

NOV 23 1899
CAMBRIDGE, MASS.
BANNER OF LIGHT.

VOL. 86.

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

BOSTON, SATURDAY, NOVEMBER 25, 1899.

\$2.00 Per Annum,
Postage Free.

NO. 13.

KNOWING AND LOVING.

BY THOMAS HARDING.

(Not for the carping critic, but for the great heart of humanity.)

When we know each other better we shall love each other more,
When the somber clouds have rolled away the sun will shine before.
Oh! we shall sing,
Like birds in Spring,
When doubtful days are o'er,
For we'll know each other better and we'll love each other more.
To every aspiration comes a cold, obstructing bar;
For every gleam of sunshine there's an elemental war;
For every hope of every heart a corresponding fear;
For every smile of gladness there's a sad or bitter tear.

For every strutting nabob, extravagantly dressed,
There lies a shivering pauper by earthly cares oppressed.
Our pendulums swing to and fro, as on our rounds we go,
And life goes on alternately in smooth or fretful flow.
But we'll know each other better, and we'll love each other more,
When we see the good in other hearts we never saw before;
Suspicious gone,
Behold each one,
And read him through and o'er,
O, we'll know each other better, and we'll love each other more.

Extremes of nervous tension through business gain or loss,
Will sometimes try the kindest heart and make the good man cross.
If we only knew him better, and the ill he has to bear,
We oft would spare the quick retort and smile more kindly there.
We know not how our neighbors live—no mortal man should judge,
Or to a fellow-slender here a place in heaven begrudge;
But ignorance assumes so much, usurping wisdom's throne,
We oft forget, and sometimes blush for errors not our own.

But we'll know each other better, and we'll love each other more,
When ignorance takes place behind, and knowledge goes before;
We'll note each cause
In Nature's laws
Which dwell in human core.
If we knew each other better we should love each other more.

Sturgis, Michigan.

An Analysis of Life.

Lecture Delivered Before the Malden Progressive Spiritualist Society, on Sunday Evening, Oct. 29, 1899, by the Guiding Intelligence, Horondos Mukairos (the Master), through the Mediumship of

HENRY H. WARNER.

Mr. President, Sisters and Brothers in the Cause of Eternal Truth: In pursuance of the promise made to you at our last meeting in this hall, we are to give to you this evening an address upon the topic "An Analysis of Life." Before touching upon our main question, however, let me say by way of preface as I use the instrument standing before you that, nine years ago, in the early days of our guidance of this instrument, myself and co-workers began the preparation of a book dealing with the history of our time, race and land, and among other things we gave expression to in manuscript form, was the main idea of the present address, but the time had not then come to put it before the world, as our use of the instrument was not satisfactory either to us or to him, but patiently in our respective spheres we have worked in unison until at last we feel that we can safely pass on to other work, and give you as we pass the results of our research and study. Many of you are well aware that on previous occasions we have given you our thoughts without the aid of manuscript, but as we have spent years in the preparation of what follows as a part of a book, we feel that we should use the manuscript so as to keep clearly before you, and the instrument as well, the line of thought we especially desire to emphasize.

Every continent has had an aboriginal race, which was evolved from the peculiar environments and conditions of that continent. From the earth sprang the physical man, and to the earth it returns. When man first began to have an individualized existence upon the planet called Earth is a question that, as yet, has proved beyond the power of man's knowledge to demonstrate by an absolute statement of a time definite. There are no absolute records of the time when, but there are self-evident facts in his physical and spiritual make-up that give voice to unquestionable (to us) evidences of man's origin at the hands of an intelligent orderly First Cause, and that Cause, the Almighty Father and Mother of All, the Former of all life in evolved forms of rocks, hills, water, earth, stars, and worlds on worlds with their myriad suns singing the universal psalm of praise to the Eternal Truth from Nature's wondrous choir.

Both the physical and spiritual attributes of man attest the wondrous handiwork of an Almighty Energy, an Infinite Intelligence. "Only the fool hath said in his heart, 'There is no God.'"

Races have arisen as individualized men have developed and grouped themselves together for purposes of mutual defense, and races are the results of geographic and climatic variations and physical environments and not of any inherent spiritual quality. In other words

races are the legitimate offspring of man's physical surroundings, thus producing the varied instruments through which the real man, the spiritual man, Nature created or Nature evolved manifests.

Many have misinterpreted the language of the rocks and have attempted to point out the logical evolutionary laws, but have neglected to observe that Nature always reproduces in the same order under like conditions in accordance with an unchangeable, inexorable law. Some scientists (speculators more correctly) would have us believe that man has risen from another, lower species of animal, and that his individuality is the result of organization, instead of his organization being the result of his individuality; but the fact is that man has never been other than man in any part or division of his growth.

There have been other earths, not only in this but in other solar systems, than the one on which you live, and on these, men have been evolved and passed on to a spiritual life with the Almighty Spirit of Life, the Father and Mother Truth Eternal.

When the earth man in his puny self-conceit imagines that he is the only conscious intelligent entity that has been evolved in the realms of Nature, he falls into the error of those races or tribes who assume their country to be or to have been the chosen land of Deific power, and their race the only agents of his omnific power, their scriptures the only true account worth preserving as a record of Eternal Truth.

Man has evolved along parallel lines in the various positions in which he has been found, and the general law of one race is the general law of another, modified at special points to suit the special conditions of the locality.

Every continent, as we said in beginning, has had its aboriginal race of man which has sprung into existence on that continent, has grown as the continent has grown, and has disappeared as a distinct race when the continent has disappeared. Three great continents have thus been lost to the sight of man by volcanic eruptions and changes in the rate of the earth's motion during various stages of its evolution, causing upheavals of one portion and the subsidence of others; but our hearsays must not expect at this time that we shall dwell upon this portion of our general topic, fascinating though it may be. We can only say that our earth-existence was passed on one of these great lands, and that as a result of the civilization and experience there attained we reached the conclusion, confirmed by our subsequent experience on the spiritual plane, that "Man is a unity in manifestation of a trinity of forces or forms of substance—Soul, spirit, matter." Soul being the creative intelligent entity; spirit the formative substance, and matter the visible, tangible expression thereof; the result of vibration, if you choose to call it such, but so calling it, vibration or mode of motion does not demonstrate such to be the absolute fact. Here is a point where Nature has called a halt in the onward march of the conquering powers of man's intellect until they have attained a larger growth.

The strongest and most enduring growths are those which are slow and steady in their progress, sending down roots deeply into the soil, with wide-spreading branches reaching out into the air for strength and sustenance. This is the reason of man's power of persistence when apparently all Nature conspires to overwhelm him.

Slowly but surely he has climbed the ladder of evolution from the abject, creeping, hairy animal man with a basilar brain development, to the erect, intelligent, worshipping, human man, with frontal development of brain power and energy. But that abject, groveling animal was a man, though an earth man. The germs of every faculty, hope, aspiration and inspiration and attainment that man now possesses or ever will possess were there, but needed the proper conditions of environment to call them forth into activity.

Father and Mother Nature were waiting for their other children; for the earth itself to be in a condition to properly sustain the life of an upright worshipping being. When that time came, man in the likeness of the Divine Soul of Nature was evolved, with the elements of reverence, ideality, sublimity and Love—spiritual, not animal—dominating his being, and then indeed might the "Morning Stars" have sung their mighty chorus of rejoicing while the "Sons of God" shouted together for joy.

So, looking over the ground thus traversed, in no more fitting time and place than this can we give to you an extract from the writings (through this instrument) of Horondos Mukairos (the Master). It is given as the result of the experience of one who has been a Searcher for Truth in all ages of his existence, whether on the earth plane or in the realm of the Spirit Invisible. It is entitled:

AN ANALYSIS OF LIFE.

LIFE! only four letters, yet fraught with a universe of meaning enfolded within the embrace of those four characters. Sages, mystics, adepts, scholiasts and students of every degree and shade of thought, and even the untutored crowd, have paused at the Threshold of the Temple of Being to decipher the meaning of the characters engraved on the Keystone of the Arch of the Temple Porch. Some have dared to enter boldly in, assuming that they alone of all men possessed the key to the Eternal Truth and have found to their shame and sorrow that they were doomed to retrace their path to the Threshold to begin once again as Apprentices where they had assumed the rights of Masters. Others in Humility and Love have sought patiently and have been rewarded for their Wisdom and Strength

by beholding the crowning Beauty of the Temple, the radiance of Eternal Truth.

The four-lettered word has appeared in every form of religious worship as typing the universal deific power in the primal Cause of Being. To the ancient Horondian (my race), Theos, Oros and Hora; to the Lemurian, as Kora; to the Aryan, Dyai; to the Greek, Zeus; to the Hindu, Bram, Siva or Agni; to the Latin, Jove; to the Norse and Teuton, Odin; to the Egyptian, Ptah, Amon or Isis; to the Quiché, Aztec, Toltec and Aztlan (Atlanteans), as Ma; & (light); to the Hebrew, JHVH, (I am that I am, or I will be that which I will to be)—all these but cognate forms of expression for the primal Cause of existence, LIFE.

Life, the foundation of the universe of existence expressed in varied forms of thought and motion, and no motion except there be thought, and no thought except there be motion. Life—a constant changing kaleidoscope—to day one form of beauty, to-morrow a new one takes its place. Much is said about the origin of Life, and many have declared that Life was the result of organization; that it merely happened; that the grouping of certain forms of substance in certain relations produced the phenomenon called Life. But on the other hand, my friends, is not organization the resultant of the antecedent Life? Do not forms of substance group themselves in orderly sequence of organized activities because of a primordial substance, which for lack of a better term we have called Life; some God? Who can answer?

To us it seems from our research that each and every phenomenon that nature embraces to-day, of which we are cognizant, either by physical or psychic sensations, goes to prove that Nature is made up of a trinity of forms of substance—Soul, Spirit, Matter, and these are acted upon by the laws of motion, and, as they vibrate at lower or higher rates of motion, so do they produce to us the sensations of tone, color, light, heat and consciousness, of individualized being, the human Ego.

We have been unable in our search through the records of the past (on either plane of existence) either in Nature's archives of rock, vegetable or animal existence, or in the traditions and written records of man, to find anything that tells with absolute verity the day, hour and minute that man sprang into existence on the planet earth as an individualized sentient being. No man in the flesh, or in the realm called spiritual, has as yet penetrated the veil that covers from our sight the origin of man's being, or of Life in any of its evolved or involved forms of existence, but we can and do reason by analogy, from effect to cause, back to what seems to us to be a good sufficient basis for our premise that the Cosmos is Substantial; that man is but an epitome of that Cosmos in structure and growth; a unity in manifestation of soul, spirit, matter, the great trinity of Substantial energy and being.

Some have objected to our definition of soul and spirit, but we have as yet seen no reason to deviate therefrom. When men and women cease to think of soul and spirit in terms of the modern ecclesiastical formulas, and return to the Temple of old, they will understand more clearly the facts of Life. But when we consider the fact that for nearly nineteen hundred years mankind, or a portion of mankind, has been bound in chains of ecclesiastical slavery, it is not to be wondered at that men and women have adopted the modern theological transposition of soul and spirit, and feel aggrieved if any one dare to lift the veil, and, stepping out on independent lines, proclaim what appeals to him as the Eternal Truth.

The Greek *pneuma* and *pseuke*, from which come our modern terms spirit and soul, have been mistranslated and twisted for centuries to carry out the ends of ecclesiastical schemers, and unconsciously some of you are endeavoring to perpetuate their errors to-day.

Let us then consider in our Analysis of Life the following propositions:

I. All that exists, either visible or invisible, tangible or intangible, is Substance.

II. Substance has various forms, and expresses itself in various modes of motion, because:

(a) The Cosmos is the unit of expression of three forms of substance—soul, spirit, matter. (b) Soul is the creative evolving, energizing substance of the Universe: that which attracts to itself, because of its energizing force, that form of substance called

(c) Spirit, which is to all forms of existence that mortar and cement are to the bricks and stones of a building; the binding substance through which the soul functions and gathers to itself the particles of substance called

(d) Matter, the visible expression of substance in tangible modes of motion, and rendered sentient, active and individualized in the human by the combined energies of Soul and Spirit.

III. Soul is not the outer envelope of substance, or wrapping that senses to the clairvoyant, or even to the physical eye; but on the contrary Spirit is the finer form of substance that enfolds the soul, through which the soul acts upon matter, or matter, the mother substance, the matrix in which all forms of substantial identity (than which there are no other) are molded and shaped by the masterpiece, the Soul.

IV. Man has never been other than man, in any stage or portion of his growth, hence,

(a) He has evolved along lines of definite progression, upwards from a lower form of human expression of Life than the one he now possesses, and

(b) He has had an existence upon the earth as man in every age since the earth became

capable of supporting the existence of an intelligent human Ego.

V. The soul of every child born into the world (or conceived) is an independent individuality, not dependent for its being upon a previous existence either on earth, or other planet, or in a celestial state, and hence whose destroys the embryonic physical, whether before or after birth, sends an undeveloped entity out into the realm spiritual, to be cared for on the spirit-plane of existence.

VI. In other words, as Nature always reproduces her various forms in the same order, under the same conditions, the soul of each being conceived or born into the world is the result of the union of the soul and spirit-forms of the male and female, that is:

(a) Each soul and spirit conceived or born into the world in the material garb of the child is the legitimate product of the union of the soul and spirit-forms of the male and female, through the union of their physical forces, and because of the union of the physical.

(b) From the union of the male and female soul and spirit forces springs the new soul and spirit, and for nine months Nature holds a dark séance in the cabinet of Life (matrix), and materializes (matters) a human being with a soul, spirit and material body; and,

(c) When that soul comes forth clothed with its material garment it comes possessed of the germ of every faculty of individuality and personality it ever will possess. Some of these faculties may not find their fullest expression in the earth sphere; but they will in the infinite cycles of progression; and

(d) Soul and spirit grow and progress as the physical of the child grows and progresses. They are fully individualized from the very hour of conception, and never were and never will be any other than themselves through all the eons of time and eternity. They may take other forms, but the individuality will always be the same.

(e) Because of this individualization of the soul from the very hour of conception, whose destroys that unborn life is guilty of a terrible crime against humanity and against the Spirit of Eternal Truth.

VII. Each soul that comes into existence on the earth plane, either in conception or as a new-born child, has its guardian spirit, who watches over and guides its growth, seeking to impress the child and lead it along higher lines of Life, but

(a) There also is the fact to be considered, a fact, too, of terrible import, that the parents of the child are often so physically corrupt that they clothe the soul with a warped and ill-fitting case of materiality so the soul is hindered in its growth on the earth-plane; hence

(b) Many individuals do not in the earth-plane round out a satisfactory state of being, and it is possible for them to, and they do, come back to the earth-plane and attach themselves as attendant spirits within the aura of the child, and become so closely connected with the child as to at times overpower the personality of the child, and lead to the manifestations of so-called doubles, and these so-called subconscious phenomena or subliminal state of some modern psychologists; and

(c) This attendant spirit in many cases holds in abeyance for a time the activity of the child Ego to which it is attached, and molds to its own purposes the life expression of that Ego, but it cannot always retain the dominancy; and so along parallel lines the two Egos develop, and you wonder at the variant moods expressed through the physical organism; hence

(d) This will also account, it seems to us, for the phenomena which are held to prove reincarnation or reëmbodiment but along the line of the preservation of each individuality and personality that has ever had an earth existence.

VIII. The phenomena of so-called Avatars, Buddhas or Saviors, and the Karma Law, so-called, are accounted for by this law of attached spirits, supplemented by the laws of spirit influence by decarnated intelligence; also by the law of recurring thought waves, i. e., that the same general thought will recur in the cycle of the ages, and some father and mother becoming impressed with that thought, the pre-natal conditions are furnished whereby the child is stamped with the image of that thought and imbued therewith, goes forth to give expression in the world to the great truths that have laid dormant until reawakened by the touch of the inceptive thought of the age and the intelligences that before time gave forth that thought, attracted to an instrument thus fitted to their use, guide and inspire that instrument in his or her work, and that work is always suited to the needs of the world at that time. Thus the Buddha, Confucius, Zoroaster, Moses, Jesus of Nazareth, Mohammed, each filled his place in the divine economy of Nature, and instead of one, we have hundreds and thousands, who, in this age, are endeavoring to give expression to the Universal principle of Love, called by many the Christ principle.

Thus have we endeavored to make a brief Analysis of Life as it appeals to us, and we ask you to carefully consider it. We ask no one to accept it as the infallible Alpha and Omega of psychic truth, simply because we claim a spiritual existence of many thousand years, but we do ask you to think, to reason for yourselves, and if you can honestly arrive at the same conclusions, we shall rejoice that you too have become Searchers for Truth, and we shall endeavor to further help you on your way across the Threshold of the Shrine of Eternal Truth.

HORONDOS MUKAIROS (the Master.)

Truth, Hatched and Unhatched.

BY CHARLES DAWBARN.

PART II.

The student reader is now requested to turn once more to the egg that has been "energized" for five days, and begin a careful search for what is called an ego. An ego is the speak of life which is supposed by theologians and theosophists to be in itself an eternal fragment of the Infinite Divine. That egg has now exhibited life. That is to say, it has developed an "egghead" composed of matter, force and intelligence; the three blended into an ego which is hungry for more energy, but too weak to assimilate it when offered. So we here notice as a scientific fact that an ego, first started as an outburst from another ego, can fail to maintain its foothold. Nothing has been lost, but the conglomerated mass of matter, force and intelligence falls apart, when, of course, what we call "ego" disappears.

It is easy to follow the life history of the "egghead" day by day, so long as it is apparently bounded by the shell. We say "apparently" because really it is no: bounded at all. It draws its energy from the entire cosmos. Day by day we see a lot of these experimental egos giving up the ghost. The ripple they have caused on the surface of life's ocean "subsides"; that is the life history of that ego. It is just the requiem of an experiment. At last the time comes when egg life must cease for those who remain. A death-birth into a new life has become a necessity. So the ego drops its egghead, and, if strong enough, assumes its chickenhood, immediately calling upon the universe to supply its needs.

We here notice as a most important point that the chicken has no more nor less of an ego as the result of bursting its shell. At no moment from its first inception has there been seen any change in the ego. It was, first and last, the conglomerated little whole of the intelligence, manifesting through such matter and energy as it could grasp and use. It was the same after it got out as it was before. And herein is the all-important lesson. Nothing took place in that egg that does not take place in the egg out of which manhood bursts into earth life. Some egos are strong, and some weak; some live and some die just as much in the man egg as in the hen egg. The one who proves strong enough; at last gets out of his egg nursery into life's kindergarten. And when babyhood commences and for a life end, it is precisely the same ego that was started in the outburst from the parental form. It would be just as liable to "subside" as ever, were it not that conditions have now become somewhat more favorable. During his egg life the ego was developing its organs one by one, till it enters its new life with an army of workers, each strong if he can attract the atoms he needs, and weak if his effort is a failure.

The student now finds himself facing the claim made by theologian and theosophist that man is, in certain respects, entirely different, and altogether superior to the egos of every other form of life. Unfortunately, our incubator experience won't serve us any further. Man is incubated inside the mother woman and the chicken inside the mother hen or machine. Both, as we have seen, are egos which can easily "subside" without leaving even a ripple on the ocean of life, at least up to the point of their entrance into mundane existence. Yet we all perceive the vast difference between the rooster and the man of the nineteenth century. So the student asks, "in what does it consist, and how does it come to be?"

The student naturally, in the first place, turns to the scientific specialist, and asks him what he has discovered as to the physico-logical and anatomical inception of man? He is told that man is but a link in a long evolutionary chain, and that every fetal ego carries its own record of this wondrous past. After nature had elaborated the crystal, with power to attract to itself atoms that could even repair injuries and cure wounds, there came a time when a trifling preponderance of intelligence and energy permitted an expression that we call vegetable. From mineral to vegetable, and on to animal is man's dividing line. No such line is found in nature. It exists only in man's imagination. Yet there can be no uncertainty or chance. It is but a question of the proportion of the raw material, with intelligence and energy as the potent factors in every change. There is no more of mystery than inheres to the universe as a whole. Energy is, as it were, the key note to the anthem.

We could almost imagine that one atom differs from another atom only in accordance with its vibratory movement. At least we know this is so in many cases. From charcoal to diamond is only a question of vibration. The chemist can discern no difference in the atomic structure. Atoms with a like movement blend, and with unlike movement repel. The atoms of both like and unlike movements were attracting their mates until, at last, at one rate you discover the burned wood, and at the other the diamond. Another almost trifling change and you discover a more plastic gathering of these atoms, and now with other vibrations which you call "vegetable." The proof that it is only a result of energy directed by intelligence is that nature repeats her process in every fetal form. After such changes have gone on and on through eons of experiments and failures, man marks the result and, for his own convenience classifies it as mineral, vegetable and animal. But he finds that the animal begins as a vegetable with two little leaves

And if he could go back but another step he would discover mineral movement as the vibratory foundation every time.

Our little chick traveled up a long line of an central vibrations, at every stage of which energy peeped out as life, just as much as when she had climbed to bark, feather and claw. Nature is like a miser. She may start with a dollar, and make it a million, but she holds on to the first as tenaciously as to the last. For every step was an experiment. For instance, the intelligence in Nature has a general idea that she wants a cod fish. Not our egg out of a million will prove anything but a bantling, but that one survivor expresses the entire line of progress. The others survive. That is the word I want to emphasize. They survive. So when nature wants a chick the great majority of her creations will not be ready to manufacture and support this outburst of a new ego. So they will survive. The life in my unhatched eggs subsides.

Our real interest in this study of a chick ego's experience is because it thus leads on and on to the experience of the human ego. We travel precisely the same road, but pass milestones the chick ego will never see. The physiologist tells us that the total ego of humanity records every step of the past. There are the mineral, animal, vegetable forms, the entire long line—not a link lost in Nature's workshop, but each and all represented in the human ego. And while the process may not be exactly as I heard a lecturer describe it, "fish, tadpole, frog, monkey, man," yet every human being has practically experienced the changes of the entire past. But his career is still Nature's same old story—myriads of failures to every success. And necessarily the failures subside.

That is the lesson so far recorded in these facts. We have failed to find a single fact that distinguishes man from the rest of the long line. His career is a question of degree, and apparently of vibration. Of course from microbe to man is an impossible step; but count the links, and it is only an unbroken chain. Just as with the incubator chick, if anything is wrong in the proportions of either matter, force or intelligence that surround fetal man, the human ego subsides. But when he does not subside, but maintains his foothold, what then? Man would find claim that some new process was elaborated by Nature for his special benefit, whereby he becomes a sort of second starting-point in creation. We have utterly failed to find any trace of anything of the kind.

Any change can only be—first, in the proportion he absorbs of the raw materials which constitute his form, and next in the rate of movement of the atoms he has attracted. As from charcoal to diamond, a differing movement of like atoms will exhibit a very different result. But having got this fact clearly into his mind—the fact that Nature has never changed her system of bookkeeping—the student may safely indicate in that form of prophecy which adds facts together, and shows their total as a coming result.

The student is now ready to change his point of observation, and commence with man instead of mineral. He will proceed to multiply a man by all these past experiences, and thus make a schoolboy's sum of him. The egg in the incubator is still his a, b, c, for man also emerges from an egg, and has his experiences in his mother incubator. But the student stops here for a moment to once again note the lesson learned from the unborn chick. That chick was exploded into life by nerve force gathered from every organ in the parent's system. If we could penetrate the almost infinitely little, we would perceive that the spermatozoon represents every atom in the parental organism. We would discover yet other molecules, potential or active, but these bring we call them "tendencies." So minute down experiences gained through ancestral forms, and which the tiny spermatozoon embodies and represents. Of course the mother form contributes and infuses its full share to the wondrous speck just becoming an ego. The theologian would stop at this point for the creative power of God. But I would gently and kindly remind him that every time and always the whole process is nothing but an experiment. Unless everything is just right, the experiment is a failure, and the egg ego subsides. It subsides in the egg chick. It subsides in the egg man. And whether it subsides or continues, it is just an outbreak from the parental intelligence, energy and matter, and not founded on one or a million preexistences, so far as we have any proof. Such is at least a fair and logical conclusion from the incubator experience, and must stand as such unless, as we go on, we find something in man that was not even potential in chick.

But fetal man has simply progressed stage by stage, from charcoal to diamond of organized life. He was once at the chicken level, and had been then born would have been fitted for a poultry yard. But Nature has always practiced evolution, so one day a chicken foetus stopped in the dark long enough to permit a change in vibrations born of some experiences of the parent. Thus another step was gained; and step by step, in days or perhaps a million years came forth further changes. Conditions, perhaps never to be repeated, marked the compulsion of life into a form somewhat different to its parent. Fetal man certainly carries this record as read by the skillful anatomist. So ego traveled on and on till he reached the simian stage, which every human child repeats, as with long tail and hairy body he would, if his growth could be arrested, burst into earth life as but a higher ape. Yet nothing is fixed, save the possibilities of his future. Nature prefaces all her work with a big IF. IF things turn out just right she will make a chick, a man or a monkey, as the case may be. But IF not, then the ego she has started must subside. It is evident that her conception of ego is as a speck of conglomerated material to be used, if needed, in building her universe.

When the student has mastered the foetal history, and watched the child emerge into the light of day, I ask him in what respect, save a graduated advance, he can find the slightest difference between the incubator chick and the boy babe? Therein is the question over which the battle must and will rage. For if it is granted that a chick ego subsides when conditions are unfavorable, by what right may the theologian or theosophist assume or assert that man ego continues? Therein is the real interest in every study of pre-natal life. Still the writer would not offer such a study to the reader were it not that he finds, or thinks he finds, daylight ahead.

