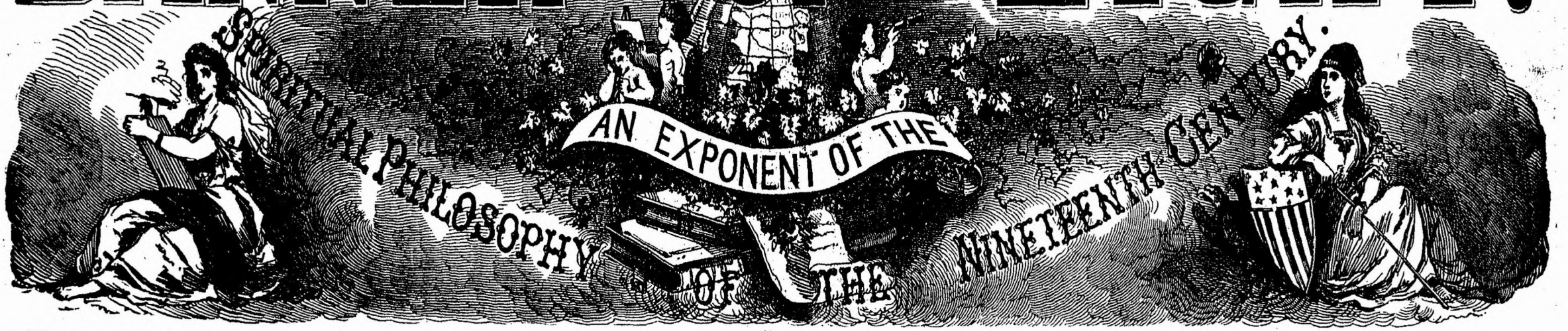


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NO. 12.

IT HAPPENED SO.

BY R. F. SLITER.

It happened so that I was Arab bred,
In Mecca and Medina raised,
Mohammed taught, and Koran read,
So I have always Allah praised;
Had I been born in London town
And fed and raised on English beef
I would have swallowed Jesus down,
And been Episcopalian in belief.

It happened so that I was Hindoo born,
And taught the sacred psalms of Brahm;
I worshipped Lila in the storm;
And prayed that Vishnu shield from harm.
Had I been born at Amsterdam,
And with Miles Standish crossed the sea,
I should have been a Puritan
And hung the witch on Salem's tree.

It happened so, that I first saw the light
Where Ganges and the Euphrates flow,
And taught that Boodh was infolite,
And cared no other god to know;
Were I begot where floods the Nile
And Cheops built his pyramid,
I might have bowed before a crocodile,
Or in fair Isis' bosom hid.

It happened so, my parentage and birth
Was where "Old Glory" flaunts the sky—
The freest land of all the earth—
So I these many gods defy!
I bow to Nature's ample laws;
The brotherhood of man proclaim;
My God, an ever-prompting Cause;
And justice, love, and truth, my aim.
Grand Rapids, Mich.

The Analysis of Life—No. III.

Mediumship.

A Lecture given by the Guiding Intelligence
Horonda Al Beata, wife of the Master,
through the mediumship of
HENRY H. WARNER.

Mr. President, Brothers and Sisters in the Cause of Eternal Truth: Once again have we been drawn earthward to present our thought to you through the instrument standing before you. Our topic for consideration on this occasion is one that after you have said all you know, all you suppose and all you hope, is as new as when you began, and of which very little is really understood. Yet it is the very foundation, the cornerstone of the structure that men and women have spent years on the earth plane in perfecting, calling it by various names in various ages, and the newest name is Spiritualism.

Aye, the newest name is Spiritualism, and the very foundation and the keystone of the whole superstructure erected upon that foundation is Mediumship, and upon that topic we are going to speak to you this evening.

We are fully aware that many have discussed learnedly and at great length upon this topic before, and some may deem us rash for taking up so weighty a subject, but all has not been said, that could have been said, and perhaps we may be able to present some old thoughts in a new dress, and be pardoned for thinking that we have something to say, and if we do repeat anything of past teachings, we hope we may do so in an improved version, of which there is great need, as you will all doubtless agree.

Mediumship is the very essence of being for the Spiritual Philosophy and without its attendant phenomena we would know but very little of the realm commonly called the unknown, or the psychic side of Life.

Mediumship is not a thing to be lightly handled. It is not a subject for the idly curious, nor the commercial self-seeker. It carries with it sacred obligations and responsibilities that are of no light nature. So we ask you to take up the task of carefully considering some of these obligations and see if you are then ready to go on with your investigation.

When you approach the subject of "Mediumship" you stand on the threshold of the Temple, and you may grasp in your hands the key that will unlock the doors of the mysteries and reveal through those open portals all there is of knowledge for the carnate soul to have at the present age of his development.

Mediumship may be defined as the gift of sensitiveness to the suggestions of operators who may be either carnate or decarnate; the ability to be used as a vehicle by means of which certain phenomena are rendered cognizable to the medium and to others, either alone or in combination. It is a normal functioning of the psychic forces or energies of nature in the individual possessing it, as it is a birthright, and can be neither bought nor sold. It is not necessarily an abnormal functioning of the neuronic centres, nor is it necessarily indicative of a hyper-neuronic lesion as taught by some.

We make this as a general statement, subject to the well-known law that every rule has its exceptions. The exceptions to the normal state of psychic sensitiveness are so marked as to constitute a distinct class by themselves, and to require a more careful analysis in a fuller manner than possible in the present lecture.

Mediumship (we repeat for the sake of emphasis), or psychic sensitiveness, if the latter term will suit some hyper-scientific faddists

any better, is a normal condition of the human ego, and our reason for so stating is because the psychic side of the human is the real and positive side. The material physical side is negative, being passive, or acted upon by the psychic forces both from without and from within.

We called your attention in the two lectures, "The Analysis of Life," to the existence of a universal, substantial soul force or energy, automatic or self-acting, yet capable of being directed by operators in much the same manner as electricity and magnetism, and that electricity and magnetism were resultants of the vibrations of this automatic soul substance. Now let us add to that statement, what is the truth, that while electricity and magnetism can be and are evolved from this universal soul substance, you cannot in turn evolve this soul substance from electricity or magnetism, either in combination or singly.

The fact is, this soul substance is the foundation, the source of all being, of all existence in whatever form it may be manifested—yes, it is the Universal Soul of Things, the Infinite Will, the Infinite Intelligence, or whatsoever name suits you best among the thousand and one word symbols for the primal Cause of Being.

The action and reaction of this universal soul substance upon the constituent elements of nature produce the various vibrations of those substances that are manifested to us as forms of organized activities in mineral, vegetable or animal forms and in the relation of these forms one to the other, in their interdependence one upon the other, may be found the key to the solution of the problem before us.

Denton in his "Soul of Things," Buchanan in his "Anthropology," and "Therapeutic Sarcognomy," and Quæstor Vitæ in his series of articles for the press, have given us long-needed help toward the solution of this many-sided problem, and in "Nature's Divine Revelations," by Davis, published long before these, or before a rap awoke the world at Hydesville, are many valuable suggestions, but there are still other developments that have come, and are yet to come. We would commend to every student of this topic a careful perusal of those works and also of Loveland's "Lectures on Mediumship," not as advertising these particular works, but because they contain the solid scientific data that are needed for the proper consideration of this topic, freed from the enervating, seductive frippery and frothy vapors of the modern misconception of so-called Oriental teachings and Mahatmic nonsense.

Let no one, who has studied these Oriental works, misconstrue us. We make no attack on the basic principles of the Higher Theosophy, because such are pure Spiritualism, but we do decidedly object to the vague and cloudy teachings put forth, as emanations from the Inner Life, as being a poor, very poor compound of Western materialism, with the grossest forms of Oriental mysticism.

Now mediumship—psychic sensitiveness—is anything but mysticism. It is pre-eminently practical and subject to fixed laws and those laws are capable of being understood as clearly by any mind of ordinary intelligence as by the so-called Adepts or Illuminati, if they (the laws) are properly placed before the people. This is not the age for faddish frippery of Mahatmas, Adepts and Illuminati, and Rosy Cross, et cetera, but it is the age for the practical application of the highest faculties of the human ego—Love, Purity and Truth to the attainment of a harmonious oneness with the Infinite of Life, and that may, we believe, be best secured by careful analysis and sifting out the wheat of Truth from amid the chaff of mystic nonsense and material humbuggery that at present envelops the subject of the psychic realm of thought and action.

It may be that we shall fail in making these laws clear, but nevertheless we can but try and in that word, with the word "will," are the keys of Truth. He that wills to try cannot fail to unlock the door that leads to the inner shrine of Truth, to the Temple of Being.

Having thus outlined our purpose, let us come directly to our subject and state our propositions upon which we base the philosophy and practice of mediumship as taught by us as controlling intelligences, to and through the instrument we are using. Let us say that we use the second person plural, because the work we are doing is not of one individuality, but the result of the combined efforts and research of the instrument, the one whose personality is indicated at the commencement of this lecture, and others whose help we must acknowledge as their instrument, even as he who stands before you is our instrument.

Our first proposition is, as we have before stated:

I. Man is a Unity in manifestation of a trinity of substantial energies—or forms of substance—soul, spirit, matter.

For the definitions of these terms soul, spirit, matter, as we use them, we refer you to the previous lectures on "The Analysis of Life."

II. Soul—psyche—the active, intelligent,

life-giving substance, acts automatically, independently, at will, and functions through spirit upon matter, the resultant being the organized activities of Life manifested in terms of visibility and tangibility to the physical senses so-called, and to the so-called intuitional perceptions of the psychic senses.

III. Soul-intelligence, life, is the organizer, not the result but the cause of organization, and all phenomena of existence, whether termed organic or inorganic, are the outward manifestations of this interior organizer, this soul principle.

IV. In the development of the human ego, some have this soul or psychic side of being developed to a larger degree than others, because:—

- (a) Of inherited tendencies, transmitted through many generations, and
- (b) Of especially marked pre-natal conditions.

This is easily shown by tracing the family history of some of our noted psychics. You will invariably find on either maternal or paternal side a long line of psychic subjects, more or less, manifesting their powers, or else some pre-natal condition, which developed the germinal psychic qualities of the child beyond what they might have otherwise attained. Let no one forget these facts in their study of the human constitutions both psychic and physical, because these two factors play an important part in the great drama of psychic unfoldment, and especially is this true of the pre-natal conditions wherein may be found the key of many a vexing problem of peculiarities.

V. Psychic phenomena are normal manifestations of this highly developed psychic organization and are of various degrees of power according to the temperamental and physical characteristics of the subject or instrument.

VI. Psychic phenomena may be classed as follows:

1. Psycho-neuronic.
2. Psycho-physical.
3. Psycho-physical-neuronic.
4. Psychic (pura et simplex).

Now let us define our terms, as it will be necessary to a proper understanding of what we have said and of what follows. The classification is our own as much as any thought belongs to any one individual or class of individuals. It is the result of careful experiment by, with, through and upon this and other instruments, and now having found in this instrument one adapted to our purpose by temperament, pre-natal conditions and education, we are giving to you the results of our experience on both the psychic and material planes of existence. So, then, let us consider the definitions of our various classes.

Class One.—Psycho-neuronic.—This class comprehends all those phenomena in which we are shown the psyche, or soul force, acting through the spirit substance, upon the neuronic system (brain and neuronic ganglia—sensor-motor and sympathetic) of the subject, and thus being projected within the objective plane of the percipient. All the phenomena, known as hypnosis or suggestion, either auto or by external operators, catalepsy, trance, auto or external, inspirational speaking and some writing, if not all, belong to this class.

Class Two.—Psycho-physical.—This class comprehends those phenomena in which the psychic force is directed upon and through a physical object, as in the production of percussive sounds, such as the raps of Hydesville and elsewhere; the levitation of articles; the transfiguration of the medium; the etherization and substantialization of forms, either human or common objects, as flowers, perfumes and textile materials; slate writing, independent or automatic; independent voices, trumpet voices and the like.

Class Three.—Psycho-physical-neuronic.—The order of the last two components of this triad is not of vital import. It may be psycho-physical-neuronic or psycho-neuronic-physical, if it seems best, and on the whole the last phrasing seems to be best, and we would so advise. This class of phenomena comprehends within its grasp the widest range of all, and in fact many of those we have placed in the first two present at times some of the characteristics of the third class. It includes all that wide range of phenomena in which is manifested the action of the psyche or soul force upon the neuronic centres, and through them upon the physical organism, so as to produce the phenomena of clairvoyance (exterior and interior), clair-audience (exterior and interior), healing by laying on of hands or projection of psychic force at a distance, or close at hand; visions, dreams, personation, possession or control, obsession, tongues, and the production through the mentality and hands of the medium, of writings and drawings.

Class Four.—Psychic (pura et simplex).—This class comprehends what we commonly call impression, intuition and psychometry, and the projection of the inner self at distances, also telepathy or thought transference. Psychometry in particular is a purely psychic phenomenon of the self, and is a proof of the action of an external force, in and of itself. It simply means that the psychic sense of the subject or medium is so

highly developed as to respond to the vibrations of the psyche of the object handled, and to thus register these vibrating psychic waves from the aura of the object handled upon the psychic aura of the subject or medium.

We trust we have clearly defined our terms of classification. Now let us once more continue our main line of thought and in so doing continue along a line marked out in a previous lecture, viz.: That permeating all nature is a "Universal soul substance, the source and fountain of all organized activities of existence. This force in one of its forms of manifestation is capable of being directed by operators, and now we wish to particularly emphasize an important fact, namely: These operators must not of necessity be decarnate operators, but, on the other hand, they may be and often are carnate operators. In other words, there is not one of the phenomena of psychic sensitiveness that may not be produced equally as well by the incarnate psyche as by decarnate psyche, and some of them much better.

Now what is the test of differentiation? How are we to distinguish? By the internal evidences of individuality and a careful sifting of demonstrated facts from imaginative hypotheses. The psyche or soul of beings in the form has been seen enveloped in its spiritual body at a distance from the actual location of the material body of the person, and that, too, without the person whose psyche was seen ever having any cognizance of the fact either as a dream, vision or impression. But this fact has been noted: that these incarnate psyches bear with them a dense, dark opaque aura that stamps them to the observers as being of the material plane, while those psyches that are decarnate possess a clearer and more transparent aura, with varying shades of color, according to the plane of spiritual development. A careful study of these indications will aid the psychic in differentiating the carnate from the decarnate entity.

We urge upon all psychics as well as investigators a more thorough study of this law of psychic manifestation, as it will save both psychic and sitter from the uneasy feeling of either conscious or unconscious deception. In our previous lecture upon "An Analysis of Life" we indicated the inductive nature of the force and the methods used in applying that force, in the production of phenomena of the second class, and what we then said we need not repeat here.

In the third class we are confronted with a tremendous problem: that of sifting down the chaff from the wheat, and that each observer must do for himself. We cannot in this lecture define each of the phases of phenomena more specifically than we have, because we have now to take up that other portion of our subject—the responsibilities of mediums, and also your responsibilities to mediums. Our object in these lectures is to create thought waves that will impinge upon your mentality with such force as to set it vibrating in unison with the great purpose of Life in the search for Truth.

The responsibilities of mediums are manifold, and once having established the fact of having psychic gifts, it is the duty of the possessor to seek the highest form of expression of that gift without developing a one-sided nature. A perfect physical is of as much importance on the earth plane as a hyper-sensitive development of a psychic quality or faculty to the exclusion of the other faculties of the ego.

We are confronted here by the fact that the possession of psychic gifts of any degree is no proof of the superior moral qualities of the subject, in fact the very reverse is often true and some very gifted psychics have been lacking in some very essential qualifications of common every-day morality. But while the quantity of the psychic gift does not depend upon the morality of the psychic subject, the ultimate quality does depend upon that morality, because it stands to reason that like begets like or the likeness of an ancestor and no man or woman can continue in a life of licentiousness, lying, deception, vice of any kind, without driving from themselves whatever of high and noble inspiration and spirit forces they may have had, and the substitution thereof of the earthbound and depraved of like tastes with themselves.

It is useless for anyone to argue that only the good are permitted to come back and the evil and erring ones are held in subjection. Oh, ye of earth, when you yourselves succeed in abolishing your earthly schools of vice, and in confining your criminal and debauched classes within such bounds that they can neither injure themselves nor others, then you will have a right to criticise the higher realms of psychic life because we cannot always control our wayward ones, who, by the way, are of earth manufacture.

The liars and criminal tramps of earth become the liars and tramps of the spirit life, and you hurry them over here from scaffold and jail and then wonder because they remain earthbound, when not a thought of "I wish B— had been taught better," or "I hope B— is developing the good that lay at the bottom of his nature, if only some kind word had been spoken or some kind deed done to help him on his earth journey."

The duty of every psychic is to demand or

derly, intelligent and accurate manifestations, and to refuse to admit any influence, to operate upon or through his or her organism, unless it can show a continued growth and development. It is all very well for an Indian spirit to talk broken when first controlling, or for a little child, when it is only four or five years old, to talk baby talk and say: "I see awful glad I see got here. Does 'oo know I? I see ickle—" et cetera, ad nauseam; but after that same influence has been using the psychic for twenty or more years, it is time for both psychic and spirit to show a decided improvement. If there is none, and the same broken Indian, baby gabble goes on, it proves one of three things: First, that the spirit world grows idiotic (which it does not); second, that the medium has a very low grade of mentality; or third, that the medium has been auto psychologized and all the glibble-gabble and gibberish have been the product of self-delusion. Also a fourth alternative is presented, namely, that the medium has been either incapable of, or unwilling to educate the messenger spirit.

Of course, dear friends, it takes time and patience, but you have no right to hold that little one, or that Indian, on the primer level of communication. They do not come to be your servants and pander to your greed and love of curiosity, and to your ideas of "how cute" and "how awful sweet." We tell you that every fibre of our being has burned with consuming wrath when we have listened to such idiotic vapors, and the worst offenders have by no means been the newcomers in the field of investigation, but some of you gray-headed, forty and fifty-year Spiritualists who have never risen above any other conception of mediumship and its possibilities than the mere gratification of curiosity, as to whether you would get rid of a wife or husband, or get a new one before the body of the last was hardly cold in the grave, or else you sought to turn the wondrous beauties of etherization and substantialization into the porch of the temple of Lust, and the cloak for the gratification of perverted sensual appetites under the guise of psychic phenomena.

Harsh, are we? Aye, and like the Nazarene, who drove the traders and usurers forth from the Temple porch at Jerusalem, so would we take up a scourge of burning words and cut out the foul, cancerous growth that has been permitted to creep in and well-nigh destroy the life of our beautiful Truth.

We would that it were not necessary to speak thus, but the danger exists, and you know it, but say: "Oh, don't mention that in public, because it will hurt the Cause." Are we denouncing mediums and mediumship? No, never; but we are denouncing the follies and crimes that have been saddled upon mediumship and mediums by charlatans and their ignorant, confiding dupes! Hurt the Cause to cleanse it from the inside? Never! There is where the purification must start.

