ne, in his magazine. He says: "The spiritualistic movement is on the up grade. To-day there is no town which does not pos sess one or more circles in which the public oan gain instruction."

#### In Other Countries.

"The dictator Melikow saw a rival in so will give a list of periodica's published for the generally did in the spring, went to Livadia far as I know. They are as follows:

ROUMANIA.-Revista Noua, Bucharest.

HUNGARY .- There is a very ably-edited periodical published in this country, the title or place of publication having slipped my memory. It means in English "The Occult World," and is published in the native Hungarian larguage.

Belgium - Le Messager, Liege; Moniteur Spirite et Magnetique, Bruxelles: La Vie d'Outre-Tombe (The Life Beyon I the Grave), Charleroi.

#### In Italy

the movement is in a highly flourishing condi tion, in some respects more so than in any other country in Continental Europe. Among the periodicals devoted to the movement in Italy are: Il Vessilla Spiritista, of Vercelli; Annali dello Spirtismo, of Turin; Il Mondo Secreto (The Occult World), of Naples; Rivista di Studi Psichici, of Miau; Rivista Magnetica, of Milan, and others.

Prof. M. T. Falcomer, of the Royal Technical Institute of Alessandria, Province of Piedmont, in an article contributed to the L'Avvi satore della Provincia, giving a review of the movement in all the principal cities in Italy. says: "Among twenty-two new members of the Unione Kardichina, of Milan (which has Prince Alexis Trubetsyoy and Colonel Vi cenzo Levrone on its board of managers, and the Marchioness Maria Capronica del Grillo as one of its warmest surporters), we find the names of two leaarned professors, an artist, a physician, and four army officers:

In speaking of the conditions at Rome, Prof Falcomer says: "The Pope is perplexed, as are the clergy in general, as to how they can appropriate the movement to their profit, as both he and they find it a serious obstruction. However that may be, he is not permitted to ridicule Spiritualism, on pain of being charged with ignorance; nor to combat it, lest he should be considered a great fool."

The movement in other cities is also shown to be in a flourishing condition.

Milan is the headquarters of the Internai mal Kardecian Spiritualists' Union, which has for its official organ Il Vessillo Spiritista of Vercelli. More information concerning this international organization of Spiritualists will be given under the heading of

#### Spain.

Here we find Spiritualism in about the same condi i in as in Italy, with the exception that more of the religious and less of the scientific and periodicals representing all shades of belief common among Spiritualists in this counnate by a large majority.

Before proceeding is may be proper to state who Allan Kardec was. He was a noted inspirational teacher and medium in France, founder of La Revue Spirite, and a man of a deep moral and religious nature. Although he "his soul goes marching on." His works are translated into all European languages, and in most countries there are societies devoted to the study of his works as Christians study the Bible. Some of his works have been translated into English, and are for sale by the BANNER OF LIGHT. His teachings were much the same as Colville's, Cora Richmond's and Annie Besant's. The basic principles quoted below will give a further idea of his doctrines.

The Spiritualist periodicals of Spain are: La Irradiacion, Madrid; La Revelacion, Alicante; La Union Espiritista, Barcelona. Within the last year three or four others have temporarily suspended, including one which had been issued regularly for thirty years-La Revista de Estudios Psicologicos, Barcelon I. These suspensions were due to the financial crises caused by the Cuban and Philippine wars.

The Spanish Spiritualists have a national federation like our own National Association, but affiliated with the International Kardecian Spiritualists' Union, with headquarters in Italy. The Spanish federation is known as La Union Espiritista Kardeciana de Cataluña. Its official organ, La Union Espiritista, of Barcelona, for June, devotes nearly all of its thirtytwo pages to a report of the proceedings during the last annual convention, including constitution, by laws, basic principles, etc.

At this time it will be of special interest to Anglo-Saxon readers to know what our Spanish brethren believe, therefore I will give a translation in full of the basic principles adopted. Though we could by no means enthe movement is represented by the following dorse all their principles, yet they have some experiodicals: Le Revue Scientifique et Morale ceedingly strong and progressive points which we might imitate with profit.

1, La Union Espiritista de Cataluña affirms and proclaims as true the Doctrine of Spirits, Spirits," "The Book of the Mediums," "Evan-Miracles and Prophecies," and "Posthumous Works."

2. In conformity with the progressive character and with the integral science which characterizes Spiritualism, according to the abovementioned works of Allan Kardec, the Union recognizes that the doctrine it proclaims should place, we have two physical facts-the physibe indefinitely elucidated, developed and am- cal change in the brain of A, the suggester, plified, but not modified in its fundamental and the analagous physical change in the principles.

luña will not proclaim, accept nor consider as exist a train of physical causes. Such a sean integral part of the spiritual doctrine, all As the status of the movement can be pretty | new developments of the same which are not accurately gauged by the papers published, I children of a profound study of comprehensive are presumably in some way continuous, and experiences, and which have not merited the it is unscientific to call in the aid of mysteof the delegates of the Union.

4 L. Union Espiritista Kardeciana de Cataluña considers Spiritualism in its philosophic, scientific, moral and religious aspects, and not comprising a complete comprehension of real knowledge, there should be no closed creed, but one which is progressive, which marches ever onward in accord with science and reason; and in accordance with these definitions we proclaim it a science, a philosophy, a moral and a religion. We know also that if it is attempted to curtail any of the said aspects of Spiritualism, it will remain incomplate.

5. The Union recognizes as good all cults of divinity (sincerely practiced), when they merit the profound respect of all the pure manifestations of the soul to the adoration of its Creator, respecting its mission, love and confidence; but we deprecate all rites and ceremonial cults as unnecessary and prejudicial to the disciples of Spiritualism, for its doctrine teaches that we should only worship God "in spirit and in truth," as the Evangelist said, without special or preferred places, liturgies, or sacramental formulas of any kind; but we consider it of great importance that no disciple should neglect the interior adoration of the

of instructive inspirations and spiritual bles-

### SCIENCE OF TELEPATHY.

Sir William Crookes Springs a Surprise on Society.

London's Smart Men Astounded. From Washington Sunday P. st.

It is a long time since the scientific world of scientists before whom all bow as the ablest and boldest of reasoners. So long as he confined himself to such subjects as the flour suprace when there could no longer be grown sufficient wheat to make bread enough for all, he was considered to be in his proper sphere. and while his words were received with becoming reverence, they did not make the extraordinary sensation that his more recent views on psychic phenomena have.

The great scientist has come out boldly with knowledge there exists a force exercised by in gence common to mortals."

Casting aside all written theories regarding with characteristic independence, has struck out on lines distinctly his own. It is the novelty and originality of his scientific views on knowledge, to recoil from fear of difficulty or adverse criticism, is to bring reproach on science," says Sir William in the beginning of his to harmon ze. remarks. "I think I see a little farther now. I have glimpses of something like coherence among the strange, elusive phenomena; of afforded by many converging experiments, something like continuity between those unexplained forces and laws already known."

All this has been said before. It has become the monotonous sing song of the lecturer, it has been droned forth by long-haired orators in a hundred halls of science, and it attracted no more than passing attention. But now Sir transcend all we now think we know of mat-William Crookes says it, and the nation listens | ter, and to gain new glimpses of a pro'ounder breathlessly and waits for more. Spiritualism was in very bad odor when William Stead came out with his famous articles on the "boiderland." Then many noted Spiritualists who had been secret members of the cult emerged from their shell and acknowledged their belief. In the same way Sir William Crookes' utterances have caused a multitude of believers in a broader path of knowledge than any yet discoursed in the councils of the elect to come forward and propound their views.

#### Some Truth in Telepathy.

It looks as if Sir William would soon find himself at the head of a scientific society that will be the central body of an organization by which thoughts can be transferred around the world at the will of the thinker. Sr William says so plainly in these words: "It would be well to begin with telepathy;

with the fundamental law, as I believe it to be, that thoughts and images may be transferred from one mind to another without the agency of the recognized organs of sense; that knowledge may enter the human mind without being communicated in any hitherto known or recognized ways. If telepathy take brain of B, the recipient of the suggestion. 3. La Union Espiritista Kardeciana de Cata- Between these two physical events there must quence can only occur through an intervening medium. All the phenomena of the universe rious agencies when with every fresh advance in knowedge it is shown that ether vibrations



SIR WILLIAM CROOKES.

Supreme Cause, as it is an inexhaustible source; have powers and attributes abundantly equa to any demand-even to the transmission of thought.

"It is supposed by some physiologists that the essential cells of nerves do not actually touch, but are separated by a narrow gap, which wideus in sleep while it narrows almost to extinction during mental activity. This condition is so singularly like that of a Branly or Lodge coherer as to suggest a further analogy. The structure of brain and nerves being similar, it is conceivable there may be present masses of such nerve coherers in the brain has been so electrified as by the outspoken whose special function it may be to receive im utterances of Sir William Crookes, F. R. S., pulses brought from without through the con-V. P. C. S., on the subject of thought-trans- | necting sequence of ether waves of appropriate ference. Sir William is a leader in the ranks order of magnitude. It is known that the action of thought is accompanied by certain molecular movements in the brain, and here we have physical vibrations capable from their ply of the world, and the fate of the human | extreme minuteness of acting direct on individual melecules, while their rapidity approaches that of the internal and external movements of the atoms themselves."

#### Awakened the Scientists.

Coming from such a brili no man as Sir William Crookes, the outspoken utterances on psychic pli o ophy have con pelled att ut on, and instead of the tilence with which such the statement that "outside our scientific statements would be received from a smaller man, there is an earnest request for more. Sir telligence differing from the ordinary intelli- | William has flooded with light the uncertain gloom of a forbidden region of thought, and torn aside the veil that has hereto ore sepathe action of thought, Sir William Crookes, | rated scientists from a subject tatooed in the gatherings of the leading men of learning.

While admitting that this new scientific subject has not yet come into the legi imate area telepathy that have caused such a buzz of ex- of the motern phi o opher, Sir William decited comment. "To stop short in any re- clares that it will be found possible to dissearch that bids fair to widen the gates of cover a path by which telegrap and without wires, or transferring thoughts from mind to mind at the will of the thinker, can be found

Boldly does the President affirm that "confirmat on of telepathic phenomena is already and courageously does he assert that "we must beware of rashly assuming that all variations from the normal waking or sleeping conditions are necessarily morbid." Perhaps the most daring sentence of al is his announcement that "it is henceforth open to science to scheme of cosmic law." Another remark is likely to be long remembered. Sir William Crookes cites the famous cictum of a scientist, who saw in matter, too king despised and abused, "the promise and potency of all terrestrial life." "I should prefer," said Sir William. "to reverse the apothegm, and to say that in life I see the promise and potency of all forms of matter."

#### An Outspoken Opinion.

There are not wanting those who think that Sir William has been over bold in thus d claring his belief in the possibility of mind telegraphy. The more timid admirers of the great scientist think that he should have confided his new beliefs to a chosen few, an I waited for the result of experimentation to confirm the correctness of his ideas before giving them to a public that is prone to scoff at things pertaining to the supernatural. Sir William was advised to refrain from speaking out until he had something more substantial than theory to submit to his listeners. The courage of Sir, William Crookes is proof against all hesitating nfluences, however. "Some may think I should be silent," said Sir William, before announce ing his new views. "I elect to speak. To enter at length on a still debatable subject would be unduly to insist on a topic which—as Wallace. Lodge and Barrett have already shownthough not unfitted for discussion, does not yet enlist the interest of the majority of my scientific brethren. To ignore the subject would be an act of cowardice-an act of cowardice I feel no temptation to commit."

The voice of Sir William Crooker will be heard around the world. There will now be an eager awaiting of the news that he has proved by experimentation the correctness of nis views regarding mental telegraphy.

#### Anti-Vaccinist Tebb Here. His Successful Crusade Against Com-Pulsory Vaccination.

(From (N. Y.) Sun, Oct. 34.)

Mr. William Tebb, leader of the crusade against compulsory vaccination in England, is at the Park Avenue Hotel. Mr. Tebb is anything but a physical giant, and his personal appearance gives no indication of the perseverance which marked the fight he made for years against what he considered a violation of personal liberty as well as a direct interference with parental authority. His figure is slight his to ly is trail, and his eyes are nild and blue. His head, however, is massive and well staped, and his 'ong white hair and beard give him the appearance of a patriaren. For nearly thin ty years he labored with ton que and pen to have set aside the provisions of the law which compelled all English parents to have their children vaccinated, and on Aug. 12 he saw his labors crowned with success, for on that day the Queen signed the measure allowing conscientious parents to make a declaration of objection to vaccinati n before a magistrate, and thus free themselves from what they concider persecution. This victory was not wen without a mighty struggle and a vast outlay of mensy and energy. It is estimated that the anti-vace nists spant \$5,000,000 in the cause. It is known that Mr. Tebb alone contributed a fortune-how much he is too modest to sav.

Mr. Tebb is very willing to talk about what he describes as the evils of vaccination, and he is armed to the teeth with facts and figures to show the harm that has been done to mankind by incculation of the human system with virus as a preventive for smallpox. Mr. Tebb is sixty eight years old. He was born in Man-chester, and in his boyhood days worshipped at the shr.nes of Cobden and Bright. Later he became an ardent Ato i ionist, and journeyed to this country to lend his voice to the antebellum agitati n for the freedon of the slaves. He was the triend and co-laborer of William Lloyd Garrison, Wendell Phillips and Theo-

ago his wi'e took their second daughter, Christine, to the family doc or for vaccination. The vaccination, for some unknown cause, did not 'take," and a few weeks after Mrs. Tebb took the child to the family physician again to have the operation repeated. The doctor, lowever, was loth to vaccinate the child a second time.

"I would advise you," he said, "not to have the operation performed again. Vacc n t on doss n.t prevent smallpox, and it may go tue child harm." Mrs. Tebb took the physician's advice. She

repeated to her husband what the doctor, a man of high professional standing, had told her, and Mr. Tebb became very much interested in vaccination. The more he read about it, the more he became convinced that what the family physician had said was true. The medical journals, he found, contained contradictions and confusions of medical opinion on the subject. He was struck, he says, by an article in the Lancet of July 15, 1871, admitting that, in the epidemic of that year, 122,000 vaccinated persons had been attacked with smallpox and that 10,000 of them had died. So, when his youngest daughter, Beatrice, was born, he and his wife determined that she should not be vaccinated. Their determina-tion became known to the local authorities, and, after receiving many threatening notices, Mr. Tebb was summoned before the Maryle-bone Police Court—he lived in London—and fined. He paid the fine, but still persisted in his refusal to have the child vaccinated. The result was that he was summoned eleven times more to the Marylebone Police Court, and fined each time. Mr. Tebb carried the case to the Court of Queen's Bench, but he was defeated again. The thirteenth prosecu court. however withdrawn by the St. Pancras Guardians, who concluded that Mr. Tebb would withstand a law against which he had conscientious scruples to the bitter end.
In 1880 Mr. Tebb founded the London Soci-

ety for the Abolition of Compulsory Vaccination. The first meeting was held in an upper room in Chancery Lane, and only seven persons attended. Mr. Tebb was not discouraged and he soon succeeded in arousing the interest of the people in the anti-vaccination crusade. An office was opened in Victoria street, Westminster, and the Vaccination Inquirer, which Mr. Tebb had started in 1879, was adopted as the organ of the society. Branches were established in all parts of England, and the membership increased so rapidly that it was finally found necessary to weld all the various organizations into one association, which is called the National Anti-Vaccination League. Mr. Tebb was elected President, and he held that office for twelve years. He was also Chairman of the Executive Committee, which bore the brunt of the hardest part of the battle, for sixteen years. In the early years of the agitation the feeling against the members of the League was very bitter. The people of England did not take kindly to the notion that vaccination was not a preventive for smallpox, and the anti-vaccinists were looked upon as lunatics and persons dangerous to the community. The medical profession was the chief stumbling block, but after a time the opposition of the doctors began to relax, and many of them joined the League. Statisticians and scientists also became members and respect for the Cause increased.

Finally the agitation became so marked that

the Government was obliged to take notice of it. In 1889 a Royal Commission was appointed to investigate the matter of compulsory vaccination. Lord Herschell was the President. One of the first witnesses summoned was Mr. Tebb. He was before the commissin for five days. He testified to over six thousan i cases of injury and over eight hundred deaths due to vaccination. More than one hundred and fifty them testified to the failure of vaccination to prevent smallpox. The upshot of the investi gation was that the commission recommended the introduction in Parliament of a measure to do away with compulsory vaccination. Such a measure was introduced and it is now

During the anti-vaccination agitation Mr. Tebb circled the earth several times seeking information to aid him in the fight. For twenty four years he devoted a considerable part of his time to traveling in Great Britain, the various States of Europe, America and the English colonies to inquire into the methods and results of vaccination. The amount of information he acquired on the subject was enormous, and he spread it broadcast by means public lectures and letters to the press. Thousands of pamphlets and tracts detailing the ills that it is alleged follow vaccination were also distributed among the people. Although the anti-vaccinists have won their

victory in England, Mr. Tebb says that the League will not be disbanded. It is the in tention of the members to push the crusade against compulsory vaccination in other countries, particularly in Germany, where the law is very stringent. It is the intention of the League also to start an agitation in this country against regulations of Boards of Health, which make it necessary for children to be vaccinated before they can enter the public schools, and also against the Federal law requiring all immigrants to be vaccinated. While speaking of the United States as a field for his further labor, Mr. Tebb grew eloquent.

"It has been proposed by a number of medical men here," he said, "to obtain the coop eration of their European colleagues to hold the next international anti-vaccination Congress in this country. The idea is a splendid one. The object of holding the international convention here is to enlighten the public concerning the evils of vaccination, and to obtain if possible the repeal of obnoxious regulations framed by your Boards of Health. Already five international conventions have been held in various parts of Europe, in which representatives from the United States took part. The last one was held in Berne, Switzerland, ciation went and participated in the public The question of vaccinating immigrants enter- meeting alluded to, but which was not held by

ing the United States was the chief subject Evidence was submitted, and photographs exhibited of various cases where vac cination had produced transmissible disease, and in some cases where the health of the immigrant had been injured.

The American Minister to Switzerland was waited upon by several of the medical delegater, and, after hearing their statements, he recommended that a minute be drawn up and presented to him. This action was taken, and the Minister promised to lay the paper with his own observations on the subject before the authorities at Washington.

"The injustice of vaccinating immigrants is apparent from the fact that saloon passengers on the same vessel with them are not interfered ith. Thus, so far as vaccination is concerned, there is one law for the poor and another for

the rich in the United States."

Mr. Tebb lays no claim to being considered the originator or bioneer in the anti-vaccina tion movement in England. The honor, he says, belongs to Mr. John Gibbe, who framed the first systematic indictment of vaccination in 1855, and to his cousin, Richard Butler Gibbs, who started an anti-vaccination league in 1866. The present victory, he says, belongs to the people alone.

The measure which the Queen signed on Aug. 13," continued Mr. Tebb, "aroused more public interest than any other bill introduced in the year. The discussions in Parliament created widespread interest. Lord Salisbury. Mr. Balfour, and several Ministers of the Cabinet advocated the passage of the bill. We received congratulations from all parts of the world, particularly from Germany, where it is proposed to hold a public demonstration in nor of the victory for parental freedom. The law providing for compulsory vaccination there has been in force since 1835. We hope, however, to procure its repeal."

"What do the members of your league propose as a substitute for vaccination?" asked

the reporter.

"Personal and municipal cleanliness is our creed," replied Mr. Tebb promptly. "We advocate instead of vaccination in proved drainage, a copious supply of pure and wholesome water, prevention of overcrowding in cities, a multiplication of parks and open spaces, platform with them.

Mr. Tebb's advocacy of the anti-vaccination crusade was born of personal experience with England's compulsory law. Twenty nine years ago his wife took their second daughter. Of the death rate has been greatly lowered." and a general system of free baths and wash

#### A Critic Among Critics.

An Address delivered before the National Spiritualists! Association Convention at Washington, D. C., Oct. 18, 1898.

#### BY CEORCE A. BACON.

The character of my brief talk at this time, as far as it goes, is in the nature of a defense of the National Spiritualists' Association from the standpoint of "a looker on in Vienna"an observer in the fields of spiritual newspa perdom. Its purpose is to correct certain statements that have lately appeared in the press, and to set right some things which are therein erroneously reported. Its subjec, as far as it ing State organizations and numerous small societies through its working agents." Well has any specific sign-board, is "A Critic Among Critics"-unfortunately an unpopular theme, having to deal with criticism. but one apparently needed at this juncture. Everybody those who favor State organization at the exknows that criticism is abroad in the land; it is in the air. The woods are full of it. Certain people are loverflowing with it -some more, others less. Not only is the National Admin-istration and the War Department under criticism, but the N. S. A. is also in for it. News paper lago's-"nothing if not critical"-are plentiful in number, as they are spontaneous in quantity. The fact that much of this criti cism is often inconsequential and inconsistent: that when not based on prejudice is generally the result of a lack of knowledge; that it is frequently erroneous, etc.—all this is seemingly of no consequence; it passes for criticism, however bad its quality. Now be it understood that real criticism, that which will wash, is ever welcome. This kind is always in order. It is legitimate, the integration of the content of the conten It is legitimate. It is the illegitimate that is objectionable. Just now there appears to be more false criticism than false mediumship.

They are equally to be deplored. Because one is gifted in fault-finding, is trong in the censorious element, it does not follow that he or she is a competent critic. A pessimist by nature is devoid of the essentials that go to make up a good critic. No less a distinguished writer than Dryden says: "I must tell them that they wholly mistake the nature of criticism who think its business is principally to find fault."