The key to the problem seems to be in the vibratory changes we call "evolution." Most certainly nothing has occurred to the man Ego that differentiates him from the chick Ego save that he is several steps ahead in this graduated development. Spirit Return demonstrates that the man who has completed his earth incubation has retained his Egohood as certainly as he retained it after his foetal experiences. And it may well be that the evolutionary vibration he has gained over the chick permits him to "think" himself out into the invisible in a way impossible to lower life. Man first advanced beyond the egg level on which he and the chick must alike "subside" if conditions were unfavorable. Like the full grown chick, he got safely outside his incubator. But his ancestors had long since passed the chick stage, and as a consequence, while still in the incubator, he reached a brain development for the use of intelligence far beyond that of any other animal. Yet it is the same great "IF" which confronts him. Anything wrong with his surroundings and he subsides, just as the chick Ego subsides. And when maternal energy has hurried him out into earth-life he meets "ifs" at every corner. There is an enemy in every breath he draws, every meal he eats. Earth, air, fire and water must be conquered or they slay him. It is therein we first begin to really discover what has happened. Intelligence is becoming master of Nature's "ifs." She declines to "subside," and the student will not see that unless she subsides the Ego has become eternal.

As fast as Nature tears one atom from her form intelligence attracts another; and presently she sublimates her atoms into form intangible and invisible to mortal sense. Ego fights as a god. It is a battle of gods every time. Nature can only attack form. She compels form to a constant change till, so far as

man has yet traveled, the form we see and feel and hear drops apart and is called "dead." But intelligence refuses to "subside." She is all ready with another form built out of yet finer vibratory matter. So intelligence laughs at "death," and finds herself freer and more powerful than ever. Of course, Nature goes on battling "over there," too, but intelligence has become master, and at every step gains greater power for her Ego to wield.

Still, and I believe, the triumph of intelligence, continued progress is only possible under certain conditions. They are not now the conditions which destroyed the poor chick when matter and energy dominated. But they are conditions which better intelligence herself. Intelligence is not almighty; nor in our study do we discover any such universal selfhood. The power of intelligence over matter and energy depends altogether upon harmony. Let us see what this means.

Here is Ego maintaining himself because his intelligence is superior to his matter and force. Unless that superiority be maintained he necessarily drops to the level of the chick in his shell. He must and will subside. There is nothing to hold him together. He is a compound, and now drops apart. But intelligence made a solid gain when she evolved the human brain as her weapon in this battle. The Ego she has thus built cannot now be destroyed in earth life. The form we see may be buried or cremated, but another form is all ready for use. At this point theosophy dreams and theology walks by faith. But also at this point we discover this new body as a living fact, scientifically proved by physical research. And for the student's next step he need neither dream nor accept a ready-made creed. We are still face to face with one of Nature's tremendous "ifs." If the Ego will live so as to allow intelligence to rule, he is safe. If not, it is the lesson of the incubator all over again, and Ego will, sooner or later, subside.

If ego has aided intelligence while in this life he is so much the better fitted to go on under her banner to continued victory. But it is woe to the man who has limited his intelligence to a mere animal expression in earth-life. His new form will reek of the brute. Intelligence is weak. Matter strong. Passion still rules. It is hate instead of love. Greed instead of charity. Such an ego must presently "subside," simply because intelligence loses its hold upon matter and force. But if love has been evolved there is harmony instead of discord, so that intelligence is monarch, and ego his eternal child. Harmony cannot become discord. It is on and on for that ego for ever and ever, for to "subside" is impossible when love rules.

So my incubator lesson is that so long as intelligence is subject to matter and force, the ego may subside into the ocean of life. But when once intelligence has become supreme, eternal existence is assured. This must be so if intelligence, matter and energy are the all of existence. If these three are one, and intelligence rules, it is but a series of steps from microbe to God. Such is what his incubator has taught the writer as TRUTH, HATCHED and UNHATCHED; and as such he presents it to the student.

San Leandro, Cal.

Leaf Thoughts.

BY M. K. P.

The roots are not the trunk, nor are they the leaves, and neither of these parts can be transformed into another. The roots must do their work as roots, letting the energy so generated be taken up according to the Law of Being, which it is impossible for them to know with merely the experience of roots. Now suppose that the roots having a vague consciousness of the leaves, gained through their development along natural lines, should hunger after a fuller realization of that upper life. Would it do any good for them to stop their special work for a while each day and send up Leaf Thoughts? The leaves, influenced by sun, air and other agencies with which the roots have not come in contact, are perfecting the organism according to a fully-realized law of being. The roots should do their special work, and then, because they have served the law and furnished the crude energy for the organism, the leaves will be able to send down leaf thoughts to them and thus establish a circuit of realization.

The marvelous constructive forces of our universe can not be helped directly by man's aspiring thought. It is only by his deeds or by a constructive thought on his own plane that his energies can be so related to the system as to be used constructively. An interplay of forces which no mere mortal mind could comprehend is now straining to produce the harmonizing curves which must be made to perfect that spiral turn with which the sixth race is being ushered in. These constructive intelligences need a certain spiritualized quality of energy which only occult students can furnish. Had there been enough harmonizing energy of this sort generated on the physical plane there would have been no war with Spain, nor would we now have fighting in the Philippines and in Africa. How can occult students help in this organic work, if they are divided into circles and societies, each holding aloof from all others? How far, think you, can thoughts of unity and peace go, which are "sent out" under such conditions? What is required is a deed of unity and fellowship, inspired by a feeling of unity and fellowship.

Each One Has His Own Life to Live.

When we compare our mental capacity with that of others, and watch our footsteps through the maze of life, how little our efforts seem to us, compared with those we sense as our superiors in knowledge and attainment. Wisdom is the fountain of knowledge; from wisdom we direct and attain to spiritual groping, through shadow and sunshine, until we reach the goal marked out for us through infinite power. We all realize at times that we are nearing the Great Beyond; every day seems drawing us nearer; and with this thought comes a reflection of glorious ecstasy—to know the greatness of supreme spirit; to realize through the spiritual consciousness the disembodied spirit; that our bodies are mere cases, and that we retain consciousness after the spirit is severed from material conditions. We are led with spiritual self-possession, on, on, until at last we shall know all things as they really are.

Only those who carry sincerity to its highest point, in whom there remains not a single hair's breadth of hypocrisy, can see the hidden springs in life; so let us use and all strive for the greatness of things as they are; let us aim to attain to the highest degree of spiritual perception, while on the earth plane to take hold with a firm grasp of Truth and Justice, trusting to our spirit guides to promote ourselves as they deem us worthy.

Philadelphia.

To the Liberal-Minded.

As the "BANNER OF LIGHT Establishment" is 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 'BANNER 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 desires the same to be expended, which request will be faithfully carried out, 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 promulgation of the doctrine of the immortality of the soul and its eternal progression."

Subscribe now for the BANNER OF LIGHT.

(Copyrighted Oct., 1899, by Carlyle Petersilea.)

MARION GOLDBORO;

OR,

WHAT ONE WOMAN ACCOMPLISHED.

WRITTEN BY CARLYLE PETERSILEA,

Author of "The Discovered Country," "Occults," a Psychological Novel, "Mary Ann Carraway," "Philip Carlyle," a Romance, &c., &c.

CHAPTER XVI.

AN INCONGRUOUS DAUGHTER.

Marion returned home weary and somewhat dispirited. It seemed to her that the world was all wrong. Could or would it ever be righted? She had commenced with a brave and hopeful heart, thinking that she was powerful and could do so much; but she was yet to learn that youth and inexperience could well afford to be brave. She began to think herself but a small, weak, inefficient vessel; still, she would never swerve from the path she had chosen for herself. She would do all that one woman could do. Perhaps, as she grew older, she would have more power. Wit and shrewdness, conquered the weak. She would become as wise as possible, be as shrewd as she could—not to take advantage of the world for her own personal benefit, but to help the world to become better. She would shield the weak and erring and be just to all; then, being exceedingly fatigued, she fell asleep and did not awake until the bell rang for dinner. Marion descended the stairs languidly, paler by far than she had ever been before. Her eyes fell beneath her father's questioning glance.

"Are you ill, my daughter?" he asked, a little anxiously.

"No, papa; not ill. A little weary, that is all. Late hours do not agree with me." "Why could you not remain in your room and rest?" asked Mrs. Goldboro. "You have been out nearly all day. The coachman says he was completely worn out waiting outside that wretched place you insist on visiting. Already the world is talking about you, Marion. How little I thought I should have a daughter with such low proclivities. If I could have my way, you should be confined in your apartment until you promised to do better. Oh Marion! What can you possibly find in these low vile people to interest you?"

"Mamma," asked Marion, with some show of spirit, "what is it that makes our brothers and sisters low and vile?"

"Sin and iniquity," answered her mother. "They will not give their hearts to Christ, but choose the downward road to perdition." "Do you think, mamma, that people choose poverty and suffering, or do you believe they love vice better than virtue?"

"Certainly they love vice better than virtue, else they would be virtuous instead of vicious, and of course vice is the principal cause of poverty."

"Mrs. Duffies was dying of want, and her daughter begging in the street, and neither one nor the other has ever been in the least vicious, nor was Mr. Duffies before his death. The injustice and inhumanity of those who were prosperous was the cause of their poverty and suffering; but to-day I have visited a family—little Mary's father and mother—and their poverty and suffering have been caused by the viciousness of the father; but, mamma, I have in part learned the cause of his sins."

"You will at last come round to my ideas!" exclaimed Mrs. Goldboro triumphantly. "I never was farther from them than at the present moment," answered the daughter. "I do not think that a wicked heart ever caused Mr. Frye's downfall."

Mr. Goldboro started when Marion mentioned the name. It was the first time he had heard it. A troubled look came into his eyes. "Intemperance is the cause of his poverty and suffering, the cause of his wife's misery and degradation, the ruin of his children; but, mamma, Mr. Frye does not wish to be a drunkard."

"Why, in heaven's name, then, does he drink?" "Because the habit has become so firmly rooted that he has not power to discontinue it. Mamma, he needs the assistance of those who are virtuous and strong."

"Such a wretch does not deserve assistance."

"But his wife and family are not at all to blame for his sins."

"Why don't his wife leave him, and try to be good, and raise herself and her children from the mire?"

"She still loves the husband of her youth, and would save him if she could. She cannot live otherwise than she does at present, without the assistance of others who are virtuous and strong; but, mamma, Mr. Frye's degradation was caused, first, by the stronger hand of a brother man—a hand which should have aided his weakness, and shielded him from temptation."

Mr. Goldboro's brow darkened, and he moved uneasily in his seat, but Marion avoided his glance.

"I don't know about that," said Mrs. Goldboro. "I think we all have enough to do to look out for ourselves."

"But in looking out for ourselves we should be very careful not to wrong others. One who would rise on the downfall of others is to my mind, worse than a savage, for the moral perceptions of a savage may not be very clear."

"Oh! Marion," exclaimed Mrs. Goldboro, "I am weary of your strange talk. Really, your behaviour is scandalous. I don't see why you cannot be like other girls."

"Because I am not another, but myself," replied Marion. "Mamma, I don't think I could be otherwise than I am, really, my mind does not allow it."

"Why don't you try to change your mind?" "Well, dearest mamma, tell me in what way you would have me change it? Must I not pity the poor and unfortunate, and try to help them?"

"Oh! well; you can pity them if you like, but you need not go to their homes, or associate with them."

"You say, dearest mamma, that I ought to be a Christian, which, of course, means a follower of Christ, and, surely, that must mean to follow his precepts and example; and did he not expressly command that his followers should visit the widow and the fatherless, and administer to their wants? and did he not say, 'If thy brother fall by the wayside, or into the ditch,' which, of course, must mean the mire of bad habits, did he not command us to pull him out? That must mean to aid our fallen brother."

"But, Marion, it is not suitable that a young lady should place herself in such an equivocal position as you are now doing; especially one who should try and shine in society. You do not seem to care at all for the society of the elite of New York. Thousands of young girls would make any sacrifice to occupy your position in the world, and you ignore and despise it."

"No, mamma, I do not; for I think, in my present position, I can do more good than if I were poverty-stricken and unknown."

"Say no more! Say no more, Marion! You are one of the most incorrigible girls in the whole world. I give you over to your father entirely. He must manage you, for I cannot."

Marion's glance now met her father's in full, and Mr. Goldboro was well aware that his daughter knew something of his career, but she was too good a daughter to speak of that which had come to her knowledge.

"Marion," asked Mr. Goldboro, "how did you like Mr. Englehart?"

"Quite well, papa; in fact, better than any other gentleman who was present last evening."

Her mother groaned.

"The only untitled gentleman who was invited. If I could have had my way he would not have been invited, for I feared how it might be with such a strange girl as yourself, Marion; but your father would have it so, and now he must bear the consequences of his own folly. Did I not say to you, William, that Marion would be sure to fancy the least known gentlemen in the room? that if a single nobody was admitted, that nobody would be sure to attract our daughter?"

"Well," replied Mr. Goldboro, "be that as it may, she will dine with us to-morrow; I have already asked him, and I expect that you, my wife, will be exceedingly polite to him; he is a stranger, visiting America for the first time, and I wish to treat him with civility."

"Could you not be civil to him without asking him to dinner?"

"He is an Englishman and a stranger, and we know that Englishmen expect such attentions: it is the custom of their country."

Mrs. Goldboro sighed.

"Everything is against me," she said, "even my own husband; and our daughter's fate, no doubt, will be a sad one: Mr. Englehart, indeed!"

That night Jennie was brushing Marion's long, dark hair, as that young lady sat before the firelight dreamy and abstracted, really dreaming of a gentleman for the first time in her life, that gentleman Mr. Englehart; his noble mien, his generous approval of all her schemes—wild schemes others would call them—attracted her soul to him. She wondered if he worked for the good of humanity? She was glad he was coming to dinner to-morrow, for she longed to know more of him. What his worldly position might be she cared but little. She would like to know where his soul really stood. To do good brings its own reward. Marion had already discovered this, although she thought not of reward at the time she had so generously helped others.

Mary had taken her first lesson in painting that day, and her teacher had asked Marion where she had discovered such an unusually gifted child—a real genius.

Mary's fair face was flushed with delight as she sat now at Marion's knee, dreaming of delightful dreams of future success; and Jennie, also, was unusually happy since Marion had taken an interest in her father, and would assist in his reformation.

To-morrow came, as all to-morrows do, and Mr. Goldboro came home to dinner, as usual, accompanied by Mr. Englehart.

[To be continued.]

[Revue Parisienne, September, 1899.]

The Supernatural and the Psychic Force.

To Mr. Henry Hamel, Secretary of the *Revue Parisienne*:

You have shown a desire, dear sir, to know how I was led to the study of psychic phenomena, apparently so far removed from my professional work.

My answer would amount almost to an autobiography, since my first researches go back to 1865. I was then twenty-eight, chief engineer, charged with the construction of the fort des Rousses in the Jura. At an elevation of eleven hundred meters there were few distractions. One of my friends, knowing my slight acquaintance with Greek, engaged me to use my leisure hours in translating a collection of tracts relating to the fortification and war machinery which had been constructed toward the eleventh century of our era by the Alexandrine engineers and published under the title, "Veterum Mathematicorum Opera."

This was not easy, not only because of errors in the Greek text, but especially because of the technical terms which, not occurring anywhere else, were not in any dictionary. D'Anse de Villon and Paul-Louis Courier had found the work beyond them; but I had the advantage of having solved similar problems to these for eighteen years, and hence could divine the meaning of obscure passages. I succeeded in translating the "Tetraploia" of Philon of Byzantium, and the "Béloploia" of Héron of Alexandria, with an exactness which brought me the gold medal from the Society of Greek Studies.

Encouraged by my success, I undertook to translate a number of treatises comprised in the same collection and aiming to explain through physics the mechanisms of the illusions practised by the Egyptian priests in their temples.

In 1882 I published "The Art of the Thaumaturgists and the Science of the Ancient Philosophers," a French version of the "Pneumatiques" of these two engineers, Héron and Philon.

In the preface I said:

"History has preserved for us a certain number of facts presenting all the characteristics of certainty, and which have appeared prodigious to some witnessing them."

"These facts are divisible into two classes. Some are the effects of causes as yet unknown to us; the others are but more or less singular consequences of known physical laws."

"I do not wish to touch directly upon this study; but I intend to facilitate the same by marking its proper boundaries. For which one would have to start in upon a process of elimination and to find out what in the different ages of man were the resources this science offered to the thaumaturgists."

The facts to which I alluded above as coming from laws as yet unknown, then commenced to come under the realm of official science, thanks to the experiences of Charcot, which I could follow from their start, and thanks to my duties as inspector of studies at the Polytechnic School.

In the capacity of chief engineer at Blois, I had occasion to meet a young man very sensitive to magnetism, whose power I could methodically develop while looking into antiquity and the middle ages for analogous phenomena, whence my work about "Undefined Forces," printed in 1887.

In separate books I then issued a detailed study of diverse phases of hypnotism, such as the exteriorization of sensibility, which fact was first tersely stated by me. Said phenomenon has since been verified by other experimenters, and is of grave importance, since it definitely establishes the existence of the magnetic fluid, that is to say of the effluvia or susceptible vibrations acting upon the nervous system of certain people, and proceeding from live organisms, such as magnets or bodies apparently inanimate, as metals.

To define this new force we had to find the reciprocal action between it and the other known forces, heat, light, electricity, really the work of a physicist, and commenced in the middle of the century by a learned Austrian, the Baron de Reichenbach, and one pressed upon me by many of my friends from India, who considered it the connecting link between the experimental science of the West and the traditional science of the Orient.

I thought that the resources of the Polytechnic School would ill coalesce with the wandering life of a soldier, and I left the active army and became administrator of the school. Soon I could send to the *Annals of Psychic Science* my contribution to the "objectivity of effluvia perceived under the form of light in the hypnotic state." My subject was a young painter under Dr. Luy's, and the reality of the effluvia perceived by him was controlled by means of a magnet and a spectroscope.

Unfortunately studies concerning a human fluid seemed to certain persons a return to the reveries of the Middle Ages, ill suited to a military school.

Well convinced by history that time alone could master prejudices, I gave up, not without some regret, these slow inquiries, and a few of us concluded to meet at each other's houses during the vacation to enter frankly into the examination of transcendent phenomena by means of celebrated mediums whom we called from all parts of the world.

Thus we had first series of sances with Eusapia Paladino, first at my home at Agnès, near Grenoble, then at Maxime at Châtel-Vivier, near Bordeaux, then at Blois at Montfort

L'Amaury, near Versailles, and finally at Paris successively at Lemerle's and at Flammarion's homes.

The last were the most successful of all. The nervous equilibrium and reciprocal faith which are necessary between the medium and the assistants, could not subsist when the latter were too numerous and different at every seance (the unfortunate subject with questions to which he had replied a thousand times, or torturing him with naive questions; one day at the close of the Paris sances, Eusapia came to show me her arm all black where people had pinched her, to make sure she was quite without feeling).

Through a repetition of this experience we became absolutely convinced that a man could not only experience tactile sensations exercised upon him over considerable distances from his body, but could likewise move objects not in contact with his body; which phenomena I have studied under the name of "Exteriorization of Motivity," in a book published in 1896.

In the midst of all this I was asked by the committee on the one hundredth anniversary of the Polytechnic School, to direct the composition of the picture in commemoration of the execution of which had been made over to Dupain by the directors of the "Beaux-Arts." The one who served as model for the muse crowning the flag of the school seemed to me to possess a power already described by some magnetists, but as yet little known, and above all not yet methodically studied. Which power consisted in being from the very first stages of the hypnotic condition so powerfully impressed by music as to cause the different muscles of the body to move automatically, determining appropriate gestures either to the rhythm or sentiment of the melody as the case may be. I gradually developed it in this woman called Lina, and thus developed the subject whom Jules Bois presented last summer, in a series of conferences at the Bodinière and at the Monte Carlo theater.

When the music played alone one can suppose that the sonorous vibrations struck the various motor centres in the brain, causing them to vibrate in harmony.

Whatever the theory, we know for a fact that Lina heard these ancient or foreign popular airs for the first time in her life, and she unhesitatingly performed those very dances not only in step but in the gestures, movements of hands and body. Certainly she is organized like the original inventors of the dance; the natural dances are bound up with the music, as the sound of the piano with keys; only that in the human mechanism the action proceeds inversely: the sound produces the movement.

These movements can also be determined by psychic actions; the processes ought to be the same as there are similarly in the brain certain centres controlling the various feelings. As to how these centres are excited and the excitation transmitted to motor centres is a very complex question which I have tried to elucidate in a book in press with the title, "Les Sentiments, la musique et le geste"; feeling, music and gesture.

As you were yourself present, dear sir, at some of my experiences, and you saw how simple and sincere they were. A command, an exchange of glances, or pressing upon a spot known to induce hypnosis, would produce in Lina a cataleptic state most favorable to the results desired by us.

This state is characterized physically by complete insensibility of skin, and physically by extreme suggestibility. The brain has become, so to speak, a blank page, owing to the momentary effacement of all remembrances and of almost all the instincts which go to make up the personality of the subject, who is now but an automaton exquisitely sensitive, whose muscles, under the influence of ideas awakened in him, will respond so intensely that no cause will be left to modify their action.

With Lina as model, my first investigations had to do with the expression of feelings suitable for reproduction by the "statue." While in hypnotic states she personified "Meditation" and "Recognition" according to the corresponding suggestion. In my book I show also both poses, taken by her when awake and influenced by the same discussion; which shows the immense superiority of those previously taken to the later ones from the point of view of truth and aesthetics, for, according to Plato, beauty is but the glory of truth.

Later, I saw that her sensibility was so great that I had but to read from the classics lines which brought into concise relief some violent or some gentle emotion, nevertheless clearly determined, and she would act them with utmost delicacy and with all the nobility due to their harmonious numbers.

For instance, in the Prayer of Esther to Assuérus (Act II. of "Esther"; Racine), Lina would act the thoughts on my lips, her gestures changing with my intonations, but maintaining the same character and general sentiment. So with the lines in heavy type in the Prophecy of Joad ("Athalie"; III. 7), which she pantomimed each in its way. So with Horace I. I., Corneille, when she acted to

"Alba, where I first drew breath! Alba, my dear country, and my very first love!"

And again very differently in:

"Rome, if thou complainest of treachery . . . Make enemies such as I can hate."

In the same piece the "May he die" . . . by the older Horace was given by the beautiful gesture shown in Fig. 9.

The following verse:

"Or that a fine frenzy may now help him,"

has often been discussed; but we need only have looked at Lina's face to understand the father's cry, the cry which the stoic leapt forth in spite of himself, and is almost ashamed of. Unfortunately the record which took it down met with an accident, and we are debarred from hearing the sound.

There is one difficulty in this kind of study. The subject becomes fixed in attitude as soon as music or the spoken word ceases; but if the movements of the limbs and trunk continue the same for a certain length of time, the facial features relax much more quickly, and the expression loses what might be termed its freshness. Hence it is necessary for the photographer to change the focus very often, and very rapidly; and even so it still happens that an arm thrown forward takes on monstrous proportions, as in Fig. 9, which we have here given to show the finish in the interpretation of such pure sentiment as that in the Saturday morning hymn.

For the "Farewells of Chimène to Don Rodrigue" (Cid Act. V.) we had two exquisite poses for the last two verses:

"Go, victor of the fight, in which Chimène is prize. Farewell, this coward word brings the shame to my cheek."

When music accompanies the words the effect upon the subject is still deeper, and marvelously intense are the results when she renders well the passions therein expressed. Lina appeared particularly open to national hymns

Children's Spiritualism.

A HELPING HAND.

When William clears the table,
And carries out each plate,
And piles the cups and saucers,
He says his name is Kate.

And when he dons his overcoat,
And mits and leggings trim,
And sallies forth to carry wood,
Why, then his name is Jim!

But when he dresses in his best,
With collar stiff and white,
To promenade upon the street,
He's William Horace Dwight!

And would you lend a helping hand,
And be three boys in one?
You'll find that work and play unite
To make the best of fun!

—Lillian Gillman, in *Little Men and Women*.

To All the Little Readers of the Children's Column.

For a long time I have wanted to write to you. I am a little girl and I have been in spirit life about ten years. I did not live in earth life only a very short time, and I left my papa and mamma very sorrowful.

Just as soon as I entered spirit life my grandma was the first one to meet me, and, taking me in her arms, she carried me away to the beautiful home where she lived. It was all surrounded by beautiful lilies and roses, and the birds were singing so sweetly. I was very happy in my new home, and my grandma was teaching me all the time so I might be able to go back and let my papa and mamma know that I was still alive and happy, although they thought I was dead because I was taken away from them and they could not see me.

It was not a very long time, about two years, after I came to spirit life, that my mamma came to dwell with me. I was very glad to see her, but I could not help feeling very sorry for my poor papa, for I thought he must be very lonely in earth life without mamma or myself. I had many a little talk with grandma, and she promised me she would take me to him just as soon as she could teach me the many little ways that I could help him. She would take me out among the flowers and tell me that I must let my little life blossom out as the flowers did, and let the fragrance of my spiritual life help all in earth life.

So, after a little while, I was able to go back to earth life; you may be sure I went right to my papa first of all. He was much surprised to feel my presence, and knew that I was able to return to him and make myself known. It was in a city a good many miles from where he lives at present that I made myself known to him. He wished to go away on a pleasure trip on a boat that was not safe, so I placed my hand in his and led him right away from the boat. So you see the children in spirit life can help their papas and mammas as well as the children in earth life.

Oh! you who have papas and mammas with you in earth life, try to help them all you can, and when they want you to do something you do not want to do, just think of all the little boys and girls in all the world that have no papa or mamma, and have no one to love or care for them.

You go to school in earth life and study arithmetic, geography, history and such things, while we go to school in spirit life to learn all about the flowers, the birds, and a great many things.

