THE HERE AND THE NOW

BY J. H. YOUNG (Air, "Sweet By and By.")

In the land in the here and the new,
Where the free man and woman should dwell, tre his ree mas and woman anound awell,
to error or ignorance bow,
worship when called by the bell.
In the here and the now,
All the good and the true thus apply;
Use the here and the now,
And no er think of the sweet by and by

hould the man and the woman agree To improve and make use of the now, then a state or condition you'd see. Then a state or condition you'd see.

To which spirits and morials could bow.

In the here and the now, etc.

Both the woman and man could then live As Dame Nature did always intend, True freedom to all we would give, The hear of pure friendship extend. In the here and the now, etc.

Then Heaven on E with would be found, No discord or envy appear; But harmony echo the sound, As angels and loved ones draw near. In the bere and the now, etc.

### The Land of the Incas.

This fascinating subject was most abl; by the gracious Senorita Carolina o, at 200 Huntington Avenue on the Huidobro, at 200 Huntington Avenue on the evening of November 6. Its purpose was to swell the building fund of the Gospel of Spirit Return Society, of which Mrs. Minnie

M. Soule is pastor.

The pleasant little hall was fittingly dec rated with palms, the nearest approach to Southern foliage within reach. The Meba Quartet provided music, each of their se-lections eliciting an encore. Mrs. Soule, in the pretty, confidential manner she always assumes towards her audiences, introduced

"Again it is my pleasure," she said, "to come before you bringing you a pleasure.

"Again it is my picasure," she said, "lo come before you bringing you a pleasure. I always rejoice when I see a woman come out of the ranks, strong, firm and true, to work for the freedom of men and women and for the truth.

"It was my privilege a few months ago to introduce a woman who had for many years stood for all that is good, all that is true and noble; and it was with something like sorrow that I saw signs of age about her. I thought, as doubtless you dld, who will take her place? Where can we find one who will speak with unfaltering voice, unswerving steadfastness, for truth everywhere?
"It is my pleasure now to come to you with one who I believe speaks as freely and firmly (and who has youth and strength on her side), as this one whose age we are apt to deplore. I bring to you my friend and your friend. Senorita Carolina Huidobro."

The senorita is a woman of commanding

The senorita is a woman of commanding presence. Her voice is pleasant and clear, presence. Her voice is pleasant and clear, her accent almost perfect. Her language was simple and direct, and, while it contained no superfluities, so well described the beautiful, beautiful Land of the Incas, that her hearers listened with wrapt attention.

As she said, if one had not himself explored this land of fairy splendor, he would find it difficult to imagine that it ever existed save in the brain of some dramer. An outline of

in the brain of some dreamer. An outline of the lecture will give our readers but a meagre

the lecture will give our readers but a meagre idea, we fear, of its scope:—
"Two years ago," she began, "I remember sitting on the south shore of the island of Nantucket looking seaward. One of the friends with me said:
"'Of what are you thinking?"
"I am just wondering.' I replied, 'if I were to throw a line straight before me, what seas and islands and continents I would cross.'

"Then I remember quite a little discussion arose. Most of them laughed at me when I said that a line from where we were sitting would most likely pierce Cuba and skirt along pretty closely on the western coast of South America.

"When we went back to the house I got out the atlas, and sure enough, I was pretty nearly right. They asked me how it was that I made such a hit. In reality it was no hit at all, because you will remember that in

that I made such a hit. In reality it was no hit at all, because you will remember that in leaving New York by steamer you do not have to put your watch either backwards or forwards very much. The greatest difference of time is right on your own American coast, as you go around Cape Hatteras, where the watch is perhaps fifteen minutes out of the way. Three or four days' steaming brings us into the Caribbean Sea. For the edification of those who have not crossed the Caribbean Sea. For the edification of those who have not crossed the Caribbean Sea. I will say that after you leave the sight of the coast of Cuba and steam for about three days, if you are not familiar with the description of hell by a few of the orthodax divines, that trip to Colon will give you a pretty accurate idea.

"Thre vast plains form one endless tri-umphal forest; sandy descrits, fertile stretches of fruit gardens, as we go towards the Pacific coast. In the central portions the mountain ranges are broken up in deep rawines, producing scenery of great splendor. "I remember some years ago—the path to sumption and lung diseases must have been sumption and lung diseases must have been sumption and lung diseases must have been that to hour sumption and lung diseases must have been to sumption and lung diseases must have been sumption and lung diseases must have been sumption and lung diseases must have been to sumption and lung diseases must have been sumption and lung diseases must have been sumption and lung diseases must have been for the wat. The to study of these bridge rich when the study of these bridge rate of the study of these bridge rate when the mountain ranges are broken up in deep rate of the lund and lung diseases must have been sumption and lung diseases must have been to mphal forest; sandy servers, fertile sumpla lung diseases must have been terminophal to an object the study of these budy of the study

"Reaching Panama, by means of a two or two and a half hours' railway ride, we again take the steamer, and after touching at many ports, and after a ten days' steaming, we reach the port of Callao. As we enter the bay, we cross the Island of San Lorenzo, bay, we cross the Island of San Lorenzo, which did not exist there at the time of Pizarro. This came up in a tremendous up-heaval and earthquake early in the 18th cen-tury. It is worthy of note that on this is-land is a fortress, and it is on that fortress where the flag of Spain was hoisted for the last time on the confinent of South America. land is where the flag of Spain was hoisted to have last time on the continent of South America.

Peru was the last country in South America.

Spain lost.

PHILOSOPH

Peru was the last country in South America that Spain lost.

"A few days' sojourn in the wonderful country of Peru will convince you that you are in a country of great natural resources. No other country settled by the Spanish in America possesses today so much interest.

"From the heart of the Andes Mountains in Peru, we could get communication with London in thirty-eight minutes. Under American enterprise and engineering skill, Peru built railroads between the 60°s and 80°s. Apart from the wonderful Aurora railway, which is 100 miles in length and built at a cost of twenty-seven billions of dollars, another remarkable one is 300 miles in length, besides three other lines covering several hundred miles.

"The land of Peru is divided into three

hundred miles.

"The land of Peru is divided into three parts, the coast where no rain falls, the plateaus and the heights. The area of modern Peru is about three times that of California, with a population of over 3,000,000, which in cludes over \$50,000 savage Indians, and 57 per

cindes over 350,000 savage indians, and 57 per cent. of the population is Indian descent. "The Peruvians, after a hard struggle, with the help of Chile and Argentine, threw off the yoke of Spain in 1821, which had weighed yery heavily under Spanish rule for many

The real glory of the land was in the time of the Incas. The first authentic accounts date back to about the eleventh century. It is now agreed that the Peruvian antiquities will present two distinct periods, one being very much earlier than the other. William Present the before hellows that the Prescott, the historian, believes that there existed in this country a race of civilization

before the time of the Incas.

"In the works of the early Spanish chroni-clers it Is stated that a critical examination of the monuments indicate two very different epochs in Peruvian art, at least so far as concerns the architecture, one before and the other after the arrival of the first Incas. Whence came that old civilization? This question has brought forth many theories; the lest tribes of Israel, the Phoenicians, the lost Atlantis, etc., and last of all, and that the lest tribes of Israel, the Phoenicians, the lost Atlantis, etc., and last of all, and that most accepted by the later writers, is that it was a generic or original civilization. Each and every hypothesis, as the writer presents it to the reader, has in it plausibility; and whichever way the writers present it, certain it is that the real origin of the poeple who first inhabited this lahd will forever remain a mystery. There really at some time existed a Utopia in a perfect form of patriarchal government. It has been found, without a doubt, that there existed a civilization here doubt, that there existed a civilization here while Europe was barbaric, and the ruins reveal an architecture that far surpasses that

wall an architecture that far surpasses that of Egypt.

"If any of you visiting New York at anytime will go to the Museum of Natural History, you will find one of the most wonderful
collections that has ever existed, which was
obtained from one of the old families of Pertu. One of the most striking things is a
piece of tapestry many centuries old, and in
a better state of preservation than those
found at the present day. By viewing that
collection, you can see for yourselves that
what one reads is not, after all, a myth.

"The attacks made upon these gentle Indians, the Incas, excited indignation early in
the time of Queen Elizabeth; and their brief
struggle for independence led more than one
gallant Englishman and American to shed
his blood for Peturian liberty.

his blood for Peruvian liberty.
"In the war with Chile in '79 and '81, Peru yielded up most of what was valuable to her "The area of the Land of the Incas is estimated to be four times what France is now. It is about 400 miles long and from 150 to 400

cities that preceded the founding of the Inca empire. It is not easy at this time to get anything more than an imperfect knowledge of their development and progress. It has been necessary to supply history with ancient mythology and fable.

"Our knowledge of the character of the Incas in the northern part of the country is very slight. But the case is very different with Peru. This wast, well ordered State, with its imposing monungutal works and highly developed interests, exclied the wonder of the conquerors and their successors, who have handed down to us in detailed account both the history of the Incas and their own observations of the state of the land. There is much myth and legend, of course, and of:

observations of the state of the land. There is much myth and legend, of course, and offensive exaggerations have been presented
either as historical truths, or as—conscientious, perhaps—lies.

"Certain it is that the explorers found a
civilization for which they were illy prepared.

"The industry of these Peruvians had, by
artificial means, converted into fertile land
the sandy plains. They enriched the land by
the manure of sea fowl. the manure of sea fowl.

"To a great knowledge of architecture was "To a great knowledge of architecture was added that of breeding four distinct species of sheep. I may say here in passing that goats were unknown to the IAcas. The wool of these sheep, as also the cotton grown on the plains, were spun and woren into various fabrics and tissues, the superiority of the tex-ture being enhanced by the dyes imparted to them. So great was the proficiency of the them. So great was the proficiency of the Peruvians that at the time of the Spanish conquest pieces of the Peruvian cloth were considered fitting dresses for the Queen of

considered fitting dresses for the squeez of Spain.

"These people so well understood the art of dyeing that they could firmly fix the colors, and some colors have never faded in these lapse of years, even when exposed to the sun after being buried no one knows how long. All their dead are very well wrapped up in after being buried, no one knows how long. All their dead are very well wrapped up in beautiful fabrics. (A enrious thing about the Peruvian mummy is that it is buried in a sitting posture.) A chemical analysis made of pieces of cloth proves that the Peruvians extracted all their colors from the vegetable and not the mineral kingdoc.) In fact, the natives of Peru now in the mountains, grow these plants and they are totally unknown to any one but themselves; and they produce the most bright and lasting colors. They will receive the wool and cloth to dye, but will not divulge the secret of their dyes.

will receive the wool and cloth to dye, but will not divulge the secret of their dyes.

"They had great skill in the art of working metals, gold and silver. They also had copper, tin and quick silver. Iron seems to be wholly unknown to them, though here and there you will find a mention of it, but it is supposed that was in a previous age.

"In the large cities the health of the people was promoted by large open spaces, and the cities were protected by large fortifications. So thick and solid were these fortifications that one thinks they must have had some other kind of weapon than the bew and arrow. They must have known the resistance of steel. These walls are so massive and so marvelously constructed that they stand today as great a mystery as to how they got there as the Egyptian monuments. there as the Egyptian monuments.

"The materials used for all their building "The materials used for all their building is porphyry, granite and sun dried bricks. In every case the walls of the buildings are of very great thickness, but do not as a rule exceed twelve to fourteen feet in height. "The porphyry and granite used vere frequently of fremendous magnitude, on one side left in rugged shape, but on the other beautifully polished. So skilfully were these put together, that the ioning was undetect.

beautruly polished. So skilfully were these put together that the joining was undetectable until at last it was discovered that a peculiar cement was used. The roofs of these edifices were covered with rushes in a man ner so cleverly devised that they would last for ages and ages. Those that remain are of a curious bell shape formed of small stones embedded in clay. embedded in clay.

"The compartments in these houses did not "The compartments in these-houses did not communicate one with the other, and there seems to have been no provision made for light or air. This is accounted for in the examination of the mummies which one of your doctors made some years ago—the formation of the parts of the body indicate that consumption and lung diseases must have been very prevalent.
"In the study of these primitive houses, one cannot fail to notice one curious feature.

the corners were placed images of animals and also men and women. The palaces were surrounded by immense and beautiful gar-dens. These people also understood the art of making artificial flowers, in both silver and

"The Incas had an artificial garden, the "The Incas had an artificial garden, the soil of which was made of pieces of fine gold, and this was artificially sown with different kinds of maize. They made flocks of sheep, etc., from the finest gold.

"It is no wonder that Peru has been called the land of gold, for nothing is more constantly mentioned by old writers than the vast amount of it found everywhere. Of course we sail know the story of the last of

course we all know the story of the last of the Incas, who offered as a ransom for his liberty the room in which he was confined full of pure gold.

visits the temple of the sun "When one visits the temple of the sun, founded at a place where the golden arrow is supposed to have fallen from heaven, he will find it is still in good preservation. Mr. Presectt, in describing one of these, tells us that the interior of the temple was literally a mine of gold. A representation of the deity had a human contentage. The forms was a ways as the support of the temple was literally a mine of gold. human countenance. The figure was a mas-sive plate of gold, of immense dimensions and all studded with precious stones.

"Another significant fact concerning the "Another significant fact concerning the architecture of the homes, is that they opened to the East. They were all sun worshipers, and they wanted the sun to come in carly in the morning. All the doors of this beautiful temple thrown open on a glorious morning and the sun shining in upon the walls covered with silver and gold and preclosus iewels made a darkling specials. cious jewels made a dazzling spectacle.

"The representation of the sun was put right in front of the portal so that it would catch the first rays of the sun.

"Gold, in the figurative language of the people, was tears crystallized by the sun.

"Joining this large temple there are a great

many other smaller temples, not perhaps so beautifully outlined with precious stones, but beautifully outlined with precious stones, but each one having its idol or deity much after the same shape as the one in the larger temple, but of course not so magnificent. That they had great religious ceremonies is borne out by the existence of the plate and ornaments and utrealls of every description which must have been appropriated to the uses of religion. These were all gold and silver.

Even the agricultural implements used by the Incas for the gardens of the temples were made of silver and gold.

were made of silver and gold.

"Nothing in ancient Peru is so remarkable is the public roads. No one people ever left traces of works more astonishing than these, so vast was their extent and so great the skill and labor required to construct them. One of these roads lies from Equador to Chile, and the remains are still to be seen. They are built over wonderful heights. The width varies from them they are built over wonderful heights. varies from twenty to thirty feet. In many varies from twenty to thirty feet. In many cases macadamizing or pulverized cement seem to have been used. It cannot be discovered what bituminous article they had for holding it together. On each side of this road was a wall in some cases more than a fathom in thickness. These roads stopped at nothing. They went over marshes, sometimes tunneling under a river, went over chasms, through rocky precipies and mountain sides. through rocky precipices and mountain sides, so that it is calculated that it must have taken hundreds of years and hundreds of thousands of workmen to have accomplished mything like it.

"It is calculated that the builders of the "It is calculated that the builders of the Pacific railway might reasonably have shrunk from the difficulties of such an enormous work as the road building of this land of the Incas. I have heard engineers wonder how in the world these people did it, because there existed none of the mechanical appliances which you have today for lifting immense weights. One thing is true beyond a doubt, that these people knew the power of hydraulies.

"The ancient Peruvians, it is said, had two ways of expressing themselves, one evidently older than the other, hieroglyphics, colored strings, beads, etc. The reading of these later was not given to every one, only to the teachers. That is one reason why the secret died out at the time of the conquerors.

"Their knowledge of astronom ore limited than the knowledge

more limited than the knowledge the Axtees in Mexico possessed.

"They certainly had a year twelve months in length. By means of cards they could closely calculate. They watched the shadows of the sun as they would fall at different times of the year between the mountain reason. Peru tolar out there we recommend. passes. Even today out there you never can fool an Indian as to the time of day it is. He will tell you within five minutes. He always has some land mark where the sun

"Worthy of note is the fact that musical instruments and beautifully preserved per-phyry work are adorned with crosses, but that does not indicate that their religion had

that occs not indicate that their religion, anything to do with the Christian religion.

"These people of Peru claimed for their relers divine crigin. A close observation, however, into the religious side brings to fight mose of those beautiful mystical bless, which we find embedied in the Arter religion.

a member existing in the royal family whose word was law. The sun was divine law. There was also a belief in a power that commanded the sun. Through this vast empire there existed a profound faith in the immortality of the soul, that after this life the spirit went to lands where they would find their place according to what they had earned on earth. The unworthy were prepared through suffering to receive the benefit of a future life. They also believed that after a certain time these souls would return again to their pyhsical bodies, enjoying earthly life, taking it up exactly where they left it off. This, no doubt, is the reason they took such pains to embalm the bodies, thinking when the spirits came back they would find their member existing in the royal family whose the spirits came back they would find their sodies again. The embalming of the Peruvian mummies is far superior to any Egyptian mummies.

"They also believed in a bad spirit or devil. "They also believed in a bad spirit or devil. There also existed sceptics. Some maintained that the sun could not be alive, for if he wers he would sometimes get tired of going around day after day; and those who wanted to lift scepticism would say, when the sun had an eclipse, 'Old sun is having a rest.'

"We are told that the religions of the Peruvian empire, like those of all the other ancient cities, are surrounded in everteer.

We are too that the reignons of the Peruvian empire, like those of all the other ancient cities, are surrounded in mystery. There are many legends, but the one most quoted by the Incas today is that the sun sent down two of his children and presented them with a golden arrow telling them to keep on wandering until the wand they held in their hand bent, and there they were to found a city, which they did. These two children of the sun founded the first city and taught the people. You see they found people on the earth. "They very soon established a social union among the different tribes and taught them agriculture, weaving, mining, etc. They instituted marriage and marriage relations. It is well known that these Incas, as they gut into other provinces, conquered the people rather by love than by war, allowing them to have very much their own way for a while, and little by little analysmatic them who

have very much their own way for a while, and little by little amalgamating them and

and little by little amalgamating them and bringing them into their own provinces.

"Only in two places in the chronicles is there mention made at all of human sacrifices, and most of the later writers throw out the idea that it is impossible they could have had buman sacrifices, but that they did sacrifice immense quantities of animals at one time. In one of the chronicles you read that as many as three hundred thousand sheep, llamas, etc., were sacrificed at one time. This goes to show that these people must have numbered hundreds of thousands of millions of people.

f people.
"There were a great many religious nonies, but one very curious one is that at certain times of the year they pulled out all of their eye-brows and threw them with in-

of their eye-brows and threw them with in-cantations to the four winds of heaven.

