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VIA LUCIS.

(Written in suffering for those who suffer.)

BY DEVOTION.

Peace fill thy heart upon thy couch of pain.
Poor wearied one! The sweet design of Love—
When thou the impatient rebel self hast slain,
And learned to bear thy lot without complain—
Will on thy soul be mirrored from Above.

Of what avail is it to fume and fret
Until the heart breeds bitterness, while strife
Against with tears, for which no oblique
Mingled with tears, for which no oblique
Exists, since after death life follows life?

Thou canst not alter the Eternal Will.
The Great Life-Giver knoweth what is best.
Have faith in Him, for that will surely still
Thy doubts and fears. If thou thy part fulfill
Resignedly, then God will do the rest.

Shrined is a blessing in thy pain and woe,
For thereby God hath brought thee face to face
With life and death, and with the broadening flow
Of thought on the Hereafter, whence Love's glow
Is cast to make thy life a happier place.

O friend! keep thou the way the Master trod
With childlike faith. Though touched by Sorrow's
breath,
And sorely tried beneath Affliction's rod,
View thou thy trials as stairs that lead to God
And Heaven. Be brave! Bless thou His Name in
death!

Sydney, New South Wales, January, 1899.

The True Healer.

An Address given before the International Met-
aphysical League at its Convention held
in Madison Square Garden Concert
Hall, New York, Oct. 24.

BY MISS SUSIE C. CLARK.

Even as "we have had fathers of the flesh
who corrected us and we gave them reverence,"
so we have had doctors of the flesh, a
noble army of grand souls, whose self-forget-
ting devotion to the alleviation of human suf-
fering, whose untiring zeal and fidelity are be-
yond all praise, and ensure our grateful re-
membrance, appreciation and reverence. God
bless all worthy physicians everywhere. The
world still has need of them. Their work is
by no means ended.

But, that their own methods of treating dis-
ease are undergoing great changes, all must
admit. Medicine remains a conjecture and a
menace; it never has, never can become an
exact science. The use of drugs is being
steadily diminished, year after year. As the
race slowly outgrows its dense materiality and
becomes more spiritualized in thought, in life,
in ideal; as man gradually realizes that he is a
spirit and not a handful of dust merely, he re-
gains his birthright to perfect health, lives no
longer exclusively in his body on the plane of
physical consciousness, and hence is ill no
more. Or, if his emancipation is but partially
accomplished and disorder occurs, he finds the
cause of any physical imperfection not in the
clay alone, but on the plane of spirit where it
belongs, finds it as the result of his limited
grasp of the potencies of spirit, and he seeks
relief and freedom in the realm of causation
rather than on the plane of its physical effect.

If his vibrations are lowered in tone and ve-
locity, a spiritual tuner is needed to raise the
tone of this delicate instrument, this harp of a
thousand strings of which he is master, or
should be, to concert pitch. How true and
clear and fine then must be the tuner's tone,
how accurate and high the quality of his vi-
brations, how strong, unswerving his hold
upon the right pitch, to be able to lift such
discordant soul into perfect accord with the
rhythm of infinite harmony.

It follows, then, to meet these finer needs,
that the doctor of the present age must be of
a different order than the doctor of the past,
must be the fruit of something more than the
curriculum of a college, of clinic or hospital ex-
perience, a training whose best results must re-
main on the plane of alleviation. It does not
presume, it might laugh the idea to scorn, to
insure the patient against future attack, to lift
him above disease forever, or to educate him
in the fundamental principles of a truth which
maketh free from all painful bondage of the
flesh. This is the task of the practitioner of the
present, and of the future. The field is open
for such beneficent service, is white for the
harvest. What then are the necessary quali-
fications for the true healer of today? In what
school must he be trained, and what master
can confer his diploma?

First, let it be understood that true healing
never can be taught any more than an entrance
ticket can be purchased for the kingdom of
heaven. Classes innumerable can be formed,
as there should be, in the Science of Healing
under its various names, whose worthy leaders
can render incalculable service to their pupils
in the revelation of spiritual truth, in por-
trayal of spiritual laws, thus quickening strong
incentive toward the unfoldment of the rich
possibilities of the student's own Being. Such
instructor can furnish formulae whose use,
through the laws of telepathy, is believed effi-
cacious in meeting certain forms of disorder.
Mental affirmations can be rehearsed, ther-
apeutic suggestions given, all wise and helpful

thought action can be freely imparted and en-
couraged and yet the realm of true healing re-
main untouched, the potent, deathless fire of
the Spirit be still unlighted.

Verily, as Paul said, there are "gifts of heal-
ing." These gifts can be cultivated, but not
bestowed through finite agency. The power to
triumph over all material conditions is an in-
alienable property of a strong soul, which reaches,
quickens and inspires the fainting soul of the
patient, bidding it "arise and put on its
strength," a far greater service than to
"change the thought." When soul-realization
dawns, our thoughts will shape themselves ac-
cordingly. "As a man thinketh" indeed, "so is
he," but as he feels and realizes in spirit, thus
will he think. Note the distinction in the text
quoted, "as a man thinketh in his heart," for
to think with the head is not vital thinking,
does not bring soul-consciousness.

There is but one healing power in the uni-
verse, one Source of Life, Health and Har-
mony by whatever name it is known. It is
only by conscious union with this Power, the
same at-one-ment Jesus felt when he uttered
the immortal statement, "I and my Father are
one," that the embodied soul becomes a co-
worker with the Omnipotence, a veritable
creator of new conditions. Anything that
comes between to disturb this voiceless, effort-
less union must annul the transmitting power.
Especially does the agitation of vigorous men-
tal action destroy receptivity to this divine in-
flux, dim spiritual vision, and retard the de-
scent of the Spirit. It is after the tempest
and whirlwind of mental action are past, that
the still small voice is heard in the soul. When
healing has been accomplished (as it has)
through the repetition of the formulae, even
when it is a seven-barreled formula, one
ganged for every day of the week, such healing
has been wrought in spite of their use rather
than because of it. The true healer is too
closely enmeshed by the Ineffable Presence,
the voiceless Silence, to affirm, argue, deny or
focus on any Logos, or statement of Being.
He is in touch with the Infinite Breath, in-
hales and exhales it. Inspiration brings more
of power than mental concentration ever can.

This then is the first, most important quali-
fication of the healer, a conscious, vital union
with the Source, a soul so immovably anchored
to Divinity that it knows it never can be ill or
weary, because it is one with all the strength
in the universe to have and to hold and freely
exercise. It can never fail, never give out
until God, the Primal Energy does.

But all strong souls who have gained this at-
one-ment and live it in even a partial degree
(for it must be partial yet with us all or else
progression is at an end), are not chosen to be
healers. They should make their calling and
election sure. The supreme gift of healing, like
the gifts of art, sculpture, or music is in its
culmination, perhaps rare. Yet all souls are
created in the same image and likeness, each
possesses every gift in the germ, even though
this present experience may not be the time for
the full expression of every possibility. Like
all gifts, the healing power grows and waxes
strong under cultivation, and yet the grandest
work is often wrought under its first exercise.
It is possible for the unlettered colored nurse
to impart a strong healing force, through the
generic, magnetic quality of her organism,
which thus enables her to serve unconsciously
as transmitter of psychic power, but such ser-
vice would only relieve, not educate, or per-
manently emancipate the sufferer. For this
divine work there must be illumination, a
conscious mastery and vital one-ness with all
power.

Another qualification of great assistance,
well nigh indispensable to the healer, is the
possession of psychic attributes such as belong
to the realm where his work lies—the clear-
seeing eye, the psychometric sense which dis-
cerns and feels the soul of things, thus diag-
nosing spiritual needs as well as physical con-
ditions. No amount of study or experience can
take the place of this possibility, can supplant
this qualification in value. Moreover, the
healer who thus really, consciously lives in a
world of spirit, wielding the force of spirit,
also enjoys a blessed, helpful companionship
with the denizens of that sphere which is like-
wise of wonderful assistance. Why should he
not, if truly living a spiritual life? We are
told, "He giveth His angels charge concerning
thee," that "there are ministering spirits sent
forth," even as there were to the Great Master
in his labors of healing and teaching as in his
Gethsemanes. And that worker in any field
of spiritual labor who gratefully recognizes
and acknowledges angelic co-operation and as-
sistance (I mean right out loud, openly, not
sub rosa, with bated breath, as if it were some-
thing to be ashamed of, or concealed), always
does the strongest work. Others receive it, in
a greater or less degree, whether they recog-
nize it or not. The same Source of power, it is
true, is as accessible to mortals as to angels,
but in union there is strength. The stream of
water afforded by one faucet is greatly in-
creased in volume by the combined outpour of
several faucets in unison of action.

Another most essential healing requisite
which this spiritual insight supplies, is the dis-
cernment in the patient's atmosphere of other
invisible companionship, not angelic, not al-

ways either evil or wicked, sometimes kind
and loving, but simply ignorant, feeling only
earthly attachments and desires, which unlaw-
ful connection is perhaps the cause, or the ac-
companiment of three-fourths of human dis-
order at the present day. No less an authority
than Prof. Weir Mitchell of Philadelphia has
admitted that many of the queer cases, the
nervous wrecks brought to him can bear no
other interpretation. This assuredly is a psy-
chic age, the Seen and Unseen realms more
closely blend, the grave has lost its terror,
Death no longer separates. We still await
communication with our sister planet Mars,
but are no longer debarred from social inter-
change in our native sphere, the realm where
we now truly live. The field of psychical re-
search is being stirred with much zeal and
energy by earnest, scientific investigators who
are boldly challenging the silence of the Be-
yond for answer to their searching queries,
bidding the dwellers across the threshold to
give voice and utterance to this vast riddle of
continuous life, that such imperative call sent
out into the Unseen, attracts into our atmos-
phere inevitably, the earth-bound waifs, in-
habitants of the first sphere or belt surround-
ing our planet, not always, the most desirable
visitants. Thus summoned here, with many
who have never gone away, never have left
the old, familiar scenes of earth, they attach
themselves to weak and negative human or-
ganisms, to minds as ignorant of psychic laws
as their own (there is no protection in ignor-
ance), with the result of depleted energy,
broken poise, even complete bankruptcy and
dissolution. These are cases which the doctors
of the flesh are puzzled to diagnose. Never
was the need greater than now for psychic
healers, for those who like the Nazarene, can
also minister to these spirits in prison, eman-
cipate and uplift them to pathways of pro-
gression. The true healer numbers his pa-
tients equally on both sides the veil, or his
work is limited, does not run in the same
groove with his Great Example.

Oh what narrow horizon, what limited out-
look often contents the human mind, how
feeble its aspirations to grasp the vast riches
of spiritual truth, to fathom its depths and
scale its wondrous heights! What a giant ob-
stacle is this to the success and growth of
teacher or healer, to be content with the puny
measure of Truth he already holds, to find
complete satisfaction in the tenets of his par-
ticular school, whatever its name or type, to be
willing to remain thus creed-bound, to wear a
straight-jacket, when the soul cries out and
longs for boundless freedom. Yearn on, oh
fettered souls, aspire mightily upward, God-
ward, be not content with prescribed diet,
hunger and thirst insistently for more and yet
more of Truth, burst your limitations, outgrow
your label, however true and excellent it may
be, render no servile allegiance to teacher or
book. Follow thou the star of Truth! Truth
seekers know no goal; it recedes as they ad-
vance, it is never reached, thank God. They
shall we pause in our upward course at one
little mile-stone, and rest content not to ex-
plore the shining vistas beyond?

There is no excuse for narrowness in the
spiritual student, for prejudice, or inhospit-
ality to any message of Truth, for all are
parts of one stupendous whole, each phase a
necessary piece of the infinite mosaic. Neither
should the life of the healer be narrow along
practical lines, should not become visionary, or
impractical. There have been workers who
seemed to be sitting on a cloud with their feet
hanging off, disconnected with terra firma.
The healer should be keenly alive on every
plane, universal in his interests, broad, unex-
cepting in his loves, in touch with every issue
of the day. Avoid narrowness even in well do-
ing. Forget occasionally that you are a meta-
physician, that your work may gain stronger,
healthier poise thereby. Perhaps after all,
common sense is as necessary a qualification
for the healer as any other, and it is not a uni-
versal commodity. A still rarer trait in its
perfection is tact, a tact that never makes a
mistake, a tactful, unobtrusive delicacy in
probing human wounds where the lance is nec-
essary, in educating the patient, not by in-
struction merely, but by educating or drawing
forth the divine consciousness latent within
him, uplifting him by potent example, by the
contagion of the healer's true hearted devo-
tion, his overflowing enthusiasm in the cause
of human freedom, by his spotless life, the life
of the loyal disciple, the epistle sent forth by
God to be known and read of all men, a letter
of love to the world.

One other hindrance to success is the promi-
nence of the personality which every healer
should overcome, should obliterate in his work.
As One has said, "I can of mine own self do
nothing;" "the Father which dwelleth within
me, He doeth the works." There should be no
self assertion in the healer's mission, the domi-
nance of the lower selfhood has no place in
spiritual pathways, the power of the human
will is not one with the healing power. It has
its use, in mental therapeutics it is an agency
of value, when the personal will is in harmony
with the divine will. The lack of an enlight-
ened, active will in the patient is alone a com-
mon cause of prostration, which can often be
overcome, through thought contagion, by the

influx of an alien will which is strong, coer-
cive, inspiring. But while the patient may be
thus restored for the time, he is not perman-
ently healed.

Let every healer remember that the highest
earthly path he can ever tread is to become a
worthy instrument to be used by the one only
power that is or ever can be. The selfhood,
which is always a little too prominent, will
then be more easily obliterated, it will not
come between the Father and His child as the
hypnotist does. There will be no room either
for self-elation, or personal congratulation over
any cure, since the healer never heals, the pa-
tient regains his birthright, renews his own
connection with the Infinite supply, the God
within ascends his throne to retain henceforth
unbroken possession thereof. The selfhood is
more easily merged into Godhood when a rip-
ened growth brings that humility which is al-
ways the stamp of greatness, proves the ad-
vancement of soul unfoldment, has ever been
an essential feature of the Christs and Bud-
dhas of the race. Pride breaks polarity, de-
stroys healing power, corrodes the fruit of the
spirit.

The finite soul is forever one with the Over-
Soul. It has not as yet attained unto the full
consciousness of this grand possibility, but it
presses onward, mounting one step after an-
other of Progression's ladder, making stepping
stones of its dead lower selves, coming into
gradual possession of its godlike powers,
grasping and wielding them, one by one, as
Omniscience shall direct. O the power of a
life consecrated to this end, whose very pres-
ence, being an emanation of soul strength,
must scatter healing balm as a flower without
effort, sheds its fragrance, a life too broad and
high and grand for selfishness, for self-seeking,
self-choosing, self-aggrandizement. What
heavy fetters are these for any soul to wear!
How can it rise, expand and freely express it-
self thus weighted and pinioned? More than
any other spiritual worker does the healer
need to be unselfish, to be content, however
great the sacrifice, to live no life of his own,
lending himself only as an instrument to be
used, to leave the attractive book unread, the
enjoyable visit or drive relinquished, even the
refreshing moments of silence omitted, if
thereby he can live himself into other lives, if
he can help his faltering brothers and sisters
to live more grandly, to build on surer founda-
tions than the shifting sands of earth pro-
vide, to rear an imperishable structure not
bounded by mortal vision.

It is not any easier, or more pleasant for a
healer to lead a life of constant, rigid self-
denial than for any other mortal. He may
choose to wear a martyr's crown; he will not
enjoy the martyrdom. Shall the disciple hope
to be greater than the Master from whose
tense lips was wrung the cry: "My God, why
hast thou forsaken me?" Let none enter the
healer's path with the thought that it will be
an easy way to make a living. For with all
the love, appreciation and gratitude which
often bless the healer's life so richly, it is still
one of the hardest, most thankless fields of
labor the aspirant for usefulness will ever find.
If he seeks for pleasure as the world counts
pleasure, he will wait for it long, but happi-
ness is not the proper aim of life. The true
goal is service, the widest usefulness in the
furrows of the world's great harvest field, and
what field in greater need of laborers than that
of bringing emancipation to human sufferers?
Then yearn over them with a mighty, death-
less love that forgets the fellowship of the
world. Give up thy life if thou wouldst truly
live. Relinquish personal pleasure and lo! the
angel of peace draws near to walk beside thee.
Outgrow the personal self and divinity unfolds
its illumined features, the God within gains
realization of at-one-ment with all power, all
conquest, complete mastery, even to putting all
things beneath its feet.

Seek ye first the kingdom, and all other
things shall be added thereto. Live in the
spirit, outgrow the mental plane with its re-
strictive, personal activities, live as spirits
should, gaining and realizing spiritual con-
sciousness so unshakably that even the weight
of the body, "the soul's shoe," will not be felt,
the plane of sensation will be so transcended
that it only serves as a vehicle of use, is no
longer a tyrant and enslaver; hence painful
conditions cannot exist, both doctor and healer
will find their "occupation gone." Then all
physical bondage will be outgrown, all mental
limitations broadened and overcome, even
breath serve only as renewed aspiration and
inspiration from the Highest, and existence
becomes life, the free, unfettered, masterful
life of the winged soul.

Any action that is fraught with possibilities
of prompting a feeling of good fellowship, are
the actions that should deserve recognition.—
Ex.

It is a strange fact, but nevertheless true,
that many people are better known by the com-
pany they can't keep than by the company
they do keep.—Ex.

When one is temporarily in the shadow of
melancholy, a little encouragement helps to
brighten his nature. Withholding it breeds
listlessness and dampens the ardor of the most
energetic.—Ex.

Sermon to Young Men.

"Whatsoever a man soweth, that shall he also
reap."

BY C. S. CARR, M. D. (DR. TALKWELL).

The causes of degradation and poverty are
many. To trace them out one by one is an in-
teresting study. These causes spring up in
unexpected places. The majority of the people
who contribute to these causes do so uncon-
sciously. Very few, if any, deliberately intend
to cause either degradation or poverty. Indeed
it often happens that a person thinks he is
elevating society when he is unwittingly de-
grading men. Self-conscious action is very
liable to be mischievous, however well it may
be intended. The real builders of society are
the toiling millions who never pose as reform-
ers or teachers.

No man is capable of doing more real harm
to society than the successful revivalist whose
zeal and enthusiasm exceeds his knowledge of
the actual want of men. He not only does
violence to the minds of the ones who follow
him, but he misleads those who simply listen
to him without any response.

Let us imagine two men listening to the
wonderful sermon of some world-renowned
revivalist. They hear him describe the awful
condition of the sinner (which, of course, can-
not be exaggerated), but when it comes to the
remedy which they prescribe for a long life of
sin, a remedy so easy to obtain, so quick in its
action, so available at any time, so mighty in
its effect that no depths of sin need raise any
misgivings as to its efficacy, all this may, and
frequently does, have exactly the opposite
effect than was intended by the speaker.

