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get the blankets."

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NO. 10

#### THE SECRET OF HAPPINESS. BY DEVOTION.

Do you deem life's burden heavy, And rebel, with loud complain, That your sorrows are the sharpest, And your pain the worst of pain? Hush! Be silent, and forget not There are thousands worse than you, Bearing heavier burdens nobly With a spirit brave and true. You possess a home to live in. Lacking neither warmth nor bread, While your starving, shivering brethren Know not where to lay their head. Bear your cross with comely patience, Think of others in your pain: Smile your best, and speak with courage In the kindest, happlest strain.

Oft life's skies are gloomed by sorrows, And our prayers are mixed with tears; Oft the hidden pain and anguish Make us older than our years. We may feel reverse of fortune, All our former pride and wealth Turn to poverty, while suffering Takes the place of vigorous health; Ay! the darkness of bereavement May enwrap the laughing hours, And in terrible deep silence Hide the darlings that are ours; We may have such dire afflictions In a measure, more or less, But to gain the peace of spirit With its strength and happiness.

We must lift our cross up gently, Holding Faith's bright lamp on high, Breathing forth a resignation And a hope that cannot die; With a sur-bright, happy knowledge That each life-design is planned, From beginning to completion. By the All-wise Father's hand. He, the mover of life's forces. He. of life-in-death the Lord. Hath, for faith in Him, the glory Of life's benediction stored; And the patient, true cross-bearer, Who beholds what is, is best, Wins the crown, the joy, the rapture Of the welcome perfect rest. Sydney, New South Wales.

#### Tracing Coincidences.

BY MRS. V. W. OSGOOD COBURN.

Away flew Bessie, to fold up the blankets, judging that exposure and privation had re- is just the one for you." duced him to his present weak state. John soon sped away on his errand of mercy, followed by the affectionate interest of Mrs. Lynn and blue eyed Bessie.

"There! there! mother!" Philip joyously | tendance became a matter of course. exclaimed; "I told you the angels would send them," as Mrs. Addison held the nicely-filled basket up to his view. "I knew the angels would send them!" Oh, the holy faith of childhood!

oft-repeated injunction of his little mistress, to prepare an adequate supply of wood, and see Philip fast asleep in the warm blankets. As the winter wore away, and the spring eyes glistened with surprise and pleasure, and kissed the earth into emerald beauty, Philip regained his health, and was once more in the fields with the wild flowers which he said "sprang up in the footsteps of angels."

One day he sat beneath the bower of alders that he had twined and interlaced of the lithe branches, listening to the music of the little stream that ran softly and clearly almost at his feet; as he sank down upon the soft mass a drowsy, lulling sensation passed over him, excluding every outward object from his view, and there floated before his inner vision landscapes of the most glorious beauty. Lakes of bordered with snowy lilies that seemed waking danced again in the midst of tears, as they in the breeze only to emit the sweetest, lifegiving fragrance. Upon the buoyant waters floated beautiful barks, filled with beings more radiant and beautiful than any earthly conception. Their arms were folded around each other, lovingly and gracefully. Each heart seemed filled with the fullness of life. There seemed no strife other than to render to each other the kindest deeds and the most perfect happiness.

There were mountains blue and beautiful, whose gleaming crests seemed composed of precious stones. All around them floated heavenly aromas, which seemed to surround

and Mrs. Lynn replied:

"Philip Addison brought them to Bessie.

So Philip was engaged for one day, and then another, as his quick intelligence, and ready, necessary to his master, until his constant at-

The summer passed, and the autumn winds rendered further out-of-door sketching uncomfortable. The painter was preparing to return to his winter quarters in the city, and Philip's heart was swelling at the thought of

John did not leave until he had obeyed the separation, when his friend proposed that he should go with him to be his errand boy, and in his leisure hours he would give him instruction in his favorite art. For a moment Philip's then as suddenly filled with tears as he turned away to hide his emotion.

> "I cannot go," he faltered, "I cannot leave mother all alone. She has no one in the world but me. I cannot go!"

"Mother! mother!" exclaimed Bessie Lynn, clapping her hands, "can't Mrs. Addison stay here?" and Mrs. Lynn bethought her that she had long desired to visit relatives in a dis\_ tant city, and Mrs. Addison would be a suitable person to oversee the household during her absence. So it was decided that Philip should accompany his friend, and his mother become silvery brightness were gleaming in the sun. | an inmate of Mrs. Lynn's home. Philip's eyes called down silent benedictions upon sweet Bessie for her suggestions. She seemed to be his good genius.

Philip went to the city, and he made rapid progress in his chosen profession, for the harmony of coloring was in his soul, and he had only to acquire a knowledge of its mechanical application. No less rapid was his advancement in the love of his patron, for when the ing to a safe method of exit from the entanglespring came round again Philip was on his way to Rome with him.

It is not our especial province to trace him or evil I know not. I shall not remain long at in all his trials and heartaches; we are more Rome, Malvern; I am convinced that someinterested in his sunshingellan in his shadows. | thing will call me away from here." One great grief we will mention, the death of his mother, because it had a great bearing wonted happiness. Addison. You are over- fainted, and they thought I was dying, she upon the formation of his spiritual as well as worked, and sleep and rest will relieve your said I called aloud, "Philip! Philip! stop for moral character. Philip could not grieve that | wearied brain. Good bye, my dear fellow, till | me." When I revived I was conscious, and mother, whose spirit eyes he felt were always morning, when I hope to find you as jovial as the thought that I had seen you hung about upon his soul. So he strove to put every the merriest amongst us." thought of evil far away from him. Years passed away, and the boy-painter, the than your first. Malvern, I am not overworked. poet-artist, had won a proud name, not only as On the contrary, I have not labored at all for a painter, but as a high-souled human being. some days. And do you suppose my mind is The proudest dreams of his boyhood were real- so weak that it cannot bear a little extra physized (and here we wonder if a fixed belief in | ical exertion without becoming frenzied? destiny does not assist in attracting to one the Must one always have the evidence of sight the family gathered round Philip to examine elements wherewith to attain it), for he paint- or touch before he can believe? Were I to ed not only external nature, but the voiceful tell you anything else you would believe me. life-principles seemed delineated there. It Nay, more, you would be the enemy of any was common for his fellow-laborers to say that the hardest subjects were easy to Philip; for | truth. But because I have revealed something he had only to close his eyes, and the most different from the every day line of life, you intricate designs would float before him in all | have recourse to the most trivial arguments to the accuracy of detail; that no matter how much in oblivion he retired to rest, he was "I did not know I was going to sleep," said sure to invoke order from chaos in his dreams. True it was that assistance came to Philip in this way; that when he retired at fault as "But whence come these new desires?" he to the development of his subject, it would eagerly questioned, as the thought of becoming become clear to him in his sleep, and he often ually attracted his attention. With an artistic arose and labored under this inspiration with "Oh! glorious art!" he cried aloud in his | a felicity and rapidity of execution that was a marvel to his friends. It was interesting to witness his influence upon his associates. It was not from any as. while his eyes glistened with the light of high | if instinctively, a less boisterous turn. This | startled from his reverie by a noise close by was not from any mock sentiment of defer-

ing eyes meet my gaze. I have tried in vain to wonder what lover of the beautiful frequents escape it. It will not leave me, but only looks my old haunts and keeps my bower so clean while her mother proceeded to fill the basket And here is just the help you need; I wonder I more mournfully at me. And with it comes a and free from undergrowth." His curiosity with a cup of jelly, a bottle of cordial, together | did not think of Philip when you inquired for | memory, which I cannot define, of some one | became surprise when he stood by his mother's with other dainties which she thought might a guide. He knows the most accessible paths whom 1 have seen before. So you have the tempt the appetite of the sick boy, rightly to all the good views for miles around. Philip secret of my depression, upon which you have speculated so much for the past few days."

"You are in love, Addison, you have all the symptoms. This seeing faces in the dark and though unobtrusive sympathy rendered him at all corners is a never-failing sign. You are not very dangerously affected yet, however, not so much so but a trip to the hills would be efficacious as a remedy, and would be altogether a delightful antidote. What say you to the trip, and ridding yourself of this languishing beauty?"

> "I would not have given you my confidence if I had supposed you would make it a subject of badinage. I am not so given to vagaries that I need to be ridiculed because a phenomenon hangs about me which neither you nor I can explain."

"Forgive me, Addison," exclaimed Malvern earnestly, "I did not intend to wound your feelings; I had not supposed you were so serious upon the subject.

"For days before my mother died I was conscious of a like class of impressions. I knew she was suffering, and to be possessed of that knowledge and not have the power of reaching her was equivalent to dying myself. It was natural that I should be thus affected by my mother, for it seemed that we had but one soul between us. But now I have no relatives and no particular friends in the world, and I cannot conceive what soul is hovering about and clinging to me in its hour of dissolution. Then this resemblance to some one I have seen before haunts me. What wonder that it saddens me, it is all so strange! I see no way in which to solve the mystery. All these vague presentiments which run questioning and echoing through my mind must have an origin somewhere in truth. I am like one lost, with lights gleaming in every direction, yet not one pointments. I feel sure something will occur to change the quiet of my life; whether for good

go, Bessie; but we will send John. You may | neighborhood. He inquired whose work it was, | attention to what I will, those same supplicat- | made," he mused as he entered the path. "I grave, and marked the carefully pruned rose bushes and pretty annuals growing there. Some one had cared very kindly for his mother's resting-place. Who could it be?

> "Bessie, will you walk down the stream with me?" Bessie tied on her white sun-bonnet. and the two took their way silently toward the little brook.

> "It is a long way-down this stream, Bessie," said Phillip. "Does your heart falter and your feet grow weary at the prospect?"

> Bessie had loved him from a child, and now that the treasure was within her grasp, she was too simple to pretend surprise or misunderstanding of the true significance of his words, so she laid her pretty white hand on his arm, and replied :

"My heart falters only with gladness," Philip, and my feet halt only to receive this new life impetus."

So they walked quietly down the little brook. and the two currents of life flowed and blended into one. Bessie Lynn was more than beautiful then, for she walked the blessed land of fruition, and its radiant sunshine enveloped her in its folds. Subdued and humble in the midst of this great joy, her heart became a prayer upon which she bore this consecrated love, this new existence that was being incorporated into her own, up to God.

"Do you know, Philip," said Bessie, as they seated themselves within the leafy bower. "that I have, come to believe that there are material forms so harmonious that they are only nicely-adjusted garments in which the soul finds ample room, and not a hindrance to its perception and development-that such souls can clasp hands over a distance, however interminable. "Even so," she added, as Philip clasped the fair hand resting in his own more closely.

"I sometimes fancy that our spirits met and conversed somewhere in space, during that severe illness of mine, for I had a half dreamy recollection of being with you beneath different skies than these, and in the studio of a painter. Mother said I talked constantly in

"It is dreary, this deep snow, and the wind whirling it so mercilessly about-this bitter, stinging cold, and I alone with my sick boy," thought Mrs. Addison, as she turned with an involuntary shudder away from the window where she stood contemplating the gloom without. Silently her tears fell as she approached the cot where the pale boy lay as if asleep. But he opened his eyes as she came to his side, and he understood the cause of her emotion, for he hastily brushed away the bright drops that dimmed his own eyes, as he responded to her unexpressed anxiety.

"Don't cry, mother! don't cry!" said he. as the tears fell over his white forehead. "It is beautiful to die; and you know I have no fear, only the sorrow of leaving you. But, mother. I shall not die. The angels have told me beautiful things in my dreams, and I am sure I shall get well again. Only this afternoon I saw a beautiful girl, and she held in her hand a basket of fine fruit, most temptingly arranged in her hair, and all around the basket hung the same fair white flowers. She floated toward me, and held the basket in her fair white hands. I ate of the rare, juicy fruit, and sprang upon my feet, my cheeks rosy with the flush of health-rosy as they never were before. Then the fairy smiled upon me and floated away. Do n't cry, mother; I know the angels will take care of me;" and his fine eyes gleamed with the prophetic thought. But the poor mother turned away sadly, as she sighed :

"Mysweet boy, you were hungry; that made you dream of the tempting fruit. But I am sometimes forced to believe that the angels do talk to him in his sleep, so beautiful is his speech." She did not open her lips, but her upturned eyes seemed to say:

"Father, thou canst not take my last earthly good!"

No sound broke the stillness, but from her full heart floated up the pleading prayer. The angels comprehended the expressive silence. "Now, mother, hold my hand, and I will

sleep. I am happier when my hand is clasped in yours."

The mother seated herself by the bedside and took the wasted hand in hers, and she almost shuddered as she marked the blue veins threading the clear white skin. She did not comprehend that the life-giving current was, even then, flowing through her own hands into the suffering form of her heart's last idol. One by one the children God had given her had dropped into the grave-last of all, her husband. Then, in addition to sorrow and loneliness, came sickness to herself, and, in its rear, gaunt poverty looked weirdly and remorselessly upon her.

"Mother, the scholars said to-day that Philip will live. Is n't it too bad for him to die up there, in that old, cold house? I hurried home as fast as I could, to see if I should n't send kindness, with which his heart was always him my new blankets; my room is so snug and warm I am sure I don't need them. And, mother, won't you send him a basket of good things, such as you fix up for Aunt Milly? You know Philip saved my bird when the cat caught it, and he has hauled me to school most all winter, on his sled, too;" and Bessie Lynn, which the tears shone like raindrops in the hearts of violets, to her mother's face.

him, and bear him aloft into their sweet exhilarating midst. Other mountains were clothed with lofty verdure, and from the tree tops there issued the most soul-inspiring strains of music, as the bright plumaged birds sprang gaily from branch to branch. His soul was filled with joy at the sight of such happiness everywhere manifest. Everything was praising God for the joy of living. The spirits of the flowers floated around in life and beauty. Even those he had been wont to consider insignificant became important, as each spirit experienced its own significance and principle of life.

Then the desire seized him to paint-to reproduce upon canvas this divine life-to purify the hearts of the world with glimpses of the immortal. His mother's voice recalled him, and as he rubbed his still unclosed eyes, a voice whispered in his ear:

"Ileed thy father's instructions!"

in the green leaves. She wore snowy blossoms | he, as he rose from his mossy seat, and answered his mother's call.

a great artist for the first time filled his soul.

enthusiasm, "I consecrate myself to thee; in thy name I baptize mygelf;" and he scooped from the sparkling stream a handful of water, and lifting his hat he reverently sprinkled it sumption of superiority that, whenever he over his high, white forehead and brown curls, approached them, their conversation took, as resolve and lofty enthusiasm.

He thought of many about him who were servile and degraded, and he longed to pour into | times feel in the presence of a pure and beautheir sin stained souls the pure light that was | tiful object-an influence at once elevating flooding his own. It seemed to his boyish and subduing. Philip's was a great life be hopefulness that one little touch of the potent | cause it was a true life, and this power over wand of purity would reinstate them in their his friends was happily exerted by his own lost likeness of God. He had yet to learn the | words: "We have all an aroma of influence discouragement, and then the lofty patience of | which, however insensibly to ourselves, is ever trying until seventy times seven.

piness for his toil worn months. But from this high pinnacle of anticipation he dropped down length of way that stretched between him and whispered in his ear.

"Press on! thou shalt win the day, and wear every struggle only served to strengthen and expand his spirit, as different exercises in a cles of the body.

he was always ready to repay them by acts of filled. He remembered little Bessie's kindnese to him with the liveliest gratitude, and he often carried her little bouquets of flowers, arranged blending so perfectly, that they formed most | name, and fame equalled only by the first." harmonious pictures. It was a like act of gratefulness that opened his way to Rome. He came

This became the controlling desire of his life | ence, nor from a feeling of restraint. It was real respect-such an influence as we some

operative for good or evil, as the case may be. In his imagination there rose home and hap. Because it is silent and unseen, it is none the less subtle and effective."

But of late he had been silent and restive; to his present condition, and his heart almost his brushes were lying idle, his canvas unsunk at the vision of the unmasked, weary touched. What could be the matter with the indefatigable worker? What could have haphis goal. He thought until his brain grew pened to so weigh down the buoyant spirits of weary, and then he slept, and sweet voices sunny-hearted Philip Addison? These were questions which his companions unavailingly asked of each other. None knew, and with the laurel. Thine is a glorious mission!" So | rare delicacy they forbore to question him, he took heart, and although he had many trials, although he was aware of their observance of his changed course.

It was in a mood like this, apparently listless gymnasium bring out and into play all the mus- and unthinking, that he seated himself at his easel, and a picture grew beneath his hands-Philip's love of books, and his remarkable the picture of a face of the most exquisite Addison is very sick. They don't think he | precocity, together with his perfect artlessness, | loveliness; but it was a beauty akin to death, won the friendship of all who knew him; and except that a soul looked out of the beautiful, dreamy blue eves.

> "What a strange fancy!" said his friend, who stepped into his studio just as he had put the finishing touches to the spectral face. and he would go, were it only to stand by the "What a strange fancy! You have only to with such delicacy of perception, all the shades commence as a portrait painter to win another

"Truth to tell, Malvern," answered Philip. "it is not a fancy. A semblance of that face the rosy-cheeked pleader, lifted her eyes, in one day with his offering of wild flowers, ar- has been flitting before me constantly for the ranged with such exuberance of fancy that last three or four days. It has turned those

'A night's rest will restore you to your

"Your last assertion is no more truthful

man who should tell you I had spoken an unannul the veracity of what I assert."

Malvern left him, but not to sleep as he supposed, for his mind was too much disturbed to allow him to avail himself of the gentle god's ministrations. He sat down at his window absorbed in thought; but the outer beauty gradlove of nature, he could not refrain from rendering homage to the stilly grandeur of the night; so he wove quaint fancies of the moonlight, that lay like a mist of silver over all the earth, and launched them in imaginary barks, and watched to see them float out in life and beauty upon the perennial waves. He was his side calling:

"Philip! Philip! stop for me!"

"Bessiel" he exclaimed almost breathlessly, as he sprung to his feet, "How came you in Rome?'

There was no one there-nothing but that dim vision of a face, looking so pale and spectral in the moonlight. But the "haunting resemblance" was explained. It was not sweet Bessie Lynn's child-face, but Bessie, a woman, sick, perhaps dying, that had floated before him for so long a time. He did not recognize the face, but there was no mistaking the soft voice calling, just as it did when they were children going up the hill to school: "Philip! Philip! stop for me!"

While one mystery was solved, another greater awaited solution. Could Bessie, his kind little schoolmate, be dead? There was a clearing away of the obscuration of years, and he was conscious of a tenderness, of a boy-love for his little playmate; he was a boy again, hauling Bessie on his sled to school. There was a vast difference between then and now-Philip Addison is a man now, honored and beloved. But what chance and change had made of Bessie Lynn, he could only conjecture. Perhaps the angels had claimed her. and she came, guided by his, mother, to visit her old schoolmate.

He made a resolve that night to visit his early home; he had long been desirious of doing so; there was a mystery to unravel now, graves of his loved ones. So we will meet him next in the land of his birth, passing over the tedium of voyaging.

"I will walk to the village, you may leave my baggage at the hotel," said Philip to the driver, as he took his way across the fields to the bower of alder-bushes, where he had rethey attracted the attention of an artist who imploring eyes upon me from every corner, as ceived his first impulse to become a painter. "It is too cold and too far for either of us to | was sketching some of the fine views in the | if soliciting life at my hands. Let me turn my | "How little change these long years have | with it."-George E.

my delirium of being with you. Once when I me for days. It was so real that I could hardly persuade myself that it was only seeming."

"Perhaps it was not all fancy," said Philip. "But come, Bessie, the sun is setting; let us go to the house, I have some drawings that I want to show you." A few moments later and they were seated in the parlors at Lynn house: the drawings as he passed them from his portfolio.

"Why, Philip!" exclaimed Mrs. Lynn, "here's a picture of our Bessie. It looks precisely as she did when she was sick. For days her eyes had just that imploring expression. I should think she sat to you for her portrait, it is so much like her."

"She did," quietly responded Philip.

They were married, Philip and Bessie, and where could an artist go but to Rome, on a bridal tour?

"Bessie," said Philip, not long after they had arrived at their destined place, "I have promised to call on my old friend Malvern, at his rooms to night; accompany me and you will have an opportunity of seeing the studio of a painter; besides I have a great curiosity to have you go." So they strolled out into the beautiful moonlight. At first Bessie wandered on carelessly, but as they neared their friend's habitation she gazed around with surprise, as if some familiar scene had dawned upon her view in that far, strange land.

Philip watched her looks of amazement closely as they entered the studio. He did not attempt to assist her out of her dilemma; he was busy tracing coincidences.

" It is like a dream, a long-forgotten dream," said Bessie, "where can I have seen this bit of earth and sky, and this sweet glimmer of waves in the distance, and over all the full moon hanging its silvery world-where can I have seen it?" She placed her hands over her eyes as if to aid memory by an inward retrospect. She sat for a moment, then, while a visible tremor ran through her frame, she exclaimed :

'Philip! Philip! stop for me. I have it! I have it!" she added, springing to her feet. "Philip, why didn't you tell me? In that long delirium I was in Rome. But these rooms-'

"Were mine," said Philip, anticipating her, "Malvern took them when I left Rome."

"Ah!" said Malvern, who was a spectator of the eclaircissement, "this, then, is the lady of your waking dreams-the original of the painting? I remember asserting that you were in love at the time, Addison, but you denied it."

"Coming events cast their shadows before. and your assertion was only another form for prediction, which has since been very happily verified," said Addison as he carried Bessie's white hand tenderly to his lips.

"There are some very strange coincidences in life-very strange coincidences in life!" mused Malvern, as he walked thoughtfully away.

"Human feeling is like the mighty rivers that bless the earth: it does not wait for beautyit flows with resistless force and brings beauty

#### Report of A. J. Weaver,

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President of the Maine State Spiritualist Associallon, for the Year ending Sept. 30, 1809.