"At certain seasons of the year the ruler sould travel extensively through the empire. Certain yeang men were always the ones se-lected to carry him around. This was gener-ally at harvest time. He brought joy and conteniment wherever he went, wherever the Inca halted was ever after sacred to the people. That accounts for the beautiful ople. That accounts for the beautiful onuments here and there, no doubt where the Inca halted.

"Among the dialects of South America the nichua is considered one of the "Among the dialects of South America the Quichm is considered one of the most beariful. It was this language that the Incasstablished in their dominions. For this purpose, as soon as provinces were brought in,
teachers were sent around to trach the language. They understood perfectly well that
it was absolutely progresser to do this in order. guage. it was absolutely necessary to do this in order to get people to come into the provinces and afterwards to put them into any position of

"Beyond a doubt these people had a litera-"Beyond a doubt these people had a litera-ture, and strange but true it is that in all Indian dialects vestiges of poetry are found. It is worthy of note that the most ancient poetle productions belong to the American nations. Of the poetry of Peru only imag-ments have been preserved. Some have al-ready been translated into the Spanish. Those I have read are full of tender pathos Those I have read are full of tender pathos and love, showing that the character of these people was not devoid of beauty and gentleness. Their best efforts seem to have been in praise of the deity, although we have some beautiful lyrics worthy of note. These people, while they were sun worshipers, also had a full belief in an over ruling power, and were also called deists.

"I have here some of their prayers to the creator:

### To the Creater

"AUTUMN."

DY M. D. TRASE.

The artist hand of nature Has painted all the leaves, And the woods are looking pleturesque In the gentle morning breezs. Bet Mether Earth will soon be robbed Of her carpet bright and green, Then all the world looks bleak and hare, As far as can be deem.

How and and dreary seems the world, When all the birds have flown To their home so warm and sunny, As they leave us here to mourn. But haught can stay Old Pather Time, For be must have his say, But some the spring will come again And song birds sing their lay.

And song tests and tests and tests. The harrest moon is shining. On fields of golden grain. And the farmer soon will gather To protect it from the rain. The applies fast are ripecing Neath Autumn's radiant sun, and the chestnut burs are failing Where squirrels have their fun. 16, N. H.

### Man's Aural Self.

BY CHAS. DAWBARN.

CHAPTER XI.

Human Immortality.

Human Immortality.

The writer has been spending his customary hour, sitting in the evening silence in the quietude of his own chamber. Throughout his physical form all is harmony. Not an echo reaches brain from any organ demanding attention. The outer world is making no sign, and he realizes that vibrations from his inner centre are proclaiming that his manhood far cutreaches mortal form. At such an hour, and amid such conditions, Ego pulsates thoughts from his inner life that seek interpretation from Homo as they fall gently on his mortal brain. The training of his childhood never taught him their meaning, so this voice from the silence must find also winterpretation from repeated experiences and mutual contact.

Nothing consciously moves upon the surface, yet intelligence is in activity, pulsating from centre to centre, and flashing from the inner life. Much of it is, alasi but celo from an unlearned speech; yet ever and anon the rhythm is translatable into thought of earth life. Thus he writer realizes that, for the hour, he is in contact with his inner standard the contact with his inner standard promote the properties of the properties of the contact with his inner standard promote the properties of the writer realizes that, for the hour, he is in contact with his inner support of Ego, whose destruction would mean that Cosmos was dissolving into nothingness. So there is energy, infinitely tremulous, impressing itself at this hour upon mor-

tal centre. That silence in mortal form should permit a voice from the inner contre is a revelation of deep import to humanity. It tells a tale, and asserts a viruth that man has been long seeking in often-channels. Home has never believed that his passing form was the whole of him. But important of his own inner centre, its voice occasionally breaking upon a somitive ear, has been called God, or at least has been attributed to divine inspiration. He has been told that he must accept human immortality because God has said so in divine revelation. And upon his faith has upgrown a complex system of theology, wielded by priesterart, which has shaped society to its ends.

Seepiticism at last undermined much of the old faith, and threatened a retreat to a mere bellef in the seasous life of mortal manhood, and a denial of a future. Ere the battle was won there appeared the cloudy and confused returns of spirit Homo, called Modern Spiritualism, with just enough of light to demonstrate that Homo was still alive; but with that ray of light came a dark mixture of contradictions, limitations, and self deceptions that for the most part destroyed its value to humanity.

Man lifted; but where and how? Answers to the iright; answers to the left; answers to the left; answers to the low; amidst terrible confusion and contradiction by one spirit of the most solemn teachings of answers in another laboratory, and with diffusionment in another laboratory, and with diffusions and contradiction and contradiction of phenomena in another laboratory, and with diffusions and contradiction and contradiction and contradiction and contradiction and contradiction of phenomena in another laboratory, and with diffusions and contradiction and c

at centre. The disease is meant form should appear in the first interest control for the should appear in the first interest control form should appear in the first interest control for the first contr

not of the form. We know that mortal form is a personality that cannot had longer than its units work harmoniously together. Exactly the same law must apply to aura. It is form, although it is not in shape of nortal Homa. It is composed of units that have experienced mortal life, and are now passing inwards to work under supervision of Ego's grander centre. Somewhat of mortal memories are thus carried to and recorded in the inner life, but they are of little moment, like the records of childhood to the developed man. That aura exists after mortal form disappears has gained sclentific recognition, under the name of spirit return. Homo in his mortal form disappears. In his own aura he remains as a demonstrated fact. One centre disappears, the other remains. The further outreaching of Homo into new and yet more interior centres we leave for future examination. But we find ourselves asking what has become of the experiences of Homo the mortal after he has lost his form? How far is it possible for aural Homo as a nationality to make connection with nationalities still in mortal life?

We here perceive that any such intercourse will still be that of one nation with another, even though one shall be intangible to its fellow. The advanced thinker has been accustomed to realize in the light of spirit experiences that Spirit George Washington and mortal Queen Victoria might possibly make connection. But his thought has been of the immortal president and the mortal queen as two eternal Egos living amidst different problem facing him.

Suppose England were suddenly submerged and to disappear as a factor in mortal life of the mortal of the united States still find means to exchange the old greetings, and recall the old memories, without awakening to life any of the old statesmen who had played the part of citizens deeply interested in their country's welfare? Hereia we have a phase of spirit return is always a greeting from one nationality to another, and never from Eco to Ego. Ego will be mouthplees in either case for a pa

Lynn and to learn that the new society was a humanitarian one. "We have reached that point where we are not satisfied with what has been done, and are reaching out to assist the needy and give them the comforts of this life, before we can expect to touch their laner consciousnesses, and lift their strugging souls to a better, sweeter life. This life is worth the living, if we only strive to make it so. Let us try to present our religion in such a way that we will attract the thinking people."

Mr. E. W. Hatch then sang, "When I Think of You," with Mrs. Crawford officiating at plano, Mr. C. L. Hatch, violin obligate. He received an encore and responded with his own composition, "When I Say Good-bye," which was received with hearty appliause.

Mrs. Hattle C. Mason said in brief: "I am

### MARK CHESTER.

BY CARLYLE PETERSILEA.

CHAPTER XXI .- Continued.

Great preparations were going on at the Morton house, for the entertainment of Marcus Chesterfield and his friends. Mrs. Morton desired to show the young millionaire that she was well qualified to superintend the establishment, even of a prince, if necessary; and when the dinner hour arrived, the Morton house was as brilliant as a house of that size could possibly be. Every gas jet throughout the establishment was ablaze; every piece of silver owned by that lady was polished to the last degree of brightness. The oldest and daintiest china was brought forth from the recesses of innumerable cupboards. The dinner should consist of ten courses, at least, and more if necessary. The small markets of the town were searched for the tenderest and choicest of mests. Fruits of all kinds were sought. Fish and game of the most expensive kinds were sought. Fish and game of the most expensive kinds were purchased. A hamper of claret was ordered and a dozen of champagne. The ce cream freezer was brought into requisition, and Mrs. Morton was obliged to send to the hotel for dainties unobtainable in the town at the markets. Mrs. Morton was a lady of refined tastes and by the time Marcus and his friends arrived, the house looked like the dwelling of gods or fairies—and Isabel, sweet Isabel, charming, dainty Isabel.

\*How proud the mother was of her beautiful darling, thessed in the palest of blue silk, heavily trimmed with the finest and costllest of lace, her fluffy hair drawn to the top of her head where it rested like a crown, with numerous curling tendrils escaping everywhere. She wore no jewelry except the sparkling diamond ring that Marcus had given her as a pledge that next New Year's eve she would be his bride. A large bunch of sweet violets rested on her bosom and a few drooped from the golden tendrils of her hair. Her eyes and the violets were of the same color; the delicate lace covered her neck and arms, for she was too modest to allow them to remain uncovered.

were of the same color; the delicate lace covered her neck and arms, for she was too medest to allow them too remain uncovered.

The guests had not yet arrived and she sat at the plano playing a plaintive air, wherein the murmur of the sen could be heard; and, listening, one could imagine the broad, calm Pacific, with the waves beating out the pulsating undertone of its melody—the broad Pacific, so calm and yet so restless—so boundless and irresistible—so vast and deep—so strong and mighty and yet all broken into little dirts and finfs, like the girl herself.

Mrs. Morton bustled about, looking after the servants as they put the finishing touches to the table. When all was done she entered the small parlor where Isabel was seated at the plano. Mrs. Morton were a dress of garnet silk, heavily trimmed with black lace. Traly, she was superb—not over forty years of age, with a full, matronly figure. Her shining dark brown hair was dressed shuflar to that of her daughter; her large, brown eyes fashed with gratified pride, and she carried herself with haughty grace; but, unlike her daughter, she was bedecked with fratified pride, and she carried the she had given them to her in her youth. Diamonds glistened in her hair, on her arms, neck and bosom; and she wore a number of valuable rings on her plump fingers. She did not cover her arms and neck as her daughter did, but allowed them to remain bare, that their plump whiteness might be made more manifest by the rich garnet and black of her dress.

### CHAPTER XXII.

BANQUETING AT THE MORTON HOUSE.

The door opened and the servant announced—"Mr. Iarcus Chesterfield, Mr. Albert Alstain, Mr. Joseph

Marcus Chesterfield, Mr. Albert Alstain, Mr. Joseph MacMerry."
We must here pause to state that the Mac was left off from his name; but when his name was announced, or he had occasion to write or sign his name, it was then given in full.
When polite greetings were over and the gentlemen had an opportunity to look about them a little, they were charmed.

When polite greetings were over and the gentlemen had an opportunity to look about them a little, they were charmed.

Alstain thought Mrs. Morton the handsomest woman he had ever met in his life, and vowed to himself that he would lay siege to her heart. Merry looked at Isabel somewhat as one might look at an angel. He was awestricken in her presence, for she was surrounded by a subtle aura that no man might enter whose aura was not correspondingly pure—all others and, thus far, all men were kept at a distance outside this invisible aura—invisible to the eye, but keenly felt by a sense which as yet these impure men did not understand. Perhaps, my readers, you may understand it better. It is now called the sixth sense.

Three other persons, boarders in the house, now entered the room—the old gentleman before mentioned, and two ladies; one, tall, lank and elderly; the other, her niece, a very diminutive young lady, so small, indeed, that she made one think of a large doll, and her beauty was precisely like that of a doll. Her motions were stiff, like those of a doll, and yet, like that image, she seemed to be loose in all her joints. Her flaxen hair fluffed out all around her head, being simply confined by a small hand of pearls. Her eyes were large, of a light blue color, and she had a trick of moving them about precisely as a doll's are moved about—mechanically. Her pink and white complexion glistened, and her face was as expressionless as that of a sphinx. She wore a shining pink slik, cut low in the neck, with short sleeves; a string of pearl beads encircled her neck, and a long, white mantle, of cashmere, streamed out behind her when she walked, partly filling with air like the half of an inflated balloon.

Her aunt was dressed in a black silk and was a genticel relic of fifty years agone.

They were announced as Miss Irena Black and her niece, Miss Mabel Vanghn.

The before-mentioned old gentleman gave his arm to Miss Vanghn. Mr. Alstain gave his to Mrs. Morton. Merry bowed to Isabel, and she just rested th

Isabel Morton's finger, on the finger of Jane Erie, only last night.

Do you, my reader, say that he was forced, or invelgied into this act by the wily Jane?

In a measure he was; but one wrong act leads directly to another. If he had been firm and true to his first yows, he would not have met, or walked, or made passionate proposals to Miss Erie. She simply took advantage of his weak, wavering nature, to bind him to herself.

Mrs. Morton desired that he should become the husband of the fair Isabel, simply because he was rich, and not for any virtues which he might possess. Jane Erie desired him for a busband, for the same reason.

Dianer went on merrily, and Alstain's eyes gloated over Mrs. Morton's voluptuous beauty. The old gentleman had already fallen in love with the wax doll, while Merry cast timid glances at Isabel; but, to be on familiar terms with her, he fancied, would be impossible—as to come in close contact with heaven and its angels while encumbered with the flesh. Isabel, occasionally, gianced at her betrothed, sitting there so glum by the side of the black, stiff, nearly silent figure of Miss Black. She seemed to rise up grim by his side, like an ominous, threatening shadow. His face was sallow and pale. Dark circles were beneath his eyes. His hair glistened damp and thick above his pale forehead. His hand trembled slightly. His eyes glittered glassily, for late hours and dissipation were making havoe with his nerves. Every time Isabel glanced at him she was obliged to suppress an involuntary sigh. Her pure, healthy nature recoiled like a sensitive plant from contact with him, or, even, the sight of him. Each one at the table looked at him through spectacles belonging exclusively to themselves.

Mrs. Morton thought he looked extremely genteel and distinguished and that his manners were those of a perfect gentleman. Those marks of weakness and dissipation, simply meant to her the difference between gentility and vulgarity, or in other words, a rich man and one who was in poverty or obliged to work for his living; and Mrs. Morton's opinions do not stand alone in this world of ours.

Isabel, in her youth and inexperience, did not know that Marcus was weak and dissipated; but not fully comprehending this with her mind, the sixth sense, which some call intuition, was more active on that account, and she, without reasoning it out, intuitively knew all this, or in other words, felt it.

I would like here to call the reader's attention to one fact. This sensitive aura, which surrounds most people, is a sure safeguard, if they will but listen to its warning voice; it is more truthful than the eyes, the ears, the taste or the smell,

wise.

Miss Black thought all ways but one led down to destruction, hell, and the devil, and that one way led straight through the doors of the good old orthodox church. She had not yet learned whether the young millionaire belonged to the accepted church or not, consequently felt a little uncertain about him.

"So you intend to start for the mines tomorrow," said the old gentleman, addressing himself to young Chesterfield.

field.

"Yes, we leave here tomorrow morning for the mines.

I wish it were possible for the ladies to go with us, but
the country is exceedingly rough and mountainous, and
ladies would find it very tedious, besides it is cold there—
the more is quite deep. There is a small town, situated very near the mines, which contains a comfortable

hotel, else I, really, could not think of going myself at this season of the year."
"Do you think of selling the mines?" questioned the old gentleman.
"If possible. That is what takes me there now. I am informed, by my superintendent, that an English syndicate wishes to purchase them, and that my presence there is absolutely imperative."
Mra. Morton's eyes sparkled.
"How much has the syndicate offered for them?" she asked.

asked.
"Three millions; but I will not take less than five. If
I were willing to sell them for three, I could remain
where I am and my superintendent would transact all
the business for me; but I think that two millions are
worth looking after. The mines are valued at five millions, and I mean to have what they are worth."

### CHAPTER XXIII.

THE LAW GOVERNING TRUE MARRIAGE

GHAPTER XXIII.

THE LAW GOVERNING TRUE MARHIAGE.

Mrs. Morton arched her head and looked with haughty eyes upon the assembled company, then they rested upon the beautiful Isabel, her daughter, who would be the mistress of all this wealth—no, she herself would be the mistress of all this wealth—no, she herself would be the mistress of the wealth, but Isabel would be the mistress of the wealth, but Isabel would be the mistress of the wealth, but Isabel would be the mistress of the wealth, but Isabel would be cold and impassive. Her ideal world did not circle around Marcus Chesterfield and he could only think of women as panderers to his love of vice, his selfashness; women who would flatter his vanity and give themselves up as slaves to his will, to be cast aside whenever he should tire of them, as one casts aside a toy and he would cast them aside with as little compunction.

But what kind of an ideal world was it which surrounded Label? Ah; it was a pure and beautiful world. Isabel's world was like a garden in spring, wherein the most beautiful flowers were budding, violets being in full bloom, together with a few other early, sweet, modest flowers. She did not yet comprehend herself, but her nature turned, involuntarily, toward all that was sweet, pure, beautiful and holy.

Thus far, of course, her young life had been entirely subject to her mother. She had been a sweet and dutiful daughter, but time and heavenly sunlight, would eventually burst the garden of her soul into beautiful and fragrant bloom, and she was not one to allow any noxious weed to grow or thrive within it. She was no more fitted to become the mate of Marcus Chesterfield than a sweet rose-bud to mate with an ill odored, pois-nous weed to grow or thrive within it. She was no more fitted to become the mate of Marcus Chesterfield than a sweet rose-bud to mate with an ill odored, pois-nous weed, whose poison would enter fits heart and destroy it. Her virgin soul had never yet been touched by love, still, within the souls of all maidens there is

"It is to the new life, the new vitality that it causes to the pulse of humanity that we look for the moral force of a creed, and not to what new truths it teaches, for truth cannot be new. It is unchangeable as the very es-sence of things."

touch with all they stand for, but my interest has always been with the local societies. I have always helped, socially and financially, our local organizations. I am desirous to see all towns and clies sustaining strong organizations, and have helped myself to assist in organizing many of them. I am in sympathy with everything in the universe. We cannot afford to quarrel with each other because we differ in regard to methods of work."

In the evening the meeting opened with a vocal selection by Mr. E. W. Hatch, after which Mr. J. S. Scarlett spoke briefly:—"Spiritualism is the only religion that has met with the requirements of life. It comes as a message from the spirit realms. It is a message of eternal life, and teaches man to understand himself. It has no tempting devil to lead man astray. It tells man he is the highest type of civilization. It teaches him that he has never been lost. It proclaims the glorious truth that man is a child of nature. It teaches us that man has never fallen, and proclaims the on ness of God and man." The audience then sang "America," led by Mrs. Merrill, assisted at the plane by Mrs. Grace C. Crawford of Boston. Mr. H. D. Barrett then addressed the audience upon the theme of "Practical Organization."

Mrs. E. I. Webster, vice-president of the local society, then spoke briefly, and greeted the officers of the State Association in behalf of the people of Lynn, and thanked the State Association for holding its mass meeting in that city. She then gave many excellent tests which were all recognized.