One of the listeners may accept the proffered
salvation, but the other may conclude: "Since
salvation is such an easy thing, just as sure to
cure an old sinner as a young one, and since it
is always within easy reach, I guess I'll wait
and have a little more fun. I am glad I came
to hear this man preach. I was a little afraid
that the habits I am indulging myself in were
becoming more and more fixed upon me; that
it would be harder and harder to get rid of
them; that I was acquiring tastes and im-
moralities that I would have trouble to over-
come when I decide to quit sowing my wild
oats, but this preacher has made it so plain to
me that no matter to what depths I may sink,
it is just as quick a process to get back to a
life of purity and rectitude, as if I quit now.
I am glad I happened in. I see now that my
foolish fears regarding the tendency of habits
to become fixed were groundless, and I have
derived great comfort from his sermon. He
preaches my doctrine."

Is it any wonder that some of the young men
reason this way when they hear such doctrines
preached? Is it not a wonder that they do not
all take him at his word, and put off such a
comparatively small, insignificant chore till
some more convenient season? Is it any won-
der that after a community has such an easy
escape from the consequences of sin offered
them, that the true preacher who tries by the
help of God, to preach the gospel, line upon
line, precept upon precept, here a little and
there a little, trying to really build up char-
acter, and tear down the strongholds of sin,—is
it any wonder he sometimes finds himself
heart-sick, discouraged, and losing faith as the
masses turn from him as one who brings a task
hard to perform? Is it any wonder that the
majority of those who accept the revivalistic
offer, and do all he asks of them, takes his
prescription to the last drop, when after the
excitement is over, finding themselves exactly
in the same moral plane they were in the
start,—is it any wonder they turn back again
to their old life?

While I fully recognize that a single moment
may be the turning point in a sinner's life; a
single sermon or a single sentence may convey
to a man the impulse to part company with sin
forever, yet I believe it to be a great wrong to
fail to warn the convert, that no matter how
enthusiastic he may be, that his old life will
meet him at every corner; his old habits will
assail him at every step.

Oh, young man, let me warn you to be not
deceived. For "Whatsoever a man soweth,
that shall he also reap." Stop where you are,
for every day of sin, every practice of wrong,
makes wider and wider the chasm between you
and a life of purity and usefulness. If you
ever do turn, it will be by retracing, step by
step, the road which you are traveling now.
Don't let any one make you believe that you
can get back to purity in an hour or a day for
you cannot. God stands ready to forgive you
now, but the wrong already done yourself must
be repaired, item by item.

Religion cannot save us from the conse-
quences of past sins. Religion saves us from
sinning. Any man who holds out to the sinner
that there is any escape from the consequences
of sin is helping to degrade humanity. As soon
as a person quits sin, the consequences of past
sins gradually begin to disappear. In time it
may seem that they have wholly gone. But he
can never be quite the man he would have
been had he always lived a righteous life. But
does not God forgive us our sins? Yes, he
does, but did you ever stop to think what for—
(Continued on 15th page.)

QUI BONO?

BY DEAN CLARKE.

"The passing strange there can be found
A right so daff and blind,
So strong with mental fetters bound,
Or so devoid of mind—
The foolish question to propound:
"What is the good you find
In those strange things now going round,
To spirits oft assigned?"

What good is seen in anything
By those who will refuse,
Upon the facts that we may bring
Their reason free to use?
So long as they but scoff, and fling
Their sneers and vile abuse,
We might as well make offering
Of wisdom to a goose!

A pity 'tis there are such fools
In self-conceit so wise,
That all the colleges and schools
Are useless in their eyes;
To teach such wilful stupid mules
No art can we devise—
Hence, only those whom reason rules
May take these brief replies.

Could all but know, "the dead" return,
As erstwhile it behooved,
What dolt too stupid to discern
"What good" thereby is proved?
What heart so callous not to yearn
To hear from those it loved,
And would not give a world to learn
The gates ajar are moved?

What man is there who loves his life
And looks on death with fear,
To whom his kindred, children, wife,
And all his friends are dear,
Who hopes somewhere to end the strife
Which blights our earthly sphere—
That cannot see the good so rife
In spirits' coming here?

Are we "to be, or not to be?"
When ends this life below?
And are there other worlds to see
To which from earth we go?
Are questions which, all must agree
Who can't say yes, nor no,
It were of priceless worth if we
Could absolutely know!

A knowledge that destroys the fear
Of death and of the grave,
Which wipes away the mourner's tear
And from despair doth save,
That fills all souls with light and cheer
And makes them wise and brave,
By mortals should be held more dear
Than all the wealth they crave.

To know what is in Spirit Land
Ere we its spheres explore,
Our progress there to understand,
Which ne'er was known before,
Is knowledge far more great and grand,
And worth to mortals more
Than all that yet has come to hand
From all the ancient lore.

To know no God in anger waits
To send us down to hell,
The moment we have passed the gates
Of which old legends tell;
To know there are no future states
Where we forever dwell—
Is good worth more than estimates
Of all we buy and sell.

That Heaven is not a local place
Made for a chosen few,
But all the realm of boundless space
Which looks so void and blue,
That there shall dwell the human race,
The Gentile, and the Jew,
Is truth worth all our debt for grace
When Heaven collects its due.

That all will get just what they earn,
Of good as well as ill,
That paths toward evil have a turn
When vice has had its fill,
And that through suffering all will learn
At last to do God's will—
Are truths whose value all discern
Whene'er they "foot the bill."

We know that "sometime we'll outgrow"
The ills we now endure,
That, though our progress may be slow,
Progression is so sure
That none could stay in "endless woe,"
But must grow good and pure—
For all these truths, we spirits owe
A debt we can't secure.

And thus might we proceed to name
A hundred more good things,
Which we have learned since spirits came
To trouble priests and kings,
But useless 'tis more words to frame
To show the good that springs,
For words seem idle, void, and tame
To lend our thoughts their wings.

Yea, none can reckon the account
Of items, one by one,
Nor even guess the vast amount
Of good by spirits done;
As well the rain-drops try to count,
Or beams from star and sun,
As all the blessings from that fount
Whose flowings ceaseless run!

Mediumistic Geniuses.

BY PAUL F. DE GOURNAY.

Professor Lombroso asserts that in every man of genius there is a madman; this is certainly going too far, though the poetical frenzy has long been called a species of madness. Let us say that men of genius, especially in the fields of poetry and fiction, are "peculiar people," cranky, some would say. Spirit influence, latent mediumship, will perhaps give us the key to this mystery, as it probably will give it to the learned Italian alienist, since, after denouncing the spiritualistic phenomena, he was convinced of their genuineness by the medium Eusapia Paladino, and, like an honest man, made the "amende honorable."

The true poet (whether he deals with verse or prose) lives in two worlds: one, imaginary, invisible, which your practical, sensible, normal-minded people can neither penetrate nor understand; the other, material, peopled by the common human herd, but to him much less real. He is a seer, often a prophet; he beholds transcendent beauties or frightful horrors; he communes with personages—fictitious or long dead—while moving amidst the busy crowd. The creations of his brain assume substance and form, they live in the unseen, but always in rapport with him, summoned at will, or presenting themselves uninvited.

Are they indeed creations, or are they revelations? Is he not, like the medium, controlled by a stronger influence to say what he hears, to describe scenes which others see not? Is he inspired, by whom? Where there is inspiration there must be an inspirer; inspiration, while it is a soul manifestation, is not self-evolved, is not the outcome of the will; its action is dependent on what the ancients aptly termed the "divine afflatus." Apollo was the god of poetry, but in his temple, at Delphi, the pythoness delivered oracles, under his control or inspiration. Apollo is no more, but from the spirit world the inspiration comes, our mediums are the posterity of the pythoness and

varied in the nature of the inspiration, for it is adapted to the peculiar mental temperament of the individual.

The truth of these remarks is illustrated in the lives of three men, undoubtedly possessed of genius, but whose genies manifested itself in totally different lines; all three were unconscious mediums, all three temporarily mad. Their surroundings were widely different; no was their work, so their fate, for they differed as widely in temperament and mental bias. We will endeavor to show that their madness was not the necessary accompaniment of their genius, nor due to their undeveloped mediumistic faculties, but rather the result of injurious habits, or of hereditary and educational influences.

Torquato Tasso was, from early youth, of a haughty, vain disposition. He may be said to have suffered from the "mania of honors," which is often a prelude to the mania of persecution. A born poet, withal, most highly gifted, success crowned his first efforts. He won the favor of Alfonso d'Este and found himself, in the prime of manhood, a petted and honored guest at the court of Ferrara. His most ambitious dreams seemed now to be realized, but Tasso was never satisfied. Fretful, suspicious and jealous, he could brook no rivalry, and saw enemies everywhere. Yet, his poetical genius did not suffer by his self-tormenting habit; it reached the acme of inspiration when it evolved that immortal poem, "Jerusalem Liberated."

In this grand effort, Tasso seems to have exhausted his mental strength. Fear the most abject suppliant inspiration. The poem contained passages that were not quite orthodox—dread of the terrible Inquisition began to haunt the poet; he gave unmistakable signs of insanity, and Duke Alfonso had him removed to an asylum, where he was forcibly detained seven years. There is a legend that his insanity was caused by his unfortunate passion for the duchess Leonora d'Este, but his dread of the Inquisition was probably the principal factor. He had submitted his poem to rigid orthodox critics; they found much to condemn as contrary to the Faith; they reproved him for having mingled the profane with the sacred; his early religious training, long forgotten, resumed its sway, he imagined he would be damned, went to confession and offered to expurgate his grand poem of all objectionable passages. But his old habit of imagining enemies was concentrated into terror of the inexorable Holy Office which seemed to have control over the flames of hell.

Aside of this there were other signs, hallucinations, they said, which indicated insanity. What these were, he himself will tell us in his letters, written to dispel his insanity. He saw small flames flit from his eyes; he heard strange noises, whistles, the ringing of bells, voices of men, women and children, names spoken aloud or whispered in his ear. As he suffered from several physical ailments, he mixed his sufferings with those phenomena and concluded that he was persecuted by demons. Belief in white and black magic, in the intervention of demons in human affairs, was common then; it was shared by Tasso, and he must have made the occult a subject of study, for the part played by spirits in his poem reveals the knowledge of an adept rather than the fancy of a poet.

Here, then, we have a poet who, under the grandest spirit influence, produces a work admired by the whole world and of which his countrymen are proud to this day; a sensitive, as most poets are, he attracts spirits unconsciously; his higher aspirations are rewarded with magnificent inspirations; but his constitutional faults appeal to a lower order of spirits—harmless, to all appearance,—he feels their influence without understanding it, and is "obsessed," as many have been after him, in a not very dangerous way. Unreasonable ambition, inordinate pride and self-esteem must also have their reward.

The German, Hoffman, and the American, Edgar Allan Poe, three centuries later, carried the weird and fantastic to a degree never before, nor since, attained, each in his own way, one went through life laughing, the other, weeping. Both were men of genius, both shiftless and addicted to drink, but differing widely in the character of their work and the purpose for which they had recourse to stimulants. We may add that both were influenced by undesirable pre-natal conditions, and the infancy of both deprived of the judicious care of loving parents.

Hoffman's grandmother, with whom he lived after his mother's death, was a sort of giantess who, a confirmed invalid, scarcely ever budged from the chimney-corner; on the other hand, his numerous aunts and uncles, who filled the house every evening, were regular pygmies of eccentric manners, all passionately fond of music, who whiled away the long evenings by playing on old out-of-date instruments. These fantastic surroundings made a lasting impression on the sensitive child—himself a dwarfish, elfish, homely little fellow, full of fun and mischief, yet tender-hearted, and dreamy at his hours. In course of time, the memory of them was the foundation for many of those extravagant creations of his brain which have made him famous. But we will not attempt to write Hoffman's history, his musical, artistic and scientific studies, the various pursuits he adopted during his early struggle for life, borne with invincible good humor; it is with his extravagant creations we have to do.

Hoffman sought in the use of fine, generous wines, the cerebral excitement which invited the presence of the weird visitors which his peculiar genius transformed into every-day people, weaving around them comic plots abounding in details, thus introducing the impossible fantastic in what appeared adventures of real life—and to him they ended by becoming quite natural. While he never made himself "heavily drunk," the use of stimulants became a habit and under their influence he lived an artificial life, until his hallucinations verged on confirmed insanity. But in his sober moments he could reason and argue with remarkable clearness on the most profound subjects.

The mysteries of the occult had always had an attractive charm for Hoffman. He had studied them with fair success, and, in some of his more serious writings, he has discussed intelligently most of the problems which now claim our attention. His peculiar idea of the spirit world is defined in the following extract: "The existence of the supernatural world which our senses cannot be denied. It is often revealed to us by singular sounds and strange visions. The fear, the horror we then feel are due to the terrestrial part of our organization; it is the pain felt by the spirit imprisoned in the body which manifests itself. Perhaps this is the punishment prescribed by Nature from which we are ever trying to move away like ungrateful children. I believe that in the Golden Age, when our race lived in harmonious accord with all nature, no fear, no dread could seize us, because, in the perfect accord which reigned among all beings, there was no enemy whose presence could injure us."

Edgar Allan Poe's case was different. His life was to the end a continuous struggle against destiny. He had to struggle against the inherited curse of drink, against dire poverty, against a deficient education—a deficiency not felt in his poetic compositions, but which brought humiliation when he attempted to treat scientific subjects. His genius took an extravagant turn as Hoffman's, but while the latter's weird tales are amusing in their exaggerated grotesqueness, a tinge of sadness, of dread and horror, colors Poe's humor; more mystifying than any, his most ludicrous inventions fail to invite genuine laughter; we have an intuition of the sorrowful heart mocking itself, as it were.

Poe did not seek inspiration in fine wines; when the hearty appetite came upon him, he gulped glassfuls of ardent spirits, with no set purpose. He was a slave obeying a tyrannical master. After each debauch he was dreadfully ill, incapable of work for several days. His fits of madness were simply attacks of delirium tremens. His weirdest, most extravagant tales and best poetry were written when he had a long sober respite.

Like Tasso, Poe was inordinately proud and vain of his gifts. They were doubtless splendid, but misapplied and we see more self-conceit than the noble assurance of genius in this exclamation of his during a discussion on pantheism: "My nature revolts at the thought that there could be in the universe a being superior to myself." This extravagant opinion of himself could only lead to disappointment and failure. He could not admit the superiority of a God, and weak submission to a degrading vice brought him to the level of the lowest of men.

How great the contrast with Tasso! His pride stimulated his ambition to noble endeavor, and if he lost his reason, it was through no vile indulgence or base habit. Hoffman was the happiest of the three, and we forgive him his dissipated habits when we read the amusing absurdities those habits were the means of his giving to the world.

The influence of love on these men's lives is not to be overlooked. Tasso's was a hopeless love which weakened his will-power, while adding, perhaps, to the beauty of his conceptions. Hoffman, in his devoted little wife, Micheline, found a companion, who bore patiently with his eccentricities and whose love kept him from sinking lower in the drunken degradation. Poe's love for his child-wife, Virginia,—the redeeming feature of his folly—was sincere and passionate; her untimely death plunged him in despair and was no mean factor in his final downfall; but he never had self-control enough to renounce drink permanently; the vows his penitence suggested were made only to be inevitably broken; they served to keep alive the illusion, entertained to the last by her fond heart, of her Eddie's possible reform.

Has this cursory glance at the character and work of these three poets—so different, yet so much alike,—justified the opinion expressed at the beginning of this article, as to the psychic power they obeyed? Can there be true inspiration outside of spirit influence and does not such influence denote mediumistic receptiveness in the writer? Because Tasso's creations were sublime, Hoffman's grotesque, and Poe's gloomy, it does not follow that all three were not inspired. The action of the spirit on our brain develops what is in us; it becomes a reward, a lesson or a punishment, according to the nature of our aspirations.

Another question is suggested by the creations of the mind: Whence come the characters of fiction? Can something be thought which is not? Is it the idea that evolves the form, or the form which suggests the idea? With many writers of fiction these children of their brain assume at times a reality which leads to the charge of hallucination when they confess it. The inimitable characters in Dickens' stories were familiar friends who often visited him. People surprised at his sudden bursts of laughter, did not know he was being entertained by Mr. Pickwick, Sam Weller or Dick Swiveler; nor could they, when they caught sight of the tear glistening in his eye, divine that dear little Nell's death, or the sad fate of poor little Paul Dombey, caused the emotion of the big-hearted novelist.

Thackeray, in one of his "Roundabout Papers," tells his own experience, and, under the light veil of the great satirist and true moralist, we can detect the earnest, though unconfessed, belief in spiritual agencies. Says the author of "Vanity Fair" and "The Newcomes": "I wonder do other novel-writers experience this fatalism. They must go a certain way, in spite of themselves. I have been surprised at the observations made by some of my characters. It seems as if an occult Power was moving the pen. The personage does or says something, and I ask, how the dickens did he come to think of that? Every man has remarked in dreams, the vast dramatic power which is sometimes evoked. I won't say the surprising power, for nothing does surprise you in dreams. But those strange characters you meet make instant observations of which you can never have thought previously. In like manner, the imagination foretells things. We spoke anon of the inflated style of some writers. What also is there an inflated style,—when a writer is like a Pytho on her oracle tripod, and mighty words, words which he cannot help, come blowing, and howling, and whistling, and moaning through the speaking pipes of his bodily organ? I have told you it was a very queer shock to me the other day when, with a letter of introduction in his hand, the artist's (not my) Philip Firmin walked into this room, and sat down in the chair opposite.

"In the novel of 'Pendennis,' written ten years ago, there is an account of a certain Costigan, whom I had invented (as I suppose authors invent their personages out of scraps, heel-tips, odds and ends of characters). I was smoking in a tavern parlor one night—and this Costigan came into the room alive—the very man; the most remarkable resemblance of the printed sketches of the man, of the rude drawings in which I depicted him. He had the same little coat, the same battered hat, cocked on one eye, the same twinkle in that eye. 'Sir,' said I, knowing him to be an old friend whom I had met in unknown regions, 'Sir,' I said, 'may I offer you a glass of brandy-and-water?' 'Bedad, ye may,' says he, 'and I'll sing ye a song to.' Of course he spoke with an Irish brogue. Of course he had been in the army. In ten minutes he pulled out an Army Agent's account, wherein his name was written. A few months after we read of him in a police court. How had I come to know him, to divine him? Nothing shall convince me that I have not seen that man in the world of spirits."

Do Not Worry.—There are three times, especially, we should not worry—past, present and future.

Don't worry over what happened in the past, for it only yesterday, it is as far gone as if a hundred years ago. You couldn't bring it back if you should try.

Don't worry over what is going to happen tomorrow; for you will be so doing unfit yourself to meet what must be met.

Don't worry about what is happening right now. Do something to prevent its happening if it does not suit you.

Don't worry at all.—Ex.

Silence.—The great silent men! Looking round on the noisy inanity of the world, words with little meaning, actions with little worth, one loves to reflect on the great Empire of Silence. The noble, silent men, scattered here and there, each in his department, silently thinking, silently working, whom no morning newspaper makes mention of! They are the salt of the earth. A country that has none or few of these is in a bad way. Like a forest which had no roots; which had all turned into leaves and boughs; which had must soon wither and be no forest. Wee for us if we had nothing but what we can show or speak. Silence, the great Empire of Silence, higher than the stars, deeper than the kingdoms of death! It alone is great; all else is small.—Carlyle.