To the Members of the Maine State Spiritualist Association : Again we meet after a year's separation to hold our regular annual meeting for the election of all ters and other business It is an unspeakable plessure again to greet each other face to face, again to feel the clasp of friendly hands and hear the voices of those we love. True, heartfelt friendship is one of life greatest bleesing, and is support life's greatest blossing, and is sweeter when it exists between those who are united in the in terest of the same cause and engaged in the same work.

We were once in our religious affiliations widely separated. We were either scattered through the various Christian sects or we were outside of all of them. We were utter strangers to one another and had no interests in common. We had never heard of each other,

nor had a suspicion that we should ever meet. Many of us had become disgusted with what goes under the name of religion. We looked with indifference or distrust on what was called plety. We had no faith in the God, the Christ, the heaven, the hell, and the way of salvation pointed out by the Christian religion. Our chief interests were absorbed in social life and secular pursuits. Beyond the grave was nothing but dense darkness or doubt and uncertainty.

We never even dreamed that we should be the recipients of a revelation from super-earthly sources that would dissipate the dark. ness, banish the doubt and uncertainty, and bring us together into a bond of union where new friendships would be formed, a new and beautiful love be awakened, and a happier and higher life established.

But such has been the case. However great the distance that was between us formerly, however unlike were our chief pursuits in life, when this new revelation came to us it took us all through a similar experience, gave to us the same broad outlook into the mysteries of future life, inspired us with the same sweet joy, enriched us with the same great knowledge, and finally brought us into the companionship of one another and made us acquainted.

Ir in this new acquaintance we find things that are not agreeable, as is always the case when strangers are brought intimately together, if we fitd our dispositions and tastes, our likes and dislikes do not flow exactly in the same channel, let us by all means be careful that we are not obstinate and self-willed toward one another; let us see to it that we are not arrogant and exacting; let us real za the fact that we cannot necessarily and ought not to expect to have our own way regardless of others; let us keep ever in mind the great truth of the spirit world that all hatred and revenge, and ill will and antagonism, between us and other souls are as injurious to us as spirits as a broken bone, or a bruised muscle, or a diseased liver, or poisoned blood is injuri ous to us as physical beings. Let us not be such fools as to quarrel among ourselves. Let us not be such idiots as to abuse or seek to injure those who are engaged in the same great

cause in which we are at work. Let us put into practice the truths which Spiritualism teaches in regard to soul growth. What are those truths? That charity-the sweet and gentle spirit of charity-is as healthful and necessary to the welfare of a spiritual being as water, bread and fruit are to the human body; that pity should take the place of hatred; that gentleness should take the place of violence; that reason should be used instead of passion; that the lips should be sealed when anger tries to speak; that our hearts should weep when men fight; that humility belongs to the higher spheres in spirit life, while conceit and a desire to be in the front seats and attract attention and make a show are attributes which are confined to the lower spheres in soul unfoldment.

We may talk until we are hoarse about the need of organization to make Spiritualism a power in the world which shall everywhere be felt for human good; nothing of importance can be done in that direction unless harmony is enthroned in our midst as king to be provided in the weathy spiritualists will nobly respond. in olden times to his workers: Unless you love each other you cannot be my disciples," so necessary did he regard united effort in order to succeed in planting his religion. So Spiritualism says to all its disciples: "Unless you love harmony, and union, and peace more than you love yourself and your own ideas of what you think is best in carrying forward the work, you are not worthy to be in my employ." Nothing is of greater importance to the world than the home where kindness and mutual forbearance, and sweetness and sympathy pervade its atmosphere like a spiritual perfume, but if selfish interests are allowed to arise and clash and clamor to rule, home becomes a bedlam and a curse, where spirits of a low order delight to come to help on, and make more hideous the contention.

atd like ourselves need our sympathy and support in every noble work they do We are false to them when we are indifferent to this cause which they love. Our indifference hrows a shadow athwart their path, and sadness into their souls. To organize societies, hold mostings, and give money, effort and time to make them successful is our work; while the spirits' work is to supplement ours by their loving and inspliing presence.

I invite you next to a consideration of what has been accomplished the past year. It has bion one of the best years in the history of Spiritualism. From almost all the camps in the country have come reports of large attendance and a renewal of interest. But aside from this and our numerical gain, Spiritualism has impressed the more intelligent and educated classes with its importance during the past year as they never have been impressed before.

We see this in the tone of the secular press. We had become so used to having our meetings caricatured on one hand or ignored on the other by the press, that it almost takes our breath away to see the great journals of our country wheeling into line, and giving us so many lengthy and impartial reports as they have lately been doing. Formerly our own weekly papers scarcely ever gave us any facts of spirit intercourse taken from the secular press, because the press was largely destitute of any such facts; but for the past year the strongest articles in our Spiritualist papers in defense of spirit return have been those which were quoted from New York, Chicago and other great daily journals. A good Spiritualist paper could be made up now simply of clippings from the newspapers of the day. These advertise Spiritualism more extensively than all the conventions and camp meetings we hold through-

out the land. Another indication most favorable to our Cause is the boldness which prominent clargy men have shown in announcing their belief in Spiritualism the past year. Foremost of these has been Dr. Lyman Abbott; but the noblest Roman of them all is Dr. Minot J. Savage. For the last six or eight years he has kept his lips sealed on this subject, though all his friends knew what his convictions were. Some said he had lost faith, others that he was a coward but it seems he was only waiting for the time when he could announce his convictions and not endanger his position as head of the Unita-

rian Church. Spiritualism has so grown in public favor that last winter Mr. Savage felt the time had come when he could assert his position; he preached thirteen sermons on immortality, and the last three were devoted axclusively to a defense of Spiritualism, without equivocation, without "if" or "but." Three grander dis-courses were never given from a Spiritualist rectrum. But the method from a Spiritualist rostrum. But the most significant event by far of the past year has been the announce-ment of Prof. Hyslop of Columbia College that he has become a convert to our Cause, and that shortly he will put his investigations be-fore the scientific men of the world in such a shape that they will be obliged to accept his proofs. Prof. Hyslop stands second to no man in he sphere of college life and work. His conversion can be said to mark a new erain the history of Spiritualism—an era of scientific investigation. He has opened the door for its study and investigation to be introduced into the College curriculum. In that investigation no trickery or sham will be allowed on the one hand nor prejudice nor bigotry on the other. For the first time in the history of Spiritualism it will have justice done it in one of the largest and most influential colleges in the country. What Mr. Seybert tried to do a quarter of a century ago in Pennsylvania University, Hyslop will attempt to do in Columbia College. When he calls for funds to establish

noted French astronomer, had renounced his belief in Spiritualism, because a spirit purport ing to be Galileo had wrongly reported to him the number of satellites which belonged to Saturn. But the New York Sunday Journal of Sept. 10 publishes a letter from Flammarion denying the report. The letter says: "No, it is not true that I have lost faith in Spiritualism. Many newspapers have published a note saying that I had denied what I have written on that subject, but it is not true." He then goes on and gives the readers of the Journal accounts of various psychic phenomena in proof that spirits communicate. Thus we see that the marked peculiarity of the past year which differentiates it from the early years of Spiritualism, is the progress it has made and the favor it has won among the higher and the better educated classes. This fact is of vast import. Unless Spiritualism is a truth, valuable in the higher walks of life, and a help to intellectual culture and withetic taste and high unfoldment, it can never, and ought never, to become dominant in the world. Sometimes the greatest discoveries have been made and the most important truths first set on foot by some ignorant or illiterate person, which the educated classes for many years repudiated and scoffed, but which in time education accepted and made popular. Such was the case with the discovery of the Spinning Jenny, and with the truth of Mesmerism and in a very marked degree of Christianity, which latter, though born in a manger, became en-throned as King over a third of the earth. The work which this Maine State Association has accomplished during the past year, though not great in quantity, has been good in quality. Unlike much which has been per-formed under the name of Spiritualism, it has done nothing to bring dishonor upon its banner. The last annual meeting held at Augusta did much to lessen prejudice against it in that The interest which was by it awakened city. your President attempted to keep alive by following it through the season with monthly meetings in Grand Army Hall. On Sunday, the 9th of April, two mass meetings were held in Union Hall, with Edgar W. Emerson as clairvoyant medium, and your President as speaker, which were attended by a large and intellectual audience. Much praise is due to A. W. Stewart, Mr. and Miss Herrick, Mrs. Pishon and Mrs. Simmonds, for work done in making the meetings a success. On April 16 Sunday meetings were held in G. A. R. Hall Rockland. In the evening the hall was too small to hold those who came, and many went away unable to gain entrance. Much praise is due our honorable Vice-President, A. H Blackington, through whose untiring zeal and indefatigable efforts many obstacles were overcome and the meetings made a success. On Sunday, April 23, similar meetings were held in Assembly Hall, the smaller City Hall, Portland. Though the Spiritualist society in Orient Hall had meetings at the same hour, it did not seem to detract from the success of ours, which were enjoyed by an audience which nearly filled the spacious hall. The thanks of the Association are due Mr. Marsh, Mr. Bradish and Mr. Baker for their active work. Two similar meetings had been ap pointed at Old Orchard, but owing to sickness in my family, they were not held. Your President cannot recommend too highly the holding of similar meetings during the coming year. He knows of no way in which so much good can be done for the cause. All of these meetings paid their own expenses, and the one in Augusta was a source of profit to the Association. There are a dozen cities in the State where such meetings can be made a suc-cess during the coming year. Though what the Association has accom. Is here the such as the such cess during the coming year. Though what the Association has accom-plished during the past year has not been hal/ what ought to have been done, and what can be done another year, still it has been enough to prove the value of the Association to the to prove the value of the Association to the growth of the cause in this State. It proves that every dollar paid into this Association is wisely paid. Every officer is expected to be alive and active, and he receives no pay for any service rendered. Not one dollar is paid in that does not go to secure the necessary requisites for good meetings. Your President believes that good meetings are of more benefit than

ualism if we become indifferent. It is not true that this cause is so in the bands of the spirit world that it will succeed independent of our effort and aid. We are co-workers, and must be co-workers with those on the other side. Any lack of interest on our part tends to discourage them quite as much as it tends to discourage them quite as much as it tends spirits are men and women like ourselves, and like ourselves perd our symmathy and

public, that reflects the most honor, and does the most to add to the credit of our cause, but the quality. One manifestation which by no possible hook or crook or turn can be accounted for in any other possible way than by spirit power is worth more to convince skeptics than a score which are indefinite and without point, and which may be explained away by a critic as psychometry or mind-reading, or reading char-

actor, all of which may be inherent attributes of the mind, and no proof of spirit presence. And to reach skeptics is one of the great ob jects of holding public mass meetings. Indeed we should not need any medium to give public proof of spirit communion were it not for the presence of those who are unconvinced, and who come to the meeting simply to get proof. We must see to it that we give them absolute and The coming proof, or not advertise to give tests. The coming year opens auspiciously. Bright prospects rise before us as a body. May we go to our homes with a new interest in the cause

we love. And may the coming year be the best in the history of Spiritualism' in the Pine Tree State, and it will be if all Spiritualists but do their whole duty.

#### Secretary's Report.

In reviewing the work accomplished during he past year by this Association, your attention is called to the following:

At the Convention held in Augusta, Me. Oct. 5 and 6, '98, the Association found it had gained ground by the increased attendance at the meetings and money received by collec-tions. The Association paid the N. S. A. twenty-five dollars dues for its one hundred members: this wear your Association parts for members; this year your Association pays for one hundred and twenty five members in good standing—a gain of twenty-five only simply ecause the Association cannot carry any dead imber; and if during the year a member neglects to pay his dues, he is dropped from the roll. Your Association has its expenses to meet, and as yet no other method has been found of raising funds only through dues and

Collections. M#ss Meetings.—In speaking of these, your Secretary wishes to pay tribute to our State President, A. J. Weaver, of whom one can say, "No nobler man ever lived." He has been true to the office we intrusted to his keeping and has ever worked for the advancement of iritualism and the Maine State Association of Spiritualists. All honor to him and his work for this Association! Your Secretary was consulted by him, therefore can speak knowingly of his, plaus, hopes and aspirations for the Cause in Maine; and it is with a sense of a great loss to the Cause, and to this Association especially, that he cannot be with us to day.

Your President secured dates for four mass meetings. The first was held April 9 in Union Hall, Augusta, Me. The hall was filled both sessions, and had there been another day's meeting we would have been compelled to move. to a larger hall. Mr. and Miss Herrick, A. W. Stewart and Mrs. K C. Pishon solicited funds for the meeting; so successful were they that a small balance was left for our treasury. The second mass meeting was held in Rock.

land April 11. Your Secretary was unable to attend. Our 1st Vice-President, A. H. Black-ington of Rockland, had charge of this meet-ing, and he reported to your Secretary a grand time, yet it did not meet expenses; so he most generously made the deficiency good. This meeting was duly reported by F. W. Smith in BANNER OF LIGHT. The third mass meeting was held in Port-

land. This was in charge of your President, and was reported by H. C. Berry in BANNER OF LIGHT as a successful meeting, and one which did much good. The fourth meeting your Secretary has received no information regarding its results.

STATE ASSOCIATION DAYS. Secretary attended

(Copyrighted Oct., 1899, by Cartyle Peterslies.) MARION GOLDBORO;

#### WHAT ONE WOMAN ACCOMPLISHED.

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

#### CHAPTER XII.

MR. ENGLEHART, COUNT FITZNUGGLE, LORD HAZYWOLD AND BARON VON GUZZLEWELL.

Evening came. The Goldboro mansion was brilliantly lighted, and a gay company thronged the splendid parlors and reception rooms, which were decorated with rare tropical plants and gorgeous hothouse flowers. Mirth, music and dancing was the order of the evening.

The company were mostly chosen from the families of the multimillionaires of New York, for Mrs. Goldboro would not condescend to invite people of less importance-that is to say, people of less importance in her eyes.

Her daughter Marion she believed to be the most queenly and beautiful of all who were there assembled. Therein she was right. Marion looked like a royal princess. Her vel-vety eyes sparkled like stars in a dusky firma ment, and she moved among her guests a grand and beautiful creature indeed.

Do not think for an instant that all the titled men known to Mrs. Goldboro had been overlooked. There were present on this occasion French Counts, English Lords, German Bar-ons, and others bearing various titles. Mrs. Goldboro hoped Marion would relent

and accept a nobleman for a husband at last. This was the height of her ambitious desires. Of course, she hoped the titled gentleman would have a fortune as well; yet it would not matter so much, for Marion's fortune would run three millions at least, and what could any nobleman want more? To be sure one of her set had lately married a French Count who had squandered his fortune. The lady brought him fifteen millions, which was really quite moderate, considering the title, but the titled gentleman soon made away with that—what else ought one to expect?—and held forth his little cup for more. Was not his title worth all he could possibly set? Certainly it was; at least he would make it worth something to him among the American parvenues and porkpackers. What, after all, was a railroad mag-nate? Parvenue-parvenue! Why, a parvenue ought to pay fifteen millions for the honor conferred, and the wife ought to hand over her money gladly, and be told every day that she was not fit to associate with the nobility. He considered her infinitely beneath him, but a

man must have money, you know. Now of course Mrs. Goldboro did not know all this; but even if she had it is doubtful if it would have changed her mind on the subject of a title. This was the one thing lacking; and, really, the very wealthy of America ought to bear titles. Meanwhile, the titled guests who were present this evening, were there hoping to hook and land each a big American fish; in fact, they were in New York for no other purpose; and there was but one titled gentleman present who was not a financial ruin. They were all, excepting one, blase rues, gamblers, and worthless spendtbrifts generally. Each and all of them were angling for the wealthy Miss Goldboro, who had just made her debut in society.

Count Fitzenuggle was sure he would be the ucky one, for the young lady blushed when her eyes chanced to meet his fixed stare; and Me Lord Hazywold was sure he would be the winner, for Miss Goldboro had asked him to sing while she herself played the accompaniment to his song; and the Baron Guzzlewell be-lieved he would take her home to the father land. Did not his castle need rebuilding? The moat was dry, the drawbridge had fallen in one

still, the fact was evident, for he had been seen in the houses of the great many times of late, and here he was at the Goldboros. "Really, one ought to know something more about him" about him.

about him." Muss Silver looked at him rather disdain-full. Many of the company treated him with contemptuous coolness. "Really he could not be one of their set-just plain Mr Eoglehart and nothing more. What did Mrs. Goldboro mean by inviting somebody who must be a no-body to her house?" and the question was whispered about among the guests: "Really. can you tell us who this man is?" But no one can you tell us who this man is?" But no one seemed to know more of him than that he was an English gentleman of considerable wealth. "And why," asked Miss Silver, "is he invited as an equal among the nobility and millionaires?

"It would seem," replied Lord Hazywold, "that he is not here at the invitation of Mrs. Goldboro, but as a friend of Mr. Goldboro's, and of course we all know that Mr. Goldboro's origin was extremely low-that he was abso-lutely poverty stricken as a boy-consequently his tastes and associates are correspondingly plebeian, and, really, Marion is much like her father.

Mr. Englehart moved with calmness and dignity among the company, taking no notice of the cool stare or open slight; but Miss Gold-boro interested him more than any other American young lady he had ever met. His great philanthropic heart beat more strongly as he talked with her, and his admiration was fast merging into a stronger sentiment. How beautiful she was! how noble! how grandly good! In conversing with her he had tried her at all points where most young ladies were vulnerable; that is to say, he had covertly praised her beauty, but she gave no sign of nterest; she was not vain, so he concluded. He had spoken all the little nothings resorted

He had spoken all the little nothings resorted to by most young men. She was cold and un-interested. At last he ventured to speak of the prevailing epidemic for titles, and her beautiful lips curled scornfully. "Any woman who would marry simply for the sake of a title was beneath contempt!" so said the scornful lips, and there came a quiz-zical gleam into the grave, dark, handsome eyes of Mr. Englehart. "You are not like the average millionaire's daughters?" he asked. "No; not in that respect," replied Marion. He had found her so uninterested in all that interests most young ladies of her age and

interests most young ladies of her age and position that he at length said:

"May I be permitted to ask, Miss Goldboro, what subject interests you more than an other?"

"The evils of the present state of society." "Surely you of all others are not interested in evil?" he said, with a smile.

"I am interested to find the existing causes of evil," she replied, "that I may do what I can for the removal of them."

"But, surely, a beautiful young lady like yourself can do very little toward killing the giant, even if you were to find his lair." "I mean to influence others to help me," she

said. "I do not mean to work alone. Her face now became earnest and animated.

Oh! how beautiful she looked when once her trong mind and loving heart were aroused to nterest

"And, Mr. Englehart," she continued, "I "And, Mr. Englehart," she continued, "I desire to enlist you as one of my soldiers. You see," she went on naively, 'I am the general of a small army now, and I want your help. You must join my army. We are going forth to fight existing evils, and I want to strike deep; I wish to uproot the evils. and not try so much to lop off the branches. It seems to me that nearly all our so called charities are a farce, or perhaps more properly speaking, like pruning the branches of wide spreading trees pruning the branches of wide spreading trees pruning the branches of wide spreading trees that thrive all the better for the pruning. Now, I desire to eradicate the trees of evil, root and branch, but unless the roots are destroyed the trees will still flourish and bear fruit." Mr. Englehart looked at this beautiful girl with shining eves Her words had struck to with shining eyes. Her words had struck to the very depths of his soul. His grand and noole nature was stirred as never woman stirred "What are the principle evils to which you allude, Miss Goldboro?" "All the evils that one can possibly know about. I believe intemperance to be a monstrous evil, a giant of huge proportions, whose baleful breath ruins millions. If this one great evil alone was eradicated millions of its branch-es would be destroyed with it. Mr. Englehart, be a mortal of destroyed with it. Mr. Englehart, my father is a millionaire, and I believe it to be a mortal offense to be a millionaire-a great giant of evil. No man has a right to be a mil-lionaire. I would destroy the right of any one to become a millionaire." Mr. Englehart smiled. "But Lear that your father will portion

Organized Spiritualism is a co partnership of Spiritualists in the work of sustaining and propagating its truths. But of what good is a copartnership for any purpose whatever, un-less the members are mutually agreed?

A man or woman in a Spiritualist society who will not draw harmoniously and evenly with the other members, is like a balky horse in a working team. Such a one is a hindrance in-stead of a help to the cause. His contentious disposition becomes contagious. Cortentious spirits are attracted to it from the spirit world, and fan the spark into a flame. The strife is taken up by one after another of the members of the society until the lines are drawn, and the society is rent in twain. Anti Spiritual ists in both worlds are made glad, while noble-minded lovers of the cause hang their heads in sadness.

The National Association cannot 113e to the strength and dignity it deserves until the Spir itualists in each city and town lay aside their differences, and become united in a good working body; nor until the mediums in that city or town unitedly join that body, and attend its meetings, and never appoint their circles at the same hour. In this way one large, strong, influential local society would grow up in every city and town throughout the country, which all the mediums and all the Spiritualists would help support. Such local societies would make the National a mountain of endurance and rength.

The next great and indispensable need is interest and perseverance in local work. Sup-pose all discord is banished from a city or town, and that the Spiritualists are all filendly to each other; of what avail is that, unless there is an interest in their hearts for the cause they have espoused? If this interest ex-ists in any city or town, it will show itself in united and vigorous efforts to keep alive and prosperous one local society. If upon trial it is found impossible to keep

up weekly meetings, let bi-weekly or monthly meetings take their place Many social and philanthropic organizations, like the Masons, become strong with meetings less frequent than weekly.

The growth of a society depends more upon the QUALITY of its meetings than upon the QUANTITY. A monthly meeting of such a kind as to fill the hall and delight those who attend, will give more encouragement to the members and make a stronger impression in its favor upon the community than a weekly meeting of poor quality that fails to satisfy. If the members are too few to have monthly meet-ings, they should have quarterly or semi-annual meetings, and have them as good as

they can be made. The thing needed is that the meetings shall be a fixture, so that everybody shall know that they are sure to be held. The reason why such meetings are not held in every large city and town in this State is not because they would not be largely attended, and give great satisfaction to every Spiritualist and be an honor to the Cause; I do believe it is because the experiment has not been faithfully tried. It has not been tried, because the Spiritualiste, if not divided, are indifferent and dor-mant, or timid and airaid of failure, or of the

sacrifice required. There is another point. If lack of interest on our part exists, the inspiration we have re-

ceived from spirits may be withdrawn. . We ought not to expect that the spirit world will keep on being interested in Spirit.