The world judges a cause by its representatives, and a community by the men chosen to make its laws. If you want the Cause beloved by, and attractive to, the pure and noble of all classes, you must place before the world as your representatives, those of high and noble character. Better never a voice or sign from the spirit side, better never a form to be seen of loved ones, than that your loved ones should be compelled to come wallowing in the miry slough of a diseased mentality and debauched physical.

How avoid it? "To your tents, oh Israel," and on the altar of the Home with your loved ones around you, light the fires of investigation in Purity and Love, and then and there the angel loved ones will find a way to make their presence known. The public workers, loyal and true, have their place. Honor and support them, instead of hiring the lecher and prostitute, because of alleged wonder-working, crowd-drawing powers. Go back to the first principles; and help build a spiritual atmosphere of pure mentalities and clean physicals into which your loved ones may come in all trust and sincerity.

You left the church, you say, because it fed you on husks, and placed in its pulpits men who forgot every principle they preached and ruined body and soul of their devotees. Then why do you adopt the church method of hiding the same rotten condition in your own ranks? You are exceedingly afraid of a creed as savoring of the church, and you follow their example not only in this but in other things of far more danger to your soul growth than a statement of principles or even a creed could be.

Shall we go on? Yes, we will, and call your attention to another thing. You left the church because you could not swallow the whole, either with or without Jonah, and various other equally charming Hebrew fables, and yet, with eyes, ears and mouth wide agape, you swallow anything and everything that is labelled "spirit," not stopping for a moment to consider its possibility, its probability, or the character of the source from whence it claims to spring.

Yes, you have all sung the chorus, "Harmony! harmony! conditions! conditions!" and deliberately violated at the same time

(Continued on second page.)

(Continued from page one)

every law of harmony by introducing into your circles as sitters, as well as mediums, and onto your platforms as officers, as well as mediums, those who continually outrage every sense of morality and decency, and then grumble at the trivialities and inanities that are produced. What do you expect? The spirit world to do all the work and you sit idly by and eat of spiritual food and drink at the fountain of Eternal Truth without cleansing yourselves? Are not your bodies the Temple of the Living God? The apostle meant that as we mean it! Your bodies are the dwelling place of an immortal spirit, and you have no right to pollute that temple with unholiness and vile appetites and then expect the high and noble of the spirit world to come and dwell in such an atmosphere.

Once more we come to your responsibilities to mediums. What have you done to support, protect and care for them? Have you paid them for their miles of travel? Have you paid them for the hours of toil and self-sacrifice they have given to you? Have you protected them from lying gossip and jealous rumors? No, you have not. You have been so afraid of organization and so devoted to the fetish of individuality, that after you have worn the psychics out body and soul, with your continual demand for new signs and wonders, you throw them to one side as one does a squeezed lemon, when if you had done your duty to yourselves, to the spirit-world and its chosen instruments, you would have established long ago schools where amid the loftiest and purest influences, mentally and physically, the budding psychic could have developed a wondrous fruitage.

Yes, had you done your duty, your workers would not be begging for bread, wanderers on the face of the earth, or dependent on the charity doled out by the church or state. Had you done your duty, psychics would never have been compelled to resort to trickery, to supplement their genuine powers with doubtful manifestations for the sake of financial gain. But enough of this. We are not here to dwell upon the follies of the past, save as we can use them as beacons to warn you from the pitfalls of the present, and light you to that path that leads onward, ever upward, in accordance with the eternal law of progression, that from the low of the past springs the higher of today, and from the higher of the now will rise the blazing phoenix of the highest in the Eternal Then.

Good Fortune.

"Henceforth I ask not good fortune, I myself am good fortune," says Whitman. But under what conditions? He enunciates this happy wisdom in the poem where he has just declared, "Afoot and light-hearted, I take to the open road." Good fortune, he would seem to say, resides in freedom, in immunity. Yet there is more than that necessary. It is not enough to sell all we have; we must follow in the Way. Good fortune is not an endowment of circumstance merely; it is rather a tenet of the mind, a mood of the spirit, and a physical attribute. It comes to us like a strain of harmonious being, when our complex nature is in accord with the visible world, and attuned to its own secret note.

"Afoot and light-hearted," no ill-fortune can overpower us. In the pursuit of happy, primitive exercise, the simple needs of the body are satisfied; and its magnetic enthusiasm is communicated to the spirit. Emancipated from roofs and windows, setting forth for the unknown (however trivial), physical needs reduced to a minimum, we become adventurers and discoverers, touched with elemental daring (dimorous, secluded creatures that we are), elated by a breath of nature. It is so that good fortune comes to the traveler.

And is it not true that whenever we taste the sweet life we are in this nomadic frame of mind? A certain sense of detachment and irresponsibility seems necessary to happiness—a freedom purchased most cheaply after all at the price of obligations discharged and duties done. Good fortune, true success, is the indwelling radiance and serenity that comes and goes so mysteriously in every human temperament. Expect her not, and she arrives; seek to detain her with elaborate argument or excuse, and she is gone. Yet must the door ever be open for her coming, and the board spread for her entertainment. So fleeting and incalculable is the Best, so outside our own control, that we say it comes by the grace of God.

Let this be, so indeed. Still the avenues for the approach of happiness are to some extent surely within our own control. To be clean and temperate and busy, to try and keep ourselves strong and healthy—not to wear injurious clothes, nor to follow pernicious customs—to simplify the mechanism of living, and to enrich the motive. And to avoid fanaticism. It is first of all important, in seeking good fortune, that we should be able to secure coordination and sympathy between body, mind and heart. To do this, evidently, we must be adaptable—must try to have the open mind, the spirit of charity, the available strength and readiness of body. That folly is only too palpable which fancies that happiness could be found in any one of the three natures that make up man. Certainly not in purely physical or sensual conditions does it flourish. We vainly seek it in creature comforts alone, in physical delights alone. Equally futile is our search for it in the kingdom of the mind. That is a noble fallacy, but a fallacy none the less, which pins its faith to knowledge. Time out of mind there have been those who hoped to find happiness in the affairs of the mind, and still it has eluded them. His royal master said of Lanfranc, "The day is coming, I see it afar, when these thin men will set their feet upon our corsets." And there is always a tendency toward that extreme. Then, too, how many are the children of joy—those who pursue happiness in the wide, bright fields of passion—not the crude passions of the senses, but the delicate passions of the spirit! How many devotees, how many lovers! How many who have worn away their lives in an ecstasy of longing or prayer or expectation. And yet the loftiest religious elation, the lonely frozen nobility of soul which belongs to the enthusiast and the believer—I do not call this good fortune, but only a part of good fortune. It avails me nothing to see visions, if I am deeply dyspeptic and cannot understand the poet's assurance. The pugilist, the zealot, the bookworm—each of these is but a third of a man, and none is more worthy than the other. An ignorant and brutalized athlete is just as far from complete manhood as a puny scholar or a blind bigot. And differential calculus alone is just as far from affording sufficient education as football is.

Our best ideals have long since ceased to uphold the supremacy of the body (despite the great war fever of the last two or three years). But neither must we despise it, as the Puritans did. Rather should we keep in view the due culture and gradual perfection of body and mind and spirit, discountenancing any favor to one above another. For Whitman's ideal is the best. "I myself am good fortune." And we should always aim to keep ourselves so healthy that every day, as we step out of doors, we can say after him, "Afoot and light-hearted I take to the open road."—Bliss Carman in New York Advertiser.

Truth makes men good, just, honest, bold, aspiring, free. Error belittles, makes bigots, gossipers, backbiters, knaves, slaves, fools.—Trenton.

BIRDS OF FANCY.

BY SOPHIE K. WOODSIDE.

Flutter, flutter, by my window,
O ye little birds of spring,
Come and sit on pen and paper;
Birds of fancy, come and sing.

Sing of some bright and pleasant land
Filled with joy and peace and song,
And a bright and sparkling brooklet,
Murmuring sweet and low its song.

Tell of homes without a shadow,
Tell of childhood's happy hours;
Sing, ye birds, of love and beauty,
Never bought by golden showers.

Sing of eots embowered with roses
Where they grow without a thorn,
Nothing there to mar their sweetness
O this rose of fancy born.

Sing of happy homes and faces,
Tell not of hearts weighed down with woe;
For we know and feel that sadness
That to all will come and go.

So sing of brightness, sing of gladness,
Fill each page with sunny line,
For the shadows come too often,
As our hearts keep pace with time.

Sing of fairies in the moonlight,
Dancing by some silver stream;
Keeping time to crystal ripples,
Sparkling in the silver sheen.

Air so freighted with the sweetness
Of the wattle's fragrant bloom,
That just to live would seem a pleasure,
And to man the greatest boon.

But the shadows have their mission,
Telling of our onward way;
Falling short before the noon-day,
Lengthening with the fading ray.

So sing, ye birds, of sun and shadow,
Homes of joy, and homes of woe;
Hours of sorrow and of gladness,
All will quickly come and go.

For the wheel of time runs swiftly,
Gathering speed with every turn,
And our heads feel strange and dizzy,
As we thus the distance spur.

Faster, faster, still we're whirling,
Losing sight of all but flight,
Till we stop, all of a sudden,
Landing in the realm of light.

Heuvelton, N. Y.

Ego Plays the Critic.

BY CHARLES DAWBARN.

Having accepted "spirit return" as a natural possibility, the believer has listened for the last half century to certain statements concerning life after death which have been presented by, or in the name of, returning spirits. Spirit statements concerning the life of today we can examine in the light of personal experience, and easily pronounce them true or false. But as soon as our spirit visitor commences to offer us a detailed account of his present daily life, our acceptance of his statements becomes a matter of faith. We discover that he adapts himself to our wishes, and mental training. If we are brought up to fear God, the spirit is ready to present us with an entire theological system, fitted out with priests, arch-priests and a first-class devil. If the listener be of an atheistical temperament, the spirit will just as readily tell him of spirit colleges, with every professor renouncing belief in any theological duty. Every religion in the world has been supposed to have its representatives in spirit life; and the myriad sects are, we are told, each as zealous as ever for its own particular fraction of belief. This has always been plausibly explained by asserting that death made no change in a man's mentality or belief. But we notice that this has been taught and believed on the strength of what these returning spirits have proclaimed through their inspired mediums.

It is well for us to remember that this is the age of "Higher Criticism." It has fearlessly analyzed the sacred literature of the world; all founded, by the way, on spirit "say so." This same Higher Criticism is now also, respectfully and kindly, ready to apply its search light to every statement made by returning spirits of today. And we will, for a moment, take this statement about unchanged manhood and place it under the glare of critical analysis. The experiences of scientific and experienced investigators with Mrs. Piper give us a most interesting fact which has a direct bearing on our enquiry.

We are told (p. 346 of Proceedings) that one of the returning spirits was asked for a certain name as a test. It was given correctly. The enquirer suspected it was wrong, and asked the spirit if he did not mean another name. The spirit at once assented, and thereafter always used the wrong name. This is exactly what would have been expected by anyone who has studied with care the phenomena of "sub-consciousness."

Here let me make a brief explanation. When I speak of my own sub-consciousness, I mean my own Ego in another personality; with which, under certain conditions, I can hold a brief intelligent communication. But every other human Ego has also its personality in this same condition of vibratory matter, and which we call its "sub-consciousness." It is an extended condition of our own mortal vibratory sensibility, which may be said to end today at about what is called the X-Ray. And where our sensibility ends, that of Sub-consciousness commences. There is thus a point of contact, and probably an overlapping on each side, where our consciousness and the sub-consciousness meet, and can imperfectly interchange intelligence. Each is abnormal at this point of contact. The direct effect on the sub-conscious Ego is, that under these conditions he becomes woefully affected by a strong suggestion. The similar effect on the mortal is not, just now, under discussion.

Let us further note that any returning spirit, no matter how advanced, can only reach mortal intelligence at this point of sub-conscious contact. He must either enter this "fogland" for himself and take the consequences, or send somebody else whom he may think less liable to suggestive influence. In other words, I claim, and the facts sustain me, that, from archangel to celestial rag picker, every returning spirit must enter "fogland." It is the place where mortal intelligence finds its extreme limit.

Now we return to our illustration. Here is a spirit who willingly befogged himself, and thus became a "sleepy" visitor, subject to suggestion. He brings a truth with him. Being contradicted by the mortal, he at once accepts the suggestion, and ever afterwards upholds the false as the truth he has brought from his spirit home. We see that if this spirit were striving to bring to earth some other truth that was, for instance, some detail of his spirit experience, he had only to be "suggested" when he would at once change his description. In fact, we have a remarkable illustration in the same report, apparently—showing that one spirit can thus hypnotize another, provided the hypnotizer has entered ether vibrations a little more deeply than his fellow.

Stainton-Moses in earth life had, as a

clergyman, strong religious proclivities. It may have been as a suggestive consequence that his guides proclaimed through his mediumship that sinners who died in their sins were spirit sinners in their new life. Spirit George Pelham, absolutely contradicts this, and asserts that sinners are sinners only in one life. This is in startling opposition to almost all (so-called) inspired teachings throughout history. But Spirit Moses immediately endorses Spirit Pelham, and declares we leave all evil thoughts behind.

The student reader will please notice we are not discussing the accuracy of Mr. Moses' present assertion, or of his former belief and teaching. We are only concerned, at present, in proving that everything said by any returning spirit concerning his every-day experiences in the next world, must be taken with several grains of salt.

I have thus called Spirit M. A. Oxon as a witness by way of introducing still more startling assertions, made by one of the guides of his earth life, who was known as Imperator, "the noblest Roman of them all." On February 1st, 1897, Imperator gave to mortals the following facts of spirit experience: "Spiritual ether is not composed of oxygen and hydrogen. It is composed of finer tissues, termed luminiferous ether." Four days later he informs Dr. Hodgson that "the ethereal or spiritual body is composed of air, light, and a large amount of hydrogen . . . light, heat, air, hydrogen." Instead of receiving this information with gratitude, Dr. Hodgson insinuates that as a scientific statement it is not veridical. Thereupon Imperator continues: "The ether body is a subtle and exquisite matter known to us as vacuum, not on the same plane as hydrogen at all." Next day he adds as a further precise statement: "Vacuum is known to us as love." Such is a positive statement concerning the spirit world, made by a celebrated guide of a celebrated medium, but who is now using another instrument. We decline to call it either nonsense or deception, but leave it to its own tale for those who are imagining picturesque details of spirit life because certain spirits have "said so" in fascinating story, or in direct teaching through mediums' lips.

A spirit, calling himself Sir Walter Scott, asserted on another occasion that there were monkeys in the sun. This inspired statement was not, I fear, received with the respect due to a messenger from heaven, for he went on to explain that "if we followed the light of the sun as far as the tropic of Capricorn, we would see monkeys flying in and out of caves." Such a statement suggests that the spirit visitor and celebrated author, was not merely drowsy, but actually experiencing a vivid but nonsensical dream, such as is associated with acute indigestion.

We have, of course, our choice out of thousands of spirit utterances as to which we will accept as veridical statements of the life we are all to presently enter. And we discover that we can take statements from the same spirit through different mediums, and mingle them in judicious proportions, if we have any particular kind of a hereafter we wish to substantiate. The writer confesses he is longing for some such spirit surroundings as he has pictured for him by inspired mortals. They have depicted a world very much like this, but freed from everything to which we now object. There is sunshine and flowers, and green grass for all. The purring brook finds its way to the broad ocean, on which sail vessels, whose crews must have a good time, as storms are unknown. We are told of endless variety of scenery and climate, so that the Esquimaux and the Hot-and-not need not be next door neighbors. Necessities seem to ooze from the trees, or conceal from the atmosphere; and each man gets, we are assured, all he deserves, even if not all he wants. Better still, we hear of cities, glorious in architectural beauty, with intellectual and social privileges unknown to earth, but accessible to all the inhabitants. Such descriptions of our future are certainly preferable to the Christian heaven or the Mohammedan paradise. But we sadly ask, in the light of the Higher Criticism, whether they are veridical? We tremble lest they prove to be mere earthly dreams, framed in sub-conscious imagery, under suggestive influence.

Once again we turn on the search-light of modern science. We are told by wise men of earth that it is dust in the air that gives us our blue sky, and the beauties of nature. They assert that without such particles of dust sunlight would not be diffused, and that total darkness and a blinding ray would alternate side by side. They tell us that without dust the very friction in our atmosphere that now transmits solar energy into light and heat and electricity, and perhaps vital force, would be almost lacking. Without dust there would be no rains falling drop by drop, since a particle of dust is the core around which the moisture rounds its little globe. If there were no dust, as soon as the atmosphere became overcharged with moisture, cloudbursts would clear the air, and wash every speck of life from the face of nature.

We now perceive that if dust be thus one of man's saviors in earth life, similar conditions must prevail in the homes of our loved ones "over there," if they have such surroundings as are pictured for our admiration. So we begin to examine a little more carefully these life-like descriptions of our coming experiences in the spheres.

We are startled to find Spirit George Pelham asserting (p. 433) that he has "positively no idea of time." That, he says, "is one of the things I have lost." Many spirits have echoed that same fact. But if that be so, away go all the glories of sunrise and sunset, with their gorgeous colorings. For it is a revolving world that marks day from night, and records time. No wonder a spirit tells us, as we have been told before, "there is no night here." But in this world of ours even the flowers sleep, and insomnia causes fearful suffering to mortal man. Night and sleep are co-eds in Nature's earthly college. So a world without sunshine and beauty (from lack of dust), without time, and a daily night, is a world that does not offer the kind of celestial arrangements the "dear spirits" have depicted through medium lips. Yet further, if the good angels have no dust in their atmosphere, and yet avoid cloudbursts, then they receive moisture in some other way than Nature's plan for our little planet. They certainly cannot have stagnant oceans if the sanitary necessities of their lives are at all like ours. But we see that in the absence of dust their vapors must be distilled by some process unknown here, and never described by spirits.

Some time ago the writer called the attention of spiritualists to the interesting fact that if they were to have light and beauty in their spirit home they must have dust in its atmosphere. They must have moisture or there would be not only no oceans and rivers, but no flowers or green leaves. So they must have rains and dews, or some other arrangements for the same end. But unfortunately dust when it is wet becomes mud. I presume that mud would stick to spirit dress and sandals (sandals sounds better than shoes), and necessitate scrapers and door mats. If there be dust and any movement in the atmosphere, then feather dusters will be a necessity to the careful housekeeper over there. Whether the poultry, large and small, moult at convenient seasons, or are deliberately plucked, who can say? But garments soiled by dust and mud compel the mortal to think of necessary laundries. But in a land where there is no time, and no night, there could hardly be appointed washing days. And, in fact, no spirit that the writer has heard or read has ever suggested spirit soap. Yet soap and dust are twin necessities in our life. In a myriad other ways the presence

of dust affects life, domestic and civic, as it is known to mortals. We need not dwell upon it further. In reply to my practical suggestion certain media were inspired to indignantly deny that dust, and door mats, and soap, were known in spiritdom. But, alas! they have never helped us to even guess how life is carried on without them in "Summerland."