In Medical Science.—The doctors say, this year, that badly cooked food induces wicked thoughts.—Will Carleton's Magazine, "Everywhere."

Man's Humanity to Man.

BY IDA L. SPALDING.

In the midst of the conflict of capital and labor as exemplified in strikes and riots, entailing hardships upon the struggling masses and the unsettlement of business generally; in the midst of the most frightful calamities with their attendant horrors and misery; in the midst of wars attesting to the strain of savagery in human nature not yet eliminated therefrom, man's humanity to man stands forth in strong and happy contrast, and its increasing manifestation is the hope of the future.

Man's inhumanity to man has for long ages darkened the pages of history, but the last half of the nineteenth century is illuminated by hitherto unheard-of deeds of philanthropy. Prince generosity has been displayed in the endowment of colleges, hospitals, asylums and charitable institutions of various kinds. Nor is this all. That the hearts of the wealthy, the cultured and refined should be touched by the privations and sufferings of the poor, the sick and unfortunate to the extent of relieving the same by gifts from their superabundant riches is not strange or surprising; but the hopeful signs of the times that presage the golden era of the brotherhood of man are found in the ready response from the middle and poorer classes themselves to appeals for aid. The long list of small sums contributed for the relief of sufferers from the recent Galveston, Tex., disaster, is a case in point, and represents, we may well believe, the denial of some little luxury or even comfort on the part of the donor. The small offering is not despised, neither is the laborer at a dollar a day and the seamstress with her meagre earnings deterred by a false pride from contributing their mites toward swelling the sum total, and thus not only expressing their sympathy with the more unfortunate, but proving by their deeds that to them the brotherhood of man is no meaningless, empty phrase. When the practice of philanthropy and charity involves self-denial, or the sacrifice of some degree of personal comfort or convenience, we may be assured of the purity and sincerity of the motive underlying it.

I was especially impressed with this truth by a little incident that occurred last summer—a deed that was probably considered of no moment by the individual most concerned in its performance, but revealing, as a gift of money could not do, the real generosity of the man—his true magnanimity. A day nursery in Boston was about to be closed while needed repairs were being made to the building. Realizing the trouble and inconvenience it would cause the children's mothers dependent upon their daily labor, the pastor of one of the most fashionable churches in the city offered the vestry for the use of the little ones and their attendants. He ordered the babies' cribs put up in his study, and for his own accommodation, had his desk removed to another room. Tents were erected on the lawn, and the children, in their coarse garments, played amid their new and incongruous surroundings in all the abandon of childhood, undismayed by the proximity of wealth and culture. A little thing, truly, but a kind, thoughtful, gracious act that many another would not have felt called upon to perform, one indeed which a selfish, narrow-minded man might have feared would detract from his dignity, and from which he would have felt justified in excusing himself, if it appealed to him as an obligation, on the score of inconveniencing him in the discharge of his more important ministerial duties.

As will be remembered, last summer's drought caused a failure in nearly all the New England crops, and the farmers' hopes of a return for their season's labor were based principally upon the apple orchards rich with promise; but the September gale which wrought such devastation in other parts of the country, stripped the heavily-laden trees in this section of their fruit, and scattered it far and wide, leaving it in too bruised or unripe a condition for storage. Instead of allowing the apples to lay and decay where they had fallen, after supplying the markets and their own immediate wants, the farmers gathered the remainder of the premature wind harvest, and shipped it to the Fruit Mission in Boston, to be distributed among the poor of the city. In the midst of their own misfortune the hard-working, already over-burdened tillers of the soil remembered their more unfortunate brothers and sisters in a timely and substantial manner. The good done to others we can estimate, but who shall be able to measure that which shall accrue to themselves through the refining influence such deeds exert upon the character of those thus moved to kindly consideration of their kind! These are only two instances among those of a similar nature occurring almost daily, but they prove the assertion that man's humanity to man is becoming as conspicuous by its constantly increasing manifestation as is man's inhumanity to man.

In view of the events of the past two or three years the world seems, in the estimation of many excellent people, to have taken a long step backward. On the score of humanity and in consequence of the extreme destructiveness of its engines, some believed and more hoped that the possibility of war among the civilized nations of the earth had ceased; but the Spanish-American conflict dispelled that delusion. I, however, do not despair at the present state of affairs. It is true that history repeats itself, but always upon a higher plane. Mankind does not go backward. Its experiences, while similar in many respects to those of a previous cycle, are upon a higher scale, and progression is always apparent to the keen observer.

The part that Spiritualism has taken in the work of humanizing the race is no unimportant one. It not only teaches and preaches human equality, but it is constantly exemplifying and practicing the same. Its exponents and demonstrators are taken from every walk in life, and even the lack of education and the non-possession of exceptional talents do not necessarily deter the humblest from serving the Cause in their peculiarly distinctive individual capacity.

Spiritualism permeates every department of mortal life, and its disseminators and adherents are found in the forefront of every movement whose object is the uplifting of mankind and the amelioration of its conditions. It has never countenanced oppression or tyranny in any form, but fearlessly takes its stand on the side of human rights and liberty. It is, however, conservative in the sense of never advocating the freedom that degenerates into license, the exercise of which would by no means conserve the rights and liberty of any. The right of the laborer to his hire, the toiler in his legitimate reward, the worker in whatever field he may be engaged, to the results of his earnest efforts, is strenuously insisted upon. While the heedless, indolent trifler, the drone in the busy hive, is condemned in no measured terms, the poor, the sick, the unfortunate and sorrowing are held up to the world as worthy objects of its tenderest love and care. It broadens man's sympathies and imbues him with fraternal affection for all mankind. It informs us that the artist, the poet, the savant and the philanthropist have not finished their appointed mission on the mortal plane when they are translated to the spirit-land. They return to inspire, instruct and minister to the children of men, and to the influence which they have been able to exert upon the more susceptible members of the human family may be ascribed many of the reforms that have wrought such great and beneficent results in

the work of mitigating the ills of mortal existence. Who, then, being cognizant of this fact, can turn a deaf ear to the pleadings of the angels? Who dare deny them and their mission to humanity?

Did we fully realize the continued presence and power of not only the beloved members of our own households now translated, but also those whose memory we honor and revere because of their exalted worth, we would be ashamed not to acknowledge and welcome them with kindly words and grateful hearts when they return to us from beyond the grave. Having spiritual perceptions sufficiently developed to appreciate the value of this great truth, why should we shrink in dismay at the thought of declaring it to the spiritually blind and deaf? Surely we can afford to be forbearing and charitable when they cry, "You are deluded! You do not see what you so fondly imagine; the tones of your beloved dead that seem to ring in your ears, are but the echoes that reach you from the past. In other words, your false hopes, born of your grief, have driven you mad!"

Spiritualism is the heaven that is leavening the whole lump of human affairs on the material plane. The spirit-world is working, not only through its avowed instruments, but through the unconscious medium sensitive wherever he may be found in every department of life. It has liberalized the churches, it has humanized mankind, it has overcome man's inhumanity to man to the extent that the brotherhood of the race, recognized in theory so long, is practised to a degree that is both surprising and gratifying to those who have looked so persistently at the dark side of the picture that they have almost forgotten there is a side more worthy their contemplation.

Let us, then, in the midst of calamities that appal the heart remember this truth: The world is not growing worse. On the contrary it grows better from day to day. To be sure the old is passing away to make room for the new and improved state of affairs, and with it may pass much that we naturally regret because of association and because we have known nothing better. The massacres in China, which have startled and horrified the whole world by their atrocity, may be the cause of complications which will eventuate in the most sanguinary war ever known among the civilized nations of the earth. The events leading up to the present situation, which are ascribed to different causes by those who view human affairs at too close range to be able to judge impartially, were the inevitable conflict between two opposing forces—progression and retrogression, action and inertia, crystallization and development, life and stagnation. But the outcome is for the good of mankind as a whole, hard and unfeeling as the statement may sound. In the evolution of the new there will necessarily be much wrong done and many unjust and unrighteous deeds committed, viewed as isolated cases; but, deeply as we deplore it, it is the inevitable consequence of growth and unfoldment at this stage of the world's development.

Standing in the doorway of the new century, the prospect before us is most gratifying. We may well take heart, for the future is bright with promise. Where once a few humble shepherds, keeping their lonely vigils on the plains of Judea, heard the glad song proclaiming, "Peace on earth, to men good will," multitudes now listen to the voices of the angels shouting the "glories of great joy," and we may well believe that, in the near future, the whole world shall join in the anthem of praise and thanksgiving, until in very truth the kingdom of God shall come and the will of the Father shall be done on earth even as it is in spheres celestial where perfect love and harmony have their abiding place now and evermore.

Peculiar Psychic Phenomena.

BY LUCIUS GOSS, FAIR HAVEN, MO.

Along in the early 70's, at Otterbein Chapel, about two miles south of Bellmore, Parke county, Indiana, during a protracted revival meeting, held under the auspices of the Rev. Andy Wimsatt, a number of strange and startling phenomena occurred. The meetings had been running on, nightly and daily, after the usual fashion of enthusiastic religious revivals, for about four weeks, when a case of religious trance occurred, soon to be followed by others.

The trance was aptly termed "the holy sleep," and was looked upon by the more zealous church members as a sign of the Lord's special favor. As the number of trance cases increased, male and female, the interest in the meetings became very great, and large numbers of people came, mostly from curiosity, it must be confessed, to see "the wonderful work of the Lord."

Being engaged at teaching school in an adjoining neighborhood, I attended the meeting one night, and found, by comparing the phenomena of the trances with my somewhat limited knowledge of animal magnetism, that there was some "mesmerism" in the matter somewhere—and, very unwisely, I told some of the good brethren what I thought.

To make a long story short: Some of the cases of trance were almost cataleptic in their nature; some would see visions which they described afterwards; some would lie prostrate for hours, with their hands uplifted, motionless for a long time; others would be stupid, sleepy, or semi-comatose, as if trying to enter the deeper condition of "the holy sleep" proper.

The tide was suddenly turned. One night a young man, who had gone into a trance for the second time in the course of the meeting, was laid away on a back seat, near a corner. Here some of his comrades, who somehow or other had learned of the mesmeric method of making "reverse" passes, got hold of him, and by dint of reverse rubbing and stroking, the Lord's work was soon undone—the spell of the trance was broken.

The revivalist in charge was something of a fanatic, and also something of a hypnotist. He had a peculiar way of shaking hands with young people in the audience, grasping right hands, as usual, and at the same time placing his left hand on top of the young person's head, according to the old plan of "taking the communication," as laid down in the instructions given out 40 or 50 years ago by Dr. John Bovee Doos, of Electrical Psychology fame. It looked to me as if the preacher tried to put himself in rapport with as many young people as possible.

Once the preacher called on a young convert to lead in prayer. This was in the midst of the noise, confusion and crowd around the "anxious seat"—a scene rarely witnessed in churches nowadays. The preacher held the convert by the hand while the latter prayed. The petition was wonderful, and in thought and language far beyond the young convert's normal powers of expression. In fact it was at the time remarked that the young man simply "prayed the preacher's prayer and not his own."

Had I been as well informed upon the subject then as I am today, I would have made much of an opportunity to study religious trance, religious auto-suggestion, and what may be termed the neurotic side of some phases of revivalism. I feel sure that I lost an opportunity, such as seldom comes twice to the student-investigator.

"There is only one thing better than tradition, and that is the original and eternal life out of which tradition takes its rise."—Lowell.

Children's Spiritualism.

LIFE'S BORROW.

Was there ever a heart that knew no care,
But was always light and glad?
And sorrow never entered there,
To make the light heart sad?
That never longed for sympathy,
Or suffered for love's sake?
That never throbbed with agony?
Ah, no! all hearts must ache.

Were there ever eyes that were always bright,
Through the vista of long years?
That ever shone with joyous light,
Were never dimmed with tears?
In which a look of wistfulness,
And sadness never crept?
That always glowed with happiness?
Ah, no! all eyes have wept.

Were there ever lips that could smile always,
And were never drawn and white?
Whose laughter brightened weary days,
Turned darkness into light?
That soothed the troubled heart to rest,
Whose every word was glad?
Ah, no! lips never were so blest,
All have been drawn and sad.

Oh, tender heart, had you never known pain,
Sweet lips had you smiled always,
Dear eyes had tears ne'er flowed like rain,
In April's showery days,
You would not be so sweet, so dear,
So tender and so true,
Our aching hearts you could not cheer,
Had you not suffered, too.

E. Maude Cohoon in Boston Globe.

Mrs. Charles Webster.

My dear friend: A long time ago you wrote me a letter, and I have never had a chance to answer it until now. I went to your home in Bingham, Maine, and saw how much you needed the comfort and strength from your dear little Bessie Vittum, and I found her as loving and gentle as ever. Since that time I have seen her quite often, and every time she knows of my sending or giving messages from children in Spirit-land, she expresses a wish to send one herself. She makes many friends and loves everybody dearly who is kind to her. You know what a clinging disposition she always had and how she never talked much with people until she knew them well. She is like that now too. Her friends were so shocked when she went that it made it hard for you and for her, but she wants me to tell you that she likes to have stories told her about what people in other places do.

I am glad you are interested in the Children's Department, even though you are a grandma, for grandmas can do so much for little people. I know some people say that "Grandmas spoil children," but I don't think that is true, for I have seen some who felt that they knew and understood their grandchildren better than they ever did their own children. I suppose it is because when their own babies were small they had so much to do and so many places to go that they did not have time to sit down and tell stories and play house with them.

A child's life is made up of the happenings in the home and among its friends, and so also is the grandma's. The child has not learned to take an interest in the big world, and most grandmas have ceased to do so, and so the home life makes a world for both of them. Very often it is the grandma who puts the bandage on the hurt finger, who kisses the bumps on the head, who cries when the dolly loses an arm and who, sometimes, too often, does the work the mamma has planned as the means of teaching her child to be useful and helpful.

I never had a grandma do anything for me, but I have seen so many little children living with grandmas over here, and have seen so many trying to make themselves felt by grandmas left in earth-life, that it makes me wish sometimes I had one too and helps me to understand that even long, long years will not dim the love for those in our lives whom we have ever loved; for you know, when you took care of Bessie it was like taking care of your own baby over again, and she was dearer to you because of your own. If it were not so, any baby anywhere would be as dear to you as Bessie.

You say, if I can come that of course Bessie ought to be able to. That is so true, for I am not different from other people, and have no special favor shown me by which I return. I wish that every one would understand that spirit-communication is as natural as conversation between people who live together here, but no spirit can do all the talking. You must give your friends opportunity, and I am sure you will receive the evidence. Can you not sit a little while each day and try to realize that your dear little Bessie is with you at that time, and is made happier by your effort to hear from her?

I have written you a long letter now and I shall go and see you as often as I can and I hope you will grow happier. When you come over here you will find me watching for you. With love from Bessie and me to you all.

Your little friend,
Sunbeam.

Through her medium, Friday, Sept. 14, 1900.

To think is to organize mind. A thought, then, is an organic entity. And organic entities are ready to become embodied. The thought is the soul, the manifestation is the body. Be sure you create good, strong souls—Life.

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HARRISON D. BARRETT,

Editor of the Banner of Light, and President of the National Spiritualists' Association.
No. 1.—An exact copy of the Oil Painting by Parks, presented to the National Spiritualists' Association by Mr. Barrett's friends as a testimonial of their high appreciation of his efforts in behalf of Spiritualism. This is an admirable likeness, showing Mr. Barrett in one of his most characteristic attitudes, viz., seated, with one hand on his head, and looking directly at the camera. The picture is 12x16 inches in size, being mounted on an elegant panel, making it suitable for any parlor or library without framing.
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Book Reviews.

THE MAN WITH THE HOE, AND OTHER POEMS.—Edwin Markham.

Perhaps no other American poem, certainly no late one has caused the stir and comment brought about by the title poem of this book. Some raved over it, others stormed about it, the many studied it, pulpit and platform orators used it for a text, school, college and press had their say for or against it; societies of all grades and kinds discussed it, the professor at his desk, and laborer with the pick pondered over its truth and its worth; and the reviewers treated and maligned it. Because of this noise most of the space here given to this book will be devoted to the companion poems. I will say that to me the author's purpose seems high and just. The French revolution grew out and was terrible because of the condition that produced "The man with a hoe," the brutal fierceness of that contest was due in large measure to this unthinking creature's thirst for blood when in vengeance he ruled those that made him what he was. Perhaps Markham and others may be potent to avert the storm that the influx of European peasantry and the greed of cosmopolitan capitalists make portentous in our land. The same spirit of fraternity, brotherhood with even the least of earth's toilers, is noticeable in the other poems. A lesson taught by the communistic ant or the searching bee is acceptable and sweet to our observing singer.

One feels this man to be a communicant with nature, fellow with sea mist, the towering tree, the sheltering rock, "Hearing the ocean in one shell, seeing the whole world's winter in one leaf." Some of his utterances remind you of the work of the old-world poets accustomed to deal with conditions that we trust may not find sustenance in the soil of America: Mrs. Browning's "Cry of the Children," and Hood's "Song of the Shirt" breathe in the "Wail of the Wandering Dead" and "A Leaf from the Devil's Jest Book."

"To High Born Poets" he issues a command to "Go, be a dauntless voice, a bugle cry," and in the poet he defines as a part of the duties of that cult "To ease the steps and lift the load of souls that falter on the road;" and his own poetical works seem formed to do that work in which he calls on others to assist. In his songs he tells of the evils of oppression, the hope of the Fraternal State. That warmth of universal sympathy makes sweet whatever theme he touches since by his brotherhood it is given a human significance. He knows the joy and wealth of the song of the birds; the appeal, the solace, and the cheer of music; the sweets of memory and its bitter sting; feels the companionship of tree, of stream, and star; the blinding threat of sea-fog and of night; has all a poet's love of youth and life, of wondrous growth and beauteous fulfillment.

He sings of sorrow and of wrong, of toil, and joy, of brotherhood, of right and of equality; of justice, and virtue's power to save. He sings of man, of his errors and rights. He exercises those privileges he deems the birthright of the race.

He says of man:
"Out of the deep and endless universe
There came a greater Mystery, a Shape,
A something sad, inscrutable, august
One to confront the worlds and question them."

I can but approve; so here dismiss the book believing the work will accomplish its mission by provoking thought that shall result in beneficent acts.
A. C. Smith.

THE MAHOGANY TABLE.—A novel by J. Clifford Stevens.

The story of the book is woven about the persons of a free speaking young man of means, an infidel to many of the beliefs, traditions, usages, and conventionalities of society and a young woman, poor, tried, unhappy, "a crank," so called, conscientious and finally wed to the man of her choice.

As in life, the woman is the greatest sufferer, saved in infancy from a steamboat disaster in which her mother lost her life, she is reared in the family of a former lover of her mother's and she does not know till after the death of her benefactor that he is not her father.