We are taught that Love and Truth are two of the greatest things either in earth or spirit life. We are taught that we should love all, whether they are our relatives or friends, for by loving them we are helping them to live noble lives. We are also taught to tell the truth at all times, though we may not always get along as fast in some things as we would like. We wish that all the little children who read or hear the stories read from the spirit children that have written for the BANNER OF LIGHT could come and visit us in spirit life for just one day. We know that you would all have a good time, and we know that when you got back to your earth homes again you would have such a lot to talk about, and you would try to live truthful and honest lives, so that all would love you, and be happy in your presence.

So dear little friends, one and all, take your lesson from the flowers. For you they bud and blossom. Each one performs its duty, and lives its little life. I wish all my little friends in the earth life who read my letter to them would try each day to do something to make some one else happy, and they would see how much happier they would be themselves.

May good and pure angels watch over and protect each friend, is the wish of your spirit friend, Rose Bud, through her medium.

—CHARLES E. DANES.

35 Marsh Street, Lowell, Mass.

Little Violet's Mission.

BY RUBY A. NICHOLS.

In a small field three seeds lay sheltered by a point of rock from the rough wind. It was the first day of October. On the next day they were covered up by the leaves that the wind had blown there. Slowly yet steadily the winter passed. It was the first day of April when the seeds first began to shoot up tiny leaves. One was a daisy, another a buttercup, and the last a violet. They were sure it was spring, and it made them tremble with excitement.

The daisy and the buttercup tried each to grow the fastest, and they soon left the violet way behind. And yet the blue-eyed violet was contented. Though the buttercup and daisy left her behind, she blossomed the soonest, for she was an early violet. The other two looked on with envy, till one day a child came by and picked the flower. But Violet was not to be daunted. She sent up three more stems, with buds which soon blossomed. Three days after this Buttercup sent out two golden cups. The next day Daisy had a beautiful blossom. Then the proud daisy said:

"We," meaning the buttercup and herself, "are a great deal better than you; are we not, Buttercup?"

"Yes," Buttercup replied. But the violet did not answer, which provoked the proud daisy. She was about to say something more, when a wish! the grass beside her trembled and fell, and with it fell Buttercup. Swiftly and Daisy fell. The violet was left unharmed, for the earth had passed over her. The Daisy, now filled with remorse and shame, said: "Give me, Violet, for the unkind words I said; give me, Violet, for the unkind words I said; I see now that I was wrong. God made you to be small. I am dying; will you forgive me, dear little Violet?"

Was Violet cold toward Daisy? No indeed. "Yes, Daisy, I forgive you," she said. "Meek, lowly and loving," were the last words of the dying Daisy. Buttercup was dead too. The little violet faded away about a month after, but her little mission was performed.

A Horse With Spectacles.

Among the wonders of Surrey, a suburb of London, is a horse that wears spectacles. He wears them for a purpose, too; for his eyesight is so dim that he cannot see a yard in front of his nose unless he has on his "specs." Toby goes about his daily duties calmly. He has suffered from myopia for two years. Veterinary surgeons recommended some kind of glasses. Toby got them, and wears them. He owns the unique distinction of being the only four-footed animal in the world equipped with spectacles. —*Boston Advertiser*.

Where He Was.

A little four-year-old occupied an upper berth in the sleeping car of the Scotch express. Awakening once in the middle of the night, his mother asked him if he knew where he was. "Toussie I do," he replied, "I'm in the top drawer." —*Household Words*.

Literary Department.

The Esoteric Art of Living.*

PART IV. Original Thought and Free Expression.

BY JOSEPH STEWART, LL.M.

Man stands between two powers—Authority and Freedom. To the first he may subject his mind; to the second he may ally himself. The one seeks to enforce its ancient lien upon the soul, to foreclose the mortgage of ancestral making, to exact from new life a homage to the old, to compel the present to conform to the past, and jealously to guard that the future shall bring forth no new thought. The other is like a breath of sweet air in spring-time, exacting nothing, but laying all things in glorious gift before the soul. In its presence there is the suggestion of a new life. It invites the soul to think for itself, to live outwardly the inward conviction, and to aspire and build regardless of the failures or successes of the past.

The limitation upon the liberty of the soul, which Authority seeks to enforce, is the result of countless ages of life-history. Thousands of generations have added their moieties to the whole, and the burden has increased as the stream of life has flowed onward. It speaks to the soul through every relation of life—the institutions of State and the creeds of Church, the common customs of nations and the mandates of the law, and the recognized standards of art and literature, morality and ethics. It strikes with paralysis the spontaneous and original thought.

The child is born an heir to the ages, and the greater part of the inheritance into which it speedily comes is this bondage to Authority. The oracle is enshrouded by its hard and unyielding dictum. It displays its diploma of experience, and with assumed wisdom undertakes the rearing and education of the child. To every original, spontaneous and progressive question from the unfolding mind, it offers the opinion of the past, though formed in ignorance or selfishness. In the early years of youth, when perchance one wanders in the deep and silent woodlands, or is fortunate enough to know the trackless prairie whose expanding circle with unbroken dome above engenders concepts of unity and sublimity unthought before, and through this touch of Nature perceives the law of free life and expression, then for the time being this ancient phantom of Authority fades away as something belonging to an artificial world of transient things, and is replaced by the genius of light—the spirit of Freedom. For the soul, the past is then dead, and its gaze is turned to the future, which it claims to work with in its own divine way.

In such conditions have been born many great thoughts and purposes that have swept the race onward to higher levels of attainment. But such conditions do not come to all, and if to the few are of short duration. The soul is soon forced back into the beaten path of life, and to some extent must follow it.

Conventional life and conditions claim him, and he enters an existence whose controlling factor is Authority. Would he fashion his life upon a higher social order of things than that which surrounds him, and with which his fellow-beings are content? He cannot; Authority in a multitude of disguises opposes his way and threatens to brand him with all sorts of disagreeable epithets if he persists. Would he evolve a higher religious conception than the average possess and manifest in life? He is anticipated; for Authority, knowing its strong point to lie in forestalling, has molded his plastic young mind after one of the prevailing philosophies or creeds, and if in time the evil be recognized, the effort to gain the vantage-ground of fairness and unbiased may be an uncertain one in its results. In business, in politics and all the vocations that depend upon the multitude for favor, the soul must yield to the tyranny of the special embodiment of Authority which the multitude has set above it to rule its thoughts and define its limitations.

Thus does this psychological tyrant, whom the human race has created, dog the steps of every soul, exacting his tribute at every stage of life, lavishing material benefits upon his willing subjects and withholding them from the defiant ones, and does not yield up his office until what men call death claims the victim, and even then imposes conditions upon the disposition of the body. Under these conditions it is strange that people fear to harken to their own thoughts upon the problems of soul life, and seek to press them into the background, where they will cease to annoy or surprise them; or that they should wish first to have displayed the authoritative label of your philosophy before they consent to listen, and, if not able to classify your idea in some highly respectable and authoritative category, reject it as dangerous and visionary; or that they are timid and indolent in thought, scarcely claiming the right to think for themselves, deterring always to traditional opinion and that of their appointed masters and leaders?

What is more usual than the popular demand of "What is your authority?" or "Who says so?" as the first rejoinder to a new or an old thought which they are compelled to entertain, as if it could be more or less true on account of him who asserts it? Proclaim a profound truth, one as deep as human nature but without the stamp of Authority or the must of age upon it, and the average mind is little more than entertained or the heart little stirred. But declare a less deep or vital truth in the name of some one whose reputation is revered, and allegiance is gained at once. This is the mystic charm of Authority and its blighting influence upon the original, progressive, and creative powers of the mind.

An attempt to build from without, and not from within, is a false philosophy. It is a dependence upon another's mind, another's excellence, another's goodness or wisdom, rather than upon one's own. It is the mental and moral sloth from which nothing can deliver one but the exchange of this master of Authority for the companionship of the genius of Freedom and the power that will thereby come to attain for oneself.

If the one universal essence pervades all beings—if each be the temple of divinity through which the higher, subliminal consciousness is ever seeking to emerge—why should I inquire of Plato or Emerson what truth or virtue is? If they are nearer to it than I, is not that approach a result of their own self-evolution, to attain like which I too must follow the same road? No one can have a monopoly upon that which is the nature of all.

You may ask, Is there not a difference in the wisdom of men? Yes, surely; but that difference is not fundamental and create; it is a difference in unfoldment, or evolution, and the consequent apprehension of truth.

Did these men acquire their wisdom by collecting the opinions of others? Surely not. No doubt they were familiar with the thought of preceding souls, but they attained wisdom through self-evolution, by the process of unfolding that higher subliminal consciousness which holds in potentiality all that man can ever become.

Here we may well ask, What truly great man who has had a message for humanity ever sought to quote some one else for what he declared to be his conviction of the truth or his conception of life? I think we may say, No one. Did Jesus quote some respectable Authority for his teachings? "Verily, I say unto you," is his reputed language. Did Socrates quote the philosophers or oracles? "Plato, it must be so," would be his word. Did Epicurus or Marcus Aurelius couch their teachings in the language and with the sanction of the then great schools of philosophy? Did Emerson or Shakespeare deliver his profound messages in the language of another, or borrow his lustre to give the currency? No; because they spoke from the conviction of their own souls, and not from the dictum of another. There can be no real progress or unfoldment.

*Copyright, 1890, by Joseph Stewart.

except the evolution of the self. Another can give advice, good counsel, information; can teach facts, but never truth, nor wisdom, nor experience. These are matters of self-attainment. They cannot be borrowed, or loaned, or transferred. He who possesses them cannot part with them if he would, neither can he monopolize them; they are free to every one, because they are of the nature of the one essence of which all are differentiated parts.

Any attempt to attain virtue by another's virtue must fail. The internal self-perception of truth must ever be individual, though there may be an illimitable number who possess it; but the perception by one can never supply the want of it by another. Neither can one become wise by the vicarious wisdom of another. We cannot build up our lives from without; hence, Authority is a false teacher if it stifle growth from within. But may we not be taught by others, and share the thoughts of the great and enlightened minds who have illumined the way before us? We may. They can show us the way, and stimulate our endeavor to attain a knowledge of what they have known, and, as we attain it, enable us to participate in their elevated association. But, when a vital problem is presented in the life, the thoughts and theories of others will dissolve into nothingness, and the question will be solved by the self, from the deepest promptings of one's soul, with as much light from the Source of wisdom as has been caught and retained in the aspirant's ego. One will do this if he appreciate his own divinity, and the opportunity to express it. Any other attempt to settle a vital question wholly by the standards of another's thought or conviction may perchance result happily occasionally, but as a scheme of life it must ultimately prove a failure, and involve its hapless victim in a vacillating and uncertain state of dependence and unhappiness.

What, then, should we seek to do? Dismiss the master Authority, and accept the companion Freedom, which acts upon the soul's powers as the sunlight upon the unfolding flower. Live your life from your own standards, arrived at through the deepest search into your true self. Have a care not to become shallow or one-sided in an artificial exclusiveness, nor to become fanatical and egotistical. Keep a true balance with the cosmos, especially with the higher thought of your fellow souls. Do not fear that higher thought will trick you. If by the effort you fall into occasional error it will be a blessing to you thus to discover where in your own personality there is something that needs rectifying; for the error will flow from that point, not from the nature of your effort.

Do not be fearful of your own thoughts. First to learn yourself, give them perfect liberty and freedom. One of the beneficial results will be a partial discovery of yourself. This aspect of the self may present two phases. One may discourage, because it will disclose your weaknesses. But do not flee; remain to conquer, and let the thought run on, and show what kind of habit of life is beneath them. By this disclosure you will learn where improvement is needed; and, once learned, from that point begin the inhibition of harmful thought, and the building of the higher. The other phase disclosed will be the subliminal one before which the intellect may be amazed in the presence of its grandeur and beauty.

How many people will rhapsodize over a beautiful thought, read from an author of reputed standing, but fail to recognize the same when it flits through their own minds! Outside of science, the narration of empirical facts, what is there new in substance in books? Do you not sit down to your favorite one and read it as though you yourself had written it? Why is it so, but that you have many times thought the same thoughts yourself, and only half recognized, and never fully appreciated them? It may be that your favorite author has possessed the art of producing a happy concatenation of words, which lends an additional charm to the thoughts; but that is largely an artificial adornment. To know somewhat of other's thoughts is in truth delightful; for it is association, and cheers the life. Books, if they are good ones, are excellent mental society (some have thought the best, as did Petrarch); but neither books nor society become an unqualified good if they tend to check or nullify the original and creative activities of the mind. They are liable to be used as one would take a stimulant, and as long as one takes a stimulant the natural powers of the stimulated organ decrease; and when the stimulant is discontinued the healthy action becomes torpid.

Once recognizing the duty to think with untrammelled freedom, we will have another question to settle. We will be met at every step with the suggestion from ourselves or others that there cannot be much merit in our thoughts, for others have anticipated them. Suppose they have; if the thoughts be noble and sublime we should feel encouraged that we are unafraid as did they who went before us and let recorded thought. Nor can we be dismayed with the thought that any one has a property right in an idea to our exclusion. No one can monopolize ideas; if so, he could suppress out-life altogether, except as an acknowledged imitation. It is the privilege of every soul to express its highest nature. That some one has expressed it for himself, before me, is of no import to me; it is my privilege and duty to express it for myself. Hence it is untrue to say of my thought, or of yours, that it is Emerson's or Plato's. It is mine or yours as much as it was ever theirs.

When we admit any such proprietary right in ideas, to our own exclusion, we limit the possibility of unfoldment to that extent; for it is primarily through the mind that unfoldment in the objective life takes place. Under those circumstances we could never enter the field of thought without being a trespasser—without borrowing from those who have gone before and acknowledging an eternal and insurmountable indebtedness to them; whereas we should enter it as though we were passing into our own domain, expecting at every point to disclose to ourselves its beauty. This we can do only by perfect freedom and a due appreciation of the powers of the soul. So long as one feels that there is any subject of knowledge or wisdom which he has not the liberty to seek, uncover and question in the sanctuary of his profoundest thought, he has failed to realize his opportunity and the right use of his mind. He has failed to relate himself to that part of the universe. It is this attitude of perfectly free relation to the Universal Mind, without the aid of intermediary devices, that is necessary to a higher mental and spiritual development.

If, then, we shall hope to make the higher mental life our own, we must not relinquish its development to others, but must claim it for our own self-attainment. There is a great difference, in the store added to the soul, between reading or hearing the expression of another's thought and thinking like thoughts for ourselves; all the difference there is between borrowing and making a beautiful design or clever device. We must think boldly and fearlessly, and be assured that whatever wrong can arise from it will be from our own ignorance and imperfect manner of proceeding. There is nothing in the nature of things designed to be hidden from us. That would be imputing to Divinity ways that are ignoble, trivial and childish. If men believe knowledge of a particular kind is forbidden them, it will remain for them a closed book. They will never pass beyond the circle they draw around themselves.

While with this freedom and faith one opens the mind to the flood of thoughts that seek self-expression on subjects of soul importance, it must not be forgotten that it is done with many imperfections in the evolved personality, which may tinge with their own special and erroneous color some of the conclusions. But there is a court of reason and conscience where we may detain such conclusions and guard against their possible error.

The reading of many books will not add the richness to one's mind that the attempt to write one poem drawn from the deepest and sincerest side of his nature will do. His own meditation upon the nature and destiny of his soul will add more wisdom than all other can tell him. His own concepts of the higher virtues, of the nature of truth, if formed with sincere and unselfish purpose, will be surer aids to advancement than the thoughts imperfectly gotten from others. The daily recognition of the beauties in sky and stars, in clouds and their forms and tints, in landscapes and flowers, in faces and souls, will be grander poetry than can be found in books.

To make the mind, then, the open door into the sublime realm of the intellectual life, to make it the instrument by which all the true and noble things shall be self-perceived through our own powers and not induced as a vague thought from others, is the special duty and privilege that each must recognize. Thus, with no other authority but Truth and with Wisdom as a counselor, the soul may proceed with its work of more perfectly expressing its relation to the Whole and attaining to higher states of consciousness.

[To be Continued in "Mind."]

[The above essay, copied from the November Mind, through the courtesy of the author, is a chapter from his forthcoming book, entitled "The Esoteric Art of Living."]

CATARRH CAN BE CURED.

Catarrh is a kindred ailment of consumption, long considered incurable; and yet there is one remedy that will positively cure catarrh in any of its stages. For many years this remedy was used by the late Dr. Stevens, a widely noted authority on all diseases of the throat and lungs. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all sufferers from Catarrh, Asthma, Consumption, and every disease, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing, with stamp, naming this paper, W. A. Noyes, 920 Powers Block, Rochester, N. Y.



PSYCHICS, FACTS AND THEORIES.

BY REV. MINOT S. SAYAGE.

This work is one of the most dignified and thoughtful discussions of Psychic problems ever written. It embodies the results of a score of years of patient research on the part of Mr. Sayage, and contains a great number of intensely interesting and well-authenticated "ghost stories." Indeed, it cannot fail to prove as entertaining as it is instructive. For those who are interested in psychic research it will be welcomed as one of the ablest, most critical and important presentations of this subject which has appeared since the scientific world has taken cognizance of Psychics. This volume embraces the subject matter found in Mr. Sayage's masterly series of papers which appeared in *The Arena* during 1892, also his discussion of "Psychic Research" published some time ago in *The Forum*, together with an important introductory paper. The cloth copies contain a fine portrait of Mr. Sayage.

Price, cloth, \$3.00; paper, 50 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

THE MELODIES OF LIFE.

A new collection of Words and Music for the Choir. Contains 100 songs, including Golden Melodies and "Spiritual Echoes," with the addition of thirty pages New Music. By S. W. TUCKER.

INDEX.

Angel Care.	Ready to go.
A little while longer.	Shall we know each other
Angel Visitation.	there?
Angel Friends.	Sweet hour of prayer.
Almost Home.	Sweet meeting there.
And He will make it plain.	Sweet reflections.
A Fragrance.	Sow in the moon thy seed.
A day's march nearer home.	Star of truth.
Ascended.	Silent help.
Beautiful angels are waiting.	She has crossed the river.
Behay.	Summer days are coming.
Beautiful City.	They'll welcome us home.
Beautiful Land.	There's a land of fables
Blessed be.	leaves of glory.
Beyond the mortal.	They're calling us over the
By love we arise.	sea.
Come up thither.	Teaching nearer home.
Come, ye gentle spirits.	Trust in God, for long.
Consolation.	The land of rest.
Come, go with me.	The Sabbath morn.
Day by day.	The cry of the spirit.
Dear's asking me to tarry.	The sunset.
Evergreen sherry.	The river of time.
Evergreen sherry.	The angels are coming.
Fraternity.	The Lyceum.
Fold us in your arms.	They are coming.
Flowers in heaven.	The happy time to come.
Gathered Home.	The happy by-and-by.
Gone before.	The other side.
Golden words.	The Echo of bliss.
Gathered home beyond the	The region of light.
Home of rest.	The shining shore.
He's gone.	Time's hearings on.
Here and there.	The light of spirit-land.
I shall know his angel name.	The light of life.
I'm called to the better land.	The angel ferry.
I long to be there.	Voices from the better land.
Looking beyond.	We shall meet on the bright
Longing for home.	Welcome angels.
Let me love one another.	Waiting 'mid the shadows.
Live for an object.	When shall we meet again?
My ardent love.	We welcome them here.
My home beyond the river.	We'll meet them by-and-by.
My home beyond the river.	Where shadows fall not, etc.
My home beyond the river.	We'll anchor in the harbor.
My home beyond the river.	We'll enter at the portal.
My guardian angel.	We shall know each other
Not yet.	there.
Not weeping there.	We'll dwell beyond them all
Not yet for me.	Waiting to go.
Not yet for me.	Waiting on this shore.
Never lost.	We're journeying on.
Only waiting.	What must it be to the there?
Over there.	Where we'll weary never
One who is just.	more.
Outside.	Whisper us of spirit-life.
Over the river I'm going.	Waiting at the river.
Oh, hear me away.	
Oh, by one.	CHANTS.
Passed on.	Come to me.
Passing away.	How long?
Parting hymn.	I have reared a castle often.
Passing the veil.	Invocation chant.
Repose.	

In this book are combined "Golden Melodies" and "Spiritual Echoes," with the addition of about thirty pages of new music, set to original and select words, making in all a book of one hundred and twenty pages, while the price is but little above that of either of the above-named books. The author has tried to comply with the wishes of friends by writing easy and pleasing verses, that all may be enabled to sing them with heart and cheer.

Boards, 35 cts.; postage free. 12 copies, \$3.00.

For sale by BANNER OF LIGHT PUBLISHING CO.

For sale by BANNER OF LIGHT PUBLISHING CO.

For sale by BANNER OF LIGHT PUBLISHING CO.

For sale by BANNER OF LIGHT PUBLISHING CO.

For sale by BANNER OF LIGHT PUBLISHING CO.

For sale by BANNER OF LIGHT PUBLISHING CO.

For sale by BANNER OF LIGHT PUBLISHING CO.

For sale by BANNER OF LIGHT PUBLISHING CO.

For sale by BANNER OF LIGHT PUBLISHING CO.

For sale by BANNER OF LIGHT PUBLISHING CO.

For sale by BANNER OF LIGHT PUBLISHING CO.

For sale by BANNER OF LIGHT PUBLISHING CO.

For sale by BANNER OF LIGHT PUBLISHING CO.

For sale by BANNER OF LIGHT PUBLISHING CO.

For sale by BANNER OF LIGHT PUBLISHING CO.

For sale by BANNER OF LIGHT PUBLISHING CO.

For sale by BANNER OF LIGHT PUBLISHING CO.

For sale by BANNER OF LIGHT PUBLISHING CO.

For sale by BANNER OF LIGHT PUBLISHING CO.

For sale by BANNER OF LIGHT PUBLISHING CO.

For sale by BANNER OF LIGHT PUBLISHING CO.

For sale by BANNER OF LIGHT PUBLISHING CO.

For sale by BANNER OF LIGHT PUBLISHING CO.

For sale by BANNER OF LIGHT PUBLISHING CO.

For sale by BANNER OF LIGHT PUBLISHING CO.

For sale by BANNER OF LIGHT PUBLISHING CO.

For sale by BANNER OF LIGHT PUBLISHING CO.

For sale by BANNER OF LIGHT PUBLISHING CO.

For sale by BANNER OF LIGHT PUBLISHING CO.

For sale by BANNER OF LIGHT PUBLISHING CO.

For sale by BANNER OF LIGHT PUBLISHING CO.

For sale by BANNER OF LIGHT PUBLISHING CO.

For sale by BANNER OF LIGHT PUBLISHING CO.

For sale by BANNER OF LIGHT PUBLISHING CO.

For sale by BANNER OF LIGHT PUBLISHING CO.

For sale by BANNER OF LIGHT PUBLISHING CO.

For sale by BANNER OF LIGHT PUBLISHING CO.

For sale by BANNER OF LIGHT PUBLISHING CO.

For sale by BANNER OF LIGHT PUBLISHING CO.

For sale by BANNER OF LIGHT PUBLISHING CO.

For sale by BANNER OF LIGHT PUBLISHING CO.

For sale by BANNER OF LIGHT PUBLISHING CO.

For sale by BANNER OF LIGHT PUBLISHING CO.

For sale by BANNER OF LIGHT PUBLISHING CO.

For sale by BANNER OF LIGHT PUBLISHING CO.

For sale by BANNER OF LIGHT PUBLISHING CO.

For sale by BANNER OF LIGHT PUBLISHING CO.

For sale by BANNER OF LIGHT PUBLISHING CO.

BANNER OF LIGHT BOOKSTORE.

SPECIAL NOTICE.

The BANNER OF LIGHT PUBLISHING COMPANY, located at 9 Bowditch Street (from 66 Tremont Street), Boston, Mass., keeps for sale a complete assortment of Bibles, Testaments, Prayer-books, and Miscellaneous Books at Wholesale and Retail.

Trans. Orders for Books, to be sent by Express, must be accompanied by full and exact half cash; the balance, if any, must be paid C. O. D. Orders for Books, to be sent by Mail, must be accompanied by cash to the amount of each order. Fractional parts of a dollar can be remitted in postage stamps.

Remittances can be safely sent by an Express Money Order, which will be issued by any of the large Express Companies. Sums under \$5.00 can be sent in that manner for 5 cents.

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

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

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

Banner of Light.

BOSTON, SATURDAY, NOVEMBER 25, 1899.

ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

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

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

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

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

TERMS OF SUBSCRIPTION IN ADVANCE.
Per Year.....\$2.00
Six Months.....1.00
Three Months......50
Postage paid by Publishers.

Issued by
BANNER OF LIGHT PUBLISHING COMPANY,
Isaac B. Rich, President.
Fred. G. Tuttle, Treasurer.
Marrison D. Barrett, Editor-in-Chief.

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

ADVERTISING RATES.

25 cents per Agate Line.
DISCOUNTS.
3 months.....10 percent.
6 ".....25 " "
12 ".....40 " "
OR,
500 lines to be used in one year.....10 per cent.
1,000 ".....20 " "
50 per cent. extra for special position.
Special Notices forty cents per line, Minimum, each insertion.
Notices in the editorial columns, large type, headed matter, fifty cents per line.
No extra charge for cuts or double columns.
Width of column 2 7/16 inches.

Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Saturday, a week in advance of the date whereon they are to appear.

The BANNER OF LIGHT cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fairly and honorably upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once discontinued. We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonest or unworthy of confidence.

The Home Circle.