Spirit George Pelham tells us that "thought is in no wise dependent upon body." He goes on to say: "In my present life everything is expressed by thought." Of course we do not dispute his assertion. But the form he inhabits must have organs specially sensitive to spirit thought organs unknown and unexplained to us. He evidently lives in a telepathic world. That is another awful barrier in the way of a spirit who proposes a social call on his earth friends. He brings with him his thought factory, and tries to adapt the raw material to our looms. Mrs. Piper's visitors give us more than a glimpse of the trouble into which he has plunged. We are introduced to a gathering of intending communicators, each discharging thought at the same time into the shell of the medium, which, as George Pelham has told us, is spotted here and there with light. And these flying thoughts may hit anywhere within that shell, but especially on hand, or eye or tongue, which seem to have a special illumination. But, all the same, the spirit, who has not pre-empted a favorite spot, cannot even guess where his thought will find lodgment. He does not even know whether he is talking or writing. Yet the mortal sifter is expecting an honest accuracy in even the most minute details of spirit life.

It becomes most interesting to watch these gatherings, and especially so from the spirit standpoint. Thoughts not intended for mortal ear every now and then break out into earth life, and two or three thoughts hit the same spot at the same time. No wonder a spirit said (p. 477): "Wait till it gets more quiet. This is just like being in a large hall, and having two or three dozen voices, all at the same time, discussing different subjects." Exactly so. We can understand that. But the mortal sifter does not hear these two or three dozen thoughts, and so is placing his confidence in what the tongue talks, or the hand writes. And he evolves, by the help of this thought mixture, a most glorious picture of the glories of his coming spirit home.

On another occasion (p. 620), an honest spirit visitor manages to think out through the medium's tongue: "I can't tell how you hear me speak when we speak by thought only. Your thoughts don't reach me at all, but I hear a strange sound, and have to half guess. And you look strange, too. I see you much better when I don't try to speak."

This confusion is such that George Pelham, although he has satisfactorily identified himself, has forgotten he ever issued a volume of poems. Yet some would insist upon accepting him as a teacher of our coming experiences in spirit life.

Spirit Moses, ex-clergyman, equivocates. He sends his love to several friends by name. The names are correct, and might thus be counted as an excellent proof of his identity, and remembrance of his mortal experiences. But being told that one of those he names is already on his side the life-line, he replies: "I intended this. He just mentioned to send his love also." Are we to accept from him statements as to the facts of spirit life? Still further, he has as a medium in earth life, written sensibly and coherently on historical subjects. Now come his celebrated guides and expose lamentable ignorance concerning Melchisedek, Abraham, etc., as to facts narrated in history, and known to every Sunday school scholar. Are they to be counted as authentic authorities when they tell us of spirit life?

Surely the student reader is now convinced that it is useless to seek correct word pictures of individual and collective life in the spirit world through such channels. Further illustrations are unnecessary. It is evidently not a question of the character of the returning spirit. Imperator and his medium have represented what we may call "the high water mark" of spirit return. And, most naturally, we shall not discuss special teachings given through any living medium, whether professional or amateur. Nor has the class of phenomena, whether mental or physical, anything to do with our present research. In every case alike it is "thought" finding its way into earth life, as best it can. Sometimes it breaks through with a sort of Katie King fascination; but much more often it is pregnant with stumblings rather than with the perfume of truth. Occasionally, we seem almost in contact with the divine, but even then subject to all the imperfections and suggestive influences that beset the spirit wayfarer who would reach earth life by passing through "fogland."

We commenced this article with a profession of doubt as to whether it was really possible that death made no change in the mentality worn by Homo in earth life. So far as these experiences through Mrs. Piper may be used as illustrations, we certainly find returning spirits apparently unimproved by their change into another life. They are mentally and ethically weakened. It will not do to say it is an effect of moulding, and that the spirit will presently reach a higher manhood. These controls of M. A. Oxon have had centuries of our time—although they cannot count by years—in which to gain knowledge and experience. Through one medium they utter lofty preachings that are sweetly adapted to ecclesiastical longings. But through another medium they have lost their intellectual character, and drivel nonsense about this world and the next. The old teaching is flatly contradicted by the new; so that the careful explorer finds that the question whether man is really unchanged by death, is left still open and unanswered. There seems positive evidence that a normal spirit never comes directly under mortal ken, but is compelled, by conditions, to appear in a befogged and bedazzled manhood, which is open to suggestive influences, and totally unable to present spirit life as it really is.

Even the outward appearance of a spirit in spirit life is still woefully uncertain. Spirit Phinix—for years the chief control of Mrs. Piper—describes Spirit Moses as "such a funny looking man—long double coat, with a large collar and cape, a long beard, large eyes, with drooping lids." It won't do to say this was the thought of Moses thrown on to Spirit Phinix. We cannot conceive M. A. Oxon as wishing to be seen as a "funny" man, or presented to his earth friends as coming direct from the summerland and wearing his every-day double coat, etc. Many of his earth friends certainly never saw him with such a coat. In any case that "spirit return" gives the explorer no possible information concerning the actual appearance of M. A. Oxon in his new life. And it is, alas and alas! for under these appalling illustrations not even a sublimated description of this esteemed spirit could be now accepted by the student as veridical.

It is with deep sorrow we have thus returned some of our most cherished beliefs concerning matters and things in general in the spirit world.

We certainly do not attempt to deny, but neither can we now accept as veridical the fancy pictures, vivid romances and ponderous eloquence with which the babyhood of Modern Spiritualism has been amused in its cradle. Our cry is for truth. We have been receiving it just one grain to a gallon of water, sweetened to taste, a teaspoonful to be taken whenever a returning spirit comes to tell us about his present home life.

Meantime the problem for the explorer is to study his own sub-consciousness; holding it free as possible from suggestive influences, and thus to learn as much as he can of life

in other personalities. We have seen much that cannot be. Surely the explorer, with growing experience, may yet satisfy himself of an existing manhood in the next life worthy of an ego climbing to his own ultimate. At least such will be the earnest effort of the writer.
San Leandro, Cal.

Adin Ballou.

BY ALEXANDER WILDER.

On the 27th of October the friends and former parishioners of Adin Ballou assembled at Hopedale to take part at the unveiling of his memorial statue. It was a deserved tribute to a man whose aspirations were lofty, and whose efforts during a long life were directed to the service and benefit of his fellows. Unlike the prophets of old, he was here in his own country receiving honor from those who knew him in his coming in and his going out among them.

The inception of this undertaking must be placed to the credit of the man whom so many of us have learned to prize and esteem, William Tebb of Redd Hall, England. It is not necessary here to praise Mr. Tebb as himself a philanthropist and benefactor, sparing neither himself nor his resources in conflict against crying evil, and for others' welfare. He is to a wonderful degree an Adin Ballou, with a double portion of Ballou's spirit in him. Mr. Tebb was a belle of the Bay State, and one of the group who had congregated at Hopedale in the time of the Community. There Mr. Tebb found and wooed her.

Despite the predictions of the Weather Bureau, the 27th of October was a day with a drizzling rain. Yet it was not such as to discourage the hundreds that had assembled in the afternoon at the green where formerly stood Mr. Ballou's house, which had been removed to give place to his image. The ceremonial of unveiling was simple and appropriate. There was a band of music in attendance to do its part. The Rev. William S. Heywood of Dorchester had had charge of the matter from the beginning. He gave a brief statement of the purpose of the assembling, and announced that Mr. Eben S. Draper would preside at this occasion in place of his brother, the donor of the statue.

Mr. Draper's address on this occasion was a model, both for brevity and completeness. It really surpassed all that the others said. Everything was said that was required; every word told to a purpose; one wanted to hear more, yet could think of nothing that had been left unsaid.

Mrs. Heywood, the surviving daughter of Mr. Ballou, unveiled the statue, and the figure of the celebrated Non-Resistant, Socialist clergyman was revealed to view. The artist was very successful, but as he had only photographs to work by, he had a trying task. Mr. Ballou is represented as he was in life, every inch a clergyman. Foremost as he was in reforms—a temperance man, an abolitionist, an advocate of women's rights, and the founder of a Socialist community, working with Garrison, the Fosters, John A. Collins and others then denominated "infidels,"—he remained in the pulpit and taught from the Bible. The statue represents him as he was in middle life, with uncovered head, standing beside a reading desk on which his left hand rests, holding a book. The right hand, with palm upward, is extended in characteristic manner as though he was enforcing his words by gestures. In his manner Mr. Ballou was very gentle, when speaking, but his arguments were very forcible and he talked as though he was embodied in all that he said.

The only time that I ever saw him was in the autumn of 1848. Learning that he was to be present at a convention at West Winfield, N. Y., I drove thither, some twenty-five miles, to meet him. He delivered an address in the pulpit of the church, and his attitude has been admirably copied in the statue.

Mr. Tebb had not dictated the form of the memorial. I presume that a fountain or some other work of elegant utility would have met his approval. Other contributors, however, fixed upon this; and General Draper, then minister at Rome, was asked to give his advice and to recommend an artist. He selected Mr. William O. Partridge and himself volunteered to pay for the work. The bounty of Mr. Tebb and the other contributors went to provide the grounds and contingent expenses.

The pedestal is inscribed on all sides. Some of them are very appropriate. The statue faces the west and the inscription reads: "Adin Ballou, preacher, Christian, philanthropist, Apostle of Christian Socialism, founder of the Hopedale Community—1838-1900. Blessed are the peacemakers not disobedient to the Heavenly vision."

On the north was an extract from his own utterances: "If Providence has entrusted me with any distinctive mission in this world, it is to aid in showing my fellow-men the way into that Christian-like order of life which illustrates the great ideas—fatherhood of God and brotherhood of man."

A procession, escorted by the band, then marched to the Town Hall. After prayer and singing, in which all joined, Mr. Heywood delivered the address, setting forth the history of the undertaking from the first suggestion of Mr. Tebb. Then, addressing Mr. Frank J. Dutcher of the local government, he, in the name of all the donors, made the presentation of the statue to the town of Hopedale. Mr. Dutcher replied, accepting the gift, and promising to preserve the memorial with all necessary care and diligence. Then followed an address from the Rev. Lewis G. Wilson, reading of letters, and a second address from the Rev. Carleton A. Staples. Mr. Ballou's amiable life was the theme; but his darling community enterprise was criticised as not practicable. It began in 1842 and was abruptly cut short in 1857, after which Hopedale became solely a manufacturing town. Instead of being, as he contemplated, a city of homes, it is now a group of workshops, where three thousand persons are dependent upon the proprietors. The wage of all their labor aggregates less than the profits of the employers.

"I am now living in the shadow of my disappointments," Mr. Ballou once said to a friend. Was he a Caesar overcome by the sight of a "well-beloved Brutus?"

It is usual to announce the persons who are to address political meetings, winding up with the clause, "and other distinguished speakers." Myself and the clergyman had the honor of being the "distinguished speakers." I will not tease you with a resume, except to remark that my remarks treated of Mr. Ballou in those days when he was great—in the two decades before the Civil War. He was a hero then, foremost in conflict for the Right as he saw the Right—an Apostle of Love and peace on earth. I praised him then; he was a hero, and in old classic lore a hero signified the son of a god. Such was Adin Ballou. He may have been—he was—woefully disappointed in fond hopes and endeavors, yet bore it with fortitude. He saw slavery fall, and afterward, legislation accumulate in the several states to abridge and curtail the liberties of white men. All else must wait till a generation shall arise that shall accept and appreciate his teachings.

Perhaps it will be asked: Who was Adin Ballou? He was born in Rhode Island in 1803, and was early characterized by earnest religious convictions. He was baptized by a "Christian" minister in early manhood, but presently followed his father's kindred and became a Universalist preacher. In 1831 he became the pastor of the Universalist church

(Continued on page seven)

TRAINED NURSE TELLS HER EXPERIENCE WITH DR. GREENE'S NERVURA



TRAINED NURSE, MRS. ANNIE G. DUGGAN.

"Mrs. Annie G. Duggan, of 6 St. Charles Street, Boston, Mass., for fifteen years has been employed as a nurse in the Boston Hospital. Her reputation in her profession is of the highest, and her opinion, that Dr. Greene's Nervura blood and nerve remedy will cure rheumatism, is therefore worthy of the greatest consideration.

Mrs. DUGGAN says:

"I was troubled with sciatica for over four months, and was treated by three different physicians, but received no relief. As a last resort my friends advised my trying Dr. Greene's Nervura blood and nerve remedy, which I did, and in six weeks I was a well woman. Although it was four years ago, I have had no return of the trouble.

"My sister also was troubled with rheumatism, and I advised her to try Dr. Greene's Nervura, which she did, and received great relief from it. I consider Dr. Greene's Nervura a godsend to me, and gladly recommend it."

Rheumatism is a blood disease. The circulation is impaired, and the blood becomes stagnant and impure. Dr. Greene's Nervura cures rheumatism by restoring normal conditions, so that a moderate use of the remedy will cause the disease to disappear. Of purely vegetable origin, Dr. Greene's Nervura blood and nerve remedy acts in concert with natural laws and produces its permanent effect by feeding and enriching the blood supply. It is an ideal tonic when run down or exhausted, and nothing can exceed its inherent power to cure the lingering diseases that wreck the lives and hopes of men and women. Dr. Greene was many years discovering and perfecting the medicine which was finally offered to the world as Nervura, and his earnest and skillful work has been demonstrated by the record of cure which this remedy has made during many years.

If you are afflicted with any chronic trouble, get Dr. Greene's special advice, which is given free to all who ask for it. Write or call personally at his address, 34 Temple Place, Boston, Mass. Dr. Greene has cured thousands. Let him cure you.

Children's Spiritualism.

THE CHORISTERS.

There's a little band of singers
Every evening comes and lingers
Neath the windows of my cottage, in the trees;
And with dark they raise their voices,
While the gathering night rejoices,
And the leaves join in the chorus with the breeze.
Then the twinkling stars come out
To enjoy the merry rout,
And the squirrels range themselves upon a log;
And the fireflies furnish light,
That they read their notes aright—
The katydid, the cricket and the frog.

All the night I hear them singing;
Through my head their tunes are ringing—
Strains of music straight from Mother Nature's heart;
Now the katydid and cricket,
From the deep of yonder thicket;
Then the croaking frog off yonder dunes his part.
By and by the moon appears,
As the midnight hour nears,
And smiles dispel the lowering mist and fog;
Then the mirth is at its height,
And they glorify the night—
The katydid, the cricket and the frog.

—Philadelphia North American.

Hildrie Ewart Bartlett.

My dear Hildrie: Your dear little letter in the Banner of Aug. 25 came as an inspiration to all of us. We had letters from the little folks in America, many of them living in towns and cities familiar to us through study or travel, and it seems like opening our doors and hearts ever so much wider when we take a little English boy into our Banner family, even though he be admitted only by letter. Your little body seems so far away, and yet your spirit reaches way across the ocean in its expression of love and good will to us.

I know we shall be friends even though we never see your face, and I am sure we shall really know you better than we do many of the people whom we see almost every day, for although you are so far away, you read the same things we do, watch for the same dear spirits to speak to and guide you that we do and try to live the same kind of a life that we are trying to live. It is what people think and do and that makes us love them, and if they write letters which tell us all these things, we know at once whether we shall be dear friends or just acquaintances.

I looked on my map to see if I could find out where you live, and I find that you are not very far from the great city of London, and that Bedford is a city, too. Are you about fifty miles from London? I wonder if you know that there are very many cities bearing the same name as the one in which you live? I found thirty-four.

I have lived in Boston almost all my life, and live only a little way out from the city

proper now, where I can easily reach Boston by street car. Boston is not very far from Plymouth. Of course you have heard of Plymouth, where the Pilgrims first built their houses in America. I have been there many times and am always much interested in everything that was connected with them and their life. They had to bring everything which they needed with them, for there were no stores or houses or churches or any of the buildings which make life comfortable, and there were no people like themselves living here then either. You could hardly believe this if you could see all our beautiful cities in America now.

In a building, kept especially for that purpose, by the people now living in Plymouth, called the Pilgrim Hall, are many things which the Pilgrims used. There is a cradle and a big arm-chair, tables, dishes, books and clothing. They are curious looking articles, many of them having been made at home, with few tools. I have read much about the wonderful British Museum in London. Have you ever visited it? If you have, I would like to have you write about it sometime.

You say you hold circles in your own home. That is good. I know the loving spirits who come to you when you are sitting together for them must be as happy to come as you are to have them, for all who come to my home tell me that they are happiest when they are helping someone. I often think of this and I try to follow their thought. When you think of it, they must have many more beautiful things to see than we have and many more places of interest to visit, and yet they come to help us whether we are joyous or sad, rich or poor, living in big houses or little ones, and tell us they are happy to do so.

Very often when enjoying something beautiful or talking with some person who is lovely and interesting, I dislike to stop and give help to someone, who perhaps needs my help very much, but when I remember how much I have been helped by dear spirit friends, I am ashamed of myself. So you see grown people are just like you little people after all and have to keep learning and growing better all the time.

I think we must be patient with those who do not know how to be good all the time, just as our good friends in spirit are patient with us when we fail to do as well as we know, don't you? When we have learned to be patient always, no matter how stupid or cross or even bad other people seem to us, we shall be helpful to those who are helpful to us in their effort to make the world a beautiful place in which to live.

Now my dear little friend, I want to send the love of all the Banner children to you, for I, knowing the most of them, am sure they would do it if they knew I was writing, and from myself and Sunbeam, much, much love.

Your friend,
Minnie M. Soule.

Sept. 17, 1900.

Literary Department.

BY ARTHUR C. SMITH.

"OUR NATION'S NEED."—J. A. Conwell.
Now that the election of 1900 is a thing of the past, some books, political in their nature, that have been in our hands for some time, will receive our attention and comment, which may have been colored by our views, thus bringing upon the Banner the unjust charge of political preference. However careful one may be, as a matter of course, individual bias and preference will color his statements, though he intend to be fair, just and honest.

"Our Nation's Need" is such a work, designed to arouse the American people to their condition, as seen by the author; and in support of his position he quotes statistics and cites well known authorities.

The book is written to arouse all Americans to the need of a "Divide Up and Start Even" in the wealth of the nation, as a means of securing "the greatest good of the greatest number," and handing down to posterity the rights we should enjoy under the constitution. Carefully has the author considered the objections that will be raised to the theory advanced, each part being judiciously weighed, valued, and answered. Perhaps the strongest appeal made in the work is to young men. We quote: "About 1,000,000 young men assume the privilege of citizenship each year. . . . That upon them are imposed tremendous responsibilities, admits of no denial. . . . These young men are strong not only in physical and moral force, but in political power. . . . If wealth and poverty require equalizing, it is their duty to bring it about. . . . They are responsible to the full extent of their power for the correction of unjust conditions and for the overthrow of existing evils, be they financial, social, or political."