Camp Aug. 15, '99, State Association Day, and found great interest manifested regarding the State Association and its objects. The Presi-dent of that camp, your worthy Vice Presi-dent, A. H. Blackington, with Mrs. S. J. Clif-ford, your esteemed Second Vice President, head telled this der up therewill be and the had talked this day up thoroughly, and the camp was fully alive to the necessity of better organization. Your Secretary is especially grateful to Mr. and Mrs. A. H. Blackington, and the speakers who so kindly assisted in the work. Aug. 16 was the date assigned for State As-

sociation D.y at Verona Park Camp. Your Secretary was unfortunately obliged to forego the pleasure of attending this camp on that the pleasure of attending this camp on that day. But one of your Directors, A. F. Smith, who is the honored President of Verona Camp, and your Second Vice Presicent, Mrs. Sadie J. Clifford, took charge, and you may be assured they did good work. In reporting this meet-ing, Mrs. Clifford says: "Every kindness was shown me, and although the camp is small, its members are fully alive to the benefits to be members are fully alive to the benefits to be derived by organization,

The 7th of September Madison Camp Association set aside for State Association Day. Your Secretary was present; your Second Vice-President, Mrs. Clifford, presided. The members of this camp have, from the inception of the M. S. A. S., manifested great interest, and added to its roll many names.

Your Secretary respectfully suggests that these meetings be continued each year; it brings this Association before the people of the State, and reaches many who would not attend mass meetings. So in a way takes the State Association to them, and thereby each one is m de to feel he personally is necessary to further the Cause.

Your Secretary also suggests that in getting dates at the different camps for Association Day it is well to have them come near together to save expense, and your incoming Secretary should be instructed, if possible, to so arrange them. Your Secretary finds a wide field for missionary work, and feels some action should be taken by this convention to consider ways and means.

The financial standing of this Association is as follows: Cash paid to Treasurer during the \$290.36; expenses and bills for current vear. year, \$185.11; balance on hand, \$105.25 Gifts: These seven members of the Ladies Aid of Stowhegan gave to the Maine State Association of Spiritualists, through Miss J. Margery Dow, \$470: Mrs. C. Agnes Goodrich, Mrs. Mary F. Bacon, Mrs. Alice Graffam, Mrs. Mary Smith, Mrs. Lizzie Heselton, Mrs. Suborn and Miss Dow, to whom this convention should return thanks.

Your Secretary has written about three hundred letters; this has taken much time, and has been considerable work, also reported some of the meetings.

In returning into your hands this office I wish to express my deepest gratitude to the officers, directors and members of the S. A. S. for their forbearance and generous kindness to me during the past two years. I fully appreciate the honor you have paid me in giving me so responsible an office, and I assure you that it has ever been a labor of love-love for our graud Cause and for the many pleasant friendships formed in this work. I should like to mention a few of those who have been espe-cially helpful—aside from the officers: Mr. and Mrs. A. W. Stewart, Mr. and Mrs. R. W. Wood-man, Mrs. C. A. Clark, B. M. Bradbury, A. F. Smith, Heman Hunnewell, Mrs. Wentworth, Mrs. Helen N. Howard, Mr. and Mrs. Robert Harden Mr. and Mrs. W. L. Forge and e. best Hayden, Mr. and Mrs. W. J. Foss, and a host the noble men and women who have worked with me will always remain. May you each and all keep watch and ward, and with the help of the angel-world make the M. S. A. S. a lasting institution, a tower of strength to those who come after us.

Respectfully submitted, MRS. VIOLA A. B. RAND, Sec'y. The above report is approved. EDWIN BUNKEB, A. H. BLACKINGTON, Com. OLIVE HAYDEN.

barrel of wine or beer remained in the musty cellars. And the big Baron sighed when he thought about it.

Marion Goldboro was not thinking about Count Fitzsnuggle, Lord Hazywold, or Baron von Guzzlewell. She desired to make her guests happy, please her mother, and really be an honor to the house of Goldboro; moreover, she, above all other things, wished to be a true hearted woman, and, if possible, leave the world better for having lived in it. She really cared very little for the society of those present, for she did not think that any one there would sympathize with her in her predilection for assisting the poor and suffering; and the idea of marrying any man for a title was beneath contempt. She wished for no title except that of a philanthropist—one who loved and helped all who suffered through poverty and injustice.

The haughty Miss Silver was present this evening, as was also her future "me lord," a young snob with a glass screwed into one eye, straw-colored hair parted in the middle, a chin on which the down struggled weakly; his knees being more weakly still in spite of everything would try to hold each other up as he shufiled from one end of the apartment to the other. His voice sounded somewhat like the croak of a raven, and his singing—he was very fond of a good song "you know," his singing— well, if the sounds had been projected on a screen for the purpose there would have been some jig jugs never before even dreamed of He prided himself that he could go lower and higher than any other man living, and no one doubted it after once listening to him, for he went up like a rocket, and fell all to pieces before starting to come down; when at last he did land, or his voice, rather, it had long since forgotten that it had been a fiery rocket, and sank in scattered black cinders down among the bass notes, that quailed with fright at the strange sounds.

He was the eldest son of a ruined ol i repro bate who had lately been gathered to his fath ers. That he really was a titled nobleman no one could gainsay, "and aw, the estate was struggling under difficulties brought about by for mer mismanagement, but Miss Silver's money would soon put things to rights. Miss Silver had not quite as much money as Miss Goldboro, to be sure, but she did not, aw, frighten a fellow as the haughty Miss Goldboro did, aw, do n't you kuo w?"

And the charming Miss Silver-how she bri dled when she thought she would soon be called me lady, and had not she already been called "my lady" a number of times this very evening? "All by mistake, don't ye know?" and "Ah! beg your pardon, Miss Silver, but, really, the mistake was quite 'natural. Beg your pardon, my-my-ah! was about to make the same mistake again-Miss Silver, I should

Miss Silver flirted her fau, tossed her head airily, and quizzed haughtily, with half closed eyes, through her golden eye-glass.

But all English lords and noblemen are not broken fortunes. The most of them are, no doubt, honest, able gentlemen. We speak here, more especially, of those seeking rich American wives in order to retrieve their broken fortunes. The better class of the Euglish nobility, as well as the better class of the hobility of all nations, do not care to marry outside their own circles, and seldom visit America or the United States except to make themselves acquainted with the manners and

customs of the people. A nobleman of this kind was really present with this brilliant gathering of the elite at the Goldboro mansion. He had determined to visit America without having it known that he bore a title. He wished to pass among Americans as an English gentleman of moderate means; yet at the same time he really was one of the wealthiest peers of the British Isle. He was called by many of his friends eccentric; but his eccentricity lay in the fact that he was by nature a philanthrophist, and cared not a fig for his title. He reasoned that if he visited America as a great English nobleman, he would be toadied to death; so he passed as plain Mr. Englebart. He was still a young man, and up married. How he found entrance into so called best society—the upper ten dom or the upper million dom—really no one quite knew;

"Bat I hear that your father will portion you to the extent of two or three million." "Yes, he has told me that he intended to do

so, and I will spend all, except a small patrimony, in trying to exterminate the giants of evil, and help the suffering poor, also to save and educate the innocent children." "But," he objected, "this money is supposed to be settled upon you when you marry, Per-hans your husband will object"

"I will never marry any man who would ob-ect; and I will not give my hand in marriage to any man who seeks me for my wealth. The one to whom I give myself in marriage must

love me for myself alone." "You must be quite different from most young ladies of your set, or from most young adies in any position in life as for that matter Wealth and titles seem to be the greatest de-sires of most young ladies." "Then, indeed, I am very different. I be-lieve I actually abhor noblemen, and I care not

for wealth except for one purpose-the great purpose of my life-to help the poor and un-

"But you would not thus squander your husband's money?" "No, not if he of j cted; but I sho

on spending my own money as 1 pleased. But

on spending my own money as 1 pleased. But I really do not think I shall ever marry." "Never marry, my dear young lady? How very absurd! Are you aware that you are the most queenly and beautiful woman in the most queenly and beautiful woman in the room-in fact, the most beautiful woman whom I have ever met? You are absolutely royal-fit to grace a throne." "And if I were a queen," said she, "there should be no poor in my realm-no poverty-no misery-no vice-if I had the power to help it." Mr. Euglehart laughed. "What utopian ideas you cherish," he said. "What utopian ideas Goldboro, you could not possibly help such things."

possibly help such things."

Could I not? I would try; at least, I would lo all that one queen could do.

A To be Continued.]

#### To the Liberal-Minded.

As the "BANNER OF LIGHT Establishment " s now an incorporated institution, we give below the form in which a bequest should be worded in order to stand the test of law, should any one feel impressed to bequeath something to assist us in carrying on the good work in which we have for so many years been engaged :

"I give, devise and bequeath unto the 'BAN NER OF LIGHT PUBLISHING COMPANY.' of Boston, Massachusetts, or its successors [here insert the description of the property to be willed, and the manner in which the donor de sires the same to be expended, which request will be faithfully carried ont], strictly upon trust, that its officers shall appropriate and expend the same in such way and manner as they shall deem expedient and proper for the pro-mulgation of the doctrine of the immortality of the soul and its eternal progression."

### NOVEMBER 4, 1899.

#### OF LIGHT. BANNER

## Children's Spiritualism.

A PLEA (For Spirit Return.)

I'm awfully lonesome and tried and cross; I'm hungry and sleepy, you see, For God took the only papa I had From mamma and baby and me. And since God took him away to his home, Mamma's cried the whole long, long day, And I didn't know what to do myself, Bo I thought I would run away.

Won't you please climb to the top of that spire, And look into heaven and see If papa is crying because he wants My mamma and baby and me? He used to tell me that God was so good. He loved even very bad men; It He is so good, perhaps He will let

My dear papa come home again.

I know my mamma would stop crying then, And she'd sing the baby to sleep, And then I would be just as good as gold, And up in his lap 1'd creep: Oh! will you please call as loud as you can, And tell God how happy I'll be If He will just let dear papa come back To mamma and baby and me? MINNIE MESERVE SOULE.

#### An Open Letter to Harold W. Nutting.

I read your interesting letter in THE BAN NER of Oct. 7, with pleasure. Just a year ago to day-Sunday, Oct. 8-I saw you in your grandpapa's home on the banks of the Carrabassett, in the wonderful and beautiful State of Maine, so noted for its immense forests, moose, and intelligent men and women. I I climbed a high hill that day with your mother, grandpapa, Aunt Lucile, and Mr. and Mrs. Graffam, where I had a most beautiful view of Lake George and the surrounding country for many miles.

You may not remember me, for I am a much older boy in years than you and only saw you a short time. I love little and big boys and girls, old and young, and enter with joy into all their plays and studies, taking great pleasure in observing their conversation, habits and manners. When I was a boy I was very fond of horses, cows and sheep, as I judge you are. I had a favorite mare I called mine, though my parents owned her. Her name was Fanny. I taught her many things. One was to kneel down on the soft, green soil, so that the young girls and boys could climb on her back. She was very affectionate, gentle, (as all boys and girls should be), and tall, graceful and agile as the Maine women. I gave her sugar and sweet apples, which she loved greatly, and would often put her nose in my blouse pockets in search of them.

As I read your letter this evening down here in Southern Florida where the farmers are just done planting corn and potatoes for Christmas use, I was reminded of an attractive little girl ten years old that 1 met at Tipton, Penn., at the foot of the Allegheny Mountains in 1863 Her name was Cora Herrick, and she lived with her mother and grandparents in the hotel where I stopped every four weeks. Her father was killed in the battle of Gettysburg. She was a bright, affectionate child, and we became ardent lovers. She always looked forward to my monthly visits with glowing, anxious, anticipations, and I did the same.

When I was about to leave she would go with me to the depot, and remain till the train came carrying me away. I traveled a good deal with a horse and carriage in those days over the mountains of coal and iron, and along the pretty farming valleys similar to those where you live. I told her of my long journeys, sometimes twelve and fitteen miles over the mountains without a single house, and many incidents illustrating the tenderness and bravery and the good qualities of little boys and girls I constantly met. She repaid me by telling me what books she read, what plays she loved best etc., etc. One evening, in her mother's parlor, she asked me what plays or sports I loved bast. I told her frankly swimming, dancing, and wan-dering in the woods and fields listening to the birds and the wind singing among the pines on my parents' farm. There is a boy twelve years old and a girl nine, near neighbors to me, Gurth and Enid Clarkeon, who can swim like ducks in the salt waters of Terre Ceia bay, that dashes against the shore near their parents' home, in a beautiful palmetto grove. I wish you could see them tumble and dive, splashing the waters into a foam. Truly your friend, Palmetto, Fla. JAY JAY CHAAPEL

little out of sorts, he can be pretty sure that some one is trying to get in and make trouble in his Castle. Love and Kindness are such faithful and

true servants, Bessle says she knows that they will never lot the gates of her Castle be anprotected. Now, some time we shall leave this Castle Beautiful, and people will then say that we have diad. But that is n't really so; for there may be reasons why we can't stay, and so the soul will simply leave this Castle for one still

more beautiful. - Mary J. Woodward- Weather. bee in Mind.

### Mrs. Emily L. Lepper.

#### BY LUCY L. BRYANT,

As I opened THE BANNER of Oct. 21 and saw the familiar face of my dear friend Mrs. Lepper, and read the words "In Memoriam," I was painfully shocked and cannot even now realize that when I again visit Minneapolis I noon with us, even though the head be silvered will not meet the kind, cordial greeting of the beloved leader of the "Lincoln Band," of which I was proud to be a member. She was indeed a true medium, and, as a testimonial, I indeed a true medium, and, as a testimonial, I which I was proud to be a member. She was would like to tell THE BANNER readers of my first acquaintance with her.

The summer of 1892 I was a stranger in Minneapolis, and though I had, through deep trial, emerged from the bonds of strict Calvinistic Orthodoxy, where I had been a sincere devotee for over twenty years, I was not estab lished in any particular faith, but was praying for more light, and had become quite interested in what I had seen and heard of Spirit ualism. I accepted an invitation one evening to accompany a lady to one of Mrs. L---'s parlor lectures, given each Thursday evening free, "to all earnest seekers for truth," at her pleasant home on Washington Avenue. I was told that there would be but a select few present; but we found her rooms well filled with the common people."

with the inspired utterances that fell from her lips, and thought, "oh! if my really noblesouled father, who from education was so prejudiced against Spiritualism, was here in the flesh, he could not find fault with her words!"

At the close Mrs. L. remarked: "I did not intend to give tests this evening, I am so weary with a hard day's work, but the power is so strong upon me I am compelled, and first I will say while I have been speaking an old gentleman in spirit, whom I've never seen be-fore, has stood by me intently listening." [Here she correctly described my father ] ' Evidently he wishes t) communicate with some person in this room." I was much agitated, but had not the courage to acknowledge the descrip-tion. She then passed around through the audience, laying her hand on the head of each in turn, giving true readings of their past and present, with advice for the future. To me she only said: "I find much agitation in this brain. You must come again ; yes, you must come again ! " I could not understand it, but I could not understand it, but a few days after I was impressed to see her again. Then I went six miles to reach her residence. I arrived early, but found five patients in waiting, while she was engaged with another in her cflice up stairs. Was told I must await my turn, and it was nearly noon before I could see her. Looking keenly at me (as I was a total stranger), she asked, "Do you wish a medical examination?" Upon replying that I was not ill, she interrupted me with, "Then, lady don't come here for Laire no sitting for lady, don't come here, for I give no sittings ex cept to the sick for diagnosis." I told her I was searching for truth, and had come in re-\*ponse to her words, "You must come again." She was surprised, having no knowledge of such advice, but replied wearily, "Well, come into the chize and we will try and find out what my guides mean." At once she was en-tranced, and "Starry Eye" (whom I after-wards learned to dearly loye) controlled, and hided me for not responding to the description given of my father on Thursday evening. I told her I was a stranger, and did not under-stand the necessity, etc. Here followed most intelligent answers to my several questions regarding the phenomena of Spiritualists, which were truly instructive. Finally 'Starry Eye" said, "Well, lady, here comes your father again, and what he wants you to know s that he is so glad that you have come to my 'medie,' because her father was an old friend of his in earth life, and is now often with him in spirit life." I replied, "That cannot be, for my home is a long way from here." joined, "Guess I know more about that than you do. Ask my medie.' Here she came out of the trance, and asked if I got any satisfaction. I told her what "Starry Eye" had said, and asked if she was a native of Minnesota. Her reply, "No, I was born in New Vineyard, Me., was daughter of Rey. Reuben Hackett, a Baptist clergyman, surprised me as much as she in turn was sur-prised, when I said, "And I was daughter of Rev. Wm. E. Morse of New Portland, (an ad-joining towp); and I well remember of once visiting with my parents at 'Elder Hacketts when I was about five years old, and of sleeping with a little girl about two years older than I in a trundle-bed in a large old-fashioned kitchen." "And I," said Mrs. Lepper, "was that same little girl!" It is needless to add how much she was to me ever after as an invaluable teacher and helper during the few months I remained in Minnesota, and since by her sweet, faithful letters. As "Ouina," through Mrs. Cora L. V. Richmond, named her "Diamond Star." so her arisen spirit is now indeed a star of undimmed brilliancy in the galaxy of spirit workers. That the influence of that pure radience may be often sensed by those she loved and worked for here is my sincere hope.

it? I too "lost" (?) a brother long years ago (in 1807). He was, as Bro. Peebles says of his, "a twin soul"; but he has not been so far "lost" all this passing period but what he has met me from time to time with unmistakable messages of love and counsel, and we neither of as considered it "idly lingering in my imme-

diate physical environment." If Bro. Peebles can convince the rank and file of Spiritualists, as he seems to wish, that the sun of Spiritualism " already hangs low in the west" and is about to set, then we have no use for a history of it. Its fifty years' course in the heavens will not be worth recording if this impulsive statement is true.

Too bad that such a fine old philosopher as he can be and is at times, should mix in silly and foolish expressions in so able an article. It has a depressing effect on a certain class of Spiritualists, and gives our enemies strong quotations against us, and taken from our own mouths at that. The true Spiritualist is an optimist from centre to circumference, yesterday, to day and always; and he knows that the and white and the physical part be near its harvest.

words.

#### Valuable Thoughts.

#### BY A. A. WOOD.

As we are fast approaching the age of marvelous enlightenment and intelligence, there has come to be a new and widespread interest awakened abroad in the human mind relative to the more concise and demonstrative evidence of the soul's immortality, since the Bible, science and psychological teachings are all coordinating in the one great truth. It has eventually come to be a stupendous thought, as touching the great temperance question of The lady with me took her place with the singers, and I found a seat by myself in an unobserved corner. The speaker, robed in pure white, which she always wore at home or knowledge confirms the fact that if we have abroad (as dictated by her guides), spoke from the subject, "Jesus of Nazareth—His Life and Work as a Medium." I was deeply impressed ences, habits and appetites intact, and yet more keen and sensitive in their exercise, being free and untrammelled of the flesh; hence the intemperate and the drunkard, logically, if he be a sentient being, must retain the same thirst for indulgence as before, and in his frenzy to gratify it must and will hang around earthly drinking and other sensual places, and by a known law of psychological obsession he will in a measure be able to indulge himself in conjunction with the mortal by imbibing the more ethereal elements thereof.

other way. For myself, I could never feel to cast these appetites from me entirely, until I was brought to see the consequences, which can be demonstrated. I then quickly imbibed the horrible dread of taking with me any sensuous infirmities to the other life.

This doctrine is what the age now upon us is developing, and it is no more than right that the drunkard should have the benefit of it while he has the chance to reform, and before he plunges into a worse condition after death.

#### WHEN I AM DEAD.

What will this poor old world do then? Will someone else step in my place And move within this march of men?

Perform my work in better style? Another face appear all wreathed In modern time's progressive smile?

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I have made more converts by using the ar-guments contained in these facts than in any

When I am dead, when I am gone,

Will other hands more deft than mine

#### The Castle Beautiful.

I wonder if any of you children, during your vacation in the mountains or by the sea, came across the Castle Beautiful, for if you did you will have something to talk about for ever and ever so long. It may be that you have never heard of it and would not know how to get to it, unless you have already been there, for I know some grown people who have traveled a good deal and have seen the old Scottish castles and those on the Rhine, and yet they do not know much about this Castle Beautiful-surely, not so much as they ought to know.

Let me tell you that a castle is a great stone mansion where the king and queen live. It has a good many tall towers, with little barred windows that overlook the valleys and hills, and it has strong walls and a heavy gateway; and round the whole building is a broad and deep ditch filled with water. Then to make it more secure it is built on the top of a high hill, or on the edge of a steep, rocky cliff.

Now, why they make it so difficult for any one to get inside this castle, is because kings and queens have great riches; and I'm sorry to say there are bad people, sometimes, who, just for a little money or jewels, will try to climb those walls or break down the gateway. So the castle is built very strong, and there are men who keep watch all the time, and if they should see anyone coming-though a long way off-that they knew were not friends, they would hurl at them their arrows, or whatever weapon they had.

If any of you children ever saw such a build. ing you would surely know it, for it is so wondeffully protected; and the cost - well, I could n't even guess the expense, it must be so great.

Now, the very strange part of it is, that the body you live in is just such a Castle Beauti ful; and you live in your castle, and I am queen in mine. 1 can't enter your castle, and you can't enter mine. But we have enemies that can get over this deep ditch and climb our walls and break into our windows and make us very unhappy; for I never knew a king or queen that did n't have enemies.