Criticism is defined as "the knowledge, ability or discernment to pass accurate judgment, and Webster says it "is valuable in proportion as it is intelligent, impartial and free from prejudice and passion." Disraeli ironically says: "You know who the critics are—the men who have failed." It is evident that criticism without a correct knowledge of the thing or subject criticised and a disposition to be fair, thorough and just, often leads to great injustice when it does not make confusion

worse confounded. Recently the N. S. A. has been more extensively advertised than ever before in its existence. Many for the first time have realized that there is such an organization. The result of all this will doubtless be good.

OBJECTIONS.

The N. S. A. has its foes and its friends, or rather its opponents and its supporters. Some of the former are those who have never taken any interest in it; have never attended its meetings or contributed to its maintenance. They care not for its success, and shoot it at a distance. Whatever such may say should have but little weight.
As one who has watched its progress from

its inception to the present time, both at a distance and at close range; who is in no way connected with it save sympathetically, in its efforts to unitize what is possible under the all-embracing name of Spiritualism, yet who witnesses were examined, and one hundred of claims to be intelligent and discriminating enough to see its merits as well as its demerits. I want to call attention to a few of the objec tions that have been raised against it. These are taken at random, no attempt being made to classify them.

1. One gravely objects because delegates largely attend the Convention who live five hundred or six hundred miles (more or less) away in an easterly direction. But because New England manifests her interest enough to send a fairly respectable number of dele-gates here, each of whom pays his or her own expenses-is this a cause for objection? Surely if some one did not come from somewhere, no convention would be held. For this to be a valid objection, it should be made against those living about the same distance away in the other direction who do not attend the Con. vention. The expense is no greater if as much. Don't blame the Convention or those who attend it, but those who don't. But anyhow.

why try to raise a sectional issue?
2. A second objector says: "We have had numerous mass meetings necessitating the expenditure of large sums in traveling expenses, etc., implying that these mass meetings were costly affairs, and held at the expense of the N. S. A. Now what are the facts touching this matter? There has not been a mass meeting, held under the auspices of the National Asso ciation, that has cost it one cent. On the contrary, all but one—that at Atlanta—have put money in the treasury of the Association after paying all expenses; in one instance the amount was several hundred dollars. Notwithstanding this, another critic in reference to these mass meetings says: "In one instance, at least, a debt of \$700 or \$800 was left as a legacy to the State Association "—meaning of course as the result of the mass meeting. Fortunately for the National Association, and unfortunately for the correctness of the critic. the objector is sadly mistaken. The debt in question, if I am credibly informed, was not incurred by the Association, while on the other hand, the Association was earnestly entreated by the said State, to come over into Macedonia and help us; in response to which importunity, several of the speaking members of the Asso-

nor for the National Association. Now the N. S. A. has enough of its own shortcomings to content against, heaven knows, without being charged with this commission.

Another critic objects because "a large at lendence at this meeting means an expense of from eight to ten thousand dollars (a most extravagant estimate) into the pockets of hotels and railroad companies-money enough, he says, to start a comfortable nome for our aged mediums." But this critic knows, for he is an intelligent gentleman, that if those who are here because of their interest to cooperate in an effort toward securing unity of action among the Spiritualists of the country; who believe in organization—the best obtainable under all circumstances, while he pafully striving for something still better; that if these did not attend the Convention, the money which now goes to hotels and railroads would not find its way to the building of homes for our aged mediums. This has been demonstrated repeatedly. Enquiry reveals the fact that even to day some who deery spending money to attend the Convention, have as yet failed themselves to contribute toward the home for helpless mediums. Consistency is the last thing to expect from constitutional fault finders.

In the way of criticism the value of such statements appears when placed at a different angle. If each and every Spiritualist in the United States would contribute a dime apiece to the treasury of the N.S. A, it would at once become plethoric and be able to practically carry out some of its claims, besi les having enough left to lift the mortgage on the Home of the Veteran Spiritualists' Union. But the fact is they won't do it. One, in all honesty, no doubt, says that the Association needs a good lawyer, overlooking the fortunate fact that for several years the trustees have had among its members the advantages of a thoroughly trained legal mind in the person of Judge Moulton. And if the Convention is wise, it will refuse to let him go, however much he may insist upon going.

Another finds fault with the Association because he foolishly as falsely charges it with the failure of the Jubilee to materialize a financial success-which is no more true than that the critic himself is chargeable with this failure. Yet all this is supposed to stand for criticismheaven save the mark!

One wants the Association to physically resemble the Cardiff giant, or Gen. Shafter, de claring that now it is all head and no body. But since the Association was born its head has attached to itself more than two hundred organized bodies, from what was before a dis organized mass. If it can only keep on grow-ing like this a few years more, who knows how big and how efficient it may become?

Instead of one there are several who declare in tayor of State, but seriously object to a National organization, forgetful of the fact that owing to the National organiz tion, a dozen State organizations have been born; while the record of but two of its honored missionaries is that fifty local societies have been organized through their apostleship. In the light of such a fact, carping criticism should stand abashed Every practical observer knows, as against mere theorists, that State and local societies are the natural children of the parent Association. The testimony of Lyman C. Howe is that "the N.S. A. has been the means of securdoes another of its workers say in this connection that "the N. S. A. has been creating instead of waiting to be created." But while there are pense of the National Association there are others, like Bro. Colville who says: "State organizations are very valuable, but they do not and cannot take the place of a National Association. Support the State organization, but do not ask them to fill a place which they are essentially incapable of filling." Like wise Prof. Lockwood says that a National Board would save the expense of State machinery in carrying out the requirements of our move

Almost every member of this army of critics expresses himself in favor of organization, but for one cause or another they object to every plan, feature and action of this national v some occult be related to Ensign Stabbins, who volifer-ously declared himself "in favor of the Maine law, but agin its enforcement."

Several raise the issue to have the annual sessions of the Association movable. But for a chartered association with stated permanent local headquarters to hold its annual meetings and transact business outside of its State or Territorial jurisdiction, would render its doings null and void; it would be illegal. Only by changing the constitution could this be

While all of our critics compliment the various official representatives of the Association for their efficiency, etc., several cry loudly for a complete change in the official register, demanding the en occement of strictly business methods along practical lines. This goes without saying. Everybody knows that in the management of these matters correct business methods are absolutely necessary to any financial success. Let it not be forgotten, however, that the application of the first principles of bus ness, in private or public affairs, is in favor of those employees who have demonstrated their special fitness and ability n) less than their loyalty and trust worthiness to the cause which they have in

What business firm or man would change hi tructed assistant simply for the sake of a change? A change is warranted only when improvement is sure to follow. Then it can come none too soon; but change based on personal feeling plants the seeds of its own overthrow. Again, objection is so 19th to be made against the N.S. A. because in placing the names of candidates before the Convention, the matter is usually referred to a full-sized committee, composed of one delegate from each State, which one is selected by all the delegates from that State. Whoever the majority of these respective State delegates decide upon become the regular candidates of the Convention-if the Convention ratifies the action. How there can be a more practical or equitable, a juster or wiser plan, all things considered, has never yet been found. This is the lesson of history. Nominations made from the floor, with its background of bickerings, stampeedings and jealousies, carry with them many more objections to one the other way.

One who seeks to wage a battle ax against the Association would have the complex question of mediumship satisfactorily defined by our ablest minds, which definition he thinks should be authorized and endorsed by the National Association as an authoritative statement for the benefit of mankind, as showing what is held by the great majority of Spiritu-alists on this subject. This is excellent, as far as it goes, but he would have everything that logically follows in its correlation to moral and spiritual teachings and truths, as the natural outcome of this same mediumship, wholly

Not a few of our friends seriously object to the Association announcing or affirming any thing relative to Spiritualism either in its eth ical, philosophical or spiritual inductions and deductions. Everything looking to the enunciation of principles as declaratory of what Spiritualists almost universally as a body freely acknowledge they would let severely alone. Resolutions, however, practically expressing the same thing pass freely. O prejudice, thy other name is fatality!

Spiritualism stands for, is related to and means certain things, as positively as mathematics relate to numbers. It represents or stands for these as clearly as two and two stand for four. There are distinctive truths that relate to man's spiritual faculties, as there are those which relate to his social and his intellectual nature. Opponents who de clare certain fundamental truths with reference to any one of these departments of man's being and relationships, and deny it with ref erence to another, are simply illogical.

Spiritualism embraces the fact of man's relation and reciprocal association to a realm of invisible life, and growing out of this greatest fact in nature are certain other facts which may be well to put into concrete form as expressions of the same. At any rate, as my liberty; in all things, charity.

### Our Scrial Story

### A California Girl,

Or a Romance of the Golden

Written Expressly for the Banner of Light

BY MRS. MARY T. LONGLEY.

A MAN OF THE WORLD,

CHAPTER XIII.

"What a devoted liftle thing Miss Brown is to you, Lou, but such a plain-featured body! Her hair and teeth are good, the curve of her lips rather sweet, especially when she smiles, which is not often, I fancy. Her eyes-well, I have not dared to look into them straight enough to detect their particular charm-but her face, it is painfully devoid of beauty, especially with that red scar across the cheek."

"I wonder if she does seem so very plain to pcople as you describe, Norton; to me she is all that is sweet and good. Dear little Ria, I suprose she will always seem to be stunted and ill formed, but she has beautiful hair, and pretty blue eyes, especially when they are lighted up with animation; her mouth, too, is sweet, and her teeth perfect. I am sure she has many charms. To be sure, the red scar on her cheek does accentuate its natural plainness, and add to it, but when I think how it cume there, and why she has to bear its in lelible mark, I consider it lovely, and the crowning badge and sign of a noble life."

'Yes, you have told me how she saved you from the flames and received that scar as her reward. I am sure, daring, I am very thank ful to her for her heroism.

And so am 1-more thankful than words can express. As for her devotion to me, it is genuins; she loves the very ground I walk upon. Poor little Ria! she has a hard life before her, I fear—one that will be full of suffering for her sensitive soul. She is passionately fond of music and of beauty. Her voice and her musical taste give her glimpses of heaven. The glances of the world fill her path with thorns." She paused a moment and then went on in a hesitating, shy manner and tone:

"Norton, dear, something troubles me and it has for some time—that is, for a month or wo. It is about Ria; do you know I am afraid that she cares a great deal for you?' He smiled and looked into her serious eyes

vith an amused expression. "What, then," he said, in the tone of one who was quite accustomed to being cared "a great deal" for, " is my handsome Lou jealous, and of that unattractive girl?"

She flushed under the banter of his gaze and tone, and drew herself up a little haughtily as she gravely replied: "For shame, Norton! you know it is not that; I have no jealousy in my heart, but I am troubled for my dear friend. Her peace of mind is of great importance to me, and I would be very sorry to have her the victim of unappreciated love. She may be unattractive in your eyes, but she is far from that

"There, there dear, we will not quarrel. have no idea of offending you. Miss Brown is a little lady, and I have nothing to say against her, and I am sure I have not tried to win for myself either her admiration or her love."

They were walking arm in arm through the shady groves of the beautiful seaside country town, strolling along carelessly, and as if all the world held only sunshine and joy for them. They had just left Maria, who had turned into the handsome grounds of a stately residence, where she was to give a music lesson to the young daughters of the house; and her tender smile at parting with Lou had drawn forth the remark that opens this chapter.

Lou is the same handsome girl as when we saw her last, but a few months older, and with a more healthy hue upon her face. She had entirely recovered from her illness, and she and Mails had once more set out from the ranch to seek their living.

In vain the elder Browns and Tim had protested, declaring that home and shelter at the ranch were theirs for all time-a fact which both girls well knew-but they felt their place was in the world, and that only by coming in touch with the world could they utilize the talents and abilities which were theirs for use and not for idleness. Back to the city they had gone, and soon Lou had recovered her po-sition in the office as stenographer and typewriter, while Maria succeeded in gaining a few music pupils, and later a position as vocalist in a promiaent church.

They were now at Santa Monica, where Maria had several putils, and where she spent two or three days each week. Santa Monica, the little gem of a town upon the shores of the deep blue sea, a beautiful and romantic spot but an hour's ride from the larger city, and a seasile resort where the white sands gleam in splendor in the sun, or are kissed into beauty by the ardent, rapturous waves that roll majestically into shore.

The young man in whose company we find Lou at this time is Norton Bradley, tall, hand some and supple, twenty live years of age, a college graduate, not yet of any special profession, although somewhat inclining to that of the bar, for his father is a lawyer in whose office Lou is employed as we have seen. Norton is gracious in manner, yet somewhat inclined to be supercilious at times. "A prig," the more practical and matter-of-fact fellows of his class had called him; "a good fellow," the more snobbish ones had voted him. As we have said, he was tall and handsome, well formed, his face somewhat of the Grecian type, his eyes large and brown, his hair straight and black as a raven's wing. He wore no suspicion of beard or moustache, and his face was as smooth and delicate as that of a child. This man had been introduced to Lou in the

regular way, for his father was a friend of the Hylers, and both he and his son had visited that worthy couple when Lou had been an inmate of their home. He was fond of books and of pictures, also of outdoor games and of various other things that were Lou's delight; therefore it was but natural that they should be attracted to each other and see a great deal of one another, especially after Lou had entered the office of the elder Bradley. Nor did it seem at all strange that he should visit her occasionally, even coming out to the ranch to bear her gifts of books and confections. Even Mrs. Brown was won over to him by his kindly airs and graces, and all at the home felt attracted to the young man, who knew how to make himself most agreeable when he chose. All but Tim! Tim had no liking for this lordling from another realm, and in secret frowned at his coming and at his attention to "the girls," and the young ranchman kept out of the house whenever "that city fellow," for The craft and cruelty still by our side; whom he had "no use"—as he expressed it was there.

But as the months passed, Love's young dream, which had, all unconsciously to Lou, awakened in her heart, began to assert itself and to call for recognition. Life had grown more beautiful than ever to the artist's daughter during the last few mouths. She looked upon it with radiant eyes because this hero of her dreams was a part of it. She was fond of her tasks because he was likely to be at the To draw the thief and harlot from the mire, office some part of each day, and to make the

hour more pleasant to her.
We have no time to linger over the progress of their friendship nor to depict the ripening of it into love's expression; but suffice it that at this time when they are strolling through the shady avenues of the pretty seaside town, they are affianced lovers, looking forward to the day when they shall be united in wedlock. As for Lou, she is happy—sweetly, sincerely hat py; her cup of joy would be full to the brim, could she but receive a word or sign time is up, I can only say with reference to from her father, who left her so long ago. But this and all other mooted questions, let us no tidings have come, and she has about given have in essentials, unity; in non-essentials, up hope of ever hearing from him again; and it seems to her that the fates have swallowed

him up, even as her mother had been enguifed in oblivion before him.

But youth is hopeful and happy even in the n list of anxiety and care, and Lou is full of joy and expectation even though her father's rate is sealed to ner. She strolls onward with her lover, listening to his tender words of flattery and affecti n, with a song in her heart, while the great sea booms at her feet, and the gentle breezes bear the odor of a thousand flowers to the watchers on the sands.

Meanwhile Maria has attended to her pupils. and is hurrying to the place of rendezvous, where she is to take tea in a rustic arbor with her friends. The little figure seems smaller than ever, and her face gleams very pale from under her broad brimmed hat, except where the red mark streams luridly across the cheek. Her blue eyes are lustreless, and have a pained expression, but she hurries on, eager to catch a glimpse of the strolling figures of Norton and Lou. Soon she espies them, and the tender confidential attitude between them is not lost upen her. She smiles a little as her eyes rest upon Lou's beloved form, then her eyes darken as with gathering gloom as she looks upon the handsome man. "Foolish girl that I am," she whispers, "to

care so much for him. He only has eyes and ears for her; Lou, dear Lou, he is not worthy of you-I know it, I feel it, and yet I do not wonder you are fascinated by him. He can sing divinely and read like a poet of the gods. He is witty, intellectual and handsome-well educated, well born and a man of means. Surely, my darling Lou, you are well favored to have won his love. Yet I cannot help thinking that he is not half good enough for you, and that he will bring sorrow to your heart. He is a flirt, I know, for I have seen him cast glances and smiles at many a girl; but Lou does not dream that he has eyes for any but herself. As for me, he never looks at me with tender eyes, but rather with those of repug-nance. Yet I am attracted to him, I love him -why I cannot tell.

"I love him, yes, but not enough to forgive him for any wrong he may put upon her. simplest slight he may show my darling will be an enormity in my eyes. Were I the hand-somest girl in all California, with thousands of jewels and with untold wealth at my command, instead of the ko nely little nobody that I am, I would not seek to win him from my Lou, who loves him, though my own heart bled for his actice and his affection."
"I wonder what their future will be"—she

continued in her musing, as she slowly followed the lottering pair—"of course they will be married next year, if her father does not return before then. They will set up a fine establishment in Los Angeles, or perhaps Pasadena, and she will be a Lady Bountiful, while he will delight to supply her with money and gems. But all the same I fear he will break her heart, for I feel it in the air that he will if she ever becomes his wife. Well, dearie, if he does mistreat you, and Maria knows of it, it will be a sorry day for him.'

By this time the little woman was close upon them, and they turned to greet her. It was time for their evering meal Lou said, and in a few minutes they had reached the rustic inn where their refreshments awaited them. Over the table they lingered until the early moon came sailing forth upon the azure blue, Maria all the while feeling nerself on too many, and knowing that Norton thought so too, but Lou would have her there, and as the moon came into view the imperious girl bade her little slave sing to them of "The Moonlight on the Bounding Sea," which she could not refuse, and soon the voices of the three arose in a harmonious chorus that caused the late strollers on the shore to lift their heads, and listen to the melodious strains.

In an hour more Norton had boarded the car for his city home, leaving his betrothed and her friend at the gate of the little cottage in which they were spending the week.

That night the girls had a serious talk, for each had felt it her duty to speak to the other of the man who enchained their thoughts; but while Maria evaded the questions of her friend and assured her that she had only the friendliest of sentiments for Norton Bradley, Lou could not feel satisfied, until at last the music teacher exclaimed, half in earnest, half in jest:

"It is no use, Lou, for me to assure you that I am not in love with him-or at least, that there is no danger of my falling in love with Norton; you are so enamored with him yourself, you think that no other woman can resist him. I own, dear, that he is very talented and attractive, but give yourself no uneasiness over me. I shall not break my heart in caring too much for any man who is utterly devoted to another. I know that you want to spare me pain, and that you feel that a word of caution n season may prevent much harm. But I am perfectly safe, dear, and I wish you all the happiness in the world."

Had Lou been wiser and more experienced she would probably not have betrayed her anxiety to her friend; but between these two, so unlike each other, there was a strong bond of friendship and of tender sympathy, and one could not conceal anything from the other; and thus while the anxiety of Lou lest her friend should suffer from unrequited love forced itself from her, the solicitude of Maria over Lou's future association with her affianced could not be withheld, and the two girls naturally drew nearer together in confidence and affection, for in place of becoming a bone of contention between them, Norton Bradley only served as a link to bind them closer together as, after their little talk, they lay down to slumber, clasped in each other's

[To be continued.]

Written for the Banner of Light, CHARLES DICKENS.

BY WM. BRUNTON.

He took the world by storm of sweet surprise, His works were household words from throne to cot; He pictured well the poor man's common lot, Yet saw it all with fancy's loving eyes, And so by seeing sought to make us wise: With pen of fire he touched each darkened blot On life-that should be joy, but yet is not. He heard the wail of crime and children's cries. What wealth of words he poured into our ears! What pictures gave he to each eager mind! He made us smile, and then he touched with tears; He lead us on as one might lead the blind. What preacher he of wit and wisdom bright, How excellent his name-what rich delight!

Superb is he, all sweet and strong of soul, Companion glad inspired with good intent; Each line of grace a blessing rose-like sent. Each book had power some evil to control; Around his life, as stars around the pole, Were dreams of golden splendor finely blent, A sign of peace to woe and discontent— That round our globe like changing tides doth roll! His varied characters have flesh and blood-Are living forms that friendly must abide, The mingled types of evil and of good, While sin and sorrow, like a stream at night, With longing voice goes on to seek the light!

We list with joy to stories he doth tell, The Christmas Carcls told by blazing fire; Of these glad themes somehow we never tire; And oh! we love that darling little Nell And Paul, stiff Dombey's pride, and Sam as well, Pickwick and our Copperfield, and aspire That all in one pure brotherhood may dwell! His genial soul gives tenderness to hearts Who doubt their fellow men; he breathes like Spring An atmosphere that evermore imparts A joy that wakens birds in wastes to sing, Like brook that wanders in the arid place, Wher'er he goes comes beauty, song and grace!

#### FORGIVENESS.

O man! forgive thy mortal foe, Nor ever strike him blow for blow; For all the souls on earth that live, To be forgiven must forgive. -Tennyson.

Written for the Banner of Light. A DAINY AND A LILY.

BY SILAS BOARDMAN.

A Dalsy and a Lily Sprang up in a field Where treasures of goodness Had made their abode, And vowed at my wish they Would willingly yield The brightness and beauty

By Heaven bestowed, If I would denote, ere My claims were dispersed, Which one for its worth I Would recognize first.

The Dalsy was sweet And the Lily was pure, And both had my heart In their tendrils entwined; But so even they stood That I never was sure Whether this one or that

Was the first one enshrined In my temple of Love, Or the edifice vast Where Memory feasted On things of the past.

Oh! was it for this That they tarried aloof? Oh! was it for this That my register hath

No hint of affection's Unmurmuring proof, Nor mention of love Nor bright flowers on my path? Then so it must be, For I never can choose,

Forever I lose. And now they have passed From my pathway entire, The Daisy so sweet And the Lily so fair; And little is left For my heart to desire, Midst the shadows of grief

Though the Lily and Daisy

Or the mazes of care, But this-that although They remain far away, Their goodness and beauty. May never decay.

#### The National Spiritualist Lyceum Association.

BY MATTIE E. HULL.