Mr. J. B. Hatch, Jr., spoke briefly of the work of the N. S. A. in Convention in Washington, and told of some of the practical work that the N. S. A. was doing for local societies.

Mrs. Carrie F. Loring spoke of co-operation, of the work of the State Association.

Mr. J. B. Hatch, Jr., spoke briefly of the work of the N. S. A. In Convention in Washington, and told of some of the practical work that the N. S. A. was doing for local societies.

Mrs. Carrie F. Loring spoke of co-operation, of the work of the State Association, and of its desire to assist local societies wherever it could do so. The trouble with local societies is with the people that compose them, They pull apart, instead of banding together, Mrs. Loring closed her remarks with some remarkable mental tests.

Mr. W. A. Estes then spoke briefly of the harmonious meetings held during the day, and of the good work that the Camp Progress Home Mission Science Society was endeavoring to do. He spoke in calogistic praise of Mrs. M. J. Batler, and hoped every one had been benefited by the meeting of the day. Mr. I. F. Symonds was the next speaker. "I have a thought to leave with you as a business man," he said. "If Spiritualism can make better men and women in the nation and home, it is proof it has come to stay and eventually all men will come to receive it.

"I know of no other cult that can openly, freely and frankly sift religion to its foundation than Spiritualism."

President Geo. A. Fuller closed the meeting with a few brief remarks, saying, "I think all the arguments brought to bear argainst organization today have been offset by the speakers upon our platform. If any one thinks that the State Association is detrimental to local societies, the record of our association will answer all such objections. Those who have followed the work from its infancy well know it has always stood firm for local societies. It has tried to make them a power for good in the land, and the reason it has not done more is on account of lack of funds to carry en the work. We stand first, last and always for organization. We believe in our local societies and want to make them strong, so they can uphold the State and National organization, whe have one presented in a grand, good light. I would not try to put out theirs. We should wor

Mr. Scarlett closed the meeting with a Carrie L. Hatch, Sec'y.

### 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 nervous diseases, 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, 847 Powers Block, Rochester, N. Y.

### Newark, N. J., Special Service.

Newark, N. J., Special Service.

The "First Church of Spiritual Progression" of Newark, N. J., has now a corporate and legal existence under the laws of the State of New Jersey. Incorporated Oct. 8, 1901, and last Sunday evening, Nov. 3, Bro. Henry C. Dorn was duly ordained its pastor. Services opened by singing by the congregation, "Nearer, My God, to Thee." The president of the Association read a portion of the 8th chapter of Matthew, after which an invocation by Mrs. Dorn and singing by congregation, "Angels, Angels, Pilot Me." Dr. Ricardo of Passaic, N. J., made the address of the evening, on the "Antiquity of the Rite of Ordination," quoting nomerous passacres of the Bible Illustrating the practise by the ancients. Solo by Prof. Dixon, "Eternal Rest." Mrs. Cutler of Philadelphia, Pa., then gave the ordination address and presented to Bro. Dorn his certificate (authorizing him to teach the Gospel of Spiritualism), signed by the president and secretary and seal of the Association. The state of the Association. The state of the Association of the Association

### A New Organization Abro

I have the pleasure to aunounce to you that an association of spiritualistic papers has been founded in Paris for the purpose of propagating our doctrines by giving our Cause the advantages of co-operation without difference to school or sect.

Our society takes the initiative to found an International Co-operative Union for spiritualistic information, which, as we believe, will greatly aid our Cause, and I have the honor to solicit your assistance in this work. Frequently the spiritualistic journals of the different countries have only vague and meagre reports concerning the occurrences in neighboring countries, and thus remain entirely ignorant of the conferences and articles that appear in the journals and reviews. A short report of the news and the daily occurrences of physical phenomena cannot fall to interest the readers.

In order to facilitate information and to make easy the international reports between our groups and societies, we have thought that the organization of an agency, built upon the same basis as other agencies, to publish news, would quickly remedy such inconvenience, and produce first-class results. The plan of the work is as follows:

Ist. A bureau of spiritualistic information is to be created in each country; the latteries to collect all matter relative to Spiritualism (scientific experiments, etc.), and will transmit such information to the central bureau in Paris. It will also be its duty to furnish the various cities, editors and salesmen.

2d. The central bureau, having collected all information, will issue a bibliographical bul-

ents in the various cities, coltors and sales-men. The central bureau, having collected all information, will issue a bibliographical bul-letin of information which will be sent to all members of the Union.

3d. The entire work will be carried on gra-tuitously. At the end of each year the total of the expense of mail and print will be di-vided into equal parts, distributed among the various association bureaus, and the repay-ment of this amount will be the only ex-pense.

ratious association ourrants, and the experiment of this amount will be the only expense.

If, as we hope, this idea meets with your approval, I ask you to immediately inform us whether or not we may depend upon your co-operation. In this case we shall send you (I) two copies of the statutes and regulations of the Universal Co-operative Union of Spiritualistic Information; (2) all information and reports of the meetings which will be useful for you to carry out the work; (3) a blank, which is to be signed by you, stating that you wish to become a member of our Union.

Awaiting the pleasure of a reply, I remain,
International Co-operative Union for Spirit-

main, International Co-operative Union for Spirit-nalistic Information. Per Secretary.

### For Over Fifty Years

Mrs. Wiuslow'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 Diarrheen. Twenty-five cents a bottle.

### Philadelphia Speaks.

Philadelphia Speaks.

The Philadelphia Spiritualists' Society opened its meeting on the first Sunday in September with Mrs. Minnie Brown, one of our members, as speaker. She occupied the platform the entire moath to the satisfaction of all who attended the services. Her spirit descriptions were so convincing and accurate that they brought joy and hope to many sorrowing souls and were instrumental in increasing our audiences at each service. We take great pleasure in recommending her to any society that may need her.

For the month of October we were especially favored in having that wonderful psychic Mrs. May S. Pepper, of Providence, R. I. It was one of the most successful months that they have ever enjoyed. During her entire chargement have been considered as have ever enjoyed. During her entire chargement of hall was crowded to over the continuity of life that they have since connected themselves with our society. We have with us this month Mr. George W. Knites and his good wife. They are desing a grand work for the Cause and too much interest in Spiritualism as at present. We are pleased to notice that our audiences are largely made up of some of the most intelligent people in the city who are auxious to learn more about our grand philosophy. We feel very much encouraged at the outlook for Spiritualism in this section. Bald management in our local societies is the chief cause of the decay of the same. In the near future we shall see the good effects of our National organization. Then let us work to bring about that result.

Yours for the truth.

Thomas M. Locke, Pres of the Phila. Spiritual Socy,

### Richmond, Va.

Richmond, Va.

E. F. Yeaton writes that Mr. and Mrs. E. W. Sprague, missionaries of the N. S. A., recently visited the Spiritualists of Hichmond and held four meetings in Lee Camp Hall, that were well attended. Mr. Sprague's addresses were most attentively listened to, and were supplemented with convincing messages by Mrs. Sprague. So much interest was manifested by the people, that, with the aid of the small nucleus of followers of Spiritualism, Mr. and Mrs. Sprague succeeded in organizing a fine working society with a membership of fifty. This number would have been greatly enlarged could the missionaries have remained longer in the city. But a good start has been made, and by the unified efforts of these now interested in the work, we shall surely build up a strong, influential society. Too much praise cannot be given Mr. and Mrs. Sprague for the able manner in which they present the truths of Spiritualism to the people. They are certainly a power within themselves, and our gospel must spread wherever they labor. The name of our society is 'The Richmond Psychical Research Society."

### Albany, New York.

Mrs. A. E. Cunningham of Boston served the Spiritualists of this city most acceptably during the mouth of October. We have no organized society here, but there is a great interest among the thinking people, and we hope for good results in the future. Mrs. Cunningham will be with us for the entire month of November, for private work, and will serve at our public meetings gratis. Her address here is 108 First St.

Mrs. M. E. Billson, Sec'y.

Manchester, N. H.-Mrs. Effic I. Webster conducted the services at Knights of Honor Hall, Sunday, Nov. 10, at 10-20 a. m. and 7 p. m. The Society of Progressive Spiritual-ists in Manchester hopes for good results this winter.—Sec'y.

b. m. The Society of Progressive Spiritualists in Manchester hopes for good results this winter—See' M. — Albert P. Bilinn gave four able discourses before the First Spiritual Society of Portland, on Nov. 3 and 10. Mr. Bilinn is a young man of splendid presence and fine address, and is considered by this Society one of the very best-Mrs. C. F. J. Brockton, Mass.—The J. Mr. Geo. W. Nutting conductor; Mrs. Annie Sham, screetry. The Lyceum hold its session as usual in Hammony Hall, 25 Centre St., Sunday, Nov. 10, at 2 p. m. Instead of the regular lessons, the time was given up to the mediums, so as well as in the philosophy of Spiritualism. The Lyceum intends to have a circle Sunday once a month. The attendance was very large. Everybody is welcome.

Fitchburg, Mass.—Rev. Juliette Yeaw of Leominster hooke for the First Spiritualist Society, Sunday, Nov. 10. The two addresses were ably presented, holding the closest attention of the large audience. The plano selections by Miss Howe were finely rendered.—T. C. L. Fox, Pres.
Malden, Mass.—The Malden Progressive Spiritualist Society, and yevening, Nov. 10. Mr. W. F. Barker. Miss Jewett sang a fine sole entitled "Waiting." The praise service was conducted by Mr. Milton.—John II. Snow, See'y.

Barker. Miss Jewett sang a fine solo entitled "Walting." The praise service was conducted by Mr. Milton.—John R. Snow, Sec'y.

Commercial Hall, 624 Washington St., spiritual meetings; Mrs. M. Adeline Wilkinson, president. Sunday meetings were well attended, and a large delegation from Havershill visited us and took part in the services. Mr. Simmbons made very interesting remarks. The subject for conference, which was opened by A. F. Hill, was "Transmigration of Souls." Dr. Barker followed with a poem. Those taking part during the day were Mr. Tuttle, Mr. Clough, Mrs. Clara Strong, Mrs. Hughes, Mrs. Woods, Mrs. Lewis, Dr. E. A. Blackden. The Indian Healing Circle is doing a great work; many come in and testify to curve. The Circle is every Tuesday. Meetings are held also every Thursday afternoon.

Meetings are held also every Thursday afternoon.

Tremont St., Dwight Hall, Wednesday,
Nov. 6.—The Ladles' Lyceum Union held its
regular meeting, the president, Mrs. W. 8.
Butler, in the chair. Supper was served at
6.30. The evening service began with remarks
by Mrs. Alice Waterhouse; Mr. A. P. Bilinn
gave a short address; Mrs. Kate Stiles a few
remarks, then gave some fine tests; Dr. Hnot
made interesting remarks, followed by Mrs.
Scott, who gave some excellent messages.
Mrs. Hattle Mason spoke briefly. Mrs. Butler was listened to very attentively, and her
tests were given in her usual manner and
were all recognized. Prot. Martoot gave a
few readings.

The Boston Spiritual Temple held Sunday
services Nov. 14, at 10.30 a. m. and 7.30 p. m.
in Chickering Hall, Huntington Ave. Mr.
Wiggin, in a trance state, spoke from the
text found in John 1-4. "In Him was life
and the life was the light of men." In treating this text the guide gave one of the clearest definitions of pure, undefiled Spiritualism,
in its phenomenal and philosophical aspects,
I have ever heard, declaring that it had come
to abelish all creeds and build the religion of
the spirit, for "The letter killeth but the
spirit given is hor and to the control of the consecurity and Lorex for on "Tolerance,"
Equation of the summary of the consecurity which is so engrely tooked for end
so theroughly enjoyed. Prof. Hoffe, by and
so theroughly enjoyed. Prof. Hoffe, or and
so the spirit given is the usual pleasing musical
program furnished by the Ladles' Schubert
Quartet. Mary L. Porter, Sec. R. S. T.

The First Spiritualist Ladles' Schubert
Quartet. Mary L. Porter, See, R. S. T.

The First Spiritualist Ladles' Schubert
Quartet, Mary L. Porter, See, R. S. T.

The First Spiritualist Ladles' Schubert
Quartet, Mary L. Porter, See, R. S. T.

The First Spiritualist Ladles' Schubert
Quartet may the set of talent of Lynn gave many

### Norwich, Ct., Notes.

The weather clerk has been on his good behavior ever since my arrival here. Oct. 5.
Last Sunday—Nov. 3—was an ideal day, and the memorial meeting well attended and harmonious, and full of beauty and sweetness. On Thursday evening, a supper and social entertainment called out a fine gathering, and "all went merry as a marriage bell." Munic, speeches, anecdotes, and recitations, made the hour lively. Mr. Tillinghast filled a half-hour with his unique personality and a ratiling speech tinctured with Scripture, Spiritualism and merriment. Mr. Bogie presided well. There is a railying spirit beginning to rise, out of the gloom cast over us by the sudden death of Mr. Chapman, and soon, I trust, they will be readjusted, and newly enthused.

Lyman C. Howe.

Lyman C. Howe.

If you feel "All Played Out"

Take Heraford's Acid Phospha(c.

It repairs broken nerre force, clears the brain and strengthens the stomach.

For some men see nothing but the shell of things; others constantly discern the soul; to some everything is common; to others all things are uncommon.—Hamilton Wright Mable.

### The Lesson of the Hour.

BY IDA L SPALDING

The lesson of the hour is that which the wise and the good of earth have sought to incudente in their fellows ever since the dawn of intelligence in the human race set them spart from and the day of the day of the wood and the day of the creature of the wood and the day of the creature of the wood in the day of the da

### New Bottles for New Wine.

New Bottles for New Wine.

It is just as true as it ever was, and it is the one great truth of being, that there is no name under heaven whereby man may be saved except that of Jesus Christ. The power of a name is that for which it stands. Let us look at this name; it stands for the Infinite embodied in his only begotten son—Truth. It is the only begotten, for it is not conceivable that the Infinite could manifest in any form but that of truth. Truth is the expression of that which is. The Infinite is Life, and Truth is its perfect expression. The wisest scientists and the most deeply inspired Theosophists all agree that Love is Life. Love is the attraction of one thing to another. Truth then is the perfect expression of this love; its unhindered action. Truth is the harmonious action of life.

We find ourselves in the midst of harmonies and inharmonies; we find everyone asking. What is Truth? We hear many volces, all proclaiming, This is Truth, and we are bewildered. Here is a simple solving of the problem: Where there is harmony, there is truth. The people of every age find so much of truth as they are able to comprehend; they can know no more of the Infinite than they are able to believe in; the highest ideal of a people is the hearest they can come to Infinite Love and Truth. In one age, Might is the highest ideal, in another, Justice, in another, Truth, and in another, Justice, in another, Justice, in another, Truth, and in another, Justice, in

# KIDNEY AND BLADDER TROUBLES PROMPTLY CURES

Dr. Klimer's Swamp-Root, the wonderful new discovery in medical sciences, fulfalls every wish in promptly curing kidney, bladder and urle acid troubles, rheumatism and pain in the back. It corrects inability to hold water and scalding pain in passing it, or bad effects following use of liquor, wise or beer, and overcomes that unpleasant necessity of being compelled to go often during the day and to get up many times during the alght. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful curse of the most distressing cases.

Swamp-Root is not recommended for everything, but if you have kidney, liver, bladder or uric acid trouble you will find inst the remedy you need.

If you need a medicine you will find in the remedy you need.

If you need a medicine you should have the best. Sold by druggists in fifty-cent and one-dollar sizes. You may have a sample-bottle of this wonderful new discovery and a book that tells all about it and its great cures, both sent absolutely free by mail. Address Dr. Klimer & Co., Ringhamton, N. Y. When writing, mention that you read this generous offer in the Banner of Light.

generous offer in the Banner of Light.

from falsities and bring it into at-one-ment with the Infinite. Hell is the name we use the express a place of torment; and whether we are orthodox or unitarian we can see that Hell will exist in this world and every other world just so long as false conditions exist; so long as we live in false physical conditions we suffer physical torment, so long as we live in false physical conditions we suffer physical torment, so long as we live in false spiritual conditions we live in false spiritual conditions we live in sential torment, and so long as we live in false spiritual content. Each soul must seek its own salvation by living the truth it has and ever seeking more light in the harmonies of life.

We need Jesus Christ to save us as much as we ever did, but each generation needs new bottles to put its wine in—new forms of truth. Let us not be disturbed because they will not use the same bottles that we used. The very nature and easence of life is progression, and we need not fear, however unfavorable the present forms seem to us who have lived and mean to die in the old ones. Let each man and generation of men live out their highest ideals of truth. The trouble is not with those who are trying to live their ideals, but those who see but to his idealis: Are they harmonious? does the embodiment of them bring discord, trial, suffering? do they require that evil—inharmony—be done that the good may come? or do they bring peace, order, joy, richer life, and can they be materialized by happy means? The harmonious love grows as love of man for man strengthens; it is the "blood of the New Ing souls into the cap of human life, which in time is to be given good measure and running over.

Mabel Gifford.

Sharon, Mass.

Don't forget the Ladies' Aid Society will hold a union meeting of the societies of Bos-ton and Lynn, in Palne Hall, Friday, Nov. 29. A grand good time is expected. Good music, good speakers. Be sure and come. C. L. Hatch, See'y.

A FTER HER DEATH. The Story of a Summer, By Lillan Whittyn, anthor of "The World health" From Armania Svit," etc. It is an open secret that the friend referred to in this little book "Arter Her Death the Story of Sammer" by the author of "The World Beautiff," is Miss List Fried, whose pirrais appears at the from the first that the friend of the state of the friend of the friend ships of absolute devotion, whose trust and truth and teacherses made a third of consecution of the New Dev that largifization (the outcome of the firsten years of friendship and interest) for thy the sufficient run all the death of the results of the first of the sufficient of the first of the sufficient of the first of the firs

derives made a kind of consecration of MIR. EVEN DOWN INSTRUMENT IN INST

### Pilate's Query.

A Story revealing the Spirimalistic Philosophy. R. C. CLARK.

This is one of the strongest and most convincing loss from the control of the strongest and most convincing loss written. The work is post in the form of a zowel, and its written. The work is post in the form of a zowel, and its written. The work is post in the form of a zowel, and the written in the convenience. The titles of the by whose marriage the story commences. The titles of the whose marriage the story commences. The title of the whose marriage the story commences and invest to religious matters, while his write is no orthogonal titler in Polysian matters, while his write is no orthogonal titler in the work of t

For sale by BANNER OF LIGHT PUBLISHING CO.

# CULTIVATION

Personal Magnetism. A Treatise on Human Culture. BY LEROY BERRIER.

BI LEROYA DARKATED.