Nearly every Spiritualist has a tender spot in his heart for the "Home Circle," through which he was first given an insight into the revelations of Spiritualism. It is but natural that memory should deal kindly and fondly with the early associations in spiritual work, hence the first circle in the home becomes hallowed to each and every Spiritualist, whose soul has been led out into the light through its instrumentality. The home circle is to many earnest seekers for truth the altar of holiness around which they gather to receive lessons of love and wisdom from the higher and better life. If Spiritualists have a shrine, its name may well be called the "Home Circle," for no intentional deception, no selfish desire to mislead can be found therein. Each member of the household in that circle trusts the others around him, and helps to produce high spiritual conditions, from which the truest and purest soul comfort can be derived.

For a number of years the home circle was somewhat neglected by many Spiritualists, through the attractions of the public séance room, the platform tests and other forms of manifestation that were placed before the people. To the neglect of the home circle can be traced many of the untoward influences that are at work to-day to impede the progress of Spiritualism. Of late, especially for the past year and a half, there has been a very gratifying renewal of interest in the old home circle. The simplest phenomenon is there proved to be of value, and is made a stepping-stone to the higher schools of philosophy and religion which all true Spiritualists are anxious to enter. In connection with the home circle a system of instruction has been developed, known by the comprehensive title of class teaching. In connection with the phenomenal manifestations, this line of work is most valuable. The home circle gives the challenge, while the class leader and members of the circle seek to find the explanation of the same through logic and reason. The members of the class or circle are expected to advance their own views in a courageous, harmonious spirit, and to lay some thought offering of value upon the altar around which they are gathered.

This leads to spiritual culture of a high order of excellence. Indeed, many leading speakers and writers are now resorting to class work in order that their ideas may be clearly presented to such students of the higher thought as are privileged to become members of the classes. This has been rendered necessary through the adherence of many Spiritualist societies to the itinerant system in employing their speakers. The ablest worker can at best only give a mere outline of his thought in the space of one month, with a slight opportunity to enlarge upon the same, if he be favored with a two months' engagement. In view of the frequent change of speakers, class work has become a marked feature in spiritual instruction. In order to make any teachings of value to humanity, they must be understood by and be applied to the lives of at least a few individuals to whom they have been brought home as basic truths. Through the associations of the class, the teacher can impress his thought upon his hearers to better advantage, and thereby produce an effect for good in their daily lives.

Recognizing this truth, it is not strange that

many of the ablest spiritual teachers now prefer the class room to the rostrum through which to place their ideas before the world. The unsatisfactory condition of many spiritualistic platforms also tends to turn many speakers into class-room instructors. The undue stress laid upon phenomena in some instances, influences many other able thinkers to take this course. The reestablishment of the home circle enables the student to receive such phenomena as he needs under satisfying conditions, while the class work gives the explanation for which many are asking yet do not receive from the public platform, because of the multitude of topics that must be considered upon the rostrum. Unless the platform speakers are given better opportunities to place their thoughts before the masses, the class room will become the resort of them all. This will be from necessity, rather than from choice, in many instances. No progressive man or woman desires to go through the world toiling from day to day to no purpose. Each one desires to leave some "footprints in the sands of time" that will be guides to those who come after him, into the city of wisdom that is ever before the entire human race.

It therefore seems to us that a change in the methods of work is desirable. It would be a step in advance to abolish the itinerant system, and settle speakers for a term of months or years over a society. This would induce the speaker to broaden his mental culture, and lead his people, through his influence, to do the same thing. Another progressive step lies in the direction of defining the relationship of phenomena to philosophy. Through the home circle the genuineness of the former can be determined, and in the class room their true meaning elaborated into a system of philosophy. From the class room the novitiate can go into the public lecture room so well prepared by study as to be able to understand that which may be given him from the rostrum. The presentation of Spiritualism would then resemble the graded school system of our nation. The home circle, the class room, the lecture hall; each in advance of the other, yet a combination that recognizes the intrinsic value of each. Phenomena are needed in spiritual work; they are helps in the demonstration of the theorems of psychism, hence should be given an honored place in all spiritual work. The home circle proves their genuineness, the class room explains them in part, and the rostrum relates them to life in all its forms. This gives the world a Spiritualism grounded upon the rock of Truth, whose temples are human souls, whose fane are human hearts, whose sacred shrines are spiritual homes, whose noble deeds are the purified lives of those who have come to an understanding of the higher law of spiritual growth. Such a Spiritualism can be, has been, and is evolved from the spiritual home circle, through whose potent influence thousands of souls have been truly blessed.

Vaccination.

A Boston daily says: "Four children in one family at Highland Falls, N. Y., are dangerously ill as the result of vaccination. All are badly poisoned, and the results will probably prove fatal. The school trustees ordered the vaccination. The father of the little ones is an inmate of the Soldier's Home, and the mother is a poor washerwoman." Similar cases are multiplying with astonishing rapidity, yet the American people are tamely submitting to this form of legal murder, with only now and then a feeble protest uttered by the sufferers.

In many towns in Massachusetts, school boards are issuing peremptory orders to all parents to have their children vaccinated at once, otherwise they must leave the public schools. It does not matter to the authorities that the taxes paid by the selfsame parents are expended in part in support of the schools. They and their children are to be excluded from all benefits thereof, provided they do not yield to what they (the parents) know to be a monstrous wrong. They must submit to the poisoning of the bodies of their children without a murmur of complaint, in order that a few physicians may have something to do that will take a few more dollars out of the pockets of an already over-taxed people. Conscience is laughed at by these wise (?) school boards, and their still more sapient masters, the so-called Boards of Health. The people, according to these wiseacres, have no business to have conscientious scruples about anything. All that the people should do is this—pay their taxes cheerfully, and the larger the tax the more cheerful they should be; then submit their own and their children's bodies to some so-called men of medicine to be experimented upon with poisons of various kinds, and smilingly pay the experimenters large fees for thus vitiating the blood that flows in their veins.

Vaccination has caused hundreds of deaths that physicians have ascribed to other causes in order that their traffic in blood may not be interrupted. Young men and women, in numerous instances, in perfect physical health, have submitted to vaccination, only to pass away in a very short time with what the doctors called quick consumption, or typhoid fever, or some other disease equally dangerous. The poison injected into their systems vitiated their blood, caused the fever-germs to develop, brought on the decay of nerve and lung tissue. The death certificates were deliberately falsified in order that the iniquities of vaccination might not be made known to the people. Smallpox would be far less dangerous to life and health, if the patients were properly treated, than are the diseases induced by vaccination. In England, the public became aroused upon this subject under the wise leadership of that true-hearted friend of humanity, William Tebb, that the compulsory vaccination law was repealed more than a year ago. The people of the United States, although claiming to be the most progressive and intelligent beings on earth, yet endure this pernicious form of murder, and actually protect the perpetrators of these dark deeds from the consequences of their acts in the name of the law. Nay, more, they elect the men who do these fearful things to make laws for them!

Jefferson said that it is tyranny to tax any man to support a religion in which he does not believe. Thousands of the most enlightened people in America make their opposition to compulsory vaccination a part of their religion, yet they are mercilessly taxed to support a measure in which they do not believe, and whose effects they know to be deleterious to the health of the human family. What else is this than tyranny of the worst kind? If all of the victims were willing to be thus tortured, if they were all men and women of mature judgment, who really desired to be poisoned, the case would be somewhat different. As it is, however, little innocent children are compelled to submit to this wicked operation, and per-

haps, deprived of their lives in consequence. Homicide is a felony in all of the States, punishable with death in all but five of them, yet vaccination homicides are only interpositions of Divine Providence, whose right to slay innocent people has been unquestioned for many centuries throughout Christendom. It would be nearer the truth to say that the vaccination homicides are solely due to the ignorance, prejudice and avarice of so-called physicians, who have secured an undue advantage of the people through class legislation.

The wholesale poisoning of people in perfect health is going on throughout the United States. The sacred rights of the American citizen, guaranteed him by the Constitution of our beloved land, are being trampled upon, his right to his religious opinions are being invaded, and, as yet, thousands of people are blind to their danger. The nation mourns with the two Mrs. Logans, mother and wife of the gallant officer, Major John A. Logan, who lost his life in battle in the Philippine war, and sends them the sympathy they richly deserve in unstinted measure. But what does it say with respect to other mothers, other wives, whose loved ones are falling, not before an enemy's bullet on the field of action, but before laws made by men licensing a few to kill their fellowmen for the sake of pecuniary gain? Are there no words of sympathy for them—no assurances that this kind of traffic in human life must cease? What say the yeomanry of America upon these propositions?

We call upon the Spiritualists of the nation to act in this matter. See the representatives to the State Legislature from your respective districts, and see to it that they introduce bills to repeal all compulsory vaccination laws, then send petitions from every town and hamlet in your State, praying for their repeal. If people want to be vaccinated, and voluntarily offer themselves to be thus mutilated, we so thoroughly believe in freedom of choice for individuals as to be perfectly willing for them to do as they please in this respect. But they should not be permitted to force their views and their prejudices upon their neighbors. Even in the case of individual freedom, certain limits are fixed by society beyond which people are not permitted to go. Society frowns upon suicide, infanticide, robbery, theft and other crimes for the good of the greatest number of people. It ought to follow, then, that the sacrifice of innocent human beings for no good purpose whatever, for the deaths of individuals through vaccination poisoning, are in no respect public benefices, should be severely condemned by all humanitarians, and the laws permitting the same to be done, speedily repealed.

Congressman Roberts,

of Utah, says that he purposes taking his seat in the House of Representatives at Washington, on Monday, Dec. 4. He states that he was legally elected, on political rather than church issues, and that he has no intention of deserting the post to which he was called by the suffrages of the people. He further says that the Mormon church is in no wise involved in the contest, and that the controversy is to be settled without reference to the question of religion. No doubt this is his opinion of the matter, but he will find that his opponents are determined to make it a religious question in so far as they are able to do so. To this end, they bring forward the old issue of polygamy, and allege that, because Mr. Roberts married three wives when polygamy was in vogue in his State, and is taking care of them and their children now, he is unfit to represent a sovereign State in our National Legislature. The Constitution of the State of Utah expressly forbids polygamy, and borrows its language from the Act of Congress admitting Utah into the Union. It forbids plural marriages in future, but makes no reference to those already contracted. If it did, Mr. Roberts might be considered a violator of law. As it does not, the case against him seems especially weak and wholly due to religious prejudice.

If Mr. Roberts is a violator of the laws of the land, then his enemies might be able to make out a case against him. It is said by residents of Utah, who are not Mormons, that Mr. Roberts has accepted the laws of the nation, and is abiding by them. The Mormon Church also forbids polygamy, and enjoins monogamous marriages upon its followers. Mr. Roberts is a Mormon in his religious belief, and does not hesitate to say so. He refuses, however, to renounce all moral obligations to the women who were his wives, and honorably supports them and their children. Would his enemies have considered him more moral and Christian had he cast them off upon the State for support? We feel that he is to be honored for the stand he has taken in regard to the matter. In saying this, we do not endorse polygamy in any way, but we do endorse the course he has taken in caring for the results of his own acts.

The moral side of the question is also an important element in the case. Even if Mr. Roberts were actually living with his three wives, his course would then compare favorably with that taken by some Congressmen who have ostensibly but one wife, yet have a number of others who might well be considered such. As for the effect upon the morals of the members of the House, this can be said: when that body could and did retain as one of its members such a man as W. C. P. Breckenridge, the silver-tongued orator of the church and the Y. M. C. A., the man whose gross immoralities were known all over the land, the morals of the House will suffer very little from the presence of Congressman Roberts. Unless Mr. Roberts can be proved to be a habitual law-breaker the House has no moral right to expel him. If he is expelled because of his religious views, it will be in violation of the highest law of the land. A member could be expelled because of his belief in Unitarianism, or Catholicism, or Spiritualism, if a belief in Mormonism disqualifies a man from serving his country as a member of Congress. The attempt to unseat him seems to be prompted by religious bigotry, and should be suppressed.

"Hope springs eternal in the human breast," is an old saying. Were it not for Hope thousands of human beings would sink down in the battle of life overcome by fatigue and despair. Spiritualism offers more than the pleasing illusions of hope to the struggling mortals of earth. It places the foundation of knowledge beneath their feet, and shows them the reason for their varied experiences in life. It supplants Hope with the realities of the spirit, and tests all men in the crucible of labor. It is, therefore, the safest of all leaders and teachers of the human race.

Beecher and Ingersoll.

Among the many stories told of Col. R. G. Ingersoll and the Rev. H. W. Beecher is one to this effect: In the course of one of their conversations, Col. Ingersoll is reported to have asked Mr. Beecher who made a fine globe that he saw upon the latter's table. The distinguished clergyman was said to have replied, "Oh, nobody; it just happened." This story was repeated by Rev. Dr. Parkhurst, whereupon Miss Maude R. Ingersoll wrote him, asking his authority for the story, and stating positively that her father never visited Mr. Beecher in his life, hence the whole story was a clear fabrication. Dr. Parkhurst's reply is characteristic of the man, alleging that the story as told did Col. Ingersoll no wrong. As our esteemed contemporary, *The Truth Seeker*, from whose columns the above information is gleaned, says this may be true, yet it is wrong to give Mr. Beecher's words and not Col. Ingersoll's reply to the same. It is safe to say that if Mr. Beecher had ever expressed himself as above claimed, Col. Ingersoll would have had a rejoinder applicable to the remark ready at hand. He was quick at repartee, and was never at a loss for an apt word or expression. Our Christian friends are loth to do justice to the gallant champion of free thought, yet they are always forced to do so through the clear consistency of his noble life in his devotion to principle.

Kindly Words.

Private letters from Mrs. Robert Douglass and Mrs. A. B. Severance contain so many words of encouragement and hearty approval of the position the BANNER OF LIGHT has taken upon all questions vital to the interests of Spiritualism, that we take this opportunity to convey to these good friends our sincere thanks for their inspiring words. Our thanks are also gratefully extended to Bros. F. L. Burr and A. H. Jones for their words of approval and emphatic endorsement. The BANNER OF LIGHT is endeavoring to present the principles of true Spiritualism to the world, hence its managers are only doing their simple duty in thus performing the tasks set before them. It is gratifying to know that the labor is appreciated, and we thank the good friends named above, and all others whose letters have helped us by their words of cheer and kindly sympathy. Spiritualism pure and undefiled is THE BANNER's foremost thought, and to defend that Spiritualism, to foster and protect it, to give it an honorable position among the sciences, philosophies and religions of the world, will ever be its aim.

Obituary.

Mr. James Dodd, husband of the well-known medium, Mrs. Fannie Dodd, a patron of the BANNER OF LIGHT for many years, passed to his immortality on Saturday evening, Nov. 9, from heart failure. He had spent the day at his post of duty, and had only reached his home when the summons of the Messenger of Life called him to the home of the soul. Mr. Dodd was a veteran Spiritualist, in fact, was one of the earliest investigators, and was never at a loss for a reason for the faith that was his. His wife has been an active medium for many years, and has faithfully served the higher intelligences, whose sentiments she has striven to express to the world. The funeral services of Mr. Dodd were held at 35 Pinckney street, Nov. 7. Many friends were in attendance to pay their tributes of respect to the arisen brother. Mr. Dodd for many years had been a trusted employer of James Carter, paper dealer, in Boston. A good man has gone to his reward. Our sincere sympathy is extended to all who are called upon to mourn the loss of his physical presence. They have the knowledge of Spiritualism to comfort them in their bereavement, hence they know that he still lives in the world of spirit.

Thomas G. Newman.

It is with deep regret that we learn of the affliction that has come to our esteemed friend and co-worker, the editor of the *Religio Philosophical Journal*, our valued Pacific Coast contemporary, through the affection of his eyes. His sight is so impaired that he has been compelled to suspend the publication of the *Journal* for one or two issues, and take a complete rest in order to enable him to go on with his work. Editor Newman is a conscientious worker in the spiritual vineyard, whose devotion to the Cause is well known to all who have been so highly privileged as to enjoy his acquaintance. He has the deepest sympathy of his many friends throughout the nation, who unite in wishing him a speedy return to health.

J. J. Morse.

Our esteemed contemporary *Light*, of London, Eng., in a recent issue contains an interesting account of a reception tendered this distinguished apostle of Spiritualism, in commemoration of the thirtieth anniversary of his entrance into the spiritual field as a worker for the "good Cause." We congratulate our valued friend and esteemed brother upon this recognition of his services in the spiritual field, and also felicitate him upon having rounded his three decades of labor with such signal success. He has done a good work for Spiritualism in the past, and we trust that at least three decades of busy, happy years stretch out before him.

Pandit F. K. Lalan,

of Bombay, India, made us a pleasant call on Monday of this week. He is a profound scholar, and an advanced spiritual teacher. His stay in Boston is limited, as he soon goes to Buffalo, N. Y., to remain the greater part of the coming winter. He spoke very interestingly at Berkeley Hall morning and evening, Nov. 19, upon the invitation of Mr. F. A. Wiggin, the regular speaker.

Through a private letter from our friend and co-worker, Prof. Fred P. Evans, we learn that he has been quite ill at his home, 103 W. 42d street, New York City, much of the time since his return from California. He has our sincere sympathy in his misfortunes, and our congratulations upon the turn of the tide that has set him in the direction of restoration to health. He has so far recovered as to be able to receive his old friends and many new ones, seeking messages from beyond the veil.

As we go to press, we learn that Mrs. Sadie L. Hand of this city, who is well known in many local societies in New England, is quite ill at her home on East Newton street. We join her many friends in wishing her a speedy return to health.

GREETING.

Just a word of friendly greeting
To the land across the sea,
Where the friends of Truth are meeting
For the good of "Yi-ta-he."

I would clasp your hands in friendship,
Saying, "Brothers, sisters, all,
Do your best, and our Evange-
lism shall be heard by great and small."

They have tried to stop our progress,
Striven to hold our forces back;
But they did not know our power
When they stepped across our track.

Like a mighty, throbbing engine,
Our grand movement sweeps along;
And the souls who dare not join us,
Must step back amidst the throng.

Naught can stop us, naught can stay us—
Naught, that is, of power without—
If we do our duty nobly,
We shall put all foes to rout.

But if we, on board the "Progress,"
Let our selfish ends have away,
We shall draw the fires of Freedom,
And, mid shame, shall lose the day.
WILL PHILLIPS,
Editor *Two Worlds*, England.

Legal Holiday.

Our patrons are requested to take due notice that the office of the Banner of Light Publishing Company will be closed throughout the day on Thursday, Nov. 30.

The National Convention of the Free-Thought Federation and Secular Union

Was held in Boston, Nov. 17, 18 and 19. Able addresses were made by a number of eminent Free-thinkers during a most successful meeting. Mrs. C. Fannie Allyn and Dr. Dean Clarke were in attendance as fraternal delegates from the National Spiritualists' Association. They were both called upon for remarks, and spoke with great ability and feeling upon the burning issues of the hour. They were most cordially received, as was also Dr. E. A. Smith of Vermont, who was called upon to say a few words with regard to his old friend, Col. Ingersoll, at the memorial service held in his honor. This Association is doing a noble work for Rationalism in America, and deserves the encouragement of every lover of religious liberty and believer of free speech in the United States.

The interest in Spiritualism in Boston continues to increase, as the large and intelligent audiences at the Sunday meetings abundantly prove. Mr. F. A. Wiggin found every seat taken in Berkeley Hall last Sunday, and the close of his second months' engagement finds the society entirely out of debt, with some cash in the treasury. This is a most forcible argument in proof of the success of Mr. Wiggin's work. We congratulate him, and the society, upon the splendid results obtained.

It is in the hour of deepest sorrow that Spiritualism meets the needs of the human soul most perfectly. It removes the sting of seeming death through its positive demonstrations of life beyond the tomb. It shows the way the arisen soul has taken to the stricken ones of earth, and turns the heavy pall of grief into a shining robe of joy. It is, therefore, the soul's truest Comforter.

We learn from a private letter, that our old-time friend and co-worker, Capt. H. H. Brown, now a resident of San Francisco, is about to enter the field of journalism. He hopes soon to start a paper devoted to occult science, entitled *The Now and The How*. We wish him success in his new venture.

Passed to the Higher Life.

From his home in Henniker, N. H., Dr. Amos H. Richardson, formerly of Charlestown, Mass., aged seventy-six years and three days.

Dr. Richardson was born in Medford, and was one of eleven children, two only remaining, a brother and sister, and he has always lived in Massachusetts. He was a baker by trade, and followed that business for many years; but for quite a number of years he has practiced the gift of healing with great success, having helped suffering humanity with his gift. He was a noble-minded man, and, having been a friend of the Doctor for nearly forty years, I can say that he was an honest, upright man in all his dealings with his fellow-men, and will be greatly missed among his numerous friends. He was very prominent among the Spiritualists of Boston and vicinity, and one of the first, with Bro. Dodge of Chelsea, to inaugurate Spiritualist camp meetings in the United States, and he lived to see the movement wide spreading in the country. He was a firm advocate of Spiritualism; it was a knowledge to him. A companion and daughter who passed away several years ago awaited him on his entrance to the Morning Land. He full well will know now what the Beautiful Philosophy means. I felt while standing by his casket that one by one the old-time workers were entering the other life, and what a grand reunion this must be over there, and I felt as if I were almost alone.

The Doctor was married to his present wife some seven years ago and went to his home, and therefore has not been among us so much, coming each anniversary to make an annual visit. He was a member of the State Association, the Veteran Union and Ladies' Aid, and his presence will be missed among his many friends, and as they could not be present at the funeral, their silent thought prayers went forth to the suffering family. Beautiful floral tributes were upon the casket from wife, children and grand-children, also a beautiful floral tribute from the Lodge of Odd Fellows of Charlestown, where the Doctor was a member. Some thirty members of the Lodge of Henniker were present, and had services at the grave. The writer, assisted by an old-time worker in the Spiritualist field, Mrs. Adda Stevens of Hillsboro Bridge, N. H., who read a beautiful poem from the pen of Emma Train, had charge of the services.

A son, Mr. Howard Richardson, and a daughter, with the wife, survive the Doctor. The daughter's health did not permit her being present at the funeral. The son has been devoted to his father through the years of his life, always studying for his comfort and happiness. May he share the blessings of the truth of immortality that so comforted the father's life. May the daughter find comfort in the communion of her spirit loved one, who has gone only a little in advance. May the dear wife know that the parting is only for a little while, and that she has added many pleasant hours to the Doctor's declining years; that the angels were good to him in his passing away without a long and painful illness. May the knowledge of spirit communion sustain her in this hour of her sorrow, and cause her to feel that the great Giver of Life will not permit the shadows to stay always with her, and that a happy meeting awaits her just beyond, and let us feel

"That a soul tired of life's great burthen
Hath found sweet rest."

MRS. SARAH A. BYRNES.

Jubilee Deficit.

Previously acknowledged, \$1,320.79, (erroneously given Nov. 4, \$1,309.79). Mrs. Ida P. A. Whitcomb, \$40; Mrs. Helen L. P. Russege, \$10. Total, \$1,370.79.

Dr. Greene's NERVURA

BLOOD NERVE REMEDY.

WEAK, FADING WOMEN.

Departing Health and Beauty Called Back By Dr. Greene's Nervura.

It is more emphatically than the light of a woman whose beauty is fading. Such a condition is due to impairment of the nervous system and weakness and impurity of the blood. Among the usual symptoms are severe headache, female complaints, dizziness, nervousness and persistent attacks of the blues. Relief can only be obtained by a complete revitalization of the system through the use of Dr. Greene's Nervura blood and nerve remedy.

Mrs. KATE AUSTIN, 40 Juney Lind Ave., Somerville, Mass., says:

"I suffered with terrible backache and such an awful headache, and I had not a bit of appetite. I cried with pain from womb trouble and was as pale as a ghost. I was terribly nervous. I could not sleep for a long time, and had rheumatism in my shoulder and arm. I suffered everything, nobody but God knows how I suffered. I weighed 125 pounds. A friend recommended Dr. Greene's Nervura blood and nerve remedy, and I commenced to take it. After taking the Nervura I never had a pain in my side, nor any headache, and I sleep well and have a good appetite. I don't believe there is any medicine in the world so good as Dr. Greene's Nervura. It did me good right off and I have had no return of my womb trouble. I had leucorrhoea, but since taking Nervura that has disappeared. I feel strong and able to do the work for fourteen in the family. I now weigh 128 pounds."

Dr. Greene, 34 Temple Pl., Boston, Mass., has cured more cases of women's complaints than any other living physician. He gives counsel and advice to women how to be cured, without fee or charge. Write to him freely and in perfect confidence. His advice will result in your cure.

Oct. 14.

The Mayer Fund.

We learn with much pleasure from the Secretary of the N. S. A. that donations to the Mayer Fund continue to come into her office. About seven hundred dollars arrived last week alone. If this rate is continued, the fund will be nearly filled by Jan. 1, 1900. We can see no reason why the entire amount cannot be secured in one week's time, if each Spiritualist will but remember his own duty in the case by giving that which he can afford for the good of the Cause. A little from each one would yield ample returns in the end. If Mr. Mayer's offer had been made to almost any one of the various Christian sects, it would not have taken two weeks' time to have met his requirements. Mr. Mayer offers valuable property in fee simple, then turns around and gives five hundred dollars in cash to a fund, the filling of which compels him to give away many thousands of dollars in property. This is philanthropy of the true sort. When a man gives in order that he may be compelled to give still more, his heart is in the right place, and his soul is aflame with a Spiritualism that is real. Mr. Mayer receives nothing in return for his two donations, save the approval of his own conscience. He makes nothing out of the money given by others. He merely asks his fellow Spiritualists of the nation to join him in giving to the cause they love. We hope that all Spiritualists will feel inspired by his generosity to place their dollars side by side with his for the good of Spiritualism. Remember, it is Spiritualism, not individuals, benefited by your offerings.