There are a great many good servants that will wait upon us. You (I mean your soul) and I have a long retinue of serving maids. Love is one of them. In fact, she is the maid-ofhonor; she is always the nearest and the most attached. Mercy and Goodness are two other sweet maids, and Faithfulness and Trust are very dear. When we are good there are so many sweet virtues to wait upon us 'twould be

hard to count them. I knew a little girl that used to get very im-patient, and she would say: "I'm just tired playing this lesson over and over again. I don't care if I don't play it perfectly." She did n't look out of those little windows in the watch-towers of her soul, and so Impatience broke into that Castle Beautiful, and then, because the walls were broken, Pride got in and a good many other bad servants, and then the little girl cried. But tears did n't amount to much after the enemy had once got in.

Now I think you understand why there are so many towers in this castle. If Johnny keeps a good lookout from one of these little windows, just as soon as he happens to feel a East Dixfield, Me.

### Dr. Peebles and Returning Spirits.

#### RY ARTHUR B. GASTON.

J. M. Peebles says, in a recent issue of THE BANNER: "The rank and file of returning spirits are idlers, spirit-tramps, and pleasureseekers." In another place in the same article he says: "Messages from the exalted souls that people the Elysian fields of the blest will ever be required because pure love is abiding and memory immortal."

The jewel of consistency is not very appar-ent to me in these contradictions. What a shame for a man of his experience and knowledge to put himself on record in such a man-ner in the leading periodical representing our philosophy! What a mistake in the Editor to let such gross statements slip in from any body's pen! "The rank and file"—what does body's pen! that embrace?

If his statement first quoted is true- and in-deed several others in the article further onwhy bother Bro. Howe, or any one else, to write a history of so flat a failure? If, as Bro. Peebles says, "the major portion of so called spiritual phenomena embraces the crudest and most heterogeneous collection of facts and fancies that the general field of science was ever confronted with," then why confront the public or any other field with a history of

### The Doctor whom Wemen Most Consult. Dr. Greene, 34 Temple Pl., Baston, Mass., dis-

coverer of that areatest cure for women suffering from ill health, female complaints or other diseases, Dr. Greene's Nervura, and who is without doubt the most skiful and successful woman's physician in the world, gives consultation, advice and counsel free of charge, to women who write him about their cases. All communications are confidential, and he will tell you exactly how to cure your case.

Will other feet stand in my tracks, Or tread my path thro' life all o'er. Or where Lend begin the tread, And impley on forevermore?

Will those upon whose shoulders fall The burdens that I soon must leave, Impatient writhe and scowl and fret? Will others o'er the small things grieve?

Will my successors think their lot "The worst of all on earth" the while? Then from my higher life on them In joy will I look down and smile.

Then will the silence of the spheres Be stirred, and justly with the sound Of all the souls; the voices there Will echo back : "The lost is found."

All others groaned baueath the load, And up the hollow murmur went-"My lot's the worst of all on earth"-Against the starry firmament.

"The lost is found!" 'T is but the wall Of finite man, a merest speck; A microscopic thing who thinks The world is hung about his neck.

When freed from earth with all its woe-Or woe that seemed to be-the man That lives within the man will know. If aught he knows, 't is nature's plan.

'T is nature's plan to move right on, Though man or planet fades away, The sun appears to follow dawn And lights the torch of coming day.

The worm crawls on in silence here; The busy ant unmurm'ring toils, While noble man, king o'er the sphere, From duty and his lot recoils.

When I am dead-I will not die-When I am changed the world will move In vibrant waves the same, and I Somewhere will glide in my own groove. DR. T. WILKINS.

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BOSTON, SATURDAY, NOVEMBER 4, 1899.

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Religious Spiritualism.

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In 1893, the delegates to the first National Convention by a vote of twenty three yeas to one hundred and eighty nays, retused to strike out the word "religion" from the resolutions introduced by Hon. J. S. Drake of Chicago. In 1899, by a vote of sixty-seven to twenty one. the delegates to the seventh National Convention adopted a declaration of principles, the wording of which leaves no room for doubt as to the position of the Spiritualists of the country upon the question "Is Spiritualism a religion?" Still, in some States, Spiritualism is not considered a religion, because of the fact that no usages have been adopted by the Spiritualists as a body. In view of this fact, it would be well for the Spiritualists in all States to get together, and through their representatives tell the world in plain terms the fundamental principles of Spiritualism. The late National Convention has set the Spiritualists of America an example that they should not hesitate to follow. Testamentary bequests may be involved in

this matter. If Spiritualism be not a religion, competent lawyers and judges have held that it would be impossible for any man or woman to bequeath property of any sort to propagate that which is not, or does not exist. It has been asserted by some wise Spiritualists that if a man's will be properly drawn, his money can be and will be applied to the purposes for which he designed it. Unfortunately for these good people, the facts are against them. The most carefully executed wills have been broken in several instances because of the fact bequests to Spiritualism were made in them. In a case now pending before the courts of a certain State, the woman gave a warantee deed of a piece of realty, for the express purpose of propagating the religion of Spiritualism. This deed, and the trust created by it have both been set aside by the courts, on the ground that Spiritualism is not a religion. This fact proves that these would-be wise ones who assert that the wills and deeds in litigation were imperfectly drawn, are mistaken in their assumptions. That many of them have been faulty, we do not deny; but when the papers have been made as perfect as the best legal skill can make them, it is folly to assert that the fault is in the papers rather than in the interpretation of the law. The

Spiritualists now have something to which they can point their opponents as a plain expository statement of their faith. This they can present to the courts for a ruling pro or

#### Attention, Spiritualists!

Treasurer Mayer, of the National Association of Spiritualists, has generously extended the time in which he asks you to meet his offer to make the N. S. A. financially independent. For every dollar you give, he gives a corresponding dollar. He will not receive one penny of the money you give the N.S.A. He gives fifteen thousand dollars' worth of property, and asks the Spiritualists to put a like sum in cash in the treasury of the Association. This money is to be used for missionary and philanthropic purposes, and will not go to Mr. Mayer at all. The assertion that the fifteen thousand dollars are to purchase the property of Mr. Mayer is absolutely false. He wants the N. S. A. to be placed in absolute possession of thirty thousand dollars, in cash and real estate, in order that it may do the work for which it was organized.

Mr. Mayer not only offers to give fifteen thousand dollars in real estate, but he also donates three elegant oil paintings of the Fox sisters. More than this, he heads the list of donations to the fifteen thousand in cash with a subscription of five hundred dollars! This is the very quintessence of generosity, and should fill every Spiritualist in America with a burning desire to meet Mr. Mayer in kind. The noble-hearted Treasurer of the N. S. A. offers to give fifteen thousand dollars in property and three hundred dollars in oil paintings; not only this, but he gives five hundred dollars in cash that he may have the privilege of giving away fifteen thousand three hundred dollars more! Spiritualists of America, aye, of the world, here is an object lesson for you! Can you rest contented with such generosity unrequited? Do you not feel a keen sense of duty in your souls asking you to place your money in company with his for the good of the Cause? Here is a chance for you to do something for Spiritualism. Secure the home for the N.S. A. by filling its treasury, and our veteran workers can be pensioned, missionary work done, societies organized, and the legal status of Spiritualism determined in the courts of the land. There should be a spontaneous outburst on the part of the Spiritualists of America, and the required sum raised within the next ten days. Will not the Spiritualists of the nation give this matter their immediate attention? Send in your dollars, and let your responses by prompt as well as generous.

#### The New York Tribune and Spiritualism.

A valued contributor residing in Pontiac, Mich., recently sent us a copy of the New York Tribune of July 19, 1899, in which the screed of William B. Potter against Spiritualism is reproduced as the only exerts of the subject long been inspirations to nobler and truer extant. Dr. Potter's absurd statements were living. promptly refuted at the time of their appearance, and many secular papers opened their columns to the Spiritualists that they might be heard in their own defence. This was the only thing they could do, after having given currency to Potter's glaring falsehoods. The Tribune, however, did not follow the example of its fair minded contemporaries, and contented itself with the presentation of the distorted and prejudiced views of Dr. Potter.

It is not strange, therefore, that this journal, although it assumed to be a teacher of the in its issue of Oct. 22, contains an excellent people, should see fit to slur the Spiritualists | account of the proceedings of the convention. of the country by asserting that Potter had correctly interpreted the tenets of their faith. The Tribune has long been a power in the political affairs of the nation, but if its editors are no more fair and truthful in politics than they are in their consideration of Spiritualism, then they are certainly most unsafe as leaders, and wholly untrustworthy as advisers of the masses. The time has gone by when Spiritualism can be laughed out of court, its followers insulted, and the real teachings of the movement falsified with impunity. The progressive minds of the age are disposed to give all psychical questions an impartial study, hence are desirous of getting at the facts in every case presented to them. In this respect Spiritualism is receiving its share of attention at the hands of all true scientists. Such malignity as is manifested by The Trib une should awaken all Spiritualists to a keen sense of duty. They can find good reading matter in the other secular papers, and it would be a good lesson to the arrogant proprietors to have several thousand spiritualistic readers even the doughty proprietors of this ancient relic of bigotry and prejudice cannot fail to | for many years to come. appreciate an argument of that kind. All journals which follow the narrow course of The Tribune by casting imputations upon the religtions and peoples will respect Spiritualism tain their own rights.

#### Massachusetts State Convention.

The quarterly convention of the Massachu setts State Spiritualist Association will be held in Lowell, Mass., on Wednesday, Nov. 8. attended by every member of the Association. All Spiritualists who are not members should join it at once, in order that they may have a voice in its proceedings, and lend their aid in the work of opposing any and all class medicat legislation at the next session of the Legislature. The question of capital punishment, together with those of compulsory vaccination and medical tyranny, should receive the careful consideration of every Spiritualist in this State. The stronger the State Association, the greater will be its influence before the General Court: hence every Spiritualist owes it to his conscience, as well as to his religion, to become a working member of the State Association. We therefore appeal to our readers in Massachusetts to attend the quarterly meeting in the Odd Fellows Hall, in Lowell, on the 8th inst. Those who caunot be present, by any possible means, should join the State Association at once by letter. We hope that every reader of these lines will hasten to place his name on the roll of membership.

### Why So?

It is with no little surprise that we learn that the Boston Herald has suddenly raised its rates of advertising as applied to some Spiritualist meetings. It seems that a special rate has been charged for a number of years for all religious notices, but with no apparent cause these rates have been doubled to some spiritualistic societies, notably to children's lyceums. We consider this treatment decidedly unfair, and venture to ask the Herald the reason for this unjust discrimination against Spiritualists. If done through the prejudice of one of its employés, his act shoull at once be disavowed by the managers of the Herald, in the interest of fair play. If done advisedly, we have a right to know the reason thereof.

#### Florence Marryatt.

The departure of the gifted novelist, Florence Marryatt, removes from the scenes of earth one who has done much to brighten the lives of human beings through the mediumship of her pen. She was an ardent Spiritualist, and her book, "There is No Death," has comforted many mourning hearts. She is now where she knows of the blessedness of spiritlife, and realizes that the glimpses she received on earth were not misleading, but grand prophecies of that which awaited her when out of the body. She will be missed in literary circles and by those to whom her counsels have

#### The Texas State National Convention.

The third annual convention of the Texas State National A sociation was held in Dallas. Tex., Oct. 5, 6, 1899. The hardworking President, Thomas Keats, was in the chair, and a goodly number of delegates rallied around him

to carry on the work of the convention. Our esteemed contemporary, The Dawning Light,

### "The Purpose of Life."

See advertisement of this excellent work, by C. G. Oyston, in another column. It is full of thought, and will be much approclated by all This is an important meeting, and should be lovers of spiritual literature. It is for sale at this office, at the extremely low figure of thirty five cents per copy. It should be in the home of every Spiritualist in the land. It is an educational work, and can be placed in the hands of every thoughtful student without any misgiving as to his verdict.

> 10 Life is a strange paradox. Millions of human beings toil, suffer and pass away from earth without receiving one compensating joy, while a few hundred men and women neither toil nor suffer, and make their journey across the isthmus of their earthly expressions without knowing a single physical pang. Is it a law of God that millions of souls must suffer that a few people may be happy?

> BF When men and women cease dwelling in thought in the super-ethereal regions of fancy, when they make it apparent that their heads are below the clouds as well as their feet, when they live less in air-castles, and more in houses builded by their own hands, this will be a busier, happier, and more progressive world.

FF The winter session of the Southern Cassadaga Camp meeting opens Feb. 4 and closes March 18, 1900. Among the speakers and mediums engaged we notice the names of J. Clegg Wright, Mrs. Carrie E. S. Twing, Mrs. L. Brewer and J.C.F. Grumbine. With such able platform talent the camp should be an attractive place to vast concourses of people in search of spiritual light.

Miss Cora Banister of Texas will open a course of free lectures at Room 29, Pierce Building, Boston, under the auspices of the Faith and Hope Association, upon "Body Building," on Sunday, Nov. 5. Her hours will be from 3 to 4, and 7 to 8 P.M., on Sundays and Tuesdays. All friends of progress are cordially invited to be present.

Kr. Henry H. Warner, of Everett, Mass., is open for engagements upon the Spiritualist platform at reasonable terms. Mr. Warner is an omniverous reader, and is well posted upon the events of the day. He feels that he has a message for the' people, and would like to correspond with local societies with reference to dates.

As we go to press we learn of the transition of our esteemed venerable friend, Mrs. S. H. Applin of Fitchburg, mother of Mrs. E. S. Loring of that city. The regular obituary notice will appear in our next issue. Our sincere sympathy is extended to all mourning friends.

1937 Thomas Grimshaw of St. Louis, Mo., was one of the interested workers at the recent Chicago Convention. He is now serving one of the Spiritualist societies of St. Louis for the third year as its permanent speaker. His address is 2903 E iston Avenue, St. Louis.

Mrs. Clara Field Conant, the well-known medium and speaker, is located at Bartow, Fla., for the coming season. She is prepared to respond to lecture calls, and will attend funer-

upon their face are accepted, and pear fair and ho pear fair and honorable upon their face are accepted, and whenever it is made known that diskonest or improper persons are using our advertising columny, they are at once interdicted. We request patrons to not (1) is promptly in case they discover in our columns advertisemonts of parties whom they have proved to be diskonorable or unworthy of confidence.

#### Is. Materialization True?

This question can be truthfully answered by both yes and no. The seeming paradox becomes plain and clear to all who will but spend a moment in calm reflection and quiet study. Materialization is true in so far as the invisible yet potent forces of nature, under the impulse of life take outward form, and become visible to the physical eye. The tree, the plant, the corn, the flower, the grass, and even the human body while dominated by the living principle that pervades it are illustrations of materialization in the outer universe. In the inner kingdom of the mind, thoughts germinate ideas, and ideas materialize into concepts that serve to elevate the individual to whom they come. In this way larger ideals with regard to religion, science, economics, philosophy, ethics and humanitarianism are materialized, and given an impetus in the direction of enlightening mankind.

Materialization is not true when it is assumed that a finite mind can manufacture in ten minutes that which can only be produced through many years of precious time. The laws of chemistry are but little understood we admit, yet it is well known that no chemist, in the form or out of it, has ever been able to materialize something out of nothing. Chemistry has correctly interpreted the phenomena of the visible universe, and demonstrated their relationship one to the other. It has analyzed the elements in the physical world, and shown man what he might expect when certain forces are brought together. In fine, it has given man a knowledge of the subtle forces that are forever at work in and through the substances composing the earth and its properties. But in none of these combinations do we find any force that is able to produce solid substances instantaneously. The time element is an ever necessary and important factor in work of this kind.

Some chemical agencies instantly produce vapors, clouds and liquids when united in proper proportions. The materializing of what is known elation of God. This seems to be Briggsism. as water from the combination of 88.9 parts of oxygen to 11.1 parts of hydrogen is a case in point. Chemists in spirit life if they are true scientists salists gone over to the Episcopalians across andoubtedly have broader visions than have the Briggs bridge, or have the latter come to their brethren on earth. They may be able to them over the same highway? It would seem produce effects utterly unknown on earth from as if our Universitist friends had become their clearer understanding of the laws of na- somewhat orthodox in this respect. Indeed, ture. The application of intelligent force, they have certainly gone so far as to say they through the mediumship of the will, may be better known to them, and the legitimate se- stration as the basis of their faith. If the sciquences thereof more clearly perceived. The entific method is to be applied to the study of control this intelligent force has over what is the Bible, we can see no valid reason for its known as matter is undoubtedly greater in spirit than it is on earth, yet no finite intelligent force has ever been able to instantly render matter invisible, or to call that selfsame matter into visible form from the crucible of invisibility at a moment's notice.

The invisible spiritual intelligent force may be able, and probably is, to throw pictures upon the sensitive plate of a mind in the form. thereby causing the eye to see the form of one who is in spirit life. This vision may be, and often is, mistaken for materialization. Again, this same invisible intelligent spiritual force may be able (and undoubtedly is) to bring cer- | sectarian bigotry, and the inertia of conservattain elements under its sway through which an ism can never prevail. The New York Sun of physical eye of man. This would merely be in | editorially upon the subject under discussion. | realize the helpfulness of honest effort!

con, and see what the effect will be. It now rests with the courts to interpret the words of the Chicago Declaration as to their religious or auti-religious character. The Chicago code is not perfect, yet it is a rallying point around which the Spiritualists of the nation can gather to demand that their principles shall henceforth be correctly set forth. The statement given at Chicago can be made stronger from time to time by judicious amendments, yet it will ever remain as the bold response to the unjust charges of the enemies of Spiritualism as to the lack o' purpose in our movement, and will be a strong fortress of defense for the highest and purest kind of religious Spiritualism.

#### Universalists and Unitarians.

The Universalists took several forward steps at their recent biennial National Convention in Boston. By a vote of 132 to 10, new articles of faith, along peculiar lines of thought, were adopted, and overtures from the Unitarians looking to a closer union between these two liberal churches, were met and accepted in the most fraternal spirit. Eminent Unitarians addressed the assembly, as did also Rev. Lyman Abbott of New York. The new statement of the faith of the Universalists is called by them "A platform of principles," and is not supposed to be a set creed. It contains one or two dogmas, yet is free from sectarian bias to such an extent as to enable orthodox and liberal Christians to work in perfect harmony with the Universalists without violating principle.

The "Platform of Principles" reads as follows:

- "The universal fatherhood of God.
- "The spiritual authority and leadership of his Son, Jesus Christ.

"The trustworthiness of the Bible as containing a revelation from God.

"A certainty of retribution for sin.

"The final harmony of all souls with God." Our readers will note that the third plank declares that the Bible contains a revelation from God, rather than that it contains the revwhich doctrine is accepted by the Episcopalians to whom he has gone. Have the Univerbelieve, without asking for scientific demonbeing withheld from the dogmas of theology. The mere matter of belief as applied to individuals, or to denominations, is being left far in the rear, largely through the influence of philosophic doubt and the inability of material science to demonstrate the survival of consciousness over the change called death. The world needs evidence of fact that will compel the scientists to turn their attention to psychic problems with the same care that they have hitherto bestowed upon material phenomena. Such evidence is offered by rational Spiritualism, against which the prejudices of

### Mrs. Addie L. Ballou.

One of the prominent workers at the recent National Convention in Chicago was Mrs. Addie L. Ballou of San Francisco, Cal. Mrs. Ballou's work in the great anti slavery movement has not been forgotten, nor have her services in the army as a nurse among the sick and wounded Union soldiers been overlooked. San Francisco for some years, and is known ly relinquishes her practice of law to do missionary work in behalf of her religion. She will find a large field of service, and will be progressive minds. THE BANNER wishes her every success, and congratulates the Spiritualists of America upon having so able and conscientious a missionary in the field in their behalf.

15 Many Spiritualists mistake the nature of the soul-world, and spend much valuable time in picturing its transcendent glories. In so doing they forget the practical side of earth life, and become unable to hold their own in life's progressive upward march. Such ones dition in spirit is determined by their lives on earth, when they realize that they must earn their positions there by their efforts here, they will find Spiritualism to be the religion of honest work, rather than that of selfish and igno

Success to the T. S. N. S. A.

### State Election.

Tuesday, Nov. 7, is election day. All friends of medical liberty, and all opponents of capital punishment and compulsory vaccination should ascertain the standing of all candidates for office, especially for representatives to the General Court, upon these important issues. No man should receive the suffrages of the Spiritualists of this State who is opposed to the principles that are so dear to them. Vote for principle, rather than for party, and both State and nation will be the better for it,

E We regret to learn that our esteemed friend, Dr. E. A. Smith, of Brandon, Vt., has been seriously ill for the past two weeks. He is yet under the care of physicians, but at last accounts was reported as showing signs of im provement. Dr. Smith is a tower of strength to Spiritualism in Vermont, and has the best wishes of his thousands of friends for a speedy recovery. We extend our sincere sympathy to drop The Tribune, explaining the cause of their | him in his affliction, and trust that he may be action as they did so. Subscriptions tell, and speedily restored to health. The Liberal movement has need of Dr. Smith's faithful services

Grant Allen, eminent in the field of lit erature as an essavist and novelist, is now a ious beliefs of their most intelligent patrons resident of the spirit world. At a comparaare open to similar arguments. All denomina | tively early age he finished his sojourn on earth, and went up to his immortality. He and its followers when the Spiritualists respect | was an ardent advocate of the principles of themselves sufficiently to demand and main- evolution, and did much to place a correct interpretation thereof before the world. He was a close student of the writings of Herbert Spencer, and many of his best works were based upon the great philosopher's thought. Mr. Allen published some sixty novels, besides several hundred essays. He has been and still is an educator of the masses.

10 Miss Ella Robbins, an accomplished teacher of vocal and instrumental music, formerly of Toronto, Ontario, is now located at She has been engaged in the practice of law in | 299 Potter Avenue, Providence, R. I. She is open for engagements in the way of musical throughout California as a woman of great | work with local societies and at camp-meetability in her profession. She is everywhere | ings upon reasonable terms. We take pleasure honored and esteemed as a true and noble in recommending Miss Robbins to our readers woman and recognized as a loyal friend to suf- as one in every way qualified for the position fering humanity. She feels that the cause of of musical instructor for old and young, and Spiritualism needs her services, and voluntari- | bespeak for her a most generous patronage.