To the Editor of the Banner of Light:

As per announcement, a meeting was called Friday morning, Oct. 21, to further the work of organizing a National Lyceum Association. Notwithstanding the weariness of the delegates from three days' labor in the National Spiritualists' Association Convention, and the pouring rain, a goodly number of the delegates were present, and there seemed to be no lack of enthusiasm concerning the work of the

Owing to the lateness of the arrival of some of the delegates, the morning session was not opened until some time after the hour that had been announced for the convening of the

the consideration of the Constitution and By-Laws, as had been arranged by the committee. The committee having this matter in charge was duly appointed Oct. 20, 1897, by the Chair in the N. S. A. Convention. The members of this committee were J. B. Hatch, Jr., C. W. Stanglen, Mrs. Mary J. Stephens and Mattie E. Hull.

The Constitution and By Laws were presented by the Reading Clerk, W. J. Colville. It was accepted; as some of the delegates desired a few changes to be made, it was reread, discussed seriatim, changes made by the voting of the delegates, then adopted as a

The Chair appointed the following as a Committee on Resolutions:
The chair appointed a Committee on Resolu-

tions: Mrs. Carrie L. Hatch of Boston, Mr. Thomas Locke, Pennsylvania; Mrs. Wheeler-Brown, Washington, D. C., and Mr. Frank Walker of New York.

Committee on Ways and Means: Francis B. Woodbury, Mrs. M. T. Longley, Mary A. Hatch, Connecticut, George W. Kates, New York.

While waiting for the reports of committees short speeches were made by the various delegates relative to the interest of the Lyceum in the way of raising funds, and for the support of the Lyceums throughout the country, centralizing the work, and arousing an interest among the Spiritualists in behalf of the same. After the disposition of all other business, nominations were made for officers to serve

the N. S. L. A. the incoming year.

Elections resulted as follows: Conductor, J. B. Hatch. Jr.; Assistant Conductor. C. W. Stanglen; Guardian, Mrs. Mary J. Stephens; Assistant Guardian, Mrs. Tillie U. Reynolds; Secretary, Mattie E. Hull; Treasurer, W. H. Bach; Trustees, Capt. E. W. Gould, Dr. A. A. Kimball, G. W. Kates.

The Constitutions and By-Laws will be ready for distribution in the near future. I would make a statement here for the benefit of those who have written from time to time making inquiries concerning the charter and member. ship fees, that charters can be obtained for two dollars. Contributing membership fee, fifty cents. It was voted that there be two membership fees, one for general membership above fourteen years of age, and all below

that age, twenty five cents. Those who contribute a fifty or twenty fivecent membership fee will receive in return a handsome certificate. Many fifty-cent certificates were procured at the Convention; the certificates for contributing members paying twenty five cents will be ready to issue in a

Immediately on the adjournment of the S. L. A. Convention, a Board meeting was called for the purpose of considering important, immediate business. The meeting resulted in the perfection of business in the way of appointing committees to look after the charter, and obtain an estimate in reference to the printing of constitution and by laws and other such matter as might be needed by the

The N. S. L. A. Convention was harmonious throughout; it seemed to be the determination on the part of all to work together for the greatest good to the greatest number. I firmly believe, as far as the officers of the N. S. L. A. are concerned, all personal feelings are to be put aside, and every one is determined to do his and her best for the Cause.

After the Board had completed its business. the last thing before separating was a general hand-clasping, with a resolution on the part of each and all that as a body we would stand together by the Cause and by each other.

I omitted in my hurried writing to state that the next annual meeting of the N. S. L. A. will occur in Chicago, Ill., in October, 1899, on the day following the adjournment of the N. S. A. Convention.

The look of sympathy, the gentle word. Spoken so low that only angels heard; The so ret act of pure self sacrifice, Unseen by men, but marked by angels' eyes— These are not lost.

The kindly plan devised for others' good,
So selcom guessed, but little understood;
The quit, steadfast love that strove t) win
Some wanderers from the ways of sin—

These are not lost.

-Richard Metcalf.

For Over Fifty Years

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### Literary Department.

THE THEOSOPHIST.—This magazine is truly, a vehicle for the dissemination of facts and opinions connected with the Asiatic religions, philosophies and sciences; but as these authorous are of world wide interest we,

(of the Western continent) who are delving into the world's philosophies and sciences, are glad that in finds its way to our shores, for it ever contains some knowledge that we need.

Miss Edger's essay on "The Finding of God" shows that although self development, self-purification, and altruism shown alke to friend and foe, to each individual with whom we are associated and to humanity collectively are associated, and to humanity collectively, are the first duties of one who would lead a Theos-ophic (or Spiritualistic) life, and, if carried out to the fullest extent, they alone would make our lives far nobler and purer than they usually are; yet there is something even beyond this which if attained would raise us from the human to the divine; that "something" is called the Finding of God. She traces the development of the God-idea from its crudest conception to the point where man was awak-ened to the divine ray within himself, to the realization of his oneness with God. A hymn written by W. J. Fox is given which illustrates this gradual growth of the God idea.

"Make us a God," said man; Power first the voice obeyed; And soon a monstrous form Its worshipers dismayed; Uncouth and huge, by nations rude adored, With savage rites and sacrifice abhorred.

" Make us a God," said man; Art next the voice obeyed; Lovely, serene and grand,
Up rose the Athenian maid;
The perfect statue Greece, with wreathed brows,
Adores in festal rites and lyric vows;

" Make us a God," said man; Religion followed Art,
And answered, "Look within;
God is in thine own heart;
His noble image there, and holiest shrine: Silent revere, and be thyself divine." The article entitled "Some Thoughts on the

World's Karma," by W. G. John, contains much that is of interest. The main proofs upon which The Theosophist's system of thinking revolves is the theory of rebirth of the soul again and again, and the regulation of its re again and again, and the regulation of its re-incarnations by a grand law of eternal justice which they call Karma. In his paper W. G. John takes up the dark side of the world's Karma—the Fiends and Demons. He says: So much of accident there seems to be in some of the tragic events of life as would appear to set at naught and destroy all belief in the Law of Justice, or divine adjustment."

He proceeds to illustrate the influence the world's Karma exerts in bringing about so much suffering, often to those who do not seem to deserve it, but he maintains that we all help to make the world's Karma, and are, therefore, sharers therein. The manner in which the Karma is created is illustrated in the following:

the following:
I suppose it will be allowed that, as a whole, we have improved the tone of the world since the 'good old times.' Cruelty, which then was laughed at, is now utterly condemned; in a word, the world's Karma has improved. If we accept the idea of the survival somehow of good and its growth, we must accept also that of evil and its development. Let us follow these to the making up of the surrounding aura of our earth. The good I will leave till a future occasion. What of the evil? What is its effect on the world it surrounds? I am assuming for the time the survival of man's goul that he is a contra of force not limited to soul, that he is a centre of force not limited to The meeting was called to order by the Chairman of the Committee, J. B. Hatch, Jr., of Boston. The first thing on the program was the singing of "America" by the delegates. The first work of the Convention was the consideration of the Constitution and By-Laws, as had been arranged by the committee. The committee having this motton in then freed from them is blind folly. For countless thousands of ages such beings have passed out of the physical into the other world, and in their collectivity, accepting the theory of survival, they must be an enormous force. It is of these the evil part of the world' Karma is made up, and the army of fiends and demons recruited."

We are all in touch with the world's Karma to some extent, even the very best of us. As to how we are affected lies in the science of the Laws of Attraction, of which we must have a knowledge, for "Knowledge alone is the pass-port to Wisdom."
"What is the best method of defending our-

selves against this sea of evils?

By deliberate elimination from our individual aura of everything that will respond by affinity to these forces by constant struggie with our own lower nature. By the gradual transmuting and exaltation of the passional and emotional nature-a constant and ceaseless appeal to the highest that is in us. By shirking this task, we do but prolong our slavery to the world's dark Karma.

The Tueosophical Society's Headquarters, Adyar, India.

THE HUMANITARIAN. - The October number contains an instructive paper on "Mental Atmospheres and Disease," by Horatio W. Dresser. The first paragraph alone is replete with wisdom. It reads as follows:

"In general terms the human mind is (1) the agent which transforms for us the phenomena of nature and makes us conscious of them: (2) the organism of thought, and (3) the instrument of our wills through which we accomplish changes in the external world. The ideas which regulate our mentality everywhere depend upon the voluntary attention, which we give them. If an impulse arises, if painful sensations intrude upon our consciousness, it rests with us to yield or to turn away. Yot this must be done in time, for ideas have a dvnamic power; they grow like seeds in the ground until they form fixed habits; they work in subconsciousness, attracting their like; they make us prisoners, and color the world in accordance with their own peculiar character. Self-control, then, means not only to know the real self, the larger or more deeply reflective self which is capable of drawing upon spiritual resources, but also the power of turning the attention, of inhibiting fear, doubt, worriment, despondency, and all disease making states of mind, and of making wise suggestions to the sub conscious mind. Thus one learns gradually to become master of one's own moods to do one's own thinking, and to exercise the will intelligently; whereas the major-ity are not only swayed by bodily sensations, but accept the beliefs and opinions of others, and become the slaves of fear.'

The paper shows the author to be one of the needed teachers of the day. We would like to repeat every word of the article, but, as space vill not permit, will give only a few more

houghts 'Half the trouble with some people is that they can never give themselves up to a given xperience or pleasure. The mind is always traveling here and there, thinking, perhaps, that one ought to be elsewhere, at home, at work, doing something else-anywhere or any thing but this present experience, which is very likely the wisest occupation for the time being. Yet if, having decided that the task at hand is the wisest one, we could avoid all an ticipatory planning and fear regarding the future, we might get some enjoyment out of life, and make the atmosphere of calm content with well-doing a habit of life. Surely there is nothing better worth doing in life than to attain this inner serenity, that one may carry an atmosphere of peace wherever one goes. There is no better preventive of disease than this, namely, to be ever looking for and inviting its opposite. One is then ready to meet whatever experience fate may bring, knowing that in calmness and peace one will see how to meet it. The power of the mind is suffi-cient to meet its problems, if only it be all

about him. Concerning atmospheres in general, then, it seems probable that from each of us there is a sort of emanation, just as the odor emanates from a rose. Probably we are more or less affected by all people we meet, with whom we have anything in common; that is, when we converse with them, write to them,

or become en rapport with them."

The scientific student will be interested in Sir William Crookes' remarks on the recent progress in spectral analysis. We are yet only on the threshold of telepathy; the fundamental law that thoughts and images may be transferred from one mind to another without the agency of the recognized organs of sense—that knowledge may enter the human mind without being communicated in any hitherto known or recognized ways. But important facts have already been elicited, and though the path of investigators is beset with difficulties, yet they may be overcome even in experimental psychology. Some rare minds have pierced far-ther than others, and even now have shattered the walls of sense. It is for science to demonstrate again that mind is superior to matter, and to reveal a profounder scheme of cosmic law than any we know yet.

A great discovery has been made in the world of astronomy. It is no less than that of a new planet, and the discoverer is Herr Witt, of the Berlin Urania. The planet revolves round the sun in a strongly elliptical orbit between the earth and Mars in six hundred and forty five days. Its lustre when nearest the earth will be that of a star of the sixth magnitude, while at present it has only known one of the eleventh. But it has to come nearer to us yet, so much nearer indeed than Mars that astronomers, we may hope will at last be able to solve with more certainty the problem able to solve with more certainty the problem of life in the planets. The discovery of this planet is beyond all doubt; it is now known to have been seen simultaneously by Witt and by Charlois, of the Nice Observatory, by means of photography. The explanation of the fact that it had not previously been observed is that it entered our planetary system only recently as the result of some disturbing influence on the part of the larger planets. Duckworth & Co., 3 Henrietta street, Covent Garden, W. C., Lon-

bright sunlight beyond.

Many may learn a valuable lesson from the

following pithy sentence: "Don't pet your nerves or your sensibili-ties; don't make them so part and presuming

by so much notice." The writer's exquisite perception of the "joy of being" cannot fail to inspire others with kindred feeling; her own happiness bubbling over in such expressions as this:

"Seeing, hearing, tasting, smelling, touch ing—something new seems to have crept into these faculties. Every sight, beauty; every sound, music; the air laden with fragrance, sound, music; the size laden with fragrance with size laden and all whispering a message of love.'

Speaking of daily duties, which are so often considered irksome tasks, she says: "We are not the children of nature, as we should be, or we would not find it hard and disagreeable to do what she does so cheerfully and ungrudgingly. Imagine the bee tired of its honeymaking, the bird of its nest-building, or the spider of its weaving!" Then the thought of doing for others, closing with these words: "We would never come in contact with a single soul without improving our opportunity for helpfulcase. We would rediate happiness. for helpfulness. We would radiate happiness, as the sun does heat."
Think of the wonderful result which might be effected by actually living the thought ex-

pressed in the last short sentence.

While maintaining a steadfast, upward, spiritual tendency, the writer is free from that abnormal state affected by many who assume to regard the human body as entirely inconsistent with the higher spiritual life, and who profess to live above and with slight reference to its manifest importance to us in the carrying out of our best and noblest aims. The closing words of the book are pat.

"To make the body all that it is designed to be, is to my mind a more worthy view than to condemn and belittle it by contemptuous expression of its unworthiness. We need not be worms of the dust,' or linger in our caterpillar stage, but in the 'upward, rising life' we may express new beauties through the very body that was once so mean in comparison to its present grandour, and thus ever rising, and ever being renewed, who shall dare say what may not be the possibilities of the future for man, even while linked with his earthly body. The New Thought Publishing Co., Melrose, Mass. Order through the BANNER OF LIGHT Publishing Co.

MIND.—The October number contains so many fine papers that we must call the attention of our readers to all of them. If the wisdom contained in this one volume alone were followed, the world would be as ideal as the town ruled by love in Georgia.

There is no need for money at Commonwealth, Georgia, for everything goes into the common fund and every man shares exactly alike. There are no rich people in Commonwealth, and no poor people. All work for one another, and the law and creed of the community is "Love." If a person wishes to build a house, the lumber is furnished from the mill operated by the members of the settlement If vegetables are wanted, the common gardener supplies the need. The settlement is run on the cooperative plan. "Love thy neighbor as thysels," is a law that is strictly enforced. Two thysels, years ago Commonwealth was founded by a few experimentalists. Now it is a village of seventy-five families, working about one thousand acres, at one time a plantation. The old fashioned home of the ante-bellum planter is is now one of the town buildings. Besides this there are several dwelling houses, a printing office, a large school-house, a saw mill and a general dining-hall. Commonwealth has its

school, paper mill, and clergyman. A magazine called Social Gospel, setting forth the teachings of the community, is pub-lished every month. Many talented men and brilliant women have gone to this little Georgia village to live the law of love. Even in the school, good work and good behavior are enforced, not by the rod, but by love. In the community there is said to be no jealousy. 11) envy, no strife. This simple creed hangs upon the wall of every cottage, "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself. Love worketh no ill to his neighbor; therefore, love is the fulfilling of the law. This is my commandment: That ve love one another as I have loved you. He that loveth not his brother, whom he hath seen, cannot love God, whom he hath not And this commandment have we from him, that he who loveth God love his brother

The Alliance Publishing Co., Life Building, 19 and 21 West 31st Street, New York. It seems as though every Spiritualist society ought to be like the Georgian village above described, for is not the strongest pillar of Spiritualism-Love?

"If we work upon marble, it will perish; if upon brass, time will efface it; if we rear temples, they will crumble into the dust; but if work upon our immortal minds-if we imbue them with principles, with the just love of  $G \circ I$  and love of our fellowman—we engrave on those tablets something that will brighten through all eternity."—Daniel Webster.

#### CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarre, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge there, and not scattered about and wasted upon fears and anxieties. Concentration is what is needed, and he alone who is master of himself can rise superior to the atmospheres to all who wish it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mall, by addressing, with stamp, naming this paper, W. A. Noves, 820 Powers' Block, Rochester, N. Y.

#### Washington Excursion.

The following are the names of the party which made up the Washington excursion:

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As the Convention is to be held in Chicago next year, most of the above have expressed a desire to have the undersigned arrange an excursion to that city, so they may join it. Arrangements have already been begun for such an excursion.
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Angel Friends.
Almost Home.
And He will make it plain.
A Fragment.
A Gay's march nearer home.
Ascended.
Beautiful angels are waiting.
Bethany.
Beautiful City.
Beautiful Land.
Beautiful Land.
Beautiful Land.
Beautiful Land.
Beautiful Land.
Bliss.

There?
Sweet meeting there.
Sweet reflections.
Sow in the morn thy seed.
Star of truth.
Silent help.
She has crossed the river.
Summer days are coming.
They'll welcome us home.
There's a land of fadeless

They'll welcome a some There's a land of fadeless beauty.
They're calling us over the sea.
Tenting nearer home.
Trust in God.
The land of rest.
The Sabbath morn.
The cry of the spirit.
The silent city.
The river of time.
The angels are coming.
The Lyceum.
They are coming.
The happy time to come.
The happy by-and-bye.
The other side.
The Eden of bliss.
The region of light.
The shining shore.
the The harvest.
Time is bearing us on.
The happy spirit-land. Bliss.

Beyond the mortal.

By love we arise.

Come up thither.

Come, gentle spirits.

Consolation.

Come, go with me.

Day by day Day by day. Don't ask me to tarry. Don't ask me to tarry Evergreen shore. Evergreen shore. Fold us in your arms. Fraternity. Flowers in heaven. Gathered Home. Gone before. Gentle words. Gratifude.

Gratitude. Gathered home beyond Gathered home beyond the sea.
Home of rest.
He's gone.
Here and there.
I shall know his angel name.
I 'm called to the better land.
I long to be there.
Looking over.

Looking over.

No death.

Not yet for me.

Never lost.
Only walting.
Over there.
One woe is past.
Outside.
Over the river I'm going.
Oh hear me away

Oh, bear me away. One by one.

Passed on.

Passing away. Parting hymn

Time is bearing us on.
The happy spirit-land.
The by-and-bye.
The Eden above.
The angel ferry.
Voices from the better land.
We shall meet on the bright We shall meet on the bright etc:
Welcome angels.
Waiting 'mid the shadows.
When shall we meet again,?
We welcome them bread-byo.
Where shadows fall not, etc.
We'll anchor in the harbor.
We'll gather at the portal.
We shall know each other
there.
We'll dwell beyond them all
Waiting on this shore.
We're journeying on. Looking beyond. Longing for home Let men love one another ve for an object, y arbor of love, y arbor of love, y home beyond the river, oving homeward, y home is not here, y guardian angel. No weeping there. No death.

We're journeying on.
What must it be to be there?
Where we'll weary nevermore.
Whisper'us of spirit-life.
Waiting at the river. CHANTS.

Come to me. How long? I have reared a castle often.

Parting hymn.
Passing the voil.
Invocation chant.
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Phades of opinion to which correspondents and successive.

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## Banner of Pight.

BOSTON, SATURDAY, NOVEMBER 5, 1898.

188UED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

Entered at the Post-Office, Boston, Mass., as Second-Class Matter

PUBLICATION OFFICE AND BOOKSTORE, No. 9 Busworth Street, corner Province Street, (Lower Floor.)

WHOLESALE AND RETAIL AGENTS, THE NEW ENGLAND NEWS COMPANY, 14 Franklin Street, Boston, Mass.

THE AMERICAN NEWS COMPANY. 39 and 41 Chambers Street, New York.

Issued by

BANNER OF LIGHT PUBLISHING COMPANY,

Marrison D. Barrett ..... Editor-in-Chief.

Matter for publication must be addressed to the EDITOR. All business letters should be forwarded to the BANNER OF LIGHT PUBLISHING COMPANY.

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25 cents per Agate Line.

OR, 800 lines to be used in one year ...... 10 per cent 500 " " " " " ...... 25 " " 1,000 " " " " ..... 40 " "

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#### TWO DOLLARS PER YEAR.

has reduced the subscription price of the paper to Two Dollars per year, former price, \$2.50.

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

#### Misunderstood.

"Misunderstood? It is a right fcol's word. To be great is to be misunderstood." These words from an eminent thinker contain a world of meaning, for those who will but study and apply them. The sole aim of many people seems to be to induce others to think well of and seek to meet them with substantial offer them, and to avoid saying or doing anything lings in fact. To do this, its leaders should inthat could be misinterpreted. They wish to be terest themselves more in the reforms of the on the high tide of popular favor, and never feel called upon to have an opinion of their trade that labor may find a market, and reown until they have learned on which side the ceive honest returns therefrom. There is a likened to the butterflies who flit from place to place with no perceptible goal in view. They tell them that cake is far more sweet and deare ever anxious to have those in aristo ratic | licious to the taste until their actual wants circles speak well of them, and are more than subservient to those who occupy official rositions. Some of them daily thank God that they have no enemies, and congratulate them- prosper at the expense of the many. selves on having said nothing that could be misunderstood or give offense.

in the face, they are discreetly silent, fearing cause them to lean heavily upon others for to disturb the equanimity of those responsible for the wrongs by siding with those who desire the triumph of the right. Everything is as good as it ought to be, and they wish the "horrid" people who create the disturbance by asking for justice would keep still. In religion a generous hand to all who need. The cry of him that it would be an excellent idea if he the preacher's opinion is all they care for, and the age is evidence, EVIDENCE, EVIDENCE, and his judgment is good enough for them. They pay him to do their thinking for them, and it coming to the front and giving that eviwould not be right to do anything that would dence to the world. The phenomena of Spir- germ and immediately hit it on the head with grieve him by entertaining any views that were not in harmony with his own. They are satisfied with their religion, and cannot afford to masticated and well digested. The swallowtake a step concerning which there could possibly be any misunderstanding on the part of their dear friends who move in their set.