Interesting alike to young men and young women is the following statement which is made after he quotes Prof. McNally's statement, that "In good times the number of marriages has gone up to 26 per 1000, while during hard times it has gone down to 15 per 1000."

"If a divide up" should bring to young men faith in themselves, an assurance of their ability to support wives and families, and a substantial trust in the future, there would be 2,000,000 more marriages within two years than will otherwise occur." Not only to the parties themselves, but to society generally, is this fact interesting, when we agree with the author's statement that "A signally important fact is that the young men and young women who avoid marriage on account of lack of prospects are, as a rule, those whose marriage would mean much to society."

"Our Nation's Need" is not wholly "a divide up and start even," but trusts have a place, and for them our author has a good word as well as condemnation. "Trusts have the power to be the friend and protector of labor. . . . They represent a money power without parallel in all history. . . . They could donate to every governor of every state, every congressman, and every senator, an independent fortune, and make of every president a millionaire the day he assumed office, and scarcely feel the expense, provided these governors and law-makers and presidents would turn legislation their way."

Axiomatic it seems to me is the following statement as to the product of present conditions. "For a number of years we have been growing a crop, ever increasing, of two dangerous classes of men. One class, rich from birth, trained in luxury, isolated in society, poisoned with conceit, considering themselves superior in blood and finer in mind than the rest of the world, have lost sympathy and grown heartless, and are ready and willing to grind their fellows into ignorance and want to gratify their inherited and pampered appetites for indulgence and maintain their social dominion. The other class, born in poverty, grow up indolent, indifferent, and ignorant, neither trained in virtue nor disciplined in character, and morbidly contented and apathetic, they settle like leeches to the bottom of our social life."

They are both a constant menace to good government and they pollute society with conceit and luxury, calumny and hate."

That the proposition looks to be one of disheartening proportions, none can gainsay that the accomplishment of the purpose of our author is one of the things to be in the indefinite "sometime" in that age when the flag of Utopia shall hearten all the children of earth; but when we remember that the society formed here in Boston for the purpose of liberating the slaves was disbanded before it reached its fiftieth anniversary, its purpose achieved, we cannot say what earnest men and women banded together for good may not accomplish, nor the brief time that that work shall take.

Mr. Conwell has quoted historic parallel; he has drawn from the world's wealth of poetry, philosophy, and economic literature to fortify his position. Statesmen of all times and lands have been cited to show that the measure proposed has the sanction of Earth's wisest and best; many topics have been discussed, trades and professions considered and their improvement shown to be certain if the change advocated was made. The book is finely written, shows much study, travel, and thought on the part of the author, and while not pronouncing on the merits of the system, we would prophesy the greatest sale for the book of any similar work since "Looking Backward."

Buy it, read it, ponder its teachings, weigh its arguments, talk it over in the home, in the shop or office, and at the club, then if you agree with any part of the work have it form a part of the platform of your party and thus brought before the people as an issue.

One quotation more to show the fairness of the author, and to answer a question that arises as to the justice of the act.

"Should a division of property become a political issue, the most telling point, perhaps, against it would be the embarrassment and humiliation that would be visited upon the rich. . . . Indeed the just claims of the rich add immensely to the gravity of the measure. . . . No man would advocate such a measure until its justice, its need, and its wisdom are as clear as the brightness of the noonday sun. . . . Chamney Dewey, who has had a remarkable clientele among rich, is reported as saying, that his experience has been that eight-tenths of them lose their fortunes during their lifetime." How the princes of the world have been humiliated by poverty during their declining years! Columbus, Pitt, Clay, Jefferson, Grant, Walter Scott, and a legion of others equally worthy, are striking illustrations of how little fortune venerates worth and age. The "bulls" and "bears," the speculators and kings of finance who corner commodities and enforce panics, crush more homes and blight more lives in a single generation than would meet disaster by leveling wealth among all the people."

AN ABSTRACT OF the proceedings of the International Congress of Hygiene and Demography, just closed at Paris, is given twenty-six pages of the "Sanitarian" for October. The sanitation of houses, private and public, drainage, water supply, vitiation of atmosphere, sewerage treatment, pollution of rivers, the disposal of refuse and cremation are topics considered by the members from the various countries. The usual number of interesting notes from the editor, together with a long list of essays on matters pertaining to public health commend this issue to all for the possession of health is far the richest prize in the lottery of life.

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Weak or Diseased Kidneys Poison the Blood, Break Down the Entire System and Bring on Bright's Disease.

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When your kidneys are not doing their work, some of the symptoms which prove it to you are pain or dull ache in the back, excess of uric acid, gravel, rheumatic pains, sediment in the urine, scanty supply, scalding irritation in passing it, obliged to go often during the day and to get up many times during the night to empty the bladder; sleeplessness, nervous irritability, dizziness, irregular heart, breathlessness, shallow, unhealthy complexion, puffy or dark circles under the eyes; sometimes the feet, limbs or body bloat, loss of ambition, general weakness and debility.

When you are sick, then, no matter what you think the name of your disease is, the first thing you should do is to afford aid to your kidneys by using Dr. Kilmer's Swamp-Root, the great kidney remedy.

In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.

A NEW BOOK.

We are in receipt of advance sheets of Hudson Tuttle's forthcoming book and from them make extracts to show the trend of the work and Mr. Tuttle's masterly handling of the subject considered. Briefly we quote from "What is Spiritualism?"

"What is Spiritualism? It is a religion and a science. Science the classification of facts, the co-ordination of cause and effect, culminating in broad generalizations. It is the search after truth. Religion is devotion to and for the truth for its own sake; the abnegation of self for the good of others. Spiritualism, spanning the gulf between this present and the future life, is a religion dominant in both. It forms the golden strands permeating through all religious systems and binding them with common bonds."

"Modern Spiritualism came as a reaction against materialism, and the single idea which gave it birth was that ghosts or spirits were individualized entities subject to law. It is distinguished from the ancient by its sweeping claim that all spiritual phenomena and the evolution and existence of spirits are by the operation of fixed and ascertainable laws."

From "A Condition Negative to Mediumship"—"The character of the communications depend on the purity and morality of the medium, but the state of mediumship being of organization, does not. Some persons are mediumistic, and assist at a seance, because they strengthen the vital force that is demanded. On the other hand there are those who with best intentions, but without the organic peculiarity, act as absorbers, and take up or neutralize the vital force. Just what this organic peculiarity may be is difficult to ascertain, and yet its presence is one of the most marked features of most seances. The medium feels the presence of such a person in a moment, and at once is aware that no manifestations need be expected."

Under "Born With a Veil" he says: "There is no reason why a seventh daughter or the seventh son should be more sensitive than the sixth or the first. As far as the veil is concerned, it is always present, and the peculiarity to which so much stress is given is simply an accident, having no significance pathologically or psychologically."

Mr. Tuttle has an article on "The Danger of Yielding Selfhood to Communications" on "Can the Control Be Thrown Off at Will?" "Communications Reflect the Medium," on "The Health of Mediums." The latter being a question of great interest, the following quotation is taken therefrom:

"Professional men break down in their vocation and those who delve with their hands grow rapidly old. The demands made on those who have been able to give reliable manifestations have been such that they could resist with difficulty, and they had been overworked. The sweeping assertion, however, that 'all the best' mediums suffer in health or become dissolute, is unsupported by facts. Many of the best have had health and attained length of days. The most remarkable, A. J. Davis, has for more than half a century been practicing his rare gifts, and today is a type of health."

"Judge Edmunds, who possessed wonderful sensitiveness, lived to a ripe old age. Manifestations must exceed the three score and ten."

Following is an article on "The Danger of Mediumship," then one on "Mediumship and Morality," and from this one make a brief extract giving a logical and moral answer to a question that is frequently asked:

"A medium cannot be controlled to do anything against his determined will, and the plea that he is compelled by spirits is no excuse for wrong-doing. The medium, like any one else, knows right from wrong, and if the controlling spirit urges toward the wrong, yielding is as reprehensible as it would be to the promptings of passion or the appetites. While in this earth life the duties and obligations contracted therein are paramount to all others, a proposition which must be admitted by all right-thinking spirits. The medium who is unbiased in his own mind cannot be led away from right-doing by the influence of mortals or spirits."

"How to Overcome Bad Influences" is the title of the next chapter, and the matter, like all of the subjects to which Mr. Tuttle gives his attention and thought, is illuminated by what he may say or write concerning them.

"Mesmerism a Benefit to Mediumship," "Diet," "Insanity and Mediumship," "Time Necessary for Development," with "How to Make Mediumship of Most Value to the World" are some of the other matters con-

sidered, and from this last we append as a finish to our notice, this short quotation. Mediumship may be made of most use to the world.

"By cultivating it for the pleasure and instruction afforded by communion with the spirit world, holding it above price and not as a means of livelihood."

THE BUFFALO COURIER of Monday, Nov. 5, devotes more than a column to a report of a Sunday lecture by Moses Hull. "Hell," was the subject, and the comment of the editor on the lecture was candid and frank.

"A large audience greeted the Rev. Moses Hull at the Spiritual Temple last night to see, or rather to hear him 'put the extinguisher on the Rev. Byron H. Stauffer's hell,' as he had announced that he would do. Whether hell was extinguished or not, the audience appreciated Mr. Hull's efforts in that direction."

From the reading of the article it would look as though Bro. Hull had another discussion on hand, so, Moses will be for a short time in Heaven, but if the usual result follows, the other fellow will land in the place he has been fitting up for those differing from him in belief.

"COSMOS," the official organ of the "Order of Eden," contains a further discussion on the "Eden" question, "Is Man's Body the Genesis Garden of Eden?" A poem by Henriette Sweet, an account of the conferring of the degree L. L. D. upon Mrs. Cora L. V. Richmond, with comment by the editor on health and medical treatment.

Faith and Hope Messenger.
(Late of Boston.)
Metaphysical Knowledge (of Baltimore) and Hands and Stars, Combined.

ALBERT and ALBERT, A. S. W., Editors and Publishers, Boardwalk, Atlantic City, N. J.

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LIGHT: A Weekly Journal of Psychological, Occult and Mystical Research. "LIGHT" proclaims a belief in the existence and life of the spirit apart from and independent of the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits disembodied. This position it firmly and consistently maintains. Beyond this it has no creed, and its columns are open to a full and free discussion—conducted in a spirit of honest, courteous and reverent inquiry—its only aim being, in the words of its motto "Light More Light."

To the educated thinker who concerns himself with questions of an occult character, "LIGHT" affords a special vehicle of information and discussion. It is the acknowledged representative of cultured and intelligent Spiritualism throughout the world, everywhere quoted and referred to as such. The Editor has the cooperation of the best writers in this country and abroad, whose opinions are worthy of permanent record, whose experience and knowledge are of the highest value, and who have no other vehicle for their publications than "LIGHT." This gives the Journal a unique position and a singular value.

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THE MINISTRY OF ANGELS REALIZED
By MR. AND MRS. A. E. NEWTON.

The continued call for this well-known pamphlet—which was one of the earliest publications in the interest of Modern Spiritualism, and has now been before the public for more than a third of a century—has induced the publishers to issue a new edition, at a reduced price. It is specially adapted to awaken an interest in the great spiritual movement of our day in religious minds, and has been largely bought for gratuitous circulation among members of churches. The lessened price at which it is now offered will facilitate that object.

Price, single copies, 1s. 6d.; 8 copies for £10. For sale by BANNER OF LIGHT PUBLISHING CO.

LIFE-LIKE PHOTOGRAPHS OF
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 up to his head, as looking directly at you. The picture is 18x24 inches in size, being mounted on an elegant panel, making it suitable for any parlor or library without framing. Price, \$1.00; if sent by mail, 20 cents extra for postage and packing.

No. 2.—This is a larger photograph, also mounted on a magnificent panel, the size being 18x24 inches. Here Mr. Barrett is shown in a standing position, as thousands have seen him on the platform of the past years. Price, \$1.50; if sent by mail, 30 cents extra for postage and packing.

For sale by BANNER OF LIGHT PUBLISHING CO., 6 Bowditch Street, Boston, Mass.

A Letter from India.

To the Editor of the Banner of Light:

Very much esteemed brother and friend:—I received your very kind letter of the 14th July last two weeks ago, but I regret that I could not, on account of my leaving Dacca, and staying at a distant place for a few days, write to you in reply till now.

My health, I am glad to be able to inform you, has been steadily progressing for some time. But as we Indian gentlemen live patriarchal lives, with a family—will you believe it?—of seventy or eighty souls to support, I am obliged to work so hard every day that I can never think of enjoying what people call rest. However, I am always with you at heart, in the noble work of your life. If loving thoughts have any potency in them, as psychologists preach, and, also, as I believe, I heartily wish and pray that you may live long and see the sublime truths of Spiritualism preached and practised in the four quarters of the globe.

As a descendant of the old Hindoo race, now almost half dead, I must thank you from the very bottom of my heart, for the genuine interest you take in the affairs of our unfortunate country, which is something like a vast continent, and unfortunately for the rulers and ruled alike, has been, since some years ago, suffering most wretchedly from repeated visitations of the Earthquake, the Plague and the Famine. I wish I had time enough to comply with your wishes and write a short article on the famines of India for the Banner of Light, but I must, before I write that article, let you know, in two words, why people suffer so much in India. The enthusiastic young men of this country will like to throw the entire blame upon the Government. The Government, in my humble opinion, is not the only party to blame. India, as I have already told you, is a vast continent inhabited by various nationalities ethnologically divided by color and creed, and, also, by differences of tongue. The Government is to blame to this extent: that it has not dealt with all the nationalities by the same impartial laws of equity and justice. For instance, the province of Bengal to which I belong, enjoys a permanent settlement of lands; whereas, there is no such thing in several other parts of India. Thanks to Lord Cornwallis whose name must be well known to you, we, in Bengal—whether rich or poor—are so many landlords—proprietors of lands which have come down to us from our parents. Our tenants who occupy the said lands, excepting our homesteads, have also rights of occupancy in their small holdings. This necessarily creates an affectionate interest in the property we possess, and we spend the sweat of our brow and our hard earned money to improve the said lands.

But is that the case in other parts of India? As lands are settled with tenure holders only for a certain period, they do not possess and, therefore, do not feel anything like a permanent interest in their holdings, and this is why they suffer from repeated visitations of famine, which, by God's blessing, is not known in Bengal. This is only one of the causes. If a commission were to enquire into the grievances of those who are now suffering from famine, it would surely find that the Government had a good deal to do. But the people are equally to blame because they have no idea of the law of population and suffer like dumb animals, without doing anything to relieve themselves.

You will be glad to know that a child of the highest culture, who now shares viceregal honor on the Imperial throne of the Great Mogul of Delhi—I mean Lady Curzon—has done what one human heart could do to carry relief to the poor. And, if Lord Curzon is the best headed viceroy that we have had during the last fifteen years, your own countrywoman, Lady Curzon, has certainly proved herself to be the best hearted vicerine in the large tract of famine stricken land in India, where she has been doing the good work of a true angel with the illustrious of her life.

I must, while in this connection, after, through you, to your countrymen and countrywomen, our heartfelt thanks, on behalf of the teeming millions of India, for the generous help you have rendered them during the days of their most intense suffering. Indeed, America now stands pre-eminently high in the assemblage of nations, for the good service she is rendering to humanity by her outspoken words of honest policy, and also, by her friendly attitude to suffering men and women all over the world.

For my part, I can make a frank confession to you today. If I have received anything like culture, I owe a great portion of it to American thought. I began my educational life, with the books of your own illustrious countrymen, Channing, Parker and Emerson, constantly before me as my friends and tutors, and now that I am an old man, I have a good array of about all American authors on my right and left and am as much familiar with your thoughts as I was with those of Channing and Parker forty years ago.

Trusting this will find you in very good health, and with grateful regards and best respects, I remain

Fraternally and very sincerely yours,
(Signed) Kali Prasanna Ghosh.

The Work of Missionaries.

To the Editor of the Banner of Light:

I have read with deep interest the proceedings of the recent session of the N. S. A., and regret that I could not be present to participate in its excellent work. While the entire work of the Convention will doubtless give general satisfaction, to me the most vital and significant measure taken by your great national body was its action providing for an active missionary campaign for organizing work. I have long felt this to be the great need of our Cause, if Spiritualism is to become an institution of organized power in the land.

Nothing is more manifest than the simple fact that organized institutions control the world. And the more logical, thorough, and solid the organization, the more surely it accomplishes its purposes and the more firmly it holds its grip. Government, law, politics, religion, education, everything in all the world is carried on, nay, is made possible, only through organized institutions. The very Universe itself is an organism, and every object in its wide domain is an organic part of the whole. If it were not it would be a chaos instead of a cosmos.

The papal church got its organized grip on a large part of the world, and its very mountains and valleys and rivers and cities and states—even the calendar of days—have fastened upon them for all time the baptismal names of her saints and her dogmas. No wonder Mother Church still holds her millions in the hollow of her hand and is successfully carrying her cargo of dark age superstitions into the light of the twentieth century. Not that organized institutions are more potent for error than for truth, but that they are omnipotent in the propagation and maintenance either of error or of truth.

It is time for Spiritualists to learn that it is not the Church's methods, but its teachings, which are to be repudiated. I am satisfied that the prevailing indifference and prejudice among Spiritualists thus far so fatal to the progress of our State and National work of organizing, is almost wholly due to the confusion of these two things, which are en-

tirely distinct from each other. To oppose organization because the churches are organized, is about as logical as it would be to discard food and clothing because church members indulge in these articles. And carrying this illustration to its logical point, food and clothing are not more absolutely essential to the human body than is organization to a human society.

Allow me to add my very strong conviction as to what is now demanded of Spiritualists in the matter of organization. It is this: To be logical and efficient, our general plan of organization must be properly ordained. Its order of constituency must be regular and simple, not jumbled and complex as it is now; the National body composed partly of local and partly of State delegates.

The N. S. A. can never be a strong, organic and genuine representative of American Spiritualism until it is composed entirely of delegates from State conventions, and the State conventions themselves are composed of delegates representing all the local societies within their limits. But how can this be till our missionaries go forth through all the states, not merely organizing new societies, but preaching the gospel of organization with such spirit and power that all the local societies shall be converted and saved to the glorious Cause of a united Spiritualism?

W. C. Rowman.

South Los Angeles, Calif.

Sturgis, Michigan.

The meetings at the Free or Spiritual Church of Sturgis, Mich., are increasing in interest; it is now so well understood abroad that on every Sunday morning at 10.30 and every Sunday evening at 7, those meetings are opened, that there is no necessity of further announcing that fact.

