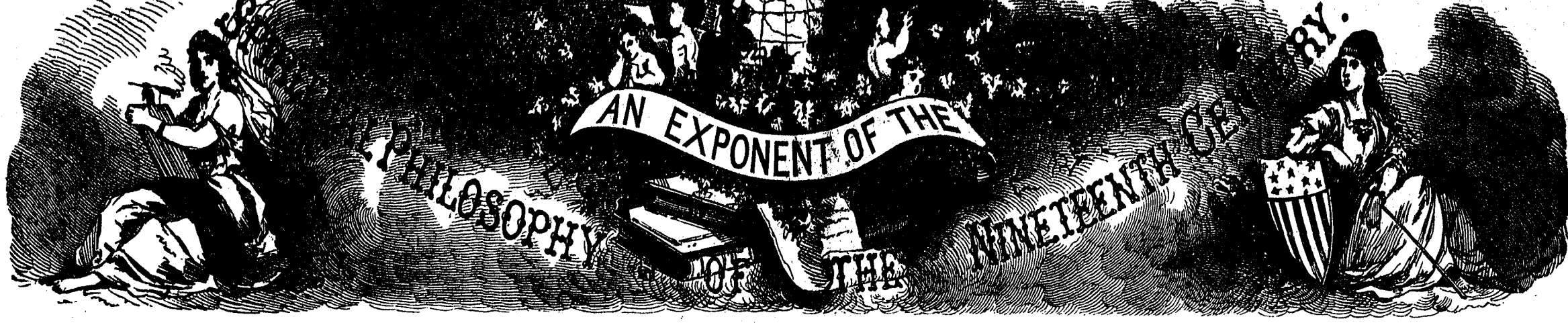


BANNER OF LIGHT.



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Dedicated to the Banner of Light.

VICTORY.

BY STEPHEN H. BARNSDALE.

Victory's written on thy "Banner,"
Bodily flung it to the breeze;
Bear it ever bravely onward,
Till the foe's banner lies in ruins.

Then upon the ramparts taken,
Plant thy standard firm and strong;
It shall stand for human freedom—
For all right—against all wrong.

Thou shalt conquer in the conflict,
Freeing many precious souls,
Who are now held slaves by error,
Which deep sorrow o'er them rolls.

Gladly, then, thou'lt look with wonder
Backward o'er the path thou'st trod;
Then with reverence thou'lt look upward,
Giving thanks, for all, to God.

Vocal Music the One Thing Needed.

BY E. W. GOULD.

Among the many things necessary to advance and spiritualize the cause of pure spirituality, there is nothing that can compare with good vocal music.

This is recognized, and has been for several years, by a large majority of spiritual writers, thinkers and composers, as well as by the great mass of worshippers in the ranks of Modern Spiritualism.

Every few months there appears a new work, or compilation of new songs, or of new and old songs, arranged with accompanying parts, and often with new words and sentiments adapted to the use of spiritual worship, much of which is valuable and has been produced at large cost, and is entitled to far greater consideration than is possible to be conferred upon so many worthy publications, under the present unorganized system of spiritual development.

Thousands of pages have been written in ancient and modern history upon the value of vocal music in its adaptation to every character of worship, as well as in martial, social and political life. Music, both vocal and instrumental, has been an important factor, when properly selected, upon all occasions since history has been written. Nothing adds so much to the real value of vocal music as the proper adaptation of words. In fact, where the sentiment of the poetry is not expressed by the melody, the effect is lost upon the sensitive ear. And it is in this particular that so much is lost by the use of old familiar songs, when introduced into the exercises of Spiritualism. I am among those in our ranks who feel that music is a sheet anchor to our Cause, and that without it in a more perfected state, we shall never realize the value of our religion.

We have the talent to produce the music, and the writers to urge and set forth its elevating and harmonizing effects. But we have never had a practical author, or worker, who has had the means and the ability to devote to the perfecting of a system of simple education, and a compilation of music adapted to all the wants of our Cause. Hence we have the frequent introduction of many worthy hymns and compilations, containing a much greater variety than we need, and far less of that peculiar kind of music and words that are adapted to our uses.

My attention was particularly called to this subject by reading in a recent copy of the BANNER OF LIGHT a valuable article from the pen of Mrs. R. S. Lillie, whom every one recognizes as competent authority, to write upon this or any other subject connected with spiritual advancement.

While I admire her judgment and taste in selecting some beautiful old melodies and spiritual songs—for her "Fledgling" is familiar to every one, and never to be forgotten—she has only added another to Bro. Longley's valuable collection, to Bro. Maxham's new issue of original compositions and words adapted to spiritual exercises, to Bro. Buddington's choice selection in his hymnal, to H. W. Booser's new issue, to a good selection recently published in St. Louis, and also in Washington City, besides many others too numerous to mention.

This is the difficulty; we have too many new books, all published at considerable expense, whose authors are anxious to place them on the market. Consequently the market is overstocked, and no one has sufficient sale to justify a more extended and elaborate publication.

I think the Editor of the BANNER OF LIGHT is mistaken, when he says: "We believe that the songs and music of Spiritualism, at least such as will meet with universal, popular favor, are yet to be produced." The adaptation of the songs to the music is evidently yet a necessity in many cases. But from the abundance from which we have to draw, I cannot suppose for a moment that we need wait for new inspirations. Notwithstanding Sister Lillie's error, "that wherever we find that which is good, we have a right to use it, to appropriate it and sing it," there is certainly enough that we can use without purchasing, the consent of any author, to furnish a selection of spiritual music that will be acceptable to many coming generations.

With such a catalogue of books, authors and songs to select from, many of which Sister Lillie has suggested, and others equally valuable, there certainly is no reason why there should not be a compilation of spiritual music entirely satisfactory to the most fastidious taste or spiritualistic ears, and placed within the reach of everyone who appreciates good music, and is willing to devote a little time to the practice of it after it is purchased. The cost of such a work should be regulated by the manner it is gotten up. If made a stan-

dard work, there would be no risk in publishing a variety of styles, sizes, etc.

The practical question is, how best to bring this important subject before those who appreciate the value of good music in spiritual worship, and realize the great advantage of its being made nearly if not quite universal in America.

The National Spiritualists' Association would seem a proper place to have this subject carefully considered; and if, at the next convention, no harmonious elements appear to mar or to criticize the right or the policy of the organization to entertain anything but business propositions, I shall feel justified in asking the convention to appoint a large committee of wise, conservative delegates to consider and report upon the practicability of recommending some plan by which this great and important progressive step may, in the near future, be brought about. So much has been said recently upon the duties of the National Organization and what it should and should not engage in, and especially that business alone should occupy its time, I am at a loss to know what the Convention will be disposed to call legitimate business. While it has often been charged that our conventions have engaged in illegitimate and improper matters for Spiritualists to legislate upon, I must admit that I am not old enough to have discovered the errors complained of. Even the much-maligned Jubilee never could have been celebrated as a national event only through a national organization; and while it failed as a financial success, it only failed from the force of circumstances, and never could have been celebrated in any other year. There are many practical Spiritualists to-day who believe that the end justified the means. But there never has been a convention in late years when a large majority of the delegates were not willing and even anxious to conform to the wishes of all who had a consistent and practical idea to advance for the benefit of the Cause.

It comes with a bad grace from those who have always absented themselves from the conventions and made no effort to correct what seems to them to be errors, to charge mismanagement and a failure in the performance of duties upon those who are trying to do the best they can.

It is now too late to attempt to convince Spiritualists that organization is a failure, and the practical thing for all sincere Spiritualists now to do would seem to be to unite in correcting known errors and to introduce all necessary reforms.

Those who have not heretofore found it agreeable or expedient for them to attend the Annual Conventions will confer a benefit upon themselves and a pleasure upon those who are laboring to advance the Cause of Spiritualism through this means, by contributing their presence, and in uniting their efforts to carry forward the great work of reform, as undertaken in these conventions.

"The Law of Psychic Phenomena"—A Reply.

BY C. G. OYSTON.

On a first perusal of this work possessing such ponderous credentials of authority, I immediately perceived in the light of personal experience that the premises assumed were fallacious. I naturally inferred that the interest in such an expression of speculation would be but ephemeral, and eventually this labored creation of fancy would be swallowed up in the vortex of abortive mental effort. However I reckoned without my host. Among thoughtful people who are denied the practical knowledge which would unconditionally refute such assumptions, tacitly accepting Mr. Hudson's deductions, many have been deprived of the opportunity of reading a satisfactory reply. Evidently the general body of Spiritualists are so forcibly apprised of the futility of such arguments that they have been contented to let the philosophical child die "a boring"; but it becomes the sacred duty of those who know better to disabuse the mind of the reading public of an erroneous idea.

It would require space equal to that occupied by Mr. Hudson for a refutation in detail, nevertheless with the privilege of my disposal I hope to be able to deal with the cardinal principles of his philosophy and leave an elaboration to my readers.

The fundamental proposition upon which the whole edifice is raised finds expression in these terms, viz.: "Man has two minds, an objective and a subjective mind." Before I proceed further let me ascertain if this proposition is true. If it will not bear the test of observation and experience, then the labors of the author have been in vain, and argumentative repetitions will be superfluous. Mr. Hudson seems to ignore the necessity of a proper definition of terms. He uses mind and soul interchangeably and synonymously; but mind is not soul. The mind subserves the same purpose for the soul as the brain does for the mind, and the mind is as indestructible as the soul.

We are told that "the objective mind takes cognizance of the objective world. Its media of observation are the five physical senses. The subjective mind takes cognizance of its environment by means independent of the physical senses. It perceives by intuition. The subjective mind is incapable of inductive reasoning." Now the five physical senses cannot become dissociated from and act independently of subjective intelligence. The soul of man is an entity expressed by and through the spirit body, which is the exact counterpart of

the material, and of course during its sojourn on earth clothes each attribute of expression with a physical form correspondent therewith. Had the author investigated scientifically the phenomenon of materialization he would have become assured of the illogical position assumed. All the mental possibilities of the manifesting spirit can be characterized as perception, but that perception must give expression in form. It has no "objective mind, nor does it need one. All the faculties that constitute form give evidence of its potentiality, independent of any external mind, that may be put on or cast off at will. Here is an object lesson, a condition, which utterly annihilates Mr. Hudson's fine-spun theory.

The physical senses are the attributes of the spirit finding expression in objective life through material means, and, manifestly, cannot pursue a course of experience without such thought and external suggestion being imparted to the central source of subjective being, which can exist and display intelligence apart from and absolutely independent of the physical form.

Mr. Hudson asserts that the subjective mind is incapable of inductive reasoning. To illustrate his assumption he cites a number of instances and madmen's vagaries where certain knowledge and reminiscences acquired in early life, and forgotten by the external consciousness have been reproduced by subjects while in an abnormal condition, but this does not prove that the subjective being is incapable of inductive reasoning. Seeing that man never had a beginning spiritually, he must have acquired vast treasures of knowledge in ages gone by, which necessarily are part and parcel of his spiritual being. How then could he in the narrow compass of a mental and physical prison give expression to the thought born of an eternal past?

Our philosopher, in his disinterested zeal, endeavors to prove too much. The subjective mind is "incapable of inductive reasoning," and yet he shows conclusively that profound reasoning was necessary when the young student discoursed philosophically under hypnotic suggestion. He even admits that if a verbatim report had been obtained "it would have formed one of the grandest and most coherent systems of spiritual philosophy ever conceived by the brain of man."

He further states "In their (the illustrations) light the wonderful mental feats of trance sleepers are easily explicable without invoking the aid of a supernatural (sic) agency." Alas for Mr. Hudson's house built upon the sand! My own personal experience like a deluge sweeps away the gorgeous edifice so laboriously erected by our philosophical friend.

In the early stages of my investigation into the spiritual philosophy I was introduced to a trance speaker who was a working coal miner in the north of England, and who was utterly incapable of expressing profound philosophical thought while in his normal condition. Immured in adverse circumstances he had been compelled to undertake underground employment before he was seven years of age, and from that time to my introduction to him he had been occupied in the most arduous physical labor possible. Residing in a small village, with no access to a free library it was manifestly impossible for him to acquire such a remarkable system of philosophy bequeathed to me through his instrumentality.

The other sitters who formed the circle were his wife and an old man who had only acquired the rudiments of education. Fortunately I had obtained a knowledge of stenography, and was thus enabled to embalm the logical inferences and beautiful philosophical teachings in objective order, which I am now publishing to the world in book form. The subjects suggested for discourse were prepared by myself, and carefully concealed from the medium. Having passed into the unconscious trance, he would rise to his feet and say: "We are now prepared for any subject bearing on the spiritual nature of man which any person present may desire to suggest." The following will furnish a sample of subjects which formed a basis for upwards of a hundred lectures delivered by him, viz., "What is your present highest conception of the nature of the Great Supreme Cause?" "The relation of the spiritual philosophy to the theory of evolution." "What evidence exists that human soul unfolds determines the development of this material world?" "Does the spiritual nature of man receive sustenance from the material; or is the material elaborated and developed by the spiritual?" "Why should man be subjected to the pain of acquiring practical knowledge on earth, seeing that originally he was innocent, pure and happy in the spiritual world?" "Have the higher order of spiritual beings any superior occupation to that of receiving and imparting knowledge?" etc., etc., etc.

To those who may suppose that I psychologized or hypnotized the medium, I may simply state that I am a self-taught man myself, and could not therefore suggest what I never knew. None of the other sitters had access to such radical philosophical teaching, and, to crown all, the manifesting intelligence proved to a demonstration that he was an individualized spiritual being by repeatedly materializing before us in the medium's home. For reasons of his own this spiritual instructor refused to reveal his identity, merely stating that he passed away as a martyr during the Spanish Inquisition.

It was interesting and suggestive when, after I had transcribed a lecture more philosophical than usual, I turned to the medium after reading it over to him in his normal state, and asked him for an explanation of an astral

assertion, and he would reply: "I really don't know." However, a clear exposition would be given after he had passed into the unconscious condition. This was evidence conclusive that the human intelligence operating externally was wiser than either medium or recorder.

And now having disposed of Mr. Hudson's scarecrow in a few words, by proving the utter fallacy of his premises, why should I elaborate and tease the reader by monopolizing valuable space? Suffice it to say that as he admits a continued existence for his potential subjective mind in a "supernatural" condition where an objective mind is absolutely unnecessary, according to his own argument, because the objective mind dies with the body, it is only a step in logical reasoning to affirm that the subjective being can return to manifest its power in the spirit circle equally as effectual as Mr. Hudson's unconscious conscious medium in the physical form.

General Synopsis of Spiritualistic Principles—Spiritualism is a Philosophy and a Religion.

BY E. D. BABBITT, M. D.

1. As a Philosophy it shows that within the earthly human body dwells a human form, which, though material, is so refined as to be invisible to the ordinary sight. This body has been seen by many persons while still dwelling in the outer form, and by many clairvoyants, who have perceived it emerging from its coarser tenement at the period usually termed death. Being sufficiently refined to work directly with psychic forces, it may be termed the psychic body. The psychic brain, while including the basis of the intuitions and spirit-perceptions of the earthly life, constitutes the swifter and keener mental apparatus of the spirit-life. Even in this life, the psychic eye, when the animal forces can be held in abeyance, is able to come into rapport with the psychic light, and thus to see through matter that is ordinarily opaque, and to get glimpses of the more glorious interior universe which is usually termed spiritual. This power is called Clairvoyance. When the psychic ear is unlinked, those exquisite tones are heard which float upon the finer atmosphere connected with higher realms, or at times with distant earthly sources. This is termed Clairaudience. A general Psychic Perception, which reveals the soul of things is called Psychometry.

When by concentration of mind and the aid of a human operator the psychic system becomes so charged with psychic force as to be able to hold the coarser brain in sleep, it is called Hypnosis. A wise operator, by suggestion and otherwise, may induce the subject to use these forces in a way to correct bad habits, stupid mental conditions and some of the worst diseases.

In Auto-Hypnosis a person controls his own psychic forces and can often attain to a marvelous system of Self Mental Cure and Self-Exaltation.

Trance is more properly the psychic control induced by spirits instead of mortals, and may be not only instrumental in curing disease in a remarkable way, but in revealing a wonder-world of knowledge pertaining to a higher life and to the underlying principles of things.

2. As a religion, Spiritualism leads to spiritual aspiration and the ennoblement of all human conditions.

The Realms of Spirit, being under the control of more exalted forces, are especially fitted to teach and influence earthly dwellers, and to kindle their aspirations by showing them the higher glories that shall be attained by a true life. Spiritualism under the guidance of the higher world has led the great reforms of the day, such as that of temperance, anti-slavery, the rights of woman, a higher science of cure, the fraternity, cooperation and liberties of the people and the great humanitarian interests of the age. It is fast abolishing the superstitious belief in devils and an endless hell, and, by demonstrating immortality and the sublime destiny of man, has brought an uplifting influence to the world.

While Spiritualists do not generally believe in a being of limitation such as a personal God, they recognize a body of spirits of inconceivable glory and power who preside over the universe, just as bodies of less importance preside over a world. While the highest wisdom thus culminates in a Deific Centre, as a Diversity in Unity, it is recognized that there must be an almost infinitely fine substance called pure spirit, which interpenetrates all matter, and is a part of all beings, as a Unity in Diversity.

While a large number of those who are called Spiritualists are mere Spiritists having attained only to phenomena and the externals of true Spiritualism, yet the influence of loved ones gone before, and the knowledge that all deeds and thoughts of their lives are under the direct vision of the spirit-world, has a guiding and restraining influence. To such things, perhaps, may be attributed the fact that Spiritualists are scarcely ever found in our states' prisons, although thousands of church members may be seen there.

We recognize that matter is the atomic and formulating part of the universe, constituting the substance of all human bodies here and, in a finer form, of human bodies hereafter, while pure spirit must interpenetrate these bodies. Spirit and matter thus working intimately together, it is evident that the highest spirituality itself demands good material conditions, pure food, pure air, exercise, correct habits, both private and public, the general

non-use of tobacco, alcohol, narcotics and all substances of a poisonous and indigestible nature.

While material conditions can so act upon and pervert spiritual conditions, on the other hand mental and spiritual influences can perfect physical conditions. A loving, spiritually aspiring nature, will not only send harmonizing waves of influence through his own body, but an upbuilding influence upon others, while hatred, revenge, jealousy and selfishness will convert the fluids of the system into actual poisons.

Have We Any Principles?

BY E. W. WALLIS.

While endorsing Hudson Tuttle's contention in THE BANNER of April 9, that we can all agree on the three propositions: (1) Man is an immortal spirit, (2) which passes out of the physical body at death unchanged in its development and faculties, (3) and as a spirit, under favorable conditions, can communicate with those in earthly life, it seems to us that we ought to be able to come to some voluntary general agreement (for the benefit of those who ask, "What does Spiritualism stand for, and what do Spiritualists believe?") as regards the main principles which we can endorse.

Suppose something were drawn up, not to be enforced upon anyone, but as a basis for unity of affirmation, the said affirmations to run somewhat as follows:

Spiritualists have no official creed, but all may practically agree to the following statement of principles:

1. We recognize the existence of the Supreme Intelligence, the Absolute Spirit of the universe; the Immanent Life, eternal and indestructible, that governs by immutable LAW.

2. That man is an intelligent, indestructible spirit, associated with and expressing himself through the animal body that he may acquire knowledge and develop self-consciousness.

3. That man possesses a spirit body, which, after the death of the animal organism, becomes the outer form through which the individual functions on the spiritual plane, and expresses his purposes and desires.

4. That growth of form, development of mental capacity and evolution of spiritual power, are true in this life, and equally true in the after-death spheres or states of being; hence progress, here and hereafter, is universally true.

5. That man the spirit aspires to know the truth; that he naturally loves the good, and feels the sense of duty to do right; that religion is therefore the spirit expressing its divine intuitions and loves.

6. That the law of continuity rules in the realm of mind and morals as in the material state; hence no man can evade the consequences of his motives or his acts, but must inevitably be affected by their necessary results, until, by their action and reaction, he attains the knowledge, power and wisdom to harmonize with the eternal law of Right—health and happiness.

7. That spirit-people can and do communicate by signs and phenomenal demonstrations with earth dwellers. That certain persons are naturally endowed with psychic powers, by virtue of which they are "sensitives" or "mediums;" that through their agency evidences of spirit-presence and identity can be and are presented to the world.