PERSONAl Magnetine; Finesure and Pad; Magnetic Custrell Cultivation; Lin-Sensishing Systems; Tempersonals; of Personal Angestian: Exercise; Enterprise and Enlare, Man, a Magneti Sense the attracting Fower; Magnetian Enlared Lincoln Suggestion and Expension.

For sale by BANNER OF LIGHT PUBLISHING CO.

### MEDIUMSHIP, AND ITS LAWS:

Its Conditions and Cultivation.

Cost the hands of the new Lawrence & Newtonia I, Cost the hands of the new Senemon of Sprink, by does have this work unitrees all regestion planning on cashilities and pass hittines on the sensitive smaller of that state. Stary lines are drawn between the properties and the state of the sta

Paper, Price 33 cents.
For min, Wholesale and Result, by the
RANNES OF LIGHT PUBLISHENS

### VACCINATION A CURSE AND A MENACE TO Personal Liberty

dy J. M. PERRLES, A. M., M. D.

# BANNER OF LIGHT BOOKSTORE.

YES OF LIGHT PUBLISHING To be study at 802 Decision to Greek associated by the study of the stud

wife. Orders for Books, to be sent by Expression conceptable by all or at least but on the fact that it are the part of the pa safely sent by an Express Money Or-ned by any of the large Express Com-es so can be sent to that manner for

quoting from THE BANKER care should be taken his between editorial stricles and correspond-columns are open for the expression of imper-thought, but we do not endorse all the varied minion to which correspondents may give unter-

No attention is paid to ancorposus communications.

Name and address of writer is indispensable as a guaranty
of good faith. We cannot undertake to preserve or return or good faith. We cannot undertake to preserve or return canceled articles.

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

# Banner of Bight.

BOSTON, SATURDAY, NOVEMBER 23, 1901.

ISSUED EVERY WEDNESDAY APTERNOON AT 4 O'CLOCK

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

PUBLICATION OFFICE AND BOOKSTORE

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

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

Bix Months..... Three Months..... tage paid by publish

BANNER OF LIGHT PUBLISHING COMPANY.

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 ceals per Agate Line. DISCOUNTS

200 lines to be used in one year...10 per cent. 500 lines to be used in one year...25 per cent. 1800 lines to be used in one year...40 per cent. 200 per cent. extra fer special position.

ended matter, fity cents per line.

He errie charge for cuie or double column
Width of column 8 7-16 inches.

If I vertisements to be renewed at continued raise must be left at our Office before 12 M, on Saintriay, a week in advance of the date whereon hey are to appear.

pertisers. neer neer and househit upon their fact are accepted, and showers it is made home. Head dishness the same accepted, and showers it is made home. Head dishness the same ac-ers using our advertising columns, they are at once interdiction. Hermyout pairmen to notify us promptly in case they discover in our columns advertisances of justice whom, they have proved it be dishnessed our user only of confidence.

### Notice.

As Thursday, Nov. 28, is a legal holiday in Massachusetts, the business office and edi-torial rooms of the Banner of Light will be closed throughout the day. Our patrons will kindly keep this fact in mind.

### Five Short Paragraphs.

Five Short Paragraphs.

There are sorrows too deep for words, pains too severe to be mitigated even by kindness, griefs too bitter even for love to aswage. Pain in the physical form is man's best friend, for it is a warning that his house is in need of immediate repairs. It is a call to halt on practices that have led man to work beyond his strength, or to undertake more than he is capacitated to perform. All physical pain, then, comes to man as a friend and helper—as a stimulus to him to restore the wasted tissue, and give Nature a chance to do her perfect work. But the pain that cannot be mitigated is not of the pain that cannot be mitigated is not of the sonl, out of betrayals of trust, out of two sonded fore, out of cruel deceptions, on the part of those who were supposed to be of the same group of souls. Such pain generates unspeakable sorrow, and turns the joys of life into gall and wormwood. A physical blow is often pleasure in contrast to the sheek received by a human soul when suddenly brought face to face with betrayed confidence and rank levelt.

But it is not the sudden blow that gives the greatest agony even in this direction. It is the continued grawing that springs from well-grounded suspicions, and form an interior knowledge of actual deceit, outward proof of which is wanting, that is like unto the worm that never dies. When friends prove faithless, and seek only to gain power for themselves through the labor of a fellow toller, when eavy and fealousy are used to make his roadway hard to travel, he has then to face the sorrow of sorrows, the grief of griefe. The transition of a loved one causes suffering, but it is neither so deep nor so cruel as is that of the death of soul-trust—the betrayal of the sacred repose of the laner nature of man. The one relates to the segregation of the body and spirit—the other has to do with the man who thinks, wills, acts, and alone can feel! Such a man, even though he is in the midst of thousands, with a smilk upon his face, suffers greater torture than did the

Brune at the stake. If he has spiritual libusination, he can look aloft to the world of souls, and find there, the support he needs. The true Spiritualist is two poised that he can do this, provided, of course, he leadasthe life of the soul both from within and from without. Yet such a man, being capable of liatense feeling, is also capable of greater and intenser suffering than is the average human being. Such a man treads his wine-press unseeme, He emerges from the hottest fire of criticism and the scalding waters of detraction purified and ennobled, but his agong can never be put into words. It was his alone, and will be his glory forever.

He who walks through life conscious of his own integrity, and devotred to the truth as he perceives it, can endure the hot san of suspicion and the brickbats of hatred. He can even smile in peace and calm content of soul in the midst of the greatest tunult, when he knows that right is on his side. Yet that man's interior pain, his sorrow of soul, his grief of spirit, his agong of mind, at the injustice of his kindred, and of those whom he deemed his friends, are only to be imagined by those who dwell in the outer, rather than in the inner life. Sensitive, impulsive women are frequently forced to tread this rough pathway of life, to be stung by all of the perty, jealoudes that feminine spite and masculine higustice can create as she journeys onward. The betrayed wife, if she lives the life of the soul, is carth's chiefest sufferer. Anger does not arise in her mind, nor is she filled with self-pity over her fate. Hers is the agong that no one has yet been able to describe and alone must she wrestle with it until the pain is conquered, and forced to depart. The wife who kills her husband's paramour, or betrays her hatred in loud words, and unseemly acts, is not the sufferer she claims to be. She is only wounded in her vanity—not her soul. She is stung to think that some one has supplanted her in the outward shadows filt past him unnoticed. But when the inner being the unspea

He who is stabbed in soul by one whom he in soul had thought to be the complement of his being, alone knows what real torture is. The unfaithful friend and the wife who betrayed him, having had access to the soul chamber of his being, know how to turn the beauties of holiness into Indescribable agony, and they use their power all too well in this unboly work. It is the same in respect to parents and children, when they are allied in soul ties, as well as by those of blood. Oh, the wounds inflicted by one's own! How they pierce, and sting and rankle in the soul!

Many of these uncomplaining sufferers dwell in this world of ours today. Out upon some hillside farm is a gentlewoman, whose soul is attuned to the higher melodies of life, bound Land and foot in a slavery from which there is no escape, save through the avenue of seeming death. She mistook the voice that called her for the call of her own soul, and chose—not her soul's complement—not her companion in love—but a coarse, sordid, unsympathetic compound of bones and muscles, held together by an impulse called life. She bravely does her duty, nobly lives her life each day, yet neither Joan of Are nor the spear-spitted women of Count Tilly's hatred in Madgeburg, ever suffered as does she. She is in the world but not of it. That man who goes daily to his toil with slow step, bent shoulders and furrowed brow, carries with him a sorrow too deep to be described. The sweet melody of song was his, and all of the world was full of music to his soul when he heard a voice he thought to be that of his mate, that lured him on over another way. He found its possessor, took her to his heart, awoke suddealy, to find—only a breathing, well-modeled lump of clay! The soul was not there. Human beings dwell upon the earth who have no souls. They are simply animated by the impulse of mere animal life. Yet they appear to be men and women! Song departed from his life, and with the death of his one great talent, toll and service became his lot. Talk of martyriom at the stake in com

LF Send twenty-five cents and secure a copy of the work "A Key to the Mystery of the Ages" by Leonard S. Crafts. For sale at this office. You want the book. Try it and

### Another Great Combination.

Another Great Combination.

Several of the great railway systems of the West, Northwest and Southwest have formed a gigantle trust, having capitalized interests of nearly \$1,180,000,000. Over forty-seven thousand miles of railroad are involved in this combine, and the power conveyed to the owners by this deal is almost equal to that held by any potentate of Europe. It will, of course, be urged that this trust will reduce expenses, and give the people better service. The reduction of expenses puts additional cash into the pockets of the railroad kings, who, with their great power, can and will snap their fingers when asked to consider the interests of the people. If this signatic combination reduces the cost of freight transportation, places the rate per mile to each passenger at one-half of one cent, and puts a minimum price upon express charges, the people will be able to perceive that they are benefited by the trust. As it now appears, it is only another combination formed for the purpose of putting yet more dollars into the hands of the large stockholders. It is an object lesson to, the people, and one by which it is to be hoped they will profit. If a great railroad trust be a good thing for all of, the people. Such great combinations in the end can have but one outcome—the assumption by the Government of all avenues of transportation, all great industries, all of the mines, oil and gas wells, and all other monopolies now owned and peratted by the few for their own benefit. If Spiritualists will but do their duty they will at once form a combination of their forces through which the grand and invincible Trust of Spirituality may be organized for the purpose of aiding all of the children of men to secure their rights, and to give them the civilization of the soul.

### Miss Stone Again.

Miss Stone Again.

It is reported that Miss Stone, the kidnapped missionary in Bulgaria, was released on Friday, Nov. 15, on the payment of sixty thousand dollars to her brigand captors, who also received the assurance that they would not be punished for their crime by those who ransomed Miss Stone, or by the Government whose laws they had defied. This is exceedingly interesting, and will lead many to ask the question, "Since when was the crime of kidnapping made a respectable business?" We ask in all sincerity, if it is not time to organize a new Trust for the kidnapping of missionaries, in order to obtain tribute or hush money from the American people? The next thing in order will be a combination of the brigands and missionaries for the purpose of revenue obly. The latter will graciously permit themselves to be kidnapped by the former, who will, of course, demand large sums as ransom, inumunity from punishment, and free admission into respectable missionary society! Then the kidnappers and the kidnapped can divide their spoils, and have a season of prayer and thanksgiving over the "miraculous" escape of the latter from their terrible perful at the hands of their brigand alies. Gold in \$God and the average missionary is his prophet!

Local Societies Again.

### Local Societies Again.

We are in constant receipt of letters upon the subject of local societies, some of which condemn and others approve of the words of the Banner of Light in relation thereto. One critic—a type of many—says that the fact of their decline should be carefully concealed from the people, and only glowing statements of the rapid progress of Spiritualism be given space in the columns of the Spiritualist press. He also argues that there can be no decline of spiritual phenomena, but that people retain every particle of spirituality they receive from them. This party and all of his class are evidently perfectly sincere in all their ylews, yet their position is most inconsistent when their opinions are property analyzed. If the fact of the decline of our societies were to be concealed, and bold-faced lies told of the great growth of our Cause, the Banner of Light and other Spiritualist journals would be parties to fraud and phypocrity; and be utterly unworthy of the confidence of the people. By making known the literal truth with regard to the decay of our organic structure, the people can be roused from their inertia, and led to do something for Spiritualism. A glaring trischood, with respect to the rapid growth of Spiritualism, or to its millions of followers, never fails to injure our Cause us a whole. The man or woman who tells it is more of an enemy to Spiritualism than Anthony Comstock or DeWitt Talmage.

Another critic says: "We have left the churches to be free from creeds and expense. The tachlans of Spiritualism free us from bendary, and our selvation is no longer dependent upon mary strind of organization." With such Spiritualists as this man typics, at the Grown laws and the progress of the movement through, their own published egotism. Such persons know absolutely nothing of the real meaning of Spiritualism. They have heard one rap, and have learned that they are to live after death. Beyond this, they have not gone, and do not wish to go. They even sneer at spirituality, and have only words of coordemnation for

Another critic says: "Public opinion is against the Spiritualists, and when a man is dependent upon the patronage of the people for his living, he must look to the brend and butter side of the question and go ontwardly with the churches." This type of Spiritualist is a serious menace to the local society where he lives. Too cowardly to acknowledge that he is a Spiritualist, yet known by many to be one, too stingy to give a dollar to the support of the Cause, yet perfectly able to do so, he soon becomes a repreach to the community. All Spiritualists are judged by his example, to the outside world, whose people estimate Spiritualism only at the value its own followers place upon it. If Spiritualism makes a man cowardly, penurious, and mean, it deserves to die. But public opinion is not against the honest Spiritualist. Whenever a Spiritualist boldly proclaims his Spiritualism and lives up to its teachings, by minding his own business, by treating the religious convictions of others with respect, he is given every consideration by his fellow-citizens, and receives his just share of their patronage. His religion has not to do with his social visualist, socially to proclaim his honest convictions. Spiritualists have been successful in all professions, have been elected to positions of trust, and have been pushed to the front because of their talent by their Orthodox neighbors.

Another critic says: "I cannot belong to a Spiritualist society, for if I do my family will be ostracized by society." Here again is cowardice as a cause for the decline of our local organizations. In the first place, the statement is not true; in the second place, if it were true, the true Spiritualist should prove that he is superior to bigotry, to the god of society, and to custom, by living up to his convictions. He should compel respect by his open, honest life, and by his devotion to truth as he sees it. Supposing he and his family are ostracized—what does it matter to him and them? They have clear consciences and are possessed of the tr be no more heard or said of the decline our local societies.

### Another Feast Day.

Another Feast Day.

President Roosevelt has officially preclaimed Thursday, Nov. 28, to be a day of thanksgiving and prayer. He has but followed the example of all of his predecessors since the time of Andrew Johnson, hence can throw some of the censure that must follow the continuance of this useless custom upon them. None of the early Presidents, the men who were patriots and statesmen first, and partisans afterwards, ever established the custom. President Lincoln yielded to the church influence so far as to issue three of them during his term of office, and Johnson made Lincoln's action his excuss for doing the same thing. It is both a useless and meaningless custom, and should be abolished. There is no Federal law that sanctions it, and the Chief Magistrate who has the courage to abandon the farce will carn for himself the gratitude of all intelligent Americans. Let the Church and State be kept forever apart and liberty is safe.

### The Searchlight.

The Searchlight.

of Waco, Texas, comes to hand with due regularity, filled to the brim with an abundance of good things from the facile pen of its scholarly editor, J. D. Shaw. He is absolutely fearless in advocacy of liberal thought, and does not hesitate to speak his honest convictions with both voice and pen. He is truly an honest, manly man, and it is a credit to the cause of free thought to have him for its exponent. We have not forgotten our pleasant associations with him in Waco some years ago, and are pleased to number him as our personal friend. The Banner of Light and its editor are under deep obligations of gratitude to both Bro. Shaw and The Searchlight for their commendatory words and hearty congratulations that appeared in the last issue of Searchlight.

### The Brooklyn Eagle.

The Brooklyn Eagle.

Oct. 29, 1901, marked the sixtieth anniversary of the founding of the famous journal whose name stands at the head of this article. Isaac Van Anden little dreamed that the paper he then launched would become the power it has in the journalism of the world. Truly "he builded better than he knew." Throughout its long and eminently useful career, the Eagle has been a power for good in city, State and national affairs, and today stands for the highest and purest ideals and purposes in all departments of life. Its editorials are of the very best, its policies wisely conservative, and its aim is for improvement in all things. We congratulate the Eagle upon its attainment of the venerable age of sixty years, and wish it ten times as many more years of deserved success.

If every individual would go at himself and grow to be self-controlling, self regulating, self-supporting, how much time and money would be saved-waste would die.—Ex.

### The Inspired Works of A. J. Davis.

The demand for these books is constant, and on the increase. Many orders for them recently we have not been able to fill owing to an uncontrollable delay in the bindery. This delay has disappointed our customers, for which we crave their indulgence and parden. This week the printers promise us a full and complete supply of the list on fine paper and handsomely bound.

### Golden Words.

"Human rights and privileges must not be forgotten in the mad race for wealth. The government of the people must be by the people, and not by a few of the people. Power, it must be remembered, which is secured by oppression and usurpation, or by any other form of injustice, is soon overthrown."—William McKinley.

ATThe Brooklyn Standard Union of Nov. As The Brooklyn Standard Union of Nov. S. contains an excellent account of the dedication of the new house of worship of the Church of Spiritualists of Newark, N. J., and of the ordination, under the laws of the State, of Mr. H. C. Dorn, of that city, as permanent pastor of the society. Mrs. E. Cutler of Philadelphia delivered the ordination address, and was followed by John Morey, of New York, in an eloquent address upon the subject of Spiritualism. We congratulate our, Newark brethren and Brb. Dorn in particular, upon the progressive step they have taken, and predict for them a full measure of success. They have moved in the right direction, and the remarks of Dr. Ricardo of Passaic, who spoke at the close of the meeting, were most felicitous in character, warmly approving of the new departure of our Newark friends.

the four Newark friends.

\*\*The jubilant tone of the secular and religious press in its references to Mrs. Piper's alleged confession indicates that the editorial writers are very anxious to attend the obsequies of Spiritualism, and are itching for a chance to write its obituary. In fact, quite a number of them have already done so, excusing their action with the apologetic remark that Mrs. Piper has dealt Spiritualism its death blow. We advise our friends of the press to content themselves with patience. Should they live in mortal form one million of years, they will never be able to write an obituary of Spiritualism. It is the most lively corpse ever known today, and will be full of life and strength when its carping antagonists are dwelling either in awarmer (or cooler) clime than that of the North Temperate Zone. Spiritualism has perennial youth, hence can never die.

LUA private letter from our esteemed friend, Mrs. Carrie E. S. Twing, states that she is regaining her strength slowly, and that there is no doubt of her complete recovery. It is yet an effort for her to speak, but her improvement is steady and she will soon be herself once more. This is welcome news to her thousands of friends throughout the land. Such workers for the cause of truth as she is are greatly needed in our ranks at the present time.

La The Rockland, Me., Courier-Gazette of Oct. 29, contains an excellent descriptive article of the New England Spiritualist ex-cursion to the late National Convention in Washington. It is from the facile pen of that progressive Spiritualist, F. W. Smith, of Rockland, whose standing at home always secures for him a courteous hearing in the secular press of his State.

#5 The Record-Herald, one of the leading ailies in Chicago, in its issue of Oct. 27, condailies in Chicago, in its issue of Oct. 27, contains an able article in the defense of Spiritualism from the pen of that scholarly exponent of our sunny philosophy, Dr. H. V. Sweringen, of Ft. Wayne, Ind. Dr. Sweringen has been a close student of the science and religion of Spiritualism for many years, hence is qualified to speak with authority with regard to the teachings and purposes of the great movement of which he is such an able exponent.