The Massachusetts State Association

held its Quarterly Meeting at Lowell, in Old Odd Fellows' Hall. The delegates from Boston arrived at 10 A.M., and were met by Mr. J. S. Jackson, President of the Lowell society, who escorted them to the hall, where they found many friends of the society waiting to greet them. The hall was tastefully decorated with palms, flags and flowers, while a large banner with the word "Welcome" was extended across the head of the platform. The meeting was called to order by President George A. Fuller at 11 A.M. After congregational singing, Mrs. M. A. Whitehead of Lawrence offered an invocation. Mr. J. S. Jackson of Lowell greeted the friends and delegates, and extended a cordial welcome in behalf of the Lowell society. "Since the last meeting held here by the State Association," he said, "we have endeavored to look up the principles of the Association, and we were so pleased with its aims and objects we have tried to follow in its footsteps. I am pleased to say that we have improved our society; we have taken the ridiculous from the platform, and have conducted the meetings with dignity. We have been able to cancel our indebtedness, and have a nice little sum in the treasury."

Mrs. Alice S. Waterhouse of Boston responded to the welcome. "I will try," she said, "to impress upon you the thought of the hour, which is true mediumship. If a spirit comes into my atmosphere, I will endeavor to prevent the phenomena, and give the message in a clear and truthful manner; we know our loved ones still live, and because they live we shall live also. The progress of Spiritualism must continue, it cannot do otherwise. We cannot do wrong without injury to ourselves; when we do right we feel the presence of our angel friends, and know they are guiding us into the right pathway."

Solo, Mr. J. S. Jackson.

Dr. A. A. Kimball of Malden read the Declaration of Principles adopted at the N. S. A. Convention. Although he recognized the fact that this declaration was not perfect, he thought it was a step in the right direction. The President spoke at this time in regard to the declaration; said he wished they had been more positive and had used the word *know* instead of *believe*, yet he thought it was only a question of time when they would be so amended that they would better satisfy the majority of the people.

Mrs. Whitehead spoke briefly; said she was pleased to be present as this was the first time she had ever been privileged to meet with the State Association. She felt she could endorse the work the Association was doing; she told of her first becoming a Spiritualist, and of what a comfort it had been to her when everything seemed dark and gloomy.

Mr. J. B. Hatch, Jr., spoke in regard to the Lowell society, and congratulated it upon its successful meetings: "We extend thanks to the Lowell society for inviting us to meet here once again, and hope the meeting will prove as beneficial to both societies as did the last one."

Mrs. Higgins pronounced the benediction, and the meeting adjourned until 2 P.M.

The afternoon meeting opened with congregational singing. Mrs. Juliet Yeaw was the first speaker. "I am thinking of the vast magnitude of the subject that arrests our attention; we have been talking for the last fifty years of Spiritualism, and we are just beginning to realize the vastness of the subject. There is no subject of human interest that Spiritualism does not embrace; it is in harmony with all progressive thought, hence it is in harmony with the scientific thought of the age."

"Spiritualism has assumed grand and mighty proportions; it is touching and appealing to the masses; it is indeed a mighty reflection of the blessing of spiritual truths. Times have changed, and Spiritualism must take on a new form; we must remember this new religion must keep pace with the growing intelligence of the people. We must not remain in the antechamber of intellectual thought; we must step over the threshold and proclaim to the world the grander truths of spiritual life. We are on the eve of a great persecution; indirectly Spiritualism will feel the effect of the same; I refer to medical persecution from those who believe in medical monopoly. We are against all monopolies, or trusts, of any kind. We must be numerically strong—nothing counts in the Legislature but votes; we must say we control one thousand votes, then we will have power. If we had done our duty at the polls years ago, we would not be in the present condition. We have been careless; now we must do all we can to eradicate these wrongs. There is no such word as *fail* for the Massachusetts State Association. Its banner shall never be hurried in the dust. Its work is to become greater and greater, and every one here is needed to help in that work."

Two recitations were given by Lyceum children, Master George Jones and Marguerite Jordan. They were cordially received. Mrs. W. S. Davis sang a beautiful selection, "The Better Land," which was listened to with much enjoyment.

Harrison D. Barrett, President N. S. A., was the next speaker. "I am glad to be with you to take part in our State Association meeting, and I congratulate the local society upon its success. It is pleasant to realize that we can come together and work for humanity." He spoke in relation to Mrs. Livermore and the medium who assisted her to come to a knowledge of these truths. "It is for this purpose we organize to present the grand truths of Spiritualism in the best manner to the world; the State Association joins hands with all philosophers and scientists to prove to the world the truths of Spiritualism. We must come together to protect ourselves." He spoke at length of various necessary reforms, and urged all to join the Association so as to assist in the work. "We need your aid; we need your money. We can do nothing without money; therefore I plead with you to sustain the officers of these Associations, and make it possible for them to do more work. The State Association is here to show you the need of organization, to show you what Spiritualism is in its highest sense. We do not discard any phase of phenomena, but recognize all true mediumship and true Spiritualism. My friends, we must show to the world that we live our Spiritualism."

Mr. E. L. Allen, of Boston, related some of his experiences in investigating Spiritualism. He said his religion was more to him than worldly possessions, and he was glad to say he was a Spiritualist.

Mr. Hebron Libbey, Treasurer of the Massachusetts State Association, spoke of the old workers who had passed on, and said it made him feel lonely to be left here when the friends were passing over to the bright beyond. He was glad he was a Spiritualist, and wished to be so reorganized.

Miss Evangeline Coffyn, under influence of spirit guides, said: "The angels come to give you greeting and to wish you joy. Long ago was given to every man the power to commune with the angels. For some wise reason the gift was taken away from them, but by degrees the pathway has been reopened so we are now able to receive messages from loved ones. We would ask you to so live that the angels can come into your homes to give you strength. Spiritualism quickens all your faculties; it embraces all sciences; it means everything."

Song by J. S. Jackson, assisted by Mr. Banks.

Mrs. Minnie M. Soule said: "It gives me more pleasure than I can express to be here to day, and to look into your earnest, upturned faces. I have listened with much interest to all that has been said, and I think it is inspiring to have one purpose and one end in view. You all have a desire to hear something from your loved ones, to know what they are doing, and if they are still watching over and taking care of you. You must cooperate with the spirits, and they will help you to a better understanding of Life. Why not form a circle in every home, at every hearthstone, so the loved ones may return to you? You know that some where, somehow, they are still loving you, they are not far away. You must learn to go to the spirit; have a time, and then be sure to keep your appointment. Spirits are not floating around in space to wait upon your beck and call; they have their duties to perform in spirit life, just the same as mortals. When you learn this, then surely you will converse with the spirits."

The afternoon meeting closed with a benediction by Mrs. Yeaw.

The evening meeting opened at 7:30 with a benediction by the choir. Miss E. L. Coffey offered a soulful invocation, after which Mr. Hatch introduced President George A. Fuller for an address: "I have always been deeply interested in the movement of organization—local, state and national. I cannot see how anyone can object to organizing the Spiritualists of America. We do not propose, nor have we ever tried, to organize Spiritualism; that is projected from the spirit-world; but we Spiritualists need organizing. We need everything that will present Spiritualism in its best light. Spiritualism is so broad that it embraces all reforms of the present hour; it reaches from the lowest depths to the greatest heights of human aspirations. Spiritualism has taken immeasurable strides in the advancement of the world's thought." The speaker referred

feelingly to the pioneer worker who had passed on, also to the reform issues of the day: "We are approaching a new era, and we are beginning to think for ourselves; we must rise up and proclaim that we have a right to think and act for ourselves." He spoke earnestly in regard to a home to be built by the Lowell society, urged them to continue to agitate the subject, to build one that could be open at all times. The State Association was not formed alone to repeal laws, but to assist all local societies to send missionaries in the field to organize societies and lyceums. We wish to build a home and have a school, so as to assist the mediums. These things can all be accomplished in Massachusetts if all will lend a hand.

Mrs. A. L. Jones said she was in favor of all the reforms mentioned by the other speakers, and felt the time had come when we should have liberty of thought in every department of life.

Mrs. Dr. Hervey gave a very fine vocal selection, after which Mrs. M. M. Soule, controlled by "Bumble Bee," gave a fine demonstration of spirit return.

Mr. H. D. Barrett spoke briefly, this time simply endorsing what had been done at the meeting, and moved a vote of thanks be extended to the local society, the ladies of the Aid Society, the speakers and musicians, and the gentleman of the Lowell Mail, who had so generously and courteously reported the doings of this Convention. It was a unanimous vote. Mrs. Juliette Yeaw, and Mr. Plimpton of Lowell, made extended remarks during the evening.

This closed one of the pleasantest meetings held by the State Association, and our thanks are extended to all who assisted in making the convention a success.

CARRIE L. HATCH, Sec'y.

Another Card from Moses Hull.

Not long since I put a card in the Spiritualist papers announcing my desire to get out an important book on "The Bible and The Higher Criticism." The papers were all very kind in publishing my notice and otherwise assisting me. The result is, I now have orders for over eight hundred copies, and still they come, never less than twenty-five a day, and sometimes as many as forty in a single mail. The work of making the plates has already begun, and they are to be made from this time forward at the rate of not less than six pages per day until they are finished.

I supposed when the work was announced that the manuscript, all except two chapters, was about ready; but when I came to look it over, I find many things left out that should have gone in, and some things in, which must give place to other and more important matter. The result is that I rewrite much of it. It takes much more than all of my spare time to keep out of the way of the printer.

I doubt now whether the book will be issued much before Feb. 15. I had much rather go slow and do the work in such a manner that it can be used as a reference book in ages to come, than to rush it through and then wish I had more carefully prepared its matter.

Those subscribing for the book before it is published can still have it on the terms announced in my former card. About fifty dollars has already been paid in on the book, and it is now in the bank. All who choose to do so can now send in their money and it will be conscientiously used in paying bills on the book. And the book will be sent postage paid as soon as it is out.

Please do not send personal checks. I lose fifteen cents on every one of them. Some forget to even put a revenue stamp on the check, then I lose more. Hoping that this notice will be sufficient, I am, as ever, MOSES HULL.

A MOOSE HUNT IN THE WILDS OF MAINE.

As usual, *Outing* furnishes a most interesting sketch of a moose hunt in that very popular sporting country, the Pine Tree State, of which the following is an excerpt:

"A hunt in the Maine woods; limit of time, two weeks; sole object, a moose. The leaves have fallen, the undergrowth has become comparatively clear, and the moose have left the lakes and streams and sought shelter in the more thickly wooded hills and ranges. The rutting season is over, and all the fight has gone into the rut, who bushes himself in selecting a place where he will protect his hinds, where the tender tops of the moosewood and maple will furnish him food during the heavy snows. The sportsman in quest of moose in Maine arrives at the little station nearest the hunting region, puts up at the country hotel, listens to stories of the heads carried out of the woods, and is assured by his guide of the plentifulness of game. The next morning—what joy! The ground is covered with snow, soft and velvety, four or five inches—just the right depth, not too much for fast traveling, yet just enough to cushion the leaves and deaden one's footfalls. The hunter, with whatever rifle he fancies, and the guide with his pack make an early start. Three or four miles over one range, with here and there a view of a distant lake, or a glimpse of a long stretch of crimson and blue hills, down into a swamp, across treacherous brooks, when lo! moose-tracks. Immediately the hunter's spirits mount high, his strength is doubled, and every sense is on alert. The guide examines the tracks carefully. It might be a young bull. At any rate, it will probably lead to a yard or to other moose, so for the next three or four hours the trail is followed through bogs, over fallen treetops and under overhanging boughs, which the guide scrutinizes closely. Dark freshly peeled from young trees, bushes bent over an early start. There are three or four miles in the herd, big tracks, and from the bark scraped off the trees, there is evidently a bull amongst them. The trails cross and wander about aimlessly. The beasts are possibly in the near neighborhood. Now great caution must be observed. A finger is overtaken and held up to find the exact direction of the wind. Taking note of the general appearance of the surrounding hills and valleys, the guide leads the sportsman circuitously to leeward of a certain little valley, where they again discover the trail, which, fortunately, leads up the valley and against the wind. Crouching low crawling, they cautiously select a place for each step. The signs grow fresher every minute, and the hunters grow more alert and careful. Just as they reach the top of a little rise, a black object is seen to move amongst the growth some hundred yards distant. Crouch low and be ready. A moment later the object turns, and presents a broadside showing fine pair of horns. Now quick, but take careful aim. Bang! once, twice. Shot again as he runs—three, four—yes, more times if necessary. The old bull stops and weakens, then, staggeringly, falls heavily to the ground, dead. A moment to realize that he has actually killed his moose, and then the triumphant hunter produces a flask that he and his guide may drink to their success, and to each other's health—and to everybody else's good health. They then fill their pipes and sit down to enjoy a little of that calm content that follows the complete and successful accomplishment of one's most cherished desires. The next day is spent in 'blazing' and 'swamping out' a way by which the moose may be hauled out, and after much labor and difficult driving, he is hauled into a camp on a sled."

If you want to know all about the hunting regions, send a two-cent stamp to the General Passenger Department of the Boston & Maine Railroad for the pamphlet. It is well worth reading.

A Good Word for "Reader."

To the Editor of the Banner of Light:

The ad. in THE BANNER uniquely headed PERSONAL-AL-I-TY, by "Reader," proposing to develop the occult in handwriting, attracting my attention, I forwarded as directed a specimen, receiving an answer more in detail than I anticipated. I was read like an open book; there were very truthful delineations of the mental lines on which I move, a pointing out of the springs from which my actions and influences in the main governing my actions. I doubt if my most intimate friend can give me so thorough and telling internal analysis. The human mind is a weird, complicated machine, but more wonderful is it that its workings can be inwrought in ink and paper, or whatsoever we come in contact with, leaving behind a part of ourselves, impalpable to the ordinary senses, yet a something cognizable to one who has a psychic vision, and is attuned to the spiritual.

My twenty-five cents were well invested, returning a heavy percentage of interest. These few words that others may know the merits of "Reader," and test, the possibilities of psychic power. WILLIAM FOSTER, JR., Warwick, R. I.

Wonders That Are Being Performed AT A DISTANCE.



DR. PEEBLES, since devoting himself personally to the interests and welfare of his patients, is performing some wonderful cures, perhaps more remarkable than those of former years. He does not claim to possess gifts which none others have, but he does claim to possess some advantages over most of his contemporaries—he is certainly curing hundreds of cases where all others have failed. He claims his great success in treating chronic diseases is due to several factors, an important one being his vast experience, having had over half a century's actual experience in the treatment of these diseases.

Psychic Diagnosing.

DR. PEEBLES is admittedly one of the greatest Psychic Diagnosticians living. He is able to definitely locate the seat of your disease. The causes, conditions and effects he reads as clearly as if each organ and tissue were before him. Too much importance cannot be attached to a correct diagnosis. It is necessarily the foundation for successful treatment. The result of treatment based upon a wrong diagnosis is simply chance; even worse, it is an experiment. How many of the physicians who have treated you really understood your case?

Psychic Treatment.

The Egyptians and Assyrians appreciated, perhaps more fully than we, the efficacy of the "Soul-Cure" of diseases. They were psychics under other names. Their histories contain numerous examples of astonishing wonders performed by those possessing these spirit gifts. Who can limit spirit and spirit power? But, as the regular medical profession grew stronger, it became so proud, so strong and tyrannical that, together with scoffing and legislation, it caused to be abolished all forms of mental, magnetic and psychic healing. But the time of reckoning has come. The regular M. D. who has become too proud, too much of a bigot to investigate and make use of the psychic laws of healing, finds that patients he has treated unsuccessfully and pronounced incurable, are being cured by the irregular physician who has the courage to investigate and use, in conjunction with his medical knowledge, the laws of the higher arts of healing.

Magnetized Medicines.

He uses only the mildest medicines, these being preparations of 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 the benefit of his healing and life-giving magnetism. He makes no exorbitant claims, but could print hundreds of testimonials of so-called incurable cases.

Locke, N. Y., Nov. 1, 1899. Dear Doctor—Your medicine has helped me, and I can truly say that I do not think I should have been alive to-day if you had not helped me. All my friends say so too. Your treatments are like a glimpse of heaven. Very truly yours, ALMA HALLADAY.

Putnam, Conn., Nov. 3, 1899. Dear Doctor—I continue to gain in strength, and am feeling so much better than I did in July; am like another being. I do not think I can ever repay the debt I owe you in this respect. Your patient, MRS. L. N. DRESSER.

Millers, N. Y., Nov. 3, 1899. Dear Doctor—I can feel the psychic treatment very distinctly. It seems like a baptism of glory, filling my being with life and strength. Your patient, JULIA HESSEGUER.

Marcelus, Mich., Nov. 5, 1899. Dear Doctor—I am feeling well. I could hardly imagine I would ever feel so well again. I never realized so strongly your magnetic influence as I did last Thursday evening. It is quite a miracle to me. I am so thankful for what you have done for me. Sincerely yours, MRS. G. I. NASH.

If in Doubt

As to your true condition, if your physician has failed to help you, it will cost you nothing to obtain a complete and full diagnosis of your case. In addition to the diagnosis, he will send to each lady writing him as below "Foods for the Sick and How to Prepare Them," a booklet of inestimable value to every home, and also that practical booklet, "Woman." No wife or mother should be without it. Write at once, stating AGE, SEX, FULL NAME AND LEADING SYMPTOM. Address Nov. 18. J. M. PEEBLES, Battle Creek, Michigan.

A Timely and Important Work admirably adapted for Presentation at the coming of the ever joyful Christmas Season.

In small 8vo. 320 pages, one volume, with portraits handsomely printed and bound.

THE PURITY AND DESTINY OF MODERN SPIRITUALISM:

Light for the Seeker, Hope for the Weary Hearted.

BY THOMAS BARTLETT HALL.

CONTENTS.

ARTICLE I. Dawn of the New Day.—ARTICLE II. Heart and Head.—ARTICLE III. Spiritualism and Material Interests.—ARTICLE IV. Spiritualism the Opening Way.—ARTICLE V. Spiritualism a Searching Power.—ARTICLE VI. Unfolding of a New Era.—ARTICLE VII. Spiritualism a New Science.—ARTICLE VIII. Spiritualism waiting. Possession and Obsession.—ARTICLE IX. Closing Illustration. Son. Culture the Chief End of Spiritual Seeking. The Marriage Relation in Conclusion.

STYLES.

A.—Ordinary Library Style. Cloth, gilt top, gilt back and sides, in box Price, \$2.00

B.—Presentation Style. Fancy cloth, gilt edges, gilt back and sides, in box 2.50

C.—Ladies' Favorite Easter-Gift Style. White parchment cloth, gilt edges, gilt back and sides, in box 2.50

D.—Extra Library Style. Half Pegamoid Morocco, gilt edges, gilt back, in box 4.00

E.—Extra Library Style. Full Pegamoid Morocco, gilt edges, gilt back and sides, in box 5.00

During the holiday season, the demand for this charmingly written book is likely to far exceed the supply owing to the slowness and care required in printing it. To prevent disappointment, orders should be sent in now. It is just the book to give to the elder member of the family.

BANNER OF LIGHT PUBLISHING CO., Agents for the Publishers, Boston.

Movements of Platform Lecturers.

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

Societies desiring the services of Miss Blanche W. Jewett, as speaker and medium, kindly address her, 197 Appleton street, Lowell, Mass.

Dr. C. T. H. Benton, of 331 1/2 Rhodes avenue, Chicago, Ill., is now serving the Cause in Charlotte, Mich., for an indefinite period. The Doctor will be pleased to receive calls for Sunday work within one hundred miles of Charlotte, and will also attend funerals.

SPECIAL NOTICES.

J. J. Morse, 26 Osnaburgh street, Euston Road, London, N. W., is agent in England for the BANNER OF LIGHT and the publications of the Banner of Light Publishing Co.

Fred P. Evans, 103 W. 42d street, New York City, agent for the BANNER OF LIGHT and all Spiritual and Occult Literature. Orders by mail promptly attended to.

Dr. F. L. H. Willis may be addressed at Glenora, Yates Co., N. Y. Jan. 7.

BLINDNESS PREVENTED AND CURED.

Dr. Williams' Absorption Treatment! NO KNIFE! NO RISK! Send for Free Descriptive Pamphlet and Booklet of Testimonials containing positive proof of cures.

F. A. WILLIAMS, M. D., 194-200 Columbus Ave., Boston, Mass. West Newton, Mass. Sept. 16. 10c

CONQUEST OF POVERTY.

THERE is magic in the title. Its teaching appeals to the reason and is practical. Poverty can be overcome. There is quietude for all. Send fifty cents for a copy, and bid farewell to poverty. Agents wanted in every locality. Write, enclosing stamps for term and territory. INTERNATIONAL SCIENTIFIC ASSOCIATION, Sea Breeze, Fla. 25c Nov. 4

Mary J. Wright, M. D.,

PROPHETIC CLAIRVOYANT, No. 27 High street, New Haven, Conn. Healing the sick at a distance by absent treatments or medicines. Will visit patients in New York at their homes. Medicines prescribed for each patient; also magnetized papers for mental concentration. The Doctor has been in public practice for twenty-eight years. Classes taught in Psychic Occultism and Mental Science at office and by letter. Terms—Medical attention and medicine or absent treatments, one month, \$5.00; psychic readings, \$2.00. Age, sex, written, or article. Nov. 4

FAT FOLKS REDUCED

15 to 25 pounds in 30 days. HARKLESS, the starving 22 years' experience. BOOK FREE. Address DR. SNYDER, A. M. S. Temple, Chicago, Ill. Nov. 18

HOME COURSE IN MENTAL HYGIENE.

BY HELEN WILMAN.

A SERIES of twenty Lessons in pamphlet form, giving a plain, logical statement of the means by which any one may develop his mental powers to the extent of making himself master of his environment. Price, 25c. INTERNATIONAL SCIENTIFIC ASSOCIATION, Sea Breeze, Fla. Nov. 4

Dr. F. A. N. S. Ten for five cents at drugstore. They banish pain and prolong life. One gives relief. No matter what's the matter one will do you good! 25c Mar 12

A. J. DEXTER HEALER

Has returned to his old quarters, Langham Hotel, Boston. Paralysis a Specialty. Rooms 10 to 5. Nov. 18

PER-SO-NAL-I-TY.

The Occult in Handwriting. GRAPHIC delineation of characteristics, etc., for 25c. Send at least one line of writing and a line of figures with your signature. Address "READER," care BANNER OF LIGHT, Boston, Mass. 11 Sept. 9

I da P. A. Whitlock,

Nov. 23. Ho-A-Thorn-dike, Boston, Fridays at 4 Saturdays.

MRS. CURTIS, 614 Tremont st., Magnet c Healing Medium, Card Reader. Circles Tuesday eve, Nov. 25

C. THOMAS H. BENTON,

Charlotte, Mich.

MEDIUM for Independent Slate-Writing, Sealed Letters, etc. 25c, 50c, and \$1.00. Send four-cent stamp for instructions "How to Procure a Message" from your spirit friends. 15c Nov. 25

CURED—After repeated failures with others.

I will gladly inform the addicted to MORPHINE, OPIUM, LAUDANUM, COCAINE, WHISKEY, of a never-failing, harmless home-cure. (Mrs. M. B. BALDWIN, P. O. Box 1212, Chicago, Ill. 13c Sept. 30.

PSYCHISCOPE.

FREE, 21.00. Send full name and date of birth to CHARLES E. DANE, 35 Marsh street, Lowell, Mass. Nov. 25

Life Beyond Death.

BEING A REVIEW OF THE WORLD'S BELIEFS ON THE SUBJECT, A CONSIDERATION OF PRESENT CONDITIONS OF THOUGHT AND FEELING, LEADING TO THE QUESTION AS TO WHETHER IT CAN BE DEMONSTRATED AS A FACT; TO WHICH IS ADDED

An Appendix Containing Some Hints as to Personal Experiences and Opinions.

BY MINOT JUDSON SAVAGE, D.D. (Harvard)

CONTENTS.—Primitive Ideas; Ethnic Beliefs; The Old Testament and Immortality; Paul's Doctrine of Death and the Other Life; Jesus and Immortality; The Other World and the Middle Ages; Protestant Beliefs Concerning Death and the Life Beyond; The Agnostic Reaction; The Spiritualistic Reaction; The World's Condition and Needs as to Belief in Immortality; Probabilities Which Fall Short of Demonstration; The Society for Psychical Research and the Immortal Life; Possible Conditions of Another Life; Appendix.—Some Hints as to Personal Experiences and Opinions. Price, \$1.50. For Sale by BANNER OF LIGHT PUBLISHING CO.

TARRANT'S Seltzer

A Gentle Purgative

such as the faultless Tarrant's Effervescent Seltzer Aperient, is a whole medicine chest in itself. Its mineral and fruit salts cleanse the entire system and promptly relieve and cure all troubles arising from stomach disorders. Pamphlets on application.

TARRANT & CO., Chemists, New York.

At druggists, soc. and sto.

SPIRIT Message Department.

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

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

To Our Readers.

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

Report of Séance held Nov. 9, S. E. 32, 1899.

Invocation.

In the midst of our suffering and despair we reach out for light. We ask sincerely that whatever of truth we may be able to understand will be given to us, realizing that we can grasp truth only as we grow to an understanding of it. Give us opportunity and strength, and whether our ideals be broken, our past conceptions overthrown, or whatever shall come to us, may we be strong to walk in the light of truth. Hitherto have we cried out for light, and when light was given us, heeded it not; but to-day we stand with full armor girded about us, and desire most of all the strength to walk in the light of truth as it is given unto us. May we fully realize our unity with all mankind; that their growth may be retarded or forwarded by our perfect understanding of them and their needs. Make us strong to be patient, to be kind, to be loving. May the dear friends who hover about with anxious thought, with loving desire to reach their own, find here opportunity and strength to send back some word of how it is with them. Amen!