The foregoing paragraphs apply directly to some so called Spiritualists. They are perfectly satisfied with existing conditions and consider it impious on the part of any one to suggest a change. To attack fraud would be misunderstood and would lead people to believe that all mediums were unreliable; to cry out in protest against the farcical present- assimilated. ation of Spiritualism would be interpreted as

people, who would feel it to be an insuit to the unlettered workers who were called upon in the early days to demonstrate the power of the spirit-would, hence they could not afford to say one word on this topic; to ask for a union of effort on the part of those who think alike in order to show the world the higher truths of Spiritualism would be considered as an attempt to take away the employment of those whose livelihood depends upon the use of their psychic powers, hence they must keep out of all such movements.

Many other opinions of like nature are advanced by those who protest against change of any kind, and cling to the good old way with a tenacity that puts even the bark upon a young birch tree to shame. They do more than this -they seek to destroy those who believe in progress by purposely misrepresenting their upon their motives. Fearful of learning something new, of being compelled to give the objects of their splenetic hatred credit for common honesty, they refrain from investigating the charges against them first hand, and take unsavory gossip as their evidence in the case. oppose, but they also misunderstand their own missions in life. They forget that they are on only to injure others, but to draw even the angels down to their level.

"To be misunderstood is to be great." Witness Socrates and Jesus: Thomas More and Madame Roland; Gordano Bruno and Abraham Lincoln, and see if this be not true. Is Spiritualism the movement designed by noble spirits in wisdom spheres to spiritualize mankind? If so, then its adherents should first seek to spiritualize their own natures by removing the film of bigotry that hides from their soul-eyes the real meaning of their religion. They should know for a certainty where of they speak before they judge their fellows, and find a surer compass than fickle popular prejudice by which to guide their barques of life. They should speak the truth, as J. H. Harter said, whether it lands them in an earth ly hell, or like John the Baptist, causes them to lose their heads in prison. They should rise above the fear of offending others by a frank. truthful statement of fact, and, following the advice of Polonius, ever seek to be true to self, then, indeed, it will be true that they can not then be false to any man. Men can afford martyrdom is always sweet and welcome when | his address, Oct. 30, he made several pointed it comes to one in a manly defense of honor allusions to Spiritualism, and expressed sentiand integrity. Spiritualists can afford to be ments that would have been considered good misunderstood by their opponents, provided they have clear consciences and can show by citted from the platform of a Spiritualist sotheir acts, as well as by precent, that they live ciety. He is a man who dares to seek for up to their highest conceptions of right.

#### Bread and Cake.

A certain princess in France, prior to the Revolution, on being told that the masses had no bread to eat, sadly shook her head and said. 'Poor things! why don't they eat cake?' This anecdote, as related by Hon. L. V. Moulton, is rich in suggestion to the Spiritualists of America. The masses are starving for the bread of heaven that they are told is found in purposes doing with regard to Spiritualism, plenty upon the tables of the angels, yet they are not able to find even a crumb to satisfy the cravings of hunger. A few pieces of cake in the form of sweet platitudes about the won derful beauty of the glorious "Summer-Land' will not satisfy the demands of any soul that incident to the every-day life of man.

It is delightful to paint idealistic pictures of the hereafter, and sing of the "sweet bye andmost delicate cake that was ever made by the best cake maker in the land. When, however, substantial food is wanted, the fancy cook is make good bread or cook a steak to a turn, ere there can be or will be any call for cake. stomach has had no food for several days. turn of their own volition to the consideration of there being another world, and his possible relation to it. He wants a practical religion that gives him a strong physical form through which his soul can do its best work. Such being the case, Spiritualism should lay

emphasis upon human needs here and now, day, and endeavor to keep open the avenues of toiling millions, and it is worse than useless to | at all.- $Philadelphia\ Times$ . are supplied. There is a need of a more general distribution of the loaves of justice among the masses, to the end that the few may not

In religious circles men have been fed upon angel-cake and other fanciful compositions un-With the giant evils of the times staring them | til their natures have been so weakened as to support. The bread of evidence is what they need, and that need can only be met by the religion of Spiritualism. Since Spiritualism has the key to the storehouse of evidence, it is its duty to distribute bread therefrom with larial fever. This encourages us to suggest to Spiritualists can do a work for humanity by | ulent and loathsome Erench disease known as itualism are portions of this evidence, but in order to be of value they must be thoroughly ing of lumps of food without chewing them has caused thousands of cases of physical dyspepsia, while the swallowing of large chunks of phenomena without attempting to chew or taste them has resulted in a spiritual dyspepsia that has most grievously afflicted our race. Phenomena are helps to the interpretation of Spiritualism, but, like highly seasoned cake, they make a diet that needs supplementing

It would be well for Spiritualists to endeavor

with well-made bread ere it can be properly

they could not afford to say one word against | tific fact. It will then possess such strengthit; to sek for a higher education for speakers ening powers as to enable the children of men and media would be misunderstood by many to rely upon their own souls, and not to call in helpless weakness upon others for surport, This bread will enable the children of men to build nobler lives, truer and purer characters and make them exemplars to their fellowmen in humanity's upward march. It will induce them to feed the hungry, clothe the naked, care for the sick and infirm, educate the ignorant and help to redeem a sin sick world. When this has been done, men will be better able to relish a dessert of cake occasionally, and not feel that they are compelled to keep their thoughts in the skies to the neglect of their suffering fellowmen on earth.

#### Rev. B. Fay Mills.

This broad-minded, large-hearted progressive thinker has stirred Boston orthodoxy from center to circumference, and has called down upon his head the phials of pious wrath from utterances, and by virulent anonymous attacks | several pulpits of this city. Mr. Mills had the temerity to say that no words of Jesus himself imply that he thought he was preëxistent, and that some of the sayings of Jesus, though natural to his age, seem childish in our day. For thus telling the literal truth, the orthodox clergy see fit to attack Mr. Mills most vindic-They not only misunderstand those whom they | tively by calling him a prophet of evil. One of Mr. Mills' critics says he has watched his course from boyhood, and is much grieved earth to develop the best possible character, at his present attitude of min i. The fact the whitest kind of soul, and endeavor not is Mr. Mills has grown, while his captious critic has become fossilized in the old orthodox ruts of thought.

Strange to relate this flat of orthodoxy does not silence the bold preather. He goes right on telling the people the truth as he sees it, and leads the way to the fertile plains of liberal religious thought. There was a time when the anathemas of the church were sufficient to silence any innovator who dared to the sunny philosophy of Spiritualism, through advise the people to think for themselves. It was then that the authority of theology was invoked to put an end to heresy through the torture of those who dared to tell the truth. The thumb-screw and the rack exist no more in material form, but in the mental arena they are to be found in the full force of application to those who have the courage to take an advanced step in religion. Mr. Mills is fortu nately beyond the reach of those who would apply physical torture to him, while the men tal attacks and attempts to punish him are turned aside by the armor of truth with which he has fortified himself.

Mr. Mills is doin; a great deal of good, and is exerting a helpful influence in the direction to be misunderstood for the truth's sake, and of liberalism over the people of Boston. In spiritualistic doctrine had they been enuntruth, and is honest enough to frankly tell the truth to the world after he has found it. His opponents rest their arguments upon authority for truth, while Mr. Mills makes Truth in all things his authority, and bravely follows wherever it leads him. His advice to his auditors upon the subject of Spiritualism was sound and timely. No man should express an but within his own ranks he conveniently has opinion upon any subject until he has familiarized himself with it. This is what Mr. Mills hence his views are worthy of careful study. He deserves success, and we believe it will come to him in full measure.

Selfishness. The management of the Banner of Light requires substantial food. Sweet to the taste is that upon the absence of which we most pride nent of medical tyranny in the districts they as may be the well made cake given mortals by ourselves, and that at the same time we notice those who desp'se bread, it does not give them most readily in others. In some of us it is strength to withstand the hardships that are pride, in others gossiping. The list is long, and we know it without going into details, but that which we do not seem to realize is that the very most common fault of us all as a mass is bye." Such may be likehed to the lightest and selfishness. We do know that nearly every one we meet is selfish, but we seldom discover how selfish we are ourselves unless shown by a sudden touch of deep regret. Most of us relegated to the rear and the one who can discover, for instance, that we were selfish in reference to some dear friend dead, but we comes to the front. It is the bread and steak stop right there, and while we regret the past, cook who is most wanted in Spiritualism and shed useless tears over the lost chance, we practicality materially enhanced, and the It is useless to talk about the transcendent us, we forget to be generous curselves, to look arch-field among men. beauties of the world supernal to a man whose | beyond the frown, the hard word, the selfish act or neglect, and see what it is that causes When a man is fed and clad, his thoughts will | all this, to see what strain our friend is bear forbearance, will lighten it.

> Think how selfish most of us have been in least, that particular cross friend had a right wherever he may go. to hope for better things.

Do make a very close examination of things in general, and see whether you are not yourself more selfish than are your friends, and remember that the greatest generosity in this good time for the liberal minded to remember world is to have patience with others in their 'selfishness," for in half the cases, at least, it majority is to be recorded. They have been need of the bread of a larger liberty among the is pain or worry, not real intended unkindness

> Election occurs Nov. 8. Every Spirit ualist should know the standing of all candidates for the General Court of Massachusetts upon the medical question, and vote only for those who are opposed to the establishment of a medical trust in the State. Vote for principle and let partisan prejudice severely alone. Men are needed in the present crisis, hence every voter should cast his ballot for honest men, regardless of party ties.

> The celebrated Dr. Koch is credited with having discovered a remedy for the Italian mawould endeavor to find the bacillus of that virthe Jew-baiting fever. If he could isolate that a club, he would deserve the eternal gratitude of all civilized posterity.-Exchange.

> Hast thou spoken ill of thy neighbor? Then hast thou said what thou wouldst have been or done hadst thou been in thy neighbor's place. Hast thou harshly judged thy brother? Then hast thou spoken that which thou thyself dost deserve because of the harshness within thine own soul.

As the flower follows the sun with glowing face as he journeys across the sky, so should the soul of man follow, with modest mien, the sun of Truth in his journey through all the ages of time. Spiritualism is the light of that a protest against Spiritualism itself, hence to make their bread out of the flour of scien- sun, and shines for the benefit of all mankind

#### Moral Freedom.

We have little moral freedom. Life may be o)mpared to agame of cards, where nature shuffles and deals the pack, and men and womon have to play the game. We cannot choose our hand; we can only decide how we shall play it. The moral character of the age is chiefly distinguished for its independence of religion.

The world is outgrowing the coward morals of fear. We have established a human standard of virtue. We have learned that wisdom is the blossom of pain, the fruit of suffering. Man has found that, if he live this life, he must try moral experiments, and that he cannot go through life without doing many things which he regrets. There is no joy but has its sorrow, no pleasure but has its pain. Fame is mixed with infamy. Smiles are half tears. "Our sweetest songs are those that tell of saddest thoughts." If the world's purest feelings, its tenderest affections and brightest joys were wrung of their tears, not much that is human would be left to them. The smile of heaven is the father, but the tear of heaven is the mother of the rainbow. The brute enjoys, man regrets. It is regret that makes us human .--Boston Investigator.

#### Capt. Russell C. Elliott.

It is with feelings of sadness that we note the sudden transition of Capt. Elliott, on Sun day, Oct. 23. He was taken ill in a street car on his way to his home in East Somerville, and expired in a few moments. He served during the war in the Forty-First Massachusetts Infantry, and Third Massachusetts Cavalry, where he attained the rank of Captain. He was wounded ten times during his term of service, and carried a minie ball in his body for twelve years. He was a firm believer in whose revelations he found the only solace religiously for his soul. Peace to the memory of a good, brave man.

#### Sound Logic.

The holding of an inquest over the remains of the late Barold Frederic because it was known that he was a believer in Christian science, was nonsense. If the trained and quali fied physician always cured the sick; if the practice of medicine were anything more than empirical; if it were possible ever to say that the employment of a physician would save the life of a patient, then the investigation might have some cause. But while it is reasonable to believe that a physician who has made a study of disease is more competent to treat the sick than anybody else, the result of his treatment is too uncertain to warrant the charge of self-killing against a man who retuses to employ him. Even if it is proper to compel the attention of a physician in the case or a sick child, a person of mature years and sound mind may surely be his own judge as to the kind of treatment he may take. - Washington, D. C., Times.

It would be far more reasonable to hold inquests over the remains of all persons whose relatives employed regular physicians than in such cases as that of Mr. Frederis. The difficulty is, however, to find one physician who will tell the truth about the malpractice of his brethren. In the case of a Christian scientist, the old school physician jumps at his conclusions, no conclusions at all.

Hon. H. C. Parsons of Greenfield, and Hon. C. H. Innis of Boston are candidates for the State Senate for the coming election on the eighth of November. Both of these gen tlemen are opposed to medical monopoly, hence should receive the hearty support of every Probably the most insidious of all the faults progressive Spiritualist, liberalist and oppo will represent. Principle, not partisanship, is the demand of the hour.

A religion that does not bind its follow. ers together for good and noble purposes is a serious menace to the well being of society, and should be supplanted by one that does co so. When Spiritualism takes hold of the soul, the head and the heart of man, it will speedily unify the race and make righteousness the aim of all markind.

As the arrows shot from the how of the grim archer, Death, transfix the hearts and kill the bodies of men, so do the arrows of to day. He must deal with the problems of do not make any new discoveries, namely, that slander, gossip and malice pierce the souls and soul and body feeding, and settle them aright, we are selfish to our living friends, and while slay the purest joys and aspirations of humanwe think that they are being unfair, unkind to ity. Death is a friend, while Slander is an

> FF The Boston Evening Transcript of Oct. 22 contains a most interesting account of the ing, and share it in so far as patience, generous | overthrow of compulsory vaccination in England, told by Mr. William Tebb, who has led the fight against it for many years. Mr. Tebb time gone by, how quick words have gone out is now in America on a short visit. He will to hurt hearts already hurt, when from us, at | be warmly welcomed by all friends of liberty

> > Winter will soon be here with his snowy mentle and icy breath. The poor and needy deserve our care, hence we feel that it is a God's Poor Fund," in the charge of the BANNER OF LIGHT, that those who are worthy may receive aid.

The sum total of the contributions to make up the Jubilee deficit grows from week to week. It now stands at nearly or quite \$1100, which leaves the amount of the deficit to date, outside of any compensation to the also above us.-Ex. general manager, less than \$2000.

Order through THE BANNER the De cember number of "Immortality," which will be devoted exclusively to all the arguments on 'Reincarnation," by their most brilliant exponents. It will also contain the best poetry on the subject. Single copies twenty-five cents. J. C. F. Grumbine editor and publisher.

Duty, sweet-voiced daughter of the Eternal God of Truth, bids all mankind to be just, honest, sincere, and devoted to the right in all their dealings with their fellowmen. Spiritualism is the true interpreter of Duty's commands, hence her teachings should be freely expounded among all nations of the earth.

Count that day lost whose low descending sun Views from thy hand no worthy action done."

Question well thyself, oh! reader, at the close of day to see what good deeds thou canst find to record upon the history of thy life. By so doing, thou wilt soon learn to find only good deeds to do.

Life is what individuals make of it. Spiritualism teaches its followers to make every effort to purify their inner natures, that their every act may be good and true, and life a never-ending joy.

"Here wisdom calls. Be bold!
As gold to sliver, Virtue is to gold."

#### The State Spiritualist Association.

Our readers' attention is called to the notice of the quarterly convention of the Massachusetts State Spiritualist Association in the city of Lowell Thursday, Nov. 10. This association has already demonstrated its usefulness in serving the people in their struggle for medical freedom last wilter, and proved itself a power in the Common wealth. It can be made still more potent for good if it is properly sustained, hence we venture to suggest that it would be well for every Spiritualist in the State who believes in liberty and true Spiritualism, to attend the Lowell convention, and there join the State Association. "In union there is strength," and the cause o' freedom will need every atom of strength it can find in the coming contest against medical tyranny before the next session of the Legislature. We must once more rally our forces to meet the opponents of liberty and justice. The State Association is the proper channel through which effective work can be done in behalf of the people. Join the Association at once and help defend the liberties of your fellowmen.

#### Elihu Yale's Epitaph.

It is not generally known, says the New York Independent, that Elihu Yale, the founder of Yale University, lies buried in the churchyard at Wrexham, No:th Wales, about ten miles from Hawarden.

The tollowing lines are inscribed on his tomb in front of the church door: Born in America, in Europe bred,

In Africa traveled, and in Asia wed. Where long he lived and thrived; in London dead.

Much good, some ill he did, so hope all's even, And that his soul through mercy's gone to heaven."

These quaint lines had become almost effaced by the "tooth of Time," when a few years ago, a party of Yalensians visited the church, and seeing the state of things, had the lettering recut.

The church itself is a very old one-more than five centuries it is said-and the curfew is rung from its bells every evening. - Exchange.

#### Flaring Advertisements.

Our readers are respectfully cautioned to be on their guard with reference to the flaming advertisements of certain pretended mediums and psychics in the columns of the secular press. Boston is infested with a great number of them, as well as other large cities. True mediums do not have to resort to any such means to secure patronage, hence these seventh sons and daughters, these oriental mystics, the occult wonders, all of whom are absolutely unknown in spiritualistic circles, may be safely set down as rank frauds, and let severely

#### The Oldest Subscriber.

J. M. Moore, Matteawan, N. Y., writes: "I saw in the BANNER OF LIGHT of Aug. 27, the statement of a person claiming to be the oldest subscriber to your paper. It may be so. I have passed my eighty-second year, and was early convinced of the truth of spirit-return. I commenced taking the Spiritual Telegraph, and when that suspended I turned to THE BANNER, and have continued with it ever

Bro. Moore has just renewed his subscription for another year. Is there another who dates back to April 11, 1857?—ED.

#### Mrs. M. H. Wallis . . .

Will occupy the platform at Berkeley Hall, Nov. 6 and 13. She is one of the ablest Spiritualist speakers in England, and has come to America with many pearls of spiritual truth for her brethren here. She should be greeted by large concourses of Boston Spiritualists on both dates. She gives excellent readings as well as eloquent lectures.

Dr. C. E. Watkins, the well-known psychic, can be found Monday and Tuesday of each week at 406 Massachusetts Ave., Boston, and on all other days at his home in Ayer. As usual, he makes no charges for consultations. and aims to do his best for those who call upon

> "Little things! ay, little things Make up the sum of life. A word, a look, a single tone, May lead to calm the strife."

The first annual convention of the Washington State Spiritualist Association will be held in Tacoma, Wash., Nov. 16-17. Several excellent speakers and mediums will be in attendance. All Spiritualists in the State are cordially invited to be present.

The BANNER OF LIGHT stands for honest mediumship, and will be found an earnest defender of the same whenever it is unjustly attacked. Threats cannot induce its management to change its course in this respect. Spiritualism should spiritualize the lives

of its adherents and lead them to the heights of purification, from which they can ever see the manifestations of goodness and truth,

A few more scientists such as Sir William Crookes, and the soul-side of man's nature will be deemed worthy of attention by those who claim to be the teachers of the race.

The future is not only before us-it is

#### Jubilee Deficit. Previously acknowledged, \$1047.16; 'In memory of

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We Frank Walker and slater, Miss B. J. Walker, were delegates at the recent National Convention from the State of New York They have not lost heart, despite the burden that has fallen upon them, and have engaged in a new enterprise to redeem their fallen fortunes. They have secured the general agency for the States of New York, New Jersey and Eastern Pennsylvania for the M. & J. skirt supporter, an invention of Mrs. L. V. Moulton, wife of the well-known lecturer. We wish them success in their new undertaking, and trust that their pathway henceforth may be lighted by the sunshine of prosperity.

#### A Glance at the National Spiritualists' Association.

The National Convention of 1898 has passed into history, having made its record in its own way and outlined the labor of the N. S. A. for the fiscal year ending Oct. 1, 1899. It is fitting posite St. Anne's church. Some of the talent at the outset to glance at the N. S. A. itself to see it as it is, and mark its steps up the hill of difficulty for the past few months.

It will be remembered that the convention of 1897 found the National Society with an apparent cash balance in its treasury. In reality several bills were outstanding, which, if they had been pushed, would have left an actual deficit of nearly or quite \$700. During the past year the officers of the Association have labored under this burden, and have done their best to meet it and other claims against the Association when presented. The Spanish war came and completely paralyzed business in many sections of the nation. Parties who had made pledges at the convention of '97 found themselves unable to redeem them, owing to the stringency of the money market.
The inancial disaster of the Jubilee still further embarassed the N.S. A., and its revenues seemed to be out off from nearly every quar-

Despite these several disasters the N.S. A. held on its way, and came down to the convention of 1898 with a plain statement of the facts in the case to place before the delegates in attendance. Toward the close of the fiscal year, dues, collections and donations began to come in, so that when the books were balanced Sept. 30, 1898, there was a cash balance of \$256 in the treasury, with liabilities to the amount of \$1600. From Oct. 1 to Oct. 28 sufficient money was received to pay all outstanding bills, with the exception of about \$500 in round numbers. In face of the heavy olds to which we have alluded, we believe the showing is far from being as bad as might have been expected. To be sure there was a rebate on the salary of the President that helped to leslen the amount of the deficit for this year, but the fact remains that the liabilities of the N. S. A. Nov. 1, 1898, are no greater than they were Nov. 1. 1897, in fact a trifle less if anything. It will be seen from the above statement of facts that the N. S. A. has done exceedingly well to weather the heavy financial storms of the year

It is now entering upon the sixth year of its existence and feels that it can appeal with confidence to the Spiritualists of America for support. Its officers present no false claims to the public, but merely state the truth in all simplicity, asking that the N. S. A. be given a trial in its new methods of work. Its friends realize that it is not perfect, but it is surely pointing the right way, and its faulty machinery is being repaired from year to year. It now asks the Spiritualists of America to endow it with means to enable it to do its work. Rigid economy is to be practised in all directions. The President's office is a non salaried one, with perdiem allowance for services ren-dered, while the Secretary receives the small stipend of nine hundred dollars per year, with no provision for clerk hire. Expenses are to be reduced in printing and fewer meetings of the Board of Trustees will be held during the year in order to economize.

take nearly or quite three thousand dollars to take the Association through the coming year, and leave it on a sound financial basis. The items of expense will include the deficit, Secretary's salary, rent, printing, gas, water, coal, postage, stationery, express, and the traveling expenses of the Board of Trustees. The expense in each of these items has been lim ited to the minimum figure, and no unneces-

sary outlays will be made.