8. That spiritual communion can be more or less fully enjoyed by all people; that thought-transference (spirit responding to spirit) is a demonstrated fact; that consequently inspiration is an every-day occurrence.

9. That the human race is one family or brotherhood whose interests are forever inseparable; hence, that it is the duty of each individual not only to refrain from whatever would wrong or harm another, but also to live for the good of all, seeking especially to aid the unfortunate, the ignorant, the inharmonious and the suffering, of whatever race or condition.

10. That the achievement of true lives and a nobler civilization can better be attained by associative and cooperative, than by merely individual action. We, therefore, agree to unite our efforts for the practical application of these convictions.

11. Believing also in the right of private judgment and the liberty of conscience, we do not seek to make these statements binding upon anyone. Each one shall be free to think for himself, and, recognizing the law of eternal progress, these statements should stand only so long as acceptable. They shall be subject to revision and amendment whenever the majority deem it necessary and right to alter them.

Virtue, thou fairy queen, when wilt thou reign triumphant in the realm now called material? When wilt thy robes of spotless white deck and adorn the hurrying throngs who must ere long exchange the garments of present incarnation for those of spiritual raiment? When wilt thy refining rays shed their phosphorescent halo on the countenance of humanity, labeling them as standard-bearers under thy holy supervision? When wilt thy benign influence so burnish our characters, making us so impervious to the tongue of public opinion and gossip, that we can boldly face and explore the haunts of vice and disease, and with thy name as our passport, motto and insignia, rescue the perishing from worse than the murderous steel? Hasten the day!—T. Aurelia Moore.

So nigh is grandeur to our dust,
So near is God to man,
When Duty whispers low, Thou must,
The youth replies, I can.
—Emerson.

The West Speaks—A Timely Epistle.

BY WALTER P. WILLIAMS.

In recent issues of the Spiritualist papers the late semi-centennial Jubilee has received much notice and been criticized by a few writers in a spirit of prejudice. Some well-known persons have taken occasion to use it as a club with which to strike the National Spiritualists' Association. To judge from the tone and trend of some of these articles, the national organization is a thorn in their sides which produces a most painful sensation.

How facile the critic's pen! After a disaster how easy to point out the cause and indicate a course which, had it been pursued, would have averted the calamity! Such appears to be the attitude of a few toward the Rochester celebration. Why was this wisdom not manifested before the celebration, when, if ever, it might have served a useful purpose?

A contributor to one journal, as a reason for the comparatively small attendance at the Jubilee, says "the Spiritualists at large did not feel that the movement was theirs." From what source was this information obtained? If procured from "the Spiritualists at large," why did he not notify Mr. Frank Walker in time to have saved him a large item of expense? While thousands could not attend for lack of time and money, they doubtless thought there were other thousands equally as anxious and far more able to go. It is asserted that "they were not consulted, and saw nothing to attract them to Rochester." How it would have been possible to consult the "Spiritualists at large" in a more effective way than the one adopted, the writer neglected to state. Those who could see in a meeting of that sort "nothing to attract them to Rochester," would probably see nothing attractive in a spiritualistic gathering outside of their own neighborhood. The spirit of individualism, so widespread in our ranks if the press is truthful, seems to seek only its own good. It has not yet arisen to a comprehension of the motto, "Do all for others." In fact, it has no sympathy for such a sentiment.

One of the writers above referred to scores the N. S. A. because "it has persistently begged for money..." and has not performed anything more than pay the salary of its officers and their expenses to a few mass meetings it has called." Doubtless the statement that "it has not performed anything more" will be questioned. If the cause is worthy, for one I see nothing wrong in the association soliciting funds with which to carry on its work. It is powerless to exact tribute from any one. This point seems to have been overlooked.

One of these critics says the National Association did not begin right; that instead of first laying a solid foundation its builders began with the roof. Had he lived in Oregon, that argument would never have been advanced, for during a large portion of each year a roof is the most important part of a building. If built first, it could protect the workmen while laying the foundation. Perhaps such a procedure might not be exactly "according to Hoyle," but the result would be all right. If I have not misread its history, the N. S. A. was not secretly organized. The fact that such organization was contemplated, became known even west of the Rocky Mountains. Why was not this gentleman and other learned sages who have since displayed such remarkable critical ability, there to advise and direct the ignorant, inexperienced but enthusiastic workmen? Why did he not lend his learning and logic to that memorable meeting for the good of humanity and especially his constituents, "the Spiritualists at large"? And echo answers, Why?

I am not writing this to say that the N. S. A. was faultlessly organized, is a representative body, or that its course has been wise in all particulars. "To err is human." But it is a Spiritualist association and was doubtless designed by those on the mortal side who organized it and have given of their time, strength and means to its maintenance, to benefit humanity. Whether it is to be a success or a failure depends upon those who call themselves Spiritualists. If all who favor organization give it both moral and financial support, it will subserve a noble and useful purpose.

"There has been from the beginning," says the critic, "a strong ministerial element in Spiritualism." This element has constantly advocated strong organization, local lecturers, missionary effort, and the machinery of the churches. Perhaps I am one of the more recent accessions to the aforesaid "element." I most certainly believe in "strong organization, local lecturers and missionary effort," though not in the "machinery of the churches," if by that is meant forms and ceremonies. He avers that this ministerial element clings to the notion that Spiritualism is "a matter of form and worship, instead of science and fact." I am not authorized to speak for any one else, but so far as I am concerned nothing could be more erroneous than this statement.

The salutary influence a knowledge of Spiritualism exerts upon the individual far transcends that of orthodox religion. There are millions of facts within the realm of human investigation and multiplied sciences, but none of these produce upon the individual so diverse and beneficial effects as even a very limited knowledge of spiritual truth. It affects and ennobles every relation of life. I believe there are thousands throughout the nation who would gladly listen to the message of Spiritualism to humanity if presented in a way to command respect. As a result, the chains that bind them to church and creed would be broken, and the mind once freed from superstition could never again be enslaved. But I am not infallible, and cheerfully accord the critic a right to his views. He is at perfect liberty to "gang his ain gait" unmolested, and he misjudges those who favor organization if he thinks they would seek to restrain him in any way. They would not be continually tackling him, calling him names, making virgates at him, because he did not accept their views. Never! The world is wide enough for all, and we certainly should not try to pull each other down simply because we do not agree in all things.

It is insisted that people must grow into Spiritualism; that they cannot be "missionaried." Is not every true spiritual medium a missionary? But for the fact that a certain well-attested "spiritual phenomena" it seems probable the prejudice imbibed from orthodox sources would have kept me in the grasp of superstition. I suspect there are thousands of persons throughout the land ignorant of Spiritualism—its phenomena, philosophy, history, literature, and the movement in general. If they possess any information whatever upon the subject, it has most likely come to them through the orthodox clergy or the secular press—prejudiced, unfair and misleading. An intelligent, logical, honest, fearless Spiritualist missionary could easily teach such people a great deal of vital truth.

The missionary spirit itself is a noble one. The purest philanthropy blossoms into missionary activity. The victim of orthodox environment, who has come to a better understanding of the truths, looks upon those still blinded by ignorance and prejudice with a strong desire to lead them toward the light. Am I mistaken in thinking the philanthropic spirit is the missionary spirit? What nobler motive ever prompts human action than pure philanthropy? True, it is not to be found in a science or a fact. No, its spring and source is in the nature—in the heart and mind—of man. Without its benign influence this life would be indeed a desert waste. It extends to the famishing traveler the vivifying cup of nature's nectar, pure, refreshing water. It ever seeks the welfare of humanity. It recognizes the brotherhood of man. By the aid of facts and science it has built a ladder from this lowly earth to heavenly heights on which, at times, those whom we "loved long since and lost awhile" descend to prove they live and love us still.

Organization per se is not the end sought. Office, place, reward, preferment, honor, money, power—these, have, or should have, small place as primal factors in such a scheme. Self-seeking natures are not the ones to invite



MRS. MAGGIE WAITE.

This well-known platform test medium went to Titusville, Penn., from the Rochester Jubilee and served the Spiritualist Society in that city until the opening of her engagement at Cassadaga camp. In company with Moses Hull she held a meeting in Oil City, Pa., which was largely attended. This meeting was arranged by Mr. Frank Steck, who has long been one of the main supporters of the good Cause in that place.

Mrs. Waite also held one meeting in Spangsbury, Penn., where she was greeted by a large audience, the Spiritualist church being crowded to the doors. The Spiritualists of Spangsbury own their place of worship, called "The Church of the New Era," which is capable of seating several hundred people. As the Spangsbury Society has less than forty members, and the place itself less than fifteen hundred people, it is certainly to the credit of the Spiritualists to find them so far ahead of the times. They have set an example for the large cities and towns well worthy of emulation.

During her engagement at Camp Cassadaga, Mrs. Waite appeared twice each week upon the platform as the test medium. Her work was eminently satisfactory, and was commented

upon most favorably alike by Spiritualists and skeptics, who were in attendance in large numbers at that famous mecca of Spiritualism. Mrs. Waite did splendid work at the Rochester Jubilee, where she proved herself the friend of organization through her efforts to awaken an interest in the National Association. In fact, ever since the National Society was organized in Chicago, Mrs. Waite has been one of its most earnest supporters. She has generously given up several paying engagements in order to attend the mass meetings that have been held in many large cities under the auspices of the National body. For the services thus rendered she has charged only hotel and traveling expenses, and has frequently held benefit sances, the entire proceeds of which have been turned into the treasury of the National Spiritualists' Association. She has never failed to speak a word in behalf of organization whenever opportunity offered, and believes most sincerely in unity among Spiritualists.

Mrs. Waite deserves credit for her devotion to the cause of Spiritualism through her laudable efforts to further the interests of organization.

their neighbors into an association formed for the betterment of humanity wherein equality of opportunity shall exist. Those who seek self-aggrandizement, if such there be, will be set aside, and those who seek to bless their fellow-men by unselfish devotion to truth be recognized.

Let those who believe in organization, and are willing to do something for the good of humanity, rally to the support of our national society. If it is not the best possible in form or management, help improve it; don't stand off and throw stones. If you do not believe in the utility of organization, surely that is all right—this is, at least presumptively, a free nation. But if others try to build, you do not demonstrate your love for humanity by tearing down their work at every possible opportunity. Why seek to prejudice others? The "Anti-Spiritualist Association," the orthodox churches, some of the secular unions, Roman Catholics and others of that class, dishonest and unprincipled individuals who live upon the ignorance and credulity of their fellows, are all opposed to the N. S. A. Why? Because it is or has been thus far a failure?

I am not close enough to the National Organization to point out official misconduct, impugn the integrity of any official's motives, or to even think I could have done better myself! If anybody has erred, heaven knows I am the last one to hurl a stone. "The mistakes of my life have been many." While the critics are doubtless wise and good men they are not infallible, and the spirit that sometimes seizes their pens when touching the subject of organization is to be sincerely deprecated.

Salem, Oregon.

The Theology of the Twentieth Century.

BY MRS. M. KLEIN.

On the above subject Mr. Chas. Dawbarn of California gives expression to some thoughts which come to me as promised testimony to similar teachings given by my spirit-had, through me, at different times for more than twenty years. When giving these lessons my Band would always say: "In due time we will send in testimony that these are eternal verities." Hence my delight at seeing such promises fulfilled. I quote from Mr. Dawbarn: "The point for us to note is, that from this starting point, that is, from the presence of an apparently infinite supply of raw material, the process of creation is really one of manufacture. Just as a man of to day builds a bridge, an ironclad or a telescope, and thus plays the part of a small manufacturer, so the building of a world involves only the use of the same raw material in a more refined condition, moulded and shaped by greater power and superior intelligence." Again he says: "The true student will commence as a scholar at the feet of science, which is, in its essence, the orderly arrangement of facts and nothing more. He will presently discover that the manufacture of a planet is of the same intrinsic value as the manufacture of a suspension bridge or an ocean steamer. It consists in first thinking to a desired end, and then proceeding to experiment, until that end is reached. The essence is the same, although there is an enormous difference in the individuality at work. The Great Experimenter works regardless of time; the Little Experimenter must take up his work. The one has vast experience and enormous power. The other, if an inventor, stands almost alone, wielding at best only the forces known to the civilization around him."

"Yet again I quote: 'Surely this justifies us in assuming that the Great Experimenter works with his material in a similar manner to a desired end. For if his will were alone sufficient, why should he take millions of years in the preparation of the globe for the manifestation of self-conscious life?' From a leaflet of automatic writing through my hand, dated 1874, I take the following: 'How much strife, hatred and hardships could be avoided by the human family if all would try to acquire themselves as far as possible with the integral and differential calculus concerning their modes of single and complex activities, and would study well the relations of profit and loss in their various transactions; how much time and strength spent—material

of different kinds and strengths used, etc. Even in mental labors, antecedents and consequents, proper inversion, and so forth, all should be calculated and logically determined by rules and comparisons. Men are not only permitted, but required to pattern after the works of Nature, which are the works of God. When the Creative Master contemplates a new plan for world building, he not only considers substances and forces in their legitimate and intricate uses, but also magnitudes of the two kinds, positive and negative. The constant and variable are also well calculated, otherwise the building and maintaining of worlds were impossible, inasmuch as all these forces must be generated by motions of their kind, and law requires a strict adherence to the rules laid down in the draft of such labors.

"All this is proof positive that the secret of their grand success lies in the wise and correct calculations of all that is to be pressed into service. Thus all materials enumerated in the original calculus are legitimately employed and therefore have the defence of law. Values of quantities and qualities used are correctly determined, results are produced to desire and marked by superb methods of vibratory indentations in alphabetical order. Thus everything done is easily traceable from the simple to complex operations, so that immutable law is seen in its constancy and the mutations of nature, that they are so arranged as to work up her raw materials into ever-increasing values because of the refinement accomplished by interactivity. The changes of substances and forces are the mark of progress. The true mathematician forms a plan of what is to be undertaken. He considers well the probable expenditures of every kind. Having formed his determinative calculus he sets about to bring all things to it. He has made his rules, drawn his lines, and if he possesses the necessary amount of will power, he will succeed because he must, even though cross purposes are cast in his way, and for a time he is harassed by conditional emergencies, to probe his strength. If he perseveres his efforts are crowned with success."

Van Wert, Ohio.

The Sanitary Condition of Spiritualism and Spiritualists.

BY T. AURELIA MOORE.

During the recent crisis in our national affairs much of importance has been written and reiterated in reference to "sanitary conditions." Even now it is being rehearsed and emphasized, and our government is being severely censured by many true patriots. It is not to be questioned, however, that the lives of some of our noblest citizens have been sacrificed on this account.

Having had ample opportunity for observation and contemplation, it has occurred to me that there is need of improvement in the sanitary condition of our noble Cause. We are not attaining to our aspirations in numbers, local societies, organizations or financial status. We question the cause. Our philosophy is pronounced demonstrable. Who is at fault? We look to our "Sanhedrims of Wisdom," our leaders, our teachers, as exemplars. Are we justified in this? Is it discreditable to follow their example in the minutest detail? I hear "we are distinct identities and must live accordingly," having two natures to contend with—the material and the spiritual or human and divine. From the superior to the subordinate, then, we are individually responsible, and let us earnestly, as individuals and collectively, strive to cleanse ourselves from aught that would obstruct the passage of our grand old ship down the channel of Time, remove all barnacles that are clinging to our personalities with a pertinacity formidable in their results, cleanse and fumigate the sewer-pipes and cesspools of our natures from intentional injustice, malicious insinuations, envy, jealousy and the numberless little foxes that are now destroying our influence and fatally poisoning our environments, and build individually characters which shall stand the tempests and cyclones of earth's adverse elements; thus working in conjunction on a basis of principle and morality, we need fear no foes. The united powers of earth cannot prevent our onward march to victory undreamt of and possession without litigation.

Meriden, Conn.

Our Serial Story.

A CALIFORNIA GIRL.

Or a Story of the Golden West.

BY MRS. MARY T. LONGLEY.

Written Expressly for the Banner of Light.

CHAPTER VIII.

"IS IT SLEEP OR LIFE?"

It becomes necessary for us to turn backward a little in our story to gather up the fallen threads in this web of mingled romance and fact, that we may the more readily understand how it was that Hazel Pearly, whom we had seen in a happy English home as companion and governess, should have wandered to New Orleans as a professional nurse. At this juncture we will remember that our friends the Trevors were at home in a beautiful village that bore their name, and that the family per se consisted of the widowed mother, her son George, a young man in his twenty-third year, and the twin daughters, Mabel and Isabel, aged ten. Nor have we any special event to chronicle of the quiet life of the family for the first year after their return from the continent, for during that time affairs flowed peacefully at Trevor Place.

We already know that Hazel Pearly was at that time a handsome woman of about thirty years. Although sorrow had lain heavily upon her, it had neither dimmed the lustre of her beautiful eyes nor thinned her luxuriant hair with gray. A stranger would not take her to be more than twenty-five at most, for the peaceful life and genial magnetism at Trevor Place had brought tranquillity to her mind and a delicate bloom to her cheeks. She was in comfort of mind and body now, as far as one could be who had passed through such experiences as hers, and although she knew that the fires of sorrow were not quenched, yet she was glad to have them dulled, if only for a time. And thus a year of quiet passed. The twins were growing in strength and beauty, and Hazel had only praise of them. Both were good scholars, but while Mabel excelled most in her general studies, Isabel was the most proficient in her music and did fair to become a brilliant pianist and singer as well. George Trevor had by the end of the year become an efficient manager of his estates and a busy man who usually found himself employed through most of the hours of the day. He was not a society man, and he found his most pleasant recreation of an evening in listening to the musical efforts of his little sister or the more cultivated voice and touch of her teacher, and in reading aloud from some favorite author to his mother and the governess after the twins had retired. Occasionally there would be visitors and a little dance, with music and refreshments, or they would all be invited out to some little entertainment; but these frolics were rare, and the quiet life of the Trevors was not often broken in upon by them. The young man of the household was an exemplary character, a man of good principles and of honorable motives, not inclined to be religious, and rather of the skeptical order concerning churchly claims and tenets, but one who was respected and loved by all his neighbors and friends. George was good-looking, too, tall and well-proportioned; his one door life on the estates had rounded out his form and cheeks to the appearance of health, and given a needed glow to eyes and countenance, and intelligence was written upon his brow.

As a friend Hazel esteemed and admired this young son of her employer, nor did she ever aspire to be nearer to him and his landed possessions than she had been; she did not dream that he, "this boy," as she would have called him—though there was little of boyishness about him—could laugh for her beyond the friendship he might naturally feel for his mother's companion.

But the truth was that George Trevor had loved the quiet Hazel from the first week that she had become an inmate of the house. He was only in his twenty-first year then, and she must have been seven years his senior. A melancholy, studious boy, who cared more for his books than for sports, and she had come into his life with a touch of power and light that never before had been experienced by his awakening soul. From then on he had loved her, and she, all unconscious of his devotion, sang for him his favorite songs and played the compositions he selected for her skillful hand, never dreaming of the web of fascination she had woven around his heart. All this had been for three years, and still she knew it not, nor dreamed that as far back as when they were in Paris, he had watched her day by day with Love's tender eyes, following her afar off if she chanced to be out alone, ever ready to attend her at a moment's notice should she need his aid, and feeling that he was only blessed by the privilege of walking in her wake.

But a year had passed since their return, with nothing to break the even tenor of their way until one day something so terrible happened that it brought the heaviest of gloom upon the peaceful home.

It was a bright and charming morning in the latter part of May; the windows of the breakfast-room, from which the pretty lace curtains were looped back with dainty ribbons of palest green, were opened to admit the balmy breeze which strayed into the room laden with the scent of honeyed flowers. The apartment itself was a most attractive one, from the crimson Moquette rug upon the floor to the ceiling of delicate fresco work; the pictures upon the wall were not those of dead birds or butchered game, but were rare prints of beautiful flowers, and other productions of nature, bowls of creamy and crimson roses, glasses of purple plums and grapes, baskets of scarlet strawberries, bright and catching pictures that gave color to the silvery tint of the walls. The furniture was ample and in good taste, and on this particular morning, as on all others, the family gathered around the board with happy faces and pleasant smiles. As the meal progressed George seemed to wax more gay than usual.