MESSAGES.

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

Annie Thomas.

The first one that comes in is a girl about eighteen years old. She has blue eyes and brown hair, and is very slender. She is not very tall, and seems more like a child than a girl. Her name is Annie Thomas. She came from Augusta, Maine. She says: "Oh! please, if you can, give me strength enough to reach my own. I do not expect that this will get to them, but I do feel that if I can come here something may be given me—a better understanding of how to reach them or something that shall enable me to make my presence known to them. I did not know anything about this when I went out, and neither did my people, but it will seem so good to them if they can get any word from me. As for me, it seems that heaven will be brighter when I get a recognition from those I love in earth life."

Jim Hughes.

Here comes a boy about twenty years old. He has blue eyes, too, and brown hair, combed as straight and slick as can be. He is not very pretty, but he has such a good face that you feel right away you will like him, because he is so honest. He says: "Oh well! I suppose others hated to go as badly as I did. It did seem as though life was so beautiful I wanted to stay. I did not realize that life would be prolonged for me, but thought everything I had undertaken to do would be shut out. I left a mother and a father. My name is Jim Hughes. My father's name was James Hughes, and we lived in Everett. I do feel sometimes that if I could get back to them, although they are Catholic, they would be glad to know that I am conscious of what is going on. There was quite a family of us, and it seemed that everyone was going after I went, for they all became sick; but they got better and I was the only one who opened the door and went beyond."

Charlotte Ferguson.

Here comes a woman. Her eyes are very dark, and her hair is dark too. She was insane before she went out; I find an insane condition round about her. She does not bring that condition with her now, but when she first comes there is that look about her. She says: "Please say I am Charlotte Ferguson from Stamford, Ct." She is very positive; seems to come with that air; when she says a thing she means to be understood. She puts her hands tightly together and says if she could get back into earth life again she would change some conditions, because they went decidedly against her wish after she went to the spirit; and, while it would not make any difference to her in the way of affecting her condition, at the same time her wish was nearer right than the way they carried things out. She is very fond of music. It seems as though before getting into this bad condition she used to play. I see her hands put out as though to play on the piano. She says through of herself, that her very soul seemed to find release from her body through musical environments.

Harriet Chamberlain.

This is a woman and her name is Harriet Chamberlain. She came from Alton, N. H. She is quite a large woman, about sixty-five years old. Her hair is gray and parted down over her forehead. She has glasses on and very clear brown eyes. She has a very nice, motherly way, and brings that influence with her to everybody who is left. "But," she says, "the most of my people are with me, so that my desire is not so much to send a message as it is a thought to my friends who will still remember me in the place where I passed out. I was not a Spiritualist; in fact was much interested in church work; but the same spirit that made me loyal to the Catholics has now helped me to a better understanding of all truth wherever it is found. I would like to say that James is with me and is feeling much better. He was sick a long time before he came to spirit, and I was glad indeed that he at last came to me. He made a brave fight for life, and yet it is better that he came."

Jennie Thompson.

This woman as she comes throws back her head. She is about forty years old; her hair is quite dark and her eyes are brown. Her face is long and thin. She must have been very pretty when she was younger, but she comes with so much weakness, as though it was all she could do to get here. She says: "My name is Jennie Thompson. I came from Belfast, Maine. Will you please say that, although everything was done that could be done to save me, it seemed that God had called me

home. I wish I could make it plain to all those who suffer that the struggle is bad for them, that it is much better to take what comes and go forward, trusting that good will at last be theirs. In my case, when I found my spirit free from the body, I gave up the struggle and rested quietly with father, and he was able to show me the way to get back, but I have been to my own people before. I have desired to come this way though, because they are watching, and would like to get some word."

Capt. Thomas Harvey.

This man is short, stout, with a gray beard all around his face. He is rather rough, plain, outspoken, and has his hair all rumpled up, as though he was never a bit particular how he looked. He says: "Come, come, come; open up a way there for me!" Just as though he expected everybody to stand around when he spoke. He is a sea-captain, and comes from Gloucester. He says: "My name is Capt. Thomas Harvey. I was not a bad sort of a man, but I generally tried to get what I started out for, because I did not know any other way to do. It seems to me if anything is worth having, it is worth striving for, and if you strive for it, you had better get it if you can. That is about all I tried to do. I want to say that I steered my old craft into port all right, and got into a pleasant harbor with all my sails flying. It was a glorious morning when I got through. I had a stormy voyage, and I lost my mate and many of my friends, so that when I came over here it was a pleasure to find them waiting on the shore for me. I do not mean a real shore, but I mean figuratively speaking; for my friends were all standing there with their arms outstretched to greet me, and I would like to tell Annie that it is all right; it is all right. Father sees her and longs to get to her, and knows the trouble that she has had."

Frank Seymour.

This spirit's name is Frank Seymour. He came from Peabody, Mass. He is quite tall and slim, and dressed very nicely, very particular about himself; he does not want any dirt or dust left about him. The last thing he did when he came up to speak to me was to brush himself, seeing if he looked all right to make a good appearance. He says: "Well, I do not have to do so much work to look well as I used to, because I have learned to control conditions somewhat. I too was one of those people who did not believe much in Spiritualism, and half turned up my nose at it; but never mind, I find we can all get back whether we believe or not. It is not that there are just a few who can return, and will, because they happen to have a special understanding of the truth, but anybody who desires can get the truth, and that is a passport to get back. I would like to reach my wife. Her name is Jennie. She does not believe much in this, and I have not been gone a great while, so that she is still sorrowing, and yet has much of life to live. I would like her to have an understanding of this, because I think it will help her in her future undertakings."

Alice Forrester.

The name of this spirit is Alice Forrester; she belongs right here in Boston. She is a girl about fourteen years old. Her eyes are blue, and her hair is brown, and it is braided down her back. She is real pretty, has dimples in her cheeks, and a little round chin, and when she smiles it is like a bit of sunshine. She looks up to me, and says: "Will you please say I would like to get to my mother. She understands about these things, and would like so much to hear from me. I know that she will see and know that I have come, and tell her that papa is with me, and that we are all right."

Robert Cheney.

Here comes Robert Cheney. He has red hair, as red as fire, and his face is round and frank. He went to spirit-life so suddenly it seems as though there was hardly any time to think about it. He says: "The first thing I knew I was over, and I did not have anything more to dread about coming to the spirit." He came from Nashua, N. H. "If you please, say that I never liked to work very well, and it is quite a relief to me to be where I do not have to go by the clock. I have often thought if people could work when they felt like it, they would be much better off than to be whipped up to it by some old clock somewhere; and so it does me good to say that I go and come when I please, and time does not have anything to do with it. I would like to reach Addie. She has often wondered if it were possible for spirits to get back, and I would like to tell her that it is a fact I am here. Her last name is the same as mine, Addie Cheney."

Carrie Tomlinson.

Here is a sweet spirit from Washington. She says: "A while ago it was said that the Washington spirits would come in a body, but I come now by myself, and perhaps some other friends will follow later on." Carrie Tomlinson. She is quite slight and has a pretty way, and the sweetest, most musical voice. She seems to be very well educated. She is not very tall, has one of those dainty, petite little forms, and when she comes in, it is almost like a little spirit walking into the room. She puts her hands up, and they are pretty hands with quite a lot of rings on them; she puts them up to her face and brushes back her hair, and there are tears in her eyes. She says: "I thank you so much for helping me to come. I would like to go to my father; he misses me so much. His name is Edward, and if he could only hear a word from me, he would be very much happier. I know I was like the sunshine in his home, because when I went out he often said that it seemed life was so dark. I would like him to know I am still the sunshine in his home. I had a little brother who passed out a long time before I did, and I found him waiting; together we come, the two children to my father."

George Stevens.

Just as quick as can be, there comes a man named George Stevens. He comes from Bangor, Me. He is a short, stout, quite good looking man, with dark blue eyes and dark hair with some gray mixed in it. He comes like a business man. It seems as though all his life he was in the midst of business conditions, so that when he comes he wants to get right to business. "I want to reach Laura Stevens. She will know who I am and what it is I want to say. There was something very strange about my going out, but I have deciphered it,

and if I could get back and tell what it all meant, it might relieve some people."

Edith Hill.

As quickly as this one goes, there comes another one from the same place—from Bangor, too; this one is a girl named Edith Hill. She is light, with almost blond hair, and blue eyes; a very delicate, pale skin, just the faintest tinge of color in her cheeks. She is not very sick, although she looks so. She says: "I must get to my grandmother; she is so anxious to know about me, and she is coming to me soon. I think she will come to me before I can get this message to her; then there will be my mother left, and I wish she could understand that grandma and I will work together for her. My mother's name is Ruth Hill."

Henry Gordon.

This man's name is Henry Gordon. He comes from Weymouth. All over him is plaster—on his hands, on his face, as though that is what he used to be, a plasterer. He says: "Oh well! I could dress up sometimes, although I got the plaster on my face. When I worked I seemed to think the more I daubed the better it would be, because people would think I was busy, but when I dressed up I looked as nice as any of them. I tell you that although I do not have any houses to plaster, I found some work to do, and it does me good to get off for half a day and come here and say my little say. Tell them that I have seen Emma and what she has done."

Charlie Griffin.

There is one spirit here that I know; it is Charlie Griffin, who comes to his mother. Please say that he came here to me, and is very anxious for her to do something so that she may get better, because he is afraid, if she does not, a worse condition will set in. She is not to be discouraged. He is working, and he will help her. He has brought his Grandfather Alexander with him to tell her to get about it as quickly as she can.

Mrs. Sarah Moore.

Mrs. Sarah Moore comes in the sweetest way and folds her hands before her and says: "Tell George that I am sorry he has been so ill, and I hope that Ellen and I will be able to manifest to him at home as he would like to have us. We have found so much to please us, so much to see, and so much that we long to have him come to enjoy with us. Tell him, too, that he must be careful of himself, because he is still weak, and although I would like to see him and have him with me, I would not want him to hurry his exit out of life. Tell him I am happy and well, and that the poor old body that grew to be such a burden to me in the last year of my life is no longer a burden, but is well and strong, and that I am not as stout as I was; and he will remember that I look more as I did when our pictures were taken. We both had them together a long time ago."

Verification of Spirit Message.

Dear Mrs. Soule: The message in the BANNER OF LIGHT, Oct. 21, I fully recognize as coming from my dear children, EVA and her brother WALTER, and I feel very thankful to you and your dear spirit guides for their encouragement.

MRS. M. F. CHANNING.

New Bedford, Mass.

A Letter from Abby A. Judson.

NUMBER NINETY-SEVEN.

To the Editor of the Banner of Light:

We often hear it said that the object of Spiritualism is to unfold the soul, that the development of self is the most important thing for us to do, and that soul unfoldment is more important than mediumship. While but few would dispute these statements, yet the subject seems dim to many, and no doubt many of our readers who admit their truth do not know definitely just how to go to work to accomplish this result. To somewhat elucidate this matter is the object of this paper; and now, as always, we write for those who know less than we do, and not for those who are competent to instruct us.

To premise, what we seek to unfold—the soul—is wholly immaterial. A spirit is a soul clothed with a more or less material body, but the soul is wholly distinct from all form whatever.

It is difficult to define what is quite immaterial. All we can say is that the soul is the life of any being, the energizing self-existent power which builds about itself a form, by means of which it can communicate with other souls similarly conditioned. These souls we speak of are finite at present; but derive their self-existent quality from the unconditioned soul, life or energy, out of which they came into individualization. The unconditioned, absolute soul, which is the parent of all these finite beings, we may call God. We are not able to clearly define a finite soul. To define the finite soul is of course beyond the power of any being less than infinite. Never shall we see God face to face. But we see glimpses of God in every manifestation of existence, and we can get the clearest glimpse of God by attentively examining each for himself, the entity closest at hand, his own individual self.

The order of Nature is that these immaterial souls connected with the planet we call the earth take their first expression in the fleshly form at the surface of the planet. They are supplied with organs that respond to a small portion of the vibrations that belong to the earth-life, and through this fleshly form and these organs they are enabled to hold converse with other souls on the same plane. If they had no form but this fleshly one, when it disintegrated, the immaterial soul, having then no form whatsoever, would be under the necessity of incarnating in a fleshly form again. We thus see that re-incarnation is a necessity if a soul has no form at all except the fleshly one, and that re-incarnation is unnecessary, and is therefore disproved, if we admit the fact that the soul possesses in its original incarnation the germs of finer and more ethereal forms, by means of which it may successfully express itself in the process of its unfoldment, as it passes further and further away from the planet itself, into the spirit-world that envelops the earth. These finer forms can respond to the ever more rapid vibrations that obtain as we radiate from the planetary nucleus, these vibrations being, of course, produced by the vortical force that segregated the earth into separate form after Mars had been wholly brought into integrity.

There is interesting reading on the finer, more ethereal form, actually possessed now by mortals on the earth-plane, in M. Gabriel De-

lance's recent work entitled "L'Âme est immortelle."

If we admit, as we have abundant reasons for doing, our present possession of a spiritual body, through which we now express ourselves somewhat, and which will be our principal organ of expression after discarding the fleshly form, our original endowment with the finer forms that will serve us as we pass through state after state of our spirit-world, seems to be a foregone conclusion. As development is based on being an evolution of what was originally involved, it would be illogical to suppose that in any new state something was engrafted that did not originally inhere. We think, therefore, that we possess here and now the germs (latent, it may be) of every expression that will serve the soul in the innumerable phases of its unfoldment in the spirit-world of its mother planet.

This brings us to the point we seek to make manifest, which is the practical way in which we may take steps to unfold the soul.

It now expresses itself with a clumsiness, with a want of point, with almost a want of truth, that will not oppress us after we get out of the fleshly form, and will of course oppress us less and less the further we go. We think it, then, of vital importance that we use the spiritual body now as much as possible, and that we use it, so far as may be, independently of the fleshly form.

The first obstacle we encounter is the gross condition, amounting to actual disease, of the body of flesh. While it is true that physical mediumship is largely fed and supported by a gross condition of the body, that is by no means a development that aids the expansion of the soul. The first duty for every aspirant towards soul unfoldment must be to give his body the kind of health which results from keeping it under and making it the servant of the soul.

When we say that the food should be nutritious, we mean exactly what those words imply. We should eat only what supplies nutriment, and only so much as the digestive organs can assimilate, if we wish these organs to be subordinate to the soul. To eat what does not nourish because it tastes nice, and to eat more than we can assimilate, is the act of a gross person, and not of him whose first object is to unfold his inner nature.

We speak first of eating, because most persons do three, four or five times a day eat so grossly that they make it difficult for even the most philanthropic of advanced spirits to impress them through their spiritual body. The physical body is so surfeited, the stomach and intestines are so burdened, that the poor finer inner form has but a small chance to be used. For this reason we are nauseated to hear of turkey dinners, sumptuous repasts, and the like, as being indulged in by disciples of soul culture.

As for meat, I eschew it wholly. The five weeks during which I wrote "The Bridge Between Two Worlds" were embedded in a year and a half that I ate no meat. Later, when I lectured in the Eastern States, and took care of my brother, and walking still later in the dimness of partial blindness, I returned, though in moderation, to the "flesh pots of Egypt." But a few months ago, I gave up meat again, in all forms, and find myself not only in better health, but also with largely increased mental power for literary work than I had before. I live on bread, milk, potatoes, onion, fruit, dried peas and Graham biscuits, and drink caramel cereal water, and weak tea. No meat, fresh or dried, comes into my house, except a trifle for the two little dogs. My health is vastly better than it was a year ago.

We have spoken of casting off the fleshly fetters in the matter of food, because this form of slavery to the body is widespread, chronic and almost ignored. We counsel attending to this matter first, in most cases, for the following reason: When this earth binding chain is once cast off, the progressing spirits, who desire the weal of our soul, can reach us more easily, and impress their wise guidance on us in other particulars. But if one be bound down by the chains forged by the alcoholic habit, by sexual excess and the like, the breaking of such bonds should take precedence of breaking the chains of over-eating. We think, however, that it is eating on soul lines that requires with most persons the greatest persistence, and all may well take for their motto, "Eternal vigilance is the price of liberty."

Conquering the fleshly body is the first step in the unfoldment of the soul. This step removes some of the obstacles. But those who take this step will find the beginning of their reward not only in the bodily condition, but in the increased accessibility to wise and pure spirits. Through their help much more will be suggested to him who seeks than could possibly be presented in an article like this.

When the body has been thoroughly subordinated to the requirements of the soul, the work is to be continued on mental lines. The improved condition of the body will already show an added control over the internal faults. Among these may be mentioned tendencies to worry, to indignation and to anger, which are mostly temperamental conditions. And as these lose their sway in our daily life, we shall also have to watch against every form of selfishness, among which may be numbered every variety of hoarding, of selfwill and of self-conceit.

When all this has been accomplished, we shall delightedly engage in active works of love and helpfulness to every spirit who comes within our environment, whether a dweller on the earth plane, or already disincarnate. And all along our path of self-denial and tenderness and docility will spring the flowers of love and kindness and consideration for others that will make them happy and fill our own hearts with peace. He who has faithfully taken all these steps will have attained an inner calm that the storms of earth cannot disturb, and which will enable him to give kindness for hate, and tender, humble love toward those who tread the lower pathway.

Since writing the above, I have had the pleasure, for the first time in my life, of listening to that soulful speaker, Helen Temple Brigham. Her subject was "The Application of Spiritualism." Though I cannot emulate her flow of thought and her radiant imagery, I feel that our views blend, and that she is rarely fitted to aid her listeners to unfold their own souls.

On my way to the hall, I stopped to see him who is my brother par excellence, and his wife, This beloved sister-in-law is a "shut-in," and alas! her lonely hours are not brightened by the knowledge of soul communion. When the opportunity came to give subjects for Mrs. Brigham's improvisation, I thought of this dear sister, and gave the theme "Shut In." "Thank you," said the graceful speaker,

and at once gave a charming improvisation, which I wish could have been preserved as it fell from her inspired lips.

She described a jewel, embedded in rock, brought to the surface of the earth, and placed on the wheel of the pollster, the facets reveal the beauty of the gem, which is no more shut in. She described the seed shut in its case, deep in the ground, and Nature's wondrous process in evolving from the water chilly, no more shut in, the water lily. Then she described the soul, shut in by earthly pressure, as gradually evolving, till

"Far from earth's tumult and din,
The spirit shines, no more shut in."

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

Arlington, N. J., Nov. 8, 1899.

Answers to Questions

GIVEN THROUGH THE MEDIUMSHIP OF
W. J. COLVILLE.

QUEST.—[By C. G. Garrison, Philadelphia.] I am floundering metaphysically and practically in the "resist-not-evil" theory. The thought—proven involved in resistance feeds the Karma force; if there be no resistance, indulgence, through the affectional nature, becomes habit. Obviously to desire the opposite is the remedy. But how are you going to do that when you don't desire it? Take your medicine until Karma works out a cure?

ANS.—From our standpoint of teaching the command or recommendation "Resist not evil," and the kindred counsel, "Resist not him that is evil," suggests the application made in the equally well-known words, "Do not overcome of evil, but overcome evil with good."

There are clearly three stages through which philosophic thought and corresponding practice can and do pass. First, brutal resistance. Second, non-resistance. Third, divine resistance. The first has been so constantly glorified and so widely practised that it seems impossible to inculcate the second to any large extent among the masses of mankind; but we are pleased to discern that the third, which is certainly the highest, commends itself to ripening intelligence everywhere, and promises soon to become in all intelligent communities a complete offset to all barbaric usages still prevailing.

It is never useful to fight one evil with another evil, especially as we learn by experience as well as from the pronounced teachings of genuine occultists (who are true theosophists in spirit whatever they may be in name) that whenever we throw out force to conquer an enemy in a brutal manner, we are either endorsing that foe with renewed power to antagonize us, or we are creating a new antagonist in the astral or psychic realm with which we shall soon be called upon to do either open or secret battle.

If we do not experience any desire to overcome evil with good, it must be because we are as yet conscious only of the lower planes of our nature, and this cannot apply to honest philanthropists or to any who are sincerely seeking to improve the condition of the world. If we begin to distrust old methods, finding that they do not fulfill the purposes for which they are intended, we are surely on the road to a discovery of the better way, but at this juncture in our path we need to guard carefully against striking upon the rock of pessimism, which is only chronic distrust of human nature, and therefore of the Supreme Intelligence, which works through all nature, of which humanity is the highest and completest expression on this planet.

Probably many who reject a non-resistant policy do so from noble motives, such as dislike of cowardice and unwillingness to submit tamely to injustice, fearing that they may thereby give it encouragement to make further exactions. Divine resistance is clearly taught by all the great seers or prophets who have blessed humanity, and this at the very highest point in their united teachings.

We may not detect perfect unanimity of sentiment among sages and prophets in all particulars, but not one in the long list of the world's greatest worthies has counselled any other course than that of offering resistance to evil by opposing good. The essence of Buddhism, when stripped of all corruptions and vagaries, is contained in the precepts of Gautama Buddha, who urges upon all disciples of divine wisdom to send out more good to their apparent foes than any enemies can possibly direct toward them; and so beautiful and practical is this sublime teaching that it urges upon all who accept it to actually make the occasion of receiving evil a special opportunity for sending out an extra amount of good. Supposing somebody has told a falsehood, and it is your great wish to refute it, you are never under necessity to take up the falsehood, handle it and reply to it; on the contrary, your wisest course must ever be to tell that truth to which this special falsehood is most directly opposed, thereby contradicting the lie and robbing it of all unchallenged influence.

During the recent trial of Dreyfus in France it was the supreme effort of Labori and of Zola and of all who sympathized with the rights of injured innocence, to prove Capt. Alfred Dreyfus an honest, truthful man. If while so doing certain ugly facts concerning Esterhazy, and other prominent officers in the French army were brought to light, the object of exposing perfidy in colonels and other men of high military rank was only to prevent a cruel injustice being committed against a worthy man and his entire family and connections. The Dreyfusards were not seeking any other end than the triumph of justice; there was, therefore, no retaliatory or vindictive spirit involved in the Dreyfus advocacy itself, though it cannot be denied that revenged feelings did occasionally manifest themselves in the cases of the strong victims of an utterly outrageous vilification of all Jews, irrespective of their relationship to the accused party.

The gospels which tell us that Jesus forcibly evicted robbers from a profaned sanctuary cannot be reasonably appealed to in support of weak non-resistance because they counsel divine and brutal resistance. Very rarely is this great subject handled dispassionately because all are apt to feel more than they are likely to reason on any matter which closely concerns personal conditions. An insult offered to yourself, or an unkindness done to you personally strikes much closer home as a rule than a similar wrong done to some one else, consequently it is far less easy to take an impartial view of a case in which one is directly interested than of one in which only a general question of equity is at stake.

The recent boat races off New York have called out a good deal of really good feeling between those two great countries—the United States and England—which ought always to feel themselves friends and not rivals. Though Englishmen naturally wished the Shamrock to win, and Americans desired that the Columbia

should win the race, there has been a very unanimous expression on both sides of satisfaction that the best man won. In the old Roman games "may the best man win" was a popular cry.

We are too often unable to see anything from another standpoint than our immediate own; we consequently enlarge upon our grievances and minimize our advantages. Arbitration between individuals must precede international arbitration; and just as the King of Sweden has been proposed as arbitrator in the event of two European countries having a difficulty to settle in which Sweden is not directly interested, so should we often find that a friendly third person—one who is strictly non-partisan—can show us a way out of private belligerence into domestic harmony.

As we never take a low view of human nature, and we never countenance the theory of innate depravity, we do not believe that people at heart are bad or foolish enough to prefer war to peace, or malevolence to good feeling. The prodigal son in the gospel is a fair type of the recreant element in human society, for when he comes to himself he says: I will, or it is my will to arise and go to my father.

It is never possible, through the agency of mental or moral suggestion, to appeal to the non-existent, though we certainly do appeal to the non-existent, so that it may become manifest. It matters not whether you are dealing with yourself or others, you must start with the affirmation that you and all others are good at core, then go forward with the benign work of inducing latent nobility to manifest in action.

The expression, "Take your medicine till Karma works out a cure," is a very good one, but we doubt if the majority of those who use the word Karma most frequently have attained to anything like an adequate idea of its true meaning. We are glad to observe in recent theosophical literature a growing freedom from the palpably erroneous notions regarding Karma which were very freely circulating about ten years ago.

With deeper insight into the Vedantic philosophy, and a growing perception of what is really meant by immutable law and logical sequence of events, students of theosophy are beginning to grasp the momentous truth that we are always subject to Karma law, whether we try to interfere with it or not. The whole doctrine of forgiving, foregoing and forgetting (three closely kindred words) is wrapped up in a reasonable interpretation of the law of Karma or inevitable consequence, and it is of the utmost importance to clear reasoning as applied to moral philosophy that we should once for all accept the premises that we all have to take our medicine whether we want it or not, until we are cured of our distempers, be they what they may.

In a last analysis even sin itself may be reducible to folly and error due to ignorance. We are vainly seeking happiness, and so long as we pursue a mistaken course we shall not reach the summit of our aspirations. We cannot fight, and be really happy. We cannot entertain malicious thoughts, and enjoy immunity from suffering. Thus the law is immutably fulfilled. "God is not mocked; whatsoever a man soweth, that shall he also reap."

We are foolish indeed to continue depriving ourselves of health and happiness by vain and fruitless struggles against the eternal order of the universe. The law is never broken, but we break ourselves in our frantic attempts to oppose the action of universal order. Herein we may find a solution of the deep problem of predestination and free agency. Predestination concerns the order in which events move or the indubitable relation between a cause and its effect. Human free-agency consists in studying irreversible law and so complying with its requirement—that through its changeless operation we being sowers of good seed only, reap abundant harvests of the same nature as our sowing.