ST Our readers will be especially interested in Mr. Charles A. Brown's grand poem on our heartily welcomed in all sections by all liberal, | seventh page. It refers to the work of the Chicago Convention in a most appropriate manuer, and places the results of that splendid conclave before the world in the right way. The poem should be read, re-read, and then put into the scrap-book of the household for future use.

FT If Spiritualism is to be the leader of the children of men into the realms of goodness, purity and beauty, its followers should show the world the benefic ent effect of its influence upon their own lives. When selfishness, crefail to appreciate the real meaning of Spirit- | dulity, ignorance, superstition and mad ambiualism. When they are shown that their con- | tion are no longer apparent in the natures of Spiritualists, Spiritualism will be seen to be the safest guide for the whole human race.

Will Mr. R. E. Fichthorne kindly forward his permanent address to this office, that etherialized form is made to appear to the recent date presents some valuable thoughts ble shirking. Would that all mankind could his correspondence may be forwarded with reater ex pedition?

als when requested to do so.

c

E Read Miss Belle Bush's card on our fifth page and heed her request.

#### To the Public.

The portrait of the President of the National Spiritualists' Association, painted by J. N. Parks, was presented to the National Spiritualists' Association, at the Chicago Convention, and not to Mr. Barrett himself, as some papers reported. The picture is to be hung at the headquarters in Washington as soon as completed, and will be the property of the Spiritualists of the nation through their National organization. Mr. Barrett had no knowledge of the plans of the committee having the matter in charge. He was not consulted by any one, not even by the artist. Had he known of the movement, it is safe to say that he would have tried to stop the matter at the outset, hence he was kept in the dark from first to last. The committee having the matter in charge takes this opportunity to inform all contributors to the portrait fund that the names of all donors, together with an account of all receipts and expenditures, will be published in the columns of the Spiritualist press at an early date. The thanks of the working members of the committee are hereby extended to every contributor for his hearty cooperation and prompt response to the appeal E. E. BURLINGAME, Treasurer. for funds.

#### The Harbinger Dawn for November.

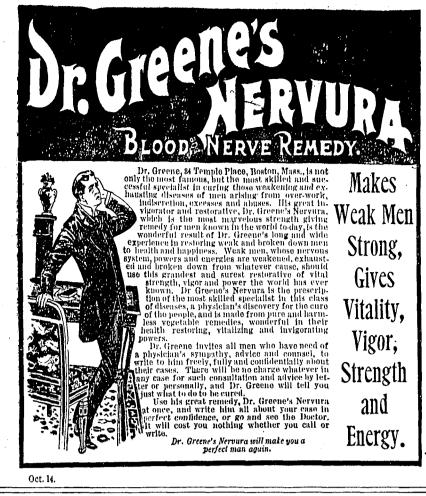
This number appears with a new and attractive title-page, which is to be permanent. Among the leading features are, "Researches in Spiritual Phenomena," by Sir Wm. Crookes, F. R. S., scientifically demonstrating twelve phases; "The Fallen Pyramid, or Heart of the World," by Willis F. Whitehead, an Occult, African legend of a Golden Age in the long ago; "Birds and Animals as Prophets"; "The Druids as Spiritualists "; "Shakspeare's Spiritualism"; "How African Psychics Produce Rain," a startling tale vouched for by the editor of the Revue des Revues, and other important articles, besides the regular editorial departments-" Views from our Watch-Tower," 'Notes and News," "Book Reviews," etc. The editor, Ernest S. Green, announces that he will soon enter upon a series of independent. scientific psychic researches which he will report from time to time in his journal." 24 wide, double column pages. Monthly, \$1 a year; 103 a copy. Sample back number for a wo-cent stamp. Published at 1804 Market St., San Francisco, Cal.

"The overwhelming power of love is paramount. Differences of opinion sink into insignificance in the face of love, life. 'Love is life.' Speculate as we may, fill our lives full to the brim, seemingly with science, all isms and ologies, yet all is incomplete without 'Love,' the life-giving force."

"A man can never do anything at variance with his own nature. He carries within him the germ of his most exceptional action."-George Ε.

Fortune attendeth that lion amongst men who exerteth himself. They are weak men who declare fate the sole cause,-From the Sanskrit.

### NOVEMBER 4, 1899.



#### Washington State Spiritual Association.

We would give notice in your paper of the Washington State Spiritual Association, and

its good work, also of the convention held Oct. 4 and 5 in Seattle. Many good resolutions were adopted, and a very pleasant time was experi enced by those present. Washington was represented from several points, the two societies of Seattle, the Church of the Soul and Seattle Spiritual Society uniting in entertaining the delegates and visiting members. President, Mrs. Lillian Nagle called the meeting to order at 3 P. M., Oct. 4, and gave the welcoming ad-dress. Election of offi zers for the coming year resulted in the recelection of Mrs. Lillian Nagle as President: Vice President, Dr. G. Castiday; Sec'y, Mrs. Mattie Monroe; Treasurer, Mrs. M. McCall. The old Board of Trustees was re-instated, Bro. Olsen of Tacoma being elected to fill the vacancy caused by the passing out of Bro. King of Cent relia

of Bro. King of Centralia. Delegates elected to N. S. A. Convention in Chicago were Mrs. Esther Thomas and Mrs. M. McCal). As they were unable to attend, Mrs. Carrie Firth Curran was chosen proxy. The passing out of Bro. W. O. Lovejoy just at that time will be remembered as a sad feature of the convention. His body was buried Friday the 6th, from Masonic Temple, by the Spirit ualists of Seattle and the Masonic Lodge, Mrs. Lillan Nagle, pastor of the Church of the Soul, officiating at the funeral.

Thus the Spiritualists come to the front and work in unison with other orgunizations, who must in time recognize the advancement and spread of spiritualistic work.

MRS. MATTIE L. MONROE, Sec'y S. S. A. W. 1510 John St., Seattle, Wash.

### Illinois State Camp-Meeting.

After an interval of two months we take pleasure in informing the Spiritualists and coworkers that the Association is clear of all debt and we have money enough in the treasury to make a good start next year. We can safely say that this camp, after many drawbacks, has established itself permanently, to become ere long one of the best of listed camps. It has every advantage, is situated on the banks of a pretty lake in the most beautiful section of Illinois, within easy access of Chicago. We are now desirous of forming a camp meeting syndicate to secure these grounds, and any one anxious to become a member of the organization may do so. One may become a stockholder at the small sum of \$10, entitling him or her to a piece of land large enough to build a summer home upon. summer home upon. A favorable acquisition connected with the main organization as an auxiliary is the La dies Aid and Exchange Society, which has already done much to make a good beginning for next year. The officers of this society are Mrs. Hughes President. Mrs. Robert McMen-amin Vice President, Mrs. Henry, Secretary, Mus. Cuckerpung. The acquirer Mrs. Guckemuns, Treasurer. Many ladies are becoming interested, and during the fall and winter a series of entertainments and socials are to be given, the proceeds of which help to run the dining-room next year. The first of these socials was Wednesday evening, Oct. 11. A very large number was in attendance, and many new members added. The proceeds enlarged the funds considerably. Enough donations have already been received in liuen, dishes and silverware to furnish the dining-room complete. Ladies are now solicited to become members of the society. The camp closed this year with no incumbrance of debt, and we fully frust that those whose interest we failed to arouse this year will become active members in the work of next year. H. W. MILLER, Sec'y.

#### BANNER LIGHT. OF

and filed. The following resolutions were read and referred to the committee:

Resolved, That the special business on Friday, Oct. 6, at 10:30, be nomination and election of officers. Resolved, That the delegate from Texas S. N. A. S be instructed to vote and use all inonable means syminst the adoption of any form or creed, or declar-

Resolved, That at least two conventions shall be ar ranged for by our officers the ensuing year, at points most desirable, with program fully arranged for the occasion.

Resolved, That the Missionary work should be a special feature of the coming year, and that methods toward that manner of presenting the truths here be

Resolved, That no member shall incur a debt on the Association Resolution number one was reported favor-

ably by the committee, and adopted by the Convention.

Adjourned until 9 A. M. the following morn-

Meeting, called to order by the President, Election of officers as follows: President, D, vid Hinkley, Dallas; Vice-President, W. H. Vid Hinkley, Dallas; Vice-President, W. H.
Winn, Ei Paso; See'y, A. A. Kunkle, Fort
Worth; Treasurer, Miss Ellen Thomas, Ste
vensville: Trustees, Lock McDaniel, Houston;
Fannie Brown, San Antonio; Geo. Lang, Ro
senburgh; Jennie H. Jackson, Forth Worth;
Mrs. Tom Keats, Galveston.
Movéd to adjourn until 1:35 P. M., when
officers be installed.
Called to order at 1:45 by President Keats

Called to order at 1:45 by President Keats,

who gave the chair to David Hinkley. A vote of thanks was unanimously tendered President Keats and the retiring officers for their efficient work during their year of service.

Meeting adjourned, to meet immediately after lecture by Allen F. Brown. Called to order by President Hinkley after

the lecture. Resolution Committee reported favorably on Resolution No. 2, adopted in full; reported favorably on Resolution No. 3, amend-ed by Convention by giving the officers power to act; adopted. Resolution No. 4 reported favorably and adopted. Resolution No. 5 re-ported favorably, and report adopted. Ways and Means made a brief verbal report,

which was received. The Committee on Instructions to Delegates offered no report to Convention. Report of Literature Committee read, received and adopted. Report as presented:

We recommend that the *Dawning Light* be contin-ued as the official organ of the Texas S. N. A. S., and that its editor be requested to be as generous in price, and as liberal in space as possible to the State and its local societies, as it will be of great interest in years to come to read the history of the association. We recommend that local secretaries be requested to keep in touch with the State Association, and to

report monthly of the affairs of the societies under the following headings: Who Lectures, give Tests, etc., No of Meetings, Attendance, Ceremonies, Mar-riages, Funerals and Christenings, by whom Per-formed, Lilerature Received and Distributed, Miscel-humone removies. aneous remarks We recommend the purchase of Longley's new fi'-

teen song book by all societies, that we may have uniformity in singing. We recommend that the speakers, secretaries and

missionaries be requested to send to the State Secre tary the names and addresses of all speakers in our

ranks. We recommend that reports of our work be sent to the spiritual press through the country. And we do especially, urge the two publications in England whose editors have personally requested report of

We recommend that the officers be directed to purchase of the N. S. A. tracts for distribution, and send to the secretaries of local socie ties for distribution with an effort to collect of the societies at least a part of their cost.

We recommend that all State missionaries and sp-akers keep such tracts on hand for sale and dis-tribution, and that the fact of their doing so be frequently announced in the spiritual press.

A special recommendation of Convention: We recommend that the State Association purchase we also recommend that the S are association purchase a full set of N. S. A. reports of annual meetings, to be kept on file. These reports are nearly gone, and a full set can be cheaply purchased, and We also recommend that the Secretary be directed to compile a State Directory of Spiritualists and

those interested, as far as it is possible to do so. Signed by Committee, JENNIE H. JACKSON, ALLEN F. BROWN, J. M. ELLIS.

Report amended by striking out monthly and inserting quarterly for local Secretary reports. ort adop discharged.

## ABSENT TREATMENT ABSENT IN BODY --- PRESENT IN SPIRIT

R. PEEBLES, one of the foremost investigators of the advanced and higher methods of Healing, as well as of Psychic Research, is curing hundreds of chronic sufferers where the regular practitioner has utterly failed. The vital weakness with the old school physician is that he is not a good diagnostician. He does not clairvoyantly grasp the diseased conditions. He guesses and prescribes. If the patient grows worse he writes another prescription.

Psychic Diagnosing. DR. PERBLES being one of the best Psychic Diagnosticians living, is able to definitely locate the seat of the disease. The causes. conditions and effects he reads as clearly as if each organ and tissue were before him. With the exact knowledge of his patient's condit on, both mental and physical, he is able to wisely apply the treat-

ment adapted to each individual case. Magnetized Medicines.

HE uses only the mildest medicines, these being proparations from roots and herbs. Drastic drugs and

poisons he has totally abolished. The remedies for each patient are magnetized and vitalized by the Doctor himself before they are shipped. In this way his patients get magnetic treatment as well as medical.

Psychic Treatment. THESE treatments are both Magnetic and Hypnotic, com ... bining the powers of the Magnetic healer and the hypnotist Hypnotism produces a special influence upon the nervous system. It is will in action-will suggestion, thought force; while mesmeric magnetism transfers a refined, invisible nervosubstance to the subject or patient.

DR. PEEBLES is an adept in the occult, Jesus "felt virtue" or magnetism "go out of him." Healing, sympathizing spirits project their health giving magnetic auras into the sphere of psychics, constituting a magnetic battery, which afire with Divine life and love, and propelled by the law of vibration, makes the "lame to walk," the "bed ridden to rise." and the sick to say, "I am well." This is Psychic Healing.

Garden Plains, Kan., Sept. 20, 1899 Dear Doctor-I am improving nicely, and be in to feel quite as I ed to a few years ago. The psychic treatment is doing wonders for me. MRS. A. FOLLETT. used to a few years ago. The psychic treatment is doing wonders for me.

Toledo, O., Sept. 18, 1809. Dear Doctor-It is perfectly wonderful the improvement in my health. I have great confidence in your psychic treatment, for when I come in your vibration I grow more positive and seem stronger. Yours with the kindest of thoughts. MARY M. JENNINGS.

27 THIS was a serious case, so the lady paid for three months in advance, thinking it would take many months to cure her. At the end of two months she was cured,

Lawrence, Mass, Sept. 24. Dear Doctor - I have received your check returning to me the money not used in the course of treatment for which I had paid. I will be one that will ever reme no if the great good you have done me, and anything I can do to the remainder of my days to show my appreciation of all you have done for me I will gladly do. Your grateful patient. SARAH P. PIERCE.

THE Doctor has hundreds of such letters, all showing the victory of advanced methods of healing over the dld.

If in Doubt As to your true condition it will not cost you a penny to obtain a Psychic Diagnosis of your case, stating your true physical condition, "Foods for the Sick and How to Prepare Them," a booklet of inestimable value to every home. Also to each lady writing him as above he will send that practical booklet, "Woman." No wife or mother should be without it. STATE AGE, SEX, FULL NAME AND LEADING SYMPTOM.

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

In the transition of Mrs. Harris the neighborhood where she has passed a useful life loses a valued neighbor and friend, and her kindness and generosity will be held in sweet remembrance by many. Her funeral took place from her late home on Thursday, Oct. 26, and was in charge of Rev. S. L. Beal, of Brockton. A husband and daughter survive, the latter being Treasurer of the First Spiritualist Society of Hanson. GEORGE CLARENCE STETSON.

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

Wanted at Belvidere Seminary an experi enced CIOK and chambermaid. A mother and daughter preferred. Address BELLE BUSH, Beividere, N. J.

#### Jubilee Deficit.

Previously acknowledged, §1 283.79, Alonz ) Thompson, \$10; John Hutchtson, J. H. McDonald, "An Ohio Friend", \$5 each; Miss Mazgle Gaule, \$1. Total, \$1,309.79.

Send for our Free Catalogue of

THE PURPOSE Or, The Phenomena and Philosophy of Modern Spiritualism Reviewed and

Oct. 14

#### Explained.

BY C. G. OYSTON.

Mr. W. J. Colville in his Introduction to the book says: Mr. W. J. Colville in his introduction to the book says: \* During my long experience as a lecturer, traveler and writer, linave c me across many thousands of persons in both hemispheres who never thre of asking many of the great questions concerning human life and destiny which are considered in the following remarkable series of essays, essays which for profundity of thought beauty of diction and lucidity of statement have, in my judgment, rarely if ever been surpassed in English literature. The fact that Mr. Oyston claims to have derived a great portion of the math, an English workingman, who had never been blossed Main, an Euglish workingman, who had never been bless erably to the interest and value of the work; for though

ersby to the intervet and value of the work; for though spirit communications are not necessarily, authordative, and should never be blindly or unreasoningly accepted, it is certainly but fair to consider thoughtfull, whatever pur-ports to be a revelation from the world of spirits to the present age. "Without venturing to pass judgment upon the actual merits of so eminoutly transmindent a work as the pres-

"Without venturing to pass judgment upon the actual merits of so emicontly transcendental a work as the pres-ent collection of escays, I do feet justified in saying that, having read the MS, and corrected the proofs. I have risen scala and again from a perusal of these truly insplring pages, imbued with a deep sense of gratitude to the gifted, painstaking author, coupled with a firm conviction that tols excellent volume will not only pass through may edi-tions, but win for its author name and fame in every civil-ized country of the world."

12mo, 147 pp.; extra heavy paper covers. Price, 35 cts. For sale by BANNER OF LIGHT PUBLISHING CO.

Second Edition Revised, with Index.

Grove, closed its meetings Oct. 1, with Dr. Charles A. Andrus and Mrs. Augusta Armstrong as speakers of the day. From the opening hour to the last good-bye this camp has been successful and harmonious. No one would have dreamed from the systematic and business-like manner in which the camp was "Harmonials," but they wisely placed the management in the hands of Mrs. Nettie Howell, who has proved herself equal to, and capable of rising above all the many perplexing and annoying things that so often come up in camp life. She was ably assisted by Mr. J. D. Griffith, the efficient Secretary and Treasurer

of the Harmonial Society, who was ever kind and courteous to the stranger, answering with a pleasant smile the many questions asked him over and over each day. The songs rendered by Mr. E. A. Humphrey, wife and daughter, were of the finest spiritual

Los Angeles, Cal.

The Harmonial Camp, held at Sycamore

character, and gave inspiration to speaker and medium. The last evening of the camp, just before the final farewells, the pastor of the Harmonials received into fellowship twenty new members. And now, last but not least, let me speak of those whom we all were pleased to meet three times a day, the neat, painstak ing ladies in the dining room. To them we owe especial thanks for the toothsome viands

placed before us. The good accomplished at this camp has aroused a desire for a permanent Camp Association, and seven counties of Southern Cali fornia that were represented at the camp have taken steps with that end in view. May success attend them. I remain in California for a time yet, lecturing before several societies and visiting a few of the many places of interest. I am booked for Santa Barbara and Summerland on the 15th and 22 l, return to Los Angeles. for a few days, then on to Santa Cruz and San Francisco.

#### MRS. S. AUGUSTA ARMSTRONG.

Regular Annual Meeting of the Texas

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

Rev. James Smith and wife, lecturers and test mediums,-flittondale, Mass.

G. W. Kates and wife lectured in Macomb, Ill. d. w. Aates and wife fectured in Macomb, 11., Monday, Oct. 30, en route to Minnesota, where they do the State\_missionary work for several months. Address them, No. 1 Highland Avenue, Minneapolis, Minn.

Edgar W. Emerson has the following engagements for November and D-cember: Portland, Me., Nov. 5, Dec. 3; Manchester, N. H., Nov. 19 and 26, Dec. 24 and 31. Would like engagements for dates Nov. 12 and Dec. 10 and 17. Address Manchester, N. H., 136 Bridge street.





THE CHAPEL SHOULD BE AS WELL EQUIPPED AS THE CHURCH, and our organ here shown is the most satisfactory instrument which can be selected for use in chapels. It is which can be selected for use in chapters. It is especially designed for that parpose, is furnished with gill pipe top if desired, and is made with either a walnut or an oak case. In fact this organ com-bines all requirements, and our system of easy payments puts it within the reach of all.





CHICAGO NEW YORK. Oct. 7.

#### State National Association of Spiritualists

Held at Oak Cliff, Oct. 5 and 6, 1899. Meeting called to order by the President, Mr. Tom Keats, of Galveston; invocation, Allen F. Brown, of San Antonio. The President appointed the following Committee on Credentials: A. A. Kunkle of Ft. Worth, Allen F. Brown of San Antonio, J. M. Ellis of El Paso, which presented the following report:

Entitled to one vote as officers: Tom Keats, Mrs. Mary Wilson, John Ring, Mrs. L. A. Curby (proxy Miss Ellen Thomas), David Hinkley, Miss Ellen Thomas, Allen F. Brown, R. H. Kneeshaw, George *Galveston*—Five votes. Mr. Tom Keats, G. A. Will son, E. Freese, J. D. Pressner, John Ring; elected. Credentials have been received for Tom Keats, John Ring. No proxy is presented for the others. Mrs.

Keats present; we recommend she be seated as dele-gate, and we ask your instructions in regard to the other three votes.

Pioneer-No representative. San Autonio-Four votes elected, Allen F. Brown, Mr. Allison, Mr. Rollins, W. W. Hall; proxies, Allen F. Brown, turee.

El Paso-Two votes elected, J. M. Ellis, M. D Valtin; proxy, J. M. Ellis, one. Flatonia-Oje vote. No delegate.

Comanche-N 4 represented. Midlothian-Not represented.

Dallas-Two votes. Elected, Mr. Lamar, W. Lenox

Sterensville-Two votes. Miss Ellen Thomas. Fort Worth-Three votes. Ares Elected, Mrs. Jennie H. Jackson A. A. Kunkle. We recommend that Mrs. Dunn of Fort Worth he seated as a delegate, *Houston*-Four votes. "Elected, Mr. Harold, John

Ring No credentials or proxies have been received Ly the committee. We ask instructions. Rosenburgh - One vote. Appointed. Mrs. Keats.

Votes present in Curvention: Tom K a.s.2, as amended 2; Mary Wilson 1, 4; John Ring 2, 5; David Hinkley 1, 1; Etlen Thomas 4 4: Allen F. Brown 5, 5; Mrs. Keats 2, 2; J. M. Etlis 2, 2; A. A. Kunkle 1, 1; Jennie H. Jackson 1, 1; Mrs. Dann 1, 1; W. Lenox Fox 1, 1; Mr. Lamar 1, 1.

The motion that report of the Credential Committee be received and adopted, delegates seated as reported and committee discharged, was carried.