"Mother," he said, as he passed his cup for a second helping of coffee, "everything tastes so good this morning, I believe I have the appetite of a ten year old boy. The coffee is delicious, the chops are done to a turn, the hot rolls delicate and crisp, the boiled eggs just right, and everything ditto. If I do not lose my appetite over this breakfast, it will not be because it isn't nice enough to take the hunger from a man. I declare, mother, you are growing young and as pretty as a picture."

"Oh George, my son, do not be foolish in your flattery of a woman old enough to be the mother of a great fellow like you."

"Never you mind, mother, how old you are, no one would take you to be a day older than thirty-five; that blue gown with the silver decoration is becoming to you as anything can be, and I declare, I can hardly realize that you are my mother after all. I believe some fairy must have dumped me down beside you when you were a little tot, and that we grew up together, hand in hand. To be sure, I realize that you are the mother of the two little belles here; but if you are not careful they will outgrow you, and people will doubt that fact."

And so he rattled, unusually gay and lively for him, with teasing banter for the twins and words of cheery good nature to their teacher, until he arose and said, "I see that Selim has been brought from the stable and is pawing on the ground, impatient at my delay. I must be off. I have to ride to Chelmsford this morning and transact some business with Hastings. I may not return to lunch and you had better not wait for me."

With a smile and a bow he was gone, his spirited horse prancing the gravel beneath its feet and dashing onward, as if impatient to reach its goal.

He did not return to lunch, but at three in

the afternoon he was brought home wounded and bleeding, one hand mangled and torn, and with great gaping wounds in his head.

He had transacted his business at Chelmsford, four miles away, and set out for home. No one knew what frightened his horse, or how he lost control of the beast, but something terrible had happened, for two of his tenants had found him just beyond a ledge of rocks where blasting had been going on earlier in the day. He was lying by the road unconscious and bleeding, while the horse was no longer in sight. They procured a wagon and brought the young man home, and towards night a country lad came with Selim. The horse had been captured a long distance from the scene of disaster and seemed in a state of nervous fright.

Medical aid and surgical skill were called in to attend the injured man, but in spite of all efforts he did not recover sensibility until late on the following night, nor did he then seem inclined to speak. For several days he lay as one in a dream, yet not unconscious, nor was he content unless either his mother or Hazel was by his side. As for his poor mother, she seemed broken hearted at the disaster that had befallen her son, although she attended upon him with a patient face and sought to hide her sorrow from him. And thus days passed until eight had elapsed from the time of the accident. It was late in the afternoon. The surgeon had made his visit and gone. The twins were in the garden away from the house, the mother had been advised by the medical attendant and persuaded by the governess to retire to her own room and lie down, and Hazel herself sat by the bedside of the injured man.

The room was darkened, but there was sufficient light for her to clearly see his face and every article in the apartment. She had sat for about thirty minutes when she observed that his eyes were open and that he was gazing earnestly and wistfully into her face. Then his lips moved, and she bent down to catch the whispers, as he said:

"Hazel!" It was the first time that he had called her by her Christian name, but she did not heed. "Hazel, I feel that I am going—going alone, and in the bloom of life, into the great unknown. How strange it seems to be face to face with death, and not to know what it may bring. But I do not fear that—it is only that I must leave this bright earth and mother, and—"

She had regained her voice now, and with an imploring gesture, she sank on her knees by the bed, that she might be nearer the whispering man, she said:

"Oh, my dear friend, you must not talk like this; you must not think it! You cannot be dying! The physicians have hopes for you. They say you must have rest and be kept very quiet, that you are young and strong, and that Nature will do much for you. They do not speak of death!"

"Yes, yes, Hazel dear, I know what they say, and they may believe it; but they are wrong. I am sure my time has come. Selim, poor beast, got frightened and threw me from my seat; he dragged me a long way over the stones. But no matter, it had to come. Somehow, Hazel, I always knew I should die young. I cannot tell how I knew it, but I did. The thought haunted me when I was a boy, and as I grew to manhood it made me melancholy. I used to look at these estates and say: 'I shall be mine, but they will do me no good. I shall be entombed before many years.' After I knew you, I began to grow more cheerful; but not till we came from our travels did I outgrow the melancholia entirely. Then I resolved to go to work, to manage affairs and to occupy time and mind with useful works; but the end has come—"

His speech was very slow and in whispers. When he paused, Hazel said: "No, oh, no! the end has not come; we must not have it so."

"Yes, it is Fate; we cannot help it. Dear little mother, how she will miss me. Oh, that I must leave this beautiful home, the twins, my mother, and—and you—" There was a world of meaning in that whispered "you," and Hazel gazed at him through her tears in mute surprise. "Yes, little one, it is the hardest part to leave you, for you have been the light of my life these three years; you have been sunshine and home and heaven to me; you brought something to me that I needed, some restful, happy force—it has grown in upon me and filled my life with light. I love you as I could never love another, though a thousand years of earth were mine. I know what the world would say: you are older, and I am in years but a boy; but it matters not, I love you. Years are nothing to the soul that loves. But there is only this left to me, dear one, to bid farewell to you, my heart's delight, and to mother. Poor mother! stay with her, Hazel, when I am gone, and be a comfort to her—"

He paused for a moment and then went on as one in a half dreamy slumber, while the shadows of approaching twilight deepened in the room.

"Yes," he murmured, "I loved you, and you knew it not. I watched you and I followed you just to catch the breath of heaven that you sent to me. While we were in Paris I became aware, dear, that you had some trouble. A secret grief weighed upon you; I longed to take it from you—but I dared not speak. I saw you gazing upon the portrait of a child with a dog at her feet. It was in the art salon, your heart was in your eyes; you stretched your hands to the little one in the picture. Your face was very pale; you did not know I watched you, and mother was not aware of what was going on. I knew you recognized that picture. Afterward I examined it. The child was the image of yourself in miniature form. It was your secret; I had no wish to pry into it, I loved and honored you. You prized the portrait—and you have it now."

He said no more, nor did he need to, for Hazel knew at that moment that the unknown donor of that priceless gift lay before her upon the bed.

She was overwhelmed, she could not speak, she could only stroke his poor mutilated head with gentle, soothing touch, and bow in sacred silence by his side.

Once again he spoke, and when she tried to check him he murmured:

"Let me talk, it may be the last time, Hazel; I am going—where, I know not; I never could believe as my fathers did. The creeds had no meaning for me; theology did not attract me; I know not what the future holds; is it sleep or life? You are a good woman; I love you; if there is life beyond, I will know and share it, and I will watch over you. If it is endless sleep, then all is peace; whatever rules, all is well. This is the last—but no, I must tell mother of my love for you, and that she must take you to her heart; when she comes, I will tell—"

But when she came he was asleep, and the words did not pass his lips that night. Until midnight Hazel watched beside him, but he opened not his eyes. Then she changed places with his mother and sought her own room. As yet she had not been able to collect her thoughts and to think out all that he had said; but as she stood before the portrait of her little son and realized whose hand had bestowed the gift upon her, she broke down in weeping as she said:

"Dear, kind soul, and he has loved me like this and I knew it not; God bless him. Oh! Gordon, Gordon, had your love been as fond and true as his I would not now be the forlorn and wretched creature that I am—"

For an hour—two, three perhaps—she slept, and then she was awakened by a rapping at her door and the voice of some one calling:

"Come quick, Miss Pearly! Master George is taken bad, and the mistress is wanting you."

[To be continued.]

Written expressly for the Banner of Light.
THE BABY'S ANSWER.

BY CHRONONA CARLYLE.

"Why did you come, my little stranger,
To this world of frowns and tears?
Do you know of all the danger
That awaits the coming years?
Can you guess the haunting sorrow,
The ceaseless grind, the care, the sin—
The temptations that tomorrow
May assail you from within?"

"Do you know what disappointments,
What shining hopes may shatter thee
Along the road you'll walk, my baby,
From your cradle to the sky?
Fly, oh fly, celestial stranger!
And escape so dire a fate:
Wing your flight past snares and danger;
Hasten, lest you be too late!"

"I will give you up, my baby,
Though my heart be wrung with pain,
If the giving will, my baby,
Ensure your everlasting gain.
I will give you up, my baby,
Though your fingers cling to mine;
I will give you up, my baby,
That no grief shall ever be thine.

"I will give you up, my baby,
Though my scalding tears may fall
On your fair, angelic forehead,
On your snowy funeral pall.
In your robe of shining whiteness—
Like a chalice lifted high—
I will give you up, my baby,
Take her, Father, lest I die!"

Thus I palmed me a future,
Till my soul within me cried,
In its desolated longing
For my little babe that died.
But the baby on my bosom
Nestled closer, closer still;
Clasped her frail, firm, little fingers
Round my own with strength of will;

And a light shone from her iris,
And a smile upon her brow;
Long and grave she looked up at me—
Soul to soul responding now:
"Nay, not so, my darling mother,
Know you not the good behest
Of the dear, the all-wise Father,
Who gives to each what is the best?"

"I came hither on a mission,
I came to you of my free will;
I came to aid in earth's salvation,
No other soul my place can fill.
Each one must help to bear the burden,
Each one must learn the perfect way;
Each one must struggle in the valley,
And scale the mount of shining day.

"Not till my work, well done, is ended,
Though hair grow gray, and form be bent,
Will stand, at last, with the ascended,
Your baby, whom to you was lent.
Fear not for me, oh mother darling,
Perhaps I need the rugged road.
Love points the way. I must not falter;
YOUR BABY'S SOUL IS ONE WITH GOD!"

And still she sweetly smiles upon me,
And my heart is now at rest;
For oh! I love my little baby,
And I know what is, is best.
And so I keep my darling cherub,
And wipe away my falling tears,
Asking God and his bright angels
To make me faithful through the years.

Literary Department.

OUR LITTLE ONES AND THE NURSERY.

This month's issue contains a number of pretty, instructive sketches about animals.

The first article tells of the only time Nannie, the goat, ever ran away when hitched to a cart. One day she surprised her little owner by running as fast as possible. She soon freed herself from the harness, and then straight into the woods she ran. Presently the children, who gathered about when the accident occurred, heard Nannie bleating very plainly, and so had no trouble in going to the exact spot. There, caught between two trees, so she could not move, was her baby kid. When Nannie heard this little cry for help, she dropped everything and ran to it, just as any mamma would. The baby kid was carefully lifted down, and Nannie tried as hard as she could to thank them.

One story in this interesting little magazine tells about "The Toad's New Coat"—for it seems that toads enjoy new coats as well as boys. This particular toad that we are watching is a brown toad, who enjoys sitting in the house on a velvet topped foot-stool. It was soon discovered that he chose that seat because it was near a low window sill, where the flies gathered to enjoy the sunlight.

The toad's tongue is fastened at the front of the mouth instead of the back. The tip is armed with two finger-like prongs, covered with a kind of glue. When a fly came too near, out would dart the toad's long tongue, glue the poor fly fast, and put the insect down his throat without chewing.

One day a long rent or tear was discovered right down our brown toad's back. He was getting ready to change his old coat for a new one. First, by some sudden jerks of his body he made the rent larger, when braising himself he pulled out the long hind legs. Next were his sleeves; these he pulled off one by one much as boys do their coat sleeves. Slowly the toad shed the coat over his head, carefully rolled it in a nice ball, then stuffed the whole thing down his throat. His body was now covered with a nice new brown coat which had grown just beneath his old one.

Another good story is told about the turkey-buzzard, a very useful bird, because it eats the decaying matter which would poison the air.

The turkey-buzzard lives in North America and Jamaica, and belongs to the same family as the eagle: when it is grown it is very large, its wings often measuring six feet, ten inches from tip to tip. It is called the turkey-buzzard because it looks so much like the turkey as it walks slowly along stretching its neck. The female lays from two to four eggs, which she generally leaves in a decayed log or hollow tree; the young are hatched in May, and are downy, pretty little things.

196 Summer street, Boston, Mass.

THE METAPHYSICAL MAGAZINE—The leading article in the current issue, "The Vortex of Nature," by C. Staniland Wake, demonstrates the vortex action which pervades Nature; shows the interdependence of the past and the present, and states that all formations of the present are produced by the blending together of old and new materials.

He says: "Ideas are usually traceable, more or less remotely, to other ideas which have been derived from extraneous sources, and which have undergone a process of disintegration and reformation in the mind where they have been planted before appearing again in fresh clothing, called forth, perhaps, by some accidental or casual observation which but for them might have passed unheeded."

That which is here said in regard to the mind is no less true of all development. In speaking of the organism of man he says:

"The breaking down and building up which constitutes the vortex metabolism of the organism, is the duality or complementary opposition of the internal and external activities, to which the names of force and energy have been applied, that operate throughout Nature as a whole and in all particulars."

In the article entitled "Criticism," the terms discernment, discrimination and criticism are well defined. The author says: "True discernment is an office of the human understanding. In and of itself it is a passive, though by no means a negative, quality. When this passive quality of the understanding becomes active, we discriminate."

We discern by contrasts; we discriminate by choice or by preference. Discernment belongs to the judgment of man as to qualities and things. Discrimination belongs to the will of man. It is an act of the will, that looks to results.

To discern is to know; to discriminate is to do.

"Criticism differs from both discernment and discrimination, though it involves both. By discernment we learn to know good from evil; by discrimination we choose either good or evil; by criticism we undertake to approve or condemn either good or evil."

"Discernment and discrimination are necessary to real knowledge and correct living. We employ them upon ourselves. We employ criticism usually upon others."

In the paper entitled "Growth," by Floyd B. Wilson, the author states that growth in any direction is brought about by creating an atmosphere whose vibrations will attract from the infinite forces of the universe just what is needed to bring the fulfillment of the desire. This is to be accomplished in the hour of stillness. The atmosphere having been made right to accomplish the purpose, the vibratory forces now merge into the infinite oneness, where all is revealed.

These vibratory forces may be disturbed if the power to be has not been thoroughly learned. If a disturbance occurs, the only way is to wait in the silence till the atmosphere is again made true.

The little sketch, "Right Living," is short, but illustrates the saying, "Fine goods are done up in small parcels." Some thoughts gleaned therefrom are:

"Ideas of right living are based upon right thinking. This is their foundation. Many people with the most earnest desire to do right fail to attain their object simply because they do not realize the power of thought. The general opinion of undeveloped minds is that it does not matter what one thinks—action only is important. These fail to see that the act is always the result of the thought—that the thought must determine the act."

No thought is unimportant. People are influencing each other all the time through thought action, and just as strongly, even if not conscious of the influence. To realize the full meaning of this for the first time brings one almost to a breathless stop. But fear is unnecessary. Knowledge calms every agitation.

The Metaphysical Publishing Co., 365 5th avenue, New York.

THE HUMANITARIAN—The first of a series of articles, "Through Vain Imaginings to Truth," by Hyapatia, is the leading paper in the current issue. The author shows how, "through devious paths, that the great process of evolution mostly leads the minds of men towards truth." The great wave of "eccelesiasticism" passing over the land and the power of Catholicism, are ably considered and give rise to the following question, which will be discussed in succeeding essays:

"Our question then is, 'Can Christianity justify itself, and establish itself before the tribunal of Science?' Our ultimate appeal must be to science and to science alone."

Another instructive paper is, "Concerning a True Nobility," by Owen Rayney, in which he shows that nobility is of blood and birth, and he who would be immortal must have care for his posterity.

"In stupid disregard of the lessons of experience, no living thing is so stupid as man. We should remember that ennobled blood is not therefore noble; the truly noble must be so by right of an earlier creation; that healthy and holy are variations of the same old Saxon word, and that he who would be immortal must take heed, not of old parchments, long purses and royal patents, but of the quality of the flesh and blood he leaves behind him in posterity. Fair practices are the children of fair forms. Any cheat may make a fortune; only from the noble can the noble be descended. A kindly race, whether in hall or cottage, is sure of the respect of contemporaries and justified in the hope of posterity, therefore of immortality. Families that produce the genius, the vicious, the profligate, do not last. Search for them, in a little while you find them gone. The hall is there, the old state and hospitality, perhaps the name; but stranger blood enjoy whatever of honor or respect is vested in these things. Nature has pruned relentlessly. The race has forfeited immortality for self-indulgence, fashion, a breath of fame, a coach-and-four."

Under "Notes and Comments" we find the following: "Certain American universities have entered on a campaign against tobacco. In 1891 the official physician of Yale published the results of observations made on the undergraduates of that university. In a class of one hundred and forty-seven students he found that in four years seventy-seven, who did not use tobacco, surpassed the per cent. who did use it to the extent of 10.4 per cent. in increase of weight, 24 per cent. in increase of height, and 267 per cent. in increase of chest girth. The most marked difference was, however, in point of lung capacity, the abstainers showing an average gain of 77.5 per cent. more than smokers or chewers. As regards the effect of tobacco on the intellectual powers, Prof. Fisk found, on dividing a class at Yale

into four sections, representing different degrees of proficiency, the highest section was composed almost entirely of non smokers, and the lowest almost entirely of smokers."

Duckworth & Co., 3 Henrietta street, Covent Garden, W. C. London.

THE TEMPLE Contains a fine paper entitled "A Cure for Worry," by Paul Tynner. He says:

"The destructiveness of worry—its crippling, paralyzing, poisoning slaughter—is to that of whisky as a giant to a pigmy. It has been proven that it chemically changes the blood to poison:

"You have no more right to go about worrying about anything or anybody than you would have to go about among your friends as the Chinese go to war—beating tom toms and stirring stink pots. If it is a sin to poison yourself and others, it is a sin to worry. In even the slightest degree, worry is impertinent, intrusive and the worst of bad manners."

Of the worrier who wears his heart upon his sleeve and publishes his vice to the world in face, speech and manner, he says:

"He makes it his business to worry industriously and constantly. Everything that happens and everything that does not happen he makes an occasion of woe. He walls over the troubles of the dead and gone past and is wrought up into an agony of dread over troubles he anticipates in the unknown future."

In another place we find these words:

"Worry is an indication of littleness of mind. The foolish pride of the brave man who suppresses, as far as he can, the evidence of his suffering, is matched by the pitiful vanity of the timid soul who parades his wounds as credentials to attention and sympathy."

To worry about the past is to keep its corpse above ground; to worry about the future is to prepare shroud and coffin for the unborn."

Pope's words are very effectively inserted to show the root of the matter:

"For every evil I enter the sun
There is a remedy or there is none.
If there be one try and find it;
If there be none, never mind it."

"Never minding" is suggested as the one great remedy for all the "remediless" evils under the sun.

The Temple Publishing Co., Denver, Colorado.

THE JOURNAL OF HYGIENE for September comes to us laden with good thoughts and useful information. How to possess good health is a problem which should occupy the first and most careful study of every human being. The question of proper food is so plainly answered in the article by Dr. Hadman that he who runs may read and know what he should eat.

"Osteopathy," by Hester M. Pool, is worth careful reading, and as a comparatively new method of healing the sick, should have unbiased investigation. Notes concerning health and topics of the month by the editor contain gems of truth, also "Hygiene for Women," by Jennie Chandler.

Would that the *Journal of Hygiene* might wing its way into every family in the land, where it would prove a lasting good to all who gave it careful reading. Just these few words of Emerson, well studied and acted upon, would—but he tells it all: "Whoso shall teach me how to eat my meat and take my repose and deal with men without any shame following will restore the life of man to splendor, and make his name dear to all history."

46 East 21st street, New York.

THE AMERICAN MONTHLY REVIEW

OF REVIEWS for September presents the usual timely features that we have come to expect from this magazine. The various events connected with the end of the war with Spain are fully discussed by the editor, while the Porto Rican campaign, from start to finish, is described by John A. Church, formerly of the *Army and Navy Journal*. The cost of the war and the financial provisions for meeting it are ably summed up by Charles A. Conant, an experienced financial writer. Henry Macfarland, a Washington journalist, contributes a character sketch of William R. Day, the Secretary of State, which is of special interest at this time because of Judge Day's appointment as leading member of the American Peace Commission. Charles Lowe, the English biographer of Bismarck, and W. T. Stead furnish a rich fund of anecdotes regarding the late ex-chancellor. Aside from many other illustrations, numerous cartoons apropos of the war are reproduced from home and foreign journals.

13 Astor Place, New York, N. Y.

The Reviewer.