The Board of Trustees pledges itself to manage the affairs of the Association in a busi ness like manner. Its members will endeavor to faithfully discharge the duties pertaining to their offices, and will honestly repay trust with trust. The present management makes no claim to perfection; mistakes are liable to occur in many ways, but the Board will, as a unit, honestly and conscientiously endeavor to correct every error as soon as it is made known. It makes no complaint against the administration of past years, but simply desires to carry forward the work that has been

well begun.

The National Association is the servant of the people. Its present management knows no clique, no faction, and no enemies in the dis charge of its duty. It stands for Spiritualism, first, last, and all the time, and means to deal fairly and impartially with all classes of people. It proposes to carry out the aims and objects for which the Association was formed, and, with that end in view, invites the Spiritualists of America to unite in the support of the N. S. A. Schools, homes for the indigent, hospitals, sanitariums, libraries, local Spiritualist socie ties, missionary work, etc., etc., are needed in every quarter of this nation. The N. S. A. asks the people of America to put the means into the hands of its officials to enable them to establish these important reforms. Let us hear from those who are disposed to assist in this good work at once.

Address all communications to the Secretary, 600 Pennsylvania Avenue, S. E., Washington

HARRISON D. BARRETT, President.
MARY T. LONGLEY, Sec'y.
Per order Board of Trustees N. S. A.

Clubbing the Cassadagan. In the October Cassadagan the first number of Vol. XX. is presented to its readers. This number contains sixteen pages of neatly printed matter, with numerous illustrations. The first page is adorned with a splendid view of the bridge approaching the gate entrance at Lily Dale, also the opening chapter of Mrs. Carrie E. S. Twing's lecture, "Touched by the Angels," which was delivered at the Jubilee at Rochester. Among the special attractions of this number are to be found articles on the Assassination of the Empress Elizabeth, the transition of the Daughter of the Confederacy, Assassination of the Empress Elizabeth, the transition of the Daughter of the Confederacy, Miss Varina Davis, accompanied by excellent portraits of each; "Spirit Visitation, the only Proof of Immortality," by Hon. A. B. Richmond; "Some Phases of the War"; "Does Mediumship Injure Health," by Lyman C. Howe, in which he gives the weights of mediums with whom he has come in contact. "Soul shine makes Sunshine," by Mary Webb Baker; "Camp Ripples," by Shirley Belle; a short description of "Materialized Hands," as seen in Mr. Pettibone's séance; "The New Birth," given through the mediumship of Estella Howes Bailett; "A Letter from Lily Dale"; "Our Mediums," with portrait of Mr. Miller-Wilcox; "Agur's Portrait," as obtained through the mediumship of the Campbell Bros; "Canada Crinkles," by Lyman C. Howe. Nearly a full page is devoted to the "Young Spiritualists," and for the lovers of poetry there are selections from the gifted pens of Mary Webb Baker, A. D. Haines, Lewise Oliver, Lee Morse, Ada Vinton Towne and Mrs. Greene. The editorial columns are replets with the letter thoughts ton Towne and Mrs. Greene. The editorial columns are replete with the latest thoughts on Spiritualism. The Cassadagan, the official organ of the C. L. F. A., is purely a monthly journal, and is devoted to the cause of Spiritualism. alism. You can secure The Cassadagan and the BANNER OF LIGHT for \$2, per annum. Send money to this office.

#### Midwinter Camp-Meeting.

The Southern California Spiritualists' Midwinter Camp-Meeting Association will hold a midwinter session in the beautiful city of San Diego the coming winter, commencing Sunday, Jan. 29, 1899, and closing Sunday, Feb. 19, 1899. The beautiful grounds, with light, water and all necessary buildings, have been placed at the disposal of the Association free of charge, and a grand good time is assured. A cordial invitation is extended to all Spiritualists and Liberals—North, South, East and West—to unite with us and enjoy such a feast of reason and flow of soul set is seldom general and ge and flow of soul as is seldom experienced on this material plane. For further information address, Geo. E. ROGERS, Cor. Sec. y, San Diego, Cal.

#### Notice.

The Massachusetts State Association wil hold a grand Mass Meeting in Lowell Nov. 10, at Old Odd Fellows Hall, on Merrimack street, op expected: President George A. Fuller, Carrie F. Loring, Mrs. Juliet Yeaw, Harrison D. Bar-rett, Mrs. M. H. Wallis. Music, and other local talent to be announced. Notice of trains in next Banner of Light.

Carrie L. Hatch, Sec'y.

#### The Connecticut State Spiritualist Association

Will hold a mass meeting in Excelsior Hall Williamantic, Thursday, Nov. 10. Speakers for the occasion are Mrs. Helen Palmer Russegue of Hartford, Conn., and Prof. Wm. M. Lockwood of Chicago, Ill. Business meeting at 11 A. M.; other sessions at 2 and 7 P. M. Mrs. J. E. B. DILLON, Sec'y.

#### PENNSYLVANIA.

PHILADELPHIA.-A correspondent writes On Sunday, Qct. 30, W. J. Colville lectured to large audiences under the auspices of the First Association of Spiritualists in Casino Hall. Girard Avenue and 13th street. Lyceum exercises from 2 till 3 P. M. were very interest ing, and though it was a very wet afternoon forty-five young people attended. Lecture at 3 P. M. was on "Lessons from the Peace Jubilee." At 7:45 P. M. the hall was filled to its lee." At 7:45 P. M. the hall was filled to its utmost capacity. The subject of the lecture was, "What Constitutes Ideal Heroism?" The speaker contrasted the warrior with the pacific saint, and showed how true heroism of the noblest type was possible, even though no opportunity were afforded in many instances for the display of any martial bravery or any phase of courage which calls forth the plaudits of the admiring multitude. Impromptu poems followed both lectures, on subjects given by the audience.

Sunday next, Nov. 6, Lyceum at 2 P. M. Lecture by W. J. Colville at 3; subject, "Saints and Sinners Here and Hereafter"; 7:45 P. M., "Dante's Vision of Purgatory Contrasted with Modern Spiritual Revelations," Lessons on Spiritual Science, Monday, Nov. 7, at 2:30 and

On Sunday, Monday and Tuesday, Nov. 13 14 and 15 a convention will be held, when Mrs. Longley of Washington, Mr. Wallis of England, and other eminent workers will appear in addition to W. J. Colville, and a corps of able musicians.

able musicians.
W. J. Colville's recent lectures in Washington have been very successful. They ended on Saturday, Oct. 29. Mr. L. M. Norris of Baltimore followed with psychometric readings on three occasions, and gave great satisfaction.

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very kind to me. Respectfully, ELIZABETH WYTHE,
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DRS. PEEBLES & BURROUGHS, Battle Creek, Mich.:
Dear Doctors—I am perfectly well and do not think it is necessary to take any more treatment.
Yours truly, JACOB COOPER, Hanover Ill.
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Oct. 1, 1898. Richmond, Ill. DRS. PEEBLES & BURROUGHS Battle Creek, Mich.:
Dear Dectors—I am well and strong—have not had a return of my trouble since I c mmenced your treatment. I am gaining in flesh and I know that I am cured. With many thanks I remain; Respectfully, Mrs. C. Lee, Oct. 1, 1898.

DRS. PEEBLES & BURROUGHS, Battle Creek, Mich.:
Dear Doctors-1 am improving all the time, and feel stronger every day. Your two month's treatment has done me fifty dollar's worth of good, and I cannot thank you enough. Yours truly, DORA C. LOWELL.
Oct. 1, 198. Wadena, Minn.

DRS. PEEBLES & BURROUGHS, Battle Creek, Mich.:
Dear Sits-My wife is improving rapidly, is gaining in
flesh and strength every day. A desire to express my gratitude and appreciation for what you have done for us prompts
me to address you, gentlen.en. Allow me to thank you
heartily for your cure of my wife's case.

Very truly, T. S. Curtis, Glendeane, Ky.

DRS. PEEBLES & BURROUGHS, Battle Creek, Mich.: Dear Doctors-1 am feeling splendid, so well and strong, and have improved wonderfully under your treatment.

Very truly, MRS. EMMA STILES, Omaha, Neb. Oct. 3, 1898.

OUR KEYNOTE TO SUCCISS

is

ABSOLUTELY CORRECT DIAGNOSES.

DRS. PEEBLES & BURROUGHS, Battle Creek, Mich.: Dear Sirs—Your diagnosis of my case is perfectly correct. WALTER B. MAHEW, Plymouth Ave., Cincinnati, O.

DRS. PEEBLES & BURROUGHS, Battle Greek, Mich.:
Dear Sirs—Accept thanks for your prompt diagnosis of
my case; it is perfectly correct
Oct. 5, 1898.

W. W. Wilson, Lodi, O. W. W. WILSON, Lodi, O.
DRS PEEBLES & BURROUGHS, Battle Creek, Mich.:
Dear Sirs Your diagnosis of my case is very correct.
Yours truly, M. C. Mohr, Lealman, F.orida.
Sept. 29, 1888.

DRS. PEEBLES & BURROUGHS, Battle Oreck, Mich.:
Dear Sirs-I am very much pleased o find your diagnosis
correct in every particular. Very respectfully,
Sept. 28, 1898. BERT N. FRENCH, Galesburg, Ill. DRS. PEEBLES & BURROUGHS, Battle Creek, Mich.: Dear Sirs-Your diagnosis is very correct.
Oct. 4, 1898. MRS. SUSAN CRISSY, Springdale, Conn.

DIAGNOSIS-No. 92,188. DRS. PEEBLES & BURROUGHS, Battle Creek, Mich.:
Dear Sirs-Your disknods of my case is correct in every particular. Respectfully, W. G. ROBERTS,
Oct 1,1898. National Home, Ind.

DRS. PEEBLES & BURROUGHS, Battle Creek, Mich.: Dear Doctors—Your diagnosis of my case is absolutely correct. Very truly, E. A. Daggett, Rutland, Vt. Oct. 3, 1898.

DRS. PEEBLES & BURROUGHS, Battle Creek, Mich.:
Dear Sirs—I received the diagnosis of my case and it is
correct in every way. Very truly, Mrs. Johnson,
Oct. 2, 1898. Al'eghany City, Pa, 30 Park Str. DRS. PEEBLES & BURROUGHS, Battle Creek, Mich.:
Dear Ductors—I thank you for your excellent and correct
diagnosis of my filend's a e.
Yours truly, ABRAM BROWN, Dixon, Ill.
Oct. 1, 1888.

IF YOU ARE SUFFERING FROM ANY CHRONIC LESION,

SEND NAME, AGE, SEX, AND A LEADING SYMPTOM,

AND RECEIVE AN ABSOLUTELY CORRECT

DIAGNOSIS FREE. Remember the name and address:

DRS. PEEBLES & BURROUGHS Battle Creek, Mich.

#### SPIRIT

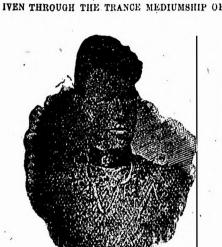
#### Message epartment.

SPECIAL NOTICE.

Questions propounded by inquirers—having practical bearing upon human life in its departments of thought or labor—should be forwarded to this once 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.

To It is our earnest wish that those on the numdane 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



MRS. JENNIE K. D. CONANT.

Report of Séance held Oct. 21, 1898.

Spirit Invocation. Sweet hour of prayer. Oh! how sweet it is to lay aside all material cares for a few moments to come in sweet communion with the loved ones who are gone, to be able to set apart all evil thoughts and desires and bring ourselves into harmony with the divine power, seeking direction, assistance and strength to a ise to our higher selves and be more like unto the great\_divine Spirit. Help us, oh! thou who art watching over us, to swing wide open the gates of progress and raise the banner of love that it may float an every housetop and be a shield to every heart; that justice may be dealt unt, all. Be with and assist all those who have placed themselves in a position to take upon themselves obligations to carry forth the great work of upliftly ghumarity. May we all feel that it is necessary to unite in har mony, cooperate with the great law of life, and devote our selves to the sweet in er communion of the spirit of love. Guide us this morning in all that is done, strengthen those who may seek the privilege of c mmunicating with their riends and as ist them to send forth s ch messages of love that all may feel and know there is no death, but life eter-

#### INDIVIDUAL MESSAGES.

#### Frank H. Hollis.

Well, I would like to identify myself here this morning as one who has passed through the change called death, and has survived it. I and forbid them not, for of such is the kingwoke up on the spirit side just as I was in earth- dom of heaven." That is the reason I feel/I life, with all my oddities and natural instincts. I found that death does not change one's identity; it merely changes the form of the physical as we change our material garments in the summer and in the winter. We will always differ according to our ideas, and for that reason I feel as though I would like to make these and then pass away, but it is much harder for remarks to gratify or try to satisfy the curiosity-seekers in life who often seem to hold the ones unprotected, not knowing who will be idea that after one gets out of the body he is the first to take up the burden and responsidoes not close our eyes to the physical suffer wish to thank Rachel and Mary for their kinding of our friends, nor does it leave us unconscious of the earth-life. Some perhaps get far- can do, or be expected to do as the own mother. ther away from it than others, but I kept very | I wish to say to my husban I John, that while close to earth, for I left those behind me whom I have been separated from the toly and was I was very much interested in, and felt that | en tched from your fireside so quickly and unthey needed my protection; but I found that expectedly, yet I thank God the separation the physical body was not capable of holding was not a lengthy one, for I found I could rethe active spirit and I was obliged to lay it turn and influence the little ones, sustain and down. I might say right here that I was not give them strength, and also those who have familiar with Spiritualism while in earth life, been kind to them; and I wish to say to all. although I heard a great deal about it, and had God will deal with you as you deal with the those belonging to me who were very much interested in it; but to me it seemed foolish, and they acted so unreasonable that I took it to be thou careful what is done, for as you have a delusion. Perhaps I was the most blind of dens unto others, so shall it be dens unto the lot; but no matter. There are many things I wish I had learned or understood more fully in earth-life. I might have made my own life | Spirit, the Giver of every good and parfect even more happy and made those around me | i t, the On ) that ruleth over all things, will much more contented and happy; but enough of that. I just wish to say to those connected | I lope that I shall be able to as: it all, whether with me, especially my son, who has his own fri ni or for, for that is the true spirit, peace peculiar ideas as to certain influences surround- unto all an 1 mail to none. ing him, that it would be just as well for him if he was not swayed by certain ones so much. I need not call any names, for I feel I shall be well known in Boston, Somerville and Allston, and in New Hampshire also, where I feel there are interested in me or I in them, that I am trying to do the best I can, and will help you while, so there are many changes and condiwould like to talk over with the folks if they will give me an opportunity.

Just say that Frank H. Hollis is here, and my home in Somerville, Mass.

#### Lottie Mabel Ward.

body is taken away from the home, it leaves them so dark and desolate that the heart of to know we are only waiting and waiting for my wife has been a Spiritualist a great many by the tranforming power of benevolence, unthe loved ones to come. When the veil has years, they would enjoy it, and she has often selfishness and spiritual thought? Edmund "Unitarian Christianity" (1819), we find a dropped from your eyes, and you can see the said, only for the spirit power she would not | Spenser's fine lines are in point here:

loved ones in all their glory and happiness. then death will not have the terror it has today. You will only look on it as a happy birth and condition, for all who may enter will enter by the law of God. To my father and brother George, and also to all of my friends say that we are united with them, helping and striving to bring happier conditions to them, and to relieve the mind, that they may feel the earth-life can be a heaven just as much as the far off distant heaven that you are waiting and watching for at some future day.

Now I know my people are not what you call Spiritualists, but they sometimes go to the meetings, and sometimes have your paper. They have friends who take your paper all the tions go; I have so many on the spirit-side, time, and that is the reason they asked me if I could come and send a message, and this is my Ward is here, and my home Providence, R. I.

#### Annie E. Bell.

grown pecp'e, for I was a little girl only five earth-life I would be very nearly thirteen

I still have a mother and father in earth-life who often wonder why we do n't come and communicate with them. Mother thinks I I would not know the way back again, or I would not be able to return. But I want to say to them that I have always been around them, for our spirit-teachers always brought us to the earth-life on purpose to teach us how to control the material things, and that is how we get away from wicked things; that is the way they teach us in spirit; also that we should not forget the great love that fathers and mothers have for their children, and what it cost them in bringing life into the world.

Now I wish to say that Aunt Mary and Hannah are with me this morning, and they all want to join with me in sending this message to the loved ones on earth, and say if we do not name all the individuals, we include all I cannot send a very long message, for I feel when I take control of this medium that my throat and lungs fill up just as they did when I passed away, as I had diphtheria.

My name is Annie E. Bell, and mother lives in Hartford, Ct.; but I was born in Boston. and passed away here.

#### Mary Blanchard.

How humble the spirit has to be to bring itself into sweet communion with another We often admire the children as they play around the knee of the parent, in their innocence, and feel that they doubt their superiors, for a few years gives them sometimes the advantage of experience. And yet Jesus has said: "Suffer little children to come unto me, have strength this morning to hold this organism as an inspiration from the loved ones that draws us so close to earth-life, for I left four itt e ch ldren-left them without protection and with very little means. It is hard when we see them bloom and blossom in earth-life the mother to pass out and leave the little angel. I wish to say further that death | bility. While we find many loving friends, ness to the little ones; yet there is no one who

motherless child. These are my prayers and just as I feel this morning, and be you. I wish to say I lo'd malice toward none, ro: am I any judge; but I know God, the Great deal with them according to his judgment, and

My name is Mary Blanchard, and my home New Orleans, La.

#### William Knowles.

This seems to be a sort of sentimental meetare those who will welcome the message even | ing, sort of a strange place for one to return to if others criticize it. I wish to say to all who after many years of separation from the physical body. It seems like coming back, and making new acquaintances, and regiving old if you will only put yourself in the way where memories, and bringing to the surface in earth-I can. I have been out of the body quite a long life that which seemed to be lost and gone. It is beautiful to realize that we are able to bring life's pathway by their side. The one she tions that do not exist to day which did then, back old memories, whether sad ones or glad, and for this reason there are many things I for there is no life that there is not both sunshine and shacows in, there is no one who has man than that old patriarch. wandered through earth-life and not realized some sad things in life, and yet they must have But a lecture engagement led me near her, and enjoyed some things, it makes no difference what the circumstances may have been. We meet many people, but we always meet some homely girl of forty years ago had become a I would like to send a message to my mother | who are more to us than all the rest. We and father this morning, and my sister and always come in contact with the spiritual vi- life, and the love of good children, who repay brothers, and all of my earth-riends, for I brations in spirit-communion, and when we do her fond care by their devotion, have made her know they still love me, and I know I love it makes no difference whether the spirit is face bloom with happiness, and surely no one them, but when we are separated, and the clothed with mortal form, or whether it is is more loved and admired than herself in the walking in its celestial form. But I return this town where she lives. In her is exemplified morning to those who are waiting and watch- the truth that a loving, candid and sympathetic fective without them. The practical question the mortal seems to be breaking, and I think | ing for the voice of the loved ones to say, come if more of the mortals could see the beauty in | up higher, be not afraid, for you have many on | ing years. death, and not the sadness, it would not leave | the spiritual side who will beglad to meet you, such impressions upon them. But I wish to as I know time is limited, and you have accomsay to those in whom I am interested, that if plished much in your long, useful life. I wish they could see me in my home in spirit-life, see | to say to you, fear not, neither must you trem- | be sure of growing in beauty as old age adhow beautiful everything is, the changes we ble, for as you have done your duty as best you vances. And when to kindness of heart is true to himself, to do his best work, he must have that we did not have in earth-life, and know how, and lived according to the highest added the fine chiseling made by thought, to step outside and work to shape a new organithe opportunities of knowing how to get over conception of life, you will find your reward disagreeable things, I don't think they would over here. Now, Mary, do not feel I have re- able and a nameless grace, we have a face feel so bad as they do. But, mother, I wish to turned to worry or fret you, for I will stand by come nearer to you, and assist you, and I wish you unto the end. This is a message to my to say that Lottie is not gone, that I am still companion whom I left many years ago on the tethered and hungry, feels a something he helping you in many ways that I could not had ocean of life, and she has tossed to and fro, and knows not what in the gracious presence, and that they could not succeed, have they gone I lived, and I am also finishing my education passed through many scenes, and now that the now, as the physical body never was capable physical body is nearly broken down, and she | till such a one be out of sight. of allowing me to reach the point I wished. I is no longer useful to the mortal form, we are have many beautiful friends in spirit whose only waiting for her to be reconciled to go, and as fair as Helen of Troy in youth, and to deteacquaintance I have formed since I came over the dear children willing she should go. I have riorate into a querulous, selfish and loveless pathizers, and the Trinitarian Congregationalhere. I also have my little sister, who passed felt that if I could send out a few words of old age; or to be originally plain, and yet away years before I did, and I want them all consolation through your valuable paper, for make one's self a beautiful old man or woman

be able to complete what ahe has. You can just say that Capt. William Knowles is here, and my home Atlanta, Ga.