On motion of Allen F. Brown, Mrs. Mary Wilson was directed to cast three votes for Houston, John Ring one for Houston and two for Galveston, in addition to report.

President Keats gave a brief verbal report of the work of the year, which was received and adopted. Secretary's report was received with the following financial statement:

Indebtedness Oct. 1, '99 10 00 27 00 Sec y Exp. for 99 Printing " . \$267 35 Total indebtedness . . \$197-97 Cash Rec'd, '99 Cash pd. out '99 Amt. iudebt. Oct, 7, '99 193 90 Cash in Treasury

Referred to Auditing Committee. Committee appointed by President Keats: W. Lenox Fox, Oak Cliff: A. A. Kunkle, Fort Worth; J. M. Ellis, Et Paso.

The President was directed to appoint four committees of three each, namely: Resolutions, Ways and Means, Literature, Instructions to delegates to the N. S. A. Convention at Chicago.

Committees appointed as follows: On Reso-lutions, Lenox Fox, Ellen Thomas, Mary A. Wilson; Ways and Means, Mrs. Tom Keats, Tom Keats, David Hinkley; Instruction, Jen nied H. Jackson, John Ring, A. A. Kunkle; Literature, Jennie II. Jackson, A. F. Brown, J. M. Ellis.

Adjourned until 1:30 P. M. At 1:30 meeting called. Communication from N. S. A. read

Most Successful Physician in the World.

There are few, if any, physicians in the world who have had the vast experience and wonderful success in performing cures that Dr. Greene, of Nervura fame, the famous specialist in diseases of women, has had, and the fact that he gives his valuable advice and counsel absolutely free should cause every weak, sick, ailing and discouraged woman to immediately consult or write to Dr. Greene, 31 Temple Place, Boston, Mass., about her case.

Report of Auditing Committee read, ac cepted and Committee discharged. Motion that John Ring still have charge of psychic class carried.

John Ring nominated as representative to the N. S. A. Mrs. Jennie Hagan-Jackson nominated to same. Mr. Ring withdrew, and Secretary instructed to cast the entire ballot for Mrs. Jennie Hagan-Jackson. Election de clared. On motion, John Ring received a full vote as alternate to the N.S.A. Election declared.

Moved that the President call the next meeting at the place receiving a majority vote of the Trustees. Carried. Moved to adjourn to be called by President.

Carried. Minutes adopted. DAVID G. HINKLEY, Pres. A. A. KUNKLE, Sec'y.

#### Ascended.

Mes. Maria A. Swain, of Buffalo, for half a century one of the most faithful, reliable and useful mediums known to the public. left her body of flesh Oct. 18, 1899. Funeral services were held at the residence of Mrs. Benjamin Jones, 141 Court street, Saturday, Oct. 21, at 2:30 P. M. A large audience attested the love and esteem of her muny friends, white the gospel she had lived for lighted the hour and thrilled the hearts with the benedictions of heaven. Mrs. Swain was widely known and loved for her womanly qualities, kindness of heart, and devotion to truth. Her age was sevency nine years. A noble woman and remarkable medium has gone from sight.

LYMAN C. HOWE.

#### Passed to Spirit-Life.

From Bucksport, Me., Wednesday, Oct. 18, MR. JOHN H.

From Bucksport, Me., Wednesday, Oct. IS, MR. JOHN H. ELDRIDGE, aged 16 years 8 months and 12 days. Mr. Eddridge was a true and lifelong Spiritualist. He was Treasurer of the Verona Park Camp-meeting Associa? tion. He was possessed of fine mental at d reasoning facul-ties, and was a good medium. He had a large 21rcle of rel-atives and riends. About one bundred teams were assem-bled at the old farm residence at the time of the funeral services, which were conducted by the writer. Mr. Eld-ridge leaves a widow and six children to mourn his loss Histocive and willing services will be sadly missed at Ve-rona. F. W. SMITH.

From his home at Warren, R. L. DR. EDMUND Y. JOHNson, aged 80 years.

From his home at Warren, R. L. DR. EDMUND 1, JOHN-son, aged 80 years. Dr. Johnson was born in England, and came to this com-try when young, having resided in Warren over fifty ye ars. He formerly was a manufacturer of cigars, but latterly was a healer by the use of the battery, an 'was very successful. He became interested in Spiritualism many years ago, and was firm in his faith. He was associated with the early days of the Onset Bay Comp meeting Association, having been the Treasurer for many years, and many of the oli-time workers will remember his genial face, always jolly and full of fun. He was a summer resident at Onsei many years. His beloved wife passed away several years ago, and he had not a relative to attend his funeral. Mrs. Ruth West, who had been a member of the doctor's household since childhood, took care of him in his decline, and he was a great sufferer, but patient until the last. The funeral was held at his home Friday, Oct. 13. Many friends were present to pay the last office of esteem to an old time President, some coming from Onset and other places. We feel that what was failh with the doctor bere is a knowledge with him now, and that the reminon with his beloved companion will be a great joy to him. May his friends have the contificit that Spiritualism brings when they are called to part with friends that nothing else can give. The funeral services were conduced by the writer. MRS. SARAH A. BYRNES. \$230 33 73 45 4 07

'From Springfield,' Mass., Oct. 11, 1899, MARY F. BUR-ROWS.

Stillman Whitney officiated at the funeral, assisted by H. A. Budington. A good woman has gone to her reward. LOUISE A. SACKETT.

From Lake Pleasant, Mass, ANNIE E. REED, aged 70 years, wife of MR. CHARLES REED, a retired Conductor

of the New York, New Haven and Hartford Bailroad. In life she always termed this place "God and the An-gels' Country," and often expressed the wish to depart from-her mortal body here. With her soul enchanted with Nat-ure's antumnal handlwork, the silent boatman came and tenderly bore her to the more beautiful home of the soul. Twenty-five summers she has been a resident here, a respected, honored, loved, hard-working member of the Lake Pleasant Association; an ever-present helper in time of trouble, a loving minister to the sick and distressed, a true Spiritualist. Her casket was covered with autumn flowers and mountain laurel, and tenderly escorted to the rate of the grounds by Mr. Harry Savage, Rouben Church-III, Dr. Harding, George Cleveland and F. B. Woodbury. Mrs. Russegue ably conducted the funeral services at the home of her daughter, Mrs. E. B. Cook, at Hartford, Conn, Monday afternoon, Oct. 23. F. B. WOODBURT. of the New York, New Haven and Hartford Railroad.

From her home in Hanson, Mass., Oct. 24, MRS. HANNAH (JOSSELTN) HARRIS, aged 89 years 6 months and 8 days.

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#### SPECIAL NOTICES.

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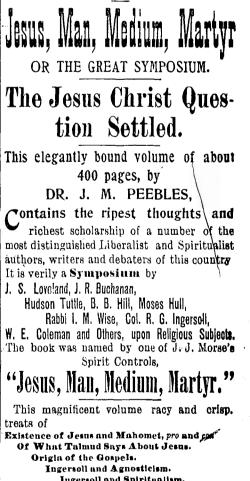


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### NOVEMBER 4, 1899.

## SPIRIT Message Department.

6

#### MESSAGES GIVEN THROUGH THE MEDIUMSHIP OF MRS. MINNIE M. SOULE.

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

#### To Our Readers.

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

#### Report of Séance held Oct. 19, S. E. 52, 1899. Invocation

One sagain we gather around this altar of truth and ask that the message from the spirit may be so clearly defined so sweet, so simple and yet so earnest, that all hearts may feel the influence of it. Oh, blessed Power of Truth! oh, sweet assurance of life beyond! make plain to aching, bleeding hearts the comfort that is most needed. Into darkened lives and homes, into the saddened hearts and sorrowing souls of those who are seeking for light and have not yet found it, may some ray from this circle be sent out at this time that shall please through the carkness and gloom to illuminate all surrounding conditions; and may the influence of love so tender, so true and so far-reach ing, lift them up to a better understanding of life and its purposes to a knowledge of a holler motive, a better infigence for life, as well as a stronger incentive in life; and whatever may come to them of good or ill, of brightness or darkness, may they feel through it all the grand purpose of unfoldment. Too long have we tarried at the fountain of pleasure and felt that naught but this could give us life and joy and b auty. Too long have we felt that nothing but peace, sweet peace, could come from joy and understanding of life's pleasures; and now with simple love and trust we stand, that whatever n ay come to us, pain, sor row, loss, joy, glory, or whatever it may be, we find the golden thread of life elerual in our hands. Amen.

MESSAGES. Soule's guides, Sunbeam.

#### Nellie Stone.

The first spirit that comes here is a little girl. She is about ten years old, with brown eyes and brown hair, a round face, and not a very large mouth. She is rather slight and delicate. It seems as though all her life she was rather weak, and when she passed to the spirit it was a great loss to her people, because she had been a constant care to them. Her name is Nellie Stone, and she says, "I do wish I could get to my auntie, for my mother is with me, and it seems almost impossible for me to reach my father: but my Aunt Lizzie was always fond of me, and I am very foud of her. We used to live in Portsmouth, and I used to cometimes | whose name is Carrie Frinck, and she lives in walk out with her down by the ccean to watch the boats, and look at the water. We were so happy that it seemed to her, as well as to my die. When my mother came over to me, and me, so that when I come here, about all I am to say to Abbie, who was my wife, that if she found that I had really not died, but was live able to say is my name and give you hers, could hear me laugh and talk, as she thinks talked constantly about my coming back to that I am with her."

we had or what condition our life was?" And when he was told he could come just as be no trouble in placing him among his people, Skowhegan, Me. So many times, when people seemed that she could not get any evidence that was sufficient for her. She is not a Spiritualist, but she longs to hear from me, and I long to give her the word that shall make her

> the place. I think she will be able to get the money all right and straighten up things the way she would like to. I am sorry I had to leave her in the condition I did, but perhaps after all it has brought her to a fuller understanding of whit death means, and life after death."

#### Amauda Jonnings.

Here comes a lady, I should think about fifty years old. She is rather stout, she has dimples in her cheeks, and is real pretty. Her eyes are blue and her hair is gray, and she has such a kind, motherly way when she comes. "Will you please say my name is Amanda Jennings, that I came from Fall River, and that I hope the people in Fall River will remember me? I was much interested in everything that was of any use to the city or to the people, but I was not a public worker. You might think so from my saying I was interested in everything that was of use to the city. It was that I longed to see everything as good as could be for the people and for the place where I lived. I have found spirit life very much like a large city, where everybody, if they take hold and do what is theirs to do, can make the city beautiful and clean; but if they neglect it, and find some selfish thing to entertain themselves with, the city goes to destruction. Somehow we realize it more in spirit life; and so when I come I long to tell the people that they had better prepare for their life in spirit by taking care of their life and their opportunities here."

#### Leander Frinck. Here comes a man whose name is Leander

Fringk. He was of German descent. He is very tall and thin, and he has very dark eyes and side whiskers. His hair is quite long, and he runs his hand through it; it was quite dark, but there are just a few gray hairs in the front part of it. "I was a machinist when I was here, and my hands still bear the marks." They are black as he holds them out to me. "Well," he says, "perhaps I can moralize a little bit, and say that life seems to me like and that strength to day, and so for my part I one ponderous machine. Everybody has to had much rather go out that way than to lie polish his part of it to keep it running. I did not really come to have much to say about | say that I did not want to be sick a long time, what spirit-life is like, although we all get in a and everybody said when I died that I died the sort of a philosophical atmosphere when we get back. Still my heart goes out to the people I have left here. I have a daughter about Spiritualism, had n'o much in common Boston. I wish I could give you more definite directions how to reach her, but it is almost | he would take me out of it, and take care of impossible for me to do so. I reach her on a me, or put me in a place where I could take

like to come once in a while here and look around this place, for it used to be my way he was, that the only thing he had to do was when I lived in Concord to go to Boston once to be sure he knew who he was, so there would | in a while and see the sights and know what was going on. And do you know, I had n't he said: "Well, I guess I can do that all right. | been over here but a little while when my sis-Here is my card with James F. Berry on it. I ter, Mary Ann, came over. She was so surwant to get to my dear wife. She lives in prised to find me, and yet very glad. Our mother is still living; she is quite an old wohave talked about Spiritualism to her, it man; her first name is Sarah. If you could say to her that when she comes over to us we shall have everything ready for her, that she will not have to leave much behind, because she will step into a life where the things she sure I can come, Tell her not to worry about has longed for will be ready and waiting for her, prepared by the loving hands of those who have stepped over the border before she did. Please tell her not to worry, not to fret over anything that she is going to leave here, or over any condition that she is afraid she will find in the spirit, for all will be well, and she can take her religion along with her if she wants to, although she will not find half as | lar and a half a visit. much need for it over here as she does up in Concord.

#### Flora Boyd.

Here is a Cleveland woman. She is not very tall; she is very delicate, and her name is Flora Boyd. She passed out with consump tion. She has blue eyes and brown hair, and has hardly strength to stand here. There is not a particle of color in her face, and she looks just like a dead person, only she has her eyes open, and speaks. "For six months before l went away I was in very much this condition. could hardly breathe, so that it was quite a relief to me to go, but I had so many who were anxious to keep me, and tried every way they could to do something to help me. My father is in spirit with me. He came before I did, and his name is Charles. He says to tell my broth er who is left, and who bears his name, only they call him Charlie, to be careful about investments, and about his health; that we will try to impress and lead him, and he must not strive to do two years in one. If I could speak to him personally I think I could convince him even better than I can now that I am alive.' His last name is just like hers. She was not married, but he is. She died at home, and he has been married since she went to spirit life.

#### Henry Thomas.

Here is a man named Henry Thomas. "I know you will be glad to let me in, because I come so well and so strong. Most of the spirits from one human pair. The last-named supfeel so weak when they get back that it seems an effort for them to give their message, but I passed out of life so suddenly that I did not have any sickness, and did not have any experience of weakness. I come with just that vigor

sick a long time, and waste away. I used to way I wanted to. It did n't worry me much when I was going, although I knew nothing that some how if the Lord put me in the world change of life did not make change of beart. I shake, and she knows that there is some influ-Here is another spirit now, and his name is ence around, but she does not know quite what

At one time this family moved to a certain town, and one child fell very ill. Strangers, they sought the best doctor, and called in an excellent one, an old man, a Presbyterian just as it does here. church member, a man of wealth, and carried to his patients in an elegant vehicle by two fine horses. Did this rich physician remember the needs of the poor, and charge nothing. or a trifling sum, for his visits? Not at all. For ten visits his bill was fifteen dollars-fifteen dollars to this poor struggler already in the hands of the usurous money-lender! Notioing their frantic anxiety for the life of the quart. To save the child, as they supposed, they paid this extortionate price for milk for several weeks. Now they pay six cents a quart for excellent milk, and have bought a doctors' book, and buy the medicines that seem necessary, and the children are quite as well as when under a doctor's care at a cost of a dol-

I used to suppose that ecclesiastical tyranny was the worst tyranny of all. But I have of late been inclined to think that medical tyr- peated torture inflicted on countless animals anny is quite as bad, and that there is not much to choose between a D.D. and an M.D. Heaven save me from both when my last illness comes, and Heaven save me from the men and women whom they would fain maim embalmer and the undertaker after I have and disembowel when living, and whom. when ceased to breathe. Let only those who loved | Nature has said that the time has come to die. me in life care for my deserted clay, wrap it in they would not allow to die in peace if they some simple garments without ostentation and | could possibly help it. When I come to die let parade, and convey it after the proper time has elapsed to the nearest crematory!

I supposed when I sat down to write that my subject was to be the brotherhood of man. was going to take for a text, "God hath made of one blood all nations of men;" and from this basic fact (if it be a fact, which I really doubt), I was going to make out that just as the members of a family should be good to the crippled and half-witted ones, so should all men be as good to each other as the members of a family should be good to each other.

When I cast doubt on the statement that all human beings are blood relations, I still hold to that great statement that "One is your father," "All ye are brethren." But to say that all souls come out from the Infinite Soul, and are therefore brother and sister souls, is a very different thing from saying that all human beings are related to one another by blood, on the ground that they all descended position is quite unlikely. It is more probable that the genesis of man took place in different ages in different quarters of the world, according to the greater or less advance in the evolution of a cranium that could be used by a human soul.

The above is my present view, but in matters like these that have to do with physical things, I am free to change my mind with the bestowal of information by those who are wiser than I. As to spiritual matters, as that Infinite Soul is the parent of all finite souls, that Infinite Soul expresses itself through an with the church people. Still, I just thought | Infinite Universe, and that finite souls express themselves here and now by a fleshly and by a spiritual body, and later by a spiritual body alone there is no possibility of changing my mother, that it was an awful thing for me to magnetic current that lies between her and care of myself, and sure enough he did. I want mind, for all these and kindred facts are basic. As was said before. I feel to sit at the feet of those who know more than I do and learn of ing, it was such a pleasure to her that she has hoping that some way she will see this and feel she does sometimes, she would understand that them. "Light," of Oct. 7, which reached me yesterday, had Number Seven of Mr. Thadoften go to her, and I make her shiver and deus Hyatt's "Thoughts on Things," the subject of this number being "Nature's Proof of Man's Immortality." As I have no recollection of the previous numbers of this series, I think they must have appeared before I found that I could not "keep house" (psychically) without this London paper. In this number Mr. Hyatt makes the following points: God's image is stamped in man's moral nature, involving introspection, the power of conscience and self-arraignment, and strolled into one by chance, and heard the all this belongs to a brain-layer developed in the skull of no animal yet discovered but that of man. It is so separated by function from the it could be removed, the man would remain only an animal with no moral nature at all. He argues that Nature's proof of man's immortality lies in the existence of this upper brain. He makes the corollary from this state ment that the lower animals, who have not this upper brain-layer, are not destined to immortality. He also argues that the fact that in this layer lie man's prescience and his longing for immortality, proves that he will be immortal, on the principle that every functional concept generated in any brain proves that it is the image of a real entity actual as fact or possible as prophecy. All the above is exceedingly interesting, though I am ignorant regarding this brain layer and its functions, and the acceptance of Mr. Hyatt's premises might lead some to the conclusion that beings lower than man do not survive the change called death.

I accept as true what Mr. Hyatt says of the brain layers, and only plead why the lesser, humbler and subservient life will go on there

Near the beginning of this most interesting and suggestive article Mr. Hyatt speaks eager and incisive words against the vivisectionists. He does not scruple to say that immortality for the brute and annihilation for such men would be justice. For he says, "No other animal is so remorseless; no other while mangling its victim prolongs its agonies by keeping it alive. The wolf devours quickly, the little one, he charged them to change their lion hypnotizes before he whets his fangs. No milkman to one who charges twelve cents a vivisectionist, not a solitary one, among the animals. Man is the monster, and his hideous presence among the better beasts strengthens in despairing hearts the ghastly conviction that nature is without a God."

These words remind me of what Mrs. Fairchild Allen, the head and front of the "Illinois Anti-Vivisection Society," has sometimes written to me. She says she can believe nothing. She can neither praise nor pray, so wrung is she by this constantly restretched on vivisection tables, helpless in the hands of their tormentors. And they claim to do this for the benefit of human beings, for me leave comfort and happiness, and not torture, and disappear along with my footprints on the sands of time.

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

Arlington, N. J., Oct. 17, 1899.

#### Solving Problems in Sleep.

That sometimes a man solves a problem in sleep, and finds the result written down on waking, though he retains no waking realization of this process, the following truthful event may prove:

My wife's uncle, Ernst Berg, when young and employed in the Prussian Bank at Stralsund, thought a great deal about the method of improvement in the rather bad financial conditions of the Prussian banks in general. One night, when he was sleeping, another clerk who was sleeping in the same room saw him rise, dress, and proceed to write almost all night, but did not like to disturb the writer. After putting the manuscript into a secret drawer of the desk, Mr. B---- went to sleep again, and his friend could scarcely wake him in the morning, as he was very sleepy.

On being asked what writing he had done in the night, Mr. B---- was quite astonished and denied having written anything. The friend told him that he put the writing into a secret drawer of the desk. He would not believe this till the drawer was opened, and there they found, to their greatest astonishment, a manuscript, the contents of which gave valuable ideas and hints "how to improve the bad financial conditions of the Prussian banks."

After some time, when Mr. B---- had gotten over his bewilderment, he copied this manuscript and handed it over to the Prussian government, and the result was that Mr. B --- εοοn got into a high position and held the situation as director of said bank for many years. 1 had the pleasure of making his personal acquaintance and learned this highly interesting fact. He was the benefactor of the poor and the bereaved ones in secret, and no one went from his door with empty hands. He is now in spirit-life and will find his reward.

Aunt Lizzie, and so I have come.'

#### Phœbe Weston.

Here comes a woman, and her name is Pt abe. She is quite tall, rather thin, with blue eyes and gray hair. She says: "I shall be known mont know very little about Spiritualism, and what they do know is of a very low order. So I thought I would come and give some message that perhaps might open their eyes to the fact that there was something after all beside just living together in a loose kind of fashion, and feeling that whatever the spirit wanted to do was perfectly right. For my part, I believe in living honest lives, and in being morally good. It may be it is because I was an old maid, and I did not have very much use for that kind of life that some of the Spiritualists were living when I was here, but it does not seem to me that that is a fact. It seems more as though I had the seeds of morality in my heart, and se I desired to have everybody else keep compañy with me. Whatever you may say about being above the law or beneath the law, I feel that law is good for us, because it makes us orderly and kind, whether we want to be or not.

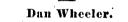
"Please say that I was not a lecturer when I was here, but my heart has been so full of this matter, and I have seen my own people turn away from the subject so many times, because they felt it was not quite decent to know any. thing about Spiritualism, that I do feel if I can say something in favor of it, and can tell them that I am just as firm for good morals to-day as I was when here, and yet that I believe firmly and implicitly in Spiritualism, it may help them to seek further and know more."