THE TOUCH OF A VANISHED HAND, by A. R. Dyer, pictures the universal desire of humanity to solve the mystery of the unknown, and penetrate beyond the grave. Preceding the story, the writer has given her views, which, though perhaps beyond question to those of similar belief, might be considered illogical to those searching for proof instead of assertion. There is something too much resembling the "swaddling bands of the past" to be pleasing in the thought that "our friends who have passed away do not wish to be reminded of this life, and are averse to coming in touch with more evils, thus retarding their progress."

We dislike to believe that transition from this life has made them even more selfish, and that only with reluctance do they reach a helping hand to us. Then again, the writer tells us "the gifts of the spirit should never be bought or sold." For what would we pay more gladly than the knowledge of departed friends and life beyond? and is not this thought going backward with a vengeance to primitive days, when the poor preacher was forced to toil unremittently the whole week for meagre sustenance for himself, and expected to deal with plentiful hand spiritual food to his flock on Sunday, though exhausted both in body and mind.

Several fine thoughts are vividly portrayed in the story. The beautiful character of the old rector, the filial affection of his daughter, the delicate respect shown his teaching and belief, while still true to her own convictions and difference of opinion, qualities only too rare in real life. The other and only point we have space to mention is the impossibility of perfect and congenial union between two holding adverse religious opinions, and we would that every woman possessed the firmness and well regulated control of both heart and mind as is given in this little book to the lovely Agnes.

The American Book Exchange, Providence, R. I. Order through the Banner of Light Publishing Co.

Magazines Received.

Vick's Magazine, Vick Publishing Co., Rochester, N. Y. The Twentieth Century Astrologer, The Astrologer Publishing Co., St. Paul Building, New York. The Coming Day, Williams & Norgate, Henrietta street, Covent Garden, London. The Realm, Toronto, Can. Our Dumb Animals, Boston, Mass. The Household, Boston, Mass. Every Where, edited by Will Carleton, Brooklyn, N. Y.

The eruption of Vesuvius grows more and more menacing, and great apprehension is felt in and around Naples. Streams of molten lava are spreading in every direction. The Vedrino valley is sinking. That structure, which stood at a height of 1,830 feet above the sea, is now only 81 feet above it. Seven new craters have formed.—*Harford Times*.

The Hudson is now in all its autumnal glory. The Fitchburg Railroad popular New York Excursion of Oct. 6 takes you down the Hudson, and the rate from Boston to Boston is only \$5.00.

Startling Facts.

Dangerous Enemies that Invade the Household.

How Health and Happiness May Be Lost.

Dr. Greene's Nervura as the Best Guardian.

The faithful wife. The fond mother. The hope and inspiration of the human race. Such are the homebodies.

We may do homage to queens. We may applaud great artists and actresses. We may admire fighting amazons. But it is the home-makers whom we love.

We spare nothing to make the wife and mother happy. We cannot, however, shield her from anxiety, and most of us are unable



to relieve her of the burdens of domestic drudgery. In fact, the average woman in insists upon personally carrying the cares of the household even if others do the hardest manual work. It is incessant work and worry that make so many homebodies thin and pale, tired, nervous, irritable and despondent.

The Guardian Angel of the household is Dr. Greene's Nervura for the blood and nerves. The nervous headaches to which the housewife is subject; the exhaustion which no amount of rest will overcome; the melancholy which love and plenteousness cannot remove—all these things vanish under the magic influence of Dr. Greene's Nervura. Why suffer when relief is at hand?

You are welcome to consult with Dr. Greene freely, personally or by letter, at his office, 34 Temple Place, Boston, Mass. Dr. Greene charges no fees for consultation and advice.

"OUIJA."

(Pronounced We-ja), the Egyptian Luck Board, a Talk ing Board, is the oldest and the most interesting, reliable and mysterious production of the 18th century. Its operations are always interesting, and frequently invaluable, answering, as it does, questions concerning the past, present and future with marvelous accuracy. It furnishes never-failing amusement and recreation for all classes, while for the scientific or thoughtful its mysterious movements invite the most careful study and investigation, apparently forming the link which unites the known with the unknown, the material with the immaterial. Size of Board, 12x18 inches.

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

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With Music and Chorus.

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MATERIALIZATION AND OTHER SPIRITUAL PHENOMENA FROM A SCIENTIFIC STANDPOINT.

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Among the latest song successes may be mentioned the following from the pen of Dr. C. W. HADEN, who has been so familiar to Spiritualists and liberals throughout the land: "KEEP SUMMER IN YOUR HEART" is a delightful ballad; "THE ORGAN IN THE CORNER" is one of the sweetest, tenderest songs ever written; "LET SING AGAIN DOWN BY THE SEA" is a sweet song, with a pretty waltz refrain. All are finely engraved and printed, and each page bears a likeness of the author.

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THE HOME-LAND HILLS OF HEAVEN.

BY ERNEST S. GREEN.

There are rippling hills and rainbow bills,
And mountains and valleys green,
Where the morn shall break and our souls awake
On the shores of shadowless sheen.

There are mansions fair in the land over there,
Composed of good thoughts and deeds
That we did in life's mistle and strife
In this land of thistles and weeds.

Then onward sweep through the valleys deep
Till the glided goal we gain—
Where the Home-land song rolls all day long
Past the perilous paths of pain.

For the souls that rise to empyrean skies
Must be purged in the deserts dim;
From the haunts of night to the land of light
They will sing the angel hymn.

Then we'll reach that land a happy band,
Where the rippling rivulets roll,
And rove 'midst the flowers of celestial bowers
In that joyous home of the soul.

Albert S. Marston.

The funeral of Albert S. Marston, of Com-

pany L, Ninth Regiment Massachusetts Volunteers, who succumbed to typhoid fever at St. Joseph's Hospital, Lancaster, Pa., Sept. 19, was held at his home in Allston on Friday, Sept. 23. The services, which were both military and spiritualistic, were conducted by Rev. Geo. W. Bicknell and Mrs. N. J. Willis of Cambridge.

The great number of friends present, and the profusion of flowers, indicated the esteem in which the young soldier was held. Rev. George W. Bicknell made an impressive address of encouragement, and Mrs. N. J. Willis paid a heartfelt and inspiring tribute to the worth of the volunteer. The hymns, "Nearer, My God, to Thee," "A Hail to Thee," and "Gently Lead Us," were most feelingly rendered by Mr. C. B. Shirley of Allston.

A detachment from Company L was in attendance and escorted the body to Mt. Auburn cemetery, where military honors were paid the departed comrade.

Private Marston was deeply interested in the phenomena of spirit return, of which he was a most enthusiastic and conscientious student. Although he had not disclosed his gifts to the public, he was himself a medium of more than ordinary promise.

A large circle of friends testify to his unusual ability in this direction, and recall his accurate predictions, especially concerning the war. As an inspirational speaker, however, Albert Marston was at his best, and his utterances were of a power evidently derived from guides of a highly intellectual order.

Passed to Spirit-Life.

From her earth home in Roxbury, Mass., Aug. 26, 1898 Mrs. LOVE E. WOODWORTH, aged 67 years and 5 months.

Mrs. Woodworth had been ill for some time, and was a great sufferer during the last few weeks of her life. She made no complaint, for she knew whether she was going, having been a Spiritualist for more than a quarter of a century. She was a good neighbor, a kind, sympathizing friend, a lover of humanity, and a most devoted mother. It was a delight to do for others, and she was ever forgetful of self in her efforts to make others happy. Four devoted sons are left to mourn the loss of her physical presence, but they know that she is not dead, only gone before them to a better world. Spiritualism is their support as it was their mother's.

Services were held at her late residence, 30 Woodbury street, Roxbury, Aug. 29, Mr. H. D. Barrett officiating.

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

One More.

BY MRS. L. S. GOODNOW.

Although but an occasional contributor to the BANNER OF LIGHT, I am moved to "try again," as the blessed "well done" cometh only by doing, with others, what I can to lift the world to a loftier basis, assisted and helped by those who have entered a higher school or have taken an advanced course in experience, which is one of the ablest teachers.

I am moved to this writing by reading in last week's BANNER OF LIGHT that "Minority Report on Principles," by Ernest S. Green. Most truthfully does he say that J. S. Lovelock's "Declaration of Principles" was a world-cleansing document, and everything that does that, is in perfect harmony with the great eternal principles, Justice, Truth and Love. There is no separation. No lasting good to the world can come save through those principles. Perhaps truth alone is equal to the contest, as it is the real adjuster of all things. Then why delay in accepting the imperishable? Everywhere do we hear sighing and moaning, all the result of the world's past record in building upon the perishable, thus enforcing a continuous rebuilding and retarding the fulfillment of humanity's great heart prophecies, that "There's a good time coming."

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly falling to cure with local treatment, promoted its incurability. Science has proven Catarrh to be a constitutional disease, and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any cure it fails to cure. Send for circulars and testimonials. Address F. J. CHENEY & CO., Toledo, O.

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PSYCHOLOGY.

BY W. J. COLVILLE.

Author of "Studies in Theosophy," "Dashed Against the Rock," "Spiritual Therapeutics," and numerous other works on the Psychological Problems of the Ages.

The author says in his Introduction: "The writer lays no claim to having written a complete or exhaustive treatise on Psychology, but simply has undertaken to present, in as popular a form as possible, some of the salient features of the comprehensive theme."

Reports of twenty-four distinct lectures, recently delivered in New York, Brooklyn, Boston, Philadelphia and other prominent cities of the United States, have contributed the basis of this volume.

As the author has received numerous inquiries from all parts of the world as to where and how these lectures on Psychology can now be procured, the present volume is the decided and authoritative answer to all these kind and earnest questioners.

The chief aim throughout the volume has been, to arouse increased interest in the workable possibilities of a theory of human nature, thoroughly optimistic and, at the same time, profoundly ethical. As several chapters are devoted to improved methods of education, the writer confidently expects that many parents, teachers and others who have charge of the young, or who are called upon to exercise supervision over the morally weak and mentally afflicted, will derive some help from the doctrines herewith promulgated.

CONTENTS.

What is Psychology? The True Basis of the Science. Rational Psychology as presented by Aristotle and Swedenborg, with Reflections thereon. Relation of Psychology to Practical Education. A Study of the Human Will. Imagination: Its Practical Value. Memory: Have We Two Memories? Instinct, Reason and Intuition. Psychology and Psychology. Mental and Moral Healing in the Light of Certain New Aspects of Psychology. Music: Its

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

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

Banner of Light.

BOSTON, SATURDAY, OCTOBER 1, 1898.

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TWO DOLLARS PER YEAR.

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

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

Notices of meetings of local Spiritualist societies in various sections of the United States can be found upon our seventh page.

Unitarians and Congregationalists.

The Boston Investigator says that it is prophesied by some that the Unitarians and Congregationalists may soon unite as one religious body. This prophecy is not so wild nor so improbable as appears at first sight. When the Unitarian secession took place, many of its churches retained their orthodox names, and stoutly maintained that they were the true Congregationalists, while those who called themselves such were really pretenders, or at best blue Presbyterians. Of late, marked changes have taken place in the pulpit utterances in both denominations. The Congregationalists have more to say about Christian fellowship and Christian unity than in former years, while the Unitarians in many instances seem to have lost the power to utter any positive assertions with regard to the essentials of their religion.

It may be said that the Unitarians have grown more orthodox or that the Congregationalists have become more liberal during the past few years. This does not matter, for in either case they have so perceptibly grown toward one another as to render it impossible for some to make any distinction between them. Congregational ministers have been known to occupy Unitarian pulpits, and their sermons were of such a nature as to lead the members to suppose that they were listening to good Unitarian doctrine. Unitarian clergymen have delivered addresses in orthodox churches that could have been spoken by even Jonathan Edwards, so orthodox was their language.

In view of these facts, it is not strange that the question of uniting the two bodies yet more closely has arisen. Unitarianism to day is an icicle-sort of intellectuality, wholly devoid of feeling, while Congregationalism is what Unitarianism was fifty years ago, a mild, inoffensive sort of liberalism, a religious hybrid, holding Jesus to be more than man yet less than God! This milk-and-water conception of the trinity has had its effect upon those to whom it has been taught, and a falling off in church membership has been the result. Given a genuine fear of hell, a dread of the wrath of an angry God, and a full belief in the trine nature of that God, and we have enough to make a man sufficiently religious to join an orthodox church. Remove these incentives and people are very apt to become lukewarm in their devotion to their church. No doubt it is this lukewarmness that has led some of the orthodox leaders to look about for some means by which the empty pews can be filled. It would be perfectly logical to conclude that they would welcome a union with the Unitarians in order that their preachers might once more be able to speak to full houses.

It may be said that this matter of uniting the two bodies is mere conjecture, having no basis in fact. It may also be asserted that many of the Unitarians are too radical in their views to take any steps backward in their theological ideas. The fact is, however, that Unitarianism is on the wane in many

sections of the country. Several Unitarian churches have gone out of existence with plenty of money in their treasuries. This proves that some cause other than a dearth of finances must be sought to account for the disintegration of that denomination. It is evident that the dry rot that has attacked that body in so many places is traceable to the lack of heart in the teachings of Unitarianism. Cold intellectuality may do in the way of abstract reasoning, but the average human being requires something more than that to feed his spiritual nature. It is probably assumed that Congregationalism has that which Unitarianism lacks in this especial direction, hence the desire, if any there be, for a union with the Congregationalists on the part of some Unitarians.

It would seem to an outsider as if such a union would do the Congregationalists a great deal of good, while it would prove the deathblow to Unitarianism as a distinctive religious movement. It is certainly in a precarious condition now, and we believe that its inoculation with even the mildest form of orthodox virus would speedily result in quick consumption and death. Clerical robes, ritualistic ceremonies and orthodox formulas are already in vogue in many Unitarian churches, while a mild creed is also a part of the proud possessions of the body as a whole. To take another backward step by uniting with the Congregationalists is now an easy matter. "Nulla vestigia retrorsum" is the motto of scientific religion, but it has no weight with our Unitarian friends to day. They began to take backward steps when they abandoned the heart-side of man's nature as a helpful influence in religion, and followed in quick succession with a series of similar steps in aping the methods of orthodoxy. The denomination is essentially moribund, and its union with orthodoxy means its destruction.

Mourning.

The vagaries of human nature are much the same in all sections of Christendom. One of the most marked of them all is the ridiculous custom of donning black crepe to show the world that the wearers are in "mourning" for some loved one who has entered the "Great Perhaps." Widows take great pains with their black veils, their black-bordered handkerchiefs and sombre dresses every time they appear upon the street in order that they may impress every one who sees them with the fact that they are mourning by rule for a member of their household. They virtually say unto others, "Just see how sorrowful we are! Don't you wish you could wear just such clothes as these!" Indeed, many women have been heard to ask their acquaintances if they did not think that mourning was becoming to them. Such ones have undoubtedly forgotten all about the one for whom they donned their somber robes, and are simply waiting for their dressmakers to clothe their forms in half-mourning, as a preliminary step to that freedom that is always awarded those who have just gotten out of their habiliments of woe.

Men by means of crepe upon their hats, or around their arms, also seek to attract the attention of their associates through these outward pretenses of grief. Men have been known to indulge in the most frivolous acts, even to the length of joking about the crepe on their persons, in association with the names of the ones for whom they had assumed this horrible representation of sorrow. If men and women feel that their loved ones have gone to hell, there would be some excuse for their somber robes and sober faces. Grief is sacred—too sacred to be paraded for the gaze of the thoughtless and unsympathetic multitude. Crepe simply subjects its wearers to crude jokes and unkind remarks, while many assume it merely to cloak their real natures, or as masks to conceal their actions.

For a Spiritualist, a Free Thinker or a Rationalist to don black robes, or the insignia of mourning, is an anomaly too great for us to understand. We believe in paying true respect to the memories of our departed loved ones, but that respect does not consist in assuming garbs that make us conspicuous upon the street, or in any of our associations in life. True respect for the arisen dear ones does not lead us to cast a pall of gloom over their enfranchised spirits by constantly giving way to sadness, induced by the garments we place upon our forms. True love for our spirit friends should lead us to try to make them happy in their new home by sending out tender, loving thoughts of rejoicing that they are now free from pain and disease in a life where they can do a grand work for those who need aid. To call them back by our unhappy thoughts, useless regrets and gloomy robes, to suffer anew in spirit, is the acme of human selfishness.

Mourning, half-mourning, and all other outward representations of grief, are the products of the now effete yet terrible religious instruction of the past. Modern Spiritualism has rendered the children of men a signal service by overthrowing the fear of death, and showing them that a visit of the death-angel is really a visit of an angel of light. Death is simply an event, a change from one sphere of existence to another. To wear black because a loved one has arisen to the freedom of the spirit is rank folly, and retards the progress of the one liberated. It also stops the soul-growth of those who wear it by enveloping them with an air of sadness that, if long continued, results in undermining health and perhaps reason. Viewed from every standpoint, we can find no valid reason why human beings should disfigure themselves by wearing crepe at the time of the transition of a friend. If they desire frivolity, there are avenues open to them more in keeping with their wishes; if they wish to be seen and admired, other garments are far more becoming; if they truly grieve, their sorrow should be enshrined in the heart, and not published to the world as a bid for comment and ribaldry on the part of those who have no real sympathy with grief.

Death, so-called, is a great leveler, and is absolutely no respecter of persons. The plutocrat and pauper, prelate and atheist, aristocrat and plebeian, king and vassal, all obey the command of this monitor of mankind at last. It is not unpleasant to realize that in one thing at least the absolute equality of the race is emphasized. If the democracy of death could be made the democracy of life, ours would be a happier and a better world. Spiritualism, if rightly lived and applied, will give the world the democracy of soul of which there is to-day great need amongst men.

The Boston Investigator well says, "The priest has no mission after the scientist arrives."

Significant.

The announcements of Revs. T. E. Allen and B. Fay Mills on another page of this issue are significant in many respects. Both gentlemen have been compelled to break away from their church associations, and have found it necessary to start independent movements in order to place their religious views before the world. Even the Unitarian church is not broad enough to furnish these progressive men such fields of labor as they deem it necessary to cultivate. The spirit of conservatism seems to have captured that denomination, and, for the time being, has ruled out the radical voices of the reformers and progressionists, typified by Theodore Parker, J. L. Jones and many other eminent thinkers.

Mr. Allen feels that constructive work in the name of scientific Spiritualism is necessary, and deems all religious systems at fault that do not recognize and affirm the great truths demonstrated by Spiritualism. He feels that the itinerant system now in vogue among Spiritualists is a source of weakness, and has determined to test the policy of continuous work with the same people for a term of months. This signifies that he senses the progressive spirit now moving many Spiritualists in that same direction, and his work will be watched by many people with more than ordinary interest.

Mr. Mills starts out in the direction of reform work along practical lines. He finds political and sociological problems that the church, as a body, ignores in toto, hence his voice rings out in a clarion call to duty to those who have been complacently sleeping for many years. His work proves that he has caught the spirit of the age, and is determined to keep step to the inspiring music of progress. The living issues of the times cannot be ignored with impunity, and the church that attempts to impede the progress of the car of thought is surely doomed to death. If Unitarian and Universalist pulpits are not broad enough to stand reformatory utterances, then some platform must be found that is so. Naturally many of our readers will suggest the rostrum of Spiritualism as the proper place for that work. We wish that such were the case, but we know that it is not.

Many Spiritualistic speakers dare not touch upon reform issues as they step upon the platform. They give a quasi endorsement to woman's suffrage, and plead eloquently for temperance, but they dare not disturb the serenity of their hearers by dealing with the giant evils of the times firsthand. The social question is too delicate, the labor question is too complex, the political question is too abstruse, and the church question is too respectable to be mentioned from a Spiritualist platform! While this is true in spiritualism, it will be necessary for those who dare to speak the truth as they see it, to exploit it from an independent platform.

It is significant of progress to find such men as Mr. Allen and Mr. Mills daring to step out alone in new paths, with a simple invitation to the people to follow as their only staff of support. We believe the people of this city wish to see the right triumph in every case, hence are willing to listen to reason. There is room enough in this great city for both of these men, and the people they call around them will not be drawn from any existing societies, because none of them stand for what these men represent. Their experiments will be watched with interest by all classes of people. Some will pray and work for their failure, while others will hope for their success. Their support must come from sources outside of the church, and we hope those sources will prove equal to their needs.