#### George Beals.

My name is George Beals, and my home Portand, Me., where my father and friends still live, and I would like to come closer to the loved ones and say that all is well with us on the spirit side. I think sometimes as we pass on to the spirit-life and become interested in our new conditions, new influences, surroundings and attractions, that we are apt to be silent most of the time as far as earth-condiand that, too, makes me different, for when we are not lonesome we are not so very apt to seek feeble attempt. Just say that Lottie Mabel | the society of others. Now I wish to say to all my friends that I cannot talk very well this morning, because I find my brain still affected as it was in Portland, Me., before I passed away ing, half-starved waif. They all have an inno- church is false to its doctrine of the supremacy I am awfully glad that little children can |-for I followed the water and I passed away in a make themselves known just the same as foreign country under a depressed fever; hence I find as I return this morning my brain is not years old when I passed on to spirit-life. I clear, and for that reason I hardly know how have been here quite a number of years, be. to express myself, for there was a long lapse of cause Grandma Johnson says if I was now in time before I was actually conscious that I was out of the body. My father lived in Portyears old; so you see I have got to be a big land some years ago, and I think he is there yet, but I cannot say for certain. He was in terested in the railroad business, and they change around, and that is why I send this as a public communication, to see if I can open was so young when I went away that perhaps | an avenue wherein I can make myself known, that they may know all is well with me on the spirit side. If any one will open an avenue where I can talk personally, I will try to do what I can to assist them. I have done this as an experiment, merely to help me to return to observer need only look at a person's face to gospel, and that with perseverance I shall come earth-life, and I seek the assistance of all in both spirit and mortal to help me to locate my friends. My mother's name was Martha, and father's Joseph. He was always called Joe Beals. I have relatives here in Boston.

#### Messages to be Published.

Oct. 28.—Herbert E. Hayes; Mary Alice Graham; Alice Vatson; John St. Clair; William F. Grant; Marguerite

Written for the Banner of Light. HIGHER.

BY ORPHA WORTHING. ' Stair by stair we slowly climb

The horizon of cur time, High and higher do ascend,

With the spiritual ether blend.

But as we rise tenderly, Full of faith in purity,

Sympathies most finely spun Reach to each low earthly slum.

He who selfishly would rise Blinds with darkness both his eyes. Medford, North Dakota.

#### A Letter from Abby A. Judson.

NUMBER FORTY-TWO.

To the Editor of the Banner of Light:

How is it that we often feel well acquainted with persons with whom we have never exchanged a word? We meet them on the street, we do not know their names or where they live, and yet their inner nature is like an open one we can trust, and to him would we go for earthly body. aid if we were in sore need. Of another, we know he is bad, and we would deeply pity the little child who must call him father.

Culture and breeding, or their lack, become manifest in the way the words come from a person's lips; but the soul stands revealed, though no word is spoken, in the features themselves, though they are in repose. An artist sits within, and day by day, year by year, he does his work. Every thought, every feeling every wish, chisels something on the plastic face and the form, and these little marks, so fine that they are individually invisible, reveal clearly to those who behold the lineaments, what manner of man or woman dwells within.

Many, especially the young, desire to be beautiful, and fancy that beauty lies solely in the tint and freshness of the skin, in the brightness of the eyes, in the abundance of the hair, in the regularity of the features, and in the recall persons who did not possess these, who had more lovers of their own and of the opposite sex than those who were acknowledged to possess more beauty.

I well remember the attractive power possessed by a dear friend of my youth. Everybody, if forced to acknowledge the truth, said she was very "homely." Her complexion was bad, her eyes were small, and of no particular color, her mouth was large, and not well shaped. Her nose was very large; and, so far from having the dignity and character of a Roman, all one could say of it was that it was a great, fat nose. And yet this girl had innumerable friends of both sexes, and many ardent lovers who did their best to win her to walk finally married had loved her as long as Jacob

"I had not seen my friend for many years. we eagerly brightened the old links of friendship's chain. To my delighted surprise, the very handsome old lady. A happy married ganizations which have largely ceased to be nature makes one more beautiful with advanc

So when I hear young people wish that they were beautiful, I tell them that however plain a new organization? Finally, the time comes, they may think themselves in youth, they can when, though the thinker would prefer to stay which the spiritualized soul gives an indescrib- zation in which his thought can find free exthat the casual passer by looks at again and again, and longs to know. Even the poor brute, turns his head, and follows with wishful eye,

Which would one choose on the whole to be,

For of the soul the body form doth take, For soul is form, and doth the body make."

We cannot, however, agree wholly with what itself.

That the character molds the face is shown ligion. by examining the features of babyhood. The mother feels that she can recognize her own intranquil smile that the angels wear.

individualized; and it could only be a very in- Spiritualism. different person who could take one four-yearold for another. The forehead develops with rove with unthinking gaze over distant objects know what manner of man he is.

The form, as well as the face, is a great rethe character of a stranger by looking at his support me in my work." back while he was walking. The gait, the mode of standing, the attitude while at work,

Look at the next aged person you see in the street car. Study the features, note the atmosphere of him or her, get into spiritual rapport with the person's inner nature. And the individual man, not only spiritually, but what you do to another, others will do to you; as a whole. The instant we settle upon the and, though they may not know who you are, they can judge unerringly what you are.

searchings of the physical eyes of others. because of the complicated nature of the being within, as well as from the clumsiness of the flesh itself. But the disembodied ones who walk by our side make no mistakes. They do not look at our fleshly body, but with spiritvision look at our spirit-form. Our fleeting present time." thoughts, feelings, desires, and resolutions are all expressed there.

It will be the same when we pass entirely out of the fleshly body. There will be no need of any further research, for the disembodied will see us as we are." And if we still delude ourselves in that new condition by thinking that we are better, kinder and wiser than we are, we shall soon know our true status by seeing what kind of spirits are attracted into the atmosphere which has been book. Of one we say to ourselves that here is formed about us by our acts while still in the live is a guarantee that at last Spiritualism

How sad it would be to find ourselves in the spirit-world, and yet not fit to be a companion with the revered father, the idolized mother, or the precious little child who left us long before and has grown up in the society of angels!

But in such a case our sadness will give birth to our longing to improve, and that longing will open the door to their assistance; and instead of sitting in helpless despair, we shall raise our hands to them, and begin to walk in the pathway which we shall, however, wish that we had begun to pursue while still in the earthly body.

Thank the powers that be, that ordained it thus, and thank the spirits bright who have told us that it is so; we need never sit down in gloomy discouragement. Whether here or there, there is no impassable gulf between us and the brightness beyond. We may walk, we grace and ease of the carriage. Yet we can all | may rise, we may climb, we may fly, and rejoice forever in the boon of endless existence.

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

The Spiritual Science Church.

To the Editor of the Banner of Light:

As the letters written in response to my

"Manifesto" show that some of your readers are interested in my new undertaking, it may be well to make a brief report of progress thus The first meeting was held at Arcade Hall.

7 Park Square, at 7:30 P.M., the first Sunday in October. There were fifty or sixty persons present. The service consisted of congregational singing, led by cornet and piano, readsought Rachel of old; and is a much nobler ings from the Bible and from one of Theodore Parker's sermons, prayer, and a sermon, "Why a New Religious Movement in Boston?" The following is a brief review of the discourse: If we examine the religious condition of the

> world at any time in the past, for centuries, we shall always find first, strong ecclesiastical orreceptive of new ideas, and second, an individual here and there who perceives truths, or what appear to him to be such, which impress him as being so important that the prevailing form of religion is seen to be very dethen comes to be, and it is often a difficult one, Is there room for my new thought in the established church, or must I step outside and form in the old church, he finds that in order to be pression.

With few or no exceptions, the religious leaders of the world have tried first to reform universe, are equally natural and equally disan existing church, and not until they found beyond the recognized boundaries to build upon a new foundation. Jesus and Judaism, Luther and the Catholic church, Wesley and the Church of England, Channing and his symism furnish illustrations of my claim.

When we pass over three-quarters of a century from Channing's Baltimore sermon upon great change in Unitarian thought. Channing

said." Whatever doctrines seem to us to be clearly taught in the Soriptures, we receive without reserve or exception. . . Jesus Christ is here expressed. If he had said the soul has is the only master of Christians and whatever form or takes form, it would have been correct | he taught . . . we regard as of divine authority, in our view. But we cannot think that soul is and profess to make the rule of our lives." form. Soul is one thing; form and expression To-day, reason is placed above the authority another. Soul is wholly immaterial. It is of the Bible, and some of the teachings of conscious, it is free; and it uses form of Jesus are rejected by some Unitarians as false. greater or less ethereality by which to express | The application of the scientific method is deolared to be the way to find the truth in re-

Most Unitarians believe in the supremacy of reason in religion. They perceive that reason fant, and select from a multitude; but there kills off the old "supernaturalism," but refuse are instances on record where she failed to do to take the next step, now imperatively deso. But to an outsider, little babies have no manded, which will establish the new "supervery distinguishing features. Of course one | naturalism," now "supernatural" no longer would not take a dark eyed one for one with | because grounded in natural law. "I charge, blue eyes, nor a light-haired one for a dark, and publish to the world, and I am willing to nor the plump, well cared for pet for the pin- face all of the consequences, that the Unitarian cent look, and when they smile, they have the of reason in religion." An account was then given of my own development as a medium, But as months and years roll on, there comes | and of the experiences through myself which a change. The features of each one become | bave made me believe in the basic truths of

I believe that lecturing, and the exercise of test mediumship upon the platform, should be a growing intellect or is clouded by a sluggish | completely separated. I believe that good rebrain; the eyes look brightly into our own, sults in the way of the proper instruction of the people, and the formation of character can or sullenly seek the ground; the nose becomes | not be reached where the speakers are changed a distinct feature; the mouth, little revealer so frequently. For these, and other reasons. I of the inner character, is wreathed in loving | feel impelled to start a new religious movesmiles, is drawn down with discontent, or is ment, rather than to become a regular spirituclosed firmly, showing the resolute and un- alistic lecturer. This movement I am now daunted nature of the soul within. This pro- starting. It is independent of all existing orcess goes on year by year, until the skilful ganizations. I am convinced "that I have a in contact with and attract those who need what I have to give, and that they can be vealer. I had a friend who said she could tell | welded into a society both willing and able to

"The destiny of man is happiness. Religion is the science and art of happiness, or, as this the voice, the penmanship, all-all tell the definition covers too much ground, religion is stuff of which we are made within. Another that part of the one all-inclusive science and friend could even tell what sort of a girl she art of happiness which deals with the laws had hired, when she had seen her wipe one and conditions which govern the harmonious adjustment, interiorly, of each of the spiritual beings of the universe within itself, and, exteriorly, of each with all others. Thus defined. religion is concerned with the regeneration of ideal toward which the individual should progress, that instant it becomes possible-and it Our physical self thus becomes open to the is not possible before that—to state the social ideal.... The purpose of my movement, summed Still, wrong inferences are sometimes drawn up in a single sentence, is to study and apply the laws of harmony which govern the happiness of the individual and of the race.... I perceive that a new formulation of religion, based upon a more complete knowledge of the nature of man, is especially needed at the

> "No scientist professes that all of the truth pertaining to his department has been discovered. It is no discredit to religion that we do not know the whole story. If we are wise, we shall avail ourselves of the reliable knowledge we already have, and push forward to obtain more ... . I will close with sentences from 'one of my editorials in The Psychical Review: For years I have felt challenged from the core of my being to make the world respect what I believe to be true.. . The fact that I

shall have fair play." The service of Oct. 9 brought out a congre gation of probably seventy-five or eighty. read from Emerson's address before the Har-

vard Divinity School in 1838. The music was greatly improved over that of the Sunday before by the fine and inspiring singing of the Ladies' Schubert Quartet, which has been regularly engaged for my meetings. The subject of the sermon was: "Can we find the Truth in Religion, and is it worth the Seeking?" I said in part:

The destiny of man, the end-in itself for man, is happiness. It is not perfection, obedience to conscience, the doing of God's will or any other thing that has been claimed. Many of these may be means to end, but they are not the end itself. Suppose that step by step as man became more perfect, he became more miserable, how many men would try to become more perfect? Much of the preaching of professed Christians is based, and necessari'y, upon the happiness idea. Even Dr. Edward Caird, a professor of moral philosophy in a

Scotch university, writing upon "The Religion of Jesus" in his work upon "The Evolution of Religion," shows us that none of the claims "put forth in the interest of a Christlike life have any meaning whatever for the individual Christian, unless they mean, as they plainly do upon their faces, that the result of it all is a fuller, richer, personal consciousness of some sort of happiness, a higher average of agreeable emotion.'

A number of definitions of religion were given including this by Ruskin: "Our national religion is the performance of church ceremonies, and preaching of soporific truths (or untruths) [i. e., truths or untruths that put, or tend to put one to sleep] to keep the mob quietly at work while we amuse ourselves!

The kinds of universe were then discussed following the analysis given in my "Scientific Basis of Spiritualism" (see Banner, July 2, 1898.) We call results "scientific" when we deal with phenomena in the right way. The essence of science is the use of the right method, and not at all the kind of pheromena con-ceined. "The conception of the reign of law lies at the foundation of all recognized sciences. Religion must deal with changes of some kin i... but every change, every act, is a phenomeron, or a whole group of phenomena, therefore, religion must lie within the do-main of science... All things that occur under-law and which are related to man's welfare and happiness, I hold to be knowable by man.

Therefore, we can find the truth in religion....
"In order that we may help others and not injure them, it is absolutely necessary that we should understand the phenomena of the universe in which we live, that we should study the relations between cause and effect." In the search for truth I must be free to look everywhere, otherwise I cannot win happiness and escape misery. "To cut myseli loose and escape misery. "To cut myself loose from authorities which would hamper me in the search for truth..., I must here and now declare that I renounce the name of Christian; that I stand for a religion grounded upon and supported at every point by laws which, whether operative in a physical or a spiritual coverable in the places where they manifest themselves." Religion is a science. "I here and now give to the church shortly to be organized the name, The Spiritual Science Church, and I call myself henceforth a Spiritual Scientist, in accordance, as I believe, with the desire of my inspirers in the spirit-world and with my own sense of fitness.

The reader will please remember that the services of the Spiritual Science Church are held every Sunday evening at half-past seven o'clock at Arcade Hall, 7 Park Square, and that he is cordially invited to attend.

Yours for the Truth.

### Bunner Correspondence.

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

#### New York.

BUFFALO:-Mrs. Mattle E. Hull writes: 1 desire to announce through the columns of vour paper that the First Spiritualist Church of this city, also the Spiritualist Lyceum, are fully alive to the work of the hour. Mr. Hull represented the church in the late Convention, and I attended in the interest of the Lyceum movement, having been appointed on the Lyceum Committee in the Convention of '97.

We were greeted by the largest audience of the season at the Temple in our home city on the Sunday following the Convention. The Mrs. C. H. Horin Lyceum (the fourth Sunday under the present administration) was largely increased in numbers. The warm greetings accorded the two "M's," the platform of the Temple beautifully decorated with roses and ferns, the brilliant sunshine after the long storm, contributed to inspire the speakers with an additional fervor, and the exercises throughout the day and evening were exceptionally cheering and in-

I wish to say a word concerning Lyceums. As a source of revenue in our Sunday school we have instituted a post office. This means of raising funds is not only successful from a money point of view, but it is educational. There is still another reason why I recommend the Lyceum post office; it keeps the pupils in touch with each other and their instructors. Although our post-office is of so recent date, it has already come to be a source of pleasure and profit. Imagine my delight when ten letters were handed me by our young lady post mis-tress on the fourth Sunday of its existence; nine of them from the pupils, and every one of them containing the expression, "I enjoy the Lyceum, and shall try to come every Sunday."

1 never fail to answer the Lyceum letters; of course it consumes time, but I consider it a good investment.

If there needs to be a little correction made pertaining to the shortcoming of a pupil, it can be done much more graciously in this than in any other way. Many a bond of love has been cemented between myself and my

Lyceum pupils by the interchange of letters.

I am happy to state in this communication that Mr. Hull and myself are fast falling in love with our charge in this beautiful city. A bond of true sympathy is felt between pastors and people; the work promises good results. The cooperation thus far seems to be all we could reasonably ask.

I am sure every settled speaker will bear me out in the assertion that there is every reason why local work must progress more satisfac factorily under such conditions than those of a monthly, and sometimes more frequent, change of speakers. When a lecturer can mingle in a social way with the perple, visit those who are unable to attend services, sympathize with those who are in sorrow, and are enabled to enter into all the plans of the society, one must judge from the very nature of such an arrangement that it will assist in building, as no other arrangement possibly can. In the frequent changes that are made as a general thing in all Spiritualist societies there is little or no opportunity to study the needs of the people. Spiritualism cannot build up in any community if public meetings are all there is of the work.

I desire to solicis correspondence from all who are interested in "The Spiritualist Training School" at Mantua, O., or Spiritualist Sunday schools. Holding the office of Secre tery in the Training School and National Lyceum, I would like questions or suggestions, especially suggestions relative to the Lyceum There is nothing more helpful than a thought interchange in this direction.

LILY DALE. - The "Campbell Brothers" write: We are still at Lily Dale, enjoying the beautiful fall in our new home and reveling in the glorious weather, which is marvelous, for although this is so late, still our garden is at its height, and in company with F. Cordon White my brother and self went out yesterday (Oct. 20) and gathered red raspberries, beauties at that. Now, California and Florida, look to your laurels.

There are quite a number of people here, and card parties, afternoon teas and other amuse-

ments are the order of the day.

The past season has been most successful for the mediums, and also the Association. They say that over one hundred mediums were here at one time this season.
We will soon start out for our winter's work.

#### Massachusetts.

BROCKTON.- The People's Progressive Spiritual Association, Annie B. Bosworth, Sec'y, writes, held its usual service in Good Templars' Hall, corner Main and Centre Streets, Oct. 16. A large and enthusiastic audience listened to the able speaker, Mrs. Ida P. A. Whitlock, who also gave a number of psychometric readings. Mrs. Kate R. Stiles was with us Oct. 23 and gave a very interesting lecture and tests, all of which were recognized.

MALDEN. - Mrs. Rebecca Morton, Sec'y, writes: Sunday, Oct. 23, the Progressive Spiritualists met in their hall, Bailey's Building, itualists met in their hall, Bailey's Building, 56 Pleasant street. Meeting opened with song service, conducted by Mrs. Moody, Prof. Ryder of Boston presiding at the piano, with Bros. Barber and Allan violinists, and Bro. Hawke, cornetist, accompanying. Scripture lesson and opening remarks, Mrs. Mcody; welcome by President; invocation, Mr. Lamont of Wakefield; reading, Mrs. French of Everett; selection by choir, "The Pearly Gates." Speakers and mediums present: Messrs. Abbott Laers and mediums present: Messrs. Abbott Lamont, Ryder, Cowan, Pierce, Snow, Rollins, and others. Prof. Ryder told how he was converted to Spiritualism, and closed with an inspirational poem. Spirit messages, Mrs. Fagan and Mr. Lamont. Time being so limited we were not able to use all the talent we had. All mediums and speakers cordially welcomed to

BANNER OF LIGHT for sale in the hall.

#### Maryland.

BALTIMORE.—Thos. J. Wheeler, Sec'y, says: The Third Spiritualist Church inaugurated a series of meetings in different sections of our city for the purpose of presenting the philosophy of Spiritualism. The first meeting was held Sunday afternoon, Oct. 23, in Mechanics Hall, to a large and appreciative audience. Mrs. Kate B. Wheeler opened the exercises with an invocation, followed by an address by the pastor, Rev. C. W. Stranglen, who spoke of the progress of Spiritualism, and its aim and purpose as manifested in the Sixth Annual Convention of the National Spiritualists' Association, laying great stress upon our duty to support the N. S. A. in its grand work. We were then favored with remarks by Miss Kate Kutens, Mrs. Julia Parks, Mrs. Ella Edeler, and Mr. and Mrs. Blair of Chicago. Our morning and evening services are attended by a goodly number, and the progress of our Cause is showing marked signs of improvement.

#### A Wedding.

At the home of Mr. William Phillips, his voungest daughter, Miss Hattie L. Phillips, and Mr. Alex. M. Robinson were united in marriage by Mrs. A. R. Smith of Portland Oregon.

The house was beautifully decorated with flowering ivy and roses. The couple stood under a bell of white roses and smilax. The bride was becomingly dressed in white organ-die, and carried a bunch of white carnations. A wedding supper was served to the guests. The bride received a number of handsome

#### Lake Helen Camp-Meeting, Florida.

The first excursion to Florida to attend the camp-meeting or to visit other places in Florida, will leave New York City on Friday, Nov. 11, at 3 P.M , by the Mallory Steamship Line. Those who wish to join the excursion should at once write to me, in order to secure good state rooms and get bottom prices.

II. H. BUDINGTON.

91 Sherman Street. Springfield, Mass.

#### Spiritualists' Home.

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

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

#### Passed to Spirit-Life.

From her native town of Stowe, Vt., Sept. 27, Miss Lucy R. Camp, aged 72 years.

R. CAMP, aged 72 years.

A worthy woman, esteemed by all who knew her; her watchword was Dulty; and her chief characteristic, devotion to relatives and friends. She was a consistent Spiritualist, and among the first to embrace the teachings of Spiritualism. For several years her health has been delicate, but she bore with fortitude the intimity, and patiently awaited release. Shortly before her departure she remarked to her sister, Mrs. Kate Stafford, of whose home she has always been a member, "There are so many!" referring evidently to waiting spirit friends. Then, mindful to the last of her loved sister and family, whispered, "You won't feel bad?"

Another link is added to the chain of eternal love; another hand is beckoning heavenward.

MRS. E. L. PAUL.

From Lake Pleasant, Mass., Oct. 22, MISS JESSIE S. JACK

The funeral services were held at Lake Plea ant Monday afternoon, Oct 24. Dr. C. H. Harding officiated. The body was taken to G. eat Birlington, Mass., for burial.
R. F. Chunchill.

[Obituary Notices not over twenty lines in length are published gratuitously. When exceeding that number, twenty cents for each additional line will be charged. Ten words on an average make a line. No poetry admitted under the above heading.]