She and the foster-father are employed in the bookbinding of Frisbee & Son, and when through overwork the father gets ill the firm fills his place with a younger man and refuses him work on his return to the shop. Heavy falls the burden on the shoulders of our little heroine; a sick father, and a family to support, and driven by want, as the father by worry grows worse, she accepts a place in the office of the company though it brings her more into the power of the junior member of the firm, who, attracted by her beauty, had annoyed her by his attentions.

During his illness the father tells of a secret drawer in one of the legs of "The Mahogany Table;" but she is not to open this till he has been dead half a year. After the father's death Hetty, that's "her," becomes engaged to Young Frisbee, he loaning her one hundred dollars, thereby keeping her family off the street.

The wedding day came at last, and as the happy (?) pair are leaving for the station a letter is handed the bride from an abandoned lover whom the faithless Frisbee, husband of an hour, had wronged, then by promises had put off till he should be wed to Hetty. The letter determines her to leave her lord and master at the earliest chance presented; she succeeds and the husband to soothe his wounded feelings goes on to meet an old lover, and is nearly killed by her brother in return for the money and time he lavishes on her.

Here "The Mahogany Table" comes in for its second part. Hetty's mother sells the "old thing" while the daughter is away, and its polishing being mentioned by a hungry man to whom our hero makes a gift, as the last job he had, leads to its purchase by said hero. Now, Hetty goes to seek the table and learn her father's secret. That search gives to her the knowledge of who she is, also brings her in touch with the man she weds, her first husband having died in an insane asylum.

Because of its detail the work might be from a woman's hand, but its hopeful trust, its spirit of antagonism to organized wrong, marks it as a product of a young, virile man. An eloquent is made to occur to give to "Jack," that's "him," a chance to philosophize thereon: social, labor and sex questions are being constantly discussed by almost all of the characters, as they deserve to be discussed till a new order of things shall be brought about. A young minister is introduced to give us an opportunity to see how insecure is the place of such an one if he fails to please his rich parishioners.

In the end all is well: the story is instructive, argumentative and thought-provoking; interesting as a story simply, and much more. The plot is the one of life, love; the incidents are well selected, their treatment dramatic. The morality of the story is of a good tone, healthy and natural. The finish is more pleasing than most of the real life stories one sees lived about him from day to day; it may be because we do not see or know their happy endings. We need more novels like "The Mahogany Table." Their influence can be for good.—Paper, 25 cents.
A. C. Smith.

Justice is the scales in which all thoughts are weighed by a law that knows not malice and has no fear. Love stands for a boundless freedom which says, you don't have to be what you are, your right is to be just what you will.—Unity.

ESOTERIC LESSONS.—Sarah Stanley Clarke.

Including "Personified Unthinkables," "First Lessons in Reality," and "A Tour Through the Zodiac," an argument for the supremacy of mental healing and the subjection of the body and its demands to the rule of reason.

Conscious that some malaises are largely the result of fear and others much aggravated by nervousness arising from fear, I am very tolerant of many of the "articles of faith" accepted by the School of Mental Scientists, Christian Healers, and other classes of physicians that claim mind is all, and body nothing, or the "shadow" of nothing.

As a means of illustrating her meaning, the magic lantern is introduced, and from it as a projecting apparatus deductions are drawn, and those deductions applied to the relation of the body and soul of man, seemingly ignoring for the time that man is a camera as well as a magic lantern, a receiving as well as a projecting instrument.

In part first we have the following: "For why should reason allow the senses to be competent to furnish the truth." Then in part second: "To refuse the experiences of bodily sensation and desire is to refuse raiment and food to the soul."

That the author had a high purpose in the writing of the book, that she is thoroughly in earnest, that moreover she believes devoutly in the philosophy she expounds, no one, not even the hasty, careless reader can question. Her statements are bold, her faith in her system implicit, but to him outside the fold, the supporting arguments lack the weight that forces conviction. Not that I desire or plan to argue with the work, only in candor, in justice to the reader, had it appeared to me as logical, I would have said so and quoted to prove my statements. As it does not so appeal to me, I must as frankly state and ask the reader to see why "Infinite mind is in the true sense of the word the only mind in the universe." Then a few lines below: "The sum of all the thoughts of Infinite mind can never equal the one mind." Some time ago I learned a simple mathematical fact: "The whole is equal to the sum of all the parts," and I have never seen it disproved.

"Arsenic destroys bodily tissues and functions for the very simple reason that it cannot be separated from the thought which it represents." "It makes no difference whether my sense of touch comes in contact with the symbol Arsenic through my stomach or through my eyes, it is the thought which slays." As though a poison will not as quickly slay a savage ignorant of its qualities as it will a professor of chemistry. How did it first acquire its "symbol?"

Part three, "A Tour Through the Zodiac," is a pretty telling allegory, telling of the journey of a warrior soul through its devious life way; of its struggle and trials, of its battles, its wounds and its final love crowned victory. It is an imaginative elaboration of the thought of Lytton, "Man is born on a battlefield."

A. C. Smith.

METAPHYSICAL ASTROLOGY.—John Hazelrigg.

Whatever one thinks of the science, or to whatever belief one subscribes, justice requires that both sides of a question be considered before a decision be reached. "To think own self be true," the forming of your belief, because of its effect on your character may be as great a factor in your development as any. And you owe it to yourself to know what you can of the forces that affect us.

Hazelrigg, in the volume in hand, tells of The Rationale of Astrology, Inductive Astrology, Astrological Symbolism, Eclipses, Nature's Analogies.

A science that has had the support of many of the world's ablest scholars, that is the parent of Astronomy, to which many of our words of daily use owe their origin and significance, a science to which every physician's prescription calls our attention by its modified symbol of Jupiter, certainly merits some attention before we cast it and its followers aside as worthless or harmful.

Please to notice, I am no advocate of Astrology; but I do think the array of names subscribed to a belief in the effect of the other planets on the inhabitants of earth gives dignity to the subject and will warrant giving some time to its study.

Man's habit has much to do with his physique and character; climate makes him indolent or active and resourceful; the planets, all agree, have to do with our weather and tides; may they not also affect man?

Long periods have been covered by careful observation. Our author tells us, certain planets have borne certain relations to other planets and the earth when similar events have taken place, thus leading men to conclude that the position of the planets had something to do in shaping the event.

I can understand how the time of birth, the casting off of direct connection with others and the assumption of selfhood might in a metaphysical as well as a purely physical sense be of great importance to the individual. But I have digressed from my course as a reviewer, which as I understand it is to pass on the merits of the book, not on the merits of the subject treated; but I trust you will indulge me, as this thinking aloud may in a slight degree aid you to see how these matters might be powers in the conduct of human life.

The book is attractively written; the matter is well served; a horoscope of the Declaration of Independence, the natal home of our republic, is given, and some predictions made as to our probable national future. Whatever one's feelings toward the science, the reading of this book can but be attended with pleasure.
A. C. Smith.

THE KEY TO MAGNETIC HEALING.—J. H. Strasser.

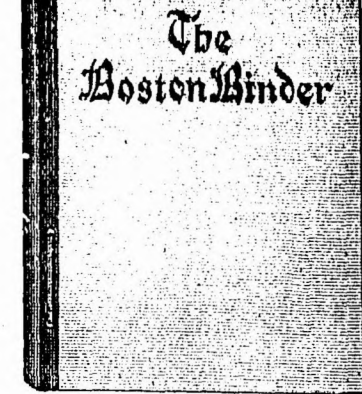
As a treatise on healing by the laying on of hands, this does not take the place its title would give it, but as a guide or "key" to healing with the hands, coupled with hypnotic suggestion, it is a complete instructor, and would seem well fitted to meet the wants of healers and students. Advice is given as to a brief course of study supplementary to the teachings of this book; plain, sensible statements are made as to the conditions requisite in those that would heal, and directions given by which proficiency may be acquired.

The contents of the book are divided into six parts. The first deals with the subject, historically; the second, theoretically; the third is given to the description of experiments to be made in the realm of hypnotism. The practice of magnetic healing is the subject of the fourth part, followed by the treatment of the different diseases in the next division, while the sixth, last part of the work, treats of auxiliary studies, in extension to the book in hand.

A full list of questions are appended for aid should one care to use the work as a text book, though the author has at different places in the "Key" said that if the student wishes to acquire the art fully, he should attend some school. Prof. Strasser and wife have an Institute of Magnetic Healing at New Ulm, Minn., or he highly recommends the American School of Healing at Nevada, Mo.

As a contribution to the literature of health, this book will have a welcome from all who strive to inaugurate the period when by right living and right thinking, mankind shall be free from pain. Its author, through this book, appeals to me as an enthusiastic worker, and to the enthusiast belongs the future.
A. C. Smith.

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This week we greet our readers from our new quarters at 204 Dartmouth St., Boston. The Banner of Light, after a sojourn of eight and twenty years at 9 Bowdoin St., found that a change of location was necessary to its well-being, and has selected its present quarters for its new home. We are now a near neighbor to the Back Bay and Trinity Place R. R. stations, and are only one minute's walk from Boston's grand Public Library, from Trinity Church and many other places of interest to all visitors. In fine, we feel that the Banner is now related to the literary and business worlds much more intimately than it has ever been before, and that the change of location cannot be otherwise than beneficial, both to our patrons and to ourselves.

The task of moving has been no slight one, and we ask our friends to bear with us in patience over the forced delay in filling our orders, because of the extra work our change of location has occasioned. In a few days we shall be snugly settled in our new home, and our business affairs will again assume their wonted regularity. Our book orders and subscriptions will be promptly filled and order will be brought out of chaos as soon as our over-worked force has an opportunity to regain its strength. We are now prepared to meet our customers in our new office, and will cheerfully accord them every possible attention.

But moving has not been our only difficulty this past week. We have found it necessary to resort to the linotype in the publication of the Banner of Light. This change is also in the direction of progress, and will be, we trust, hailed as an improvement by all our readers. In resorting to the linotype, we abandon all italicized words, raised heads, diphthongs, and kindred terms that can only be set by the hand compositor. We, therefore, ask our contributors and correspondents to avoid all italicizing in their compositions, also all abbreviations, small capitals, etc. Kindly write every word in full, as designed for publication, and punctuate with great care. Write only on one side of the paper, and take care to properly paragraph every article. It would be a great favor to us, if every article were to be typewritten previous to its being mailed to this office.

We have taken possession of our new house, full of that spirit of courage that is born of the conviction that we have taken a step in advance. We are more determined than ever before to make the Banner of Light an absolute necessity to the Spiritualists and progressive thinkers of the world. We ask our every subscriber to send us his or her best thoughts, and active good will. As a help to us in our new role, let every reader send us one new subscriber within the next thirty days. By doubling our present subscription list, the Banner's power for good is at least trebled. We are grateful to all of our friends for the loyal support they have given us in the past, and we hope to merit the same in the future. If devotion to true Spiritualism, and its civil-

ing ethics, count for anything in the minds of the people, then we have no fear of the outcome. May we not hear from our every reader, enclosing at least one new yearly subscription?

Apathy Among Spiritualists.

It has always seemed to us that there is everything in Spiritualism, unless it be the element of fear, to inspire its believers with zeal and enthusiasm. It not only appeals to reason as the grandest science and philosophy now extant, but it presents the very highest and strictest ethical code ever offered to guide to the right, and restrain the evil disposed from wrong. Furthermore, it appeals to the deepest affections of the human heart, by bringing us into touch with our dear departed kindred and friends.

It brings "glad tidings of great joy" to all sorrowing souls longing for "the touch of a vanished hand, and the sound of a voice that is still." It pours into all wounded spirits and broken hearts the oil of consolation, and has done more than all other religions in the world combined, to rob death of its old-time terrors. Its "higher aspects" appeal to all that is high in aspiration, and holy in human thought, for they present lofty ideals and sublime ideas for contemplation, and for spiritual appropriation. They open to aspiring, hungry souls all the sources by which divine inspiration and divine blessings of every kind have ever reached humanity.

Through the benefactions of Spiritualism the sick by tens of thousands have been healed, the laws relating mind and body have been revealed, and how to live to prevent disease and suffering has been taught to all. The true purpose and issues of mortal life have been made known, and spiritual knowledge of incalculable value has been given to show our eternal destiny, and the glory and happiness that await us in a higher existence. In truth there is scarcely a spiritual blessing we could wish for, or conceive, that has not been vouchsafed to us by this great outpouring of spirit upon all who have put themselves in a receptive attitude.

Yet, strange to say, but few, comparatively, of the millions who have received these manifold blessings, are filled with enthusiasm and zeal to extend these privileges and benefits to the great masses who are yet in darkness concerning them.

It is a painful fact to an ardent Spiritualist, that there is such a widespread indifference in regard to proclaiming the great truths of our New Dispensation. Scarcely one of the many agencies for their promulgation is properly sustained. The Spiritual Press is very meagrely supported, and the Rostrum has become an altar of self-sacrifice to every high-toned spiritually minded worker, and several of them have been compelled to seek other occupations for a livelihood. Organized societies have been few in numbers, and ephemeral in existence. All this want of zeal to sustain the true workers is not only deplorable, it is culpable.

The bond of human brotherhood which is one of the vital principles of Spiritualism, demands of every one who receives new light not only to let it shine through his or her speech and action, but to employ any and every other agency to kindle its flames among their fellowmen. And every Spiritualist in this world who neglects to do all in his or her power to spread the light of Spiritualism in the community where they live, is guilty of a great neglect of duty, dwarfs his own soul by selfish indifference and loses thereby the companionship, sympathy, and aid of noble spirits, who ever bless those who help their fellowmen, and none others.

"As ye mete unto others it shall be measured unto you," is an inexorable law of the spirit whose consequences of good or evil, happiness or misery, cannot be evaded.

There is a very culpable want of moral backbone and Spiritual enthusiasm widespread in regard to the necessity and duty of personal effort and associative action toward sustaining public meetings. We hear many say "I once had a great deal of zeal and thought I must try to proselyte my neighbor; but I've got over all that folly now. Let others seek for the truth as I did. I'm not going to trouble myself about their ignorance or superstition any more." And solacing their consciences with the sophistical idea that "the light will come to all when they are prepared for it," they forget that their agency may be the best means of preparation, and that emancipating spirits cannot work without human agents; they withhold their means and efforts with selfish indifference and thus neither grow themselves spiritually, nor do aught to speed the cause they falsely profess to love. "Verily, verily, they shall have their reward!" but it will be spiritual degeneracy in this life, and stinging remorse for neglected duty, in the life to come! We appeal to Spiritualists everywhere to awaken to the sense of the obligation that rests upon them to spread the truth that has enlightened, comforted, and made them free among the community in which they dwell. Had "ministering spirits" acted with the selfish indifference that many Spiritualists show, the great light they have so freely given would have been withheld, and they with all the rest of mankind would now be groping in the darkness of theological error and superstition, or be chilled by materialistic icebergs of doubt and despair. Verily, you have no right to sit down in selfish ease and careless indifference while the loving spirits are pleading for your assistance in spreading the light of the spiritual dispensation among those who sit in darkness because you neglect to do what you are able to aid in the public dissemination of the truth.

How can you boast of having a better religion than the churches possess, when it does not inspire to a title of the effort they put forth for human redemption as they understand it? Are you willing to have your cause and be yourselves judged by your fruits, or rather barrenness of work for the Spiritual enlightenment of humanity? The enemies of our movement, and the world at large will be led to think "Spiritualism is dying out" when they see so few active societies, and count hundreds of places where public meetings once were held and none are to be found today. How long is this lamentable and shameful condition of things

to continue when there was never greater need of philanthropic labor, and the adulation of thought upon all the great humanitarian and reformatory topics germinate to the spiritual platform than today? Awake! Oh, sluggards from your sleep! Arouse! Oh, unfaithful stewards from neglect of the high duties imposed upon you.

Ally to the field of active labor, oh ye "to whom much has been given," and of whom much is now required, to help on the cause you claim to love!

In the name of all you hold sacred embraced in the grandest revelation this world has ever received; in the name of ignorant, misguided, suffering and hungering humanity; in behalf of the mighty host of "ministering spirits" seeking for means and opportunity to enlighten and do every good to mankind, we entreat every Spiritualist to be faithful to his own cause, to use every means in his power to disseminate the facts and truths of Spiritualism, to organize for unity of effort wherever it is possible, to see that all worthy instruments of spirit power are cared for and protected, and thus, and thus only, will you see your cause flourish as it should, and you receive from millions of watchful spirits the grateful benediction: "Well done good and faithful servants, yours are the joys and honors recompensing the tried and true evermore!"

What's the Matter?

Something of a sensation was caused at the meeting of the Boston Congregational Club last evening at Tremont Temple by the address of the Rev. R. A. Beard, D. D., president of the Cambridge Congregational Club.

He commented on the work of the Congregational churches during the past year, quoting from the year book:

In discussing this phase he said: "No Congregationalist can study the last year book without a heavy heart. There is not a cheerful page in it."

"In it we learn that through the efforts of 630,000 members of Congregational churches, with a cash outlay of \$7,000,000 for 'home expenses,' there was received during twelve months a net addition of 1640 to the Congregational churches of the United States."

"In other words, 384 persons, in a period of twelve months, and at a cost of \$4300, were able to secure one addition to our body of church members."

"In Massachusetts, notwithstanding the efforts of 113,000 Congregational church members, during a period of twelve months, and a cash outlay for 'home expenses' of \$1,650,000, our church membership has suffered a net loss of 558, and our Sunday schools suffered a net loss in membership of 5370."

"No wonder that some are inquiring, 'What is the matter with Congregationalism?'"

"Something is the matter. The proportionate strength of the Congregational denomination in New England, as compared with that of the other denominations that have established themselves here most strongly, has been steadily decreasing for many years."

The above significant facts we glean from a recent issue of the Boston Post, as another token of the decline of Orthodoxy. The Congregational Church is one of the most liberal of the Evangelical churches, in its polity at least; therefore it cannot be the rigidity nor the tyranny of its regime which has caused the state of its affairs above depicted. We opine that this church is not alone in its unhappiness over a decadence of membership and of cash receipts. We read almost every day of similar complaints from other denominations, and there are discouraging and piteous accounts of the poverty-stricken condition of many of the clergy who are almost martyrs to their fidelity to a forlorn cause.

No wonder, then, that those whose interests are involved, and whose livelihood is jeopardized, should grow lachrymose and cry out despondently, "What is the matter?" There may be some special cause connected with the church management with which an outsider is not supposed to be familiar, which may in part account for lack of zeal and financial success, but as this state of affairs is general, as before stated, there must be something the matter more radical and vital. We who occupy points or positions of observation where both primary and proximate causes may be discerned without a prescient vision, are not at a loss for obvious reasons for church decline. Enlightened Spiritualists, who can interpret "the signs of the times," and can philosophize upon the relations of cause and effect, know very well why the trend of feeling and interest is away from, rather than toward sustaining and upbuilding religious institutions that are largely outgrown.