The Sturgis newspapers of this week make the statement that "The spiritualistic meetings at the Free Church are increasing in interest and popularity," and deservedly, for the president and executive leave nothing undone to advance the Cause of the higher Spiritualism in Sturgis and surrounding country.

On Oct. 21st, Mrs. N. S. Baade filled the desk, morning and evening; on the Sunday following, Oct. 28, Mrs. Claman officiated morning and evening. On Nov. 4th, Thomas Harding did the "needful" in the morning, and Miss Belfour and Dr. Denslow, the Harmonical Society's president, in the evening.

On next Sunday (it has been announced) there will be an experience meeting in the forenoon, and Mr. Herbert Arnold will "hold forth" in the evening. "Thus the work goes bravely on." Your humble servant is of the opinion that experience meetings ought to be more frequent, and thinks that they would prove even more interesting and instructive to people generally, than the usual lectures. When well-known persons (known to be reliable and intelligent) make statements of what convinced them of a future existence, the sceptic and materialist are startled and desire to know more, and it becomes the duty, and ought to be the pleasure, of every believer, to aid in satisfying such a demand.

So my old friend, Giles B. Stebbins, has passed on; the fruit was ripe and has been gathered into the blessed storehouse. Amen. I cannot express sorrow, for I do not feel any; I do not regret his departure as one without hope, for I know there is rest and peace after the honest labor of a long earthly life, and that great additional wisdom is gained by the experiences between two eternities.

Hon. Giles B. Stebbins was one of the many who stood on the platform of the Free Church of Sturgis, Michigan, when, forty-five years ago, it was dedicated to human liberty. For some years past but two men remained of all those who assisted on that memorable occasion; these two were Giles B. Stebbins and James M. Peebles. Now there is but one; soon they will all be gone and only the memory of a happy event will remain. But the laity, the remaining few, who have watched over the old ship Spiritualism as she weathered many a storm—we who have basked in the sunshine of better days, are also hastening on to meet our brothers and sisters on that shore where there is joy and fellowship eternal. Again I say, Amen. Let the reaper come—the sheaves are ripe and ready to be cut down.

Thos. Harding.

Sturgis, Mich., Nov. 9, 1900.

If You Feel "All Played Out" Take Horsford's Acid Phosphate.

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

Special Notice.

The Boston Spiritual Lyceum, that formerly held its school in Berkeley Hall, will hereafter hold its meetings in Paine Hall, Paine Memorial Building, Appleton St., Boston. This hall has been beautifully decorated and lighted by electricity, and makes one of the best halls for Lyceum work, it being spacious, well lighted, and fitted with a fine platform. Dedication exercises will be held next Sunday, Nov. 18, at 1.30 sharp, when Mrs. C. Fannie Allyn, Dr. Dean Clark and other speakers will take part, assisted by the children and members of the Lyceum. It is the intention of the officers to make this a gala day for Lyceum workers. All past and present Lyceum workers are cordially invited to be present. Every adult and all children are cordially invited to be present. Admission will be free. Remember the place—Paine Hall. Date—Sunday, Nov. 18. Time—1.30 p. m. Subject—"What is Free Thought?" Come and bring the children to hear the children speak and sing, also to witness the march and hear Mrs. Allyn.

Remember this is the same Lyceum that formerly met in Berkeley Hall.

Yours for the children,
J. B. Hatch, Jr., Conductor.

For Over Fifty Years

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

Wanted Immediately.

The addresses of the active or leading Spiritualists in every town, village and community in Indiana and Pennsylvania.

Friends will confer a great favor and do a good work for the Cause of Spiritualism by mailing such addresses to us, as we wish to carry the gospel of Spiritualism into every part of these states where we can find interested parties to assist us in the work.

Wherever there are seven good Spiritualists, or more, who wish to organize and charter a society with the National Association, or, where there is a fair prospect of working up sufficient interest to do so, the parties interested should write us at once so we can arrange our route to accommodate them.

Address: 55 E. Wayne St., Ft. Wayne, Ind., until Dec. 1st. Watch the spiritualist papers for change of address.

E. W. and C. A. Sprague,
Missionaries for the N. S. A.

X-Ray Ghosts in Paris.

In the Journal des Debats M. Henri de Parville gives an account of a recent spirit manifestation in Paris cleverly produced by X-rays. "The spectators," said M. de Parville, "were ushered into a parlor in which there was an abundance of vases and artistic glassware. In a corner there was an apparatus about as big as an ordinary magic lantern enveloped in black stuff. The guests numbered about twenty."

"The lights were extinguished just as in the case of a regular spirit seance. A sort of rattling was heard, and immediately afterward a gigantic and luminous hand passed over the heads of the assistants. Evidently it almost touched some of them, for we heard a little cry of terror that was quickly suppressed. 'Don't be afraid,' said the host, 'it is not the hand of a ghost; I will show it to you in the light by and by.' At the same moment a flock of luminous violins appeared and flew about in all directions. An old habitue of the boulevard remarked that we were with the Davenports. 'Not at all,' said the host, 'there never was a ghost in this house.' And the violins continued to dance over our heads. At last they disappeared as silently as they had come. Then an immense globe descended from the ceiling like a ball of phosphorus, oscillating like the pendulum of a clock. A luminous bell appeared in front of this globe and made regular bows to it. We could see its fiery tongue moving while the globe waltzed around."

"Suddenly at the four corners of the room the glasses appeared to become ignited; the vases were illumined and the busts sparkled. A table loaded with cups and glasses was lighted up. Everything seemed on fire. The whole room, that was so dark an instant before, was aflame on all sides with phosphorescent light of a soft and bluish color."

"Then again all was darkness. Gradually a little light streamed in, and in a corner in front of a velvet portiere a human form appeared, at first vague and vaporous, hardly distinguishable. But soon its outlines became clear and it advanced. A lady beside me stepped back. Evidently she was not the only one, for we could hear the noise of moving chairs. The phantom advanced a few steps and then stopped. It was a tall woman. Her face had a greenish pallor; and what an extraordinary face it was. There were no eyes. We could only see two black holes under the eyelids. The mouth was closed; the hair was phosphorescent. A long, luminous veil enveloped this animated statue, and in the folds of the veil little sparks shone like diamonds. She raised her right arm slowly and tossed flames from her hand. There was no applause; all was hushed. The silent and severe apparition was watched with intense interest. A gong sounded. The apparition receded gently, and gradually faded out of sight."

"Once more there was a noise of moving chairs, and we distinctly heard a sigh of relief. In the centre of the room an immense and luminous bouquet next appeared with a blue band, upon which was written 'X-rays.'"

"Then the lights were turned on, and the parlor appeared in all its splendor. The host arose. 'The seance is over,' he said. 'There was no spiritism about it, no occultism, nothing supernatural; it showed what X-rays can do, and that is all.'"

"And now I can explain in substance that mysterious seance. It is well known that the Roentgen rays, invisible to our eyes, render fluorescent substances phosphorescent, especially screens covered with cyanide of platinum. Recently a well-known maker of physical apparatus, M. Radiguet, found that under the action of X-rays all objects in glass and crystal shine with peculiar brilliancy, while everything else remains in complete obscurity. The machine that produces the rays is concealed behind several black cloths. Nobody can have any suspicion of its existence; but, nevertheless, the rays pass through all the cloths and light up all the glass objects, and nothing else, so that a glass held in the hand and moved up at will can be distinctly seen, while the hand is absolutely invisible. But glass is not the only thing that becomes phosphorescent at a distance behind the X-ray apparatus. The same effect is produced upon enamels, diamonds, porcelain, etc."

"When M. Radiguet made this discovery, he, of course, immediately said that it could produce sensational tricks, excite the public curiosity, and create a new amusement destined to detract from the ghosts."

"The operator in the present case had only two assistants. They were sufficient to handle the objects and display all the marvels. Their task was simple; they had only to move them carefully. The operators could not be seen, but the glass violins, vases, and the glass model of the hand were visible."

"So much for the glasses. Now for the phantom. A figurante, tall and clever, was concealed behind some drapery and enveloped in a veil that was covered by a fluorescent substance. Her face was glazed with a phosphorescent sulphate of zinc powder. It is needless to say that the material could not be applied to the eyes, and that accounts for their absence in the livid face of the phantom."

Evidently X-ray ghosts are only in their infancy.—Ex.

Which Shall It Be?

There are American, United Labor, Prohibition, Democrat and Republican parties. The grand, hopeful feature in all these parties is a general awakening among all classes of men for something better. While it is readily conceded that in the platform of each one of these parties there are expressions of sentiments received by the wise and good everywhere, the larger number in most of the platforms are negations. Negative policy in all political organizations, and even in all the common teachings of men, is far too general and too much relied on for making better. It has come to be a common thing for men to associate their thoughts with the evils, miseries, and sorrows of life. Not only is this the case in private instruction, but in organized bodies, of whatever kind. There is too much thinking of the bad; too little recognition of the good, the grand, the glorious. Unwise indeed would be the farmer who continually let his mind dwell on an old worn-out tool, even though it had served its purpose long and well. Better, far better, and many fold more wise, would he be to bend all of his energies to the building or procuring a better tool, that his labor might be easier, and his work more productive. No less unwise, and as far from Nature's divine policy, are the leaders of political parties, and apparently honest expounders, whose larger policy is on the evil to be mitigated rather than devoting time, money and energy in building or developing a good which can only take the place, and permanently displace that which is wrong. Which party shall it be?—Marion (N. Y.) Enterprise.

Married.

A marriage was solemnized by the inspirational speaker, Albert P. Blinn, at his residence, 603 Tremont St., Boston, on Thursday evening, Nov. 8, 1900, the contracting parties being Arthur W. Moore and Margaret E. Wark of Boston. The happy couple will take a short wedding trip and will continue to reside in this city on their return.

He who comes up to his own idea of greatness must always have had a very low standard of it in his mind.—Hazlitt.



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

PEEBLES, THE HEALER.

Psychic Force, a Science That Nullifies Space, and in the Privacy of Your Own Home Dispel Disease.

ABSOLUTELY FREE! Knowledge Which Should be Possessed by Every Man and Woman Who Prizes Health and Happiness.

Dr. J. M. Peebles, the great scientist, who has given to the world his psychic science, which places in mankind a tremendous vital and MAGNETIC FORCE, and which not only DISPELS DISEASE of every nature from man and woman, but at the same time STRENGTHENS and FORTIFIES the constitution that DISEASE CANNOT EXIST.

This grand benefactor to the sick and weak has been honored as has no other scientist known to man; for his life-long service in behalf of suffering humanity he has been made a Fellow of the Anthropological Society of London, Eng., and Honorary Member of the Academy of Art and Science of Naples, Italy, and a Fellow of the Academy of Science, New Orleans, La., and also in recognition of his superior accomplishments, was appointed by the National Arbitration League to the International Peace Commission in Europe. But what he prizes above all is to live with the knowledge that after fifty years of scientific researches he is at last able to place a science before the world where diseases can be cured, no matter how hopeless the case may seem, for there is no doubt but that treatment through his science, which does away with DANGEROUS and POISONOUS DRUGS, will bring you within the SUNSHINE of HOPE and HEALTH. In addition to treatment of psychic force, the patients receive a mild medicine, which is prepared in Dr. Peebles' laboratory, and which is made of roots and herbs prepared by the most scientific processes. It is this combination of PHYSICAL and PSYCHIC treatment which has brought about cures that have ASTONISHED the medical profession of TWO CONTINENTS. You may take his treatment in the PRIVACY OF YOUR OWN HOME, as it is absolutely a home treatment and DISTANCE IS NO BAR. Mrs. J. W. Henderson, of St. John, Washington, who suffered for years with pain in the ovaries and uterine weakness, was entirely cured by the Peebles treatment. Mrs. C. Harris, Marlinton, Pa., says she cannot express too much gratitude for the results received through Dr. Peebles' treatment. She suffered for years from falling of the womb. Francis Wavering, Seattle, Washington, suffered for twenty years with a severe case of Catarrh; was completely cured through the Psychic treatment. L. A. Lord, Elworth, Wis., was permanently cured of dyspepsia and nervousness. George H. Weeks, of 53 Minerva street, Cleveland, Ohio, sends heartfelt thanks for restoration of health after suffering from nervous prostration and insomnia; says he now enjoys restfulness and sleeps sound every night. Mrs. Mary A. Clair, Lexington, Ky., after thirty years' continual suffering from epilepsy and trying to be cured by eminent physicians, writes: "Two months of your treatment has made earth almost a heaven to me." Hundreds upon hundreds of testimonials like the above have been received. Dr. Peebles' psychic phenomena is the GRANDEST DISCOVERY OF THE AGE. If you will send your name and address, also leading symptoms, to Dr. J. M. Peebles, Battle Creek, Mich., you will receive ABSOLUTELY FREE a complete DIAGNOSIS of your case, also advice and the Doctor's different booklets, which should be in the hands of all who prize HEALTH and HAPPINESS.

At the earnest request of hundreds of my friends and former patients, I have prepared a Course of Lessons on the Psychic Science. This Course of Lessons includes Psychic Healing, Vital and Personal Magnetism, Intuition, and like occult subjects. In its wide scope it not only teaches its pupils how to cure themselves, but at the same time teaches them how to heal others of disease and how to be successful in their every venture, be it for Political, Commercial, or Social ascendancy.

The course also plain that any one who will take it up as a profession and give his time and attention to it can make a grand success in its practice. These lessons not only teach you how to heal disease, but they also teach Personal Magnetism, through which you can silently influence those about you, so as to acquire influence, friends, prosperity, success in business, in fact, anything that you want. The course will be worth many times the price you pay for it, simply to cure yourself and increase your ability and eliminate any bad habits, such as the drink habit, tobacco habit, sexual excesses, etc. The entire course of instructions is taught by mail, and you can master every point in this science in the seclusion of your own home without loss of time in attending to your business. For further information, address

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

Oct. 6.

The Secretary of the Progressive Spiritual Society of Methuen, Mass., requests us to announce that all dates for the winter are filled,—no more mediums or speakers need apply.

The wholesale drug firm of Tarrant & Co., one of the largest and best known in New York City, suffered a very serious loss on October 29th in the total destruction by fire and explosion of their fine building, corner Greenwich and Warren Streets.

This firm has been engaged for more than half a century in the manufacture of a number of valuable proprietary articles, among them Tarrant's Effervescent Seltzer Aperient, which is sold and used all over the world.

With true American pluck and enterprise the company opened new offices for transaction of business the day after the fire and arrangements were made to resume at once the manufacture of the Seltzer Aperient and other specialties.

However, as druggists everywhere carry a full stock of Tarrant's Seltzer Aperient, our readers can procure it from their local druggists as usual.

Medical Liberty League.

We trust all members of this League who have not already done so, will immediately correspond with the Secretary, Chas. E. Le Grand, Box 260, Salem, Mass., in regard to the best time to hold the next meeting. Don't fail to act promptly, as it is an important matter.

Notice.

The Central Iowa Spiritualists' Association will hold a mid-winter meeting in Oskaloosa, January 25, 26 and 27, 1901, with Mr. and Mrs. G. W. Kates as the speakers and mediums.

An effort should be made to organize an Iowa State Association as an auxiliary to the N. S. A.

Consumption Cured.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections; also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. Noyes, 847 Powers' Block, Rochester, N. Y.

Movements of Platform Lecturers.

Mrs. E. M. Shirley, inspirational speaker and psychometrist, would like a few engagements in places near. Terms moderate.

E. J. Bowtell speaks at Hyannis, Mass., Nov. 18. Address: 29 Home Ave., Providence, R. I.

Mrs. Alice Wilkins' address is: 20 Main St., Danbury, Conn.; has open dates for January and February. Terms reasonable.

SPIRITUAL ECHOES FROM HOLYROOD.

Inspirational Addresses, Replies to Questions, Poems delivered by W. J. COLVILLE, at the residence of Lady Catharine, Duchess de Pomar, 134 Avenue de Wagram, Paris, during June, 1899.

Pamphlet, price 15 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

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

Containing the Special Instructions 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 ALLAN KARDEC. Translated from the French by Emma A. Wood. The style of this great work is clear, its spirit admirable, its teachings 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.

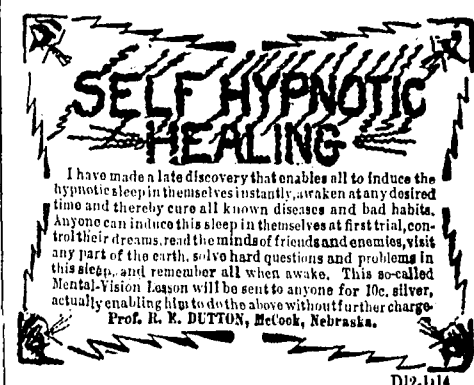
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The greatest known remedy for all Throat and Lung Complaints. For Catarrh, Asthma, etc., etc. It has no equal. It is warranted to cure Coughs, Colds, Whooping Cough, Sore Throat, Hoarseness, Influenza, Bronchitis, and Inflammation of the Lungs. It is free from all opiates and minerals, or any other injurious ingredient; and is therefore harmless in all cases. It is also palatable and beneficial in regulating and strengthening the system, and as a Blood Purifier is TRULY UNRIVALLED. A box, taken according to directions, is warranted in all cases to give satisfaction, or the money will be refunded by the proprietor. DR. H. GARLAND, 205 N. Main St., St. Paul, Minn.

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The author in his preface says, "Those whose minds are fertile as well as receptive, those to whom one idea suggests another, and who have the gift of tracing conclusions to their sources and following thought further than its outward dress can convey it, will doubtless be able to successfully treat themselves and others if they carefully read and meditate upon the contents of this volume, as a perfect system of treatment is definitely outlined in its pages."

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Morphine, Opium, Laudanum,

Or Cocaine, of a never-failing, harmless Home Cure.

MRS. M. H. BALDWIN, P. O. Box 1212, Chicago, Ill.

Oct. 29. 1w

PISO'S CURE FOR CONSUMPTION.

CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.

ASTROLOGER BEARSE—Editor (Astrological Journal), oldest in America, 172 Washington street, Boston, Mass. Horoscope, consultation, writings or advice free to new subscribers. Oct. 27.

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The Occult in Handwriting.

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For Home-seekers and visitors, is described in a handsome illustrated book which you can obtain by mailing a two-cent stamp to J. H. FOSS, 17 Wabeno street, Roxbury, Mass. Jan. 4.

AN APOSTLE OF SPIRITUALISM. A Biographical Monograph of J. J. MORSE, Trance Medium.

With an Abstract Report of a Lecture entitled "Homes in the Hereafter."

Paper, Price 15 cents.

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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 Oracles 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. 18, 1900, S. E. 53.

Invocation.