Cremation.

The Indiana State Board of Health has made an advance in the right direction by recommending cremation instead of burial, giving as a reason the fact that earth is not a disinfectant, and that malignant diseases have sprung from graves. Cremation finds its principal opponent in the Catholic church, which is apprehensive that incineration might weaken faith in the doctrine of the resurrection. According to Grant Allen, the church got this resurrection doctrine from the Egyptians, or some other Eastern people, who mummified their dead, so that their bodies might be preserved to receive the returning soul. In cremation is as fatal to such preservation as is cremation, but Catholics are unable to perceive the fact, and probably few of them are aware of the incongruity of belief in the resurrection and the custom of burial in the ground. When the doctrine was pilfered, the mummification which was practiced to make it look plausible should have been adopted by Christendom. Then the church might consistently, if not reasonably oppose cremation.—Truth-Seeker.

The sooner Indiana's example is followed by every State in the Union the better it will be for the American people. When a man commits the crime of murder, perhaps, in a moment of anger, he is sent to the gallows to suffer the penalty of his rash deed. But citizens can assist in murdering many of their fellowmen through the interment of the bodies of their dead with impunity. The opposition to cremation is almost wholly due to religious prejudice, and the State can do its citizens no greater service than to set them free in the matter of health. Cremation is unquestionably a health preserving measure, hence should be everywhere adopted.

The National Convention.

Our readers should not forget that the Sixth Annual Convention of the National Spiritualists' Association is just at hand. Large delegations should be in attendance from all sections of the nation. Vital questions are to be considered there in which every true Spiritualist is deeply interested. Local societies not already members of the National Spiritualists' Association should become so at once in order that they may be represented in the Convention.

Societies already chartered should elect their delegates at the earliest possible moment, and instruct them with regard to the policy of the national body. "On to Washington" should be the cry of every Spiritualist until the convention opens. A large excursion party will go to Washington from New England, and we trust that the West and South will send delegations equally large from those sections.

A New Song.

Augusta Howe Chambers has our sincere thanks for a copy of her new song, "Heaven is Lonely." The words are full of feeling, while the music is truly inspiring. The author has placed the editor under obligations by inscribing her offering to him. The compilation is duly appreciated. Copies of this song may be obtained of Charles Coleman, 515 Fulton street, Brooklyn, N. Y., or through the office of the BANNER OF LIGHT.

"An Impostor Unmasked."

Under the above caption, our esteemed contemporary, The Theosophist, Madras, Adyar, Col. H. S. Olcott, editor, says: "One of the most important impostors who have been bringing disgrace on the names of Theosophy and our Society has been at last unmasked and punished. Henry B. Foulke, formerly of Philadelphia, is one of several pretenders to special commissions from the Mahatmas, as successors to H. P. B. For years past his silly falsehoods have been circulated by the American press. He has been frequently interviewed and his portrait printed. His latest scheme, which was being concocted in connection with the equally notorious Dis Debar, was suddenly interrupted by his arrest 'for the most heinous crime known among men.'"

His trial ended in his conviction on two counts, and the evidence proved him to have debauched and ruined many young boys, and, moreover, to have acted the part of a spook for more than one pretended materializing medium in Onset and Boston. It is sad yet true that there is no guarantee that the summary conviction of this rascal will either prevent his future reappearance in the same character, or deter either Dis Debar or other women pretenders to Mahatmic commissions, from deceiving the incurably gullible public. *Experientia docet.* The BANNER OF LIGHT indignantly repudiates the right of the papers to make the Spiritualistic party responsible for Foulke or his tricks.

It says: "The name of Henry B. Foulke stands for nothing but dishonor, and is associated with every bad practice, secret vice and unnamable sin known to the world to-day. Both Foulke and his doctrines are held in utter detestation by every true Spiritualist, and he is considered only as a monster of wickedness in human form."

"We gladly print this denial, which, we feel convinced, reflects the views of every respectable Spiritualist, as it certainly does those of every Theosophist. We wish, however, that our esteemed editorial colleague had done us the justice to intimate that our Theosophical party was no more likely to palliate or approve of Foulke's filthy practices than themselves."

"It simply says: 'He has always stated that Theosophy was his only religion. He even went so far as to assert that he was the head of the true Theosophical Society in America.'"

We hasten to inform our esteemed contemporary and its progressive editor, that we did state, on several occasions, that Foulke had been expelled from the Theosophical Society, and that he had been utterly repudiated by the members of the same. We do not hold any body of people collectively responsible for the sins of any one of the members thereof, and the prompt expulsion and denunciation of Foulke by the true Theosophists of America certainly prove that they took no stock in him or his teachings. Some of the so-called Theosophists in America tried to throw the onus of Foulke and Foulkeism upon the Spiritualists. To this we could only reply that Foulke always claimed to be a Theosophist, which claim he continues to make to this day.

The Truth-Seeker.

This wide-awake exponent of free thought and liberty of conscience recently celebrated the twenty-fifth anniversary of its birth. The résumé of its history is intensely interesting, and clearly proves that the spirit of persecution has not yet passed out of the minds of even nineteenth century Christians. The story of D. M. Bennett and his unjust incarceration will never be forgotten by lovers of liberty in America. We congratulate our esteemed contemporary most heartily upon having attained the ripe age of twenty-five years. It has fought a good fight for freedom in religion and for wholesome reforms for the masses; in so doing it has kept faith with reason and conscience, hence has served humanity well and faithfully. We wish it a full measure of success and a broader sphere of usefulness as time goes on.

H. L. Suydam.

This well-known advocate of the truths of Spiritualism has passed to his reward in spirit-life at the ripe age of seventy-six years. Mr. Suydam was a prominent figure at Lily Dale for many years, where he made many friends, all of whom will miss his kindly face and genial influence as they make their annual pilgrimages to Cassadaga. Mr. Suydam was a Spiritualist in practice as well as in belief, and earnestly strove to place his religion before the world in its true light. He was and is a good man, and has earned a good place in the higher spheres.

Correction.

In "Answers to Questions," in the BANNER OF LIGHT of Aug. 27, the word "no" was inadvertently omitted before the word "necessity" by the author in responding to Question Number two. The omission of this little word completely changed Mr. Colville's meaning, and we gladly make this correction in order that his real thought may be made known to our readers.

John Henry Brown of Portland, Ore., and Merrill Ryder of St. Paul, Minn., have recently entered spirit-life. These men were prominent Spiritualists in their respective communities, and loyally defended the religion of their choice through many years of struggle and hardship. Mr. Brown at one time edited a Spiritualist paper in Portland, while Mr. Ryder was an active worker in the Northwestern Camp-meeting, near Minneapolis. He was one of the State agents of the National Spiritualist Association at the time of his transition.

Among the many interested listeners at Madison, Maine, Camp, we noticed the venerable forms of Harlow Bigelow, aged ninety-two years, and John Benson, aged ninety years, both residents of Skowhegan. These patriarchs in years were as young in spirit as are men of forty years. Both are ardent Spiritualists and derived much pleasure from the meetings they attended.

Man often measures success in earth-life by the amount of wealth accumulated by any one individual. In spirit-life success is measured by the wealth of goodness, wisdom and love possessed by the individual soul.

Mrs. Olive S. Barrett, wife of our arisen co-worker, J. O. Barrett, was a welcome visitor at the editorial sanctum the first of the present week. She is en route to her home in Brown's Valley, Minn.

Attention, Maine Spiritualists!

Your State Convention will assemble in City Hall, Augusta, Oct. 5-6. It is the bounden duty of every Spiritualist in Maine to attend that Convention. The Maine Central Railroad has granted reduced rates on all of its lines, which will materially lighten the expense to those desiring to attend the Convention. Entertainment will be merely a nominal expense, if indeed it costs anything at all. Good music, tests and addresses will be given, all of which ought to bring out a large number of people. "In union there is strength," and every Spiritualist in Maine ought to become a member of the State Association in order that the full strength of Spiritualism may be made known.

Dr. E. A. Smith.

The Spiritualists of Vermont are to be congratulated upon the fact that the above-named gentleman is to be a member of the State Legislature at its next session. Dr. Smith is the efficient President of Queen City Park Camp-Meeting, and has been actively identified with spiritualistic work for more than a third of a century. The mediums are trying to pass a stringent medical law in Vermont, but they will be met at every turn by the friends of liberty, who, with the assistance of Dr. Smith as a member of the legislative body, will stand a much better chance to win a complete victory for right and justice than they otherwise would.

The Woman's Progressive Union,
Brooklyn, N. Y.

This society has taken a step in advance by employing a permanent speaker for the coming season. Mr. F. A. Wiggins enters upon his duties as pastor of this progressive society Oct. 3. He is well qualified for the position and is sure to make a good record during his pastorate. We hope the days of the itinerant system are numbered, and we hail the action of the Brooklyn society as a step in the right direction. The Progressive Union has our hearty congratulations and good will. We wish the society and its speaker a full measure of success.

Rhode Island State Spiritualist Convention.

The annual meeting of the Rhode Island State Spiritualist Association will be held on Wednesday, Oct. 5, in Columbia Hall, Providence. This is a most important gathering, and every Spiritualist in the State should be present. Only through cooperation can Spiritualists do the work the angel-world has entrusted to their care. We earnestly hope that our Rhode Island readers will see to it that they practically apply the principle of cooperation by joining the State Association, and attending the great convention, Oct. 5.

Nya Tiden.

Copies of this excellent journal may hereafter be obtained at the office of the BANNER OF LIGHT, at five cents each. It is the only Spiritualist paper published in America in the Swedish language, hence should commend itself to every Scandinavian who is at all interested in the sunny philosophy of Spiritualism. *Nya Tiden* has just entered upon its fifth year, and grows better and better under the efficient management of its able editress, Miss Carrie Swenson.

The Spiritual Messenger.

After a suspension of two months this representative of our Cause from across the Canadian border again reaches our table. Editor York has found some excellent thoughts for his columns, and we hope he will be loyally sustained in his laudable efforts to further the interests of Spiritualism.

W. C. Bowman.

This eloquent and scholarly speaker will occupy the platform of the First Spiritual Temple, Berkeley Hall, during the Sundays of October. Every Spiritualist should make an effort to hear all of his lectures. THE BANNER welcomes the gifted Californian to Boston.

We commend the excellent article from the pen of Lyman C. Howe on another page of this issue. It is timely, and his sound advice should be heeded by every Spiritualist in the land. Our readers will all be pleased to learn that Mr. Howe's health is improving, and that he is now ready to accept platform engagements. Mr. Howe is a true worker, and a noble representative of Spiritualism. Spiritualists would honor themselves in keeping him constantly employed.

In the transition of Mrs. Hattie Henderson Critchfield of Erie, Penn., Cassadaga Camp loses one of its most earnest workers. She was deeply interested in its welfare, and labored unceasingly in days gone by for its advancement. The sincere sympathy of scores of friends goes out to her stricken mother and daughter in their great sorrow.

A large standing army means Imperialism in America. Spiritualism stands for freedom, hence says that standing armies are unnecessary, and that Imperialism is a plant of foreign birth which must not be transplanted into this country.

We received a very pleasant call from Mrs. C. Fannie Allyn on Monday of this week. She is devoted to principle first, last and all the time, and, best of all, dares to tell the truth as she sees it.

A letter for Joseph Simms, M. D., Physiognomist, from C. E. Johnson, Sydney, Australia, is in the hands of Murray Hill Publishing Co., N. Y., awaiting attention.

Local Societies Attention!

The officers and members of all local societies, especially those connected with the National Association, should take pride in seeing to it that business-like reports of the progress of their associations are sent in to the October National Convention in Washington. Hitherto less than one third of all societies connected with the National body have responded to the request to make these reports. It is a pitiable confession of weakness, and every Spiritualist should interest himself in this matter. By so doing terse business-like reports of the progress and standing of these respective local societies can be published to the world. Let every society endeavor to send in the best possible report. Now is the time to act. Let every society speak.

HARRISON D. BARRETT.
Pres. National Spiritualists' Association.

Compulsory Vaccination.

BY ALEXANDER WILDER, M. D.

Compulsory Vaccination has finally received a blow in England that is likely to prove mortal. The Ministry had submitted a bill to make vaccination more positive. It was amended in the House of Commons by inserting a clause to exonerate those who were conscientiously opposed, from the requirement to present children under their charge for vaccination. This was debated July 19 and 20, and adopted. The House of Lords by a majority of two rejected this provision. The Commons adhered, and the bill went back to the Peers once more. There was a field fight on Monday night, Aug. 8. The old Lords virtually declared that the Commons did not know what they were doing, and that the people were to be governed, despite all conscience. The Marquis of Salisbury had to beg them to recede. If this bill was not passed, no bill would be. The local authorities would not enforce the law, and could not be compelled. The present law existing by a majority of two in the House of Lords, and a large majority against it in the House of Commons, would make an issue that would mix with all questions. It would be constantly insisted upon. He advised accordingly that the Lords should forego their amendment passed by only a majority of two, and allow the Bill to pass as enacted by the Commons.

The vote was taken, and carried by fifty-five against forty-five.

There was a suggestion that vaccination being made a voluntary matter, would become more prevalent. But the foggy party knew better. Their utterances in the journals are replete with expressions of mortification.

The New York Herald of Monday last, both in editorial and correspondence, gave voice to the cries of the men who see that the hope of their gains is gone. They predict all manner of calamities; but the chief one will be loss of fees for poisoning the bodies of children with the rotten product of a retrograde metamorphosis. "And the fifth angel poured out his vial upon the Seat of the Beast; and his kingdom was full of darkness, and they gnawed their tongues for pain and blasphemed the God of heaven because of their pains and their sores—and repented not of their deeds."

A Defense League!

To the Editor of the Banner of Light:

Your note on the above subject in the last BANNER—Sept. 21—should be taken up and echoed around the world. For over thirty years the medical ring has been drawing the lines tighter and tighter against all irregular practice in the healing art; and by combinations and free use of money they have carried point after point, until there is little freedom left for any but the "regulars." Still they are not satisfied. They are determined to drive competition in medical practice from the field by legislation. It is a disgrace to our boasted civilization that such legislation is possible, and shows the kind of stuff our statesmen (?) are made of.

You suggest the formation of medical liberty leagues. Good suggestion, but is there not already one in Brooklyn? There was a few years ago, and if so, why not rally to its support at once? You are right again in suggesting that liberals see to it that they are represented in the primaries, and if possible, allow no man to be nominated who is not pledged against this nefarious plot of the regulars. If we cannot succeed in this, and both parties are in the hands of the medical ring, then at once call a caucus, nominate an independent and fight it out on that line.

If Spiritualists and liberals will act together consistently, making this issue above all others, the regulars can be made to feel the might of the people and politicians will become wary of the plots of the M. D's. They play upon the ignorance of the people—including the politicians in office—by pretending that they are trying to protect the people from quacks! They know that this is a false plea. The people have never asked any such protection. They are able to choose their own physicians without the help of the ring. The people need protection from the nefarious plots of the regulars, who are moving heaven and earth to secure laws to compel the people to employ them at fabulous prices, whether they have any faith in their skill or not. If the people can be thoroughly aroused to the situation, and understand the "true inwardness" of these medical trusts, they will soon spot any politician who gives his influence to their schemes. Unless this matter is attended to in the primaries little can be done. Once secure a good nomination—one that is thoroughly committed against all ringplots and medical bull-dozing—and the rest will be easy, if Spiritualists will act together, forgetting old party lines, and voting for the anti ring candidate against all other issues. There is no other trust, ring, combine, monopoly or scheme that is more dangerous to the rights of the people, or more unscrupulously villainous, than the medical monopoly.

LYMAN C. HOWE.

You Can Trust

A manufacturer who says of his goods, "We do not ask you to remit in advance, give them a thorough trial for thirty days, and then return them or pay for them, as you prefer."

The manager of the Larkin Soap Mfg. Co. of Buffalo, N. Y., on being asked "How can you afford to offer such remarkable terms to people you do not know?" answered:

First—By making the Best Soap in the world. None excel them, for in no factory is more intelligence, more care, or better material employed.

Second—By selling our whole product without the aid of middlemen in any capacity, saving all their profits and expenses, and

Third—By selling only to honest people who pay their bills. Every one is sure to pay us, for we give such value for the money as no one ever had before, and all are at once our friends.

They have an advertisement in this paper.

Rhode Island State Convention.

The annual meeting of the Rhode Island State Association of Spiritualists will be held in Columbia Hall, on Wednesday, Oct. 5, 1898, for the election of officers and such other business that may be brought before it.

The annual dues are payable at this meeting, and those who are unable to attend will please forward the same to the Secretary, P. O. Box 1106, Providence. All are requested to be present if possible.

The morning meeting will be called at 10:30 A. M., which will be for business and election of officers. Afternoon and evening meeting, 2:30 and 7:30 P. M., at which some of our eminent speakers and mediums will take part.

B. F. PHOENIX, Secretary.

Providence, R. I., Sept. 19, 1898.

Washington Excursion.

If you are intending to go to Washington, D. C., with the party leaving Boston Oct. 16, be sure to order your tickets ahead so that your room can be secured at the hotel. No ticket will be sold on the train unless ordered in advance. Remember we travel in special cars, via Royal Blue Line, and to be with the party you must order your ticket.

J. B. HATCH, Jr.,

Manager of Party.

The Liberator, San Francisco, Calif., Mrs. Julia Schaefer, editor, is at hand. Its contents are of interest to all lovers of truth, and should be read with great care by all Spiritualists.

Two Workers United.

On Saturday, Sept. 17, two good, honest workers for the spiritualistic cause, Mrs. Annie Wagner and Mr. Paul Gillette of Omaha, Neb., were united in marriage at the home of the undersigned. The two kindred souls thus officially made husband and wife have affinities which indeed make the twain one in spirit as well as in flesh. May the spirit-world, whose advocates and very able instruments they are, guide them safely through all the difficulties of this earthly life, bless their work and efforts to bring the light of the Truth to humanity.

Mrs. Annie Wagner is known to the undersigned, as an honest clairvoyant and test medium; her platform work is of a very high order.

Mr. Paul Gillette, the Secretary of the Nebraska State Spiritualists' Association, has developed as an excellent and gifted inspirational speaker. His lectures are clear, to the point, very powerful, and a great help to the Cause. The work of these two cannot but be very effective and successful, and knowing them both for the last four years, and having observed their work very closely, I cannot but do justice by saying that Mr. and Mrs. Gillette are very gifted and able workers and mediums, and that I heartily recommend them to all the spiritual societies in this country. They intend to take up work in the spiritual field very soon, and are open for engagements. All correspondence please send in care of the undersigned.

MAX. GENTZKE,
Publisher of "Lichtstrahlen," West Point, Neb.
[We extend congratulations to the happy pair, and wish them prosperity and good health as they journey on through life.—Ed.]

Titus Merritt writes: "I am highly pleased with Rev. T. E. Allen's articles in THE BANNER. I well remember when he first attended our meeting at old Republican Hall, 33d street and Broadway, accompanied by Prof. Henry Kiddle and son. Mr. Allen has presented most important truth in a very clear light. More from the same source will be acceptable to your readers."

A Letter from E. W. Wallis.

Kindly permit me to announce that with the exceptions of Dec. 18 and 25, and Jan. 2, 9 and 16, my Sundays, prior to the time of my return to England, are booked; early application for these five is desirable. Mrs. Wallis has December and January open, and can also accept engagements for the following months up to, and including, the camp season next year. I shall be happy to make appointments for her and myself, with those friends desiring our services—separately or together. Mrs. Wallis is in Chicago during October, and will speak at Boston, Berkeley Hall, Nov. 6 and 13, and at Worcester, Nov. 20 and 27. I am to commence work in Norwich, Ct., during October; New York (Mrs. Brigham's society), Nov. 6 and 13, Boston, Berkeley Hall, Nov. 20 and 27; and Worcester, Dec. 4 and 11. We shall be pleased to comply with the wishes of friends who desire week-night meetings in neighboring centres of spiritual activity on reasonable terms. Correspondents will oblige by early application to me, care Mrs. J. A. Chapman, 21 Fairmount street, Norwich, Ct.

Very fraternally yours,
E. W. WALLIS.