#### **Clarence** Atkinson.

Here, is another spirit-a young man. He seems about eighteen or nineteen years old. He has dark blue eyes and dark brown hair, and a very rleasant manner. He is just as soft spoken as a girl, and it seems as though his think of her the tears roll down my face in heart is full of love for the people who are left. He says: "I have come with my uncle George, and my name is Clarence Atkinson, from Lu- my love, and tell them that I have come all the bec, Maine. Uncle George passed out a long time before I did, and he has been very kind to they would believe it better if it came from an me since I came over. He has been like a father and mother and all kinds of friends in one. He and I want to reach my people, who are still living in Lubec. My father is a common sort of man, but he has a good heart, and his name is Jeremiah. I want to tell them dark eyes and hair, and very sure that she can that I thank them for all they did for me before I passed away, and that since I have come over I have tried to help them, and many times I have felt perhaps they were conscious of my and in spirit life another. The child with me presence. Although they did not know really is a boy, the other is a giri. The girl's name is that I was there, they felt an influence that perhaps soothed and helped them. So do not feel that I want to say good bye to them, but I shall come into the home stronger for this effort I have made."

#### James F. Berry.

Here comes another spirit, and this one is



Dan Wheeler. "I come from Madison, Wis. | it is. I came from Detroit. I have a brother there who would just about die laughing if he thought that I had preby the name of Aunt Probe Weston. I came | tended to come back. But if I could get hold from Claremont, N. H. The people in Clare- of him and shake him up once, the way I have seen some people shake up their mediums, I guess he would think there was a power somewhere that was a little bit stronger than he is. He is so set and so sure that he knows just about how everything is run, that it is almost impossible for me to break through his conceit and get to him; but if you will please say that be taken away even that which he hath." The contiguous brain layer underneath it, that if I am Dan Wheeler and I want to reach my brother John, that I have found my mother over here, that her name is Elizabeth, and that our father's name was David, perhaps he audience, but makes it very bad form for any but they seem to think that names are the only things that can convince them; but the next time I come, and I hope to come before very long, I shall tell him something about his affairs that will open his eyes."

#### Fred Fowler.

Here is a young man, too; he is quite lightlight hair, face, blue eyes, and was delicate and sick. His name is Fred Fowler. He comes from Chicago. "Oh, dear! if I could only get to my people. They are all alive. I feel lonely over here sometimes, because so many of my own are left in earth-life. I passed out when it just seemed that I ought to stay, there was so much for me to live for, so much that I ought to have accomplished if I had only had the strength; but I am so weak when I come that it seems as though I cannot say what I want to. I thank you so much for giving me that opportunity, but how I would like to reach Edith. If I could only speak to her and tell her that I live here just as much as I ever did, and that whatever comes to her she must feel that I still remember and long to get to her. Then there is my mother, and when I spite of myself, because she is still sorrowing for me. Her name is Emma. Please give them way here to speak to them, because I thought unknown source.

#### Ella Collins.

Here is a girl; her name is Ella Collins, and she comes from Cambridge. She is tall, with get to her own people. She says: "I suffered some when I went out, and yet not as much as those about me thought. I have a child left, Marion; that is all I can say.

#### William Perkins.

Here is a man named William Perkins. He is as jolly and nice as can be. He has a round. full face, gray eyes and gray hair; he is about medium height; his shoulders are quite broad -he says: "Just broad enough to bear all named James F. Berry. He is a short, stout | things that were ever said about me; for someman, with gray hair, dark eyes and dark how I never minded at all what anybody said. lashes. He has a beard all around his face, They just rested on my shoulders lightly, and such a money lender has no bowels of comand quite a heavy moustache. He comes in when I got ready I gave a little shrug and off rather a plain, grave way, and says: "Can a | they fell; so that after all life was not such man of low degree come into this circle? Does a burden to me as it was to some of my get his money back, increased by forty per it make any difference how much education 'friends I came from Concord, N. H., but I | cent interest.

### A Letter from Abby A. Judson. NUMBER NINETY FOUR

#### Fo the Editor of the Banner of Light:

I heard a good story the other day. A man who was not in the habit of attending church minister say, "For he that hath to him shall be given, but he that hath not, from him shall visitor pricked up his ears at this. Not knowing the ettiquette of the place, which allows the minister to say what he chooses to the will believe that I came. It is a funny thing, listener to say a word in reply, the man coolly inquired who said that. The astonished preacher said he believed it was to be found in Mark. 'Well, it sounds just like Hanna," remarked thelman.

This remark, thrown out by Jesus in the course of his daily conversations with all sorts of inquirers, is one of those texts which has been misunderstood. Jesus did not say it as an expression of an eternal principle of right, but as something often found to be true in the various relations that men hold with each other. I well remember the indignation with which an old Spiritualist in Oshkosh, Wis., remarked when some one quoted this text to her, "Well, it aint right; it's wicked and unjust."

But in all ages of the world there have been those who have taken advantage of poverty know a poor young man here where I live, who other untoward circumstances forced him to following considerations. borrow money to pay for the daily needs of the family. He borrowed fifty dollars of a lawyer in Newark, and had to pay twenty dollars more for the use of this money when he was in sore need. In other words, he had to pay an interest of forty per cent. A friend ascertained this hard fact, and lent the young man the money still due, with no interest at all; and when he went, money in hand, to get clear of his hard creditor, he found him most unwilling to receive it and to lose the remainder of the usury.

This money lender is a lawyer, and no doubt knows the laws of New Jersey. The interest on borrowed money is limited to six per cent. to evade the working of this law. One way is something that cannot die. to make the debtor sign an acknowledgment for a far larger sum of money than he borrows. Other ways savor so much of "the ways that are dark and the tricks that are vain " of the 'heathen Chinee." that I could not get them clearly into my brain.

But in this case, as in many other dealings of the rich with the poor, the needs of the poor man are so extreme that he will submit to every sort of extortion, and not report to the authorities how hardly he is dealt with, because the doctor's bills must be paid, and get the money in no other way. Of course passion. What does he care for the sick wife

But, granting Mr. Hyatt's premises, and accepting his claim of human survival after death and have forced the poor man to give of from the tissues and functions of this upper his scanty store to him who had plenty. I part of the brain, we still think that the animals we love may continue to give us pleasure has a wife and several children. Sickness and in "the life that is to come" in the light of the

In the present life, animals may not possess prescience, nor the power of self-arraignment by their conscience, and yet they live, and give us pleasure by real love and devotion. There are fields of human thought and experience into which animals cannot enter in the life we now live. But the life they possess is a part of the infinite life. Though the dog soul is less than the human soul, yet it is just as truly a finite part of the infinite soul, and just as truly the offspring of it as is a human soul. The useful horse, the faithful dog, the wise elephant are alive, and life does not die; it cannot. We go on living after the fleshly body disintegrates because we are alive here. For the same reaby the laws of this State. But there are ways son, the animal will do the same, for life is

. To my mind Mr. Hyatt's acute and scientific reasons why animals do not manifest prescience and moral qualities here only shows that they are not likely to manifest them there. With all my fondness for these devoted and faithful lower creatures, I am always deeply conscious that I have realms of thought, feeling and volition that they do not and cannot enter. And as it is here, so will it be there. As we sit at the feet of great teachers in the spirit-world as our thoughts rove delightedly through the fields of immensity, and our beings thrill in refood and fuel must be obtained, and he can sponse to Infinite Love, these lower attendants will not understand us-what we think and what we feel-any more than they do now. But they will keep close to us, and await the and starving little ones! All he cares for is to hour when the tension will relax, and we shall be ready to romp with them, and take pleasure in their affection, just as we do here.

Yours truly, R. A. KROHMANN. Strat Kratze 69, St. Pauli, Hamburg, Ger.

#### A Letter from a Subscriber.

I wish to tell you how I came to subscribe for the BANNER OF LIGHT. Some weeks ago my wife and myself were invited to attend a private séance held at the residence of a gentleman living in a neighboring town. Having never witnessed any of the workings of Spiritualism we accepted the invitation, and saw the physical demonstration with a table, and heard some messages through a visiting medium. The following day at home (more through fun) myself and wife sat before a table, as we saw the medium do the evening before, and after a little time were surprised to see the table begin to move. We enjoyed the novelty of seeing the table walk about the room for some days, and during that time, and since, my wife has developed into a writing medium.

At one of our sittings we were asking advice, and in answer to one of our questions we were told that the BANNER OF LIGHT contained much truth and that we should secure it. We did not know what the BANNER OF LIGHT was, but thought it might be a spiritual paper.

I went to a local newsdealer and saw it catalogued and subscribed for it at once, receiving my first copy, printed on the 9th of Sept.

Your paper should be very successful if good spirits solicit for it. Yours truly,

H. M. DUKES.

#### No Danger of a Race War. BISHOP GAINES URGES NEGROES TO LEARN TO ENDURE HARDNESS.

Atlanta, Ga-Bishop W. J. Gaines, who ranks with Booker T. Washington as a deep thinker among the Southern negroes, delivered a powerful sermon recently at the Bethel African Methodist Episcopal Church, his topic being the problems that just now urge their presence on his race. The church was jammed with negroes and many white people.

"As a race, we must learn to endure hardness," the preacher said. "We must learn not to be ashamed of honest service. If we must work in the menial places let us not be ashamed to work there. As I see it, it is just as honorable to lay brick for a living as it is to practice law. It is just as honorable to wash and iron for a living as it is to get upon a plat-form and make speeches for Woman Suffrage." Then the preacher startled his audience with :

"Perhaps if a man were charged with assault, and I had an x-ray from heaven turned on him so that I knew he was guilty, I would be willing to turn him over to the mob.

I want to say to-day that he who apologizes for that crime or has any sympathy for the inhu-man monster who commits it, be he black or white, is an enemy to God and a traitor to his race. But the danger of mob law is that some-

times innocent men are condemned and executed. And in my condemnation of lynch law it is not that I wish the guilty to escape, but that I do not wish the innocent to suffer. In this I am supported by all good men in this section.

There is no danger of a race war; all such talk is idle and foolish. With ninety five per cent of our race good citizens, what occasion is there for war? The good men of both races will and can get together, and peace and har-mony will prevail."—Washington Times.

### NOVEMBER 4, 1899.

#### BANNER OF LIGHT.



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his guiet fruit and flower environed home near San Leandro, I thought it might be of interest to the readers of the BANNER OF LIGHT to know something of the private life, surroundings and psychical experiences of the man who has dared to plunge into the very arcanum of Nature to bring forth her hidden secrets. Especially does this information seem needed when I note that one of his critics-a prominent Spiritualist, too—in a recent issue of THE BANNER advises him to consult a reliable medium when in search of knowledge. The fact is, Mr. Dawbarn has witnessed, both through his own mediumship and that of others, some of the most remarkable manifestations that it has ever been the privilege of any mortal to behold or experience. Being an extensive traveler, and an alert investigator of all phases of phenomena, his investigations cover a period of over a quarter of a century, have been with some of the most noted modifies in the country, both public and private, and cover a terri-tory from New York to California. But the object of this article was to describe the home of the "California Philosopher."

Dae Sunday, in response to an invitation, Dr. Max Muehlenbruch, of Oakland, and my-self, in company with our wives, paid a visit to Mr. Dawbarn, and found the genial philosopher standing beside his bicycle at the station, as usual, awaiting our arrival. A five-minutes' walk brought us to his beautiful country home, which is surrounded by cherry, orange, lemon, apricot and plum trees, gardens of various kinds of vegetables and a profusion of beautiful flowers.

As it was Mr. Dawbarn's lunch time, 11 A. M. (his custom being two meals a day, one at 11 A. M and one at 4:30 P. M.), we were shortly ushered into the dining-room, where we found

a sumptuous repast awaiting us. Lunch over, we retired to the parlor, and listened to some operatic music on the Æplian organ, after which we (the "men-folks") as-cended the stairs to the philosopher's "den," as he is pleased to call it, although unlike the proverbial philosopher's "den," it is abundantly lighted, with the sun flooding it most of the day, and is neat and tidy, with the furniture tastfully arranged. And while the ladies were wandering through the orchards, sampling the fruits, Dr. Muehlenbruch and I were being entertained by listening to the philosopher's profound reply to his late critics, which he had finished copying on his typewriter that morning at 4 o'clock.

After listening to the reading, and the Doc tor and I having commented upon it and dis-cussed it with the author, the scribe relapsed into silence, while the two psychometrists exchanged wonderful narratives of their experiences in psychic and mediumistic develop-ments, which in many respects proved to have been precisely similar; after which each gave the other a reading, including "tests," which were recognized, each discerning spirit forms around the other. And right here allow me to interpolate that it does not seem to be gento interpolate that it does not seem to be gen-erally known that Mr. Dawbarn was once a well-known and successful psychometrist, but gave it up for the reason that he thought it held him down upon the material plane from which he aspired to arise. Upon two of my former visits he has given me readings which fully demonstrated his powers, both as to past and cuture-so far as known at the present. and future-so far as known at the present.

After dinner, at 4:30 o'clock, we paid a visit to the orchards, to the windmill which sup plies the place with water, to the apparatus by which Mr. Dawbarn generates the gas to sup

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BOSTON, SATUBDAY, NOVEMBER 4 1199.

### Spiritualist Societics.

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

#### BOSTON AND VICINITY.

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

Engle Hall, 616 Washington Street. First Spirit-ialists' Church, M. Adeline Wilkleson, Pastor. Services at 1,254 and 75; also Thursdays at 3. BANNER OF LIGHT

Home Rostrum, 21 Soley street, Charlestown. Spirit-ual meetings Sunday, II A.M. and 7½ P.M.; Tuesday and Friday, 3 P.M. Mrs. Gilliand, President.

Bible Spiritualist Meetings, Odd Ladies' Hall, 446 Tremont Street.- Mrs. Guiterrez, President. Sor-vices Sundays at 10% A. M., 2% and 7 r. M., and Wednesdays at 2% P. M.

**Spiritual Fraternity** – At First Spiritual Temple Exeter and Newbury streets, Sundays at 10½ and 7½ r.M. the continuity of life will be demonstrated through differphases of mediumship. Other meetings announced in the platform, A. H. Sherman Secretary.

Boston Spiritual Temple meets in Berelay. 4 Berkeley street. Every Sunday at 10<sup>1</sup>/<sub>2</sub> and 7<sup>1</sup>/<sub>2</sub> P. M. E. L. Allen, President J. B. Hatch, Jr., Secretary, 74 Sid 109 st., Dorchester, Mass.

The First Spiritualist Ladies' A id Society meets every Friday afternoon and evening. Supper served at 6 P.M.-at 241 Tremont street, near Eliot street. Mrs. Mattie E. A. Allbe, President; Carrie L. Hatch, Sec'y, 74 Sydney street, Dorchester, Mass.

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

**Commercial (al), 604 Washington Street. Mrs. Nutter, President, Services Sunday at II A.M., 25 and 7% P.M., and Thursday at 3 P.M.** 

The Helping Hand Society meets every Wednesday in Gould Hall, 3 Hoylston Place. Bushness meeting at 4 o'clock. Bupper at 6 o'clock. Entertainment at 7½. Mrs. Carrie L. Hatch, President; Mrs. Grace Cobb Crawford, Secretary.

Bouton Spiritual Lyceum meets in Berkeley Hall every Bunday at To'clock. J. Browne flatch, Conductor; A. Clar-ence Armstrong, Ulerk. 17 Leroy street, Dorchester, Mass.

The Ladies' Spiritualistic Industrial Society meets at Dwight Hall, 514 Tremont street every Thursday afternoon and evening; supper at 6. Mrs. M. A. Browr, Bestdoart

Ministry of the Divine Science of Health.-Str-vice Sundays 3½ P.M. Mys ic Circle and psychic readings 7½ P.M. 535 Mass. Ave., city. Dr. F. J. Miller, Psychic Useden curd Teacher 14 P.M. 555 mass. F Healer and Teacher.

The Cambridge Industrial Society of Sirita-alists meets at cambridge (lower) Hall, 631 Massachusetts Avenne, the second and fourth Thursdays in the month-Supper served at 6:30. Ada M. Came, Cor. Sec'y, 183 Au-bura street, Cambridge, Mass.

#### MALDEN.

Malden Progressive Spiritunlists' Society, Ma-sonic Building, 76 Pleasant street. Meetings every Sunday at 7 p. M. Wednesday, 8 p. M. Wm. M. Barber, Presivent; Mrs, Rebecca Morton, Sec'y, A coordial welcome is extended to co-workers in the cause of progressive Spiritualism.

#### NEW YORK CITY.

The Spiritual and Ethical Society, 744 Lexington Avenue, one door above 59th street — Services every Eun-day morning at 11, and evening a' 8 o'clock. Questions av-swered in the more img. Improvised poems after each lec-ture. Mrs. J. H. Tuttle sings morning and evening. All are cordia ly invited. Mrs. Helen T. Brigham, speaker.

#### BROOKLYN.

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

The Woman's Progressive Union of Brooklyn holds meetings every Sunday afternoon and evening, at 3 and 8 o'clock, and social meetings every Thursday evening at 8 o'clock, at Hall 423 Classon Avenue, betwien Lexing-ton Avenue and Quiney street. ELISARETH F. KURTH, Pres't. BANNER OF LIGHT for sale at the Hall.

**306 Tompkins Ave.** near Gates Ave.—Miss Chapin, Blind Medium, Meetings Sunday and Friday evenings, Spirit Messages and other Phenomena, Admis-sion free. Collection taken.

#### Notice to Local Societies.

Hereafter all reports will be condensed in the same general style as given below. We re-spectfully request our correspondents to gov-ern themselves accordingly. We shall deal fairly and impartially with all societies, hence

so well attended that Marble Hall can hardly accommodate the sitters. It is the aim of the President, Mrs. William S. Butler, to see what can be done to bring out young mediums. the circle is open to all members of the Union. The overing meeting was opened by the Presi-dent. Those taking part: Messra. Iluot, Sweet; Mesdames Nutter, Knowles, Fanule Fisher; Misses Mattie Millken and Della Sawyer. Commercial Hall, Mrs. Nutter, Conductor.-

Sunday, Oct. 29 opened with song service, led by Charles Abbott; invocition, Mrs. Nutter; Mesdames who took part throughout the day: Watts, McLean, Ratzel, Mosie, McKenna, Gilliland, Millan, Fish. Invocation in the evening, Miss Brehm Fisher Smith; song, by Mr. Andy Stapley, and Miss Mabel Hagman; also a song by Mr. Matthews, Messrs. Nelke, Howe, Baker. We hold an Indian peace council on Wednesday evening, Nov. 15.

First Spiritual Church-Mrs. Wilkinsor, pas-tor.-Services Sunday, Oct. 29. The following took part during the day: Messre. Proctor, Fred De Bos, Newhall, Woods, B. F. Bailey, Warlaw Betward Mandare K. Bailey, Taylor, Baker; Mesdames Knowles, Acker-man, Fish, Wood, Burbeck, Monroe, Baker, Miss Sears.

Cadet Hall, Lynn Spiritualists' Association. Mrs. Kate R. Stiles of Boston was the speaker on Oct. 29, and gave able discourses, and very accurate messages. Mrs. George Merrill sang and presided at the piano, with W. H. Thomas cornetist. Next Sunday Mrs. Carrie E. S. Twing will be with us. Suppor will be served in the hall. Good vocal and instrumental music.

The Children's Progressive Lyceum No. 1 Oct. 29 held a well-attended session. The les son subject was "Life's Purposes." The sub-ject for the little ones was "Houesty." The following members reudered songs and recita-tions: Wilhelmina Hope, Charlie Steadman, Exchar Parts Varia Esther Boits, Mabel Emmons, Vera Drisco, Mabel Clark, Iona Stillings, Eddie Hill, Harry Green. Remarks were made by Mis. May Pepper, Mr. B. F. James, Mrs. Belle Roberts, Mrs. William S. Butler.

The Ladies' Spiritualistic Industrial Society -Mrs. C. H. Appleton President-holds regular meeting in Dwight Hall, 514 Tremont street, Thursday afternoon and evening. A fine turkey supper will be served at 6:30 P. M, and in the evening Mrs. Ida P. A. Whu-lock will deliver her lecture on "Palmistry," with readings. Public cordially invited.

#### Massachusetts.

The Onset Wigwam C -workers celebrated their Hunters' Moon Festival at the full of the moor, Oct. 19 Interesting meetings were held throughout the day in the Wigwam, with supper. entertainment and dance in the evening at the Temple. The decorations, under the ar-tistic supervision of Mrs. Westor, President of the W gwam Co-worker, were exquisite. A pretty little birch bark wigwam, with cut flowers, gorgeous autumn foliage, baskets of tempting fruit, potted plants, ferns and vege-tables, composed the platform decorations, and with the waxy green of the pine for background, gave a charming effect, at once pleasing to the eye and restful to the senses. The sides of the proscenium were draped in yellow and white, the Spiritualist and Woman Suffragist colors, and from the overhead centre was suspended a birch bark cause filled with flowers, over which was a crescent moon with 'Harvest Festival" in green, and above the curtains of yellow and green, which were lcoped up with large red satin bows of ribbon, was printed these word, "Let the heavens rejoice; let the earth be glad."

A very bountiful supper was served from 6 to 7, at which one hundred people sat down and partook of the tempting viands. after which came the entertainment. Mrs. Weston made the opening remarks at the entertainment, thanking the people for their past patronage and their interest in this their sixth Harvest Moon Festival, etc. Harvest Moon song by ten young ladies in white-Sadie Par-ker, Sophronia Butland, Dora White, Lizzie Underwood, Carrie Taber, Flora Pierce, Lizzie LeCain, Annabel Hawes, Katie Sullivan, Ros-abel Wentworth. Recitation, "A Fable," by Mrs. M. C. Weston; a Tom Thumb wedding, in

The Psychical Research Class is growing in interest every week. We sre doing what we can through spirit influence to bring out that latent force which is in every mortal. Our motto is, "Strengthen that which remains, that nothing be loss." We hold services every Wednesday evening at 8 o'clock, at 73 Grant street, Winter Hill; also Sunday at 3 o'clock, at 711 Tremout street, Boston. W. Scott Sted-man man.