Oh spirit of divinity, Oh truth and love, at this moment we come with feeling of awe at the task that is set before us. Our own lack of wisdom and spiritual law stands before us as a barrier to the full and free flood of influence that might be poured into our lives. Give us, we pray, thy light, thy love and wisdom, that we may be made strong and useful servants to those who are in need. Wherever sorrow is spreading her wings of darkness, there may we be bound with light and love; wherever pain is grinding into the heart, may we go with the fullest response and the fullest love to heal and to uplift; and if this great secret of Death has come into some household and is so dimly understood, may we be strong to open wide the door and let the loved one in with the message of hope, of continued love, and continued interest in whatever condition of life he may find the sorrowing one, and thus may the world be made brighter for our being.—Amen.

MESSAGES.

Lucy F. Prince.

The first spirit who comes to me this afternoon is a lady of medium height, very slight indeed. Her hair is brown, with gray mixed in it. Her eyes are blue and look dim as though she had suffered and cried a great deal. She comes so sweetly to me, as though it were an event in her life that almost overawed her, to think it was possible to send a message to her own. She says: "Please say that my name is Lucy F. Prince and that I used to live in Newmarket, N. H., and that frequently I go back to the old conditions and look over the old place and take great pleasure in doing so. Although I suffered everything that it seems to me a person could suffer before I came away, I find on looking back over my life that there were many bright spots and that there is much that gives me pleasure to think of. My mother is in the spirit with me and as she takes my hand today, she says, 'Please say to our old friends that we are no longer bound in our thought, but are free to express truth as we find it, and this great truth of spirit return seems to us so important, so glorious, that we gladly come today as an evidence of it.' To Thomas, we would say that if he would but strive to get into communication with us he would be happy and would feel that he were blessed as well as blessing him. The companionship that was ours before we came away could then be renewed and he would not feel that we had an absent one to whom we could only go as in a dream and over whom we could only exercise an influence without his consent, his knowledge, or his co-operation. To say I am happy means very much, and that is the message I do bring, one of happiness and peace and such a desire to give everybody that same peace and happiness which I possess."

Alfred George.

The next spirit that comes to me is a man. I should think about forty years old, with very dark hair, and blue eyes with dark lashes, and a broad white brow. He stands a little above the medium height, with square shoulders, is well filled out, and really looks a strong and vigorous man. He tells me his name is Alfred George and that he lived in Clinton, Iowa. As he says it, he straightens up with an air of authority, as if he used always to have that atmosphere about him. He smiles a little and as he does I feel such a wholeness as though he would never if he knew it be anything but cordial and yet strong and helpful to his people. When he passed out to the spirit it was very sudden, from an accident, and the accident is connected in some way with a horse, because he shows me this condition of a horse and the road and everything that makes up the picture of an accident, and then all at once he puts his hand up to his head and I see such a flash in the back of it. He says: "When I struck I never knew another thing. I must have been killed instantly, because the first that I can remember is having someone speak to me so tenderly and tell me it was all over and I was in the spirit. This was my sister who passed away many years before, and while I did not instantly recognize her, it seemed as though I ought, and I felt a kinship without understanding why it was so. Her name is Elizabeth and she comes with that same spirit of spiritual joy that so enfolded me when I first came over, and says to tell Helen that she is often with her and tries to give her strength and tries to have her know that she is there."

Nancy Bigelow.

Now I see a woman whom I should think was about seventy years old. She is thin, rather tall, with gray eyes, and white hair. She has a very gentle way, seems always a lady whatever her work or wherever she was, and she speaks in a clear, straightfor-

ward way and says: "My name is Nancy Bigelow and I want to go to Freedom, Ohio. I was an old lady, as you can see, when I passed out, but there never was anything of much importance that I did not take an interest in as long as I lived. My husband and I always kept step together. I was interested in public affairs with him, and he was interested in the affairs of the home with me, and he will know when he gets this word from me that although he is an old man, I am still round about him to help him investigate this religious movement that you are representing. He sometimes thinks that perhaps he better stand still where he is and not take up anything new, but if one has to take up a new thought sometime, they are never too old to take it up, so he better be getting into the A. B. C. of it, that he may understand me better, else I might be talking a different language and one that he couldn't comprehend, when I speak to him in spiritual terms on his arrival to my home in the spirit, and that brings me to an interesting point. I have a home, I am housed, not only a condition as one calls a condition of the mind, but a place in which I reside and of which I take care. That is the thing you people of earth have such a hard time to understand, because you can't see it, but when you come over here it will be so real that you will wonder why in the world you could not have seen through the puzzle before. I do want to send my kindest greetings to all my old friends, especially my church companions, and tell them to have no fear of death, but rather to stand in the fear of the larger life which may reveal their shortcomings and their idiosyncrasies to their friends."

Joe Hanson.

Here is a man whom I should think was about seventy-eight years old. He has a long white beard, white hair and blue eyes, and rather thin lips. He comes along with a kindly patriarchal air, and as he steps up to me he says: "Well, little one, it is good for me to come today. It is a pleasure that I can't express, and I want to say that my name is Joe Hanson and I came from Buffalo, N. Y. In that city I lived for many years and would find if possible some way to express myself to my son, whose name is George, and who is still there. I would say to George if he were here so that he might hear me, 'George, my interests are yours, and if there is anything I can do to help you, don't be afraid to let me know all about it, and from my side of life whatever is mine to give, I give freely and willingly.' My wife is with me and she feels so badly that it is almost impossible for her to express herself. The tears will come in spite of herself, as she thinks of all those she loves and how almost impossible it seems to tell them about her affection and understanding of them. Nellie is in need and feels sick, but she is not going to die. She will live because her work is not yet accomplished, and there is something of happiness for her yet."

Sarah Tasker.

I see now a spirit named Sarah Tasker, and she comes from Alamo, Wyoming. She says: "I wish to goodness that the people out in that place could be stirred up to do something about this. Why, when you go there you just think that such a thing as a spirit land could not possibly exist, and it is awfully discouraging when I want to get back to my people. I have a boy there and I would give anything to have him taught that I am not far away from him. He is a little medium, too, and needs someone near him who will understand this, but all I can do is to put a protecting force around him and leave him in the hands of a stronger power that shall keep him from going far astray."

Walter Eagle.

The next spirit is a young man, I should think about twenty-five years old. He has dark hair, blue eyes, and rather a thin face that is smooth, and he comes right up to me and says: "My name is Walter Eagle, and I belong in Chelsea. I often find myself wandering back to the boys and wishing I could get right into their midst and tell them how much and how often I am there with them. I used to think that religion was made only for old women and old men who had gotten through with this life, but when I found myself thrown out into the spirit all of a sudden, you can just believe that I wished to goodness I had known something about a better life than I was leading. I don't want you to think I was a bad man because I speak plainly about myself. I was bad enough, but I hadn't done any great crime, but I found I had wasted so much energy and so much strength that it is a wonder something hadn't snatched me out before it did, so I could begin to live in earnest. I sometimes think that when people go so quickly and we wonder why they are taken, it is that they may see their opportunities and go forward to be the great people they ought to be. Of course this is only my own idea of it, but if it is of any use to anyone to know it, why, I am glad to give it. I wish I could do something to help the young people in life. I want very much to tell Gerty that I often see her, too, and I don't like all the people she is associating with just now."

Jenny Graham.

There is a woman now comes here. Her first name is Jenny and the last one is Graham. She is about twenty-five years old. She has reddish brown hair, blue eyes, a fair skin, and such a quiet, mild way. She steps to me and says: "I am so anxious to speak for some of my people. They have been watching and looking for some word and it doesn't seem to come to them, until now I have gotten strength to send this. They live in Council Bluffs, Iowa, and they have seen these papers once in a while and have said if anything could come to them they would be glad to receive it, so I just make this effort to tell them that I am striving all the time to make a manifestation in the home. Some time I hope to do more than this. My love, my love, and that's all I can say!"

To Stella.

To Stella, who is blind, I want to send this message. I see a man in the spirit who came with such anxiety and love and who desired so much to make his presence known to you. I am sure you are very meditative and that you have the gift of clairvoyance or spiritual seeing which you yourself do not realize, and which this man who comes in the spirit and gives me the name of "Will" will give to you and give you strength if you will but strive to give him an opportunity. You are lonely now, but all round about you are those in the spirit who minister unto you and who will lead you out of your present almost discouraging conditions. That is all.

Verification.

In the issue of the Banner of Light, Oct. 27, appeared a communication, received through the mediumship of Mrs. Minnie M. Soule, from a spirit who gave her name as Mother Gilman. Although this name as printed in your paper is not exactly that of our family, from the description of the spirit and the matter of her communication, my sister and I believe her to be our mother, who passed from earth life Dec. 27, 1897.

We are not subscribers to the Banner of Light, and it was by the merest chance, so to speak, that the communication was brought to our notice.

We take this means of gratefully acknowledging a message that strengthens our convictions of the reality of spirit return and the continued love and ministry of our dear ones gone before.

Very sincerely yours,

Marion E. Gilmore.

10 Center St., Cambridge.

Letter from Abby A. Judson.

NUMBER ONE HUNDRED AND FORTY EIGHT.

Nearly two thousand years ago, a teacher appeared in one of the tributary provinces of the Roman Empire, whose humane acts and whose unworshiped precepts caused him to be followed by many. Those who did not prize his spiritual teachings were attracted by his wonderful power to cure diseases of every kind, whether exerted on themselves or on others.

The man was poor, and had been brought up to be a carpenter. He owned no house, no land, wore plain garments, had little money, walked everywhere, and he and his immediate followers subsisted mostly on what was given to them. He spoke as plain words to the rich as to the poor, reproving their vices, and directing to give all they had to the needy and take up the manner of life he was leading, constantly asserting that his kingdom was "not of this world." He must have meant by this that it was not a material one, for he also said to those who listened that the kingdom of God is within. He also asserted that only the meek, the pure, and the peaceful could enjoy its benefits.

He bade them not hoard anything, but to give away their goods faster than people could ask for them. As for himself, he kept nothing, and worked early and late, healing, instructing, and comforting multitudes of people, and often spent the whole night alone, in the wilderness or on some hill-top, communing with his invisible helpers. He was too good for that part of the world as it was then, and was at last cruelly killed under a show of legal form, as if he had been a bad man, instead of the good man that the laboring classes knew him to be.

This man, known to his associates by the plain Judean name of Jesus, was afterwards called Christ, because students of the Jewish Scriptures found in him marks enough to certify him to be considered a fulfillment of certain ancient prophecies. Be this claim well-founded or not, he lived his life as a man of the people and made it his daily practice to go about doing good.

Jesus was not an organizer. His precepts were simple. They had nothing to do with ecclesiastical pomp or show, and related to the inner nature of man. According to them, man was to love God wholly and his neighbor as himself; he was to watch his thoughts and his heart, remembering that to sin in thought was just as bad as to commit the wrong physically. In short, if we interpret his teachings aright, they involved these three points: love to God, love to man, and purity of heart. This moral system is a grand one to live one's daily life by, but it has to do with the hidden, interior springs of human action, and forms small basis for ecclesiastical organization.

But those who took his name later were determined to have outward, material organization, and ecclesiastical sacraments. At first they made two, and the number increased to seven.

At supper the night before he was killed, he told his immediate friends, as they ate bread from his hands and tasted wine, to remember him when they did so, after he was taken from them. This natural and tender suggestion of the teacher about to die was taken as the foundation of one church sacrament, first a simple communion, and later a mass celebrated with gorgeous ceremonial.

John, his forerunner, baptized multitudes in token of their forsaking (metanoia) a bad life, and resolving to lead a good one. To encourage John and the newly baptized, Jesus submitted to the same. Jesus did not baptize anybody, and though John went on baptizing, I think the only mention in the four Gospels, of baptism as carried on by the disciples of Jesus, is in John 4: 1 and 2. And as John the Baptist was at that time administering the rite to multitudes in an adjoining town, it looks as if the disciples of Jesus were trying to outnumber him in the crowds whom they were baptizing. At any rate, as soon as Jesus knew that the Pharisees had heard that his disciples had been baptizing more people than John had, he left that place, and went off into Galilee. Had he regarded it as an essential rite, he would have remained there till all had been baptized, and inculcated it everywhere. Instead, he devoted himself to teaching things that pertained to

the inner nature of man, and to lifting bodily diseases, his object being to relieve pain, and to allow the indwelling soul to express itself through a healthful body.

Now, the church (which Jesus did not organize) wanted another sacrament, and so we find it stated in the closing chapters of some of the Gospels that Jesus directed them in his final words to baptize in the name of the Father, Son and Holy Ghost, adding that those who believed and were baptized should be saved, and those who did not believe should be damned.

For several reasons, it is clear that these are ecclesiastical interpolations of a later date. In the first place, they introduce the dogma of the Trinity, which Jesus did not teach, for he spoke of God, and my Father, or the Father. In the second, they inculcate the rite of baptism, which was not brought into his public teachings. And in the third place, they make belief a pre-requisite to salvation, which is contrary to the teachings of Jesus. His precepts were to be good from the heart, each one for himself. He spoke of God as a father, and even mortal fathers do not desire to damn their offspring. He often asked persons if they believed in him, as a preliminary to healing their disease, for he knew that a want of faith in his healing power made it difficult, well-nigh impossible, to effect a cure. Physicians of our own day and generation, whose patients believe in them, are much more successful than those who are distrusted. In even the little healing that I am privileged to do, I can do far more for those who love me and trust me.

Well, we have gone so far as to find the Christian church equipped with two sacraments and a Trinity, and an ecclesiastical hierarchy in process of construction. When that was brought into full and solid form, and well extended into the remotest parts of the continent of Europe, the Dark Ages set in, and lasted for a thousand years. Its beginning and its end may be loosely determined by the fifth and the fifteenth century after Christ.

The Dark Ages were perhaps at their depth in the year 1000 A. D., when a passage in the book of Revelations led Christendom to think that the world was coming to an end. The fields were left untilled, and men stood waiting to hear the judgment-trump. After this, the poor were even hungrier than they were before.

While misapprehended Christianity thus kept Europe in the depths of ignorance and superstition, the Moors, unfettered by ecclesiastical tyranny, were monopolizing the intelligence and free thought of the world.

Now that the Dark Ages have given way to the clearer light of modern times, the church, with its wonted arrogance, claims that this change for the better is due to what is called Christianity. An unbiased mind is able to see that this notion is erroneous. While the church had full sway, the European mind was a prey to ignorance, cruelty and superstition. The light began to glimmer from quite other causes, and the causes began to work with great power in the fifteenth century.

Consolidated governments took the place of the heterogeneous conditions of Feudalism; the middle class of society began to assert itself against its so-called superiors; a taste for Greek and Roman literature and art was revived; free thought was pluming its wings; to the terror of the clergy; the use of the mariners' compass led to the discovery of lands beyond the Atlantic Ocean; the invention of the art of printing, crude as it then was, spread knowledge to a degree undreamed of before; the telescope proved that the earth is a member of the solar system, instead of being the center of the universe; and Luther's Reformation shook the infallibility of pope and prelate to its foundations.

These are some of the causes of the increase in mental light, and if we had more time at our disposal, it would be interesting to show how bitterly the church has opposed every effort of the human mind to throw off its lethargy.

At every turn the church had to be trickled to. The first printers were cautious enough to make the first printed book a Bible, and even then the printer was apprehended as a wizard. The priests had to be persuaded that the discovery of lands beyond the Atlantic would extend the domain of the church, and add to the gold in her coffers. Luther had to be spirited away by his friends and hidden for three years in Wartburg Castle. Galileo was accused of being a heretic, barely escaped torture by recanting his belief that the earth goes round the sun, and spent the remainder of his days imprisoned in the grounds of a Florentine villa. It is amusing to note that a priest preached against the teachings of Galileo from the text, "Ye men of Galilee, why stand ye gazing up into heaven?"—adroitly substituting the name "Galileo" for "Galilee." Monarchs who consolidated feudal claims and baronial estates into a central government always did it in the name of the church. The Protestant Reformation, so grotesquely led by Luther, was tortured to death in Spain and Italy by the Inquisition; and the church brought a counter movement into action by the establishment of the Jesuits, using as their instrument the enthusiastic and devoted Loyola. In every country, the clergy united with the nobility in forging the chains for the common people. By linking themselves with the existing government, whatever it might be, it sought to hold the human intelligence in a vice, and try to kill in the bud every effort for development and progression.

The spirit of the clergy is not the spirit of that good man Jesus whose life and precepts we so inadequately characterized in the opening paragraphs of this letter. "Jesus I know, and Paul I know, but who are ye?"

At the opening of the letter I intended to show how widely Christendom is at present departing from the teachings and the practice of their founder, as revealed in the light of current events, but my space is already filled. So I will beg those who are interested in this subject to lay aside this letter until your next issue.

Yours for humanity and for spirituality,
Abby A. Judson.
Arlington, N. J., Nov. 2, 1900.

Gone Home.

Spiritualists throughout the nation are familiar with the names of Mrs. Oliver Blodgett and Mrs. F. C. Stinehart, both of the State of Iowa. Mrs. Blodgett was one of the finest mediums in the country, and never so happy as when she was doing something for the Cause she loved. She entered spirit life nearly six years ago, but is held in loving remembrance by the thousands to whom she ministered. Her sister, Mrs. F. C. Stinehart, joined her in the higher life Oct. 16, at the early age of fifty-five years. Like her sister, Mrs. Stinehart was a fine medium, a philanthropist, and a loyal friend to Spiritualism. She worked with might and main to aid the worthy poor, and many a hungry child in Dubuque will rise to bless her memory. If children were in need of clothing she supplied them with it, and in company with that well-known philanthropist, Dr. O. G. W. Adams, always stood between them and hunger's gnawing pangs. Of a truth she never let her left hand know what the right hand was doing. Of her bounty she gave freely, out of her love for the angels and made her whole life a blessed memory to those she befriended, by so doing.

She was a prominent figure at Mt. Pleasant Park Camp, Clinton, Iowa, for many years, and will be sadly missed by her many friends at that most delightful resort. She took an active interest in everything that would promote the welfare of Spiritualism, and was heart and soul with every effort to unify the forces spiritualistic in behalf of the great principle of co-operation. She succeeded her sister, Mrs. Blodgett, as one of the Trustees of the National Spiritualists' Association, and served one year. From the date of the organization of the N. S. A. to the time of her transition, she was one of the most devoted friends and liberal supporters that body has ever had. She believed that living and doing for others constituted the true life, and she lived up to her convictions most courageously. For twenty years she has been associated with Dr. O. G. W. Adams, the renowned medical psychic, as secretary and clairvoyant diagnostician. Her influence was ever potent for good, and nobly did she strive to perform her every duty. She has gone at a time when there was greatest need of her services among her fellow-men, but her life is rich in good works, and she has well earned the rest that is now hers. The sincere sympathy of her hundreds of friends goes out to those who mourn the loss of her physical presence, but all realize that she is yet with them in spirit, and that she has only made an exchange of worlds. Peace to the memory of a true and tried worker in behalf of the good Cause. The remains were exhumed at Davenport, Iowa, Oct. 18, according to her request, and the funeral services were held in Odd Fellows' Hall, Dubuque, Oct. 21, Harrison D. Barrett of Needham, Mass., officiating.