Write for full information in relation to the Fitchburg Railroad popular New York Excursion of Oct. 6, to J. R. Watson, General Passenger Agent, Boston.

Boston Spiritual Temple,

Berkeley Hall, 4 Berkeley street. This society will open its meetings for the season of '98-'99 Sunday, Oct. 2, 1898. W. C. Bowman of California will be the speaker during the month. Do not fail to hear him. Morning session, 10:30; evening session, 7:30.

E. L. ALLEN, Pres.

J. B. HATCH, Jr., Sec'y.

Boston Spiritual Lyceum.

Next Sunday, Oct. 2, the Boston Spiritual Lyceum will reopen in Berkeley Hall at one o'clock. Question for consideration is: "What lessons have our vacations taught us this summer?"

All Spiritualists are invited to bring or send their children every Sunday afternoon.

A. CLARENCE ARMSTRONG, Clerk.

17 Leroy street, Dorchester.

Notice.

The First Spiritualist Ladies' Aid Society will open meetings Friday, Oct. 7, at 241 Tremont street. We hope the friends will come forward and help the management sustain this society, as the indications are that we are to have a severe winter, and we wish to be prepared to assist all worthy poor.

CARRIE L. HATCH, Sec'y.

Children's Progressive Lyceum, No. 1 of Brooklyn will hold its first session of the season Sunday, Oct. 2, at Good Templars Hall, corner Main and Centre streets, at 2 o'clock. All Spiritualists who are interested in the Lyceum work are cordially invited to unite with us.

LEVI B. GOULD, Con.

EMMA BOOMER, Sec'y.

Notice.

The Helping Hand Society will open meetings Wednesday, Oct. 5, at Gould Hall, 3 Boylston place. We hope to meet all our friends upon this occasion.

MRS. GRACE C. CRAWFORD, Sec'y.

EVERY LADY SHOULD READ THIS.

I will tell you a positive cure for all female diseases, irregularities, etc. A simple private treatment, a common-sense remedy that never fails. FREE with valuable advice. MRS. L. HUDNUT, South Bend, Ind.

Sept. 3.

SPECIAL NOTICES.

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

Fred P. Evans, 103 W. 43d street, New York City, agent for the BANNER OF LIGHT and all Spiritual and Occult Literature. Orders by mail promptly attended to.

Dr. F. L. H. White may be addressed at Glenora, Yates Co., N. Y. May 21.

Mrs. M. A. Brown, BUSINESS AND MEDICAL MEDIUM.

LETTERS by mail, \$1.00. 1232 Washington street, Suite 2. Oct. 1.

Mrs. M. A. Chandler, MEDIUM, 616 Tremont street, Boston. Private sittings daily, 9 to 4. Sittings Thursday afternoon, Oct. 1.

MRS. M. A. STICKNEY, 28 Vine street, Roxbury. Take Bunker Hill Grove Hall car. Oct. 1.

HENRY SCHARFFETTER, 300 So. Collington Ave., Baltimore, Md., GENERAL AGENT FOR THE BANNER OF LIGHT PUB. CO. OF BOSTON, MASS.

HEADQUARTERS for Spiritualistic, Reformatory and Occult Literature. Also subscriptions taken for BANNER OF LIGHT. Orders by mail promptly attended to. Catalogues free on application. Correspondence desired.

A. J. DEXTER,

Parlor Floor, LANGHAM HOTEL, Boston, for months of September, October and November. 17 Sept. 17.

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OF THE Body of a Medium.

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Translated from the French by TEAC GOULD, LL. B., Counsellor at Law, Member of the New York Bar.

The well-known scholarship of Count Aksakof, and the painstaking study he has given to the phenomena and philosophy of Spiritualism, warrant the statement that this latest work will be an epoch-making book. He gives, in plain terms, the results of his personal investigations under the most absolute test conditions possible, proving conclusively the verity of psychic manifestations. Count Aksakof never goes into print unless he has something to say, and the present instance he has found much of moment to say; he has said it well, and his translator has given his English and American friends an opportunity to enjoy the distinguished statesman-scholar's richest and ripest thoughts.

CONTENTS.

Chap. I. Theoretical Speculations—Materializations and Dematerializations.

Chap. II. Account of a Séance given by Madame d'Esperance at Helsinki, Finland, Dec. 11, 1897, at which the phenomenon of the Partial Dematerialization of the body of the Medium was demonstrated to Sight and Touch.

I. Testimony of Mlle. Hjelt.

A. Letter from Mlle. Hjelt to Mons. Aksakof.

B. Letter from Mons. Aksakof to Mlle. Hjelt.

C. Reply of Mlle. Hjelt to Mons. Aksakof.

D. Supplementary Report of Prof. Selling (translated).

E. Letter from Mons. Aksakof to Prof. Selling.

F. Reply of Prof. Selling to Mons. Aksakof.

IV. Testimony of Madame Helene Selling.

A. Note from Mons. Selling.

B. Remarks on the same, by Mons. Aksakof.

V. Testimony of Mlle. Fanny Tavares-Jerns.

A. Letter from Mlle. Tavares-Jerns to Mons. Aksakof.

B. Supplementary letter.

VI. Testimony of General Toppellus.

VII. Testimony of Dr. Hertberg.

VIII. Testimony of Mr. Schoultz, C. E.

B. Counter-Testimony of Prof. Selling.

C. Counter-Testimony of Dr. Hertberg.

D. Counter-Testimony of Mlle. Hjelt and Tavares-Jerns.

IX. Testimony of General Sederholm.

X. Testimony of Mr. J. B. Hild.

XI. Testimony of Mr. Gallindo and Mr. Lombom.

XII. Personal Testimony of Madame d'Esperance, the Medium.

A. Account of the Séance held at Prof. Selling's residence at Helsinki, by Madame d'Esperance.

B. Questions addressed to Madame d'Esperance by Mons. Aksakof.

C. Supplementary Explanations by Madame d'Esperance.

Chap. III. Personal Investigation by Mons. Aksakof.

Chap. IV. Letters from the Medium concerning her condition after the Séance at Helsinki.

Chap. V. Personal Statement of the Medium as to her condition during the Dematerialization Séance.

I. Questions by Mons. Aksakof and Replies of the Medium.

II. Supplementary Remarks by Mons. Aksakof.

Chap. VI. Conclusions.

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CONTENTS.

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Very respectfully, LUCIE M. HUNT, Westerlo, N. Y. Sept. 1, 1898.

(This lady was given up to die of consumption.)

DRS. PEEBLES & BURROUGHS, Battle Creek, Mich.: Dear Doctors—I am feeling better. I feel stronger and better in every way. I have not felt so well in years as I do now. Respectfully, Mrs. N. W. LEMON.

Sept. 8, 1898. Tiesburg, Mich.

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DRS. PEEBLES & BURROUGHS, Battle Creek, Mich.: Dear Sirs—Your little boy is all right now, and I think he will not need more medicine. I am so grateful to you for what you have done for me. Should any disease enter my family I would with the greatest confidence apply to you for relief, as all I have heard speak of you recommends you highly. But what is that to one's experience? Yours with respect, Mrs. D. H. SMITH, Smithton, Pa. Sept. 10, 1898.

DRS. PEEBLES & BURROUGHS, Battle Creek, Mich.: Dear Doctors—I write you today to let you know that the ovarian tumor you treated in my left side is now perfectly well. I have waited about writing to be sure it was well, and now that I am so cured, I want to thank you for all you have done for me. Thanks do not express what I feel for you, nor can I express what I do feel toward you. If it were not for you I should now be dead; indeed, every hope

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DRS. PEEBLES & BURROUGHS, Battle Creek, Mich.: Dear Sirs—Your diagnosis of my case was correct in every way. Yours truly, MARY KIDD, Philadelphia, Pa. Aug. 2, 1898.

DRS. PEEBLES & BURROUGHS, Battle Creek, Mich.: Dear Doctors—Accept my thanks for your prompt diagnosis of my case. I am perfectly cured. I remain ever, sincerely yours, MARGARET WEIRLE, Carbondale, Kan. Aug. 15, 1898.

DRS. PEEBLES & BURROUGHS, Battle Creek, Mich.: Dear Sirs—Your diagnosis of my case is very correct; it is to my mind an undeniable proof of your psychic abilities. Sept. 6, 1898. Mrs. E. N. BALCOCK, Alameda, Cal.

DRS. PEEBLES & BURROUGHS, Battle Creek, Mich.: Dear Sirs—I received a diagnosis of my case, and it is perfect in every way. Yours truly, JACOB DUNCAN, Zimmerman, O. Aug. 23, 1898.

DRS. PEEBLES & BURROUGHS, Battle Creek, Mich.: Dear Sirs—Your diagnosis of my case was very correct. Respectfully, Mrs. O. F. WOOSTER, S. Hancock, Me. Aug. 29, 1898.

DRS. PEEBLES & BURROUGHS, Battle Creek, Mich.: Dear Doctors—I thank you very much for the diagnosis of my case. It was very correct. Most kindly, Mrs. C. ROCKELL, Alamo, Mich. Aug. 27, 1898.

DRS. PEEBLES & BURROUGHS, Battle Creek, Mich.: Dear Sirs—I sent to several doctors advertising through the papers and requested a diagnosis, and can simply say that your diagnosis was the more perfect.

Very truly, H. E. WESTGATE, Rochester, N. Y. Aug. 27, 1898.

THEIR PSYCHIC TREATMENT ACCOMPLISHES WONDERS

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DRS. PEEBLES

SPIRIT Message Department.

SPECIAL NOTICE.

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

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

SPIRIT-MESSAGES

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Séance held Sept. 16, 1898.

Spirit Invocation.

Obl. benevolent and all seeing Power, we approach thee this morning in supplication and thanksgiving for the light that prevails over all. As the night comes after day, so are we purified by the environments and disappointments of earthly life. We recognize the beauty in discipline as we see Nature working out her great purposes, and as we remember that life is short and uncertain, we are also reminded that it is necessary to prepare ourselves for the better and higher life beyond. We thank thee that the day of salvation is at hand, that we must round out our own spirit so as to see and comprehend with the divine spirit. We come humbly seeking direction and assistance from all sources of good that the light of progress may illumine every soul; that it may quicken the intellect to perceive the value of the material world even with all its disadvantages and trials. We seek to lift the veil of darkness, to roll up the curtain of superstition and let the sun of knowledge enter, that all may comprehend thy divine power working through all life. May we grow in wisdom and goodness with the help of the angel world. Amen.

INDIVIDUAL MESSAGES.

Caroline B. Eddy.

Well, I should like to send out a few words this morning. Although I am a stranger among you, they inform me that all are made welcome, whether Jew or Gentile. I lived quite a well rounded-out life on earth, and I passed through beautiful sunshine and many shadows, the same as all human souls do. I have many on the spirit side with me, but I am still interested in those in earth-life who are struggling with its environments. Many times there are mistakes in our hearts, and no one knows anything about them but God and ourselves. For that reason I have been watching over all I had an interest in, especially my own, and I see many changes have occurred since I passed out; but time is not to the spirit as it is to the mortal.

I wish to say to all who may be interested in my communication that I have not returned merely for idle curiosity; I have not returned merely to say I came here and others are with me, but I am here anxious to reach those I love, anxious to enter the home of the one I left, anxious to come in contact with them, anxious to prove to the world at large the truth of immortality of the soul.

I shall be remembered in Bangor, Maine, and other parts of the State, where I passed away and lived many, many years. My husband will also be remembered there. He is now in spirit-life with me; his name was Jonathan. I have others with me, but I do not feel like sending out too long a communication this morning, for I just want to send that which will arouse their curiosity and help others seek for themselves. Oh! it seems so nice sometimes, and yet sad, that when this message goes out there are some people whose curiosity it arouses so much that they write first to one person and then to another to see if there is any truth in it; then there are others who read them, and seem to be so comforted they gain so much from them, but keep all to themselves. They do not let others know that they have seen or heard; and so the work goes on.

I wish to say to my old friends in Bangor that I am well and active, and glad that the old physical body is laid aside, for I can take up my work and finish it for the good of humanity. I think this will do this morning; if they wish more from me, let them reply to Eddy.

You can just say that Caroline B. Eddy is here, and wishes to meet her friends in earth-life if possible.

Annie Spencer.

My name is Annie Spencer, and my home was in Holyoke, Mass. I have a father and mother there now, and I would like to reach them and give them a little comfort and consolation, for we all know that when a friend passes away, as the world calls it, it always leaves shadows and trouble. But I wish to say that death is not the saddest thing that comes to mortals.

To me death was a pleasure, although I was not aware that I should meet with such a beautiful reception among so many of my former friends, as I did, in spirit-life, but I knew that I had a just God and a true father, who always took care of his children, and for that reason I had faith that my Redeemer lived, and believing he lived, I felt that I should live also. Tell mother that instead of praying by faith, we should seek by knowledge, and that I can and do come to her. I have stood by your side so many times; I have sought to impress you, but when I draw close to you, you commence to cry. You seem to feel the vacancy greatly, hence I have withdrawn my personality, to see if I could merely throw the spiritual impression upon you, that I might make you feel more happy and reconciled to all things.

You might say my brother George is with me—the one who passed away many years ago, also my Aunt Emeline and many others that I could mention, but time will not permit. As we are not Spiritualists—nor do we understand much about it—I have sought this avenue to help to awaken an interest in the hearts

of those I am interested in, for I have two brothers and a sister whom I am also interested in, besides father and mother. I wish to say, in connection with Frank, who is now away from home, Mother, do not worry; he must run out his natural life, and must seek his own salvation, and find his own level. Give him your prayers, your silent thoughts, and the spirit will do the rest. I have just mentioned this, for I wish to come in touch with those I love, and I hope they will open an avenue where I can talk with them, and we can mingle our voices and our thoughts together. I feel as though I would like to say much this morning, but this will do for the present. I know my parents will receive this message, for there is one of our neighbors close by who takes THE BANNER and I have done this by request, hoping that I will be able to give them something to convince them that I can return. Thank you very kindly; I will now bid you good bye.

William Savage.

I might say that my name is William Savage, and my home while in earth-life Buffalo, N. Y. I might also say that years and years ago I was somewhat familiar with Spiritualism, somewhat of a medium myself, for I used to get raps and table tipplings, etc.—for I sought them, but I thought it all the devil's work and I tried to give it up, yet it clung to me. I say this in my communication, for I wish to reach those who are interested now and yet don't dare give up their mediumistic power because they seem to think it is an evil power. But I have passed over the river of death whence we have been taught that no wanderer ever returns. We must not believe all that is written, but must seek the knowledge that demonstrates itself to our own faculties. For that reason I return this morning, for I find that if I had carried out the work that the angel-friends had for me to do, and had not been so bigoted in my narrow conception of life, I might have been further advanced in spirit than I am, and I return merely as one who wishes to confess his own weakness, so that others may profit by it and avoid that which is against them. Many have these powers and do not understand them; they are concealing and hiding them, and it makes them sick and oftentimes wrecks the brain so that those who surround them claim it is insanity. I wish to say to all who have sensed this influence, investigate and study it; find out for yourself what it means, for truly we have evil influences just as much as we have good ones, but we cannot always draw the line we desire to between them and then make good use of the power that is given us. Now I could give a sermon on my own experiences and I know it would fit many others' cases, but I am informed that time will not permit, so that if those in whom I have an interest and have particularly tried to control will only give me a chance, I will convince them of the truth of Spiritualism. I have taken this way to explain my position, and I wish all to understand that I have returned for good and not for evil, and that I will assist them all I can if they will only give me an opportunity; for it does not make much difference what a man believes—it is what he is that counts in the spirit-world. That will do this morning.

John Welch.

I suppose I can come in just the same as the others. Whether we are educated or whether we believe as you do or not, we seem all to be one family, for there are many grades in life and many different spheres. Some live in one place and some in another, but we usually locate ourselves according to our circumstances in earth-life. It doesn't make any difference what a man or woman is, they are generally judged by their surroundings. Well, I was not much of a religious character, and I did not know much about this business either. I was born and brought up a Roman Catholic, and our mother church was all I knew or sought to know. But I did not come in this morning to say anything about religion. I am anxious to let the folks know that I survived death, that I can watch over them and can be of some assistance to them. I left a wife with six children, the youngest one nothing but a baby, and I left her with very little, comparatively speaking, to take care of them. I might have done better if I had known what I do to-day, but there is no use in crying over spilt milk, for I cannot undo it or make it any better. But there is one thing I can do; for I feel in earth-life we do not understand each other, we don't know how to make each other's lives happy; we think we do, but we don't, and I wish to say to Mary Ann, I see and understand you now as I never did before, and I wish you to know that I now try to bring things about that will help you, with the aid of the good angel friends I have met here, and place you in better circumstances, where you can handle the material world and where it will not be so hard for you to bring up the children.

I have not been out of the body very long, two or three years as the world would reckon it; I know it was in the winter time when I passed out because I know the body was laid amongst the snow. I also wish to thank the friends that surrounded my companion after my sudden death, for I was carried out very suddenly, and I saw who were her friends and who were not. I am a little astonished that some proved as good friends as they did, and I am also astonished that those who ought to have been her friends have not proved to her what they should; but no matter, all will come out well.

I am here this morning to demonstrate as far as I can that I am conscious of what is going on in earth-life and I will prove it more when they give me an opportunity to talk personally with them. I hope they will open an avenue where I can. You can just say that John Welch was here this morning, and my home in Prince Edward Island, but I have friends in South Boston, Mass., who I presume will see this first, and for that reason I have been waited here.

Mabel Ramsay.

My name is Mabel Ramsay, and my home is in Toronto, Canada. I want to find my mother, and I want to tell her that I am all right now, and I can breathe good, for I passed away with diphtheria. I was only a little girl, six years old, and I was so anxious to have my mother understand that I could speak to her that I have waited a long time to try to write her; but I can now see that she has become interested in Spiritualism and in mediumship, and I thought if I could say something through this medium, it being printed in the paper, I might be able to convince her more, for she has sought communications, but has not been satisfied, especially since grandma passed

away. I want to say that grandma is with me and that we are all together, for we grow in the spirit as in the mortal. I can now finish my musical education, as I was very fond of music as a child.

There is so much I feel would be a benefit for mother if she could only know that we can really talk with her. My father is interested in the railroad business, and that is the reason I like to come back, for he is more susceptible to the influence than mother, and I am often-times around with him. Aunt Emma and Mary are with me also. They were going to speak themselves, but they thought that I had better if I could control the brain, for it would please the folks much better. I also have relatives in New York State. I feel a little strange and confused and cannot think of what I would like to say; but if they will only give me an opportunity, I will try to prove to them that we do live beyond the body and that we can return to our friends. I think that will do this morning. I thank you very kindly, for I think I will feel stronger the next time.

John Collins.

Well, as one goes out, another comes in; that is just the way of all life—as one passes from one position, another takes his place. I am very much interested in this séance, for I have been here a great many times, and I have many connected with me who are very strong Spiritualists, and in fact I have a sister-in-law a strong medium. I feel this morning, as I have often before, that I would like to send out a message or word of consolation, especially to Albert, my brother, because often things that come up in earth-life bother him, and I know while the impressions of the spirit may lead, still, if one can get more tangible knowledge through a strange medium, it gives more confidence. I noticed the other night while in their surroundings it was asked: "Why do not some of our people come through the BANNER OF LIGHT? because there are so many people coming, but none of our own," so I thought if I could get an opportunity I would come in this morning merely to prove to them that I heard what they said, and so I was told that if I could control, I might try it.

I want to say that mother and father and two sisters are on the spirit-side with me, so you see I have many in spirit, and I also have some in the earth life to whom I am anxious to say: All is well; but in returning we often take on the identity of the medium more than our own identity, and you must make lots of allowance for that. Remember, we cannot use the medium's vocal organs as well as we did our own. I feel that I will be well known right here in Boston, especially among the colored people, for I was colored myself, and I want to say that if we can assist or help them in any way we shall be more than delighted to. There is one thing, and that is: we are not separated quite so far in spirit on account of the color of our skin as we are in the mortal life, so I thank God that there is a sphere where we can be recognized for ourselves and not for our color. Now just say that John Collins is here and wishes to send his kindest thoughts and best wishes to all concerned. I will do my level best to assist all whom I can come in contact with. My home was here in Boston. Thank you.

Messages to be Published.