The plain truth is that Orthodox Theology is an anachronism. All progressive minds have grown away from its semi-barbaric teachings, and if they love truth better than creeds, and have more honesty than truckling subservience to ecclesiastical power, they refuse to sustain dogmas and forms and ceremonies that have become meaningless and useless.

While we pity those who cling to their idols deeming them still sacred, and commiserate the misfortunes of those whose support has come from moribund institutions, we rejoice that old things must, per force of destiny, pass away to give place to improvements better meeting the needs of humanity at large. We have never been disposed to rail at the churches, nor to mock at the honest faith of any devotee to religious superstition, because we respect honest opinion however mistaken. Furthermore, the churches have had a use in the evolution of civilization, they have done good, as well as evil. They have met, and still meet to a considerable degree, the social, moral, and spiritual needs of those who sincerely adhere to them. We question if they were suddenly destroyed, whether it would be a blessing to many of their votaries. That they need renovating, purifying, and spiritualizing is not to be questioned for a moment. Their outgrown creeds and dogmas must be laid aside, and it is only a question of time when they will be. The great mental agitation of this age of progress cannot be stayed by church walls, nor theological bulwarks, only for a brief time. The heaven of new truth that Science and Spiritualism are conjointly inserting, even into most conservative and exclusive

institutions, is bound to "leaven the whole lump," and no earthly power can stay its natural working.

It is not surprising that the clergy are getting alarmed at the destruction of what has been held as sacred. Nor is it surprising that they should resist the aggressions of revolutionary ideas, because self-interest is at stake. They are no worse, nor more blamable than other men who hold to social, political, and commercial customs and institutions which ought to be changed for the better. It is human nature to cling to old and familiar things. It is by force of habit and the bias of prejudice to which all minds are subject more or less. Therefore, however much we may hate the false doctrines still taught in Orthodox churches, let us deal gently with the erring brethren who have been educated from infancy to accept them, but let us in a kindly spirit relay no effort to enlighten all within the churches, till they shall utterly refuse longer to pay for false doctrines, and demand of the clergy to teach the truths of today, or give way to those whose "call" is from angels, and not from the worshippers of Mammon.

Envy.

Of all the evil passions that rankle in disordered minds and mar human character, none perhaps is more common or evil in society, or is much more debasing in its influence on the individual possessed by it, than is Envy.

Yet base and degrading as this passion is, and detestable as it appears when seen in its true character, perhaps none is more prevalent, or more generally cherished especially by ignoble spirits who have little personal worth to give them social position. As far back as human history extends we find this baneful feeling has exerted its pernicious influence both upon its possessor, and to mar the happiness of the virtuous and the good whose misfortune it has been to excite it.

The fabulous story of Cain and Abel has had thousands of real illustrations. Natures kindred to that of the elder brother have always existed and exhibited this selfish and malicious spirit.

Nearly every person who has taken any conspicuous part in human affairs, or performed any deed that has won public approbation, has also been assailed by this foul hydra, which ever lurks in the pathway of virtue and honor, striving to coil its slimy folds around its fair victim, to drag him or her down to its own groveling level. The annals of time are replete with examples illustrating the fact, that the greatest and best of mankind have been the most defamed and abused by the vile, envious rabble, who were too base to appreciate the high nobility of their victims.

Every age has crucified its Saviors, either physically or in reputation, and thousands have been martyrs to the envy and malice of self-righteous hypocrites, who always shout "Crucify him! Crucify him!" when any one attempts to rise from a humble rank of birth, to take a higher position to which he is entitled by real merit, or honest acquisition.

Though this evil spirit manifested itself with greater vindictiveness and cruelty in the darker ages, yet even today (though we may blush to acknowledge it), in spite of colleges and schools, in spite of all our religion and refinement, man is the same creature by nature, and the same dark passions lurk in his breast which have in barbarous ages hung a pall over thousands of noble lives, and dragged down to Ptolemaic realms untold victims!

Even now every community contains individuals who, through envy, strive by calumny and lying reports to blast the fame, and destroy the success of those more ambitious, aspiring, and more honored than themselves.

How many a young lady, whose pure soul never knew what it is to go astray, whose pure aspirations go forth for the beautiful and good alone, whose character is as white as a marble bust, has had her happiness destroyed, her prospects blighted, and her fond hopes blasted by foul insinuations, and scurrilous reports started and circulated by envious defamers, who have thought to build up their own reputation upon the ruin of their betters!

How many a young man, too, whose heart has throbbled with high hopes and fond anticipations of future usefulness; who has manfully contended with adverse circumstances, and by dint of untiring perseverance, has risen above the common mass, has been assailed by vituperations hurled at him by envious, jealous and vindictive persecutors, who have hoped to drag him down to their own low level of mediocrity!

But, thank Heaven! truth will triumph over error, right over wrong, virtue over vice, good over evil, and neither the malice of the envious, nor the abuse of the jealous, can long keep under social ban those whose motives are pure, and whose aims are lofty and unselfish.

Spiritual mediums and public teachers should never belittle themselves by yielding to this base passion. Never should they envy the gifts, or the success of their co-workers. There is no competition in true, honest mediumship. No one can fill the place of another, and there is room and work for each and all.

Emulate, but do not envy the virtues and noble deeds of the truest and best, and your final reward will be as great and as glorious as theirs.

23 A very pious but unsophisticated old lady, living in Vermont many years ago, in extolling her minister to a neighbor one day, remarked that: "He is almost Christ." The neighbor expostulated with her for such extravagance of praise, whereupon the good dame retorted: "Well, if he is not almost Christ, he is certainly as near as Antichrist!" "No doubt of that," assented her neighbor. We know of "others."

24 A man who had just been reading a "Life of Christ," turned to us, one day, with the remark: "I declare, I believe my hair is exactly the color of Christ's hair." With as grave a countenance as "the meek and lowly One" is said to have worn, we sorrowfully replied: "We are sorry the resemblance is not longer than his hair." His scornful look then withered us!

It is the function of government to make it easy to do right, and hard to do wrong.—Gladstone.

The N. S. A. Convention.

Though we have as yet seen but a part of the Report of the proceedings of this important convention, we have learned enough to know it was the best and in nearly all ways most successful event of its kind that has occurred since the formation of this great and growing organization.

About one hundred delegates worked together with earnestness of purpose, and a unity of spirit that did credit to themselves, and honor to the institution and the great cause it subserves. A more fraternal spirit prevailed than ever before, and some who had previously been lukewarm, or more antagonistic than amicable, were enthused with an earnest zeal to make amends for all previous indifference.

In a business point of view, the convention achieved ends that augur the permanency and power for practical good of the institution. The completion of the Mayer Fund, and the addition of a handsome surplus for a beginning of contemplated work, was a consummation that will give joy and encouragement to every true Spiritualist in this world, as it did arouse acclamations of "well done" from millions of Spirits, who showered their blessings on each noble doer.

May the good work of supplying the treasury go on till there is a plethora of the "sinews of war," that shall equip all who are needed to conquer error and establish the truth.

We are pleased to learn that the several sessions were largely attended by the populace of Cleveland, and by visitors from abroad, and the moral and spiritual effect of the convention was all that could be desired by its most ardent participants. Long live the National Spiritualist Association, was the sentiment of all.

A Wonderful Fact.

How many facts there are which have occurred during the present Spiritual Dispensation, that verify Bible sayings, and parallel the Spiritual phenomena of that age, proving one to be of Divine origin as much as the other.

When babes are chosen as mediums, truly though "weak and foolish," they "confound the mighty." Probably hundreds of instances have occurred where children have thus astonished skeptics by their wonderful spiritual gifts. The following account given by the writer of the Biography of the Davenport Brothers, is one of many equally remarkable.

This veracious narrator said: "I once knew a Mrs. B.—t of Cayuga County, State of New York, in whose presence certain remarkable phenomena occurred, and this quality descended to a child of hers. One day two eminent public men, one of whom was a professor of mathematics in a college, came to her from quite a long distance, and, it being Monday, found her washing, so it was impossible for her to comply with their urgent request to give them an opportunity to investigate the phenomena reputed to occur in her presence.

"After much strenuous urging and offers of reward, she refused, but said: 'If you have no objection to sitting in an untidy room, for it is washing day, you are at liberty to go into my kitchen, where my baby lies asleep in its cradle, and perhaps you may obtain what you are seeking for.'"

"The two gentlemen gladly accepted the offer, went into the room, took seats alongside of a willow cradle, which had a little canopy over it, and in it lay her child of six months, fast asleep. Soon there came rappings on the canopy above the child's head. The strangers soon discovered they could hold telegraphic and alphabetic communication with the invisible potency, which spelled out the name La Place, that of a celebrated French astronomer and mathematician, long gone, but not forgotten. An hour passed swiftly away, and the visitors departed, but not until they had received not only personal tests quite satisfactory to their minds, but also the solution, perfect and complete, of an astronomical and mathematical problem of a complicated nature, and involving deep questions in the differential calculus, that for six months had vainly taxed the brain of the eminent professor there sitting.

He had in his efforts made an error, which was pointed out by the unseen intelligence." Thus through "a babe and suckling," who had scarcely developed a conscious mind, much less a "subconscious" one, a great truth was given to a learned man who did not possess it either consciously, or by "subliminal consciousness." Will the wise (or otherwise) professors of the school of T. J. Hudson, please inform us who, or what "telepathed," through the magnetism of that little babe, the right solution of a profound problem, which had for months baffled one as learned as themselves? We wait their response hopefully!

While children and men are taught to inquire of the law and letter without, for the right, just so long will truly good, just and pure men be few, real strength coming to the masses as the ages go and germs develop.—Trenton.

Moving.

We have been on the move for days, and are still at it. Indeed, it is a standing joke that we've had neither time nor place to sit still for a week. And such a dust as is flying all about us would eclipse a desert sand-storm! To add to our discomfort the street repairers have had an asphalt kettle smoking under our windows in the meantime, so

Of smoke without, and dust within,
We've had our fill, and 'twere no sin
If those who've stirred up such a muss,
Their deeds should hear us mildly "cuss."

Our gentle readers, we trust, will pardon our want of composure while trying under such annoyances to compose ideas worth reading.

But don't expect us to compose
While odors vile assail our nose;
When in our sanctum new we sit
We'll try to write more sense and wit.

25 Our valued correspondents, we trust, will be kind enough to take extra pains in preparing their manuscript, as the Banner is now printed by linotype, and no indistinct or interlined writing will be available. Wherever possible send typewritten matter; where not, write plainly with ink on white paper, cross t's, dot i's and spell by dictionary. In short, write as you would like to see it in print.

HOW WOMEN KEEP YOUNG LOOKING



Fading and Despondent Women Revitalized and
Reinvigorated by Dr. Greene's Nervura.

ALL WOMEN LIKE TO LOOK YOUNG.

Why?

Because rosy cheeks, bright eyes, and grace and elasticity of form indicate perfect womanhood and the kind of youth that is not measured by years and which ought to last till past fifty. In the healthy and happy woman a majestic beauty always remains, a beauty deeper and stronger than the bloom of youth with all its fascinations.

The work thrust upon women in modern life, domestic and social, is peculiarly exhausting. There is a grinding monotony about the household which overstrains the nerves and weakens the blood. The demands of society destroy the vitality and render the victim susceptible to many serious diseases.

The primary trouble is in the nerves and blood. Nervous exhaustion, headaches, dyspepsia, irritability, irregularities, the blues, neuritis, and various disorders of the liver and kidneys are of nervous origin and are accompanied with low vitality from weak and impure blood.

The only relief is in a prompt and permanent removal of the primary cause. New life is what is needed.

A thorough revitalization of the system should be secured by the use of Dr. Greene's Nervura blood and nerve remedy. The magic effect of this wonderful medicine upon shattered nerves and depressed spirits is attested by thousands who have been cured. Buoyancy is given to the sluggish circulation. Despair and doubt give place to hope and confidence. The world seems brighter and better. Lassitude gives place to ambition and activity. Sunlight reflects from the soul.

Most complaints peculiar to women are of nervous character. Nervousness is the cause and not the consequence.

When the nerves regain their normal condition, as they will under the influence of Dr. Greene's Nervura, the ailments disappear. Women are made of nerves. They suffer more and endure more than men. In Dr. Greene's Nervura, the discovery of the most successful specialist in nerve and blood diseases, women have a remedy safe and certain in action, prompt and permanent in results.

All suffering women are cordially invited to consult with Dr. Greene in confidence, personally or by letter, at his office, 34 Temple Place, Boston, Mass. Each case submitted is carefully diagnosed and given special attention. There is no charge for consultation, whether you call personally or write, and under Dr. Greene's skillful treatment the cure of all nerve and blood diseases is practically certain.

(Continued from first page.)

give means? It is composed of two little words, give and for. Give-for or for-give. God for-gives sin. That is to say God gives for sin. Gives what for sin? Gives the consequences of sin, that is what he gives. What is grace and power for, then? To keep us from sinning. To keep us from desiring to sin. To save us from heaping up for ourselves more consequences, more judgments.

When once we have committed an act it has become a part of the history of the world for good or ill. No petition or sacrifice can change the consequences at all. If we perceive the wrong we have done, we may be able to do much toward mitigating its consequences as it affects other people, but its reaction upon us is inevitable. There is no panacea for the sinner except to quit sinning. There is no cure for the sinner in heaven or earth except to quit.

This universe is founded on the principle of exact justice. We must settle the account we have made, item by item. Nothing will be deducted, nothing added. If we are in debt already, we must pay the debt, every cent of it. We may be kept from going any farther into debt, but we cannot escape the obligation already made. "Whatsoever a man soweth, that shall he also reap." Just so far as any preacher is advocating any other doctrine he is doing an injury among men far greater than all the infidels the world has ever produced have been able to do.

There is no heresy so great as the heresy that a man can escape the consequences of his sin. There is no untruth so vitally wrong as the doctrine that God stands ready to wipe out the consequences of a misdeed or a misstep for any one who asks him to. It is a horrible doctrine born of savagery and nurtured by ignorance.

God stands ready to help any man on his feet who wishes to rise, but once on his feet he must, like a man, pay every debt that his past sins have piled up against him.

Frank Burgess Johnson,
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Patients treated at home or by appointment.

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NATURAL PHYSICIAN, 141 Pembroke Street, Boston, Mass. Free examinations. He will give a correct diagnosis of every case without annoying the patient by a long list of questions. Our treatment cures those who are said to be incurable by all other doctors. The Doctor will tell you honestly whether you can be cured or not. The medicines manufactured by me are Harmless and Purely Vegetable, and contain no poisonous drugs.

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Report of National Spiritual Association.

(Continued from last week)

THURSDAY MORNING, OCT. 18.

The first hour of the morning was devoted to the reading of communications by the Reading Clerk, Willard J. Hull. They consisted of a letter from James C. Underhill, 40 Loomis St., Chicago, concerning the declaration of principles; from Addie L. Ballou, sending greetings from Paris; from A. A. MacIntyre of Wisconsin State Spiritualists' Association; the Mayor, and Secretary of Citizens' Business League of Milwaukee, inviting the next convention to that city; telegram of greeting from G. C. B. Ewell of Toronto; telegram from George Burnham, Connecticut, pledging \$25 to Mayer Fund; and letter from Jas. B. Townsend of Lima, Ohio, which will appear in a future issue of the Banner.

In commenting upon this letter, Mr. Hull said: "I know this noble man better than any other person present before me. I know the thousands of dollars that he has sacrificed, without any expectation of one dollar in return, for the good of this movement; a man who never allows his left hand to know what his right hand is doing. It was with pain and disappointment he told me he could not be here. He bade me come and read, if permitted, his message to this convention."

"Men are raised up to fill breaches. There never occurs a gap in the activities of human progress, that a man or woman, or men and women are not raised up to fill that gap. I believe Mr. Townsend has been raised up after long years of suffering and discipline, to that state of mind where, though immersed as he is in the business cares of a busy life, with many heavy responsibilities resting upon him, he can, by virtue of that spiritual growth, so far aside his business cares and rise to a height where such a letter as that can be dictated. It shows soul culture, and my friend is what I call a Spiritualist. I am glad of the opportunity to pay this word of tribute to my and your friend. He loves you and wants to see you prosper. He wants you to be right and to do right."

The communications were referred to a Committee on Correspondence: G. W. Kates, Minnesota; Dr. G. N. Hillegoss, Indiana; J. L. Sherman, Ohio; Mrs. E. W. Sprague, New York; Mrs. J. W. Storrs, Connecticut.

The Committee on Auditing of Accounts and Treasurer's Report made the following report: We, your Committee, appointed to audit the accounts of the President, Secretary and Treasurer of the N. S. A., beg leave to submit the following report:

We have examined all accounts by separate items and find them all correct and do highly commend these officers for the able manner in which they have performed their labors.

Respectfully submitted,
Carrie L. Hatch, Chairman,
Thomas M. Locke,
Geo. P. Colby,
Clara L. Stewart,
C. B. Gould, Secretary.

Mr. Locke said: "This report is, I think, the shortest one that has ever been presented to this or any other convention of the N. S. A., and it is short because, in looking over the books of the secretary and treasurer and your president, we find nothing in them but what we can recommend and endorse."

Mr. Bond: "There is one special item which

I wish our secretary would read in detail for the benefit of all, and that is \$776.32 charged to traveling expenses of the trustees for the year just passed."

Secretary, Mrs. Longley: "At the convention in Chicago last year the trustees had their traveling paid. Mr. Allen F. Brown, trustee from Texas, was paid \$35.00; F. J. Mayer, from Washington, D. C., \$50.00; D. P. Dewey, Grand Blanc, Mich., \$32.10; M. T. Longley, Washington, D. C., \$43.35; I. C. I. Evans, Washington, D. C., \$55.00; H. D. Barrett, Boston, Mass., \$105.00, \$29.00, \$87.50, \$171.44, making a total of \$392.94 for the President from the first of October, 1899, until the 10th of May last, during which time he attended mass meetings all over the country, and all of his expenses for every mass meeting he attended, for all of the missionary work that he did for the N. S. A., are included in that \$392.94."

"At the Board meeting of May last the expense account is: E. W. Bond, \$25.00; H. W. Richardson, \$25.00; D. P. Dewey, \$42.63; H. D. Barrett, \$38.50."

"Of course, the treasurer, the secretary and Mr. Evans, living in Washington, made no expense at the May Board meeting."

"I hope the delegates will examine our ledger and see what this expense account is. We do not keep our books away from any one. They are open to every delegate and every chartered society of the N. S. A. They can be examined any time at the headquarters. The secretary will write out a statement for any chartered society desiring the same."

Mr. Locke: "Since you have discussed this report, I desire to say that the president presented to the Auditing Committee an itemized account, even the meals that he bought—and I think some of the meals were very cheap, only 35 cents. We had even the pennies that he spent crossing the river. The committee took pains to examine everything. I desire to say, in extenuation of our president, that he gave us an itemized account such as I never audited or assisted to audit."

The report of the Committee on Amendments occupied the attention of the convention for the rest of the forenoon. The amendment to make the conventions biennial instead of annual was overwhelmingly lost, also the following amendment:

"Any good Spiritualist paying one hundred dollars into the treasury of the National Spiritualists' Association shall be entitled to a life membership in the Association with a right to vote in all of its business transactions."