EFFrederic Bell is now located in St. Louis, Missouri, where he is holding meetings presumably under the banner of Spiritualism. Our friends of the metropolis of the Southwest may enjoy his eloquence and brilliant attainments of mind, but they should not forget that these talents do not make the all of a man's life, Mr. Bell has strought injury to our Cause in too smearly cities in the past to warrant us in hastily accepting him as a repentant sinner worthy of leadership in the work of Spiritualism.

LSIn our editorial reference to Mrs. M. A. Brown, we were in error in stating that she was survived by one sister only. Three aisters, one brother, and three nieces are left to mourn her departure, all of whom have the assurance of Spiritualism to comfort them in their sorrow.

18 The Nineteenth Annual Report of the Trustees of the Soldiers Home at Chelsea, Mass., for the year ending June 20, 1901, is just at hand. It is full of valuable information, and we are under obligations to the officers of the Home for their kindness in sending us a copy of this valuable document.

Merrow of Roxbury on our seventh page. She is a recent comer to Boston, but her mediumship is highly endorsed by many of the leading Spiritualists of Maine, as well as by many who are not Spiritualists. We recommended her to our patrons.

EFMrs. J. W. Stackpole of Boston has re-covered from her severe illness of many months and is again able to practice her mediumship. See card in another column.

### A Birthday Celebration. 3

On the evening of Wednesday, Oct. 25, old neighbors, intimate friends and relatives to the number of about twenty-five assembled at the residence of Mr. Charles A. Spalding, Main Street, Everett, Mass, to offer their hearifelt congratulations to the host's mother, Mrs. C. F. Spalding, at having attaled to the age of seventy-five years in the mortal. Time has indeed dwelt gently with Mrs. Spalding, but on this auspielons occasion, surrounded by the members of her family, and smilling and happy as she responded to the greetings of her friends, she seemed truly to have renewed her youth.

The charming home of Mr. and Mrs. Spalding, Jr., was rendered still more attractive by the presence of choice cut flowers in protuction, and the soft light shell by the Chinese lanterns, with which the hall was tastefully decorated, greeted the arriving guests.

The evening was spent in social convers and music, A rare treat had been provided the assembled company by the presence among them of 1 Pot. J. Jay Watson and his fitted daughter Annie, old frends of the family, who were made kind the generation remains the control of the fitted daughter a the wind in the world in the control of the fitted daughter in the wind in the world in the control of the delighted auditors, one of the violin used being the celebrated Crimona, the priceless sift of Ole Rull to his favorite punil.

At ten o'clock a bountiful collation was served in the dining-room, after partaking of which the company returned to the spacious parlors where they were again entertained with music, the Professor and his daughter closing the exercises with the beautiful strains of "The Dream," that these deservedly popular musicians rendered as a violin duet with such inimitable feeling that once heard can never be forgotten.

It was not until a late hour that, with best wishes for many happy returns of a most happy day to her in whose honor they had met, the guests departed, long to remember, we may be sure, an occasion that had afforded them under the surface of a home

### An Explanation by the Printer of the Lyceum Herald.

In this week's 'ssue of the Banner, I note the report of the Secretary of the National Lyceum Association, which leaves the matter in such shape that it becomes a reflection upon me, and I ask space for a personal ex-planation.

in such such that the plant is the plant in the plant in

made a proposition to the N. S. A. Convenion of 1899 looking to that object, and it was accepted.

This plan provided for a lesson sheet, which was called "Thought Gems," and it was carried on for six months. Twelve copies were sent free to each Lyceum that applied for them or said they would use them if sent. As there was little response either in the way of matter for the paper, or financial aid, and the money which was donated for the experiment was exhausted, its publication was discontinued.

At the Convention of 1900 a good brother gave a check for \$50,00, to be again used in a similar manner, and after a discussion, The Lyceum Herald was started. Again I voluntered the paraphernalia of my office free for this purpose, only receiving what was a very reasonable printer's bill for printing the papers, and not receiving anything for my own work in connection with it. It was thoroughly understood that a number of workers were to assist it in every way possible.

This paper was started as soon as it was possible to get matter together. I printed all the matter that was sent me by the Secretary, which was not nearly enough to fill the requirements. As few people sent in anything, I was obliged to gather and writes a large proportion of the matter that was a paper was turned out as was possible under the conditions.

There was a delay in getting started. For that I was not to blame. The postomec de-

the matter that was sent me by the Secretary, which was not nearly enough to fill the requirements. As few people sent in anything, I was obliged to gather and write a large proportion of the matter that, was printed, and I believe still that as good a paper was turned out as was possible under the conditions.

There was a delay in getting started. For that I was not to blame. The postoffice department refused entry and I was about two months getting it straightened out. Then to carry out the requirements of the department, the paper had to be dated and numbered consecutively, so it was dated back until such a time as we could get out an extra issue during the month and thus bring it up to date. The Third Assistant Postmaster-Geaeral, who controls such things, occupies a position relative to every publisher that the most unlimited monarch would bear towards his subjects. The life of every publication is in his hands.

After practically giving the use of my office to aid this project, in addition to my own services, that were certainly worth 1160.00 to me in the business that is making me my bread and butter, I seriously object to having the world told officially that "if the Secretary could have gone to a first-class newspaper publishing house and made a contract for the sheet to come out," it would have been more of a success.

While Thought Gems was being published, it was sent so that the Lyceums received it for the sheet to come out," it would have been more of a success.

While Thought Gems was being published, it was sent so that the Lyceums received it for the sheet to come out," it would have been more of a success.

While Thought Gems was being published, it was sent so that the Lyceums received it for the first Sunday in each month, the Action of the Sunday, Nov. 24. the solution of the Month of the Sunday, Nov. 24. The solution of the Month of the Sunday, Nov. 24. The solution of the Month of the Sunday, Nov. 24. The solution of the Month of the Sunday Nov. 24. The solution of the Month of the Sunday

press, and again it was delayed one day on account of the death of the writer's father. That is a record that will stand alongside of the best "first-class grewspaper office" in the country. If the matter for the Lycenn Herald had been in the office, why could it not have been issued just as regularly?

I will not question that, had there been several hundred, or thousand, dollars in the treasury, so that a corps of editors, workmen, writers, etc., could be hired, that the paper could have been gotten out in better shape. But how about it when the entire cost to the N. B. L. A. of all the labor en eleven issues only amounted to \$165.07\$ not deducting anything for subscriptions, etc., that came in.

It is one thing to give away several hundred copies of books and papers and another thing to sell them. I advertised Myra F. Paine's little book for a year and a half and did not sell a dozen copies at 10 cents each. Then she sent me a lot of them to be used in any way I saw fit. I gave them to the Secretary of the N. S. I. A., together with the copies I had left on hand, and it was the easiest thing in the world to give away 100 copies. I will agree to give away 100 copies. I will agree to give away 100 copies. It will agree to give away 100 copies in 60 days if anyone will supply me with them?

No, I am not to blame for the failure of these ventures. No one person is to blame. Certainly I would not lay the blame on the Secretary. She did all she could—but it must be remembered she was sick the greater part of the winter—and the fault is in the general apathy of the Spiritualists on this subject. When it is considered that I sent out several hundred sample copies—free—and that only \$16.22 was received for subscriptions in the five months that the Herald was shown.

I did my best I am out both in pocket and time and I feel that it is unjust to thus lay the blame at the door of the printer—who is the blame at the door of the printer—who is

published, it is easy to shown.

I did my best. I am out both in pocket and time and I feel that it is unjust to thus lay the blame at the door of the printer—who in this case happens to be myself.

W. H. Bach.

### Letter from J. J. Watson.

Letter from J. J. Watson.

I left Boston on Thursday, the 14th inst., en route for Middletown, N. Y., in order to be present and take part in the grand banquet to Hon. Luther R. Marsh—on Saturday evening, the 16th. The papers will have given you details ere this of the truly grand affair in honor of a truly grand man, and the 90th birthday of the "old man beautiful" will not soon be forgotten by those who were privileged to be present when Luther R. Marsh located at Middletown twelve years ago.

Said Mr. Marsh in his admirable speech: "My advent here was stormy. The press assaulted and the people ridiculed. I had no friend in all the town. But the clouds have rolled away and the sun shines clear and baimy. This banquet representing the intellect and charm of Middletown, tokens the present condition."

Well may the dear man be proud of the marvelous reaction in his favor. Men great in the nation gathered to do him homage. The cloquence of some of these intellectual giants in their praises of Mr. Marsh speak volumes regarding the wonderful changes in public sentiment during the past dozen years. George Francis Train, Clark Bell, Daniel Fina, Esq., Dr. R. Ogden Doreamus, and many others, poured forth a torrent of loving words and warm good wishes for the honored guest, and the famous Ole Bull Cremona violin cheerfully took part in the sweet refrain.

On Sunday I played for the unfortunate inmates of the Insane Asylum, and the Uni-

honored guest, and the famous Ore Dun Sweet mona violin cheerfully took part in the sweet refrain.

On Sunday I played for the unfortunate inmates of the Insane Asylum, and the Universalist church, also at two grand receptions at Mrs. Marsh's home. On Wednesday evening, played for the celebrated New York 13th Club, and Friday for the New York Scientific Medical Association. I play Sunday for the Spiritual Society in Brooklyn, Judge Daily presiding and Mrs. May Pepper, medium, will lecture and give tests; next comes the New York Press Club, and then "home again."

J. Jay Watson.

### Announcements.

The Ladies' Aid Society of the First Spiritual Association, of St. Louis, Mo., of which Thomas Grimshaw is lecturer, hold a bazaar on the 3d, 4th and 6th of December next, proceeds of which are to be donated to Society in assisting to meet running expenses. I trust that this little bit of fencing poetry will find space in your valued paper. Miss Elia C. Preston is chairman, and ail donations should be sent to her. Her address is 3205 Morgan St., St. Louis, Mo.

Olin D. Whittier, Treasurer.

GREETING. To all our friends, though far or We crave your kind attention. So please to loan us now your ear While we a subject mention.

The ladies of this Society will hold On a day not distant far, "If we have been correctly told," A "Handkerchief" Bazaar.

So this is our plea in brief: To help our enterprise, You each shall send a handkerchief Of any kind or size.

To be without a handkerchief, You know is quite distressing. From every State let one be sent, 'Twill surely be a blessing.

# Dower

Dr. Peebles, the Eminent Scientist, of Battle Creek, Mich., has originated a Method that Banishes CHRONIC DISEASES.

Write to Him and He Will Cure You.

it. PERBLES, the Grand Old Man of Battle Creek, Mich., so well known throughout the world as an anthority on Prychie Federmen and the application of the Prychie Federmen and the application of the Prychie Federmen has so perfected his wooderful arguen of reaso may be a supported to the support of reason and the property of the property managerity when placed in his lands. Be rough the property of the property or case for the otter has on the thorosancies when pulsents telling of their wooderful y under his area after years of unassequent contemporary other payments and other methods have actually considered by the contemporary of the contempo

erite him for he wishes to prove to all the sick ama afficied THAT THERE ARE NO IN DURABLE DISEASES, for as the Docto ar practising physician. What is your consider the distribution of the Will Court You's NG TO KNOW. If a will not only tell you and to condition but will also will not only tell you are to only tell you are to only the will also will not only tell your tell you are to only the will also will not only tell your tell ING. TO MNOW. He will not only tell you you cancel condition but will also give you special advice it cancel condition but will also give you specially give you MENT which has cured thousands not thousand numbered among the incurable. In perfecting this grand system of treatment the Becker spec over half a century in close study and two cut produced to the property of the control of the con-position in the control of the control of the con-position in the control of the control of the con-position in the control of the control of the con-position in the control of the control of the con-position in the control of the control of the con-position in the control of the control of the con-trol of the control of these lines from the account to the threst being the suffernish of the control of the lines of the suffernish of the suf



DR. PEEBLES

Institute of Health

which was to be held on the 18th, 19th and 20th has been postponed until Dec. 2, 3 and 4, under the auspices of the Ladies' Auxiliary. We expect this to be one of the events of the season, both socially and financially. Mr. Courils will give the first night scance this month Saturday, Nov. 23, at Arimston Hall Gates and Nostrand Ave., at 8 o'clock.

The meeting of the Ladies' Spiritualistic Indiastrial Society, Mrs. Ida P. A. Whilock, Pres., will be held as usual in Appleton Hall, 9 Appleton St. Thanksgiving eve, Nov. 23th, an extra supper, home cooked food, will be served 6.30 p. m., followed by our regular monthly dance with first class music. All cordially invited. C. M. Mallard, Secy.

### To Spiritualists.

The Baaner of Light in its issue of November 2d, very kindly printed the address delivered by the undersigned at the N. S. A. Annual Convention in Washington. Following out a suggestion made to me, I have sent a great many copies of the address to Spiritualists, who in turn have passed them out to Inberalists and members of churches. The reports thus far show that the address is going to be an excellent missionary document. Hoping this is true. I have, therefore, concluded to reproduce the address in pamphlet form and will send to any Spiritualist, without charge, as many copies as he thinks he could use. Please address me at Linna, Ohio.

James B. Townsend.

BLINDNESS

PREVENTED AND CURED.

THE THE BLIND DEAF HEAR.

BY THE QREAT EYE RESTORER AND ONLY CATARRH CURE.

AND ONLY CATARRH CURE.

ACTIMA is ameryel of the finedistance of the first state of the

Cure Paralysis, Rheumatism and all Chronic Porms of Disease. These appliances are as puriling to the physicians as is the wonder working Actina.

A Valuable Book Free on application.
ise on the human system, its diseases and cure and hundreds of references and testi-

Mem York and London Electric Ass'n,

Ladies Wanted to work on SOFA PIL

plantage. Bleady work guaranteed, emperage unaccessary

send stamped envelope to Miss McGes, Needle Work Dept.

DELL COL, Chicago, III.

**Most Wonderful Results** WIOST WOITHUE as as he produced through this medium in regard to restend to the control of the medium in regard to restend in the mean that and also turning gray hair to its naturation. It does not matter about his age of the personal control of the mean of the personal control of the personal

SEND lock of hair, date of birth and ten 2s, Stamps for a complete life re-ding, telling past and tuture, leading characteristics and business adaptations Stamps for a compare of the stamps adaptation turns, leading characteristics and business adaptation for success. All a mathematical certainty of the stamps of the stamps

Drawer 548, Deivell, Mich.

SELF-HYPNOTIC Pril, September of Mich.

HEALING SELERALY PROPERTY OF THE SERVICE OF SERVICE OF THE SERVICE OF SERVI

DYS MAGNETO-CONSERVATIVE

WISDOM OF THE AGES!!! DR. GEORGE A. FULLER'S GREAT WORK!!!!

### Interesting!! Instructive!!! Inspiring!

Filled with profound philosophy, fascinating mysticisms, transcendental spiritualism, lofty occultism and supreme idealism!!

The Book of the Season, and of the Present Age!

NOTE A PARTIAL LIST OF SUBJECTS WITH WHICH IT DEALS:

Angels, Archangels and Spirits.
Character, The Flower of the Soul
Causation.
Death.
Dirina Unity.
Freedom and Self Government. Healing. Influence of Mental States.

Matter a State of the Substantial Moral Code of the New Religion. Nature of Religion. Obsession. Omn. Peace, Not War. Pre-existence Reason. Sublimation.

Ling.
Linguage of Spirit.

Other interesting topics are ably treated. It is a book that YOU want. Cloth, 12 mo.
218 pages. Send in your orders. \$1.00 per volume. Order of



with the very seat of the complaint, and restoration in complete. To always more of this presidence may be a more more of this presidence may be consider. In a valuable beaklet which should be in the hands of every man, young or cld, if some ally weak, or troubled with Varicospharms, the season of the complaints of t

Persons treated by Dr. Fellows have only words of praise for him.—Banner of Light AJCI

THE MINISTRY OF ANGELS REALIZED By MR. AND MRS. A. E. NEWTON. The continued call for this well-known pamphlet—which AMP SIRS A. E. NEWTON.

Intimed call for this well-known pamphlet—which
of the earliest publications in the interest of Modtutalism, and has now been before the public for
an a third of a century—has induced the publishers
a new edition, at a reduced price. It is specially
to awaken an interest in the great optimal moveour day in religious inlink, and has been large?

acilitate that object.

Price, single copies, is cents; 8 copies for \$1.00.

For sale by BANNER OF LIGHT PUBLISHING CO

# Death Defeated;

The Psychic Secret How to Keep Young.

BY J. M. PEEBLES, M. D.

is splendid, work ID LEAD LEDS, IE. D.

Is splendid, work ID J. M. Freebies, the venerable
"Spiritual Pilgrim," deals with this interesting
It is rich in historical references, and gives no end
to information with regard to all, question: bernot, The venerable author total his peakers have
in. The venerable author total his peakers have to
the proper peakers of the proper peakers have the
long thad in his possession. The book is written in
heart quality close, xyje, and alternets the residence of alternets the residence. ryuments we present for it greater popularity than the ver attended any of the literary works of this giften triter. Dr. Pechler had a message to give to the world not be has given it in the happlest possible manner in his latest book. He has added another star to his literary sky not has placed a beightly, hopeful, southal book before the

orld, ill large papes. Price \$1.00.
Cloth, ill large papes. Price \$1.00.
For sale by BANNER OF LIGHT PUBLISHING CO.

### Miss Judson's Books.

Why the Horame a Sy. In cloth, he paper, \$1.50. From Night to Mora !

Big Money

Ma'e of saved. Proil your coulds the could be could be

A NGEL WHISPERINGS for the Searchers A TATE TIME. By HA TYPE J. HAT.

AFTER TIME. BY HA TYPE J. HAT.

Whisperines, and are calculated to elevate the throughts as bring squashine into the beares of its reader.

Cloth, ornamental covers, pp. 27. Price \$List; gift edges [1.56] postless it down.

You had by BANNER OF LIGHT FURLISHING OA.

For sale by BANNER OF LIGHT FURLISHING CO.

SENT FREE.

Rules to be Observed when Forming Spiritual Circles.

BY EMAN IMAGINES RETURNS

TO SHAN IMAGINES RETURNS

Comprehensive and clear directions for foruming and conducting critics of investigation are here presented by as able, experienced and reliable author.

This intite book also consists a Calaborne of Broke pen lithed and to cash by ALNERS OF LIGHT FUFILLIA.

Only Small free as applicabilities.

NEW EDITION.

## TRANSCENDENTAL PHYSICS.

An Account of Experimental Investigation from the Scientific Treation of

JOHANN CARL FRIEDRICH ZOLLNER.