Giles B. Stebbins.

In last week's issue we announced the transition of this venerable veteran Spiritualist and reformer.

He passed to the higher life from his home in Detroit, Mich., at the ripe age of 83, fully prepared for the change he so well understood.

From a local paper we take the following statements of his useful public career: Mr. Stebbins was born of New England stock at Springfield, Mass., and began life at 14 as clerk in a hardware store. His ambition was to become a Unitarian minister. With that end in view, he subsequently attended school again, and in the '50s was sent by the Boston Unitarians to Ann Arbor, where he established a Unitarian society and was its pastor for about two years. But after that he became converted to the doctrine of Spiritualism, and while at the time of his death he was a member of the Unitarian church in this city, he was also and had been since his youth, one of the most ardent and industrious writers on Spiritualism in the United States.

Before the Civil War, Mr. Stebbins took a prominent part as a writer and lecturer in the anti-slavery cause, spending part of his time in Washington, and after the war he became an equally zealous advocate of protection. In 1867 he removed from Washington to Detroit with his wife, whom he had married at Sudas Bay, Ont., in 1846. Since coming to this city he had been a prolific writer for the newspapers and various publications, besides issuing a number of books on religious, educational and political subjects. He spent two years in Chicago as editor of a Spiritualistic paper, a year or two in similar work in Milwaukee, and during the year 1892 was editor of the American Tariff League organ in New York.

The readers of the Banner have long been familiar with the articles he has, for many years, occasionally contributed to its columns. Both those, and his books, prove his thorough knowledge of our Philosophy, and his superior ability to present it. He was an eloquent representative of our Cause, and has done a great deal to advance it. His name will have an honored place in our Temple of Fame.

Charles W. Sullivan.

A sad surprise came to us on Thursday last in the announcement that our old friend, and everybody's good fellow, "Charley," had gone to his spirit home. The particulars leading to his transition have not reached us. He visited the Banner Office but a few days ago, and was apparently in better health than for a year or more past. But his time of departure had come, as it will to us all, and Mother Nature offered him a better home, better garments to wear, and a life free from the ills he had suffered in the flesh, and he gladly accepted and bade adieu to his earthly form and its environments. His cheerful face and melodious voice will be missed in many a social gathering whose pleasure was enhanced by his presence, and he will be kindly remembered wherever he went on his mission of good cheer as a humorous reader, and an independent comedian. Though we are not aware that he ever made mediumship a profession, yet he was a fine sensitive, and not infrequently personated and gave voice to invisible speakers.

He was refined in feeling, and artistic in taste, and all visitors to Onset Campmeeting will remember his cottage filled with curios, and decorated with artistic designs of his own making.

We congratulate him that he has finished his struggles on earth, and begun the career of a free, joyous spirit. He was a firm Spiritualist, and knew as well as any of us what death is, and what it opens unto, and he passed through its gateway fearlessly and joyfully.

His funeral services were rendered by Rev. Mr. Coleman, assisted by Mr. H. D. Barrett, and were attended by a large concourse of friends.

(Continued from page two)

at Milford, in Worcester county. He was highly esteemed, but he was not the man to adopt other men's notions unthinkingly. He began to doubt whether death possessed any virtue in the way of divesting the soul of sinful propensities. While, therefore, he never ceased to believe in the ulterior felicity of all human beings, he taught what was called "Restoration"—that a probation and discipline would be required by many before attaining the divine life. His Universalist associates would tolerate none of this, and he went forth by himself. For years he published a little journal in Milford in support of his views. Denounced, as they were then, both by Universalists and Particularists alike, they have become now "the head of the corner."

Mr. Ballou afterward affirmed with Mr. Garrison his belief that the event called the Second Coming of Christ had taken place within the period of the generation in which he lived. But tenacious as he was of theology, he was keenly awake in the direction of philanthropy. He began his work of publishing anew, and "The Practical Christian" for years contained his lessons. Temperance, anti-slavery, non-resistance, women's rights, all had him as their unflinching supporter. Without the harshness of Garrison, the incisiveness of Phillips, the aggressiveness of Theodore Parker, he was behind none of them in his positiveness, his firmness, and resolute perseverance.

In his zeal he became the founder of a Community, which from a former name in Milford, gave the suggestion of the name Hopedale. There were analogous enterprises elsewhere, like Brook Farm at Roxbury, John A. Collins' experiment at Skaneateles, N. Y., the Association at Northampton, a Phalanx in New Jersey. Hopedale had been begun more modestly than the others, but it survived them. It was based on the ideal of fraternity, reciprocity and equality—cooperation in labor, and each regarding the welfare of the other.

But the joint labor did not produce enough for all the wants of the several families. The soil of Massachusetts is not like that of the Valley of the Nile or the Grand Prairie of Illinois. Labor does not invite abundance, but is compelled to force an unwilling return. Other interests finally became paramount; and Mr. Ballou and his disciples were compelled to abandon their undertaking. It is easy to imagine the painful wrench, the sense of blight that came upon the soul of the noble founder.

Another phase of Mr. Ballou's history has been shrouded over. I know of it from a little work on my shelves. Mr. Ballou was a Spiritualist and published his observations. He never asked, is the matter popular, but is it true? Once convinced, he did not hesitate to acknowledge it freely. Like a true successor of John Robinson, he did not suppose that Luther and Calvin had revealed and explained all, but that God had more truth to reveal. He thought he found it in the Bible; but he hesitated not to hear it from other sources. The sitting was a legitimate method; he only desired a pure and truthful intermediary. So he listened like a child and uttered his testimonies like a man.

He has passed from time and its struggles, but is now facing and solving the problems of eternity. Such a man does not die. Even while on earth he lived in the eternal region. The place where he lived is famous because of him. Athens is not remembered for her lawgiver Solon, nor for her great Commander Themistocles, nor even for Pericles, the illustrious statesman; but chiefly if not solely as the home of Plato. So, whatever the fame and future greatness of Hopedale, the place will be always first remembered with the name of Adin Ballou. If the founders of ancient cities were their tutelaries, we may extend like honor and veneration to this king of men.

False and Demoralizing Doctrine.

A recent issue of a religious paper contained a criticism of the late Col. Ingersoll, by Wm. Gribbion of Brooklyn, N. Y., in which he passed judgment against Mr. Ingersoll. He also wrote: "If you reject the atonement of Lord Jesus or His vicarious offering as Unitarians do, I do not wonder at defending Ingersoll." Mr. Gribbion is doubtless a well-meaning man, and so were those who conducted the inquisition and burned witches and hung Quakers. They were ignorant and bigoted miscreants, and to compare them with the average barbarian would be unjust to the latter, as they have never been charged with persecuting for differences in theology and have not to answer for the slaughter of nearly 25,000,000 human beings because they did not conform to the theology of the so-called "orthodox." The same reckless kind of bipeds crucified Christ and stoned the prophets. If Gribbion will read the declarations of the Nazarene he may learn that he simply stated the theology of the "Chosen People," and repeatedly asserted that keeping the law "saved." Read his directions to the lawyer. Christ also declared against sacrifices, as did the prophets, and demanded mercy, not sacrifice. "He came not to call the righteous, but sinners, to repentance." Those who discredit the laws of God by teaching that the wrongdoer can escape just punishment for infractions of the moral law are dangerous teachers, and are doing the work of the devil. Certain declarations of great souls who, as Rev. Dr. Munger said in his great address at the parliament of religions, stand too near God to be deceived, should be remembered—that of Voltaire: "Love the Good God and be good," and that of Abraham: "Shall not the Lord of the earth do right?" Quaker.

Dr. Newton Talks Like a Spiritualist.

At the Convention of the International Metaphysical League, in the Madison Square Garden Concert Hall, the Rev. Dr. R. Heber Newton last night read a paper on "The Psychic Power of Jesus." He said that he firmly believed that the powers manifested by Christ were rapidly becoming the property of all humanity. That men possessed the power of reading the past and the future and healing the sick with the same power that Jesus had he considered to be incontestable facts. That men and women could hold communications with spirits he knew not from his own personal experience, but from the experiences of friends whose truthfulness was beyond doubt.

"There is something in that strange power by which a man can read the past on a lock of hair or a scrap of handwriting," Dr. Newton said. "These are the new powers entering into the life of man, as man enters into the life of spirit. Whereas, a few years ago those powers were the belongings of but a few, the mystics and the sages, they are now coming within our ordinary humanity. It is the coming of the Kingdom of God among men."

He said the power of Jesus was not necessarily of spiritual origin, but came from the borderland between mind and spirit. The same was the case with the powers coming to men, and God in His mercy, therefore, generally kept them back from men until something spiritual had been developed within them which would help them to use those awful powers right.—Ex.

It is the vain endeavor to make ourselves what we are not that has strewn history with so many lowly purposes and lives left in the rough.—Lowell.

Burtis.

Mrs. Sarah Anthony Burtis is dead at Rochester, N. Y., in the 90th year of her age. She was born in Saratoga in 1810, her father being a cousin of Daniel Anthony, the father of Susan B. Anthony. Mrs. Burtis was one of the first active workers in the cause of woman's suffrage, one of the first persons to display an interest in the Fox sisters, whence she became one of the firmest believers in the doctrines of Spiritualism, and she was an ardent abolitionist. Her home was one of the stations of the "underground railroad," and she entertained there William Lloyd Garrison, Wendell Phillips, Frederick Douglass, Oliver Johnson and other noted men.—Ex.

Mrs. Burtis will be cherished in the memory of all Spiritualist workers who have visited Rochester, as one of the most warm-hearted and zealous of helpers of the Cause she loved. Nobly did she fulfill life's great mission. She has now found the reward for her toils, and joined the great host of ministering spirits, who are round about all aspiring souls on earth, seeking to help them onward and upward. We congratulate her that she has escaped from the infirmities of the mortal, and put on the incorruptible robes of immortality. Glorious is the change!

In Memoriam.

Col. Zenos T. Haines, an eminent Spiritualist and representative citizen of Winthrop, Maine, passed to spirit life early in the month of October. His earthly age was about seventy years, years that were actively spent in good works. His was a unique character, full of tenderness and compassion, drollery and satire, rare wit and sunny humor, all of which combined to make him a marked man, who was able to win and keep the loyal friendship of his associates. He was a Spiritualist of many years' standing, one of that old school of thinkers whose members are being rapidly decimated by the mutations of time. He was a good man and true, and has earned an honored place in the realms of the spirit world.

Passed to Spirit Life.

From White Plains, N. Y., Mrs. Ruth B. Marble, after a long and painful illness, on Oct. 31, 1900, aged seventy-three years. For many years she was a resident of Iowa. Her husband, Mr. James Marble, who died at Ladora, Iowa County, Iowa, in 1870, was one of the pioneers of that county and the first postmaster of Ladora.

Her father told the writer of a visit to them in the pioneer days; they were living in a one-room cottage and Mrs. Marble had papered the walls with copies of the Banner of Light, the headings making a border around the entire room.

Mrs. Marble was an earnest worker in the community where she lived to inculcate the glorious truths of spirit communion, looking forward during her many months of suffering to the time when released from the earthly tenement she would rejoin the loved ones gone before.

The services were conducted by Mrs. Nellie Brigham, her remarks prefaced by the text, "To die is gain."

The burial was at Adams, Mass., the early home of both Mr. and Mrs. Marble.

Edward A. Scales of Townsend, Mass., October 26. He leaves a father, mother, one sister and brother to mourn for him, but they realize he is born to a higher life. The writer officiated at his funeral.

Mrs. J. W. Kenyon.

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CONTENTS. Daniel Doolittle; The Revival Meeting; Pumpkin Pie for Luncheon; The Conversion and Education; Preparations for the Wedding; The Wedding; Leaving the Old Home; "What's New Home;" The First Public Reading; Nancy Brown Gives the Minstrel Piece of Her Mind; A Letter from Aunt Betsy; The Method of Prayer; A Strange Force; The Knocking; The Force of "E. I.;" An Answered Prayer; A Remarkable Breakfast; Sentence is Pronounced; April's Gift to "Lisbeth"; "The Milk Sweetener;" "Vengeance is Mine, I Will Repay;" The Gelling Letter; Reaction of Public Opinion; "Good Girl, I'll Take Thee;" "Seals" the Placation; Sweet Communion; In the Old Home; Once More; A Fatal Day; The Spirit Triumphs; The Two Experiences; The Book; "What's New Home;" Death; "Lisbeth's Day;" Nancy's Betrothal; Growing Old; "I Will Not Leave You Comfortless;" The Stranger Remorse; "Just Waiting!"

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Banner of Light.

BOSTON, SATURDAY, NOVEMBER 17, 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. Wiggins, speaker and psychic. E. A. Allen, President; Geo. S. Lang, Secretary, 11 Woodlawn ave., Mattapan, Mass.

The Gospel of Spirit Return Society, Minnie M. Soile, 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 E. A. Albee, President; Carrie L. Hatch, Sec'y, 74 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. Hatch, Conductor; A. Clarence Armstrong, Clerk, 17 Leroy street, Dorchester, Mass.

Hollis Hall, 789 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 6:30 p. m.; evening meeting 7:45 p. m. Hattie L. Eaton, Sec'y.

Commercial Hall, 694 Washington Street—Sundays at 11, 2:30 and 7:30; Thursdays at 2:30. Hattie M. Deery, President; M. Adeline Wilkinson, Conductor.

Odd Ladies' Hall, 446 Tremont Street—Bible Spiritual Meetings Sundays, 11 a. m., 2:30 and 7 p. m.

Somerville Spiritualist Society, 55 Cross Street—Ella M. La Roche, President. Meetings Sunday, Tuesday and Friday evenings, 7:30. Developing circle, Thursday, 2:30.

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 Elston Ave., between Lexington Ave. and Quincy st. Elizabeth F. Kuth, President.

Emphatic!

We must make our request peremptory to the Secretaries of local societies to send in their reports Monday forenoon, as it greatly inconveniences us not to get them in the afternoon.

Local Briefs.

BOSTON.

The Boston Spiritual Temple opened the first of its week-day social meetings, Monday evening, November 5, in the Pierce building, Copley Square. There was no formal programme laid down for the meeting, and it was definitely announced in advance that the time would be devoted to the cultivation of the social spirit, and to getting acquainted with one another. It was apparent to everyone, just the moment one entered the hall, that the intent of the meeting was being carried out in grand shape by all present, for never anywhere was the air of harmony and good-fellowship more in evidence than there. At a seasonable hour, President Allen called the meeting to order, and invited our Treasurer, Mr. Libbey, to say a few words. Bro. Libbey responded with a short speech of welcome to those present. The Secretary, Mr. Lang, was next called upon, and offered as his quota, a few remarks and a short humorous recitation. Remarks of interest were made by Dean Clarke, Sadie Hand, Hattie Mason, Dr. Brown, Dr. Main and others. Mrs. Curtis recited a beautiful poem. Mr. F. A. Wiggins, who was accorded a flattering reception, delivered quite extended remarks, which, however, were all too brief, and were listened to with that marked attention which this popular speaker everywhere receives. The meeting closed with the singing of "Nearer, My God, to Thee," by the audience. Our next meeting will be held in the same hall, Monday, Nov. 19, 1900, and all are cordially invited to be present.

George Sanborn Lang, Sec'y.
11 Woodlawn Ave., Mattapan.

Dwight Hall, Thursday, Nov. 8.—The Ladies' Spiritualist Industrial Society held its meetings. Evening meeting was opened at 8 P. M. by the president, Mrs. Ida F. A. Whitlock, with a synopsis of the winter entertainments. Miss Ella Robbins furnished the music of the evening. After singing, an address was made by Dean Clark. Mr. J. S. Scarlett followed with remarks. Miss Ella Robbins, song; Mr. Wm. Barber of Malden, Mass., address; Mrs. Sadie L. Hand, remarks and communications; Mrs. Gilliland Howe, a few words and messages from spirit friends; Mr. William Wylie and wife of Everett, Mass., duet. This concluded a very interesting evening. Thursday, Nov. 15, a McKinley supper was served. In the evening we were favored by Mrs. McDonald of Washington, D. C., a fine test medium. Thursday, Nov. 22, our regular monthly social and dance. All are welcome.

Hattie L. Eaton, Sec'y.
Old Ladies' Hall, 446 Washington St.—The meetings of Sunday, Nov. 11, were conducted by D. H. Hall of Brighton, the president, Mrs. Gutierrez being absent from sickness. Bible readings and prayer by Messrs. Hall and Thompson; remarks by Messrs. Huott, Barker, Tuttle, Blagden and Miss Jennie Rhind. Messages by Mesdames Akerman, Wheeler, Thoms, Rhind and Messrs. Blackden, Barker, Hardy, Huott, Tuttle, Wood and others. Inspirational poem, Miss J. Rhind; solos, Mrs. D. H. Hall.

D. H. Hall.
Temple—Hollis Hall, 591 Mass. Ave., Cambridgeport.—L. J. Akerman's Bible Spiritualist meetings, Sunday evening, Nov. 11, Mrs. S. E. Hall, address and messages; poem, Belle Robinson; messages, Messrs. Dearborn, Pye, Graham, Johnson, Saunders. L. J. Akerman, blindfolded, gave communications.

Commercial Hall, 694 Washington St.—Hattie M. Deery, pres.; M. Adeline Wilkinson, conductor. Experience meeting at 11. Those taking part, Messrs. Page, Hill, Baxter, Parker, Prevost, Leavitt, Mesdames Mozia, Blanchard, Wilkinson, Miss Sears. Question for next Sunday, "What is the True Life." Song service led by Mrs. Lovering. Afternoon: Remarks by Mesdames Mozia, Crouch, Deery, Woods, Messrs. Littlefield, Hardy. Evening: Song service led by Mrs. Carlton Grover; selection by the Lyceum Orchestra; Scripture reading, prayer, Mr. Fred de Bos; address, Mr. L. Baxter; whistling solo, Alva Bryant; remarks and messages, Dr. Deery; readings, Dr. Blackden; violin solo, Frank Jenness; spirit messages, Mrs. Wilkinson; solo, Mrs. Grover; astrological readings, Mr. Mattook.

Recorder.
The Boston Spiritual Lyceum had a very interesting session Nov. 11; one of the best and largest held this season. Among others that were present and took an active part in the exercises, was that ever popular speaker among the children, Mrs. C. Fannie Allyn. The school opened with singing and was followed by the Guardian, Mrs. C. L. Hatch, who read a poem in place of an invocation; following this was the lesson, upon which almost every pupil spoke. After the lesson, the following members took part in the literary exercises: Ester Mabel Botts, Maud Armstrong, Harry Green, Dr. Dean Clarke, John Snow, E. Warren Hatch, and Mr. Clenton Batchelder. The subject for next Sunday's lesson: "What is Free Thought?" The meeting next Sunday will be held in Paine Hall, Appleton St. See notice of change of meeting place.