Sept. 23.—Robert Kent; Mary McKenzie; George Plummer; Minnie G. Marshall; Alice Graham; John Henry Grant.

Answers to Questions

GIVEN THROUGH THE MEDIUMSHIP OF

W. J. COLVILLE.

Ques.—[By Mrs. M. Swallow, Washington, D. C.] Mrs. Richmond says in her "Soul in Its Human Embodiment" there is no such thing as reincarnation, but there is re-embodiment. What is the difference?

Ans.—We suppose the difference between the terms re-embodiment and reincarnation is simply technical in the minds of many people, therefore to many ears these two words are synonymous. Without attempting to settle any controversy which may have arisen between varying schools of philosophers, we undertake to call attention to the fact that the word reincarnation is a popular one among the French and other European Spiritists, who, like the editor of *Revue Spirite* in Paris and the sustainers of somewhat similar periodicals elsewhere, commit themselves substantially to the advocacy of the special views put forward in the works of Allan Kardec—books which, though they contain much that is similar in import, by no means exactly unfold the teaching conveyed in the book referred to by our present questioner.

The word reincarnation has also during recent years been largely employed by those professed theosophists who are seeking to introduce into Europe and America some special system of Aryan philosophy derived from Asiatic sources in which a special view of the soul is taken not altogether compatible with distinctively spiritualistic views of life in the world of spirits. The guides of Mrs. Richmond have their own specific style of teaching and hold none but themselves responsible for the special doctrines they inculcate, doctrines which are most ably set forth in the book from which the questioner has quoted and which must be read in its entirety before the subtle distinctions made between one term and another can be fairly understood. The doctrine of successive embodiments or repeated earthly existences is finely illustrated in that volume, a perusal of which we commend to all who are interested in this stupendous problem.

As reincarnation may mean something distinct from re-embodiment to some minds, we prefer the latter term, which can itself be surpassed by such an expression as *successive terrestrial existences*. There are no repetitions of experiences, therefore, in the strictest sense of the word, there can only be successive embodiments, each embodiment teaching its own lesson and affording opportunity for a distinct expression of the entity which is never really incarnated. The soul animates the body, suffuses it with its own effluence, but never is truly limited by its dimensions. This can only be explained in a series of lessons, consequently a brief answer to a single question may only suggest a topic for meditation.

Life's disappointments, though hard to bear, often help us more than some of the so-called triumphs that come to us. The former induce us to study ourselves to determine the cause of the failure, while the latter lead us to complacently contemplate our own greatness and finally result in cessation of growth through lack of effort.

A Letter from Abby A. Judson.

NUMBER THIRTY-SEVEN.

To the Editor of the Banner of Light:

One of the stumbling-blocks in the way of those who investigate Spiritualism is the fact that spirits give conflicting statements, not only concerning spiritual philosophy, but even in regard to modes of existence in spirit-life. These contradictions puzzle not only the new beginner, but even those who call themselves old-time Spiritualists.

The contradictions in philosophy arise from the fact that spirits are finite as well as mortals, and from the biases caused by early teachings and hereditary conditions, from which the disembodied have not yet been able to free themselves. The opposing statements regarding the modes of life beyond arise from the fact that the spirit-world of the earth is inconceivably large, and it is impossible for the most discursive spirit to know all about every part of it.

Some time ago, I received a letter from a man who had been plunged metaphorically into hot water, because recent investigations had proved conclusively that some of the phenomena which had been credited to the disembodied alone were sometimes accomplished by spirits yet in the flesh. He accused those who stated this to be a fact of not realizing the full significance of such a statement, and of putting a weapon into the hands of our opponents.

Such a state of mind as was evinced by this man has seriously interfered with the efforts of those who have felt that the absolute truth should be forever the object of all our quests. We subscribe reverently and with all our hearts to these words from M. Gaston of Paris: "The truth for itself, without any regard to the consequences that may come in its train, be they good or bad, fortunate or to be regretted." Besides, the fear lest truth should overthrow spirit-return looks as if the one who fears is not quite sure that spirit-return is founded on truth. So sure are we, however, that it is a fact in nature that we court the fullest investigation, and are not afraid to go where actual facts learned by earnest search may lead us.

The mental attitude of Spiritualists like the one alluded to above has fought the labors of the Society for Psychical Research. That society has, however, held the respect of thinkers at large, and the frank avowal of Richard Hodgson, that many of the communicators are disembodied spirits, will have the more profound effect because he has in his long quest used all his ingenuity to account for every manifestation on some other hypothesis than the spiritualistic.

The same person alluded to above also said in his letter that the spirits knew about as much about the next world as the preachers did, which was just nothing at all. He founded this assumption regarding the ignorance of the spirits—an extraordinary assumption on the part of a professed Spiritualist—on the fact that entranced mediums often give contradictory statements. He gave as examples the opposing statements regarding re-incarnation and the existence of animals in the spirit-world.

He seems to think that as soon as persons get out of the body, they at once all believe the same on philosophical points, go to just the same place, and see precisely the same things. He does not realize that mental range and modes of existence to the disembodied are just as varied as on the earth plane. In fact, they are as much more varied as the spirit world of the earth is more extensive than the six-foot layer of space that follows the configurations and the convolutions of the planet, where the embodied breathe.

The entrancing spirit of one medium teaches re-incarnation, or that Jesus was the god of this planet, and made it, because he is taught thus by higher spirits, who oppose those who teach otherwise on the convenient hypothesis, that those who differ from them are not yet advanced enough to dwell where they dwell. The controlling spirit of another medium teaches that we are not re-incarnate, and that we progress, always in more ethereal bodies, that respond to a higher scale of vibrations after once quitting the fleshly integument; and that Jesus was a Jew and a finite man. All this does not prove that disembodied spirits have no existence. It simply shows that all controlling spirits do not have the same experiences, and that their theories regarding what they have not seen and felt are just as varied as when they dwell on the earth-plane.

The man of the letter said, with regard to one spirit's saying that animals dwell in the spirit-world, while another declares the contrary, that this was not a matter of opinion, but of fact. He illustrated by what he considered a clincher—that if we went to Florida, we might disagree as to the effect the climate has on a certain disease, but we would all agree that oranges grow there.

His position illustrates what was said in the early part of this letter about the spirit-world being inconceivably large, thus presenting in its different parts much variety in the modes of existence. His Floridian and pomological illustration tempts us to ask just how large he thinks the spirit-world is, anyway. We must try our hand at an illustration to match it.

Suppose that people lived on the moon, and that a man who had always lived in Florida went to the moon and told them about the lakes and the luxuriant vegetation and sweet golden fruit to be found where he came from. Then suppose that a man who had always lived in Iceland went to the moon and told about the lava tracts and the glaciers. When they ask about the juicy oranges, he laughs them to scorn and says he never saw such a thing in his life. The lunar people think that these men have never been to the earth at all, or that they are arrant liars. So they feel till a wise man arises and says the earth is very large and perhaps has many climates and modes of existence.

We are now in the habit of thinking John's heaven a cube measuring fifteen hundred miles square, a rather boxed-up affair. But Florida has not the superficies of the bottom layer of John's heaven. Our spirit-world is immense, in its lowest layer extending over the whole superficies of the earth, but expanding in every direction far beyond the distance of the moon. Doubtless animals continue to live in its lowest sphere; in the part close to the place in earth where they once dwelt; while some who are psychologically held to human beings accompany them for a time to regions beyond. One spirit hates an animal, never sees one, and does not intend to live when he says there are none at all in the spirit-world. Another spirit loves these beings

lower than himself, rejoices at their exemption from the sufferings of earth, and is attended by troops of highly-developed cats, loving dogs and faithful horses. He comes back and says there are animals in the spirit-world. And so there are, in his part of it. And I am free to confess that I like the nature of this second spirit better than the first. Supposing high spirits did not love us, because we are less advanced than they!

The summer before I found out that Spiritualism was true, my dog, who had been so devoted to me for four and a half years, was killed by burglars, who got into the house the fourth night after. He died for those he loved. I remember saying later to my friends, that I must be in a very low state. I said all the heaven I wanted was a beautiful grassy place shaded by trees. I would be sitting upon a little knoll with my dog by my side, and my friends who walked in the road below would look up and say, "There's Miss Judson and Nicky."

Yes: there is a love commingled with reverence that we feel toward those who are higher, wiser and better than we are. And there is a love commingled with compassion because of their limitations—"stratened," as dear Mrs. Browning said of her little "Flush"—which we feel to those who are lower than we, and can protect from harm. We want to feel both these kinds of love, as well as the equal love and companionship we feel for our peers. Then our love nature, linking us as it does to our infinite and divine source, is developed in every direction, and becomes the ladder by which we can rise to greater heights.

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

A Plea for the "Minority" Principles.

BY ERNEST S. GREEN.

It has been claimed, on seemingly reliable statistical authority, that there are over ten millions of Spiritualists in the United States, yet President Barrett of the National Spiritualists' Association has shown us that not over two per cent. of that vast army attend spiritual meetings, or lend any support to the Cause. Where are the other ninety-eight per cent.? They may be found in the Theosophical societies, the more liberal churches and in the Liberal and Free thought movements.

What will bring them back into our ranks—back to their first love? Nothing short of just such a declaration of principles as that made by Prof. Loveland in his "Minority Report," as president of the California Commission on Basic Principles. It is not a creed, but a soul-inspiring, world-clearing declaration of independence from all past dogmas and superstitions, and demands the reign of universal brotherhood, and (in Section 10) "a new religion, a new government and new social customs in harmony therewith."

Do we wish to live in accord with the laws of nature that ensure happiness to all and banish sorrow and suffering from this and the life to be? Study these principles as a whole. Do we wish to see the dawn of brotherhood and know the law of nature which proves its existence? Read Section 5.

Do we wish to comprehend that mighty power which moves and rules the universe—the Infinite as well as man, the finite—and which men vaguely term God? Read and study Sections 3 and 10.

Do we think the word religion is not endorsed? Read Section 1: "Spiritualism is the science and philosophy of life," and then add between the lines (it may be expressed before adoption by the N. S. A., if deemed essential), "and therefore the religion of humanity." But the word religion is found in Section 10.

Do we wish the spirit-world defined? Read Section 14.

Do we wish to explain the laws governing mediumship and what its mission? Read Section 13.

And last but not least, do we wish to proclaim that "eternal progression" is the law of life? Read Section 14, which ends with these inspired words: "At physical death each human soul... under the law of eternal progression, through continued aspiration and effort... is destined to outgrow its imperfections and ever increase in goodness, knowledge, wisdom and happiness as the endless ages roll."

On these lines (if we begin to work upon them in earnest) all friends of humanity and all leaders of the world's thought on ethical, moral, religious and social subjects stand ready to unite.

Are we ready to fling wide the gates of dawn to usher in humanity's day with the new century, or will we longer grope amidst the shadows?

Hattie Henderson Critchfield.

The many friends of this well-known worker at Lily Dale, N. Y., and Erie, Penn., will learn with regret that she has passed from earthly life. On the morning of Aug. 21, after a long illness and terrible suffering, she gave up the struggle, passing from the home of her mother, Mrs. C. H. Henderson, in Erie, to that of her loving spirit-friends in the land of life and love immortal.

She made for years a brave struggle and determined battle for life; not that she had any dread or fears of the life beyond, or any uncertainty as to what that life holds in store for us, out that she had work she wished to do. Her daughter, between whom and herself existed a most perfect bond of love and sympathy, needed that love and guiding hand. Her mother looked toward her and, with love and trust, leaned upon her as her strength and help in her declining years. As the end approached she said, "Mother, my hands should have soothed your brow and eased your pain, instead of your hands soothing mine, but I must go."

Her nature was artistic, and here and there throughout the home, in every room, are the signs of her tireless mind and busy hands. How much she will be missed. All who know them will send their loving thoughts to the dear ones all, in the earthly house, and to Hattie in her new home, an earnest wish that the fullness of love and joy and rest (which she so much needed) may be hers, and that sometimes from the abundance of light and happiness, which we know is hers there, some rays may reflect upon us who are still toiling here. A bright smile, characteristic of her in sickness as well as in health, lighted up the silent features beautifully in death. We fancied she had caught visions which our dull eyes did not see, and that their light and glory left a radiance upon the form of clay. The funeral services were held in the home of Mrs. C. H. Henderson by the writer. Mrs. R. S. LILLIE.

Banner of Light.

BOSTON, SATURDAY, OCTOBER 1, 1898.

A New Religious Movement

In Boston Which Ought to Interest Spiritualists.

Mr. Allen's Manifesto.

I have been a medium for sixteen years, at least, and a careful student of psychical phenomena for a long period of time, and my observations have convinced me that, as a rule, the work of local societies of Spiritualists is not carried on in a manner best calculated to contribute to the growth of immortal souls, or to commend to mankind at large those truths for which Spiritualism stands, and which I hold to be vital and unutterably precious.

The most glaring faults of the spiritualistic movement seem to have their roots in the following conditions: The idea prevails widely that the only thing necessary to make a full fledged public teacher of Spiritualism is a greater or less development of mediumship. The medium will "press the button," and the spirits will do the rest! Padawanak can play as well upon an old tin piano as upon one of the latest grand of the most celebrated make, therefore, dull, uninitiated brains can fill the bill perfectly, and there is no use in wasting time educating those who professed office it is to deal with the highest concerns of life!

Many Spiritualists do not appreciate the beauty and value of their own philosophy. They believe in rotation in office, the "spoils system" in religion—it certainly does tend to spoil Spiritualism—and so the speaker is ordered to "move on." If they only knew the value of what they possess, they would understand that good work is impossible under the itinerating system.

Because they do not appreciate what they have, and because signs and wonders loom up big in their horizon, they are not willing to make sacrifices in order that the higher aspects of Spiritualism may be properly presented to them and to the world. Therefore phenomena stand in the foreground, and as a rule, the medium who can draw the largest crowd gets the most engagements and the highest pay. It is regarded by many as such an imposition, if not a positive outrage, to be called upon for more than the paltry dime at the door, that mediums known or suspected to have been guilty of fraud are put upon the platform. Great is Almighty Dollar, the god of many Americans! Charity, it is said, covers a multitude of sins, but only let the medium draw well, so that directors and members shall not be called upon to put their hands into their pockets, and all sins will be forgiven!

I do not believe that societies ought to be run upon such a commercial basis. While Spiritualism, as often presented, is by no means all of religion, it is nevertheless true that any religion that leaves it out is sadly defective. Believing as I do, convinced by my own judgment, and impelled by the spirit-world, I have decided to launch a new religious movement in Boston, in which the teachings of Spiritualism shall be accorded their rightful place. I shall begin without the backing of any organization, and with practically no capital; but I am positive that I shall succeed. I am sure that there are hundreds of people in Boston, who, when they come to realize the value of my teachings, will gladly give me their moral and financial support.

If you, reader, have been looking for better things in Spiritualism, I cordially invite you to help me in the great work which I have undertaken. The ideas expressed in my contributions to THE BANNER during the last three months will be developed and supplemented, and the outcome will be an object lesson in an organization of religion wherein Spiritualism will have received a just recognition, which cannot fail to react helpfully upon the Cause throughout the world. It is difficult to fore see how far-reaching and valuable the success of the new movement will prove.

My resignation from my third Unitarian parish will take effect Oct. 1. Upon Sunday, Oct. 2, at 7:30 P. M., the new movement will be started at Arcade Hall, 7 Park Square. Meetings will be continued every Sunday evening throughout the season of 1898-99, except that, owing to previous engagements of the large hall, the meetings will be held in the small hall (second floor) upon Oct. 9 and 16 at 8 P. M.

The subjects for October will be as follows: Oct. 2, "Why a new religious movement in Boston?" Oct. 9, "Can we find the truth in religion, and is it worth the seeking?" Oct. 16, "False ideas of the 'supernatural' which have misled scientists and theologians."

Oct. 23, "Christianity and Spiritualism." Oct. 30, "Spiritualism and Psychological Research." I invite the cooperation of all who believe with me that the time has come for a forward step in Spiritualism and rational religion. If you approve my plan, please write to me and say so, and send a list of your friends who might be interested. Contributions of money to enable me to carry on my work will be gratefully received and acknowledged.

Yours for the truth,

T. E. ALLEN.

Westwood, Mass., Sept. 23, 1898.

If you take it again this year you will not be disappointed, the Fitchburg Railroad New York Excursion of Oct. 6. Rate \$5.00 from Boston to Boston.

B. Fay Mills.

Sunday, Oct. 2, Mr. Mills's first sermon in Hollis Street Theatre, at 7:30 P. M. Doors open at 6:15. Orchestra at 6:45, singing at 7. Subject of sermon, "The Germs of a Greater Religion."

Monday, Oct. 10: The first "Fellowship Meeting," in Parker Memorial Hall at 8 P. M. Conducted by Mrs. Mills.

Friday, Oct. 7: First Sociological Meeting, in Parker Memorial Hall. Conducted by Prof. Frank Parsons; subject, "The Science of Brotherhood."

Sunday, Oct. 16, 4 P. M.: First meeting of the Forum, in Parker Memorial Hall. Address by Mayor Quincy on Municipal Problems, followed by discussion.

All seats will be free at these meetings except on Friday evenings, when a fee of fifty cents for ten lectures, or five cents for single admission, will be charged.

The Fourteenth Annual Autumnal Excursion to New York via the Fitchburg Railroad, Hudson River, and Fall River Line, is scheduled for Oct. 6. Rates only \$5.00.

NEW JERSEY.

NEWARK.—G. A. Dorn, Pres., writes: Sept. 25 the First Church of Spiritual Progression held its meeting in the hall, corner of West Park and Broad streets, at 8 P. M. There was a very fair attendance. The N. S. A. charter of our society was hung. Mrs. Dean Chapman of New York was with us and gave a short talk in her usual earnest and kindly manner. At the close of the services we held a business meeting and the following officers were elected: President, Mrs. G. A. Dorn; vice-president and secretary, Mr. S. B. Oates; treasurer, H. C. Dorn; trustees, D. C. Chapman, Mrs. M. Cherry, Mr. C. H. Vanderbeck.

BANNER OF LIGHT for sale every Sunday at the hall.

Is your Brain Tired?

Take Horsford's Acid Phosphate. It supplies the needed food for the brain and nerves, and makes exertion easy.

Spiritualism, a Religion Suited to the People's Needs—Mrs. M. H. Wallis in Canada.

The spiritualistic meetings were continued at the Foresters' hall yesterday afternoon and evening by Mrs. Wallis, her husband having gone on to London to spread the light there. The evening gathering in the upper hall was a large one, and Mrs. Wallis' address on "Is Spiritualism a Religion?" was listened to with considerable interest. Mrs. Wallis has a good address, and spoke with distinctness and not a little force.

It was said by those who saw no religion in Spiritualism, she said, that God's ways, beyond what was known, were a closed book to man, and that he had to be content with what had been recorded in the sacred books. This position was not accepted by Spiritualists, and the lecturer proceeded to draw what, in her view, was the line between theology and religion. Religion she defined as the soul's duty toward God, himself and his neighbor.

Theology was but an expression through which man sought to recognize God's power. Man was clearly a religious being, but his view of religion varied according to his environment. Whenever good was done there was God worshiped, as truly as by means of form or ceremony. Mrs. Wallis went on to point out the value of the Bibles of the world. In the Bible truth and spiritual revelations were recorded. Man said the Book of Revelation was closed; Spiritualists thought differently. There had ever been advancement in the world; and why, asked the lecturer, should there be progress on the physical side and stagnancy on the spiritual side? The cry of the theologians was: "Thus far shalt thou go, and no farther," but man's nature was not changed, and the former state of things did not now satisfy him. The revelation of Spiritualism was in full force; it was found in the outpouring of the teachings, messages, warnings and indications from those who had "passed out."

Man's religious desire was that which enabled him to understand the truth, and was there any religion higher than truth? Man was greater than bibles and religious systems. True religion urged man to go forward and not stand still, accepting merely that which was recorded. Theology was rapidly taking the place of religion, and when any form, creed or ceremony sought to blot out man or crush out love and sympathy, such was a barrier to man's advancement. Spiritualism, Mrs. Wallis went on to say, taught that man would reap as he sowed, and that he must work out his own salvation. Wherever good was, Spiritualism taught that it be worshiped. Work and worship were wonderfully close. The lecturer contended that Spiritualism was a religion that came right down to the hearts and needs of the people. God was a spirit, and as a result of revelation of truths out-poured life hereafter became more clear. It was but "going home."