For sale by BANNER OF LIGHT PUBLISHING CO

A NEW EDITION.

# PROOF PALPABLE **IMMORTALITY**

EPES SARGE IT.

"I'M A BRICK!" A NEW BOOK

### SPIRIT

# Message Bepartment.

The following communications are given Mra Soule while under the control of her m guides, or that of the individual spirits sking to reach their friends on earth. The assages are reported stenographically by a clair representative of the Banner of Light, d are given in the presence of other memorie of The Banner staff. These Circles are not public.

bers of The Banner staff.

These Circles are not public.

To Gur Headers.

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.

world.

##In the cause of Truth, will you kindly assist us in flading those to whom the following messages are addressed? Many of them are not Splittualists, or subscribers of the Banner of Light, hence we ask each of you to become a missionary for your particular locality.

ort of Seance held Oct. 24, 1901, S. E. 54.

Oh Infinite Spirit of Jave and Wisdom we reach out this morning, into the brighter, purer and the more perfect life. We would that our eyes might be opened to see more of the beauty and more of the perfectness of this life. We would that our ears might become attuned to every strain of melody and harmony, that our hearts might be opened for the inflowing of Thy love and charity and that our lives might become so sufficient, so perfect, by the inflowing of these forces that all the world should be made better for our living. Help us to feel our oneness with all souls everywhere, whether they suffer or sorrow or sin, whether they suffer or sorrow or sin, whether they suffer or sorrow or sin, whether they be glorified, sanctified, or made wholly pure, may we feel that we are one with them and with God, and being one with them in whatever condition of life and bereavement, that every act of ours is important, every word we say is of use, every thought we think is entered somewhere and somehow. Help us to make our daily lives so pure, so sweet, so true, that these dear spirits who are looking out to us for guldance may be guided and strengthened. Bless us in our especial mission this morning, which is to tear away the cloud of doubt, unhappiness, and unrest, and let the sunshine of knowledge pour into the lives of mortals everywhere. May the dear ones who would speak to their own speak plainly and them and respond. Amen.

MESSAGES.

### MESSAGES.

### William Harvey, Swampscott, Mass

William Harvey, Swampscott, Mass
The first siprit who comes to me this
morning is a man about thirty years of age.
He is tall, light complexioned, with blue
eyes, and has a very pleasant, nice way. He
walks over with a little gratified air as
though he had just been trying to get here
so long that now he had come he was going
to fill his soul up with gratification and going to take all the time he wants to express
everything he wants to. He laughs when I
say that, and he says, "Well, I won't use up
all the time that is given to the circle, but
I would like to say a few things to some
people who are very dear to me. My name
is William Harvey and I used to live in
Swampscott, Mass. I am very anxious to get
to Mary Harvey and I want her to know that
I kave been with her almost constantly since
I came over to the spirit land. I was there
last week when she was having a discussion
with those people, and I didn't quite like
what they said to her, but after all, I don't
know that it makes much difference as long
as she takes the stand she did then and
which I am sure she will always. I want
her to know, too, that I have been trying to
help her in the settlement of her affairs. It
seemed that everything was just about as
criss-cross as it possibly could be, but I know
it is coming straight and I know she will be
glad when I tell her that my father is helplag me and that he will do everything he can it is coming straight and I know she will be glad when I tell her that my father is help-ing me and that he will do everything he can to bring the conditions on that side of the family into better relations than they are (o-day."

### Andrew Little, Jersey City.

Andrew Little, Jersey City.

This is a young man about eighteen years old. He is tail and alim and seems as though he ought to have stayed in life a long time. There doesn't seem to be anything the matter with him and he snaps his fingers and snaps: "There wann't anything the matter with him and he snaps his fingers and snaps: "There wann't anything the unatter with me. I went out as quick as a tlash. It was by accident I was killed. It was so strange to be walking along and to know nothing except all at once that I was analost to make the people about me anderstand what I was saying. I somehow didn't see my own body. I guess there wasn't anything left of it for anybody to see very much of it, but I found after a while some people over here who knew me and they said, 'Why, Andy, how did it happen?' It seemed that everybody was anxious to find out how it all happened and to save my life I couldn't tell. I only know that I was struck and that is all there was about it. I didn't even know it at the time, but I know that it must have been that way. My name is Andrew Little and I lived in Jersey City, and if you want to know more about me you can find out, because I can't talk about myself very much. I do want to say, though, that to my friends, and especially to Sadle, I want to send my love. Perhaps it was harder for Sadle than' for anybody else, and she was unable to have any comfort as the rest were, but I have put my arms about her many a time and have tried to soothe her and comfort her, and if I could get to her this moment, the first thing I would do would be to just take her face in my hands and say to her. 'Radie, you are just as dear to me today da you were the day I left you so soddenly. Don't cry, dear. Don't deepsir, bet just know that I am near and will help!"

Susle Douglass, Jamesslowa, N. Y.
Susle Douglass, Jamesslowa, N. Y.-

of very dark complexion. Her hair is combed quite plainly and she has a brisk, busy little way, and as she comes she says! "Please don't keep me waiting long, for I am afraid that I shall use my strength and can't say all that I want to. My name is Suse Douglass, and I want to rest to Hearletta, and Henrietta is in such need that it seems to me I must make haste to her. I have just left her today and have come here for this express purpose, thinking that if I could get your understanding of the case I could carry baim to her. She isn't ill herself, but there is someone very dear to her who is and I want that one helped. I belonged in Jamestown, N. Y., and I want her to feel that while there is danger, at the same time we won't let the warst come. I don't know as this will get to her in season to give her the comfort that I want it to, because it will be so long before it appears, but at the same time perhaps my coming here and giving the thought and expressing myself may help to bring the conditions the way I want them. I am not alone. I have Mamle with me, and she is so anxious to help, and after this is over and this condition is a little bit better, I am sure there will be many things that we can do and much that we can say that will give courage and strength to all those who are left. U thank'you so much and I shall hurry away 'feeling that I have gained strength from this circle of influence to carry out the dearest wish of my heart to speak to these dear to me.

Frank Morse, Quincy, Mass.

This spirit is that of a man about forty or perhaps forty-three or four years of age. He is of medium height, has dark blue eyes, and dark hair and comes with an air of being half afraid and half conscious, and hardly knowing whether through it all he will be able to say what he wants to. The first thing he says to me is: "I am a Quincy man and my name is Frank Morse, and I am interested in earth conditions; just as much as I was before I came over here. I hear a good deal of talk about getting into higher conditions and growing out of my earthly relationship, but somehow I cling to the old conditions and the old people who are in the body. I want so much to send a word to Fannie and I also want to send a word to Fannie and I also want to send one to Charlie. I want Charlie to know that I am not distressed over what has been done, and I want him to have the feeling that I am conscious of it and yet pleased, anyway not dissatished. I remember before I came over to this life I suffered so much with headaches it seemed for a long time that I couldn't stand it, and at last the time came when I just dropped out of the body, and oh I was glad and yet so anxious to speak again to my people! I have my own little boy over here and he is quite a comfort, but still we both feel that we will be happier after we have sent some message home. Thank you."

### James Gleason, Oakland, Cal.

James Gleason, Oakland, Cal.

There is an old gentleman comes to me now, about medium height, rather full and stockily built. He has heavy hair and a heavy beard, but they are iron gray. They make him look as if through the last years of his carth-life he was more like a spirit than he was like a man. He says: "Bless you all, I come with a blessing to express to you how much I feel for this little circle, How often I have felt that I would-come into the midst of it and send my word back to my people who live in Oakland, Cal. Spirit land is so beautiful! I used to say when I was alive that I didn't believe it could be any more beautiful than California, and yet I find that it isn't the place, but the condition we are in that makes it beautiful, and I am so free and feel so much the influence of the higher spiritual power, that I am in more beautiful conditions than ever before. But this I make to you as a confession that I have felt these same conditions often in the midst of suffering in earth-life when the spirit has come close to me and has helped me to help someone else, for I would have you know that I was a doctor and helped many of the people who were suffering. The guides helped me very much more than I was aware of. Sometimes I felt that it was my own power augmented by others, but now I see that many times I was nothing but a vessel into which they poured their spiritual power and made the people better through that My name is James Gleason and that will be sufficient."

### Ned Eaton, Omaha, Neb.

will be sufficient."

Need Eaton, Omaha, Neb.

Though the eye is now nearly useless for this criterius the market deem't seem to be anything the matter with him and he samps his inners and then in a minute he says "Ned, res, Ned," and says a "Cher, was thinks that in a month from now, it will have recovered sufficiently to allow a new lens to see a strange to be walking along and to know, nothing except all at once that I was mable to make the people about me suderstand what I was saying. I somehow didn't seem yow mothly, I suees there wann't anything left of it for anybody to see very much of it. but I found after a while some people overy day, worked as hard as I could, what I was a main the said. Why, Andry, how did it happen? It seemed that in the every day, worked as hard as I could, what I happened and to save my life I couldn't will all happened and to save my life I couldn't even know it at the time, but I know that I was struck and that is all there was about it. I didn't even know it at the time, but I know that it must have been that way. My name is Andrew Little and it have want the very much I lived in Jersey City, and if you want to know more about me you can find out, head, and I cannow or here through in your hand. You may be shocked when I lived in Jersey City, and if you want to know more about me you can find out, head, and I cannow or here through it was harder for Salde know how what these constant elements of the proper some through the constant elements of the proper some source of the constant elements of the proper some source of the constant elements of the proper some source of the constant elements of the proper some source of the constant elements of the proper some source of the constant elements of the proper some source of the constant elements of the proper some source of the constant elements of the proper some source of the constant elements of the proper some source of the constant elements of the proper some source of the proper some source of the proper some source of the p

light. Perhaps some of you people can help me. Ferhaps you can send me a thought now and then that will be an oplift to me and I can get into better conditions, but this I want to say to those I left behind—I wasn't insanc—there wasn't any particular reason for my doing it, only that I got discouraged, unhappy, and it would have been a good deal better for me if I had taken things as they were and gone ahead bravely and gotten out of things as fast as I could. When once I got into that discouraged condition, I felt there was no way to get out of it, but if I had known what I do now I would have asked some of those who are braver to stand by me and help me. Already I feel better, so that, perhaps, after making this confession and sending my love to my own, I may be able to start life anew, fair and square in the spirit land. Thank you."

### Lucy A. Jarvis, Jersey City, N. J.

Lucy A. Jarvis, Jersey City, N. J.

Here comes a beautiful woman. She comes right after that man and the first thing she says is: "Poor boy, I shall follow him when I get through with my message and see if there isn't some way that I can take him where he can understand himself. His very reaching after the light is the seed that will bring him into the consciousness of his own power and strength. I have been a long time in the spirit land and have studled a great deaf the conditions that come into both sides of life. I was not a Spiritualist when I came over here, but I wanted to find out what it was that held so many people, and so I made the effort and here I am one of you striving to help and to unfold just as you people do. My name is Lucy A. Jarvis, and I lived in Jersey City, N. J. I lived there a long time and was well known to many people. I was a sort of mother to everybody who needed mothering, and when I came over here I had many children who were not my children and yet were my children through love, and they have helped me. So you see that everything I had done for anybody was a stepping-stone and a little wall of strength for me in my new life. I have my husband with me and his name is Robert, and he says, 'Just say to our frieads that we are together working so happily and that our house is open just as it used to be, the door always alar, and everybody always welcome. We used to keep a sort of open house Sunday evenings. People who know me will know that I was interested in clocks and will wonder what a man can find over how as interested in clocks and will wonder what a man can find over how as interested in clocks in earth-life, but I have them. We have to have something to tick away the hours to keep in touch with you folks sometimes, so I have a sort of spiritual clock whereby I can tell what time it is in your country. Please accept my hearty love and good wishes, not only for your people but for all my friends everywhere. We old spirits who see what good is being done, often say, God bless

### Letter from Abby A. Judson.

NUMBER TWO HUNDRED AND ONE.

November 10, 1901.

To the Editor of the Banner of Light:

With what different emotions do I resume
the pencil today from those that filled my
heart one week ago! Then, I feared I could
write no more. Now, the prospect is that I
can not only write as freely as before, but
also with less pain. The old lines run in my

"Afflictions though they seem severe, Oftimes in love are sent."

Oftimes in love are sent."

Little did I think when the poor eye broke open and gave me such anguish that good was to come out of seeming evil. While the spirit friends may not have purposely reopened the wound, a thing which no mortal oculist dared do, yet when the event occurred, the best discarnate aid was close at hand, adjusted the severed parts, and brought them together so smoothly, that the cystoid scar which gave me such pain for four and a half years by protruding against the upper lid, is so flattened that I have known since May, 1897.

so flattened that I have had a more comfortable week than I have known since May, 1877.

Dr. Weeks is greatly pleased by this. Though the eye is now nearly useless for this one of refracting power, he thinks that in a month from now, it will have recovered sunfeiently to allow a new lens to be made that will give me tolerable use of it. At any rate, the grinding pain has gone, and I feel like a bird let out of its cage. For four and a half years, every single moment, except in sleep, the poor eye has felt as if there was a cinder in it, and having light on it has given it intolerable discomfort. There was never any let-up to this condition until now.

And yet they would rather have had him remain on the mortal plane longer, to work for the country he loved so well.

Some have found fault with Li, because he was more awake to the interests of China than to those of the other nations with whom he dealt. That seems a preposterous charge, and surely betokens a narrow mind in such detractors. With him, China was first, as it should be, and the interest with which he examined everything foreign, with a view to introducing into his own land whatever might benefit, shows that his intense patriotism was blended with an extraordinary breadth of nature.

benefit, shows that his intense patriotism was blended with an extraordinary breadth of nature.

His career was remarkable. He was preeminent in every department of human 
knowledge and human action, and though he 
occasionally lost favor with the heads of his 
government, they soon reinstated him, for 
they could not do without him. In this respect he is singular. In general 
when a great man is put out of office, or dies, 
some one takes his place, and the country 
can do without him. Bismarck thought his 
own place could not be filled, but Germany 
found it otherwise. England mourned for 
Gladstone, but even he was not essential to 
the carrying power of England. But when 
Li Hung Chang was discarded, those who 
had put him out of place soon put him back 
again. Now China must do without him. In 
her dealings with foreigners, she will not 
have his wonderful knowledge, his craft in 
war, his acute perception, nor his power of 
mastering men, all of which were welded together and made available for instant use by 
his intense love for his country. 
He easily ranks with the other great men 
of the latter half of the nineteenth century, 
and his greatness has been forced on the attention of the world in spite of his being a 
Chinese, for Western ignorance and prejudice have long branded with dishonor men of 
that nationality. 
We have judged by the specimens from the

Chinese, for Western ignorance and prejudice have long branded with dishonor men of that nationality.

We have judged by the specimens from the lower grades of society that have landed on our Western shores, and our attention has not been called to the fact that there are many millions of well-bred and educated people who live in the heart of the country. Minister Wu, with his acute comprehension of our methods and his frank criticism of some of them, has shown us that if their ways seem odd to us, our ways seem no less odd to them. Dignified Madame Wu points out that Chinese women are better bred, and nicer on the whole, than average American women, and the pretty little Chinese belles who will adorn Washington society this winter will have the opportunity to display the dignity of reticence and the grace of molesty.

who will adorn Washington society this winter will have the opportunity to display the dignlity of reticence and the grace of mediesty.

It gives Americans a very queer feeling to know that these well-bred Chinese find much to criticise in our methods and our manners, and we begin to think that the "heathen Chinee" is not so heathen after all, and that possibly an admixture of their dainty, dignified and reticent ways would, if adopted, give a choice flavor to our own breeding.

As to Christianizing China, if to be Christianized is to adopt in practice the leading doctrines taught by Christ, it were better to begin the process among the nations called Christian. Christ taught, and practised, too, loving one's enemies, doing to others what we want them to do to us, and indifference to money-getting.

What Christian governments, so-called, make these the basic principles of operation? They may call their dealings civilization, if they so choose, but let them not call it Christianity. As to the missionaries, it seems to be their aim to teach the "heathen" that they are to be saved by taking to themselves the goodness of some one else, which leads to immorality on the principle of cause and effect. This is not Christian doctrine, for Christ did not teach it. He taught the contrary, as may be amply proved by reading his Sermon on the Mount, in the fifth, sixth and seventh chapters of Matthew. And yet the vicarious atonement is the cardinal doctrine of orthodox Christianity, was emphasized by Moody, is Presbyterian teaching, and is the corner-stone of the Salvation Army. This is the doctrine that the missionaries are trying to implant in the Chinese, whe already have a religion that inculeates on each individual to practise the purest morality.

When the Chinese Minister in England was interviewed regarding the sending of

who already have a religion that inculcates on each individual to practise the purest morality.

When the Chinese Minister in England was interviewed regarding the sending of missionaries to Christianize his nation, he said that the people there were displeased that foreign girls of eighteen and nineteen were deputed to give instruction to mature men and women in their own land—instructions that contradicted the teachings of a religion which they considered vastly superior to Christianity.

While it is true that some Chinese practised dreadful cruelties in the late troubles on foreigners who had sought to violate and uproot their own most sacred traditions and observances, yet dreadful cruelties are also practised by some in countries where the inhabitants profess to follow the teachings of Him who sought to relieve all suffering whatever. Negroes have been tortured to death and roasted alive many times by multitudes of men who gloated over their sufferings in the United States of America. Girls have been violated and then murdered while powerless under the effect of drugs in the same country. In Christendom geese are fed to make their livers swelled by disease, and then bound alive to roast before a fire till the liver bursts open by the heat, in order to produce the peculiar gusto of "pate de foie graa."

Alfred Horatio Gray, of the Church Anti-Vivissection League, reports in "Light" of Oct. 28, that in "Christian" England and

Alfred Horatio Gray, of the Church Anti-Viviscetion League, reports in "Light" of Oct. 28, that in "Christian" England and Scotland, 8525 experiments were performed on living animals, without anaesthetics, during the year 1900.

These facts and thousands more show that in the practise of dreadful crueities on the helpless, the nations of Christendom are not so very much better than "heathen" China, so-called.

yours for humanity and for spirituality,
Abby A. Judson. Arlington, N. J.

### In Memoriam.

On Tuesday, Nov. 5, the mortal remains of Mrs. M. A. Brown, the gifted psychic, were tenderly laid to rest. The services were held in Red Men's Hall, 614 Tremont St., and were attended by a vast concourse of people, whose presence testified to the high esteem in which she was held by them all. A smile of peace and happiness was engraved upon the face of the sleeping form, indicative of the fact that her soul eyes had caught a vision of the glories of the supernal world as her spirit plumed itself for its flight to its celestial home, and left an impress of calm content upon the mortal form in that radiant, happy smile. Banks of flowers of the cholest variety surrounded the casket, and wreathes of immortelles told of the undying affection of the donors. In fact, the floral offerings of all kinds gave evidence that those who mourned her loss, knew well of the life into which she had graduated, and realised in tall the precious truth that she had only exchanged worlds.