Lycum Workers, Attention!

We will soon begin the publication of a new paper entitled *Thought Gems*.

It is authorized by the N. S. L. A., will be an eight-page monthly, and will contain Lycum lessons and suggestions from many of the prominent Lycum workers of this and foreign countries.

Each number will contain lessons for each month, one for each Sunday, and it will be published early enough the preceding month to enable all Lycums to secure them for the first Sunday of each month.

Enough money has already been paid in to meet the cost of publishing one thousand copies each month for six months, and the co-operation of sufficient workers has been promised to keep it in first class lessons for a year.

The subscription price will be 25 cents per year, 15 cents for six months. The National Spiritualist Lycum Association has decided to send twelve copies FREE to every Lycum whose officers will write to the Secretary, Mattie E. Hall, 72 York street, Buffalo, N. Y., or to W. H. Bach, Lily Dale, N. Y.

Where additional copies are wanted they will be furnished, ten for 15 cents, and 15 cents per copy for all over that number.

Every one is requested to take an interest in it, and help this—the most practical move ever made in the interest of the young people in Spiritualism.

Lily Dale, N. Y.

Comments on the "Creed."

By DEAN CLARKE.

Mr. Editor: I trust that none of the members of the National Spiritualists' Association will take it amiss if I make a few comments, and offer a few suggestions in regard to the Creed, or Declaration of Principles recently adopted. Personally I do not care whether the child be christened a Creed, or Declaration, but as it announces itself with "We believe," it will at least have to bear the nickname of "Creed."

Its god-fathers and mothers may well feel a little proud that they have so bright and "pious" a "young person" to look after, nourish and protect. I am heartily glad it was born, and though it looks rather diminutive now, I trust it may grow in coming years to proportions required by its mission, and like all progressive things connected with Spiritualism, will improve with age and experience.

There are two or three more cardinal doctrines, quite as essential to define the cult,

LONG DOCTORING MEANS WRONG DOCTORING.

If you are afflicted with chronic and lingering disease, it is safe to conclude that you are doctoring wrong lines. If proper medicine could not overcome your disease, the disease would long ago have overcome you. The trouble is that you have been treated for something wholly foreign to your complaint, and the medicine either has had no effect or has made you worse. The wise thing to do is to consult Dr. Greene, that great old-time remedy, Dr. Greene's Nervura. Call on him if you can, but if that is inconvenient, write him fully about your case. You can tell him in a letter many things that you might forget in a personal interview. It will cost you nothing, as Dr. Greene makes no charge for consultation and advice.

which I would have had inserted. Of these, most important are progression, or continued evolution in spirit life, and compensation and retribution. If I were to accept the old idea aimed at in the first two articles, I would combine them as one, stating the thought manifesting through natural law in all phenomena—physical and spiritual.

To define our religious idea I would say: "The recognition of our dependence upon the Infinite Spirit, and of our duty to obey all of nature's laws, is our religion."

The fourth and fifth articles I would also combine as one, thus: We affirm that man is essentially a spirit, that he retains personal identity after death, and can communicate with mortals, as proven by spiritual phenomena.

As a fourth article, showing the inevitability of compensation and retribution, I would say: We affirm, as a law of nature and a fact of experience, that we shall reap in the future as we sow in the present.

For the fifth article, defining the ethics of our cult, I would say: We demand freedom, fraternal love, and justice for all. For article sixth I would offer this: We affirm that, by the inherent law of evolution, man will progress in spirit life till free from all imperfections.

I offer the foregoing merely as suggestions of future improvement. I am disposed to be "thankful for small favors," and even if it were true, as one cautious writer in the *Progressive Thinker* has said, that "the mountain labored and brought forth a mouse," I would accord with the President of the N. S. A. (that the action of the Chicago Convention should be approved because it is a step in the right direction.) Imperfect though this declaration of creed may be, it shows to the world in a degree, "where we are at," and what we are at, and though constitutional kickers will kick, I opine that the calm, level-headed majority will approve and try, as I, to improve it.

For Over Fifty Years

Mrs. Winklow's Soothing Syrup has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

THE COMMANDMENTS

ANALYZED BY W. H. BACH.

AUTHOR OF "BIG BIBLE STORIES" AND OTHER WORKS.

The great demand for "BIG BIBLE STORIES" has induced the author to offer another book upon a biblical topic. THE TEN COMMANDMENTS have been considered to be the only true moral guide, and the exact teaching of the Bible upon all moral and religious topics—which is not the case. THE BIBLE gives them in two different forms and in three different places, and it CONTRADICTS EVERY ONE as positively as it gives it. This book analyzes each Commandment, then quotes places where THE SAME POWER that gave the Commandments gave others exactly the opposite.

Paper, 25 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

DR. MACK'S BENZOIN EMULSION

Cures Influenza, Coughs, Colds, Bronchitis, Asthma, Sore Throat, Hoarseness, Loss of Voice, Indisposition, Consumption, Shortness of Breath, Weakness of the Lungs, and Diseases of the Respiratory Organs.

CLERGYMEN, PUBLIC SPEAKERS, VOCALISTS, ETC. Suffering from Hoarseness and Loss of Voice, find that a few doses enable them to fulfill their engagements.

TESTIMONIALS.

BOSTON, Nov. 11, 1897. "I have used 'Dr. Mack's Benzoine Emulsion' for many years for all kinds of ailments, and highly recommend its use to the public in cases of asthma, inflammation or irritation of the throat, coughs and colds, and bronchitis troubles." Very truly, G. M. STEARNS.

BOSTON, Mass., Nov. 12, 1897. "Dear Sir—Permit me to add my testimony to the great medical value of Dr. Mack's Benzoine Emulsion. I have used it with signal success in acute and chronic bronchitis, and other throat affections. Also, I find it of much value in allaying the irritating cough of pneumonia, and in a case of consumption it relieved the cough after all of my efforts had been exhausted without avail. I am familiar with its composition and ingredients, and therefore can speak authoritatively. Very truly, WILLIAM A. HALE, M. D."

This Excellent Remedy has been extensively used to private practice for many years in England and America, and has always proved MOST SPEEDY AND EFFICACIOUS in its action, which renders it FIRST CLASS in the treatment of the Respiratory Organs, not only for Adults, but also for INFANTS AND CHILDREN.

Price 50 and 75 cents per bottle. Mailed postage on receipt of price by BANNER OF LIGHT PUBLISHING CO.

Bars and Thresholds.

BY MRS. EMMA MINER.

Thousands of readers who became deeply interested in this truly spiritual and uplifting work, the first time in the columns of the BANNER OF LIGHT, will extend to it a warm and hearty welcome in this neat, convenient and preservative form. Many letters were received at this office as it appeared from week to week in THE BANNER, expressing a wish that it be published as a book, in order that it be at hand for reference and for general circulation. As that wish is now met, the volume will doubtless receive the extended patronage it should command, and prove to be a valuable and efficient auxiliary to the agencies now actively engaged in efforts to elevate the minds of mortals to higher planes of thought and action, and thus have a just portion of them now occupy a plane where belief will be supplanted by knowledge, and faith by a realization of the plans, purposes and possibilities of life and of its eternal continuities.

12mo, paper, pp. 210. Price 50 cents, postage 5 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

THE AGE OF REASON.

An Investigation of True and False Theology. Parts I and II. By THOMAS PAINE, author of "Common Sense," "American Crisis," "Rights of Man," etc.

Also, A Brief Sketch of the Life and Public Services of the Author.

Having purchased from the American Liberal Tract Society all the remaining copies of their edition of the above named remarkable work, we have reduced the price, and offer it to our patrons at a remarkably low figure. THIS EDITION IS PRINTED FROM LARGE, CLEAR TYPE, ON FINE, HEAVY PAPER, AND IS SUBSTANTIALLY BOUND IN CLOTH.

Cloth, 12mo, pp. 210. Price 50 cents, postage free. For sale by BANNER OF LIGHT PUBLISHING CO.

THE VOICES.

THE VOICE OF NATURE represents God in the light of Reason and Philosophy—in His unchangeable and glorious attributes.

The VOICE OF A PEBBLE delineates the individuality of Matter and Mind, fraternal Charity and Love.

The VOICE OF SUPERSTITION takes the creeds at their word, and proves by numerous passages from the Bible that the God depicted was created by Satan, from the Garden of Eden to Mount Calvary.

The VOICE OF PRAYER enforces the idea that our prayers must accord with immutable laws, else we pray for effects, independent of cause.

Twelfth edition, with a new stippled steel-plate engraving of the author from a recent photograph. Printed in large, clear type, on beautiful tinted paper, bound in velvet boards.

Price 60c, postage 10 cents.

Persons purchasing a copy of "THE VOICES" will receive, free of charge, a copy of Dr. Greene's pamphlet entitled "ORTHODOX HALL, WITH CHANGE OF DIRECTION."

For sale by BANNER OF LIGHT PUBLISHING CO.

WINKLOW'S CURE FOR CONSUMPTION

Nov 19

National Spiritualists' Association

INCORPORATED 1895. Headquarters 600 Pennsylvania Avenue, South-East, Washington, D. C. All Spiritualists visiting Washington cordially invited to call. Contributing membership (\$1.00 a year) can be procured individually by mailing five cents to the Secretary at the above address, and receiving a handsome certificate of the same, with one copy each of N. S. A. Reports for '97 and '98.

A low copy of the Reports of Conventions of '93, '94, '95, '96 and '97, with one copy each of N. S. A. Reports for '97 and '98 may be procured, the two for 35 cents; singly, 25 cents.

Mrs. MARY T. LONGLEY, Sec'y, Pennsylvania Avenue, S. E., Washington, D. C. Feb. 20.

College of Psychical Sciences.

THE College is one in the world for the unfoldment of all Spiritual Powers, Psychometry, Clairvoyance, Inspiration, Healing, the Science of Harmonies Applied to the Soul of Music and Physical Expression and Culture, and Illumination. For terms, circulars, catalogue of psychological power, send stamped addressed envelope to J. G. F. GRUBBING, author and lecturer, 1178 West Genesee street, Syracuse, N. Y.

Send 25 cts. for sample copy of, or \$1 for a year's subscription to "Immutability," the new and brilliant Quarterly Psychological Magazine. Address J. G. F. GRUBBING, Syracuse, N. Y., 1178 West Genesee street. If

Mrs. A. B. Severance

IS NOT A FORTUNE TELLER; but gives psychometric, impressional and prophetic readings to promote the health, happiness, prosperity and spiritual unfoldment of those who seek her advice. People in poor health, weak, discouraged, suffering from anxiety and misfortune, are advised to consult her. Nature's own remedies, simple, efficacious and inexpensive, are prescribed.

Full reading, \$1.00; four-coin stamps. Address 1300 Main street, White Water, Walworth Co., Wis. Mention BANNER OF LIGHT. Feb. 4.

Mrs. JENNIE GROSSE, the Psychio Reader and Healer, has removed to 127 Oak street, Lewiston, Maine. Life readings by mail, \$1.00; six sessions, 50 cents. Send date of birth. Circles Friday evenings at 8 o'clock. Feb. 4.

Rose Leaf Balm.

A NEW and wonderfully healing lotion for all skin eruptions.

Cold Sores, Chapped Hands and Face, Salt Rheum, Eczema, Hay Fever, Coryza and Sun Burn.

Gentlemen will find this a superior preparation to use after shaving.

Half oz. Trial Size, 15 cts. Two " " Size, 35 cts. Four oz., 50 cts., mailed free of charge.

Agents wanted in all States. Write for Particulars.

ROSE LEAF BALM CO.,

P. O. Box 3087, 9 Bowditch St., Boston, Mass. Endorsed by Editor and Management of BANNER OF LIGHT Feb. 25.

OUR MOTTO

"To do all the Good we can."

Mrs. DR. DOBSON-BARKER,

who is so widely known as one of the many

Spiritual Healers,

HAS

Successfully Treated

AND CURED

Thousands of Patients,

will diagnose your case

FREE!

REQUIREMENTS.—Look of hair, age, sex, ONE leading symptom, full name, three two-cent stamps, and plain FULL ADDRESS.

SEND TO

Mrs. Dr. Dobson-Barker,

Box 132, San Jose, Cal.

When answering this advertisement, mention this journal. Oct. 7.

THE LIFE OF THOMAS PAINE.

With a History of his Literary, Political and Religious Career in America, France and England. By MONCURE DANIEL CONWAY. To which is added a Sketch of Paine by WILLIAM COBBETT (Hitherto unpublished). In the building of a monumental work, it is evident that Mr. Conway took great pleasure. Every page of it testifies to a patient hand and an honest purpose. He gives ample space to the subject of Paine's contact with the theories and expresses himself clearly and strongly as to the sanity and humanity of Paine, and the absurdity and savagery of the great delusory persecutors; he closely analyzes Paine's assumptions, the established beliefs concerning God, Jesus, the Bible, and the destiny of man; he does not attempt to answer any particular one of his delusions; he attacks no one, and his defense of Paine's view of Christianity is based upon a vindication of the delusory delusory character, as on what the unworthy delusory character now to be the embodiment of common sense and good will. The political career of Paine, so potent, but so tragically obscured, is given unflinching consideration, and many of the events of his phenomenal life are here discussed upon documents which no bias and no energetic hand could ever have unearthed.

In two volumes, nearly 500 pages. Price \$5.00, postage 10 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

GARLAND'S VEGETABLE COUGH DROPS.

The greatest known remedy for all Throat and Lung Complaints. For Catarrh, Asthma, etc., etc. It has no equal. It is warranted to cure Coughs, Colds, Whooping Cough, Sore Throat, Hoarseness, Influenza, Bronchitis, and all other ailments of the Throat and Lungs. It is a purely vegetable, and is therefore harmless in all cases, likewise palatable and beneficial in regulating and strengthening the system; and as a Blood Purifier is truly UNRIVALLED. A box, taken according to directions, is warranted in all cases to give satisfaction, or the money will be refunded by the proprietor, DR. M. H. GARLAND, 32 Maple street, Englewood, Ill.

Price, per box (four number), 25 cents, postage free. For sale by BANNER OF LIGHT PUBLISHING CO.

BREAKING UP.

Of the Birth, Development, and Death of the Earth and its Satellite in Story. By SYLVANUS SALMON RICHARDS, author of "Beginning and End of Man," "V. copy," etc.

This name is one which is full of practical knowledge clothed in allegorical imagery; the tale of the earth's creation; its gradual broadening out; the ordaining of the faculties in the human race, etc., are given a royal which bring to all who read it, while the gradual changes that follow, bringing on the one hundredth year, when life departs from our globe "not only of man, but the entire animal and vegetable kingdom," are full of the closest interest.

In two volumes, nearly 500 pages. Price \$5.00, postage 10 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

MATERIALIZATION AND OTHER SPIRITUAL PHENOMENA FROM A SCIENTIFIC STANDPOINT.

BY L. H. DALTON AND J. V. WALLACE.

CONTENTS.—Introduction; Condition of Skepticism; Conditions Necessary to Phenomena; Hitherto Points; Materialization and the Bible; Evidence; Phenomena Sometimes Mistaken for Spiritualism; The Services, Perception; Ether; Berkeley, Spiritualism, and Materialism; Thomson's Vortex Theory; Irreconcilable Data; Fourth Dimension of Space; Fourth State of Matter; The Human Brain; Immortality; Thought Force; Disembodied Spirit; East Indian Testimony; Evolution of Scientific Thought Conclusion.

Paper bound, price 50 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

LEAFLETS OF TRUTH; or, Light from the

This work may prove a beacon-light to many souls, tempest-tossed and struggling amidst the storms, the darkness and the confusion of earth-life. It is hoped that it may bring to all whose hands it may come higher truth, grander and sublimer conceptions of the possibilities which lie before them, and of the wisdom and beneficence of the plans and purposes of the Infinite, as displayed, when rightly viewed, in all his works and ways.

Cloth, Price 40 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

AN APOSTLE OF SPIRITUALISM. A BIO-

graphical Monograph of J. J. MORSE, Trance Medium. With an Abstract Report of a Lecture entitled "Homes in the Ether."

Paper, Price 15 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

Boston Advertisements.

A GIFT SO RARE FREE TO ALL!

The Great Mental and Physical, with no asking questions. All letters with names answered.

DR. C. M. WESLEY,

141 Pembroke St., Boston, Mass.

Office hours from 10 A. M. to 12 M. and from 1 to 5 P. M.; Saturdays 10 to 12 P. M. Not open Sundays. 13w* Oct. 14.

J. K. D. Conant-Henderson,

(Formerly Banner of Light Medium)

Trance and Business Psychometrist.

SITTINGS daily, except Monday and Saturday. Also Readings by Letter. Can be engaged for Platform Work as a Test Medium. 112 Mt. Vernon street, Dedham, Mass. Nov. 4.

Osgood F. Stiles,

DEVELOPMENT of Mediumship and Treatment of Ob-

session. Nov. 4.

Mrs. OSGOOD F. STILES,

Clairvoyant, Business Affairs. Hours from 10 to 4. No. 176 Columbus Avenue, near Berkeley street. 3w* Nov. 4.

Ella Z. Dalton, Astrologer,

CHALDEAN and Egyptian Astrology. Life-Readings given from the cradle to the grave. Advice given on all kinds of business. Also Teacher of Astrology. Readings \$1.00 and upwards. 84 Bowditch street, Boston. Nov. 4.

MRS. THAXTER,

Banner of Light Building, Boston, Mass. Nov. 4.

MRS. C. B. BLISS,

67 Tremont Street, Suite 1, Boston.

(Near Tremont street, between Newton and Brookline sts.)

WEDNESDAY and Sunday at 2 o'clock, and Thursday evening at 8. (If a short time only.) Nov. 11.

Willard L. Lathrop,

SLATE WRITER and PSYCHIC ARTIST. Sittings daily by appointment. Seances on Wednesday at 2.30 p. m. and Thursday at 8 p. m. Sittings with sealed letters by mail. MRS. EMMA L. LATHROP, Trance Psychic, Developing and Test Circle Tuesday at 2.30 p. m. 90 Berkeley St., Suite 1, Boston, Mass. Nov. 25.

DR. W. JEFFERSON,

PSYCHIC & PALMIST.

HOURS, 10 to 7 daily; Sat. and Mon. evenings only, 7 to 9. 206 Columbus Ave. Down stairs. 4w* Nov. 18.

Marshall O. Wilcox.

MAGNETIC HEALER, 84 Bowditch St., Room 5, Banner of Light Building, Boston, Mass. Office hours, 9 to 12 A. M., 1 to 5 P. M. Will visit patients at residence by appointment. Magnetized paper, \$1 (or a package) Nov. 4.

Mrs. Maggie J. Butler,

MEDICAL CLAIRVOYANT.

164 Huntington Avenue, between West Newton and Cumberland streets. Office hours 10 to 1 and 2 to 4 daily, except Saturdays and Sundays. Sept. 30.

Mrs. J. W. Stackpole,

BUSINESS and Test Medium, 1A Concord St., cor. Tremont street, Boston. Sittings daily from 10 to 5. Will go out to hold sittings by appointment. 1w* Nov. 25.

Mrs. Carrie M. Sawyer,

SEANCES Tuesday, Friday and Sunday eve., at 8 o'clock. Hotel Vermont, 21 Vermont street, Suite 3, Boston. Nov. 25.

J. M. CRANT,

TEST and Business Medium, Hotel Garfield, Rutland Sq., Boston, Mass. Readings, \$2.00. Hours 9 to 4. Nov. 18.

G. LESTER LANE,

PSYCHIC Healer, and Specialist in the cure of Obsession. 301 Columbus Avenue, Boston. 10w* Oct. 23.

George T. Albro

CONSULTATION and advice FREE regarding mediumistic gifts. 51 Rutland street, Boston. Nov. 4.

Florence White,

175 TREMONT ST., Psychic and Palmist. Office hours 10 to 12-1 to 5. Nov. 4.

Mrs. M. A. Chandler,

Nov. 25. 418 TREMONT ST., BOSTON.

Mrs. W. C. Emmons,

Magnetic Treatments and Medium. 71 West Brookline st. Nov. 25.

Mrs. Fannie A. Dodd,

223 Tremont street, corner of Elliot street, Boston. Nov. 25.

MRS. M. E. GILLILAND,

223 Tremont street, corner of Elliot street, Boston. Nov. 25.

MRS. A. FORESTER,

Banner of Light.

BOSTON, SATURDAY, NOVEMBER 26, 1909.

Spiritualist Societies.

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

BOSTON AND VICINITY.

Boston Spiritualist Temple meets in Berkeley Hall, 4 Berkeley street, every Sunday at 10:30 A.M. and 7:30 P.M. Dr. E. A. Allen, President; J. B. Hatch, Jr., Secretary, 74 Shiloh st., Dorchester, Mass. Take elevator.

The Gospel of Spirit Return Society, Minnie M. Bona, Pastor, Assembly Hall, 200 Huntington Avenue, Sunday evenings at 7:30. Discourses and evidences through the mediumship of the pastor.

Eagle Hall, 616 Washington Street. First Spiritualist Church, M. Adeline Wilkinson, Pastor. Services at 11:30 and 7:30; also Thursdays at 2. BANNER OF LIGHT for sale.

Home Rostrom, 21 Soledad street, Charlestown. Spiritualist meetings Sunday, 11 A.M. and 7:30 P.M.; Tuesday and Friday, 7 P.M. Mrs. Gilliland, President.

Bible Spiritualist Meetings, Odd Ladies' Hall, 44 Tremont Street.—Discourses and evidences through the mediumship of the pastor. Sunday, 10:30 A.M. and 7:30 P.M., and Wednesdays at 7:30 P.M.

Spiritual Fraternity.—At First Spiritualist Temple, 4 Berkeley street, Sundays at 10:30 and 7:30 P.M. The continuity of life will be demonstrated through different phases of mediumship. Other meetings announced from the platform. A. H. Sherman, Secretary.

The First Spiritualist Ladies' Aid Society meets every Friday afternoon and evening. Supper served at 6:30. 24 Tremont street, near Elliott street. Elevator now running. Mrs. Mattie E. A. Allbe, President; Carrie L. Hatch, Sec'y, 74 Shiloh street, Dorchester, Mass.

Children's Progressive Lyceum—Spiritualist Sunday school—meets every Sunday morning in Red Men's Hall, 54 Tremont street, at 10:30 A.M. All are welcome. Mrs. M. A. Brown, Superintendent.

Commercial Hall, 694 Washington Street.—Mrs. Nutter, President. Services Sunday at 11 A.M., 2:30 and 7:30 P.M., and Thursday at 7 P.M.

The Helping Hand Society meets every first and third Wednesday in G and Hall, 305 Lexington Avenue, business meetings at 8 o'clock, supper at 6 o'clock. Entertainment at 7:30. A. A. Eldridge, Secretary.

Boston Spiritualist Union meets in Berkeley Hall every Sunday at 10:30 A.M. and 7:30 P.M. Dr. E. A. Allen, President; J. B. Hatch, Jr., Secretary, 74 Shiloh st., Dorchester, Mass.

Paine Memorial Building—Appleton Hall, Appleton street, No. 9, side entrance. Meetings every Sunday, at 10:30 and 7:30. Speaking and tests by Mr. and Mrs. O. F. Stiles.

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

Ministry of the Divine Science of Health.—Service Sunday 8:30 A.M. Mrs. C. C. Miller and Mrs. C. C. Miller, 555 Mass. Ave., City. Dr. F. J. Miller, Psychic Healer and Teacher.

The Ladies' Lyceum Union meets every Wednesday afternoon and evening in Dwight Hall, 514 Tremont street. Supper served at 6:30. Entertainment in the evening. All invited. Mrs. Maggie J. Butler, President.

W. Scott Steadman holds meetings at Haworth Hall, 514 Tremont street, Sundays, at 11 A.M., 2:30 and 7:30 P.M. BANNER OF LIGHT for sale.

Echo Hall—Johnson Avenue, Charlestown. Duties—Meetings Wednesday and Sunday evenings. Circles Tuesday evenings.

The Cambridge Industrial Society of Spiritualists meets at Cambridge (Lower) Hall, 61 Massachusetts Avenue, the second and fourth Thursdays in the month. Supper served at 6:30. Ada M. Gane, Cor. Sec'y, 181 Auburn street, Cambridge, Mass.

MALDEN.

Malden Progressive Spiritualist Society, Masonic Building, 7 Pleasant street. Meetings every Sunday at 7:30 P.M. Wednesday, 8 P.M. Wm. M. Barber, President; Mrs. Rebecca Morton, Sec'y. A cordial 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 55th street. Services every Sunday morning at 11 and evening at 8 o'clock. Questions answered in the mediumship of the pastor after each lecture. Mrs. J. H. Tuttle sings morning and evening. All are cordially invited. Mrs. Helen T. Brigham, speaker.

BROOKLYN.

The Advance Spiritualist Conference meets every Saturday evening in Single Tax Hall, 101 Bedford Avenue. Good speakers and large attendance. Free. All welcome. Mr. G. Deloree, 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 233 Classon Avenue, between Lexington Avenue and Queens street. ELIZABETH F. KURTZ, Pres't. BANNER OF LIGHT for sale at the Hall.

308 Tompkins Avenue, near Gates Ave.—Miss Chaplin, Blind Medium. Meetings Sunday and Friday evenings. Spirit Messages and other Phenomena. Admission free. Collection taken.

CHICAGO, ILL.

The S. and M. H. Society, 33110 Rhodes Ave., meets every Sunday and tests. Tuesday, 3 P.M., Oriental Reception. Open doors, and everybody welcome.

Notice to Local Societies.

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

Local Briefs.

BOSTON.