In conclusion, Mrs. Wallis exhorted her hearers to live wisely and well and get nearer and nearer to God; and when they went hence they would rest forever, but continue to praise him more and more.

After both addresses Mrs. Wallis, while in a clairvoyant condition, described the appearance of spirits that she saw near persons in the audience.—Hamilton (Ont.) Spectator.

No prettier trip on the American Continent than the New York Excursion announced by the Fitchburg Railroad for Oct. 6. \$5.00 does it all.

MEETINGS IN MASSACHUSETTS.

CAMP PROGRESS, MOWEELAND PARK, UPPER SWAMPSCOTT.—N. B. P. writes: Sunday, Sept. 21, was the last day of the camp, and many hearts are sad in consequence. But with the knowledge we have gained of spiritual things, we know there will be no real parting, and we hope we shall all meet again in this place when the wintry snows shall have melted away and the genial sun shall cause the bud and bloom to come again; if not here, then in the morning land where parting comes no more.

Two o'clock meeting opened with a selection by quartet; remarks, L. D. Milliken of Lynn; song, "Signal Bells at Sea," quartet; opening address, Mrs. H. A. Baker of Danvers; singing, "America," by audience; fine address, J. Frank Baxter of Chelsea, subject, "Independence in the Expression of Thought; the Brotherhood of Man and the Sisterhood of Woman," which was handled in a masterly manner; song, "We Shall Meet Again," quartet; remarks, James Smith of Cliffdale and Nathan H. Chase of Salem; song, J. Frank Baxter; tests, Mrs. Lillian Prentiss of Lynn; benediction, James M. Kelly of Lynn. Thus ended a very successful season as far as attendance is concerned. It is estimated that during the season we have had about thirty-five thousand people have visited our grove, and we feel very grateful to those who have contributed their mite in assisting us in a financial manner to help pay our indebtedness and place us on a firm foundation.

Sunday, Oct. 2, the First Spiritualists' Society of Salem will commence the season of 1898-99 at Manning Hall, Washington street. Mrs. Abby N. Burnham of Malden will be the speaker and medium; she is a fine speaker and excellent test medium.

WORCESTER.—Mrs. D. M. Lowe, Cor. Sec'y, writes: Sunday, Sept. 25, Miss Lizzie Harlow officiated as speaker. This closes her engagement with our society for the present. Her ministrations during the month have been highly appreciated, and she leaves behind a host of friends who will hope for her return in the near future.

Next Sunday Mrs. C. Fannie Allyn will occupy our platform, also the two following Sundays in October. BANNER OF LIGHT for sale at each session.

HARWICHPORT.—Henry Kingman Bearse writes: Mrs. Ida P. A. Whitlock was at Harwichport, Sunday, Sept. 18, and lectured afternoon and evening in Social Hall. Good audiences greeted her at both services and were greatly pleased with the two interesting and instructive lectures that she gave. Miss Minerva A. Bearse presided at both services. Although Mrs. Whitlock has been at Harwichport but twice, she has endeared herself to us and is greatly admired for the work she is doing as an exponent of Spiritualism.

MAIDEN.—A correspondent writes: The Progressive Spiritualist Society, Mrs. Emma Whittier, President, held a very pleasant meeting at Deliberative hall, 56 Pleasant street, on Sunday, Sept. 25. Song service and devotional exercises led by Mrs. Moody of Charles town; remarks, Mrs. Whittier, Mrs. Moody, H. H. Warner and Mr. Barber, both of Everett; poem, Mr. Thompson; tests, J. W. Cowan, D. S. Clark and Mrs. Moody. Mrs. Armstrong presided at the piano, and the music, vocal and instrumental, was excellent.

LOWELL.—Thos. W. Pickup, Sec'y, writes: Sunday, Sept. 25, we opened our fall and winter season's meetings. We had with us Mrs. Abbie Burnham, who gave two delightful talks on our beautiful philosophy.

Next Sunday we shall open our Lyceum in the hall, on Merrimack street, at 10 A. M., prompt. We expect a goodly number to be with us.

FITCHBURG.—Dr. C. L. Fox, Pres., writes: The First Spiritualist Society at Fitchburg, Mass., opens meetings for the season the first Sunday in October. Mrs. J. W. Kenyon of Cambridgeport occupies the platform the first two Sundays.

LAWRENCE.—I. H. Feagill, Pres., writes: Regular meetings of the First Spiritual Society will commence next Sunday, Oct. 2 and 9, Mrs. J. K. D. Conant; Oct. 16 and 23, Mrs. Prentiss of Lynn.

MEETINGS IN BOSTON.

FIRST SPIRITUAL CHURCH, 604 Washington St.—M. Adeline Wilkinson, Pastor, writes: Morning conference opened with song service led by Mrs. Carlton; prayer, Mr. Pye; tests, Mr. Clark, Mrs. Nutter, Mrs. Miller; remarks, Mr. Hill, Mr. Davis, Prof. Proctor, Mr. Newhall; tests, Miss Sears; remarks, Mrs. Wilkinson.

Afternoon song service led by Mrs. Shelton, who also sang a solo; tests, Mrs. A. Peabody-McKenna, Mrs. Nutter, Mr. Welch, Mrs. Woods, Mrs. Wilkinson and Mr. Turner.

Evening services, reading of Scripture and invocation, also remarks, Mr. Pye; tests, Mrs. Bellows; solo, Mrs. Wilson; remarks, Mrs. Butler; tests, Mrs. Nutter; solo, Mr. Wilson; deliberations and tests, Mrs. Wilkinson; music, Jubilee Singers.

Peace Council Thursday, Sept. 29. Messdames Nutter, Strong, Miller and Wilkinson during the week. Meeting closed by Dr. Amerige.

BANNER OF LIGHT for sale at the door.

HOLLIS HALL, 789 Washington street.—Geo. B. Cutter, Chairman, writes: Sunday, Sept. 25, morning circle was very interesting, many taking part; Mrs. Clara Strong assisted in the developing. Many received accurate tests from G. B. Cutter.

Afternoon service opened with a vocal solo by Mr. Cutter. This was followed by an address and test given through the mediumship of Mrs. Maggie Keating-Cutter, which was well received, also remarks and tests by Mrs. Florence White, Mrs. Robertson, Mrs. Woods, Dr. Huot and G. B. Cutter; music during the service by Prof. Rimbach (on the cornet), Mrs. Strong and Mr. Cutter.

Evening service opened with music and song; Mr. Cutter devoted his time to singing and test work, and the position of chairman was acceptably filled by another. Remarks and tests, Messdames M. J. Butler, Strong and Cutter. Meeting closed with a song and benediction.

BANNER OF LIGHT always on sale.

ECHO HALL, 1 JOHNSON AVE., CHARLESTOWN DIST.—A correspondent writes: We wish to inform our friends that the name of "Good Templars' Hall," has been changed to "Echo Hall," where we shall endeavor to carry on our spiritual work. The meeting Sunday evening, Sept. 25, opened at 7:45, with the usual service of song, assisted by Prof. Rimbach, cornetist. Invocation by the conductor, Mrs. E. J. Peak, and remarks by Mrs. Mary Clapp (controlling). Every person in the hall received a message or test from the unseen world, and we had the largest attendance since June.

Last Wednesday evening Mrs. Nutter was with us, and on Friday evening Mrs. Millan; both gave some excellent tests.

ODD LADIES' HALL, 446 TREMONT STREET.—Mrs. Gutierrez, President, writes: Sunday, Sept. 25, circle opened by Mr. Haynes, Scripture-reading and prayer, Mr. Cowan assisting in circle; Mr. Graham spoke of our duty in Spiritualism; remarks, Mr. Demby; Dr. Willis and many others took part; circle closed with benediction by Mr. Demby. Those taking part in the afternoon were: Messrs. Lamont, Hall, Horsey, Cohen, Messdames Akerman, Lewis, Dixon, Wheeler, Dode; Mrs. Kneeland sang. Evening, Scripture reading, Mr. Haynes; those taking part: Dr. Huot, Mr. Warner, Messdames Butler, Kneeland, Wheeler; the President gave many readings, which were all correct; Mr. Haynes closed with benediction. All meetings well attended.

BANNER OF LIGHT for sale at the door.

THE ETHICAL THOUGHT SOCIETY—a correspondent writes—will hold services in Legion of Honor Hall, 200 Huntington avenue, at 3 P. M. and 7:30 P. M., Sundays. Albert Sawin, speaker and psychic; address and delineations, with inspirational music of a high order, at each service. All who believe in the higher spiritual thought are cordially asked to join us in building up a society and give it their endorsement and support.

SUNLIGHT HALL (21 Soley street, Charlestown).—A correspondent writes: The 7:30 evening meeting on Sunday, Sept. 25, opened with remarks by the chairman, J. W. Cowan, followed with tests by Mrs. Woodbury, D. S. Clark; remarks and tests, Mrs. Sadie L. Hand; readings, Mr. Thayer; remarks and tests, H. H. Warner of Everett. The music was in charge of Mrs. Moody of Charlestown.

Oct. 6 is the date of the Fitchburg Railroad New York Autumnal Excursion via the Hudson River. Rate only \$5.00, as heretofore.

NEW YORK.

SYRACUSE.—Anna M. Armstrong, Secretary, writes: The First Society of Spiritualists held its regular meetings in Clinton hall, Sept. 25, 3 and 7:30 P. M.; E. J. Bowtell was the speaker for both sessions. The subject for the afternoon address was "The Past, Present and Future of Spiritualism"; evening discourse, "Intuition." Both subjects were given by persons in the audience, and Mr. Bowtell handled them in an able and scholarly manner. At the close of the lectures Mr. Bowtell gave psychometric readings, all of which were pronounced correct. The people of Syracuse were much pleased with the work.

This society will meet Oct. 2, at 7:30 P. M., in Clinton hall.

Last Picnic

Of the season will be held at the Veterans' Home, Waverley, Saturday, Oct. 1. Mrs. Covey of Newton will give a séance and Albert Sawin of Buffalo will speak. Trains will leave Union Station every hour. Bring lunch. Tea and coffee served free.

Per Order Committee.

The best is always the cheapest, and the Fitchburg Railroad Popular New York Excursion of Oct. 6 is the best and the cheapest trip of the year. \$5.00 pays for your ticket.

RHODE ISLAND.

PROVIDENCE.—David F. Buffinton, Sec'y, writes: The Spiritualist Association, holding meetings in Columbia Hall, corner Weybosset and Richmond streets, had for speaker and medium Sunday, Sept. 25, Mrs. Effie I. Webster of Lynn, Mass. Her lectures and tests were very interesting.

Oct. 2, J. Frank Baxter of Chelsea, Mass., will lecture and give tests.

BANNER OF LIGHT and other spiritual papers for sale.

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

LYMAN C. HOWE is engaged to speak in Toronto, Ontario, the five Sundays of October, and in Pittsburgh, Pa., the Sundays of November. He will answer calls for week-evening work at points accessible from these places. He is free to engage for the winter months and spring. Permanent address, Fredonia, N. Y.

Dr. Dean Clarke is open for platform work upon reasonable terms. Address care BANNER OF LIGHT. Mrs. C. B. Bliss will hold séances in Philadelphia during the months of October, November and December. Address will be given in next issue.

Harlow Davis will be at the Langham Hotel, Boston, Mass., on Oct. 3, and at City Hotel, Providence, Oct. 7. Societies desiring his services for platform tests during November and December, address as above.

Jubilee Deficit.

Previously acknowledged, \$54.99. Chain Letter from Mrs. M. E. Hodgdon, \$3.00; Badges sold, Mrs. L. F. Prior, Seattle, Wash., \$3.00; "Salem, Ore.," \$1.00; Mrs. Peter Clark, 10 cents; Mrs. David Lobdell, 10 cents. Total, \$68.99.

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J. L. PRESCOTT & CO., NEW YORK.

MEETINGS IN BROOKLYN.

BROOKLYN.—L. L. Smith, Sec'y, writes: The regular meetings of the Woman's Progressive Union were held on Sunday, Sept. 25, at Walsh's Academy, 423 Classon Avenue. In the afternoon, Mrs. Helen Temple Brigham, taking her subject from the audience, spoke with her usual eloquence and feeling. Mrs. Brigham has many warm admirers in Brooklyn, and received a hearty welcome. In the evening the Rev. F. E. Mason gave a lecture upon "Our Latest Forces." Mr. Ma-on is a forcible, brilliant speaker, who held the closest attention of his audience. At both sessions Mr. J. H. Altemus gave spirit delineations which were all acknowledged as correct. Our warmest thanks are due Mr. Altemus for his splendid work during the last month, and he leaves a host of friends in our city, who wish him unbounded success in his future undertakings.

Our social entertainment on Thursday evening, Sept. 21, under the management of Mr. Crosby, was a decided success from every standpoint, and thoroughly enjoyed by all present. On Sunday evening, Oct. 2, Mr. F. A. Wiggin will be installed as the pastor of our Society for the remainder of the season.

Brooklyn.—Anna M. Tuttle, Cor. Sec'y, writes: The Fraternity of Divine Communion held its regular services Sunday evening, Sept. 25, at Aurora Grata Cathedral. After opening hymn, Scripture reading and invocation, Prof. Whitelaw rendered a beautiful violin solo. "Nearer, My God, to Thee" was sung by the congregation. Mr. Jerome H. Fort followed with an earnest and effective address, the subject being "The Trend of Modern Thought." Mr. Fort is a young man of great promise, and whenever his name is announced we are always sure of a full attendance. At the close of the address Prof. Whitelaw gave another violin solo, after which our psychic, Mr. Ira Moore-Courlis, sang, and gave some wonderful and convincing tests. The Fraternity is doing a good work among the thinking people of Brooklyn.

Brooklyn.—Mrs. Tillie Evans, Cor. Sec'y, writes: The Saturday night conference opened most auspiciously Sept. 24. There seems to be a spiritual wave passing over the people at the present time, which augurs well for the winter's work.

W. Wines Sargent, editor of the *Evolutionist*, read a beautiful poem from his paper, entitled "Consolation." The music and poetry seemed to have an inspiring effect, and the test work which followed was enjoyed by all. Those taking part were Miss Terry, Messrs. Lyons and Gridley and our stand by, Dr. Frank.

The *Evolutionist*, the only spiritual paper ever published in Brooklyn, and BANNER OF LIGHT for sale.

MEETINGS IN NEW YORK.

THE FIRST SPIRITUAL SOCIETY of New York will open meetings on Sunday, Oct. 2, but will hold only one service, at 3 P. M., at which time test mediums will occupy the platform. It has been decided to charge an admission fee of twenty-five cents to each of these mediumistic entertainments.

NEW HAMPSHIRE.

ANDOVER.—Mrs. May Reynolds writes: Mrs. Annie E. Cunningham of Boston has been at my home, and has been visited by many who never before believed in spirit return. They received from her what they considered to be excellent tests.

DISTRICT OF COLUMBIA.

WASHINGTON.—F. B. W. writes: Mr. John Slater has doubled his audiences during the past week; on Sunday night last the hall was packed. Mrs. Rachel Walcott and a delegation of Baltimore Spiritualists were present. A prominent Washington clergyman was also in the audience.

The Spiritualist Badge.



SHOW YOUR COLORS!
EVERY SPIRITUALIST SHOULD WEAR IT

The Sunflower Jewelry
Has been produced for the purpose of supplying Spiritualists with a line of jewelry distinctively their own. The Sunflower was adopted as the centre design of the seal of the National Spiritualists' Association. The Sunflower on this jewelry is an exact fac simile of that design. Wear it always.

Badge Pin.
The Badge Pins have a safety pin fastening on the back to attach them to the clothing.
Rolled plate Badge Pin, \$1.00 solid gold do., \$1.50.

Scarf or Stick Pins.
These Pins are very useful for a scarf or necktie pin for gentlemen's wear, or for ladies to use for the numerous purposes to which stick-pins are put.
Rolled plate, \$1.00; solid gold, \$1.50.

Lapel Button.
These Lapel Buttons are separable. They are very desirable for gentlemen's wear.
Rolled plate, \$1.00; solid gold, \$1.50.

Cuff Buttons.
These Cuff Buttons have lever backs that tip so they will go through the button-hole edge-ways. They are very neat for either ladies' or gentlemen's wear.
Rolled plate, per pair, \$2.50; solid gold, per pair, \$3.25.

Maltese Pendant.
This is one of the neatest ornaments ever designed.
Rolled plate, \$3.00; solid gold, \$5.00.

Maltese Watch Charm.
This charm is the same as the Pendant, excepting that it is a trifle heavier.
Rolled plate, \$5.00; solid gold, \$5.00.

Sunflower Watch Charm.
This is a very neat Charm for ladies' wear, or for gentlemen who want something small and neat.
Rolled plate, \$2.00; solid gold, \$3.25.
For sale by BANNER OF LIGHT PUBLISHING CO.

Spiritualists' Home.

Remember the Spiritualists' Home, with Free Library, to be opened at the earliest date possible in beautiful Chicago, the great spiritual centre for all phases of medial power and development. Expenses economic. Kindly take an interest and tell your friends. Donations, from a nickel to dollars, or any article of home furnishings, gratefully received. For particulars, address
Mrs. C. H. HORNE, 508 44th Place, Chicago.

LARKIN SOAPS
OUR OFFER FULLY EXPLAINED IN BANNER OF LIGHT, SEPT. 24.

Maine State Spiritualist Association.

The next annual meeting of the Maine State Spiritualist Association will be held at the City Hall, Augusta, on Wednesday and Thursday, Oct. 5 and 6, with morning, afternoon and evening sessions on the first day, and morning and afternoon sessions on the second day. The morning session of the first day will be devoted to Reports of Officers, election of officers for ensuing year and the transaction of other business.

Harrison D. Barrett, Edgar W. Emerson, Mrs. M. J. Wentworth and Mrs. Viola A. B. Rand will be present at all the sessions and take part in the exercises. A reduction of fare has been secured from all points on the Maine Central Railroad and its branches. The committee of entertainment desires that all who contemplate attending the meeting shall write at once to the Chairman, A. W. Stewart, Augusta, Maine, and cards for entertainment will be returned to them. All whether they have cards or not, are requested to report to A. W. Stewart, at City Hall, immediately upon their arrival, and places of entertainment will be assigned them as they desire. A large meeting is expected. Let us crowd the great City Hall and show the Augusta people our strength. Let every one bring or send a dollar to become a member, that the Association may be able to put some mediums into the field for enlarging and strengthening our Cause. Activity is the source of life.
A. J. WEAVER, Pres. M. S. S. A.

SCRATCHED CONSTANTLY

Baby Badly Afflicted with Eczema. Medical Treatment Useless. Cured by Cuticura.

My niece's little baby boy had Eczema all over his face, so that he needed continuous watching, and he scratched the sores constantly. Mornings, his face, hands and clothes would be stained with blood. She never could take him out, his face was so full of sores. She had medical treatment, and tried everything she heard of. She commenced using the CUTICURA REMEDIES. The sores left his face and he was entirely cured, and now his face is smooth and rosy.

Mrs. L. J. ROOT, New Scotland, N. Y.
SPEEDY CURE TREATMENT FOR EVERY BABY RASH, HEMORRHOIDS, WITH LOSS OF HAIR.—Warm baths with CUTICURA Soap, followed by gentle anointing with CUTICURA, pores of emollients, and greatest of skin cures. Sold throughout the world. PUTTES D. & CO., Sole Proprietors, Boston. How to Cure Every Baby Rash, Eczema.

We would appreciate it if speakers and mediums would say a good word for The Banner of Light when opportunity is afforded them.

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The BANNER OF LIGHT PUBLISHING CO. has decided to reduce the price to such a figure that it will be within the reach of those having even the most limited means.

The volume containing the "Discussion of the Facts and Philosophy of Ancient and Modern Spiritualism," by S. B. Britton and Dr. W. B. Richmond, is a written discussion in forty-eight letters, twelve on each side of each of the two propositions, and contains back almost to the advent of Modern Spiritualism, or to 1832. Mr. Britton shows here at his best. He fearlessly tracks, compelling in his statements, impressive in the presentation of his views, and forceful in his arguments.

At the time these notable letters