The Ladies Schubert Quartet rendered exquisite vocal music, and made that part of the service one of great impressiveness and spiritual beauty. The speaker was Mr. Harrison D. Barrett, Editor of the Banner of Light, who gave a brief but fitting calogy to our arisen sister, and paid a glowing tribute to mediumship as the one great means of lifting the clouds of sorrow and lightening the burdens of the magning children of earth. Her services in the Lyceum, Ladies' aid, Rebeccas, Ladies' Industrial Union, Woman's Relief Corps, Odd Ladies and other organizations were not forgotten and her deeds of loving kindness were recalled in terms that told of her devotion to the truth as she perceived it. To the stricken husband, brother, three sisters, nieces and brothers-in-law, comforting words were given, surcharged with deep feeling and bearing the stamp of conviction on the part of the speaker that the arisen one would give just those measures to the speak.

The Odd Ladies followed with the impressive ritualistic service of their order, as did

the arisen one would give just those messages he was constrained to utter, were she able to speak.

The Odd Ladles followed with the impressive ritualistic service of their order, as did also the Daughters of Rebecca. One of the most touching and signally appropriate testimonials rendered on this occasion was that of the children of the Lyceum, who formed in procession at the rear of the hall and marched around the casket, depositing flowers as they took their last look of the sleeper's face. Their example was followed by the members of the secret orders, and the casket was literally filled with sprigs of cedar, roses and carnations by the time the last friend had taken leave of the body. The tributes of love on the part of the people were many, and proved that Mrs. Brown was as rich in loyal friendship as she was in her deeds of love. The service, as a whole, was a tender memorial of the life of the translated one, and left the people present knitted more closely together in spirit than ever before, because of their affection for the one who had gone before.

### A Card of Thanks.

We wish to extend our sincere thanks to all of the friends who were so kind to and thoughtful of us and our loved one in her last sickness. Especially do we thank the members of the Ladies' Ald Society, Ladies' Lyceum Union, Ladies' Industrial Society, Progressive Lyceum, Odd Ladies, Daughters of Rebecca, Woman's Relief Corps and others for their exquisite foral offerings, and for their words of love and earnest sympathy. To all who, by a remembrance of flowers, or by a word of condolence, helped to soften our grief, we extend our grateful thanks.—Husband and Relatives of Mrs. M. A. Brown.

### Passed to Spirit Life.

Passed to Spirit Life.

On the 5th of November there entered the summer-land the beautiful spirit of Mr. James Monroe French, late of Cambridge and Winthrop. He passed over rejoicing in his full knowledge of the continuance of life and progress on the other side, unhindered by the limitations of earth-life. The realization of his joyous meeting with the two grandchildren whom he so dearly loved, the brother between whom and himself there existed so much sympathy, and the many friends who are beyond the river, assuages the grief of these who mourn his absence. His 50th birthday was celebrated last summer by the gathering of kindred at his seaside home. This gave him great pleasure, and his remarks at dinner on that occasion gave utterance to the religious convictions which he had reached during his years of thought and study. He urged his hearers to be true to the noblest and best within them, charitable to others' shortcomings, and in all ways to look toward the light.

Early in manhood he became convinced of the truths of Spiritualism; and he spoke his belief boldly, are is surely written in the Book of Life as "one who loved his fellowmen." It is but natural for those who are bereft of his companionship and ministrations to grieve over their loss; but they know that his love and helpfulness still surrounds them, and that he will be first to greet them when they shall go over to the great majority.

On Oct. 22d Mrs. Martha T. Hatch passed On Oct. 22d Mrs. Martha T. Hatch passed on to a higher life. About two years before, her beloved husband, Mr. Converse Hatch, preceded her to the splrit-world. They had lived in loving companionship for nearly forty years. Mrs. Hatch was a beautiful woman, illumined by such light as shines only from the spirit. Many words of comfort has she given to those in need of them, through her inspired organism. She has been born into a land of love akin to that which she so beautifully expressed while in the body. Her years of suffering are over and she is with her own who went before her. A good woman has gone. Her physical presence will be greatly missed by her relatives and her many friends. The funeral services were held from the home of her sis-

Passed to the spirit life from Bangor, Mich., Mrs. Lucina N. Flint, aged 78 years, 5 months, 6 days. Mrs. Flint was a pioneer in the Cause, ahe and her husband, Elisha Flint, who passed on 20 years ago, having accepted the truths of our Cause at the time of the Rochester knockings in 1848. Mrs. Fillar resided in the village of Edwardsburgh, Mich., for 48 years, and was highly esteemed by her friends and neighbors. She is survived by one brother in a family of eleven, and by an adopted daughter, Mrs. Ellen L. Noyes of Edwardsburgh, who saw that her mother's last wishes were carried out. The writer conducted the services at the home in Edwardsburgh, on Sunday, New, 10, at 2 p. m., driving from South Bend, Ind., and returning for his evening service there. A large number of friends were present.

# Biography of J. M. Peebles, M. D., A. M.

Not since the Reformation has the religious world—Christian, so-called, or heathen—been stirred as by the new revelation that has come to it through what is known as the "Moderni" Spiritualism of the century just closed, and to faithfully write its history must include the biography of 'those whose privilege it has been to play a prominent part in the movement. Such a prominent part in the movement. Such a prominent part in the movement with a bigh place in the annals of the new religion. His biography is by his personal friend and co-worker, Prof. Edward Whipple of Lakeside, Cal., who brings his sketch down to the present year, so that we have here the completest account of this long and busy life yet presented to the public. The biography of so versatile a man, or an off all to stirrect more than to complete the completest account of this long and busy life yet presented and the public. The biography of so versatile a man, or an off all to stirrect more than to only of Spiritualists and kindred thinkers, but because also of his one-time wide acquaintance and prominence as a Universalist preacher. As might be supposed, the long period covered by so active a life involves the gathering together of a vast amount of material which has been placed in such logical order and pleasing arrangements as to make the life of Dr. Peebles a veritable open book, so far as the biographer has been able within the limitation of its 600 pages to make it so. It is assuredly a record sout as it is youchsafed few men to carry for themselves in the one brief span allotted to man here. It should be noted that Prof. Whipple pays generous acknowledgment to Rev. J. O. Barrett's earlier biography of Dr. Peebles, covering the period of his life up to about the year 1871, and which will be remembered as a most entertaining tribute from a former co-worker in the Universalist malastry, when the proposed his fifter of the should be noted that Prof. Whipple pays generous acknowledgment to Rev. J. O. Barrett's earlier biography of Dr. Peebles,

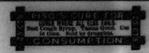
supporting masselt throughout by reaching, and graduating within the prescribed four years.

With his advent into the ministry of the Universalist church began the inevitable battle for intellectual and spiritual independence which has marked his long career, and with whose name are linked those of scores of others in the same cause. Taking "the world is my parish and truth my authority as his motto, our "Spiritual Fligrim," as he motto, our "Spiritual Fligrim, as he motto, our "Spiritual Fligrim, as he motto, our "Spiritual Fligrim," as he motto, our "Spiritual Fligrim, as he he

bosiny impairs upon the sword of truth the nume of the

But all our hearts are one.

"Only pleasant memories do I cherish of my old comrades—of all the great moving caravan of mortals that I met in the past. What care I whether they worshiped Brahm, Buddha, or Allah—one God or thirty thousand gods—one Christ or a thousand Christs I am no man's judge. We differ in theories as do our heads in shape, our eyes in color, and what of it? We are brothers all, and God, under whatever name, is good. About fitty-eight years ago, smooth-faced, sensitive, timid, I commenced public speaking. What changes since! Where are my old comrades? Where those old ploneers that led the advance columns in the lines of reform? Gone, one by one, leaving behind the odor of soul royalty and loyalty to truth—gone to swell the unnumbered congregations of the star-crowned immortals. Thinking of them, seeing them through the mists of old-time memories, my spirit grows stout. My nervea become steeled anew, and my-heart fames with



National Spiritualists' Association Incomposated Law Readquarter 69 Properties Law Association D. C. All Spirituals Law Readquarter 69 Properties Control Spirituals Control Spiritual Control Spirit INCORPORATED use, Readquarters 807 recognization Avenue, doubt-East, washington, D. C. All Springuistics, and the stating washington confully invited to call.

After copies of the Esports of Conventions of '93, '94, '95 '94 and '91, '811 on head. Opties up to '97 at cents extend with and '98 may be procured, the two for 30 cents; simply, incomes

MRS. MARY T. LONGLEY, Ser'y, Pennsylva nia Avence, S. E., Washington, D. C. tiv Feb. St. AS A PRACTICAL METAPHYSICIAN I Are discovered the secret of p ultitul looks and perfect health. Will send a full course of increation for the perfect health. Will send a full course of increation for the perfect health. Will send a full course for only the post tall note or Roc in stamp, to do the work for only the post tall note or Roc in stamp, to do the work for only the perfect health of t

Mrs. A. B. Severance Full reading, \$1.00 and four J-cent stamps. Adds Main street, White Water, Walworth Co., Wis. Mention Harrier of Liour.

### An Astonishing Offer.

Send three two-cent stampers, and are, name and the leading symptom, and are, name and the leading symptom; are well as a leading symptom of the control of the leading symptom of the leading symptom, and a symptom of the leading symptom of the leading symptom, and a symptom of the leading symptom, and a symptom of the leading symptom of the le

### Works of Dr. J. M. Peebles.

The Seers of the Ages.

430 pages. This large volume treats exhaustively of the seers, tages, propheta and inspired men of the past, with records of their visions, trances and intercourse with the spirit-world. Price \$1.25; postage 17 cents.

Immortality.

Immortality.

Rhowing the proofs of a function, reason and the together will together will together will be a functional. 150 pages. Showing the proofs of a future consciousness, intuition, reason and the pres-tion from angel spheres, together with w spirits say about their dwelling places in the Cloth, price \$1.20, postage 15 cents; paper, 5 19 cents.

Christianity or Ingersollism, Which?

Large pamphlet. Showing the infinite superiority of Christian faith and trust over the Atheism and Agnosticiss of the modern skeptic and scener. Price 22 cents.

India and Her Magio.

A lecture delivered by Dr. Yeshles before the medical students of the College of Seience in San Francisco, January, 183. Autounding wonders he witnessed during his two journeys around the world. Price is cents.

A Critical Review

By Dr. Poebles of the Rev.

sagel ministries. This cris

Who Are these Spiritualists, and What is

A missionary pamphlet, entitled "Who are these Spirit unlists and What is Spiritualism". This pamphlet proves that the greatest and brainlest men in the world to-day are Spiritualists. Just out. Price, postpaid, is cents.

Hell Revised, Modernized,

And made more comfortable. A scathing review of the Rev. Dr. Kipp's sermon delivered in the Presbyterian church, upon "What is Hell?" Pamphlet, pp. 25. Frice is cents.

The Soul: Did it President Its Pilgrin

Did Jesus Christ Exist?
What the Spirits say about it. Price 19 cents.
For sale by BANNER OF LIGHT PUBLISHING OO.



Q 00.

### WHITE CROSS LITERATURE

OTHER WORLD AND THIS.
tum of spiritual Laws. This volume deal
the various influences, seen and unseen,
to form his character here and beceafter.

teacher, to the believer in the occult, and to the inquir-into magnetic laws and the nature of all life. Cloth, lime, pp. 778. Price 21.56. A MAN AND HIS SOUL. An Occult Romanc of Washington Life. By T. C. CRAWFORD. The century has not produced a remance of more a nD. nos of more en-ul," which, from tion of the read-ilt Science and ight into human the author has

writes with such extractions of the last such as writes with such enthusiasm.

This FRIREN SPIRITY: or, Glimpses Bayond

This FRIREN SPIRITY: or, Glimpses Bayond

This pross the such such such that the su

Iron Ray, "etc. "The Orinder Papers," The Nuts. The Nuts. The Nuts. The Orinder Papers, "The Nuts. This look furnishes as epitoms of facility presenting them in a clear incid manner, and so written as to enable the safety, build manner, and so written as to enable the safety, build impressed one with far shorterly, and if there is a little wavering as to conclusions. It is because of the entry of the present of the present

Cloth has po its Proc \$1.00. For sale by BANNER OF LIGHT PUBLISHING CO.

Boston Adbertisements.

# DR. C. E. WATKINS The Famous Psychic

and

### CHRONIST

Hav now opened his new Boston of Boyleton Street, near the Fens, be and Massachusetts Ave., on Boyleton

### OLIVER AMES GOOLD ASTROLOGIAN

# MRS. THAXTER.

Mrs. Maggie J. Butler,

Hun'ington Avenue, between West Newton and Cum rian' streets. Office hou s 10 to 1 and 2.0 4 daily, ex pt Saturdays and Sundays.

Mrs. Carrie M. Sawyer
Malerializing Seanes. Toesday and Friday events
at 8 o'clock. Thursday 2.20 F. M. 21 Yarmouth Stre
Street, Boston.

# Mrs. Julia Dawley,

tudent of Mental and Spiritual Sci-ce or interview. Marundel St., Ro

Mrs. Soper, and Scientific-Paintst. Hours 10 s. in. to 5 p. m by appointment. 518 Colonial suffiding, 100 Breet, Boston. B 5-15

Marshall O. Wilcox.

MAGNETIC and Mental Healer, 784 Dartmouth street Boom 1, (two doors from Copley sq.), Boston. Bours A.M. to 5 F. M. Telephone Illi hack Elay.

Mrs. M. A. Reed

ed at 116 W. Newton Street, Boston. Spiritual
and Teaching, also Private Readings. Healing
every Tuesday at 18.45 A. M., also meetings Wedevenings, at 12.6.
B 18 Ella Z. Dalton, Astrologer,

THACKER of Astrology and street, Studio Building, Ro-

Osgood F. Stiles,
DEVELOPMENT of Masternship and Treatment
session a specialty. ets Columbus Avenue.

Mrs. Nettie L.Merrow,

siness Medium, 226 Warren Street, surs 19 A. M. to 8 P. M. Terms \$1.03.

MRS. A. PORESTER GRAVES, Trance and Business Medium. 77 Union Parkst., Boston. 16 to 5

Mrs. O. F. Stiles.

MRS. J. W. Stackpole. Business and Test Medium. Is Union Park. Sittings daily. Boston, Mass.

MISS S. A. TRIPP. Test and Bosion Maddum. Hours 18 to 4. 18 Dartmouth St., Best Bil-13

### BREAKING UP;

Birth, Development and Death of the Earth and its in Story. By LYSANDER SALMON RICH-athor of "Beginning and End of Man," "V-copa-

Or, The Birth, Developing, I.Y.B.A. we of Man, ABDS, ashed of "Beginning and End of Man, ABDS, ashed of "Beginning and End of Man, ABDS, ashed of "Beginning and End of Man, This volume is one which is full of practical knowledge clothed in allegorie imagery; the tale of the earth; crast tion; its gradual broadening out; the ordaining of the she tion; its gradual broadening out; the ordaining of the head of the head of the head of the practical changes that must please the percent, while the gradual changes that must please the percent, while the gradual changes that must please the percent, while the gradual changes that hings and only of man, but the entire animal brings and only of man, but the entire animal states. must present one one bundrethers, when me organical colors, bringing on the one bundreth ers, when me organical colors, bringing or one of the man, but the entire and many organical colors interest. Cloth, pp. 41. Frice 81.00.

For sala by BANNER OF LIGHT PUBLISHING CO. For sala by BANNER OF LIGHT PUBLISHING CO.

## SPIRITUALISM.

By JUDGE JOHN W. EDMONDS, - - - and DR. GEORGE T. DEXTER

This Excellent Work Has Been Reissned by W. H. TERRY, MELBOURNE AUSTRALIA, Editor of Harbinger of Light, IN TWO VOLUMES.

This work has long been out of print, and diffice to obtain even at a high price. Both volumes are plete with solid thought and offer the READING FUBLIC

A RARE OPPORTUNITY

to study these eminent writers at FIRST HAND.

The spirit beachings of these volumes are of a high order and purpert to come from such wise spirits as Emande wedenborg and Lord Bacou. It is not too much to say that these communications reflect credit upon the spirits she give them, without regard to their names and social anding on earth. who pare them, without regard to their sames and social standing on earth.

The automatic method is the same and social standing on earth.

The automatic vertice salter plates as well at these of his daugnter, are described in rull. No thoughtful flatings, the control is daugnter, are described in rull. No thoughtful flatings in thould be without but who dauges. The first volume come fine of the rull without the rule of the rull without the rule of the rull without the rule of the

### LISBETH A STORY OF TWO WORLDS.

BY CARRIE E. S. TWING.

for "Boules' Experiences in Spirit Life "Interviews," "Later Papers," "Out of the tale the Light," "Golden Teams, from Heavenly Lights," and "Haven's Glimpace of Heaven."

mentatifi Proper Berlin, A Lette Prolification of the Proper Berlin, and the Proper Berlin,

New York Adbertisements

### FRED P. EVANS

rency, 400 Fifth Arm, between Mils & Fith Brown ork City, send stamp for circular on mediums

MRS. M.C. MORRELL, Clairvoyant, Bus Test and Prophecie Medium, 150 West 88th 81.

### THE SUNFLOWER

Is an t-page paper, printed on the O Ground, and is Geruned to Progressive solectific Thought, Spritzanism. Hypery, Palmistry, Theosophy, Psychic Crilleism. Has a Sprint Message D is lished on the first and fifteenth of each centile per year.

SUNFLOWER PUB. CO., LILY DALE, N. Y.

MRS. LYDIA H. MANKS,
O'Philadelphia, Pa., U. S. A., Psychie, will step in Log-don for the winter. 8 F., Bickenhall Mandoon, W., London. Bept. H.

### The Spiritual Review,

Published on the lat of the onth.

Edited by J. J. MORRE.

Forty-eight peeps of Reading Matter. Handsome Gover,
with a new and Artistic Design.

ARYLLA ENGACEMPTON; One copy per month, post freeze,
I'M per year to any part of the world.

Subschafflow Foreign and Read Leader. England.

Botherschafflow Foreign by the BANKER OF LIGHT
PUBLISHING CO., Econom. Man.

### The Sermon.

The New Cayadian Monthly on New Theology and and Prychio Remarch. Edited by Rev. E. F. Amela, B. A., D. D. "Agristine". Be. 2 year, Send to few margin. The EERMON YUB. CO., Turonto, Can. Sept. St.