#### Spiritualist Societies.

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

#### BOSTON AND VICINITY.

B saton Spiritual Temple meets in Berkeley Hall, 4 Berkeley street. Every Sunday at 10½ and 7½ P. M. E. L. Allen, President; J. B. datch, Jr., Secretary, 74 Sid 1ey st., Dorchester, Mass.

"Buton Spiritual Lyceum meets in Berkeley Hall ever Sudayat lo'clock. J. Browne Hatch, Conductor; A. Clar ence Armstrong, Clerk, 17 Leroy street, Dorchester, Mass. The Helping Hand Society meets every Wednesday in Gould Hall, 3 Boylston Place, Business meeting at 4 o'clock, Supper a 6 o'clock. Entertainment at 1½, Mrs. Carrie L. Hach, President; Mrs. Grace Cobb Crawford, Secretary. Spiri ual Fraternity—At First Spiritual Temple Exeter and Newbury streets, Sundays at 10% and 7% P.M. the continuity of life wil be demonstrated through different phases of mediumship. Other meetings amnounced from the platform, A. H. Sherman Secretary.

The First Spiritualist Ludies' Aid Society meets every Friday afternoon and evening. Supper served at 6 p.m.—at 241 Tremont street, near Ellot street. Mrs. Mattie E. A. Allbe, Fresident; Carrie L. Hatch, Sec'y, 74 Sydney street, Dorchester, Mass.

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

Children's Progressive Lyceum—Spiritual Sunday Smool—meets every Sunday morning in Red Men's Hall, 514 Tremont street, at 10% A. M. All are welcome. Mrs. M. A. Brown, Superintendent.

Dwight Hall, 514 Tremont Street.-The Ladies' veenm Union meets every Wednesday afternoon and even lycs supper at 6½ P. M. Mrs. M. A. Brown, President; Mrs. A. ble Thompson, Secretary.

Appleton Hall, 3% Appleton Street—Paine Memo-rial Ballding, side entrance.—The Gospei of Spirit Return S: clety, Minnie M. Soule, Pastor, will hold services every Sunday at 2% and 7% P. M.

The Veteran Spiritualists' Union holds meetings the third Thursday of each month in Dwight Hall, 514 Trement street, at 7½ P.M. All are invited. Christopher C Shaw, Preside tt. Mrs. J. S. Soper, Clerk, 67 Huron Avenue

J. K. D. Conant's Test Circles every Friday P. M at 2½, in her rooms, BANNER OF LIGHT Bullding, 8½ Bos worth street. Harmony Hall, 724 Washington Street.—18% A.M., 2% and 7% P.M. Tuesday and Thursday afternoons at 2%. N. P. Smith, Chairman.

Hollis Hall, 780 Washington St.-Services Sundays, 10% a. M., 2% and 7% P. M. George B. Cutter, Chair

Commercial Hall, 694 Washington Street.— M stings Tuesdays and Thursdays, at 3 P. M. Sundays at 11 A. M., 2% and 7% P. M. Mrs. M. A. Wilkinson, President. Bible Spiritualist Meetings, Odd Ladies' Hall, 4 to Tremont Street.—Mrs. Guiterrez, President. Ser-vices Sundays at 10% A.M., 2% and 7 P.M., and Wednesdays

Sunlight Hall, 21 Soley Street. Charlestown.— Meetings Tuesday, Thursday and Sunday evenings, at 7% o'clock. J. W. Cowan, Conductor. Eagle Hall, 616 Washington Street .- Sundays at 11 A.M., 2% and 7% P.M.; Wednesdays at 7% P.M. W. H. Amerige, Conductor.

Echo Hall-1 Johnson Avenue, Charlestown Did.-Sunday, Wednesday and Friday evenings. Mrs. E. J. Peak Chairman. Progressive Spiritualists' Society holds services at

tower "Deliberative Hall" Balley's Building, Pleasant treet, Malden every Sunday at 3 P. M. Mrs. Emma Whitsler, President; Mrs. Rebecca Morton, Sec'y. The Cambridge Spiritual Industrial Society holds meetings second and fourth Wednesdays each month, in Cambridge Lower Hall, 631 Massachusetts Avenue, Mrs. J. 8. Soper, President; Mrs. L. E. Kelth, Secretary.

NEW YORK CITY. International Conservatory of Music, 744 Lexing-to 1 Avenue, one door above 59th street.—The Spiritual and Ethical Society holds meetings every Sunday morning and evening. Mrs. H. T. Brigham, speaker.

First Society of Spiritualists meets at the "Tux edo," 637 Madison Avenue, corner of Madison Avenue, and holds services at 3 and 8 P.M. The Yorkers Spiritualist Society holds its meetings every Friday at 8 P. M.; Sundays 3½ P. M., and Children's Lyceun

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 6 o'clock; supper at 6½, at the hall, Walsh's Academy, 423 Classon Avenue, between Lexington Avenue and Quiney street. Mrs. E. F. Kurth, President.

The Advance Spiritual Conference meets every saturday evening in Single Tax Hall, 1101 Bedford Avenue Good speakers and mediums always in attendance. Seats free. All welcome. Mr. G. Deleree, Preside t; Mrs. Alice

Fraternity Spiritual Society meets every Sunday at 8 P.M., at 1101 Bedford Avenue, near Gates Avenue. Mrs. L. A. Olmstead, Medium. Good speakers regularly provided.

The Fraternity of Divine Communion, dedicated to "Spiritual Truths" on the "Christ Principle," holds its meetings at the Aurora Grata Cathedral, Bedford Avenue and Madison street, every Sunday at 8 P. M. Mrs. L. J. Weiler, President. Ira M. Courlis, Medium.

Meeting of Associate Spiritual Missionaries every Sunday, at 3 P. M., at Evolutionist office, 1999 Bedford Avenue. Thought, philosophy and fact from our volunteer workers. W. Wines Sargent, Conductor. Spiritual Conference, Jackson Hall, 515 Ful-ton Street.—Saturdays, 8 P. M., music by Prof. Chas. Coleman, Herbert L. Whitney, Conductor. BANNER OF LIGHT always on sale:

A Beligio-Philosophical Conference will be held at 497 Franklin Avenue every Wednesday evening at 8 o'clock. Mrs. F. M. Holmes will preside. People's Mission, Coulmbia Ha'l, 810 Falton Street.—Sundays at 7½ P.M., Mrs. M. C. McGibeny, me-dlum, Herbert L. Waltney, Chairman.

Jackson Hall, 515 Fulton Street.—Sundays at 8 P. M.; Wednesdays at 8 P. M. Mrs. L. A. Olmstead, Conduc, 630 Myrtle Avenue.—Mrs. B. R. Plum conducts meeting every Sunday at 3 and 8 P. M.

PHILADELPHIA. The First Association of Spiritualists (founded 1852) meets at 18th street and Girard Avenue. President, Capt. F. J. Keffer; Secretary, Frank B. Morrill. Lyceum 2 P. M. Services Stand 7% P. M. Lecturer, W. J. Colville

The Philadelphia Spiritualist Society meets at Handel and Haydn Hall, 8th and Spring Garden streets, every Sunday at 2½ and 7½. Lyceum at 2½. Seance every Friday evening. President, Hon. Thomas M. Locke; Secretary, Chas. L. GeFrorer, 1825 S. 15th street. CHICAGO.

The First Society of Rosicrucians meets every Sunday in the parlors of the College of Psychical Sciences, 810 Masonic Temple Building, at 10% A.M. and 7% P.M. J. C. F. Grumbine, permanent lecturer. BANNER OF LIGHT and other literature for sale. First Spiritual Church, South Side, 77 Thirty-First Street.—Sundays, 2% and 7% P. M. Georgia Gla-dys Cooley, Pastor.

MILWAUKEE, WIS. Unity Spiritual Society meets at Ethical Auditori um, 558 Jefferson street, every Sunday at 7% P.M., and Thursday at 8 P.M. Flora S. Jackson, President.

NEWARK, N J. The First Church of Spiritual Progression meets in the hall, corner of West Park and Broad streets, at 8 P. M. Mrs. G. A. Dorn, President.



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Afew copies of the Conventions of '93,'34, '95 and '96, still on hand. Can be purchased at 25 cents per copy.

MRS. MARY T. LONGLEY, Sec'y, Feb. 20.

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Since the issuance of the early editions Mr. Massey has become a Spiritualist, and being such, and one of its able advocates, his poems, as they now appear, are of special interest to our readers. In his preface he says:

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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. Circles Friday evenings at 8 o'clock. Feb. 7.

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tf Nov. 6.

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### PHILOSOPHY OF PHENOMENA.

BY GEORGE M. RAMSEY, M.D., Author of "Cosmology."

IN TWO PARTS. I. METAPHYSICAL PHENOMENA.

II. PHYSICAL PHENOMENA. CONTENTS. PART I,-METAPHYSICAL PHENOMENA

PART I,-METAPHYSICAL PHENOMENA

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 Metaphysicat; 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 Detty; 19. Sense and Neusense Intermixed; 20. Plurality and Tri-Unity of God; 21. Vagaries; 22. Misapprehension; 23. What is Sin? 24. Suns, Planets and Satelites of the Universe; 25. Beginning without Ending; 26. Design or Accident, Which? 27. Chance versus Law; 28. Sunmary.

PART II.-PHYSICAL PHENOMENA. Chap. 29. Nebulas; 30. Air Pressure and Air Motion as a Motor; 31. Air and Orbital Motions; 32. Water Made to Run up Hill; 33. Philosophy of Cañons, When and How Formed; 34. Glacial Phenomena; 35. Moots and Their Motions; 36. Ethnological Phenomena; 37. The Colored Man.

APPENDIX.—Problems; Physical and Metaphysical Phenomena; 40 infution.

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 falls to prove true. The two classes of pheeverything that falls 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.

eventually lead to its discovery. He declares ignorance to be the mother of cruelty in all forms, and that knowledge alone works goodness.

The list of topics under each of the two general heads into which the subject is divided by the author, forms a recital of the profoundest interest and the most comprehensive variety.

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 terseyet 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 fall to compel thought in others. It is an epoch-making book, which is not speaking of it at all beyond its singular merits.

The Postulate that dominates all is, that the forces inherent in matter rule the universe: that air, in motion, is the cause of the earth's axial and orbital motions; also the cause of the earth's axial and orbital motions; also the cause of the earth's axial and orbital motions; also the cause of the earth's axial and orbital motions; also the cause of the earth's axial and orbital motions; also the cause of the earth's axial and orbital motions; also the cause of the earth's axial and orbital motions; also the cause of the earth's axial and orbital motions; also the cause of the earth's axial and orbital motions; also the cause of the earth's axial and orbital motions; also the cause of the earth's axial and orbital motions; also the cause of the earth's axial and orbital motions; also the cause of the earth's axial and orbital motions; also the cause of the earth's axial and orbital motions; also the cause of the earth's axial per orbital motions; also the cause of the earth's axial per orbital motions; also the cause of the earth's axial and orbital motions; also the c



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## Banner of Pight.

BOSTON, SATURDAY, NOVEMBER 5, 1898.

#### Correspondents Take Notice!!

In order to insure the publication of your reports, you should write only on one side of the paper, make your accounts brief and to the point, refrain from too much flattery, and sign your name in full to all reports. You will also take notice that the management of the BANNER OF LIGHT will not be responsible for the misspelling of names of speakers and mediums. Strict observance of the above will paid to your reports.

#### MEETINGS IN BOSTON.

THE BOSTON SPIRITUAL TEMPLE .- J. B. Hatch, Jr., Sec'y, writes: Notwithstanding the very disagreeable weather a good morning audience was in attendance, Sunday, Oct. 30, to welcome the President of the N S. A., Harrison D. Barrett, and listen to a most inter-esting address, especially to those who believe in true mediumship and pure Spiritualism. The speaker was interrupted many times dur-

ing his address by hearty applause.

The meeting was opened by Mr. Geo. E. Schaller, who entertained the audience with sweet music. Mr. Schaller is recognized as one of our best piatists. Miss Gertrude Laidlaw followed with a fine vocal relection. Miss Laidlaw has won many friends with her sweet voice and fine selections during her engage-

ment with this society.

Mr. Barrett was presented by President Allen as the newly elected President of the N. S. A., and stepped to the front amid great applause. He read a noem entitled "Just For get." After another selection by Miss Laidlaw, Mr. Barrett gave his address, speaking earnestly forty-five minutes. He referred to the work the N.S.A. is doing towards pre-senting Spiritualism to the world in its best form. He poke of mediumship as it is and as it should be, and urged all to see to it that only the true should be upheld. He referred to an offer that had been made to the Spiritualists of America by a certain scientific gentleman, to allow the use of a \$15,000 laboratory for the purpose of investigating the phenomena, also a statement made by a member of the Psychical Research Society, who said that if the Spiritualists would lead the way, they

Mr. Barrett took the stand that he always has, viz, true mediumship, first, last and all the time. Just such teachings as we had this morning will result in the building up of our

A member of our Society told the writer after the lecture that if we could have such addresses for an entire season we would build up our Society, and build up Spiritualism. We would have a society where we could invite our church friends without fear of shocking them; they would hear nothing or see nothing that could do them any harm.

Mr. Barrett will be our speaker for the entire month of May. The meeting closed by the audience joining in singing "The Star Spangled Banner," after which Mr. Barrett pronounced the benediction. Another good sized audience was present in the evening, and enjoyed another grand lecture, the subject of which was 'Spiritual Waves, and their Effect upon the Moral, Social, Political and Religious Lives of Men." Mr. Schaller opened with a piano recital, as is usual in the evening, and was followed by Miss Laidlaw with beautiful

On Sunday next Mrs. M. H. Wallis of Manchester, Eng., will be the speaker. Her subject in the morning will be "Revelation, Aspiration and Inspiration." Evening, "Spiritualism, is it a Religion?" These are both interesting subjects, and you should hear them. Mrs. Wallis is a fine speaker. Don't fail to hear her. She has been giving great satisfaction all over this country. She will be with our society only two Sundays this season.

Remember that the BANNER OF LIGHT can always be obtained at this hall.

BOSTON SPIRITUAL LYCEUM - J. Browne Hatch, Conductor, writes-held a very successful session Sunday afternoon in Berkeley Hall. Although the weather was not the best for children to venture out, we had a goodly number in the school. The question for the 'What Have We Grown in Our Spirthe banner march was finely executed. The Conductor spoke of the National Spiritual Lyceum, and said that they had decided to adopt the same manner of handling the lesson that this Lyceum does; also that the Lyceum in Brooklyn, N. Y., had adopted the same song for its march.

The tellowing pupils took part in the exercises: Harry Gilmore Greene, Esther Mabel Botts, Willie Sheldon, Chas. Lang, Sadie Jackman and Rupert Davis.

The Lyceum had a service of song that was very interesting and a benefit to the pupils. The lesson for next Sunday for classes one to four, "What Does Spiritualism Prove to Us?" for classes five to ten, "How Can We as Spiritualists Benefit Humanity?" The mat ter of having two lessons is a new idea, and a

Spiritualist, if you have children, why don't you send them to the Lyceum? If Spiritualism is good enough for you, it certainly ought to be good enough for your children. They are welcome here, and so are you. Pay the Lyceum a visit and see for yourself. It will cost you nothing.

Our Lyceum commences at 1 o'clock in Berkeley Hall.

THE HELPING HAND SOCIETY-Mrs. Grace Cobb Crawford writes-met at Gould Hall, Oct. 26. Business meeting at four o'clock. A reception to Mrs C Fannie Allyn was the occas on of the good-sized audience which gathered to greet her. Mr. E. L. Allen, President of Berkeley Hall society, said we had no brighter peaker on the Spiritualist plat orm than our friend, Mrs. Allyn. Her thoughts were progressive; she always had something to say, and fearlessly said it. Mrs. Waterhouse spoke of Mrs. Allyn's work, not only in Spirit ualism, but in the Grand Army, where she is so well known. "We, as her friends, will try so well known. "We, as her friends, will try to be worthy of her friendship." Mr. Graham then favored us with a vocal solo. Mrs. C. P Pratt said she considered Mrs. Allyn a woman true to her convictions, and in no sense a make-believe. Mr. J. B. Hatch, Jr., paid his tribute in speaking of a patriotic poem, enti-tled "Bunker Hill," which he would always remember as the work of the lady. He gave a brief account of the Washington trip. Edward and Charles Hatch gave a musical selection.

Mrs. C. Fannie Allyn was then called upon. She said she fully appreciated her warm reception, and gave us an account of her lectures in the South in days past. She made kindly ref erence to Jessie Jackson, who has recently passed out. Then she spoke of the criticisms of people who claimed she had no reverence for God. She said she had great reverence for the human soul. She could not help what she believed. We are all constituted differently. Each one had his idea of God. She had hers, and was not afraid to say so. She preferred to be "condemned for what she was not than praised for what she was." Laugh, enjoy yourselves in a moral way; that is living and helping our friends. Have confidence in humankird. She said we spoke to each other, and at each other, but we did n't speak with each other. She closed her remarks by read-

ing a poem. The pleasant evening ended with the singing of "Auld Lang Syne."

FIRST SPIRITUALIST LADIES' AID SOCIETY -Carrie L. Hatch, Sec'y, writes—held its regular meeting at 241 Tremont street, Friday even. and get his advice. He can cure you.

ing. Oot. 28, with Mrs. Mattie Alibe, President' in the chair. The evening was devoted to a whiat party, which was enjoyed by all. Next Friday a good entertainment will be held.

THE CHILDREN'S PROORESSIVE LYCEUM, No. 1.-C. B. Yeaton, Sec'y, writes-held its usual services in Red Men's Hall, 514 Tremont street, a goodly number being in attendance. among which were eight new members. The lesson for the main school was "What is Mediumship?" The subject for the little folks was "Goodness." The banner march was well executed, after which the following members entertained the audience with songs and recitations: Eva Lee, Iona Stillings, Helen Sullivan, Rosa First, Ethel Weaver, Warren Tirrell, Harry Greene, Israel Neuhoff, Harry Neuhoff, Lottle Westor, Esther Botts, Mrs. S. E. Jones. Floyd Sibley. Mr. Abbott rendered an old mediums. Strict observance of the above will be necessary, otherwise no attention will be marks, closing with a poem entitled, "Comrade need to your reports." Madam Haven made a few remarks, she noted that there were many of the same persons present who were here four years ago. In closing she recited a beautiful poem entitled, "Mother." President Wm. Hale spoke at some length to the children. The next business meeting of the Association will be held at Mrs. Butler's office, Nov. 8. There will be a Harvest Concert the sec-

> THE LADIES' SPIRITUALISTIC INDUSTRIAL Society-Ella C. Wadsworth, Sec'y, writesheld its weekly meeting in Dwight Hall, on Thursday afternoon and evening. The usual business meeting was held in Marble Hall at 5 o'clock, the President, Mrs. M. A. Brown in the chair. Supper served at 6:30. The entertainment for the evening was dancing. Music was fine, and everybody enjoyed a pleasant evening. Next Thursday good speakers, and a number of fine test mediums are expected. The evening will be both instructive and en tertaining. The ladies will serve a nice supper for fitteen cents per plate, and the admission is but ten cents for non members. We lope to see a large number present.

ond Sunday in November.

FIRST SPIRITUAL CHURCH, Mrs. M. A. Wilkinson, pastor-A. M. Foster writes: Morning service opened by singing; prayer, Mr. Pye; remarks, Mrs. Wilkinson; conference and developing circle, Mr. Hill, Prof. Proctor, Messrs. Harold and Gilbert, Mesdames Sears and Nutter. Afternoon service opened with congregational singing, scripture reading and prayer, Mrs. Nutter; solo, Mrs. Rosa Wilson; readings, Mr. Tuttle, Mesdames Wilson, Hill and Wilkinson. Evening session, solo, Mrs. Wilson; prayer and scripture reading, Mr. Pye; chant, prayer and scripture reading, Mr. Pye; chant, "The Lord's Prayer;" opening address, Mr. Sawin; readings, Mrs. Mellen and Mr. Arthur McKenna; tests, Mrs. Mabel Witham. Beau tiful selections were given by the "Ladies' Schubert Quartet," and solos by Mrs. Wilson; benediction, Mrs. Witham.

Thursday meetings at 3 P. M. BANNER OF LIGHT always on sale.

EAGLE HALL.-W, H. Amerige, Conductor, writes: Sunday morning circle quite well attended; many good tests given. Afternoon and evening sessions well attended. Tests and readings were given by the large number of mediums and speaker's present; all recognized.
Those taking part were: Mrs. E. D. Butler,
Mr. E. H. Tuttle, Mrs. J. Hill, Mr. J. J. Arnaud,
Mr. H. G. Hersey, Mr. W. Hardy. Mrs. C. C. Weston, Mr. J. A. Woods, Prof. J. Hilling, Mr. R. Evans, Mrs. Strong, Dr. Fred Crockett, Mr. S. Steadman, Mrs. Dr. Bell, Mrs. T. Fox, Mrs. A. Forrester and others.

Next Wednesday evening Mrs. Butler and others will be present. Next Sunday the same and other good mediums will be present.

ODD LADIES' HALL, 446 TREMONT STREET.-Mrs. Lewis writes: Circle opened by Mr. Haines. Afternoon meeting opened by Mr. Demby. Tests by Mesdames Bird, Merriner, Kimball, Knowles, Smith, Akerman, Thorne and Mr. Turner. Poem on Mr. Elliott's transition read by Mr. Willis. Evening meeting opened by Mr. Haines. Tests, Messrs. Warner, Hersey, Cohen, Mesdames Stackpole, White, Guiterrez. BANNER OF LIGHT for sale.