Several amendments were offered to this amendment and eloquent speeches for and against were made by interested delegates. Prof. Lockwood protested vigorously. "I stand," said he, "opposed to any method by which a man with dollars can buy a seat to crowd out my liberty of expression."

Said Mrs. Cadwallader: "I wish to speak against the rejection of this amendment, because as long as all the delegates that are here seated do not represent active societies, they in a sense represent individual membership. Why must a worthy Spiritualist who lives in a place where he cannot join a society be compelled to have no voice upon this floor? I am not in favor of a money trust, but I am in favor of the poor, honest Spiritualist whose heart is in the work just as yours or mine is, being allowed representation upon this floor, even though he live in a district where no local societies exist."

Mr. Wiggin said: "It is a historical and well-known fact that it was upon the rock of individual membership to the former organization known as the National Spiritualists' Association, that it broke. If you wish to break it again, repeat history."



J. M. Peebles, A.M., M.D., Ph.D.

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Oct. 6.

Moses Hull: "I was the one, I believe, to make the proposition to admit such persons as members who could pay and were willing to work for us, but can join no societies. It is a mistake to say that individual membership broke up the former National Association. Individual membership had nothing whatever to do with it. We can just as well have five or ten thousand dollars more in our treasury every year from good, honest Spiritualists who would be glad to take a life membership."

T. J. Mayer: "I warn you against the danger of individual membership. If a man has Spiritualism at heart, he will give what he can without a right to influence the National Association. We ought not to allow anybody into convention as a voter unless he is a delegate from an Association. We have lots of rich men who are Spiritualists. Take a man of means who is full of selfishness; why, Great Scott! he can break our Association. If a man is ambitious enough to put up five thousand dollars, according to this thing, how many votes can he buy? Enough so that he can rule. Don't put this into the hands of any moneyed man or any selfish or ambitious man or woman. Be independent. Run the National Association for what it was gotten up for—i. e., for the benefit of humanity. If we build in that line, we will succeed. If we do not, to pieces we go, and to pieces we ought to go. Nothing but true unselfishness and pure motives will in the end succeed. It behooves us as a body to guard against vipers that might come up and usurp our forces."

W. H. Bach: "This amendment says, 'Any good Spiritualist.' I want to ask who is going to be the judge and jury to decide the goodness of these Spiritualists? I must take issue with Brother Hull in regard to the old Association. I believe it was wrecked on the shores of individual membership. An unpopular individual who had a great many friends at the convention who took individual memberships, elected that person as an officer, and, if I am correctly informed, that Association went down from that day."

We have quoted largely from the remarks upon this question, as it is one which has been much thought of during the past year. It will be seen that for many reasons, individual memberships would be a dangerous departure from the present method even, which is by no means a perfect one. Mr. Moses Hull, under the head of "Unfinished Business," later in the convention, proposed that contributing members be allowed a voice in the proceedings, but not a vote. The delegates feared this would create pandemonium and voted it down.

The next recommendation of the committee to amend Article VIII, Section 3, of the By-Laws, by adding "No person shall be allowed to represent more than one society on the floor of the convention," was doubtless introduced by the contingency which arose when Mrs. M. E. Cadwallader brought credentials from four societies and insisted upon voting four times on all questions, unless three persons consented to be dummy proxies, consenting to vote as she dictated. Very near the close of the convention she succeeded in securing such proxies. She stated as her reason for taking this position that she did not believe in the proxy system, and wished to make it so obnoxious to the Association that it would be abolished.

This amendment of the committee was adopted, but Mrs. Cadwallader proposed a substitute under the head of "Unfinished Business" that very nearly accomplished the purpose she has steadily held for four years. The article as it was reads as follows:

Sec. 3. Any delegate may appoint a proxy in event of inability to serve, and any society entitled to representation may supplement or substitute its credentials of delegates by sealed instructions to the Committee on Credentials, directing said committee concerning the appointment and instruction of proxies to represent said society.

By the amendment which was carried, the following clause was added: "No person shall be allowed to represent more than one society on the floor of the convention." Mrs. Cadwallader recommended that for the entire section the following be substituted: "No delegate shall represent more than one society on the floor of the annual convention or be allowed to cast more than one vote upon any question." It will be seen that in thus doing away with the section, there would have been no provision whatever for proxies. The delegates realized their position just in time and voted down the amendment.

One of the most important amendments to the constitution, which was referred to the next convention, is the following:

"We recommend an amendment to the constitution changing the order of election of trustees to select three members each for a term of one, two and three years, thereafter for a term of three years each, thus continuing six old members in their positions and electing two new ones at each convention."

An effort was made to do away with that portion of the By-Laws by which each society

is required to make a contribution to the N. S. A. yearly in addition to its charter, but it was not successful.

THURSDAY AFTERNOON, OCT. 18.

The first hour of the afternoon was devoted to the final disposal of the report of the Committee on Amendments. The convention then proceeded to the election of officers in accordance with a former vote. The president was elected by informal ballot, in order that there might be no inflammable nomination speeches, and Harrison D. Barrett received 67 out of the 77 votes cast. The other votes were divided among Judge A. C. Dunn, Hon. Eber W. Bond, A. J. Weaver, Geo. W. Kates and Moses Hull. The rest of the officers were elected by formal ballot. Hon. Thos. M. Locke of Philadelphia was chosen vice-president; Theodore J. Mayer, treasurer; Mrs. Mary T. Longley, secretary; and the same trustees save E. W. Bond, who declined to serve another year. C. L. Stevens of Pittsburg was chosen in his stead. Mrs. Carrie E. S. Twing also received a large number of votes.

An attempt was made to compel the trustees to pay their own expenses to the annual conventions, but it was voted down.

The remainder of the afternoon was devoted to the Finance Committee, Mrs. Twing, chairman.

THURSDAY EVENING, OCT. 18.

Invocation, Dr. J. M. Peebles; Contralto Solo, Lucy Hull Smith; Addresses and Spirit Messages, E. W. Sprague, Prof. W. M. Lockwood, Mrs. Loe F. Prior, Messages, Mrs. M. E. Cadwallader, Mrs. Jennie B. H. Brown; Soprano Solo, Zetta Lois Eise; Geo. W. Kates, Thomas Grimshaw; Messages, C. H. Figuers, Mrs. Tillie C. Reynolds; Violin Solo, Mrs. Anson W. Evans, Oscar A. Edgerly; Contralto Solo.

FRIDAY MORNING, OCT. 19.

The report of the Committee on Resolutions was the first to occupy the attention of the delegates, Moses Hull, chairman, which, after being amended, was adopted as follows:

Mr. Chairman and Delegates:

Your Committee of Resolutions has met and drafted the following:

Whereas, Modern Spiritualism is the recognition of universal principles operative in nature, immortality a fact in nature, and spirit return and communication the avenue through which immortality is demonstrated, we submit the following resolutions as embodying our position touching topics now uppermost in progressive thought.

1. Resolved, That Spiritualism teaches that there is a spiritual world of varying grades in co-relation with this world, which is as tangible and real to those living in that world as the earth is to us.

2. Resolved, That Spiritualism teaches that the event called death is not disastrous nor a penalty for sin, but an event as natural as birth, and calculated to let us into a world with unlimited possibilities.

3. Resolved, That there is a higher system of ethics than has as yet been recognized by state or church; that when we look as carefully after those who bake our children's bread and wash and iron their clothing as we do on the system of ethics that we teach them, the oncoming generation will rise to a higher standard of health, morality and intellectual attainment than the world has yet seen.

(Continued on eighth page)

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Oct. 27. 11w

Mrs. N. E. Colby,
MENTAL HEALER, Point Shirley Winthrop, Mass.
Aug. 4. 11w

E. A. BLACKDEN—Magnetio Healer, Wr
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SPiRiT Message Department.

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

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

These Circles are not public.

To Our Readers.

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

In the cause of Truth, will you kindly assist us in finding those to whom the following messages are addressed? Many of them are not Spiritualists, or subscribers of the BANNER OF LIGHT, hence we ask each of you to be a missionary for your particular locality.

Report of Seance held Oct. 4, 1900, S. E. 63.

Invocation.

Once again, oh, spirit of love and beauty, we come into the presence of these dear ones, and reach out and beyond our desires, our hopes, our doubts and fears into the great Divine ever-present essence where Thou dost dwell. Oh, help these dear ones, bursting with love for the dear ones left in the body, to make themselves felt by the breaking hearts reaching out for them. Give them strength at other times to make themselves manifest. Give them power at all times to stand steadily with love and hope and bind us all together as workers in the one Cause of Truth.—Amen.

Ella Kearney.

The first spirit that I see is a lady about the medium height, not very stout, with blue eyes and brown hair and just a few silver threads in it. I should think she was about forty years old. She is so weak as she comes here that it seems as if it were a great effort for her to speak to me. She walks over to me and puts her hand up to her forehead as if she had suffered so much with her head before she went to the Spirit. She says: "It is true, it did seem as if I could not bear it another moment, and when at last I awoke and found that the pain was gone and that I was free from the conditions that had been mine so long, a great feeling of thankfulness came over me and I didn't care much what it was that had relieved me so long as I had been relieved. My name is Ella Kearney and I came from Providence, R. I. I have many people there of my own who are just beginning to be interested in this thought of return, and it is my idea to help them on their way and to give them the perfect understanding as nearly as I am able. I often go home and see Lizzie trying to do my work and hers, and it seems as if I'd have to speak to her and tell her that I understand how hard it is for her. She works too hard; but I don't think she will be sick, for I am sure I shall be able to bring some strength from my side of life. Mother demands so much attention, not because she is impatient but because of her physical infirmities. I wish she could be better, but I am afraid she never will be. I want Dan to know that every day I try to make an impression on him as to what is best to do. He mustn't worry. That affair will straighten out, and I am sure things will brighten up for him."

Fannie Hackett.

Now I see a spirit of a woman about thirty-five years old. She has brown eyes and red hair. Her skin is fair and white, and she looks very pretty as she stands here. She is a little below the medium height and just a little stout. She is bright and cheery in her way, and comes up to me with an attitude of faith that I shall be able to help her. She says: "I have come a good way to give this message to my people, for I belong in San Jose, Cal. Often my friends have watched to see if some word would not come from me. My name is Fannie Hackett, and I was a little interested in this before I went away, but the knowledge of how close our friends in the spirit are to us was never mine until I came over here. Some things the spirits are unable to speak clearly about to their friends. It seems that the very things that are the most real to us are the hardest for us to express, because the children of earth are so much like children in their comprehension of spiritual things; and I have sometimes thought that the best way to get knowledge is to first cultivate an understanding of spiritual conditions and laws, and then we would be able to speak as we want to. I want to speak about the fruits over here, because we have so many that seem beyond those in earth life; they are of use for they do strengthen us, although one might think that instantly we are relieved of our body we have no use for nourishment. This isn't quite true, because the spiritual body has to be nourished by things of the spirit, just as the body of earth has been nourished with things of earth. I want very much to tell Willie that I know how he hopes and watches for me, that I have found his mother. She is just as good as she can be and seems in every way like my own mother to me. She and I often take little trips to those who are scattered from the center in San Jose, and try to bring thoughts of cheer and love to them all."

William Drew.

The next spirit is a man. He is very tall, square shouldered, strong and dignified looking. He has a full beard and it comes down quite a little way. His eyes are deep set and gray, and his hair is iron gray. He has a big-hearted way of speaking to me as he comes. He says: "I can't say that I have ever made the effort to come before, but I can say that I have often wished I might come. My name is William Drew, and

I came from Dover, N. H. I have been looking round among my friends to see if it were possible for me to get to them in any definite and specific way. I have never been discouraged, although I didn't find the doors open for me. I sort of felt that somehow, sometime, I would be able to express myself. I want to tell John that if there is ever anything I could advise him about, he might know that I would do it as gladly as I would when here. I desire to say too that Nellie isn't half as much to blame as some people might think. That from my side of life I can see the conditions surrounding her, and have a good deal of sympathy for what has come to her. I also bring word from our mother to those left that she isn't quite as interested in church work as she was, but seems to broaden out under the influence of the spirit. She is here and joins me in sending greetings of good will and a hope for the betterment of all."

Dolly Campbell.

Instantly as he steps away, I see a girl about eighteen years old. She is very dark—dark eyes, dark brown hair, and is slight and delicate looking. She comes with a pathetic air as if she is so much alone in the spirit and it will be so helpful for her to know that those in earth life were receiving her. She gives me her name. I think it was Dora, but she calls herself Dolly and says, "Dolly Campbell." She lived in Peoria, Ill. She says: "Doesn't this seem like reading over the list of names of the members of a school, when you see them from all parts of the country? Seems so funny to me to come here and find people of all descriptions and all ages and from all places, all seeking the one thing, and that is expression of their interest in those left. I want to get to my mother and father. My father's name is Everett, and he doesn't take much stock in any of this kind of work; but I know if he could get a good clean, straightforward message from me that he would be made happy and I am sure would be convinced. He is very nervous, and sometimes I find he grows more nervous when I come near him, so I can see that he is sensitive to the thought of the spirit. Everything is all right with them financially and every way, as far as I can see, except that I am away from them, and I do wish I could sit down in the old parlor and sing to them as I used to. They would be too happy for anything if I could."

Walter Trask.

Now I see a young man. I should think he was about twenty-eight or thirty years old. He is tall and slim, has blue eyes, brown hair, long arms and rather long hands, too. He comes slowly up to me—seems so bewildered over everything; but he is anxious to get to someone who is a medium, because with him I find Indians as if they had helped him to come. When he speaks he says: "Oh, my effort seems almost too much for me. My name is Walter Trask and I want to go to Lynn. I want to get to my family and tell them that I am sorry there was nothing more that could have been done for me because I wanted to stay so much; seemed as if I couldn't go. But here I am, and many of the things that I planned to do are knocked in the head; there is nothing for me now but to make the most out of these experiences. Tell Ella that I am not very strong yet, but the time will come when I shall be able to do what she asked me to."

Thomas Eddy.

Here is a real old man. He is short, rather stout, has a long gray beard, blue, pleasant-looking eyes, bald head, and such a cunning little way of coming up and speaking to me. He bites his words off quickly and sharply as though he believed if one had anything to say the way to do is to say it right out without any fuss. He says: "Tia, ha, I expected to be sized up in just about this way because I have seen the rest go through the same performance. My name is Thomas Eddy and I belong in Paterson, N. J. I have a good many friends there and some relatives. The one I want to reach there is Henry Gardner. He will remember me, and remember that I told him I would come back if I could. We talked this over, neither one of us believing that the thing could be done, and he has been expecting me ever since. Here I am, and if I could give him a good shaking-up sometime when he didn't expect me, or could open his eyes so that he could see me, it would give me more pleasure than it ever did to ride behind his fastest horse. I want to tell him though that he must be a little careful how he uses the black mare. If he isn't he will lose her. I want to tell him also, that I am glad to find there are animals over here. It would be a dreary spirit world without bird or beast and I am glad to report that we have them. Some of us who were fond of beasts would be perfectly miserable without them. I have done a good deal of traveling—always said I would if I got a chance and found my own people. There didn't seem to be much of a fuss made over me when I came. Everybody seemed to know I was coming and they seemed to be prepared for me, so on the whole I got a pretty good thought of the life I am in."

Louis Bergmann.

Now I see a man that I think is about fifty years old. He has black eyes, a brown mustache, and brown hair, rather a broad forehead and prominent nose. He is about medium height, broad shoulders, and has a strong, clean-looking mouth. He steps up to me and says: "I, too, want to send my little message home to my people. In the first place, I suppose it is in order to give my name, so I will. It is Louis Bergmann and I came from Montreal. I desire so much to send some word back to my friends, who are equally interested in this subject with you people in Boston. They haven't got the phase of it that you people have, that is, to so large a degree, but they are coming along as fast as is good for them, and I want to send this word to Emma: That if she keeps on she will be as well developed as any one I know of. You can tell her that she

has some unusual qualities that help the spirits very much, and that I am working all I can to bring about the condition she desires. She mustn't keep it so private, but just be open about it and she will get along faster."

Franklin Harris.

There is a man comes here from Sioux City, Iowa, and he says, the first thing: "God bless us, but isn't it a remarkable fact that all I have to do is to center my thought on this place, and I find myself here ready to express myself. I want to go back to my family, and I want to go to Hannah and tell her that it is a good deal better than I thought. If I had known it was going to be this way, I shouldn't have been afraid to go, and I am working just as hard as I can to make ready for her when she comes. She isn't seeing much of life now, and perhaps it is because I have gone, but I'm sorry to think that a little thing like that is going to spoil all her pleasure. I have just the greatest pleasure in looking forward to and preparing for the time when she will be with me and we shall take life up together again. My name is Franklin Harris, and I haven't been gone so long that I have forgotten the needs of the people who were dependent upon me. I can't do so much as I should like, but I expect to grow strong in grace and shower blessings upon their heads after a time. I have our boy over here and he is growing strong. He isn't much like the puny little fellow that left us. The spirit strength surpasses anything I ever had on earth."

Letter from Abby A. Judson.

NUMBER ONE HUNDRED AND FORTY SIX.

To the Editor of the Banner of Light:

Owing to the frequent literary and historical allusions made in this series of letters, many correspondents feel that I must spend a great deal of time in research and study, and wonder how I can do it with the eyes that have so bad a reputation. The fact is, I do not study at all, and the most reading I do is in looking over six or eight Spiritualist newspapers, The Outlook, and a few minutes on a New York evening paper, leaving the enormous Sunday edition to be scanned by those who have better eyes to see through. Of course I do not read all these papers, but I make out to neglect no reference to China, to the efforts of labor against capital, and other matters that have to do with human progress. In this way I keep in touch with the world at large, and have certain facts at command which my angel guides can utilize when the time comes to write.

As to the literary and historical allusions, the material for them began to accumulate half a century ago, and they flash into my memory as they connect with the theme on which I may be engaged. If I wish to quote several lines, it is easy to find the desired passage in the books which I have used for as many years, and which I have always freely marked. While I do not wish books to be abused, I do like to see them worn by use.

A friend had sent me Elizabeth Phelps Ward's beautiful little book entitled "Loveliness," which unfolds some of the horrors of vivisection. Hoping to reach as many as possible on this subject, I lent it to a popular young girl, asking her to have her friends read it. After a while, I found that she was keeping it very carefully, so that it might be returned to me in as good (material) condition as when she received it. I begged her to let them all read it, and said I would far rather have it come back to me with well-worn covers, and even dog-eared, than feel that it had not accomplished its mission. So I suppose it is now going the rounds.

Of course it is not well to hurl books to the end of the room, as some find it necessary to do to their "Waterbury watch," to make it go. But a book that has been read and pondered, whose information has been laid away in the brain, whose heroic passages have made the heart thrill, whose mirth has made the sides shake, whose beauties have awakened smiles and driven care away, and whose pathos has wet its leaves with tears, is worth far more to a sensitive owner, than when it came in the gloss of newness from the publishing house.