Sunday, Nov. 19, Berkeley Hall was taxed to its seating capacity, with an audience gathered to listen to the very interesting lecture given by Mr. F. A. Wiggins. The meeting opened, as is customary, with congregational singing. Mr. Wiggins read from the pen of Browning. Pandit F. K. Lalau offered an invocation. Mrs. Pearl favored the audience with a musical selection. Mr. Wiggins took his subject from the 19th chapter of St. Luke, 20th verse, and said in part: "If you wish to understand a speaker or writer, you should put yourself in his or her place. If you wish to divide a person's thought take into account how he walks and looks; then walk and look as he does, and you will think as he thinks. Nothing is of value that you do not utilize. When your friend dies you mourn that friend because you have never utilized him. When you die you do not leave the body, the body leaves you. You are the thing created, the body is the thing created. "If you had learned to love the Creator, you would not have a lock of hair or a picture to keep in memory. You have not learned to know yourself; when you have you will know your friends. If a man or woman has a gift and does not utilize it, nature decides that the gift is not desired, and the owner is deprived of it. So you see nature can take from you what you have. "Are we as Spiritualists using the real talent, or are we putting it into a napkin and placing it in the ground? Oh! this great truth! What will it appear like when it is called for? The destiny of man is not in the bosom of the

Infinites, but within yourself. Live no more in the darkness, but live in the light."

Pandit F. K. Lalau occupied a seat upon the platform both morning and evening, and in the evening made remarks that were both interesting and instructive. Mr. Wiggins also gave a short address and the usual address. Mr. Schaller and Mrs. Pearl furnished excellent music.

Remember that Christmas is coming. Why don't you subscribe for the BANNER OF LIGHT as a present for one of your friends. It is for sale at this hall every Sunday. Dr. Geo. A. Fuller will be the speaker for the month of December. A treat is in store for the Spiritualists of Boston, as he always has something good to tell them. He has a series of new lectures to deliver to this society. Don't fail to hear him. J. B. Hatch, Jr., Sec'y.

Boston Spiritual Lyceum.—Sunday, Nov. 19, the question considered was "Spiritual Consciousness—What Is It and How May It Be Cultivated?" Taking part after the lesson hour in song and recitations: Harry Green, Willie Wiggins, Esther Mabel Botts, Charles L. Hatch, Mabel Berry, "Lyceum Trio" (Charles L. Hatch, Charles Johnson, E. Warren Hatch), Mrs. Carrie L. Hatch. Question for Nov. 26, "Should we trust in love or force as a corrective for the fast age in which we live."

The Children's Progressive Lyceum No. 1 on Nov. 19 held services in Red Men's Hall. Lesson was "Spiritual Growth"; for the little folks, "Goodness." The following members rendered songs and recitations: Wilhelmina Hope, Ethel Weaver, Harry Green, Blanche Schmidt, Esther Botts, Lillian Goldstein, remarks were made by Dr. Smith of Vermont. Mrs. L. A. Collins and Mrs. W. S. Butler. On Dec. 14, 15, and 16 a fair will be held in Deacon Hall for the benefit of the Lyceum.

First Spiritualist Church, 616 Washington Street—M. Adeline Wilkinson, Pastor.—Morning meeting opened by Mr. Newhall; remarks, Messrs. Blackder, Proctor, Thomas, Jackson, Furbush; messages, Messrs. Marston of Brighton, Baker of Lynn; Mesdames Lewis, Fish. Afternoon, singing led by Mrs. Carlton; reading, Mrs. Wilkinson; prayer, Geo. Emerson; remarks, Mr. Proctor; Mesdames Woodde, Ackerman, Lewis. Evening, reading, Mrs. Wilkinson; address, Mrs. Nellie Burbeck; messages, Mesdames Knowles and Monroe, Mr. Baker. Indian Council the 29th.

Commercial Hall, Mrs. Nutter, Conductor.—Sunday, Nov. 19, meeting opened with service of song; Charles Abbott led in prayer. Those assisting during the day, Mesdames Nutter, Dade, McLean, Knowles, Gilliland, Stimpson, Brehm, Butler, Carbee, Messrs. Nelke, Tuttle, Bodreau, Graham, Clark, Brown, Howe, Furbush. Mrs. Nutter will hold her anniversary on Sunday afternoon next, Nov. 26.

Odd Ladies' Hall, 446 Tremont Street.—Sunday, Nov. 19, Circle opened by Mrs. Hall. Afternoon, Mr. Sanders. Evening, Mr. Hersey. Those assisting through the day: Messrs. Brown, Pye, Thompson, Turner, Graham, Nelke, Wood, Ibell, Cohen, Huot, Hersey, Dr. and Mrs. Kimball. Mesdames Waterhouse, Fisher, Healy, Western, and two strange ladies. Mr. Hersey will answer questions next Sunday.

The Ladies' Spiritualist Industrial Society, Mrs. C. H. Appleton, President, held regular meetings in Dwight Hall, 514 Tremont street, Thursday afternoon and evening, 16th inst. A large number partook of the "Hit and Miss" supper, and all declared it "one of the best." Whist occupied the evening. Next Thursday, 23d inst., is the regular monthly dance, with a fine orchestra. All cordially invited.

The Ladies Lyceum Union met as usual in Dwight Hall, 514 Tremont street, on Wednesday afternoon and evening, Nov. 15. One of the largest gatherings of the season. Supper was served at 6:30 to a large number. In the evening Mrs. Butler of Lynn was the speaker and medium, Miss Della Sawyer and Fern Foster gave readings, and Harold Leslie rendered a song which was much appreciated. Wednesday evening, Nov. 22, a Turkey Supper; Mr. Edgar Emerson test medium. Everybody invited. Maggie J. Butler President.

The first social of the Boston Spiritual Lyceum was held at the Home Rostrom, 21 Soledad street, Charlestown District, Saturday afternoon and evening. They began to gather at 3 o'clock, and after all had arrived the good time commenced. The members of the Lyceum paid a visit to the monument ground, and escorted by Elmer Packard they went to the top of Bunker Hill Monument. On their return supper was served, after which the adult members arrived, and the evening was spent in games and entertainment. The Clinton Orchestra furnished music. Among others who took part were Chas. Johnson, Winnie Ireland, Elmer Packard, Harry Berry, Gracie Fernald, Mabel Berry, Alice Ireland, Mr. Howe. A vote of thanks was given Miss Maggie Fernald, who kindly paid the expense of the hall and piano, also to Mrs. Gilliland, for kindness extended. The next social will take place some time in December. J. B. Hatch, Jr., Conductor.

24 Tremont street.—The regular meeting of the First Spiritualists' Ladies' Aid Society was presided over by the President, Mrs. Mattie E. A. Allbe. The circle was a great success, and we thank all the mediums who assisted. The salad supper was appreciated by all. Meeting in the evening opened with music by Mr. Sawin. Mrs. Waterhouse spoke briefly. Mrs. Belcher, of Marlboro, was controlled by "Forest Flower," and gave messages. Mrs. Kimball, controlled by "Teddy," gave evidence of spirit return. Willie Sheldon gave a fine recitation and received an encore. Mr. Sawin referred in an interesting manner to the Declaration of Principles, and gave spirit messages. Mrs. Gilliland said she was always ready to stand up for Spiritualism, and was pleased the spirit-world had chosen her for an instrument; she also gave messages. Mr. Packard spoke briefly in regard to "Ways of the Spirit." This closed the evening's entertainment. Next Friday we will hold a Whist Party. Come all! Take elevator. Carrie L. Hatch, Sec'y.

Helping Hand Society met as usual Wednesday, Nov. 15, in Gould Hall. Business meeting, 4 o'clock. Supper served in Banquet Hall at 8 o'clock. The evening meeting was opened by the congregation singing "America." Mrs. Alice Waterhouse, the Vice President, was the first speaker. She referred especially to the work of the Berkeley Hall and the Helping Hand Societies. Mrs. Kimball's control, "Teddy," continued the exercises by giving psychometric readings. All were good, and accepted as correct. Mrs. Porter followed with appropriate remarks, and recited a beautiful poem. Mr. F. A. Wiggins spoke of the work, and said he was pleased to know that the Orient was coming closer to the Occident. He

thought psychometry an important phase of our work, and referred to Mrs. Kimball as one of the honest psychometric readers. Mr. Wiggins gave a few psychometric readings himself, and although he does not claim to be a psychometrist, some of the readings were wonderful. Mr. E. W. Hatch gave a humorous reading, which closed the meeting. Mrs. A. A. Eldridge, Sec'y, 43 Linden street, Everett.

Home Rostrom Spiritualist Society discussed Sunday, in the forenoon, the condition of those who pass out quickly without knowledge, and their influence on sensitives. Song service, 7:30. Wm. Hutchinson organist; Mr. Howe and Miss Stone, vocalists; those taking part through the day, Messrs. Perkins, Hatch, Howe, Morse, Boutwell, Lohrlige, Wilkinson; Mesdames Gilliland, Erickson, Hayes, Mackay.

The Pandit, L. K. Lalau, of Bombay, India, is in this city for a short time, previous to his departure for his own country, and has been holding classes for instruction in meditation, concentration and vibration. In a few lectures held at 192 Dartmouth street, he interested his hearers with many new thoughts on "The Law of Selection of Vibrations," which were both instructive and convincing, while his illustrations were unique and pleasing. He will make a few more engagements, and talk upon the philosophy of our land, Ralph Waldo Emerson, in whom he recognizes a kindred spirit. Any one who wishes to see or hear from our Bro. Lalau will find him at 627 Columbus avenue. Although he labors under the disadvantage of being obliged to use our language, which he finds inadequate to express these spiritual truths, with which he is so familiar; yet from his soul emanates that subtle force which is recognized at once as "the power" gained by an understanding of how to use nature's forces concentrated in the human soul.

Massachusetts.

First Spiritualist Society Salem, Central Hall, 204 Central street. Mrs. Abbie F. Burnham occupied the platform Nov. 12 and was assisted by her daughter, Mrs. Ida F. Dike, a fine singer and reader. Speaker and medium for last Sunday was J. S. Scariett of Cambridgeport, who gave two fine addresses, also many messages. His audience gave close attention throughout. Speaker for next two Sundays Mrs. Lizzie Butler of Lynn; Dec. 10 Miss Blanche H. Brainard of Lowell, Mass.

Cadet Hall, Lynn, Spiritualist Association, Sunday, Nov. 19, Mrs. Carrie E. S. Fwing gave most entertaining and helpful addresses, and many accurate messages. Mrs. Effie L. Webber was present at 2:30, and gave a large number of satisfactory communications. Music furnished by Mrs. Bertha Merrill and W. H. Thomas. Mrs. Fwing will continue her work with us next Sunday.

Progressive Spiritualists' Association, 21 Market street, Lynn, 2:30, prayer, Delia E. Matson; lecture, Mr. Fellingensen; D. E. Matson, spirit messages, 7:30, singing; prayer, D. E. Matson; Lillie A. Prentiss, poem and messages. Next Sunday Julia E. Davis will be with us. Subscriptions for THE BANNER.

The Arthur Hodges Spiritual Society, Lynn, held usual services at Temple's Hall, 36 Market street, Sunday. Mrs. C. Fannie Allen was the speaker and medium. Music, Mrs. J. P. Hayes and Miss Helen Gale; Mrs. Allen spoke on subjects given by the audience at 2:30. Our Duty—The Object of Life—Are Spiritualists Advanced in Thought as their Religious Societies? At 7:30 "The Signs of the Times, Religiously, Politically, Mentally and Spiritually." She handled her subjects in an able manner and received well-merited applause. Her poems were good and she also gave fine mental and spiritual readings to a large number. Next Sunday J. S. Scariett will lecture and give spirit messages.

The Progressive Spiritual Society, 21 Broadway, Lawrence, held services Sunday, Nov. 19, the platform occupied by Mrs. J. K. D. Conant of Boston, who delivered marked addresses, and gave several spirit messages, which were readily recognized. Next Sunday Mrs. S. C. Cunningham of Cambridgeport, Mass.

Helping Hand Association of Spiritualists of Haverhill had for speaker Sunday, Nov. 19, W. H. A. Simmons, who delivered an able address. Parker W. Hitchcock will lecture and give spirit messages next Sunday.

Echo Hall, 1 Johnson Ave., Charlestown District. Meeting opened 7:45 P.M. with song service, led by F. W. Peak; invocation by the Conductor, Mrs. E. J. Peak, followed by remarks under control. Mrs. James McLean; Mrs. McLean and Mrs. Peak gave messages from the spirit world. Although Mrs. Peak now resides at 1 Woodville street, West Everett, she has not given up her Hall, as has been reported, and the public is welcome to enjoy the meetings as usual. F. W. Peak.

Malden Progressive Spiritualist Society, Sunday evening, Nov. 19, Invocation, J. W. Cowen; scripture reading and address of welcome by the President; instrumental solos, Mr. Jones; address and messages by guides of J. W. Cowen. The audience showed intense interest in the work done by the spirit messages; remarks urging to more active work in the cause of Truth, H. B. Warner. Monthly social Wednesday evening last was largely attended; children and young people were present in large numbers, and contributed most heartily in making one of the best musical and literary entertainments we have ever held: Piano, Mr. Jones, Miss Reta Lattie, Mrs. Ricker; songs, Mesdames Dove, Dawes, Bowen; recitations, Mrs. Jones, Miss Bossett, Miss Ricker. Friends are cordially invited to our socials the second Wednesday of each month. Mrs. R. Morton, Sec'y, Masonic Building, 76 Pleasant street.

The Deliberative Hall Spiritual Meeting, 56 Pleasant St., Malden, was not held Nov. 19, owing to the sickness of Mrs. Moody, but will be held Nov. 26, at 2:30 Sunday afternoon. An interesting circle was held in the evening by Mrs. C. L. Fagan at her residence, Mrs. Whitier presiding; Prof. Ryder made invocation and remarks, also gave musical selections. "Starbright" gave satisfactory messages.

Brookton.—Sunday evening, Nov. 19, Mrs. Sarah E. Humes of Providence, R. I., occupied the platform of the People's Progressive Association. Mrs. Hume is a good psychic and has the courage of her convictions. Observer.

Dr. C. H. Harding of Boston spoke for the First Spiritualist Society Fitchburg, Sunday, Nov. 19. Full houses greeted him, and gave close attention to the able address, followed by many messages and delineations from loved ones on the spirit side of life. Miss Howe skillfully rendered several piano selections. C. Fannie Allen of Stoneham, inspirational speaker and medium, serves the society next Sunday.

New York.

First Association of Spiritualists, Sunday, Nov. 19, at both afternoon and evening sessions Miss Margaret Gauld paid loving tributes to the memory of our lately arisen sister, Adeline M. Glading. Mrs. Newton also spoke feelingly upon the same subject. Miss Gauld's work for the spirit-world was most remarkable, and electrified her audiences. Miss Clare's solos were well rendered, and Mrs. Newton's readings were much appreciated.

The Church of Spiritual Communion met at 744 Lexington, cor. 50th St., New York City, on Sunday, 3 P.M. A large audience was present. The pastor, Dr. Harlow Davis, gave some fine platform messages, followed by Mr. Dorn of Newark, N. J. Arrangements are being made to secure a charter from the State of New York, and organize as a religious body. Meet same time and place next Sunday. Elise Stumph Secretary.

The Woman's Progressive Union, Brooklyn, Mrs. N. B. Reeves, Sec'y.—Sunday, Nov. 19, Mrs. Baxter gave two instructive discourses. Excellent music was furnished by a trio in the afternoon. "Ave Maria" was beautifully rendered by Mrs. Sieber in the evening. Many convincing messages were given by Mr. Baxter.

Mattie E. Hull writes from Buffalo, N. Y.: "It may be of interest to the friends of the Cause, as well as to those who are interested in us personally, to know that the work in con-

nection with the First Spiritual Church of this city is moving forward grandly. We are gradually adding to the membership roll of the society, and at no time during our extended ministrations in this city has there been as much of an interest as at present. The Lyceum is well attended, the interest from Sunday to Sunday is encouraging. We are now preparing to furnish dinner to several hundred poor people on Thanksgiving Day; the dinner will be served in the Temple. Best of all, there is good will and harmony in all of our work. Our society, as well as we, are realizing more and more the advantage of settling the workers. It is a pleasant thing to work among those who assist in bearing the burdens."

Other States.

A society called the Radio Spiritual Club has been organized in Paterson, N. J. At a meeting Sunday evening, Nov. 6, Wm. L. Garner was elected President; Mrs. Mattie Greenway, Treasurer; Mrs. Mary Corson, Sec'y, and eleven members joined. The meeting was extensively reported by The Morning Call, a local paper.

J. C. F. Grumbine serves the First Society of Washington, D. C., for five Sundays in December, at the Masonic Hall, corner of Ninth and F streets. He will hold private classes on Monday and Friday afternoons and evenings, at 2:30 and 8 o'clock, on "Clairvoyance" and "Psychometry," respectively. On Wednesday evening he will hold a private class on "Illumination," at 8 and on Tuesday evening he will lecture on "Auras and Colors—How to Read Them." The first two courses will consist of eight lectures, and the last two of four lessons. He expects to hold public services in the interest of Universal Religion and the Order of the White Rose, in New York City and Brooklyn, in January and February.

Thos. G. Ruffhead writes from Williamsport, Pa.: "Mr. A. Willis, materializing medium of Ohio, made us a three-weeks' visit, during which time he held interesting circles. He was followed by Mrs. E. J. Demarest of Pittsburgh, speaker and medium. A Thought Exchange (copied from Lily Dale), has been added to our Sunday afternoon program, and has become very popular, every person being allowed five minutes to speak upon the subject under discussion."

The Connecticut State Spiritualist Association held a mass meeting in Liberal Hall, Poquonock, Thursday, Nov. 2. It was a lovely day, and good audiences were in attendance. The first session opened at 11 A.M., with the Vice-President, Mrs. F. H. Spaulding, in the chair, and was devoted to a conference, taking up many things pertaining to the spiritual work. The afternoon session opened at 2, with Mrs. Spaulding again presiding. Mrs. Lewis of New Haven improvised a poem, after which Miss Lizzie Harlow took for the subject of her lecture, "The Divine Mission of Spiritualism, and What It Has Accomplished," which was listened to with much pleasure. The evening exercises were opened at 7:15 by the President, Mr. A. A. Austin. Mrs. Leoline Merwin recited "The Message," with piano accompaniment. The subject for Miss Harlow's lecture was "The Message—How to Grow Spiritually." Mrs. Nettie H. Harding followed each lecture with spirit messages given in her usual convincing manner. The singing of Miss Florence Clark and Mrs. Etta Goddard was a pleasant feature of the meeting. A vote of thanks was extended to the Poquonock Society for its hospitality and kindness in inviting the State Association to meet there. Mrs. J. E. B. Dillon, Sec'y.

At Orient Hall, Portland, Me., Mrs. C. F. Woodward of Boston spoke and gave spirit messages, much to the satisfaction of her hearers. Brooklyn.—Advance Spiritual Conference held meetings Saturday evening, 18th inst., at 1101 Bedford Ave. Mr. Simmons opened the meetings, giving personal experiences, followed by Messrs. Deloree, Barber, Morey, and Mesdames Morris and McCutcheon. The interest manifested by Brooklyn people in the spiritual philosophy and phenomena makes it necessary to ask those attending our meetings to be in the hall by 8 o'clock sharp, and thus prevent confusion in seating them during the speaking. Gao. A. Deloree.

After a Day's Hard Work

Take HORSFORD'S Acid Phosphate.

It is a grateful tonic, relieving fatigue and depression so common in mid-summer.

THE LARKIN SOAPS

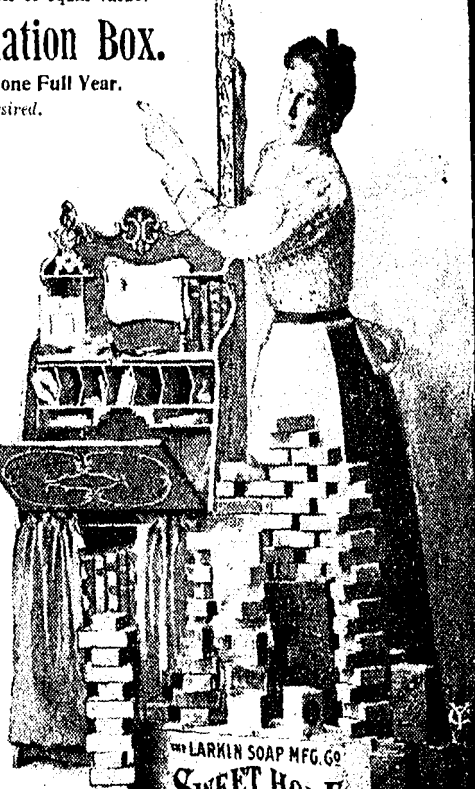
THE LARKIN PLAN saves you half the regular prices, half the cost. You pay but the usual retail value of the soaps after thirty days' trial and all middlemen's profits are yours in a premium, itself of equal value.

Our Great Combination Box.

Enough to last an Average Family one Full Year.

This List of Contents Challenged as Bested.

- | | |
|--|--------|
| 100 Bars "Sweet Home" Soap | \$5.00 |
| Gold Medal Winner, For laundry and household purposes, it has no superior. Large bars. | |
| 10 Bars White Woolen Soap | .70 |
| A perfect soap for flannels. | |
| 12 Pkgs. Boraxine Soap Powder | 1.20 |
| Full pounds. An unequalled laundry luxury. | |
| 5 Bars Honor Bright Scouring Soap | .25 |
| 1-4 Doz. Modjeska Complexion Soap | .50 |
| Perfumed, cosmetic. A matchless beautifier. | |
| 1-4 Doz. Old English Castile Soap | .30 |
| 1-4 Doz. Creme Oatmeal Toilet Soap | .25 |
| 1-4 Doz. Elita Glycerine Toilet Soap | .25 |
| 1-4 Doz. Basted Jar Soap | .25 |
| Unsurpassed for washing the hair. | |
| 1-4 Doz. Sulphur Soap | .25 |
| 1 Bottle, 1 oz., Modjeska Perfume | .35 |
| Delicate, refined, popular, lasting. | |
| 1 Jar, 2 ozs., Modjeska Cold Cream | .25 |
| Softening, cures chapped hands. | |
| 1 Bottle Modjeska Tooth Powder | .25 |
| Preserves the teeth, hardens the gums, sweetens the breath. | |
| 1 Stick Witch Hazel Shaving Soap | .10 |
| The Contents Bought at Retail, Cost \$10.00 | |
| The Premium, Worth at Retail | 10.00 |
| All for \$10. . . \$20 | |
| You get the premium you select, gratis. | |



The Larkin Plan GIVES You the Beautiful Desk

The Whole Family supplied with Laundry and Toilet Soaps for a year at Half Price. Sent Subject to Approval and Payment after Thirty Days' Trial.

THE FIRST AWARD OF THE OMAHA EXPOSITION WAS GIVEN THE LARKIN SOAPS.

THE "CHAUTAUQUA" DESK. Solid oak throughout. Hand-rubbed finish. Very hand-writing bed 2 inches deep. Drop leaf closes and locks. Brass curtain rod. It is Wise Economy to Use Good Soap. Our Soaps are sold entirely on their merits, with our guarantee of purity. Thousands of Families Use Them, and have for many years, in every locality, many in your vicinity. Ask us for your neighbors' testimonials.

AFTER 30 DAYS' TRIAL, if the purchaser finds all the soaps, etc., of excellent quality and the premium entirely satisfactory and as represented, (and \$10; if not, notify us goods are subject to our order. We make no charge for what you have used. If you remit in advance, you will receive in addition a nice present for the lady of the house, and shipment day after order is received. Money refunded promptly if the Box or Premium does not prove all as advertised. Satisfaction guaranteed. The transaction is so simple and so well guaranteed.

Many boys and girls easily earn a "Chautauqua" Desk or other premium free, by dividing the contents of a Combination Box among a few neighbors who readily pay the listed retail prices. This provides the \$100 needed to pay our bill, and gives the young folk the premium as a "middleman's profit." The wide success of this plan continues all our claims.

Booklet Handsomely Illustrating Twenty Premiums sent on request.

THE LARKIN SOAP MFG. CO., Larkin St., Buffalo, N. Y.

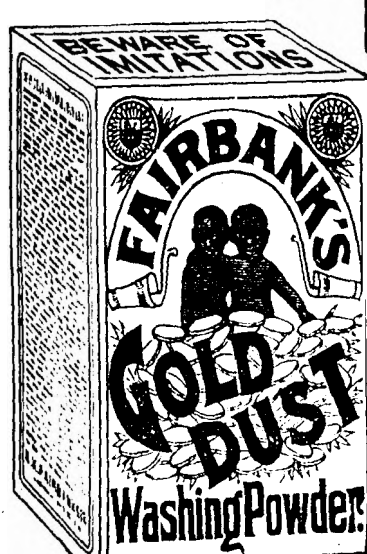
See Notes Below. Established 1875. Capital, \$500,000.

NOTE.—We have no hesitation in cordially recommending the soaps of the Larkin Soap Manufacturing Co., as we have used them and know whereof we speak. Although their combination offer is unusually generous, it is genuine—Banner of Light, it is not.

The Independent, New York, says: "The Larkin Soap Mfg. Co. make our readers a wonderful offer. Not only do they give you a box of excellent laundry soap and toilet articles of great value, but they also give each purchaser a valuable premium, and we personally know they carry out what they promise."

Housework is Hard Enough

with even the best soap which needs hard muscular rubbing to make things clean. Gold Dust does all that soap does and saves time and much rubbing.



Send for free booklet—"Golden Rules for Housework."

THE N. K. FAIRBANK COMPANY
Chicago St. Louis New York Boston