J. B. Hatch, Jr., Conductor.

Hollis Hall, 789 Washington St., Mrs. Nutter, President. Morning session: song service, invocation and prayer by the President. Those taking part: Mesdames Howe, Fernand, Woods, McLenn, Alexander, Bonney, Moody, Tracey, Madine, Charles, Nutter; Messrs. Slight, Goodell, Arthur, Howe, Walcott, Brooks. Mrs. Nutter closed with benediction. Mrs. Cameron, pianist. Sunday, Nov. 18, meeting will be held in Eagle Hall, 616 Washington St.

The Children's Progressive Lyceum No. 1 of Boston held the usual Sunday morning services at Red Men's Hall. The attendance was good. The lesson for the little folks on "Charity" (Love) in verses of the Bible, showed care and study in the selection of the various verses. The topic for the next Sabbath is "Mercy." With song, recitation, remarks, etc., the following concluded the exercises of the morning: Edson Bowman, Mary Dunn, Rebecca Gooditz, Harry Green, Mary Graham, David Miller, Ester Botts, Florence Souther, Mrs. Jones, Adeline Walker, May Bartlett, Mrs. Stillings and Dr. Hale (duet). Mr. Arthur, Mrs. M. A. Brown, Annie Butler.

H. Howe, Sec'y.
241 Tremont St., Friday, Nov. 9.—The First Spiritualist Ladies' Aid Society met as usual with the President, Mrs. Mattie E. A. Albee, in the chair. Our novelty supper was pronounced a great success; the tables were bountifully spread with everything good, at each plate was a sugar plum, the numbers inside gave you an opportunity to have a chance in a novelty prize. Out of the large gathering the three successful winners were Mr. Payne, Mrs. S. E. Jones, and Mrs. S. J. Brown. In the evening the following talent took part: Mr. D. B. Packard; Mrs. Bonney of Weymouth spoke briefly and gave successful readings; Dr. Willis spoke at length, and gave messages; Mrs. Kneeland and Mr. Geo. Cleveland sang a duet, and Mr. Cleveland sang a solo. The meeting closed with congregational singing. Next Friday, Nov. 16: Business meeting at 3:30; public circle at 4 p. m. The evening will be Mediums' Night. Among those expected are Mrs. W. S. Butler, Mrs. S. C. Cunningham, Mrs. Bonney, Dr. Willis, Mrs. Shackley and others. A good time is expected.

Carrie L. Hatch, Sec'y.

Massachusetts.

Cadet Hall, Lynn, Spiritualists' Association. Dr. A. Caird, President. Services Sunday, Nov. 11, consisted of instructive addresses and very accurate psychometric readings by Mrs. Carrie E. S. Twing; with special musical exercises by members of Thomas' orchestra, Mrs. Bertha Merrill, pianist. Mrs. Twing next Sunday.

Mr. E. J. Bowtell of Olneyville, R. I., is to speak for the Hyannis Spiritualist Society, Sunday, Nov. 18, at 2:30 and 7 p. m. The ladies connected with our society have formed a Ladies' Aid Society with Mrs. F. L. Storer, President; Mrs. H. C. Bacon, Vice-President; Mrs. Geo. L. Randall, Secretary; Mrs. H. K. Hallett, Treasurer. The next meeting will be Nov. 21, at the home of the President on School St. Geo. L. Randall, Sec'y.

Springfield.—The Church of the Spirit met in American Mechanics' Hall on Sunday evening, Nov. 4, where they held a very successful meeting. Dr. Louis Schlesinger, the medium from California, gave a public seance. The hall was well filled and the messages satisfactory; many received undisputed evidence of continuity of life after death. Seances received the preference, and this was pleasing to many.

Mrs. Louise E. Sackett, Cor. Sec'y.

Progressive Spiritualist Society held services Sunday, Nov. 11, at Providence Hall, 21 Market St., Lynn. Mrs. Lizzie D. Butler was the speaker and medium. The developing and healing seance from four to five, conducted by the President, was very satisfactory. The evening session opened with song service, followed by spiritual readings given blindfolded. Nov. 18, spiritual biographical views will be displayed and astrological readings given by Mr. Walcott Brooks.

Delia E. Matson, Sec'y.

The Somerville Spiritualist Society had a very large attendance at 55 Cross St., Sunday evening. Mrs. E. E. Mellen gave many demonstrations of spirit return. Sunday evening, Nov. 18, Arthur S. Howe, formerly of Charlestown, will be with us.

Ella M. La Roche.
The Spiritualists of Bryantville, Mass., and surrounding neighborhood, although not organized as a society, have been holding meetings in the Village Hall every alternate week for some time, engaging prominent speakers for each occasion. Sunday, Nov. 11, Mrs. J. K. D. Conant-Henderson of North West Kingston was the speaker and medium, and was greeted with the largest audience of the season. The meeting was very interesting and enthusiastic throughout, and left an influence that will doubtless lead to good results. There is a growing interest in Spiritualism in this district, and it is expected by those who have the management of these meetings in hand that in the near future a regular society will be organized, which will unite the forces and give to the enterprise a business standing wherein it can better prosecute the good work. On Nov. 25, George F. Fuller will be the speaker, when a large attendance is anticipated.

Fitchburg.—Mrs. M. A. Whitehead of Methuen, Mass., spoke for the First Spiritualist Society, Sunday, to large and appreciative audiences. The two addresses were ably presented, and the many spirit messages were convincing, being fully recognized. The piano selections by Miss Howe were pleasingly rendered. Mrs. Annie E. Cunningham of Boston will be with us next Sunday. Dr. C. L. Fox, President.

Brockton.—The Children's Progressive Lyceum No. 1, Mr. Geo. W. Nutting, Conductor. Mrs. Annie Shean, Secretary, writes: The children and friends assembled in Good Templars' Hall, 80 and 86 Main St., Sunday, at 2 p. m. The subject of the lesson was: "Who is God?" The Banner March was well executed, after which the following members rendered recitations and readings: Florence Cooley, Etta May Shean, Marian Tirrell. Mabel Tirrell closed with the Target March and song.

Malden Progressive Spiritualists.—Sunday, Nov. 11, President Cowan gave an inspiring address. Mediums present: Mr. and Mrs. Asherton, J. W. Cowan, and others. Many messages were given. Reading entitled "My Trundle Bed." Mrs. Sanderson. Banner of Light for sale. Per Sec'y.

76 Pleasant St.

The Cambridge Industrial Society of Spiritualists held its regular meeting Nov. 9. A fine concert was given by The Industrial Orchestra, Fern Foster reader, and Charlotte Swift singer. Mr. Scarlett made closing remarks. Mr. Fred A. Wiggins will be the next speaker, Nov. 23, at Cambridge Lower Hall.

Salem, Nov. 11.—The First Spiritualist Society met at O. U. A. M. Hall, 175 Essex St. Mr. Arthur S. Howe and Mrs. M. E. Gilliland Howe were the mediums. Very fine messages were given by both, all of which were recognized. They will be with us again in the near future. Next Sunday our platform will be occupied by Mrs. Fannie Mariner of Boston. Supper served every Sunday at 5 P. M.

Miss H. F. R. Libbey, Sec'y.

10 Cherry St.

Common Sense Talk with Women

If a person is ill and needs a medicine it is not wise to get one that has stood the test of time and has hundreds of thousands of cures to its credit?

A great many women who are ill try everything they hear of in the way of medicine, and this experimenting with unknown drugs is a constant menace to their already impaired health.

This seems to us very unwise, for there are remedies which are no experiments and have been known years and years to be doing only good.

Take for instance Lydia E. Pinkham's Vegetable Compound; for thirty years its record has been one unbroken chain of success. No medicine for female ills the world has ever known has such a record for cures.

It seems so strange that some people will take medicines about which they really know nothing, some of which might be, and are, really harmful; while on the other hand it is easily proved that over one million women have been restored to health by Lydia E. Pinkham's Vegetable Compound.

We have published in the newspapers of the United States more genuine testimonial letters than have ever been published in the interest of any other medicine.

All this should, and does, produce a spirit of confidence in the hearts of women which is difficult to dislodge, and when they are asked to take something else they say, "No, we want Lydia E. Pinkham's Vegetable Compound, which has been tried, and never found wanting, whose reliability is established far beyond the experimental stage."

We have thousands of letters like the following addressed to Mrs. Pinkham, showing that

Monthly Suffering is Always Cured by Lydia E. Pinkham's Vegetable Compound, also Backache and Bearing-down pains.

"I suffered untold agony every month and could get no relief until I tried your medicine; your letter of advice and a few bottles of Lydia E. Pinkham's Vegetable Compound have made me the happiest woman alive. I shall bless you as long as I live."—Miss JOIE SAUL, Dover, Mich.

"Four years ago I had almost given up hope of ever being well again. I was afflicted with those dreadful headache spells which would sometimes last three or four days. Also had backache, bearing-down pains, leucorrhoea, dizziness, and terrible pains at monthly periods, confining me to my bed. After reading so many testimonials for your medicine, I concluded to try it. I began to pick up after taking the first bottle, and have continued to gain rapidly, and now feel like a different woman. I can recommend Lydia E. Pinkham's Vegetable Compound in the highest terms to all sick women."—Miss ROSA HELEDEN, 126 W. Cleveland Ave., Canton, O.

Two Letters which Prove that Lydia E. Pinkham's Vegetable Compound Will Remove Tumor and Cure Other Female Weakness.

"Two years ago I was a great sufferer from womb trouble and profuse flowing each month, and tumors would form in the womb. I had four tumors in two years. I went through treatment with doctors, but they did me no good, and I thought I would have to resort to morphine.

"The doctor said that all that could help me was to have an operation and have the womb removed, but I had heard of Mrs. Pinkham's medicine and decided to try it, and wrote for her advice, and after taking her Vegetable Compound the tumors were expelled and I began to get stronger right along, and am as well as ever before. Can truly say that I would never had gotten well had it not been for Lydia E. Pinkham's Compound."—MARY A. STAHL, Watertown, Pa.

"After following the directions given in your kind letter for the treatment of leucorrhoea, I can say that I have been entirely cured by the use of Lydia E. Pinkham's remedies, and will gladly recommend them to my friends."—A. B. DAVIS, Binghamton, N. Y.

Another Case of Womb, Kidney and Bladder Trouble Cured by Lydia E. Pinkham's Vegetable Compound.

"DEAR FRIEND—Two years ago I had child-bed fever and womb trouble in its worst form. For eight months after birth of babe I was not able to sit up. Doctors treated me, but with no help. I had bearing-down pains, burning in stomach, kidney and bladder trouble and my back was stiff and sore, the right ovary was badly affected and everything I ate distressed me, and there was a bad discharge.

"I was confined to my bed when I wrote to you for advice and followed your directions faithfully, taking Lydia E. Pinkham's Vegetable Compound, Liver Pills and using the Wash, and am now able to do the most of my housework. I believe I should have died if it had not been for your Compound. I hope this letter may be the result of benefiting some other suffering woman. I recommend your Compound to every one."—Mrs. MARY VAUGHN, Trimble, Pulaski Co., Ky.



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The Original and Genuine Worcestershire.
All successful cooks use LEA & PERRINS' SAUCE to get the most delicious flavor for soups, fish, meats, gravy, game, salads etc.
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Springfield, Nov. 12.—The Church of the Spirit reports that a large audience listened to the communications given by Dr. Louis Schlesinger, in American Mechanics' Hall, Sunday evening, Nov. 11; every message given was recognized. Urgent business calls the doctor away for a few weeks, but if health permits, he is to come here in about five weeks again; he may be sure of a cordial welcome and good audiences.

Mrs. Louise E. Sackett, Cor. Sec'y.

Brockton People's Progressive Spiritual Association held service Sunday, Nov. 11. Rev. S. R. Beal, of Brockton, delivered a very interesting discourse. Sunday, Nov. 18, Mrs. Nettie Holt Harding, of Somerville, will be with us.

Mrs. Geo. E. Morse, Cor. Sec'y.

Worcester Association of Spiritualists was privileged, the first two Sundays in November, to listen to Mrs. Sarah A. Byrnes of Boston. Her audiences gave undivided attention to her able and scholarly discourses. The Worcester Association held a social and supper in G. A. R. Hall, 35 Pearl St., Friday afternoon and evening, November 16. On this occasion the Marlborough Society of Spiritualists were our guests. Supper was served promptly at 6, followed by an entertainment.

Mrs. C. C. Prentiss, Cor. Sec'y.

Mr. J. S. Scarlett of Cambridge served the Haverhill Spiritual Union Sunday the 11th. His theme in the afternoon was a comparison of the teachings of the past in their esoteric sense, as taught by the Nazarene, Buddha and the prophets and seers of ancient times, as related to those of today taught by the inspired teachers of the present time. In the evening his discourse was a practical elucidation of the value of Modern Spiritualism in so far as it supplied the needs of the human family today. In the treatment of these questions, he proclaimed in no uncertain sound that the lives of men and women of today are the living monuments of the value of these teachings. Such lectures emanating from such a personality as the speaker, who is known for his honesty, earnestness and sincerity of purpose must redound to the good of the Cause. Each discourse was followed by spirit messages, many of which were recognized. Speaker for next Sunday will be Mrs. Nellie Burbeck of Plymouth.

New York.

The Spiritual Fraternity of Brooklyn, N. Y., held its usual services last Sunday evening at Single Tax Hall, 1101 Bedford Ave., near Gates. After the reading of a poem entitled "Question Not," which was inspirationally written by Miss May Sicardi, the subject, "Spiritualism a Science, a Philosophy, and a Religion," was eloquently elucidated by Jerome H. Fort, formerly President of the Fraternity of Divine Communion. After this thirty minute address, our minister in psychics, Miss May Sicardi, devoted an hour to psychometric readings, and spirit messages, several of these latter being given in exquisite poetic form. Our plan of having a brief address precede the psychic demonstrations, is meeting with great favor among the cultured Spiritualists and liberal-minded church members who frequent our meetings. Too much praise cannot be bestowed upon the symposium of important spiritual information contained in every issue of the Banner of Light, which is kept for distribution every Sunday to our patrons. Last week's editorials, "Consolations of Spiritualism," and "Moral Courage," were especially good, while the still and logical criticisms in "Mediumship Tabooed," which revealed the pitiful intolerance of Theosophists, Christian Scientists and Occultists in general against Spiritualism and its devotees, merit universal commendation.

Dr. John C. Wyman, Chairman.

Under the auspices of the Fraternity of Soul Communion, Anora Grata Cathedral, Brooklyn, N. Y., Ira Moore Courlis, medium and psychic, gave a grand seance Sunday evening, Nov. 11, at 8 o'clock. Large was the audience that greeted him, and many received messages from their friends in spirit world. The Verdi quartette, which is permanently engaged by the Society, sang three selections. On Sunday afternoon, Dec. 2, at 3 o'clock, we open a Bible Class and Lyceum for young people, with Mr. Wm. Wellstood, Jr., as superintendent, and Mr. R. E. Fichthorn as teacher of the adult class. On Friday evening, Nov. 23, at 8 o'clock, we hold our first euchre and reception of the season at Claremont Mansion, Green Ave., near Claremont. There are many pretty and useful articles among the prizes. The admission is only 25 cents, including dancing and refreshments. Banner of Light for sale and spoken about at all meetings and seances.

Warden H. Adams, Sec'y.

Nov. 11, at the Woman's Progressive Union, Brooklyn, Professor Lockwood lectured in the afternoon on the "Influence of Ancient Mythology Upon Modern Civilization." He was master of his subject, and a very intelligent audience listened spellbound to his inspired words. Singing and instrumental music, very fine. A good audience greeted him at the evening session to listen to "The Evolution of the Egg," a subject worthy of close attention. In fact, all of Prof. Lockwood's lectures furnish much food for thought, and are highly instructive. His classes are well attended and we shall be sorry when his engagement with our society closes.

Mrs. N. B. Reeves.

First Association of Spiritualists, New York, Nov. 11.—Mrs. Newton presided at both sessions, opening each meeting with a poem. Miss Gaule was never better, and held her audience unusually long, as the unseen forces were exceptionally powerful, owing to the harmony prevailing, and the sweetness of the vocal selections. Our meetings are held at The Tuxedo, Madison Ave. and 58th St. each Sunday at 3 and 8 P. M. M. J. Fitz-Maurice, Sec'y.

Other States.

Mary T. Longley writes:—The First Association of Spiritualists of Washington, D. C., has opened its meetings for the season with good prospects and with earnestness on the part of its members to present our Cause with its best spiritual teaching to the public. It started out well with Mrs. Sarah A. Byrnes—the popular lecturer—for the month of October. Mrs. Byrnes made a most favorable impression during her stay in this city, and her lectures were received with profit and pleasure by the progressive minds whose attention she and her inspirers won. The month of November will be filled by Miss Lucy Magee of Chicago, who seems to be a teacher of spiritual ability, whose utterances are devoid of the abstract, transcendental vapors that bewilder too many minds, when one seeks to soar too highly into the realm of

Metaphysics. At least, such was our impression on listening to this lady, on the evening of Nov. 5, and we trust her work in Washington will prove to be the power that her friends predict. Among the speakers for our Association of the season, are C. Fannie Allyn, and E. A. Tisdale, both of whom are too well known to the spiritualist public to need any eulogium from me; we bespeak for them full houses and close attention from all students of the sweetest Philosophy ever known to humanity.

G. W. Kates and wife had good meetings in Wheaton, Minnesota, Nov. 1 to 6, and found the friends there active in the Cause. They served with success at Fergus Falls, Nov. 8 to 11. At the latter place a newly organized society is showing the good effects of proper organization. Mr. and Mrs. Kates will hold a series of winter meetings in Minneapolis. The State Association of Minnesota is doing an active missionary work.

Norwich, Conn.—Sundays, Nov. 4 and 11, Mrs. Carrie F. Loring of East Braintree, Mass., spoke before the Spiritual Union of this city, giving two excellent addresses and many fine messages and delineations of spirits. Mrs. Loring also rendered valuable aid in the work of the Lyceum, which comes every Sunday noon. Our next speaker will be Mrs. Effie I. Webster of Lynn.

Mrs. J. A. Chapman, Sec'y.

Providence Spiritualist Association had for speaker and medium Mrs. J. W. Kenyon, Nov. 11. In the afternoon she devoted the whole time to a seance; in the evening she delivered a short address, followed by messages—all recognized. We hope to be able to have her with us again before long.

Next Sunday we shall have Mrs. Bruce of New Bedford, Mass.

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