#### MEETINGS IN BROOKLYN.

THE WOMAN'S PROGRESSIVE UNION .- Mrs. L. L. Smith, Sec'y, writes: The regular meetings were held Sunday, Oct. 30, at Walsh's Academy, 423 Classon Avenue. Considering the unpleasant weather, the afternoon meet ing was well attended, and those present were certainly well repaid, for Mr. Wiggin's lecture itual Gardens during the Past Year?" and upon "The Law of Cause and Effect," was was handled intelligently by the school, every truly inspiring in its beauty of expression and class taking part. After the lesson was over The Law of Cause and Effect," was with the reading of a poem, and the invocation.
After a duet by Miss Mott and Miss Dikeman, Mr. Wiggin devoted a few minutes to an interesting talk upon "The Phenomena of Spiritualism," and the remainder of the evening was given to the usual test séance. In addition to the names and incidents given in connection with the ballots which had been collected, the guides gave other messages, which were readily recognized. Hereafter the Ly ceum will meet at half past ten every Sunday morning, instead of two o'clock, as heretofore. The musical part of this department will, the present, be under the direction of Mr. Frederick Watson, the well known pianist of New York. Mr. Mansergh will also assist in the good work, and our sincere thanks are due these friends for their kindly interest in our young people.

THE FRATERNITY OF DIVINE COMMUNION. Anna M. Tuttle, Cor. Sec'y, writes: The usual services were held Sunday evening, Oct. 30, at Aurora Grata Cathedral, a large audience bepresent. The epining hymn, "He Leadeth was sung by the congregation, tollowed by scripture reading and invocation. Mr. Courlis read a beautiful poem, entitled "God Knows Best." Prof. Whitelaw rendered a Cavatina by Raff very sweetly on the violin.

An address on "The Tree of Knowledge of Good and Evil" was ably delivered by Mr. F oyd B. Wilson. Mr. Wilson is an eloquent peaker, and was listened to with marked at tention by those present. Mr. Connor followed the address with a tenor solo, after which Prof. Whitelaw played on the violin a lovely little oradic song of his own composi-tion. Ira Moore Courlis sang "In Heaven We'll Know Our Own," gave a short Bible talk and many tests.

#### Camp Progress Association.

The annual meeting of this Association for the election of officers for the ensuing year was held on Monday evening, Oct. 24, 1898, at the residence of Mrs. Harriet S. Gardiner, 232 Bridge street, Salem, Mass., with the following result:

For President, L. D. Milliken of Lynn, Mass.; Vice President, Nathan A. Chase: Treasurer, Nathaniel B. Perkins: Secretary, Mrs. Harriet S. Gardiner of Salem. Executive Committee-Mrs. H. O. Merrill, Mrs E F. Metzgar, of Lynn; Mrs. N. B. Perkins, William A. Peterson, o Silem. Grove Committee-Mr. II O. Merrill, Lynn. Mass., Mr. N. II Gardiner, William A. Peterson, of Salem. Catering Committee-Mrs. H. O. Merrill, Mrs. E. F. Metzgar, of Lynn; Mrs. H. S. Gardiner, Mr. N. H. Gardiner, of Salem, Musical Director-Nathaniel H. Gardiner, of Salem.

A BENEFACTOR OF WEAK MEY. To be able to do good in this world is a grand thing. To have the power of lessening pain and creating comfort and happiness is a noble possession, and to be constant and unselfish in its exercise is nobler still. Dr. Greene, 34 Temple Place, Boston, Mass., the gifted and successful sp. cialist, whose wonderful cures of the weak and debilitated have made his name a house hold word, is one of the fortuna e men. Weak men and women should know that they can consult Dr. Greene by letter, free. This is a great boon. If you are in

#### MEETINGS IN MASSACHUSETTS.

SALEM.-First Spiritualists' Society-N. B. P. writes-met in A. O. U. W. Hall, Manning Block, Sunday, Oct. 30. Mr. J. Frank Baxber, of Chelsea, was the speaker and medium. He shose for his subject in the alternoon, "Man's Spiritual Heredity"; evening, "The Spirit unlistic Creed and Its Basic Demonstration." He spoke with a great deal of earnestness, and made it very plain and interesting to the audience. He also gave a number of spirit-delineations or messages from spirit-friends, and they were all recognized.

Sunday, Nov. 6, Miss Lizzie Harlow, of Hay-

denville, will occupy our platform. Sae is a

very fine and interesting speaker.

Banner of Light for sale and subscriptions taken. Annually, \$2.00; semi annually, \$1.00; quarterly, 50 cents.

THE ARTHUR HODGES SPIRITUAL SOCIETY, LYNN-T. H. B. James writes, held services at Templar's Hall, 36 Market street, Sunday at 2:30, Oct. 30. Miss Lena and Elsie Burns rendered fine and appropriate musical and vocal selections. Tests, remarks, medical diagnosis and magnetic treatment, Messrs. Quald. Mat-son Letavour, and Drs. Furbush, Pierce, Warren, Sheppard and others. At 7:30 Grand Sacred Concert by Prof. and Mrs. J. B. Tyler, Miss Georgia Vi al and Prof. Samuel Lucae, Mr. Vaughan accompanist. Their selections were well received by the large audience, which packed the house to its utmost capacity. Next Sunday at 2:30 the same mediums with Prof. and Mrs. J. W Kenyon and others. At 7:30 Prof. and Mrs. Kenyon will lecture and

LYNN SPIRITUALISTS' ASSOCIATION-J. M. Kelty, President, Cadet Hall.-Mrs. A. A. Averill, Sec'y, writes. Services on Oct. 30 consisted of short addresses and a large number or highly satisfactory tests and messages by Mrs. Effie I. Webster of Lynn; invocation, Mr. Walter H. Rollius of Cambridge; musical ex-eroises in charge of President Kelty with Mrs. Cross, organisi, and W. H. Thomas, cornetist. Next Sunday Mrs. Kate R. Stiles will be with us: Music by Thomas' Orchestra; supperserved

THE MALDEN PROGRESSIVE SPIRITUALIST Society-Mrs. Rebecca Morton, Sec'y, writesheld its regular meeting Sunday, Oct. 30, in Deliberative Hall, at 2:30 P.M. Usual praise service, led by the President, Mrs. Whittier; song service, led by Mrs. Barber, accompanied by Mr. and Mrs. Allen, violin and piano; invocation and address, Bro. Chas. A. Abbott; address of welcome by Bro. H. H. Warner; essay and musical selections, Prof. G. F. Ryder; messages from spirit friends, Mrs. Clara L Fagan, Bro. Edw. F. Pierce and Bro. Geo. T. Lamont of Wakefield; Liceum lesson, Bro. J. R. Snow. Advocates of Progressive Spiritualism and all mediums cordially invited to the plat-

BANNER OF LIGHT for sale at the hall.

WORCESTER.-Mrs. D. M. Lowe, Cor. Sec'y writes: Sunday, Oct. 23, Mrs. Sadie L. Hand of Boston very acceptably served our society as speaker. Oct. 30 Mrs. May S. Pepper was our speaker. For the afternoon service she gave a brief outline of the work done by the N. S. A. Convention recently held in Washington, which was highly appreciated. Her evening between and delineaters were well received by lecture and delineations were well received by a large and enthusiastic audience. She will be with us again the last Sunday in April. For the next two Sundays Mr. M. F. Hammond of this city will occupy our platform.

The Woman's Auxiliary will meet on Friday afternoon and evening of this week in U. V. L. Hall, 531 Main street. Supper as usual, social and séance for the evening. All are cordially

BANNER OF LIGHT for sale at each session.

NEWBURYPORT. - The First Spiritualist Asociation, S. A. Lowell writes, o ings in Lower Odd Fellows Hall, 591 State St., Sunday, Oct. 16, with our own gifted medium, Wm. Walsh Reed. He also spoke for us Oct. 30, and will speak again Dec. 25. Oct. 23 Mrs. A. J. Pettingill of Malden occupied our platform for the first time, and will be with us again Dec. 18. In the afternoon she read that beautiful poem, "The Beyond," by Ella Wheeler Wilcox, and then gave us a very in teresting and practical talk on "Spiritualism." (May we profit by it.) Her evening lecture was (n "Personal Experience," prefaced by the poem, "Wear a Smile." She had the undivided attention of her audiences, and her readings and messages were excellent.

SPRINGFIELD.-Sarah G. Haskins writes: The regular meetings were held Oct. 30 under the auspices of the Ladies' Aid, Mrs. H. G. Holcombe presiding, Mrs. Tillie U. Reynolds spraker. Subject for the afternoon, Home not made with Hands." It was Home not made with Hands." It was well suited to the needs of the hour. The Lyceum was of deep interest. The evening meeting was largely attended and the audience followed the speaker with the closest attent on. "The Old, Old Story" was the subject, and was given as only the guides of Mrs. Reynolds could have done. The lecture was full of strong points, and all must have gone away with a deeper respect for the religion of Spiritualism than ever before. Mrs. May S. Pepper will be our speaker for November.

Lowell.-Thos. W. Pickup, Sec'y, writes: Our meetings Oct. 30 were well attended considering the inclemency of the weather. Mrs. Nettie Holt-Harding was the speaker. She gave us two very instructive lectures, and at both services gave some very clear delinea-tions, all of which were recognized. The Lyceum met as usual at 1 P. M., and was well at-

Next Sunday we are to have with us Dr. Geo. A. Fuller.

WAKEFIELD.-J. B. Brewer, Sec'y, writes: The Wakefield Spiritualist Association opened the season with Mrs. A. J. Pettingill, of Malden, as speaker. She is a favorite here, and there was a good attendance.

Sunday, Nov. 6, Miss Blanche Brainard will be with us as speaker.

WALTHAM.-Mrs. Sanger writes: Oct. 30 our speaker was Mrs. L. A. Prentiss, of Lynn. Every test given was recognized, and to many business advice was given. She held a reception before leaving the platform. She is to be with us again next month. Next Sunday, Nov. 6, Mrs. C. Fannie Allyn

is to be our speaker. FITCHBURG. - First Spiritualist Society-Dr.

C. L. Fox, President, writes-held its usual services Sunday, Oct. 30. Prof. J. W. Kenyon gave instructive addresses on the following subjects: "In My Father's House are Many Mausions," and "What Must I Do to Be

J. S. Scarlett, of Cambrilgeport, Mass., an excellent speaker and test medium, will be with us next Sunday.

LAWRENCE.-I. H. Feugill, President, says: The First Spiritual Society had Mrs. L. Prentiss of Lynn Oct. 16 and 23, with good results. Oct. 30 we had Mrs. Millon of Cambridgeport, and her work was highly appreciated. Nov. 6 and 13 we have Mr. Victor Wyldes of England. Nov. 20 and 27, Mr. E. W. Emerson of Mauchester. We expect large audiences the coming mouth.

Lyman C. Howe writes that Toronto wants a first-class male speaker for November.'

If truth should break into the church it would not find any near relations there.—Ex.

Nature has no need of a Holy Ghost.—Ex.

#### ONTARIO.

TORONTO.- Lyman C. Howe writes: Toronto is having such a spiritual awakening as it never had before. Thus far every meeting night the weather has been most favorable, even if it was stormy or threatening in the early part of the day. The interest seems to increase from week to week. Last Sunday evening every foot of standing room was taken before it was time to open the meeting, and the platform packed until there was scant standing room for the speakers, and several hundred turned away, unable to get standing room; the interest seemed unabated to the last minute of a two hours' session. About forty to fifty minutes are devoted to lectures each evening, followed by Maggle Walte's "platform tests" and music. She will probably stay a month or two longer. Who will succeed me as speaker I do not know. They want a first-class male speaker for November. I go to Pittsburg, Pa., for the four Sundays

of November. If my health continues to im-

prove, I will answer calls for the winter and spring months. What the developments will be here after the sensation subsides remains to be seen; but I think they have the elements here, if properly organized, to maintain a strong permanent association and support lectures the year round. Platform tests are all uelpful, to awaken interest and convince many of a reality in Spiritualism, but they are not indispensable to the success of a regular meeting, in which the intellectual and ethical are the centre of interest. There is in the Spiritual Philosophy, with all its bearings, ample attractions to draw and hold appreciative and progressive audiences in all large cities, for it appeals to every noble impulse in human nature. It inspires the best thoughts, offers the most enchanting interpretations of human life, stirs the depths of emotion, kindles the altar fires of humanitarian symp thy and love, offers exhaustless resources for the play of idealism, breathes the poetry of the heart into all moral problems; satisfies the best social feelings, sheds light upon all difficult ques-tions that beset us in life's varied and often trying experiences, sheds an immortal halo upon the path of trials and misfortunes, and touches the weary and heavy laden, the sorrow stricken and desolate, with a healing wand of heavenly love and a sweet benediction of hope, joy and peace.

#### RHODE ISLAND.

The State Association of Rhode Island has plenty of work on hand if it will look after the Tramp and Fraudulent Mediums in the honest mediums and true Spiritualists that you have the good of Spiritualism and the welfare of our true mediums at heart. 46 Zone street. JOSEPH COOPER.

PAWTUCKET.-Goo. E. Bailey writes: Dr. Harlow Davis gave platform tests in St. George's Hall, Oct. 30. The hall was crowded and his tests were all recognized. He will be with us again next Sunday.

#### NEW HAMPSHIRE.

PORTSMOUTH. - B. F. Russell writes: The Progressive Spiritual Society has opened its meetings for this season. Mr. J. S. Scarlett of Cambridgeport, Mass., has been our speaker and medium for the five Sundays of October. That his lectures and tests have been of a high order is the verdict of all. We wish him much success in his work.

#### MEETINGS IN NEW YORK.

FIRST SOCIETY OF SPIRITUALISTS. - The Tuxedo, Madison Avenue and 59th street, M. J. Fitz-Maurice, Sec'y, writes: Despite the threatening weather the largest audience of the season greeted Mr. Fred P. Evans, who prefaced his psychical experiments with a few well chosen remarks pertining to the subject, after which a committee of ladies and gentlemen was selected to examine the slates, and remain upon the platform during the manifes tations. Several slates were filled with closely written messages, and many names, appar ently done in cray on of different colors, nearly all recognized by friends present.

Mr. Evans will be with us again next Sun-

day afternoon, and we hope the friends will avail themselves of this unusual opportunity to witness the remarkable phenomena occurring through his mediumship.

#### Washington State Convention.

Owing to delay of charter our convention for September was postponed until November. and we sincerely hope that the Spiritualists of Washington will awake to the interest of their Cause, and meet with us in Tacoma the 16th and 17th of November, and help us to make this Convention one of which our State may be proud.

We are now a legally chartered body under the National Spiritualists' Association, and as such hope to do much good work for the coming science and religion of the world. All subor dinate societies wishing to be represented at this Convention can do so by applying to us for a charter before the coming Convention, and any speakers intending to come this way would help the Cause, and bring themselves before the spiritualistic people of Washington by being with us at that time. Any so intend ing will find a welcome, and place upon program awaiting them it they will send in their names beforehand.

Remember, "In union there is strength!" Rally around us, friends, and make this a day long to be remembered.

ESTHER THOMAS, Sec'y. 2003 Second Avenue, Seattle, Wash.

Movements of Platform Lecturers.

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

Mrs. Julia E. Davis lectured and gave tests in West Duxbury Oct. 2 and 9, morning and afternoon; Piymouth, Oct. 2 and 9, evening; Waltham. Oct. 23. Will speak in Plymouth Nov. 6: Lowell, Nov. 20; Brockton, Dec. 18. For dates and terms address 49 Dickinson Street, Somerville, Mass. Mr. Victor Wyldes, trance medium and psychome-

trist from England, who has recently filled engagements satisfactorily at Philadelphia, Island Creek, Hauson, Plymouth and New Bedford, Mass, is booked to speak at Lawrence, Mass., on Sundays, Nov. 6 and 13, and at Plymouth Nov. 20. He has the whole of December vacant, also Jan. 15 and 29 1899. Address V. Wyldes, care of Dr. J. H. Fengill, 21 Messers Ave. Methuen, Mass.

Edgar W. Emerson, 136 Bridge Street, Manchester N. H. the well known test medium has a few open Sundays during the present season for New England only. Terms reasonable. Will be pleased to correspond with local societies with regard to dates.

Mr. J. O. Perkins has open dates in the months of November and December. Societies desiring to cor-respond with him address 23 Arthur St., Lowell, Mass. Mr. J. S. Scarlett, 24 Pearl St., Cambridgeport, Mass. has open dates for the whoter months of 1899, which he will be glad to fill. Will also answer calls for week-night meetings.

#### MAINE.

PORTLAND-Orient Hall-Mrs. M. A. Brackett, Sec'y, writes: Mrs. Annie L. Jones did good service for this society, Sunday, Oct. 30. We hope to see her here again.

# Infant Food

## Gail Borden **Eagle Brand Condensed Milk**

A PERFECT SUBSTITUTE FOR MOTHERS MILK .. FOR 40 YEARS THE LEADING BRAND. "INFANT HEALTH" SENT FREE. NY. ONDENSED MILK O. NEW YORK

#### Reception.

The many friends of "Lulu," the spirit control of Mrs. M. A Brown, President L. S. I. S., are always sure to enjoy her annual reception, which is the anniversary of her taking control of Mrs. Brown. For twenty-three years she has been a faithful guide, and it has been her custom each year, on the 12th day of October, to receive her friends "in the form" and entertain with a little talk, music, speaking, icecream, cake, etc. This year about six ty friends called to pay their respects, and Lulu was never in better "spirits." The little Misses Weston gave recitations, as did also little Francis Peters and Iona May Stillings, who captivated their hearers, and little Floyd Sibley gave a reading, with a piano accompaniment y Mr Milligau, which won the plaudits of all. Willis Milligan, planist, favored the friends with several selections; Mr. Archie Leon French, the popular humorist and impersoncity of Providence, which I understand is one of the duties of its officers. One only needs read the advertisements in the Daily Journal and Evenity Bulletin to be convinced of the matter, and steps should be taken at once to suppress the same. Wake up and show the bouget mediums and true Spiritualists that ator, won the hourts of all with his selections. marks, as did the guides of Mrs. L. A. Collins. Refreshments, ice cream and cake were served in the dining room, and each partook to the good health and prosperity of the medium. Substantial evidences of love were manifested in several choice presents, among which was a handsome sorid gold watch, presented by Mrs. Wm. S. Butler and ladies of the Lyceum Union, with an excellent poem appropriate to the occasion by Mr. Hastings. At a late hour the friends took their leave, wishing the "unseen hostess" and her medium a loving "God Bless You."

# **CUTICURA SOAP**

hands were just as rough as could be and my face was all covered with pimples. I was unfit to look at, but after using Curicura Soap three weeks, my face was equal to velvet. Feb. 6, 1898. PAUL DUPRE, Chaler, La.

I suffered with blackheads and pimples for two or three years until it became chronic. I tried everything imaginable, but it did me no good. CUTICURA SOAP cured me.

Feb. 20, '98. L. V. GILLIAM, Oak P. O., Va. I was troubled for eight years with pimples on the face. I commenced using CUTICURA SOAP. In a very short tim the pimples all disappeared and my skin is now in a healthy condition. JAMES FOSTER.

Feb. 17, 1898. Dixmont, Allegheny Co., Pa. Sold throughout the world. Price, 25c. POTTER DRUG AND CHEM. CORE., Sole Props., Hoston. AG "How to Prevent and Cure Pumples," mailed free.

OULLA!

(Pronounced We-ja,) the Egyptian Luck Board, a Talk ing Board, is without doubt the most interesting, remarkable and mysterious production of the 18th century. Its operations are always interesting, and frequently invaluable, answering, as it does, questions concerning the past, present and future, with marvelous accuracy. It furnishes never-failing amusement and recreation for all classes, while for the scientific or thoughtful its mysterious movements invite the most careful research and investigation—apparently forming the link which unites the known with the unknown, the material with the immaterial. Blzo of Board, 12x18 inches.

DIRECTIONS.—Place the Board upon L. laps of two persons, lady and gentleman preferred, with the small table upon the Board. Place the fingers lightly but firmly, without pressure, upon the table so as to move easily and freely. In from one to five minutes the table will commence to move, at first slowly, then faster, and will then be able to talk or answer questions, which it will do rapidly by touching the printed words or letters necessary to form words and sentences with the foreleg or pointer.

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#### ILLINOIS.

CHICAGO.—A correspondent writes: Prof. W. M. Lockwood, whose logic and scientific lectures have stirred the hearts of so many thinkers, discoursed on the subject "Not Faith, but Demonstrated Facts" at the First Southside Spiritual Society, Mrs. Georgia Gladys Cooley serving as pastor.

A fine audience of the representative people of Chicago greeted the Professor, standing room being at a premium. The correlation of forces, the fourth dimension in space, molecular action, and spirit manifestations, were the leading divisions of the discourse. We regret that all cannot have opportunity and aspirations to carry out the deep research into nature's laws and chemical laboratory as Prof. Lockwood has, but his every word is an inspiration to the thinkers in that direction. He leaves for a seven months' engagement in Eastern cities. May success crown his masterly efforts.

Mrs. Cooley followed the Professor's lecture with those spirit messages and names that never fail to bring sweet consolation to an au-

CHICAGO. - A correspondent writes: Mr. Grumbine continues his ministration as lecturer to the First Society of Rosicrucians, which meets at Room 810, Masonic Temple. The evening audiences have improved decidedly, and the seating capacity is now taxed to its tober he spoke upon the subjects "Prof. James of Harvard and Immortality" and "Haunted" Houses and Apparitions Obey Natural Law. He will continue his ministrations here through November and December. In 1899 the season is partially engaged. October and November he goes to Indianapolis. His class work is confined to the evenings of Mondays and Thursdays, at 8 o'clock. The special class in adept-

ship will begin Nov. 12, at 8 P. M.

The BANNER OF LIGHT is on sale at all the meetings, and copies are spoken for.

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