One of my Shakespeare's is in a small single volume, and the frequent perusal of its pages in my youth laid the foundation for my Shakespeare cult. Fortunately for me, it had scarcely any notes, so instead of having other persons dig out for me the meaning of different passages, and being perhaps bewildered by contradictory views of the same, I did my own digging, and formed my own opinion. Then when I read in after years what interpretation other Shakespearians had made of these passages, it was interesting to note which ones had understood them in the way that I did. Studying the views of these different students, I have found that the notes of Henry Hudson tallied most frequently with my own views of the different characters that people the pages of Shakespeare.

Thinking that some may be interested, and perhaps profited, by learning how I began to study these great works, I will give a little personal history of the same.

I once found myself the youngest teacher in a country boarding-school. As the other teachers had most of the care of the pupils out of school hours, and as the situation of the school was remote and secluded, I had a great deal of spare time, especially in the evenings, and thought I would devote it to the study of Shakespeare's plays. The plan I hit upon was this:

In my own little copy, so bare of notes, I read through one of the master-pieces, as Hamlet or Macbeth, mainly to get the story. This took two or three evenings. Then I immediately read it again, and began to dig on what I did not clearly understand. The second reading made the prominent characters stand out in bolder relief. The third reading made the minor characters begin to take on an individuality of their own. If there were two murderers sent to destroy an imprisoned prince, one had more compassion than the other. If

there were two stupid persons, the stupidity of one was more dense than that of the other. Dogberry was stupid, but he was brighter than Verges. Slender was simple, but Shallow was simpler yet.

With the fourth reading, all the difficult passages had become clear; and whatever pathos, or beauty, or reason, or sublimity were in the piece stood fully revealed, and all the characters were men and women that I personally knew. The fifth reading was a sort of review, a pleasant pastime, and a dear delight. Then I felt like leaving that play, and taking up another one.

In this way, I studied five of his plays during that school year. The study of the first one so familiarized me with the Shakespearian diction that the succeeding plays were comparatively easy; and the work of the year made the later study of the rest of the plays a matter of facility.

Many years after, while teaching in Plymouth High School, I formed a club of eight boys and six girls, to meet once a week at private houses. It took three evenings to read a play, and the mode of procedure was as follows:

Immediately after a meeting, I gave each member a slip of paper, telling what portions he or she was to read at the next meeting, and they of course practiced these parts, singly or in company with their interlocutor. At the next meeting, I occupied three-quarters of an hour in explaining the third part of a play that we were about to read. If I omitted to explain any portion or point that was difficult, a member who might desire interrupted me, and I explained that part. After my explanations, we spent three-quarters of an hour in reading the allotted portion, and then adjourned.

These fourteen young persons are now in middle life, or have passed to the spirit land. The handsomest and most highly bred young fellow has gone, I have heard, to the other side of life. It was his father who told me of seeing a spirit in a private house somewhere near New York. It frightened me to think of such a thing, but I thought it could not be reality. This was about 1872.

The wittiest fellow now has his own book store in Plymouth. The most brilliant girl came later to Minneapolis, to teach in my school, and married her lover who also went West. After I came out as a Spiritualist, we met on the street cars, and she told me that she was interested, and was holding circles with friends. After she was converted in Plymouth when a young girl, the young fellows would walk several miles to hear her, if they thought she was going to speak at an evening meeting. Ah! how many broken links in friendship's chain will be repaired and brightened in the happy spirit-land!

These varied experiences led up to my giving a course of twenty lectures, on Shakespeare, during my second winter in Minneapolis. They were in the evening, and attended by both gentlemen and ladies. Engaged as I was in my school, I had but little time for immediate preparation. But the foundations were laid in Warren, R. I., in 1860 to 1861, had been continued through a long course of teaching, and the materials were all ready to be used.

These are the reasons, Mr. Editor, that I am enough of a Shakespearian to be able to cull freely from his plays and poems, without having to tax the poor eyes; and I well remember that when I lay shrouded in darkness how play after play used to float through my mind, making the inner landscape bright, though the outer one was invisible. It was the same with Milton, and Tennyson, Dante and Mrs. Browning, Goethe and Emerson, and many a lesser light. I never knew how deeply memory has inscribed her lines on the tablets of the brain until my sight became impaired.

I long to see young persons feed their minds on only the best. All do not recognize that what is poor and worthless is stamped just as indelibly as that which it will be a joy and a strength to remember.

In 1874, when Richard Grant White wielded great influence in the literary world, the "Galaxy" published his "Linguistic Notes and Queries." I transcribed at the time the portion where he classified important names in the world of thought and remarked as follows:—"Certainly no one who has not a thorough knowledge of at least one of the greatest of these, and a moderate acquaintance with half a score, and some inkling of the purpose of the greater part of them, should regard his acquaintance with literature with any degree of satisfaction."

The list made a great impression on me at the time, and contains one hundred and thirty-nine names. The manuscript, faded with age, lies before me.

The poets are in twelve classes, and they contain such names as Goethe, Isaiah, Shakespeare, Homer, Dante, Hugo, Burns, Aeschylus, La Fontaine, and many more. Among the prose writers are Confucius and Calvin, A Kempis and Strauss, Fichte and Herodotus, Machiavelli and Burke, Cicero and Rabelais, Swift and Sainte-Beuve, Hume and John, Voltaire and Thackeray.

The whole article may be found in "The Galaxy" of May, 1874. The list would dismay many young persons. It dismayed me at the age of forty. But it did me good, for it showed me how little I knew.

Those familiar with Mr. White's turn of mind will remember that he was not afraid to face a frowning world in the courage of his convictions. He appended the following remark to this list of one hundred and thirty-nine names which he had culled from all ages and nationalities:—

"The absence of the names of Levy, Petrarca, Tasso, Ariosto, Camoens, Shelley and Tennyson from this list may be noted with surprise by some readers; but they were intentionally omitted."

The long list contains but one name of a female. It is George Eliot. Our readers may decide whether we are to blame womankind or Mr. White for this fact.

Yours for humanity and for spirituality,
Abby A. Judson,
Arlington, N. J., Oct. 11, 1900.

Inspiration.

BY CLIMAX.

"Cowardice asks, Is it safe? Expediency asks, Is it politic? Vanity asks, Is it popular? But conscience asks, Is it right?"

The word inspiration is perhaps one of the greatest abused words in the English language. Ignorance, blasphemy, vice, calumny, and even crime and atrocity have sought shelter and protection behind its bulwark. All manner of egotistical and bigoted ideas have been shielded from the searchlight of truth, through a misapplication and a misunderstanding of its true meaning. There are those today who really believe that every word contained in the Bible is divine inspiration, and there are none of Orthodox or Catholic faith who do not believe certain portions to be such. The idea is inculcated into the growing brain, where it is nursed until maturity, and unless supplanted by knowledge, the burden is carried to the other side only to find that it is all a delusion.

The Bible is one of the most beautiful and useful books ever written, when it is properly understood; but instead of studying the Bible for knowledge it is used as a text book to bolster up and prove all sorts of doctrines and ideas. Its peculiar arrangements, its wonderful depth, its beatitudes and parables, when studied literally, make it appear possible to prove impossibilities, and because it is studied along these lines, is the only excuse for such a diversity of opinion among so-called students.

Not many decades have passed since the civilized world believed in and taught the horrors of a burning lake of brimstone, into which all who sinned were cast by his satanic majesty, after having been weighed in the balance, by a just God, and found wanting. (I know that such teachings in this day and age of the world are ridiculous and improbable, but many of the middle age and older remember them very vividly; and we will venture the statement that many of you have retired with covered heads for fear the devil would get you during the night.) This unnatural, terrible and horrible faith was deduced by man from the alleged inspired portion of the Bible. Oh man! what sins hast thou not brought upon thyself?

The great trouble seems to be that our theological teachers overlook the fact that no book in the Bible was written until after the knowledge of which they wrote had been obtained, and hence there was no divine inspiration about it, simply a statement of facts which had been taught to them by their superiors, the king of whom was Jesus Christ, through whose teachings the life beyond was brought to mortals and accepted by his disciples and thousands of others. His life, crucifixion, resurrection and return is the first tangible evidence that death does not end all.

There is no divine inspiration about the life and teachings of Christ; both are natural and stand as a monument to the truths of nature. He was correctly understood at that time, which fact is illustrated in an hundred different ways; but through man's perverted mind and a misconception of the beautiful teachings of nature and the Bible, truth has been temporarily dethroned and supplanted by mythology. A careful study of the Bible must, it seems to me, convince any one that inspiration is knowledge, nothing more or less.

It seems that two great truths have never been lost sight of, whether attributed to inspiration or otherwise, viz., the life beyond and that we must account for the deeds done in the body. These are glorious truths, and while the churches have no tangible evidence to prove the former, still they do believe it in some way or other, and this belief, together with the teachings of Christ, are the foundation upon which all are builded regardless of denomination. If the church can do the wonderful good it is doing on simple faith of the life beyond, what could it not accomplish with the absolute knowledge?

David did not say, I believe my redeemer liveth, because of any inspirational teachings; he said, "I know," and the same convincing truth is a demonstrable fact today. It is not inspirational; not at all. It is purely and wholly natural. Inspiration is knowledge and the spirit world is more anxious to convey than are we to receive.

From the first tiny rap announcing the birth of Modern Spiritualism, until the present time, its history more nearly approaches inspiration than does that of any other society or organization extant. Its philosophy and phenomena are capable of demonstration, therefore knowledge, and it is perfectly safe in its challenge to honest investigators, because honest investigation invariably leads to conviction. It matters not as to the environment of the investigator as long as he is honest with himself. There can be but one result, viz., an unalterable knowledge of the truth of the teachings of Modern Spiritualism, regardless of whether he has the moral courage to acknowledge it or not. The strongest proof of the knowledge (inspiration) of Spiritualism is the many branch issues that have been born from its grand old trunk. Not a scar has been left visible and every year its growth is greater than of the preceding year, while many of its natural offsprings are flourishing under an assumed name, and that, too, with only just a little knowledge of its real magnitude and worth.

To these branch issues we would say: "You have done well, but you may, if you will, do still better. You only took one glance from the outside and are acting upon the knowledge thus obtained. Do not follow your cherished hobby too far, pleasant though it be. We invite you to come through and inside of the wide-open, inspirational gates of Modern Spiritualism and thus obtain absolute knowledge of all the facts which you now believe, also superior conditions and greater peace."

It is not so much books as it is brains, not accomplishments so much as heart, not hate but love—these are the better qualifications by which to measure the preacher, teacher, reformer. These in hand, and the rest will be attained.—Ex.

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Banner of Light.

BOSTON, SATURDAY, NOVEMBER 8, 1900.

Spiritualist Societies.

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

BOSTON AND VICINITY.

Boston Spiritual Temple meets in Berkeley Hall, 4 Berkeley street, every Sunday at 10:30 A. M. and 7:30 P. M. F. A. Wignin, speaker and psychic. E. A. Allie, President; Geo. S. Lang, Secretary, 110 Oakland street, Mattapan, Mass.

The Gospel of Spirit Return Society, Minnie M. Scott, Pastor, Assembly Hall, 200 Huntington Avenue, Sunday evenings at 7:45. Discourse and Evidences through the mediumship of the pastor.

The First Spiritualist Ladies' Aid Society meets every Friday at 241 Tremont street. Business meeting at 4. Evening session 7:30. Mrs. Mattie A. A. Allie, President; Carrie L. Huen, Secy., 14 Sydney street, Dorchester, Mass.

Boston Spiritual Lyceum meets every Sunday at 1:30 P. M. in Assembly Hall, 200 Huntington Avenue. Seats free. J. B. Haeck, Conductor; A. Clarence Armstrong, Clerk, 11 Leroy street, Dorchester, Mass.

Hattie Hall, 780 Washington Street.—Sundays at 11 A. M., 2:30 and 7:30 P. M. Good talent and music. Mrs. Nutter Conductor.

The Ladies' Spiritualist Industrial Society meets in Dwight Hall, 614 Tremont street, every Thursday. Business meeting at 2:30 P. M.; evening meeting, 7:45 P. M. Hattie L. Eaton, Secy.

Commercial Hall, 604 Washington Street.—Sundays at 11, 2:30 and 7:30; Thursdays at 2:30. Hattie M. Deay, President; M. Adeline Wilkinson, Conductor.

Old Ladies' Hall, 446 Tremont Street.—Bible Spiritual Meetings Sundays, 11 A. M., 2:30 and 7 P. M.

BROOKLYN, N. Y.

The Woman's Progressive Union of Brooklyn holds meetings every Sunday afternoon and evening at 3 and 8 o'clock. Lyceum Sundays at 2, at their hall, 423 Union Ave., between Lexington Ave. and Quincy st. Elizabeth F. Kirch, President.

(Continued from fifth page.)

4. Resolved, That as temperance consists in a moderate use of things beneficial, and total abstinence from everything injurious, physical, mental and moral, is essential to our well being, we declare that intoxicating liquors, opiates, tobacco and all unnecessary stimulants should be avoided.

5. Resolved, That while we are opposed to the existing medical laws which restrict the right to heal the sick, to those only who have passed examinations in certain schools of medicine, and to all efforts being made to mock so-called medical laws, we would advise all who attempt to treat the sick to become thoroughly acquainted with anatomy, physiology, hygiene and the general laws of health.

6. Resolved, That we are opposed to any law or laws in our constitutions, national and state, recognizing any system of faith under the guise of religion.

7. Resolved, That all wars at this stage of human progress are brutal and morally injurious to the welfare of society, and that all international disputes should be settled by boards of arbitration, thus ushering in the era of universal peace on earth, good will to men.

8. Resolved, That capital punishment is a relic of barbarism wholly inimical of modern ideas concerning crime causes and their cure. We favor the abolition of the death penalty.

9. Resolved, That compulsory vaccination is not only unwise, unconstitutional and un-American, but dangerous to health, causing eczema, erysipelas, cancer, tumors, syphilis and other death.

10. Resolved, That as our children are to be our successors in the work of Spiritualism; it is our duty as an association to do something tangible for the children by way of establishing Children's Progressive Lyceums, and establishing a paper in the interests of our young people.

11. Resolved, That as we believe in a larger development for our speakers and platform workers, we should use our influence in every way practicable both as an association and as individuals, to assist the Belvidere Seminary in New Jersey, the training school now established, and to establish others when it is practical to do so.

12. Resolved, That we view with gratification the awakened interest in the higher inspiration and guidance of the spiritual world, which, under the name of Altruism, has taken such thorough hold upon numbers of the workers in our Cause, and we feel that continual attention directed toward the working forces of Altruism is deserved, looking to the amelioration of suffering everywhere. We urge that special meetings be devoted to this purpose amongst our societies and the proceeds thereof given to the poor.

13. Resolved, That all of our camp meeting associations and all other large and continuous gatherings of Spiritualists be requested to devote one day of their time to the consideration of the work of the N. S. A. and that a collection be taken for its benefit; that some officer of the N. S. A. or other deputized person be authorized to represent the N. S. A. at such meeting.

14. Resolved, That mass conventions be held in conjunction with the several state associations in every state, in such numbers and places as to the trustees of this association may seem proper; that in all states where no organization exists mass conventions shall be called and held by the trustees of the N. S. A. as in their judgment shall seem best.

15. Resolved, That while we rejoice at the good work being done by itinerant lecturers and mediums and hope to see their numbers and usefulness greatly increased, we rejoice, also, at the growing conviction among Spiritualists that there should be settled speakers in every place able to sustain them, and that in other places where one society is not able to settle speakers, several societies may invite and settle a speaker who can divide his time and work among them, thus giving speakers and people opportunity to co-operate with each other.

16. Resolved, That some effort should be made to bring Spiritualism more prominently before those who shall visit Buffalo during the Pan-American Exposition. A headquarters and reading room should be opened under the charge of some intelligent person who could answer questions concerning meetings, mediums and speakers, and other such questions as strangers would be liable to ask.

17. Resolved, That the work and relation the Mediums and Protective Association sustains towards the Spiritualist movement, should be thoroughly understood, to the end that its legitimate effort receive proper endorsement when the integrity of its basic principles is established and found to be in harmony with the purposes and intent of our progressive philosophy and to that end we recommend that a committee be appointed to confer with its executive officers, that greater unity of effort may be established.

18. Resolved, That we hereby express our thanks to the various railroad companies who extend their courtesies to our ministers, thus placing them on an equality, as to transportation, with the clergy of other religions.

19. Resolved, That the thanks of the convention are due and are hereby tendered to all of our workers who have so nobly upheld and supported the work of the N. S. A. by their words, acts and purses, and especially to those mentioned by our president in his report.

20. Resolved, That the thanks of this convention are due and are hereby extended: 1st. To the Business Men's League, which, though it repudiated its contract with us, extended many unlooked for courtesies to us, not the least of which was a free street car ride over the city so that we might behold and en-

joy its beauties, and furnishing us with beautifully printed programs of the work of this convention.

21. To the railroads, and especially to F. C. Donald, George N. Bruner, Eben E. McLeod of Chicago and C. M. Pratt of St. Louis, for reduction of fares to and from this convention and other favors.

22. To the Forest City House for many courtesies and favors shown.

23. To the Spiritualist Press and to the daily press of this city for many advance notices and the fair reports of this meeting.

24. To Mrs. Zetta Lois Eise, musical director, and to all who furnished the music which has been so thoroughly enjoyed during this convention.

25. To Willard J. Hull, who faithfully acted as Reading Clerk.

26. To the ladies of Cleveland for the beautiful palms and flowers furnished to decorate the hall.

Under Unfinished Business, missionary reports were made by E. W. Sprague, G. W. Kates, Mrs. Tillie T. Reynolds, Mrs. E. W. Sprague, Mrs. Carrie Firth Curran, Mrs. Zaida Kates, Mrs. Longley for Mrs. Virginia Barrett.

Mr. John Eggleston of New York, having just arrived, was invited to close the morning meeting with a ten-minute speech.

FRIDAY AFTERNOON, OCT. 19.

The report of the Committee on Delegates' Reports, Mrs. M. E. Cadwallader, chairman, was read, considered seriatim and adopted as follows:

Your committee reports that out of 200 societies chartered by the N. S. A., only 40 have filed reports. We think that this is mainly due to the present form of calling for statistics. We therefore recommend a revision of the same, or substitute brief written reports, embodying such statistics as can be furnished by each society.

LOCAL SOCIETIES.

It is very discouraging to note the weak condition of some of the societies numerically and financially. Of the forty reports referred to us for consideration, six have given no information excepting the names of officers. Others state the numbers of enrolled members to be 7, 8, 9, 11, 12 and 14 and some hold less than six meetings during the year. Seven societies give their membership from 20 to 30 and five from 40 to 75.

FINANCIAL CONDITION.

Some of the societies report their financial receipts for the year to be less than \$10. Several give their receipts from \$25 to \$100 for the year. We recommend the consideration of this question to the convention, as it is the opinion of your committee that no local society except in active service should be entitled to representation on the floor of this convention. Referred to Board of Trustees with power to act.