PEAD "THE TWO WORLDS," edited by will printing inper" Best payed free to read absorber for it wents the it
per" Best payed free to read absorber for it wents the it
"Two Worlds" effect, is Corporation street, Manchester,
Exchaol, THE TWO WORLDS gives the most comprise
thoroughly representative of the progressive spirit and
thought of the movement. Becomes once on make at

A BOOK OF THE DAY.

### Cubes and Spheres Human Life.

BY F. A. WIGGIN.

Mr. Whegin is earnest and strong and his words must mulate to higher thinking and nobler lying." - K. J.

"There is not too much of it; it is all gold. I shall sartly recommend it to my friends."— Fallium Brown "The reading of CURES AND SPHERES adds another of the valued privileges for which I am indebted to Mr. Wig-gin,"-Linas Whites.

the wave particular to the property of thought a strong patter of Emerson."—Programmer Teacher "This adminishe collection of stirring essays on two topics of fundamental value has strongly appealed to me as just the thing needed."—H. J. Colonia Appealed to me as just in the whole book is rich in stimulating thought."—The Centura App. the time stream of the first in stimulating thought."—?

Orning Age.

Frice 75 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

JUST PUBLISHED.

### A Dictionary of Dreams. ONE THOUSAND DREAMS And Their Intercretations.

BY DR. R. GREER.

BY DR. R. GREEK.

Dr. Greer's new book of "One Thomsand Dreams and
Their Interpretations" is original and unique. The work
bears the impress of imprincing, for enemy in so other way
could a forecast of coming events in Brankers and Visiones
are could a forecast of coming events in Brankers and Visiones
are could be forecast of coming events in Brankers and the tendency of thought
con wyset thereto is selevating, interesting and instructive,
but book is complete cornicle of cesting, forecasting by dreams
and visions what is going to happen, and gyring warning,
comfortiand advice with reference to individual social line.
By the control of the country of the control of the country of the co

Second Edition Revised, with Index.

# Jesus, Man, Medium, Martyr OR THE GREAT SYMPOSIUM.

### The Jesus Christ Question Settled.

This elegantly bound volume of about 400 pages, by DR. J. M. PEEBLES,
Contains the ripest thoughts and riobest scholarship of a number of the most distinguished Liberalist and Spiritualist authors, writers and debaters of this country it is verily a Symposium by J. S. Lovaland, J. R. Banhanan, Hadson Tuttle, B. B. Hill, Mozes Hall, Rabbi I. M. Wiss, Col. R. S. Ingurad, W. E. Colemna and Others, upon Ballgium Smilests. The book was named by one of J. J. Morse's Spirit Controls.

# "Jesus, Man, Medium, Martyr."

This magnificent volume racy and or

Have us in thy keeping, and receive this on offering, as it shall please thee, O Creater! For Fewiful Flocks.

O Creator, Thou who garvest being to the San, and afterwards sald let there be day and let there be night, raise it and cause it to shine, and preserve that which thou hast created, that it may give life to men. Grant this, O. Creator of all.

this, O Creator of all.

To the Huccas.

O mest fortunate and proplitious Creator have pity and mercy upon all men whom theu hast made. Keep thy poor servants in health. Make them and their children to walk in a straight read, without thinking any evil. Grant that they may live a long life, and not die in their youth, and that they may live and feed in peace.

### For the Isca.

Hail! O Creator, O former! Thou that bearest and understandest us, abandon us not, forsake us not! O, God thou art in heaven and on earth. O Heart of Heaven, O Heart of Earth, give us descendants and posterity as long as light continues and life senders.

"You could not call any people exactly sav-age that would form prayers worthy of any

nation.

"In this ancient land three things were obligatory; to pay tribute, to work, and to do Inca service.

"No one was exempt from work; all had

"In this ancient land three things were obligatory; to pay tribute, to work, and to do lace service.

"No one was exempt from work; all had something to do according to his strength and fitness. Laziness was considered a crime, sometimes punishable by death.

"They stored away provisions against times of trouble, and their houses were so full that had their crops failed them for seven years they would not have had a famine.

"Messages were sent by couriers, by word of mouth, and it was quite possible to put on the Inca's table three or four hundred miles away fish out of the Pacific ocean.

"These couriers will live for three or four days on the coccal leaf. One significant fact about these couriers is that you can never get him to take a single mouthful of nourishment after one of his journeys. He chews his secocal leaf, keeping a piece of lime in his mouth. He gets back 'tired as a dog,' and of course his stomach craving for food, but nothing would induce him to take a mouthful of food, or alcoholic drink. He will grease himself all over, roll himself up his rog and sleep sometimes fifteen and sixteen hours. Then he will get up, give himself two or three shakes and have his meal.

"The one requisite, so far as we can see, is a written language to place the Peruvian on a par with the best European nations. There is no record that civilization was imparted to them from any other race. The truth stands that the Incas had a most powerful government, splendid and jout laws, a well organized society, and, so far as was known, a very happy one, a superior civilization sunficiently advanced with the time and conditions in which it existed.

"Ruch was, as I have been able in this very short time to describe to you, the great lace empty and the early of the last ruler, early in the eleventh century, and ending with the death or the last ruler. Mance ones, at the time of the spanish conquest early in the eleventh century, and ending with the death or the last ruler. (M. C. B.)

### Grand Sale of Fancy Articles.

Grand Sale of Fancy Articles.

The ladies of the First Spiritualist Church of Columbus are arranging for an entertainment and sale of useful and fancy articles, to take place in the vestry of the church on Dec. 7 next. The object of this sale is to procure funds wherewith to furnish a suite of rooms above the vestry, which are needed for social purposes, sewing circles and the like, in connection with the church work. Dinner will be served from 5.29 to 8 p. m. This sale will be of the booth style, the various articles being in charge of competent committees in suitable booths.

In this connection an invitation is cordially extended to the friends of Spiritualism all over the country to donate articles to the church to be sold on this occasion.

Although the church building and its appurtenances are entirely free from debt, and the beautiful structure an ornate addition to the city's temples, the saite of rooms referred to require furnishing in order that methodical work can be carried on in behalf of the church.

It is hoped that the friends everywhere will

ferred to requirement of the church.

It is hoped that the friends everywhere will join in this work of love and offer of their store of good things some article that the ladies can dispose of in their effort to raise founds. join in this work state of good things some aruse for good things some aruse falled and dispose of in their effort to raise funds.

All donations will be gratefully acknowledged and should be forwarded to Mrs. J. D. Arras, Chairman, 42 East Rich street, Columbes, O.

# To Those Who Have Enjoyed Hearing Mrs. Cora L. V. Richmond.

For the benefit of those who do not have the privilege of listening to Mrs. Richmond from Sunday to Sunday, to give her beauti-ful, wonderful teachings a wider field, it is proposed to publish in pamphlet form twelve discourses a year, one a month, at the price of one dollar a year.

To do this will incur the following ex-pense:-

\$204.00 which it is seen that we must have

From which it is seen that we must have over 100 subscribers.

Those who wish to share in this worthy movement will please send postal card stat-ing the same, and giving address, to Waldo Dennis, Vice-President Church of the Soul, 11 St. James Pl., Chicago.

### Spiritualists' Fair.

Spiritualists' Fair.

The Lynn Spiritualists' Association will cold a fair and yrpey camp at Cadet Hall Nov. D and 20. here will be a mystery able, tables for the cologoserves, flowers, andles and various index of aprons and care articles. The lower hall will be arranged as a grysy camp, with tents in which private readings can be obtained at a moderate price. The following mediums have signified their willingness to assist: Mrs. Pepper, Mrs. Soule, Mrs. Webber, Mrs. Ackerpan-Johnson, Mrs. Dr. Caird, Mrs. Bird, Mrs. Litch, Mrs. Dr. Chase, Mrs. Bird, Mrs. Litch, Mrs. Dr. Chase, Mrs. Bird, Mrs. Litch, Mrs. Dr. Chase, Mrs. Botter, Mrs. Loyd and Mrs. Fisher, astrologers and psychometrists and Mrs. Albert Fisher, phrenologist. A musical and literary entertainment will be given each evening and supper will be served in the banquet hall.

### PRINCESS VIROQUA, M. D.

Endorses Lydia E. Pinkham's Yegetable Compound After Following Its Record For Years.

"Dean Mes Pineman: —Health is the greatest been bestowed on human-ity and therefore anything that can restore lost health is a blessing. I consider Lydia E. Pinkham's Veg-etable Compound as a blessing to State and Nation. It cures her moth-ers and daughters and makes them well and strong.



PRINCESS VIROQUA.

Fractices y Heoqua.

Fractice Physician and Lecturer.

"For fifteen years I have noted the effect of your Vegetable Compound in curing special diseases of women.

"I know of nothing superior for ovarian trouble, barrenness, and it has prevented hundreds of dangerous operations where physicians claimed it was the only chance to get well. Ulceration and inflammation of the womb has been cured in two or three weeks through its use, and as I find it purely an herbal remedy, I unhesitatingly give it my highest endorsement.

—Fraternally yours, Dn. P. Vinoqua, Lansing, Mich."—32000 forfut if about settlemental is not genuine.

If you are ill do not hesitate to get a bottle of Lydia E. Pinkham's Vegetable Compound at once, and write to Mirs. Pinkham at Lynn, Mass. for special advice; it is entirely free.

### Special Announcement.

Beginning Sunday evening, November 17th, Mr. William A. Barnes will conduct a series of Sunday evening meetings at Stelnert Hall, 182 Boylston St., demonstrating Psychic Power in many of its phases upon members of the audience. Character will be read, motives determined, emotional persons influenced, and many valuable suggestions given in regard to health and success. All intelligent people are cordially invited. Admission free.

Boston College of Practical Psychology.

### N. S. A. Missionaries.

E. W. Sprague and wite, missionaries for the N. S. A., are now at work in Ohio and Indiana. Parties wishing their services as speakers and platform test mediums, and wishing to organize societies for the investi-gation and promulgation of the truths of Spiritualism should write them at once. Parties in Ohio please address Alliance, Ohio. People from elsewhere please address Itochester, Ind. Ilome address, 618 Newland Ave., Jamestowa, N. Y.

### The Old Men and Women Do Bless Him.

Thousands of people come or send every year to Dr. Bye for his Balmy Oil to cure them of cancer or other malignant diseases. Out of this number, a great many very old people, whose ages range from seventy to one hundred years on account of distance and infirmities of age, they send for home treatment. A free, book is sent telling what they say of the treatment. Address Dr. W. O. Bye, Drawer IIII, Kansas City, Mo. (If not afflicted, cut this out and send to some suffering one.)

cuthusiasm afresh, to continue the campaign that they inaugurated and baptized with the sweat-drops of suffering and persecution. Though they are risen—and though their white feet press the evergreen gardens of the gods, their souls still vibrate in sympathy with ours. Memory is undying. Spirits know little of time or space. Recalling the past and recounting the deeds of these old moral heroes and martyrs, my eyes moisten with tears.

"The buds of April ache as they swell under the laughing sunbeams that slide down the shining sky-paths to caress them into blossoms. Stripped saide, the rustling husks reveal the golden corn, trampled flowers exhale their sweetness, and purpling grapes yield their most delicious juices when torn and bleeding in the wine press. Soals, like unripe fruit, are often hard and unsympathizing till crushed by pain's afflictive hand. God is good.

"Weep on, oh, weeper! Chisel, mock the flinching marble that you shape. Lash, lick the blood you spill. Poverty, bid the winds whirl the rags that patch the poor. Sickness, sorrow, suffering—ring your changes on nerve and muscle—blessed ministers are you all. I swim just now in the ocean of infinite love. I have no enemies to punish. I love my fellowmen—Catholic and Protestant, Christian and Athelst, Spiritist and Materfalist—all are my brothers, sisters, neighbors. To you all I extend the hand of rheindship. "Still a pligrium—still on the stormy, thoray journey. Others, an innumerable throng, after with hopes, the aged leaning on their staffs, are on the way also. Let us bestow a smile, speak a word of cheer, or lift some burden as we meet or pass along the checkered highway of Time. There are sear-hot, sealding for rest. There are sear ones pleading for rest. There are tenra—hot, sealding toars to be wiped away.

Personally my crosses have been many, my erowns few; and yet life has been richly worth the living. My library of 2009 rolumes was bursed, the askes serving as seedings for newer and better books up in the better land of immortality.

see is near dering these tender, petitelic streets, and stead the same and see of the same and the services. But often showed conservative people. He was natural. I once heard him services. He was natural. I once heard him services and a services of the same and services and say God, but if he was a people say God, but if he was a hypocritic nguttles on a long frace he would say God, but if he was a hypocritic nguttles on a long frace he would say God, but if he was a long that the same and the

# The Universal Brotherhood of Ancient Mystic Adepts

By Brother No. 1

sponse to a request from the Editor of THE MAGAZINE OF MYSTERIES to our Universal Order of Ancient Mystic Adepts (in and out of the body) as to how to attain membership in our order and the benefits of our teachings, we would say that any aspiring soul who has an earnest, intense desire to get into our vibrations, where there is spiritual unfoldment, health, wealth, eternal joy, peace and happiness, should address a letter to BROTHER NO. I OF THE BROTHER-HOOD OF ANCIENT MYSTIC ADEPTS, care of THE NEW YORK MACAZINE OF MYSTERIES, 22 North Willlam Street, New York City.

### [Editorial in THE MACAZINE OF MYSTERIES.]

[The Universal Brotherhood of Ancient Mystic Adepts—THE HOLY SEVEN—which mystically works for universal good and the uplifting of mankind in all parts of this planet and the universe, recognize in this Magazine a medium for great and far-reaching good, and have for the first time in thousands of years been willing to appear in a public print of this character The Magazine feels honored and blessed by this recognition, and our readers who listen to these Great Souls will be helped to reach the Great God—Light, Wisdom and Eternal Bliss.—Editor.]

new and united organization. In January last he wrote: "God and the angel world did not permit this wave of Spiritualism to come to this earth over fifty years ago as a curse. It had its divine mission. The truth it has taught will never die. It was demanded to startle the atheist, the agnostic, and the cold materialistic scientist, and open the way for them to know of the finer, invisible forces of a future conscious life. Saying all of this, I have not a particle of sympathy with the frauds, impostors, agnostic spiritists, materialistic spiritists, brawing atheistic spiritists, and this continual egotistic antagonism on Spiritualistic platforms. In none of these senses am I a Spiritualist, nor will I be called one. I shid the same last summer in several of the campmeetings, and wrote it recently in the Spiritualist journals.

The more startling phenomena are largely the work of demons or earth-bound spirits, and yet God has not barred away from our earth the higher spirits—the angels of love and truth. They come from the spirit realms with messages of sympathy and peace."

In his last January Temple of Health, Dr. Peebles, under "Alms and Principles," says: "As the past molded the present; as the wisdom of the ages was not born today; and as an inspired apostle once wrote: 'Now, concerning spiritual spirits, brethren, I would not have you ignorant,' so I would not have spiritists, the inscribed in letters of faming light, 'Come with us and we will do you good.'

Truth—being the eternal fitness of laws and principles, and the ideal to be attained—is divine and unchangeable. It recognizes Infinite Spirit as the embodiment of all energy, life, consciousness, purpose, love, wisdom, and will. And while in loving, trustrul reverence, we invoke the presence of angels, we worship this Infinite Spirit of wisdom and love, manifest throughout the measureless universe.

A quaint extract from a letter to an old friend last year while the Powers were trying to be a supposed to the presence of the presence of the presence o

### The Wife and Mother.

The Wife and Mother.

To be a wife, a real, true wife, to any man—his eternally forcordained soul's complement—is a mission calling for the most Love-inspired and alertly-intelligent gitts and graces vouchsafed to woman. Nothing, not even motherhood, gives her so supreme opportunity. A mother may be all wisdom and all devotion to a child whose temperament and tendencies are distinctly, and by divine right, opposed to her own in nearly every particular; there is no law of love requiring her to be the soul's complement to each of her offspring or to any of themsomewhere, to be revealed perhaps by time, perchance not until eternity, that mate exists for each of them; it is hers only to do what she may to make them meet for that union when it comes. But to the father she owes more; to him she is either the one woman in all the world who is best for him in every sense, in every need, or she is no wife at all. Of course, the converse is true; but of the qualities that go furthest toward making marriage a perfect union, Ged gave the more to woman; hers the supremer capabilities of all the self-sacrifice involved in the mighty undertaking of fusing two in one, and hers being the greater gift, why, "noblesse obliget" hers the greater opportunity.

All of this being true of the wife of any man. It is twice true of the wife of a man of genlus; perhaps it is no wonder so many women have failed in this undertaking, when one comes to think of all it entails.

Genius is not narrow-minded or one sided; it has, however, in every instance an irrepressible disposition to dwell on some one object to the exclusion of all others as a centre toward which all available material must converge and from which the vital streams of living energy contained within the ego must diverge.—W. J. Colville.

"In every work of genius we recognize our own rejected thoughts; they come back to us with a certain alienated majesty."

### . WORKS BY F. B. DOWD.

THE TEMPLE OF THE ROSY CROSS. This work is the product of a mre nimelment by the Spirit, is compared of a series of Revelations upon subjects of spiritual importance, and embodies many of the principles of the Brotherhood of the Revy Cross.

If treats in the most lucid manner of the spiritual relations of the body, mind and sout, the perfecting of relations of the body, mind and sout, the perfecting of Spiritual Office. Until and gold. Free 38,000.

### THE DOUBLE MAN,

REGENERATION.

as ever come into largest realization of power not to do in accordance with his bighest leth. Price \$1.00. For sale by BANNER OF LIGHT PUB. CO.

### The Evolution of Immortality.

A marvelus and convincing treatise upon a cet of vital interest to every creature that breat Labeltone Bevelules in the option 55 feb. 1 Mealers and the state of the state of

### In the World Celestial

tiers and held in has condition for ten days, which time he spends with her in the cell-sid scheeper, and then rehe spends with her in the cell-sid scheeper, and then retended in that would not be no existed dead. In tells his
wooderful story to his fir a day who gives it to the world a
his set style. This friend is Dr. T. A. Bland, the wellhis test style. This friend is Dr. T. A. Bland, the wellThis book has a lettilism introduction by that distinguished preacher, liev. H. W. Thomas, D. D., president of
he América Courses of Libera Peligicals, who gives
he América Doorses of Libera Peligicals, who gives
Kwerybody will be charmed with it, for it is not only a
reat spiritual book, that a most beautiful love receases of
two worlds. It is printed in elegant syste, bound in cloth
from a spirit painting. Price, 81.60. He may become,
For sale by BANNER OF LIGHT PUBLISHING CO.