Mrs. Sanger of Waltham writes: We have moved into new quarters in Fraternity Hall, in the A. O. U. W. Building on Moody street, and are much pleased with them. Our speaker for October has been Mrs. A. J. Pettingill. Her lectures have been helpful, and the messages given have been true in every case. The at-tendance has been larger than ever before, every seat being filled. She will be with us again later in the season. Our finances are in good condition, and we look forward to a successful season. Next month Mrs. Ida P. A. Whitlock will be with us.

Worcester. Sunday, Ost. 15, Mrs. Sadie L. Hand occupied our platform. Her discourses were interesting, her messages very accurate and convincing. The last two Sundays Mrs. N. J. Willis of Cambridgeport served as speaker. Mrs. Willis has spoken from our platform many times in the years agone, and her lectures never fail to interest, as well as instruct her hearers. The first two Sundays in November Mrs. C. Fannie Allyn will be our speaker, the last two Mrs. J. W. Kenyon. The Womon's Auxiliary will meet on Friday afternoon and evening of this week in Barquet Hall, Day Building, cor-ner of Main and Walnut streets.

First Spiritualist Church, Fall River.-On Saturday night we had a social and dance to welcome our President from the Convention, and a very agreeable time we had. Thomas Cartman, 40 Davis street.

Helping Hand Association of Spiritualists, Havorhill, had for its speaker and medium Sunday evening, Oct. 22, Parker W. Hitch-cock. His work was heartily appreciated by a large and lence. Oct. 29 Mrs. Lillian B. Ruiter, formerly of Lawrence, now of Haverhill, gave a short discourse and many convincing communications from spirit loved ones.

Fitchburg, Sunday, Oct. 29.-Full houses greeted Mrs. Lizzie D. Butler of Lynn, speaker for the First Spiritualist Society Sunday. The two addresses were tollowed by many tests and spirit messages, tully recognized, proving the philosophy so ably presented by the speaker. Mrs. Annie E. Cunningham, of Boston, medium, speaks for the society next Sunday.

At Progressive Spiritualists' Association, Lynn, Providence Hall, 21 Market St., Mrs. C. Fannie Allyn addressed the people both after noon and evening Sunday, Oct. 29. She did full justice to her subjects. Mrs. Delia Matson and Mrs. Haire gave messages, and Drs. Quaide, Warren and Padger magnetic treat ments. Music, Anna Cross. Next Sunday Mrs. Julia E. Davis. Nov. 9 a Peace Council will be held at Mrs. Anna Quaide's, 13 Tower Ave. Subscriptions taken for BANNER OF LIGHT.

The Arthur Hodges Spiritual Society, Lynn, held Sunday services at Templars' Hall Oct 29. An appreciative audience greeted the speaker and medium, Mrs. Hattie C. Webber of Boston, who gave two splendid lectures. She followed each lecture with many spirit communications. Next Sunday at 2:30 Mrs. N. S. Noyes, Mrs. L. F. Holden and others. At 7:30 Mrs. Wm. S. Butler of Boston and members of the Children's Progressive Lyceum of Boston.

Malden Progressive Spiritualists held a very interesting meeting at 76 Pleasant St., Board of Frade Rooms, Masouic Building, Oct. 29. Speakers present: Wm. Barber, W. Cowan, H. H. Warner; messages and inspirational music: Mr. Seymour of Boston; solo, Mrs. Jones, piano accompaniment by her husband, Prof. Jones, who kindly takes charge of the musical part of our potetings. Although the evening was very damp, we had a good audience.

First Spiritualist Society, Salem, J. E. Hammond Sec'y.—The platform was occupied Sun-day by Mrs. May S. Pepper, afternoon and evening, in her usual happy and convincing way, giving some wondertul messages. At tendance very large.

us and gave two excellent discourses. All were pleased to listen once more to this vet-oran speaker. Good audiences were in attend-ance. Oor. 22, Dr. Gec. A. Fuller delivered two interesting and instructive lectures. Many of his old-time friends were present to greet him. Oct. 20, U. D. Barrett, editor of This BANNER, was present, and delivered two of his obaracteristic lectures, which were listened to with great interest by the audiences. Miss E. L. Coffyn gave many valuable thoughts in eloquent ten minute speeches at both sessions. Next Sunday, Nov. 5, Mr. Emerson will serve the society. II. C. Berry.

Mrs. M. A. Brackett writes from Portland Me.: For the first time Mrs. Lillian Prontiss of Lynn rerved the society in Orient Hall, Sunday, Oct. 29. We were much pleased with her work.

G. W. Kates and wife have served the Spring field, 111., Spiritualists during the month of October, and given satisfaction. Their lectures are of great interest, and highly instructive. The spirit messages and descriptions given by Mrs. Kates have been accurate in every in stance. She gave a lecture to women only Oc-tober 27, on "Motherhood." The controlling spirit has a message to women, and should be heard by all of them. Mr. and Mrs. Kates have been entertained by Mr. and Mrs. Lichtig at their elegant home.

J. C. F. Grumbine just closed a successful lecture engagement with the First Spiritualist Church of Indianapolis, Ind. Crowded houses greeted the speaker as the exponent of universal religion. Mr. and Mrs. Pettibone are also here, holding successful séances in the church before large audiences. Mr. Pettiboue's work is straightforward and aboveboard, while Mrs. Pettibone's clairvoyance is unchallenged. Mr. and Mrs. Pettibone expect to make a tour around the world with Mr. Grumbine in 1901, in behalf of universal religion.

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

People have already begun to go south to attend the sixth annual convocation of the Southern Cassadaga Spiritualist Camp-Meeting Association, which opens Feb. 4, 1900.

The programs are out and can be obtained of Mrs. Emma J. Huff, Lake Helen, or of myself. Among the special attractions will be the address of J. Clegg Wright, Caroline E. S. Twing, J. C. F. Grumbine and Mrs. L. Brewer. Mr. Wright and Mr. Grumbine will give special private lectures in addition to their public discourses.

Mrs. J. Clegg Wright will deliver addresses upon art and give historic readings. She will also teach painting.

Mrs. Effie Moss, well-known materializing medium, will hold séances. J. Raudall Sunderland, medium for physical

manifestations and independent type-writing in the light, is expected.

Dr. Sellen of Chicago has promised to come. Pierre L. O. A. Keeler intends to be there three weeks.

The Dohrn Bros. and sister, popular hotelkeepers there last year, will open the hotel Dec. 1.

My second excursion will leave New York City Nov. 25 by the Clyde steamship line. Those intending to go on this excursion should write me early for state room, special low rates, etc. (enclosing four cents in stamps). Any one who wishes to visit any part of Florida can go on this excursion.

James D. White and wife of Lake George, N. Y., C. E. Wood and wife of Boston, Mass., and Eliza Philbrooke of Boston, went down on the last excursion and are now at Lake Helen.

The Hotel Webster and Healthful Rest Sanitarium at Lake Heleu is about ready for winter guests. It is a fine three story building, finished in native wood, beautifully furnished, and every room to be heated by hot water radiators when needed. It has every comfort to make a pleasant home for people in delicate health. It is near the campground.



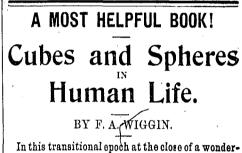


Mar. 4. 28teow MRS. BELLE R. PLUM, 650 Myrtile Avenue, Brooklyn, N. Y. CALEB PRENTISS, 55 Shepard street, Lynn, Mass. MRS. LILLIE A. PRENTISS, 55 Shepard street, Lynn, Mass. LOE F. PRIOR, 36 Wooster street, Hartford, Cont. C. W. QUIMRY, 30 Evereit street, Everett, Mass. HELEN L. P. RUSSHOLE, 35 Ermington Av., Hartford, Ct. MISS JENNIE RHIND, 1064 Washington street. Boston, Mass. FRANK T. RIPLEY, CARE BANNER OF LIGHT, Boston, Mass. FRANK T. RIPLEY, CARE BANNER OF LIGHT, Boston, Mass. FRANK T. RIPLEY, CARE BANNER OF LIGHT, Boston, Mass. FRANK T. RIPLEY, CARE BANNER OF LIGHT, Boston, Mass. FRANK T. RIPLEY, CARE BANNER OF LIGHT, Boston, Mass. FRANK T. RIPLEY, CARE BANNER OF LIGHT, Boston, Mass. FR. S. CORA L. V. RICHMOND, Rogers Park, IL. MRS. TILLIE U. REYNOLDS, 1637 Gh Avenue, Troy, N. Y.\* F. H. ROCOE, 161 Broadway, Providence, R. 1.\* MRS, K. R. STILES, 43 Dwight street, Boston, Mass. F. W. SMITH, ROCKHand, Maine \* FANNIE H. SPALDING, 353 East Main st., Norwich, Conn. MRS, MIST, ROCKHand, Maine \* FANNIE H. SPALDING, 353 East Main st., Norwich, Conn. MRS, ABBIE E. SHEFTS, P. O. Box 833, Grand Ledge, Mich.\* MRS, ABBIE E. SHEFTS, P. O. Box 833, Grand Ledge, Mich.\* MRS, MINNIE M SOULE, 79 Prospect st., Somerville, Mass.\*, MRS, C. A. SPRAGUE, 416 Newland Avenue, Jamestown, N. Y. MRS, BELLIE M. SMITH, 12 Sumner street, Cleveland, O. MIS, CARRIE E. DOWNER-STONE, San José, Cal.\* DR. FANNY W. SANBORN, 1322 Prin a venue, Soranton, P.a. GLES B. STEBBINS, 107 Henry street, Detroit, Mich. J. H. SEVERANCE, M. D., cor, Grace and 64th sts.. Chicaeo. MRS, JULIA A. STAULDING, 351Pearl street, Worcester.\* V. SCOTT STEDMAN, 73 Gaut st. Winter Hill, Somerville, Mass. CARRIE E. S. TWING, WESINGHA, N.\* A. E. TIBPALE, 547 Bank street, New London, Ct.\* HUBSON TUTTLE, Berlin Heights, O. (telegraph sig Ceylon.)\* MRS, MIN, MARS, 400, Mander street, Rochester, N.Y.\* ELIZABETH L. WATEON, P. O. Box 240, Santa Clara, Cal.\* SARME, J. WHILLOR, JONSON'S Creek, N.\* MIS, DASH'HINE WEBETER, 148 Park st., Cholsea

- MRS. JULIETTE YEAW, Leominster, Mass."

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



ful century, when the spirit of unrest pervades the

mental atmosphere, all true m nds turn from exter-

nals which can never yield satisfaction, and seek

To all such aspiring souls this book comes as aid,

potent lever of thought in its varied phases of de

sire, perception, reflection, of wisely directed pur

pose, of the dominance of the higher selfhood, of

worthy, unselfish service for others, leading the

reader through spiritual evolution of involved hu-

human potencies, in an eternal progression toward

at-one-ment with the Source of all Life and Love

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pose, viz., to induce all sharp-cornered human cubes to become harmonious spheres, and to enable them to

recognize the trials of their present experience as

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divinely appointed purposes to this desired goal.

and Peace.

which Sidney Trask was priest, Gertie Atkins, must ask them all to conform to the same general rule. The addresses of all local societies ia Boston and vicinity, as well as in cities and towns in other States, can be found above. Societies marked with a \* have the BANNER OF LIGHT on sale.

#### Local Briefs.

#### BOSTON.

Sunday, Oct. 29. another large audience was in attendance at Berkeley Hall to listen to an address given by that popular speaker, Mr. F. A. Wiggin. The meeting was opened by Mr. Geo. E Schaller, with a piano solo, after which the congregation sung "Auld Lang Syne." Mr. Wiggin followed with a reading and an invocation. After a musical selection by Mrs. Pearl the speaker gave an address lasting for ty five minutes, during which he spoke of the grand work done at the Chicago convention by the N.S.A. He spoke particularly of the declaration of principles adopted by the N.S. A., and accepted it as one of the best things done at the convention. He also spoke of the good judgment of the delegates in reelecting most of the old Board of Officers. At the close of his address he gave a séance. In the evening every seat in the hall was filled. After musical selections by Mrs. Pearl and Prof. Schaller, Mr. Wiggin gave a short address followed by a seance lasting an hour. Mr. Wiggin is doing good work and is having large audiences. In order to get a front seat you must come early. Don't forget that the BAN-NER OF LIGHT is always for sale at this hall. J. B. Hatch, Jr., Secretary, 74 Sydney street, Dorchester.

The Helping Hand Society will hold its first meeting of the season on Wednesday evening, Nov. 1. A reception will be tendered to Mr. and Mrs. F. A. Wiggin at this time, and all friends of the Cause are cordially invited to be present to meet with these earnest workers. Mr. Wiggin has been the speaker for the Berkeley Hall Society for the past month, and we most sincerely hope the friends will be present at this reception to give him encouragement to carry on the good work. A business meeting will be held at 4 P. M. Supper will be served at 6 P. M. The members are requested to be present at 4 P. M. sharp. The reception will be open free to all. The place of meeting is at Gould Hall 3 Boylston Place. Carrie L. Hatch, President.

The Ladies' Lyceum Union held its fourth meeting of the season Wednesday, Oct. 25, in Dwight Hall. Large attendance. It has bebusiness meeting, from 4 to 5, and it has been

bride, Arthur Fowler, bridegroom. Albert Valin and Mabel Leslie, best man and brides maid, Annabel Hawes, Gladys Bolles, Emma ay and Kittie Ogler, maids of honor, Andrew

butland and Sadie Parker, father and mother of the bride, Karl Bolles, Silas Amidon, Robert Fish, Frank Butland, ushers, Georgie King, Karl King, Harry Wilcox, Henry Bolles, Hen ry Ackerman, Georgie Pierce, Harry Butland, Andrew Fish, Sadie Russell, Marjorie Bullock, Ruth Dearth, Sadie Johnson, Helen Ogler, Josephine Valin, Adaline Valin, guests; and with their trains, the elaborate coiffures, swallow tail coats, white vests and gloves, made a very imposing appearance.

Next came a soug by Albert Valin, Karl King and Arthur Fowler, which was well done. The Three Graces, Sadie Parker, Carrie Taber and Dora White, was good. Orchestra selec-tion, Walter Baker, violin, George Nye, cornet, Edna Nye, piano. Coon song by Will LeCain and Mrs. Underwood, who are so well known they need no comment. Violin solo, Mabel Lessie. After the entertainment the water colored picture of the Columbia and Shamrock, painted by Harry Owens, was drawn by shares, John Weeks holding the lucky number. Danc ing closed the evening's entertainment, with Charley Weston's orchestra for music. The drilling of the little ones was under the management of Mrs. Judkins of Boston. Owing to sickness, and non-appearance of some who were to take part in the entertainment, the program was shortened, and the floor cleared for dancing at nine o'clock. A very pleasant evening and kood entertainment, was the verdict to be heard on all sides as the crowd left the hall. Much credit is due Mrs. Weston, President of the Wigwam Co-Workers, for the success of the entertainment.

Deliberative Hall Spiritualist Meetings every Sunday afternoon at 2:30, 56 Pleasant St., Malder, conducted by Mrs. M. A. Moody anu Mrs. Emma F. Whittier. Oct 29, reading of Bible, Mrs. Moody; prayer, Mrs. Whittier; inspira-tional remarks, music and messages from spirit friends, Mr. Sawin, also Mrs. Taylor of Melrose and Mrs. Moody; singing by Miss Stone of Charlestown, accompanist, Miss Ack-burst of Malden; J. R. Snow discussed the "Declaration of Principles," also discussed by Mr. Morse of Reading. Subscriptions to the BANNER OF LIGHT solicited. Copies for sale at the hall.

The Cambridge Industrial Society of Spiritu-alists held their regular meeting Oct. 25, at which time the following officers were elected: President, Mrs. Hartwell; First Vice Presi-dent, Mrs. E. J. Smith; Second Vice-President, come a feature of the Union this season to Mrs. A. Ackers: Clerk, Mrs. E. Zwahlen; Cor, bave a circle on each afternoon before the Sec'y, Miss A. M. Came; Treasurer, Mrs. Hanscom.

First Spiritualist Ladies' Aid Society, Stone-ham, held regular meeting Thursday P.M., Oct. 26. Business meeting, 4 P.M., Mrs. Emma F. Whittier, President, in the chair. At 6:30 forty people sat down to a bountiful supper prepared by the ladies of the society. Our lecturer for the evening, was Mrs. Minnie M. Soule of Boston. Hope she will be with us again before the season closes. Our next lecturer will be Mr. J. S. Scarlett of Cambridge. Mrs. E. F. Whittier.

Brockton People's Progressive Spiritual As sociation was served Oct. 29 by Ida P. A. Whitlock of Providence, R. I. For the four Sunday evenings in November Mrs. Mary E. Lease of New York will serve the society. Mrs. Geo. E. Morse, Cor. Sec'y, 719 Main street.

The Massachusetts State Association will hold a mass meeting on Wednesday, Nov. 8, at old Odd Fellows' Hall, Merrimack street, Low ell. A fine array of talent will be present, in-cluding Dr. G. A. Fuller, Mrs. C. F. Loring, Mrs. A. S. Waterhouse, Mr. H. D. Barrett, Mrs. Juliette Yeaw, Mr. F. A. Wiggin, a fine array of home talent, and excellent music. Friends of home talent, and excellent music. Friends in Boston who wish to go will please meet the Secretary at the Union Station, and take the 9 A.M. train for Lowell. For any particulars, please send to the Secretary, CARRE L. HATCH, 74 Sydney street, Dorchester, Mass. Committee of Arrangements—President G. A. Faller, J. O. Perkins, Mrs. Cunningham of Lowell, Mrs. J. Jackson of Lowell; Carrie L. Hatch, Sec. Hatch, Sec'y.

#### New York.

First Association of Spiritualists. Sunday, Oct. 28, despite the inclement weather, our meetings were well attended at both sessions, and Miss Gaule never did better. In the ab-sence of our President, who is attending the State Federation of Women's Clubs in Cincinnati, Dr. C. W. Torrey acted as Chairman-the first time the platform has been occupied in this way since the transition of its late Presi-dent, Henry J. Newton. Next Sunday Miss Gaule will again bring her beautiful messages to gladden sorrowing hearts.

At the Woman's Progressive Union Sunday, Oct. 29, in the afternoon Mrs. Helen Temple Brigham gave a very eloquent address on the word "Doing," ending with a beautiful impro-vised poem. Mr. Baxter followed with a wellrendered song, and gave many readings, all of which were promptly recognized. Singing by Mrs. Sieber, Misses Turton and Dikeman was of a high order. Our Lyceum is increasing in numbers under the very able management of Mr. and Mrs. Akin.

Spiritual and Ethical Society, 744 Lexington Avenue, New York .- Mr. J. Frank Baxter, exchanging Sunday morning with our regular speaker, Mrs. H. T. Brigham, was greeted with a good audience, who appreciated fully the excellent lecture, readings and singing, followed unexpectedly by several delineations of spirits present, all of which were recognized at once. Mrs. Brigham's address of the evening was one of her very best. She will not be away from us again very soon.

E. W. Emerson served the First Spiritualist Society of Newburyport Sunday, Oct. 29. He was greeted by large audiences both afternoon and evening, and never did better work. All were anxious to have him return at no dis-tant date. Cor.

The Cambridge Industrial Society of Spirit-ualists met at Cambridge Lower Hall, 631 Massachusetts Avenue, the second and fourth Thursdays in the month. Supper served at 6:30. Ada M. Came, Cor. Sec'y, 183 Auburn St., Cambridge, Mass.

#### Other States.

The First Spiritual Society, Mystic Hall, Portland, Me.-Oct. 8, Edgar W. Emerson oc-oupled the platform. Large audionces were present at each service, and were well pleased, with Mr. Emerson, both as speaker and medi-um. Oct. 15 Mrs. Sarah A. Byrnes was with

Mass. 'resident Brighan ritchburg. writes that he and his wife expect to occupy their pretty cottage at camp this season. H. A, BUDINGTON. 91 Sherman street, Springfield, Mass.

within, the pathway to the real and abiding. LIST OF SPIRITUALIST LECTURERS. incentive and inspiration. It is written for practi-259" If there are any errors in this List, we wish those most interested to inform us. cal use on the plane of daily life. It treats of the

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 JAMES MADISON ALLES, Springfield, Mo.
 F. M. ATHERTON, Eds. Kaugus, Mass.
 DR. H. C. ANDREWS, Bridgenort, Mich.
 MRES, M. APHTTEN, Cheerham, Hil, Manchestor, Eng.
 BISHOF, A. BEALS, Shmunertand, Cal.
 ADDRIL, BALLOU, HEI Market street, San Francisco, Cal.
 G. H. BIGONS, Wheaton, H. Dordhester, Mass.
 J. BALCOM, T. Yephune street, Lynn, Mass.
 MRES, S. A. BYULLEN, Derivert, Lynn, Mass.
 MRES, A. A. BYULLEN, Derivert, Col. Calese, Mass.
 FRANK, BANTKA, & Franklin street, Clubsen, Mass.
 MRES, S. M. A. BULLEN, Denver, Col.
 MRES, E. M. MARK, BERNER, C. G. M. BUGHANN, Sun Jose, Cal.
 MRES, E. M. A. J. BULLENS, Denver, Col.
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 E. J. BOWTELL, S. BAADE, 411 BIR Street, Deston, Mass.
 MLTON BARER, 50 Bank, Street, Tenton, N. J.
 E. J. BOWTELL, S. MARKER, MARKER,

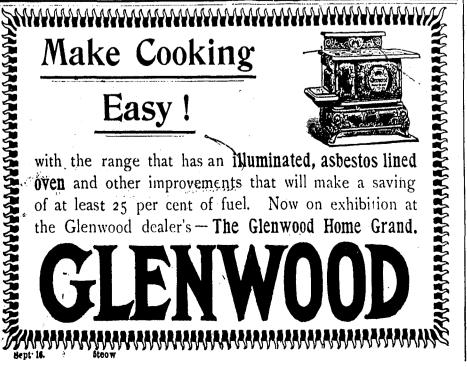
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