ENCOURAGING FEATURES.

In spite of the deficiencies enumerated above, we have many encouraging features to report. Eight societies state that their financial receipts range from \$100 to \$700, while at least six societies have expended from \$1200 to \$2300 in order to maintain the year's work. Two societies have temples of their own. Very few report a balance in the treasury.

We recommend a fuller report of the work of each chartered society, as from the meagre details furnished this committee it is very difficult to estimate the yearly work of the chartered societies and that where a proxy must be appointed that direct instructions be handed to such proxy and that such proxy be instructed to carry out the wishes of the society represented as far as possible.

In this connection Mr. B. B. Hill moved that a circular of information be printed and sent out from headquarters, especially to outlying districts, instructing the societies exactly how to make out their statement for the convention, and also how to organize societies, and that missionaries should be armed with these documents. The motion was carried.

CHILDREN'S LYCEUM.

Two Children's Lyceums connected with the First Association of Philadelphia and the Children's Progressive Lyceum No. 1 of Boston, Mass., send encouraging reports of the year's work. The Boston Spiritual Lyceum No. 2 also sends in an interesting report of its Sunday sessions. This Lyceum work being vital to the present and future of Spiritualism, your committee recommends that the welfare of the Lyceum cause be referred to the National Lyceum Association.

CAMP MEETING ASSOCIATIONS.

The Mississippi Valley Spiritualists' Association is the only Camp Association filing a statement. It reports a very prosperous season, interesting meetings and an increase in members. Etna, Verona, Madison and other camps hold charters. These camps have done much efficient work in connection with the N. S. A. and we regret not being able to give them due credit.

At Onset Camp, \$400 was collected, yet, owing to the form of organization existing there, they cannot become auxiliary to the N. S. A. Your committee recommends that the secretary be instructed to issue a circular letter impressing upon all chartered societies the importance of rendering a full report of their work.

STATE ASSOCIATIONS.

All of the reports rendered from the State Associations are encouraging. Minnesota, Massachusetts, Michigan, Connecticut and Wisconsin all state that their prospects are good. New York rendered through its president a verbal account of the good work done by the State Association.

The Minnesota Association is the Banner Association for the year. Nearly \$2000 was raised during the year and a large portion of it was expended in missionary work. We feel that the flourishing condition of this State Association is mainly due to the efficient labors of the state missionaries, Mr. and Mrs. George Kates, and that this is one of the strongest arguments that can be offered in favor of keeping missionaries in the field. Your committee feels that the labors of such missionaries as Mr. and Mrs. Kates and Mr. and Mrs. Sprague cannot be too highly appreciated, and recommends that they be accorded the thanks of this convention.

The Massachusetts State Association reports that it has accomplished much missionary work in that state. Special mass meetings held in good halls, with free admission to the public. The plan of organization of this association is in the opinion of your committee one of the best for the interest of Propaganda work.

The Ohio State Association reports having held a number of mass meetings in different parts of the state and that they are prospering.

The California State Association has also accomplished much efficient work. They held their annual convention in San Jose, also anniversary services in San Francisco. The Board of Trustees defended the workers against taxation and unjust legislation. At San Jose a building has been purchased and dedicated through what is known as "The Sleeper Trust Fund." This report was given by the delegate from the California State Association in the absence of official report of the secretary.

PRESIDENT'S REPORT.

Your committee has carefully read that portion of the president's report which was committed to this committee for consideration. We find that the deplorable condition of the socie-

Questions for Women

If you were offered sure aid in time of trouble would you put it aside and accept something of doubtful efficiency?

If you saw before you a strong and safe bridge leading to your goal, would you ignore it to try some insecure and tottering structure?

The answer to these questions is plain. You would, of course, choose without hesitation what all evidence showed to be the safe thing, and you would risk nothing in useless experiments.

Why, then, do some women risk one of their most precious possessions—their health—in trying medicines of unknown value, which may even prove hurtful to them?

Lydia E. Pinkham's Vegetable Compound has stood the test of years. It has the largest sale of any remedy for female ills in the world, and nothing could have given it this sale except its own merit.

Do not try any experiments, but buy what is known to be reliable. Mrs. Pinkham's Compound can do all that is claimed for it, and all statements in regard to it can be easily verified. Write to Mrs. Pinkham at Lynn, Mass., for a little book she has just published containing letters from the mayor of Lynn, the postmaster and others.

Mrs. Pinkham's advice is offered free of charge to all women who write to her for aid. This invitation is constantly renewed. A million women have been cured of serious female ills by Mrs. Pinkham's advice and medicine.

Three Letters from One Woman, Showing How Lydia E. Pinkham's Vegetable Compound Cured Falling of the Womb:

"DEAR MRS. PINKHAM—I see your advertisement in the papers in regard to treating woman's diseases, and would be grateful to you for your advice in my case. I am suffering from falling of womb, have pains in my sides and legs, in fact I ache all over. I am getting so weak I cannot stand on my feet much. I have the headache sometimes, and a choking, tight feeling in my breast and throat. Have a baby seven months old. I hope to hear from you soon, as I am in so much distress."—Mrs. J. R. COMPTON, Eggbornville, Va., May 16, 1898.

"DEAR MRS. PINKHAM—I followed your advice and I am now on the second bottle of your Vegetable Compound and I think it is going to cure me. If it does I will ever praise it, for I am, and have been, a great sufferer; but now I live in hopes of getting well."—Mrs. J. R. COMPTON, Eggbornville, Va., July 12, 1898.

"DEAR MRS. PINKHAM—Again I write to you. When I first wrote to you for advice in regard to my troubles I thought I could never get well again. After receiving your letter I followed your advice exactly, and thanks to you, I am cured of that dreadful disease. I cannot find words to express the good your medicine will do. It is really more than was recommended to me."—Mrs. J. R. COMPTON, Eggbornville, Va., April 12, 1899.

Two Women Cured of Irregularity, Falling of the Uterus and Ovarian Trouble.

"DEAR MRS. PINKHAM—I have female weakness. Menstruation irregular, and I suffer bearing-down pains in left side and hip. My doctor said I had womb trouble and enlargement of the ovaries. I have doctored two months, but see no improvement."—Miss MARY E. REED, Swan Creek, Ill.

"DEAR MRS. PINKHAM—Your good advice has been worth more than all I ever received from a doctor. Words cannot express my gratitude to you for Lydia E. Pinkham's Vegetable Compound. After twelve years' suffering I am stout and healthy."—Miss MARY E. REED, Swan Creek, Ill., April 28, 1899.

"DEAR MRS. PINKHAM—I suffer female troubles. My doctor wishes my ovaries taken out, but I shall never consent. Menstruation is irregular and my head has a tired feeling. Hospital treatment does me no good. I have five children and am forty-four years old. Please advise what medicine to take."—Mrs. E. H. SONDERS, 487 N. 40th St., Philadelphia, Pa., September 27, 1898.

"DEAR MRS. PINKHAM—I followed the advice you gave me and your medicine has cured me. I felt better when I had taken the Vegetable Compound but a week."—Mrs. E. H. SONDERS, Philadelphia, Pa., February 6, 1899.

Another Case of Nervous Prostration and Inflammation of the Bladder Cured by Lydia E. Pinkham's Vegetable Compound.

"DEAR MRS. PINKHAM—I have used your Vegetable Compound for female weakness and it has done wonders for me. I also had nervous prostration—was not able to look after my household work. After taking one bottle I began to improve, and am now better in every way and feel like a different person."—Mrs. DRILLA KEISER, Marionville, Pa., February 22, 1899.

"DEAR MRS. PINKHAM—I cannot praise your Vegetable Compound enough for the good it has done me. I suffered from inflammation of the bladder. I tried doctors, but obtained no relief. At last I decided to write to you, and now, thanks to your remedies, I am entirely cured."—Mrs. K. E. GRADY, 131 Union St., High Bridge, New York City, April 11, 1899.

ties as reported direct is verified by the president's report.

Your committee favors the adoption of the president's recommendation that a special missionary be appointed to visit the societies now in existence and especially those chartered by the N. S. A. for the purpose of assisting them in their work and that such missionaries be instructed to solicit donations from friends known to be interested in the Cause of Spiritualism, and help strengthen the societies instead of depleting their treasuries.

Your committee requests that this convention adopt the president's recommendations and appoint such special missionaries.

All of which is respectfully submitted, M. E. Cadwallader, Chairman, Carrie E. Loring, Emma Nickerson Warner, Thomas Grimshaw, A. C. Dunn.

In reference to the special missionary, Mr. Willard Hull said:

"I have been from the start very much interested in this missionary work and the matter of funds to carry on such work. I have also advocated that the incoming president (and I had in mind the newly elected president) should be placed on a competent salary, that the menace of want, the fear of deprivation, should be removed, so that he could bend his energies and his brilliant mind and his devotions to the end that we have in view. I move that you appoint President Barrett as the special missionary, with a proper salary, so that he can go all over this country among our moneyed and business men. With him will go the immortals who have him in charge and who have the interests of this organization as vitally at heart, more so than we can possibly have. By argument, by a plain statement of facts based upon business principles, by letting it be known that he is backed by a good executive board, that there is a stable headquarters, that the association is on a firm foundation, I will guarantee that you will reach the hearts of our thoughtful men and consequently their pocket-books.

"In connection therewith, let other special missionaries be empowered to visit and mother the struggling societies. Our movement is filled, crowded full of wasted energy, undirected effort, extravagance in the use of funds. All of these evils have come upon us simply because we have failed as yet to get at the situation from a rational business philosophical standpoint. Therefore, I move, Mr. President, that this special missionary be appointed, and that you be the man."

The motion was unanimously carried. Mrs. Twine, appointed a year ago chairman of the committee to look into the matter of the Jubilee deficit, asked that the matter be put into the hands of the Board of Trustees with power to act as they saw fit. It was so voted.

Mrs. Warner introduced a resolution that Moses Hull be made the champion of debates and discussions in Modern Spiritualism, under the direction of the N. S. A. The resolution was adopted. Mr. Willard Hull moved that the secretary's salary be made \$1200 for the following year. Mrs. Longley thanked him, but said she felt the association could not afford it and she would oppose the motion. The salary was made the same as last year, \$1000.

Dr. Spinner's proposition concerning his sanitarium in Reed City was referred to Board of Trustees.

Mr. Kates introduced an amendment to the constitution for consideration at the next convention.

Article VI, Section 1, amend by adding before the words "Spiritualist societies" the words "state, national or provincial."

The article now reads as follows: Section 1. The membership, or primary units, of this Association shall consist of all Spiritualist societies chartered by it, and they shall send delegates to the annual conventions upon the following basis, viz.: One delegate for each chartered society, and an additional delegate for each one hundred members, or major fraction thereof. The membership of a chartered delegate body shall be the duly accredited delegates to its latest regular meeting for the transaction of its business.

Also strike out the second paragraph of section 1. Article VII., and all words in third paragraph after the words: "societies chartered," or all words in conflict with this amendment.

It now stands as follows: By collecting five dollars (\$5.00) for each charter issued to each association of lay members, and twenty-five (25) cents per capita, as annual dues from the same.

By collecting ten dollars (\$10.00) for each charter issued to associations composed of delegates from subordinate associations, and twenty-five (25) cents per delegate as annual dues from the same; by collections to be taken by each chartered society on the third Sunday of November, or on its regular meeting nearest to said date in each year; and to receive donations, contributions and bequests. By collections, at least once each year, from all subordinate societies chartered by State Associations, when such State Associations are chartered by the National Association.

Mr. Locke suggested that our By-Laws had been so amended and changed from their original meaning that they had become almost meaningless, and thought the convention should appoint a committee to form a good set of By-Laws from the minutes of the National Association. The motion was carried and the president, vice-president and secretary, with Judge A. C. Dunn as an advisory member of the committee were chosen.

Washington was selected as the next place of meeting, in order that the new headquarters might be dedicated and also in order that we might start the new century's work at the domicile.

The latter portion of the afternoon was devoted to the National Lyceum Association. Those who remained felt well repaid for doing so. Seventy odd dollars were raised and considerable interest manifested.

The president then declared the 8th Annual Convention closed sine die.

FRIDAY EVENING, OCT. 19.

Invocation, A. J. Weaver; Contralto Solo, Lucy Hull Smith; Piano Solo, Carl F. Fessler; Recitation, Jason Hemmett; Lecture, Mrs. Carrie E. S. Twine, Westfield, N. Y.; Contralto Solo, Mary E. Akers; Lecture (30 minutes), Moses Hull, Buffalo, N. Y.; Soprano Solo, Jennie DeLong; Spirit Messages, Mrs. Zaida B. Kates; Soprano Solo, Flora E. Russell; Spirit Messages, Miss Margaret Gaul; Soprano Solo, Zetta Lois Eise.

WAS ABRAHAM LINCOLN A SPIRITUALIST? Or, Curious Revelations from the Life of a Trance Medium. By MRS. NETTIE COLBURN MAYNARD. Together with Portraits, Letters and Poems. Illustrated with Engravings, and Facsimiles of Lincoln, from Carpenter's Portrait from Life.

This book will be found peculiar, curious, startling—more so than any work issued since Uncle Tom's Cabin. It is a breath of forgotten wisdom, which the rust of time had almost covered, and which have been snatched from the very jaws of oblivion. It deals with high official private life during the most momentous period in American history, and is a secret page from the life of him whom time serves only to make greater, more appreciated, and more understood.—ABRAHAM LINCOLN.

Cloth, 12mo, illustrated, pp. 264, \$1.50. For sale by BANNER OF LIGHT PUBLISHING CO.

BOOK ON MEDIUMS; OR, GUIDE FOR MEDIUMS AND INVOCATORS.

Containing the Special Instruction of the Spirits on the Theory of All Kinds of Manifestations; the Means of Communicating with the Invisible World; the Development of Mediumship; the Difficulties and the Dangers that are to be Encountered in the Practice of Spiritism. By ALAN K. R. DEC. Translated from the French by Emma A. Wood. The style of this great work is clear, its spirit admirable, its teaching of the most important character, and no book in the entire range of Spiritual Literature is better calculated to meet the needs of all classes of persons who are interested in the subject.

Cloth, prices 75 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

Special to the Public.

Free meetings at Berkeley Hall, morning and evening! How unfamiliar that must sound to those who for many a season past have been accustomed, as they passed through the doors of said hall on a Sunday evening, to drop their ten cents contribution to the treasury of the Boston Spiritual Temple into the waiting hands of the representative thereof.

By vote of the Directors it was recently decided to abandon this door fee, and raise funds for carrying on the work by a more dignified method. Accordingly, some two hundred of the choicest seats in the hall have been reserved, and placed on sale to subscribers at five dollars for the season. As the services of last Sunday, the 28th, were drawing to a close, Mr. Wignin stepped forward, and laid the case before his hearers in a way that fairly carried all before him, figuratively speaking. The day was stormy and the audience consequently not as large as on a fair day, yet the responses to the query, "Who is next?" came thick and fast. The secretary was installed on the platform to enter each applicant's name, and a busy time he had of it. "Brother Smith takes two," Mr. Wignin would cry out. Then, "Mrs. Jones takes one," etc., etc., until about seventy seats were pledged, which number was increased to one hundred ere the day was through. Many paid in their five dollars before leaving the hall.

We feel that this movement on the part of the directors to give dignity and stability to our meetings, to lift them above the level of a "show," should be encouraged by every true Spiritualist and investigator, and all should join in seeing that such seats as are not yet sold are speedily taken.

Remember, the ten cent door fee is no more. "Requiescat in pace!"—George Sanborn Lang, Sec.

Wedding Bells.

A very pretty little wedding occurred at the home of Mrs. A. E. Barnes, 603 Tremont St., Boston, on Saturday, Oct. 27, the contracting parties being Mr. Joseph Roberts and Miss Sarah Dale of Sherbrooke, Canada, both of whom were so desirous of being married by a Spiritualist that they traveled to Boston for that purpose, the ceremony being performed by the well known lecturer, Albert P. Blinn. Among those present were Mrs. Rachel Roberts, mother of the groom, Mrs. M. C. Donnell, one of the officers of the Verona Park Camp, Mrs. A. E. Barnes, Horace S. Pierce, Miss M. McNeil, Mrs. C. W. Frederick and Miss Frederick, and C. C. Jewell. Mr. and Mrs. Roberts will spend their honeymoon in Boston and will ultimately make this city their home.

Notice.

The Massachusetts State Association will hold a mass meeting in Lynn, Tuesday, Nov. 13, all day session. Among those who will be present and take part are Dr. Geo. A. Fuller, Mrs. Carrie E. Loring, Mrs. Carrie E. S. Twine, Mrs. May S. Popper, Mrs. E. I. Webster, Mrs. Dr. Caird, Mr. H. D. Barrett, members of the Clenton Orchestra. Others will be added to the list in next Banner. We hope to make this one of the best meetings held under the auspices of the State Association. Let all join and go in a body. The ladies will furnish dinner and supper for the friends in the hall for the small sum of 15 cents a meal. The meeting is to be held in Cadet Hall, 28 Market St., Lynn. Next week's Banner will give time of train when the officers will leave Boston. Carrie L. Hatch, Sec.

Notice.

Do not forget Old Folks' Supper, Dance and Concert at V. S. U. Home, Waverly, Friday evening, November 2. Admission free, only small price for supper and dance. Come and have a good time, and also help a good cause. All who have promised pies, etc., please have them on hand early. Mr. George Cleveland has charge of the concert, which means it will be a good one, and full of fun. Come in costume of yore olden time.

Mrs. J. S. Soper, Clerk V. S. U.

Movements.

E. J. Bowtell has been engaged by the Oliveville Spiritualist Society, Oliveville, R. I., for the present season, with liberty to accept occasional calls from other societies within reasonable distance. Can arrange with Camp Meeting Associations for season 1901. Address 29 Home Ave., Providence, R. I.

G. W. Kates and wife held meetings in Winona, Minn., October 21-29, excepting the evening of the 26th, when they had a call to Minnesota City and there held a service of interest. These workers are kept busy in Minnesota, but will likely give considerable of their time this winter in an effort to entice the friends in Minneapolis, where they may be addressed at 58 Royalton Ave.

G. H. Brooks is now located at 909 Sandusky St., Allegheny, Pa., where all mail and telegrams should be sent. He will respond to calls for funerals.

Dr. Geo. A. Fuller lectures at Greenwich, Mass., Nov. 4; at East Dennis, Mass., Nov. 11; at Salem, Mass., Nov. 18, and at Hyattsville, Mass., Nov. 25. Would like engagements for Dec. 23 and 30; also has a few dates in the season of 1901. Address Lock Box 429, Onset, Mass.

GARLAND'S VEGETABLE COUGH DROPS.

THE greatest known remedy for all Throat and Lung Complaints. For Croup, Asthma, etc., etc. It has no equal. It is warranted to cure Coughs, Colds, Whooping Cough, Sore Throat, Hoarseness, Influenza, Bronchitis, and Inflammation of the Lungs. It is free from all opiates and minerals, or any other injurious ingredient, and is therefore