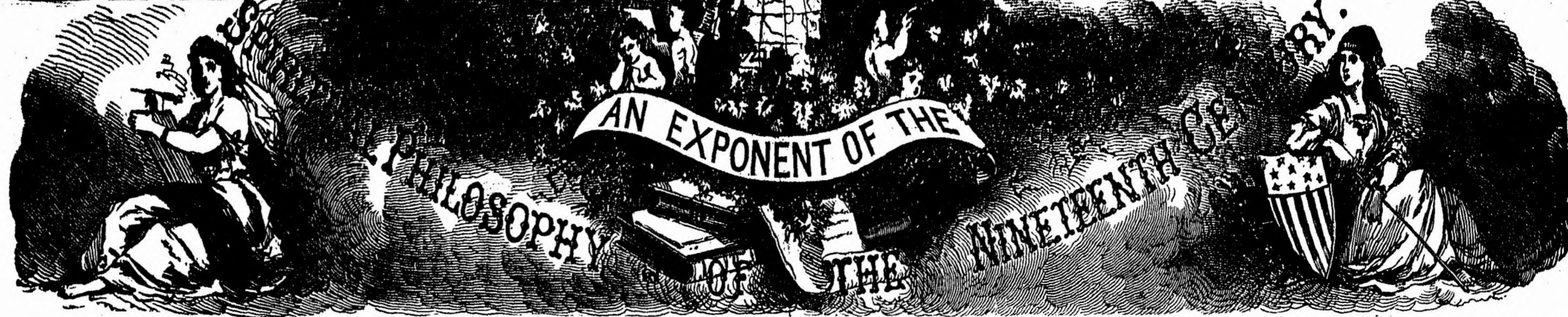


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MOMUS—SON OF NIGHT.

BY KINNESLEY LEWIS.

Is man a jest that thou should'st sit
Revolving in thy chair;
And pierce the heart with cruel wit,
And wish this image there?

Thy shaft of wit, the sceptre great
Of him who rules the stars;
Yet still within thy little state
Thou canst not quell the jars!

Thy pomp is borrowed, and thy pride,
From lands beneath the sea;
Thou findest what thou canst not hide,
That all should kneel to thee!

Thy fane, a Dionysos ear,
Where serpents wreath about;
And where with feline footsteps fear
Creeps ever in and out!

P. E. A. N.

The God of Truth let all proclaim,
All forms and fanes above;
Creation glorifies His name
In wisdom, light, and love.

His power supreme in love and light
Through life forever flows;
It paints with hope life's morning bright
And beckons to its close.

It speaks to thund'rous surges gives,
And to the heavens a span;
While like a still small voice it lives
Within the mind of man.

The leagues of death that dare His law
Its two-edged sword divides;
The wayward soul its terrors awe,
But He in mercy chides.

London, Eng.

A Letter to American Spiritualists from a Cosmopolitan Spiritualist.

BY QUESTOR VITE.

Having worked for many years to support Spiritualism in England, France and America; having defended mediums from accusations supported by the Society for Psychical Research, claiming that as much care should be given to the verification of such accusations as is given to evidence in support of phenomena, I venture to consider that I am entitled to claim the attention of American Spiritualists to some shortcomings in their position as it presents itself to the observation of a cosmopolitan Psychist of many years' experience.

I wish to say to American Spiritualists that they do not realize the responsibility of the momentous charge laid upon them. They use all the wonderful opportunities placed at their disposal for merely personal gratification, without thinking of giving to others a share in the advantages they enjoy, or of so conducting their experiments as to carry conviction to the minds of outsiders.

American Spiritualists enjoy very great and quite exceptional advantages. The number and variety of mediums at their disposal is immense and has no parallel in Europe. Yet what is the result? How have they acquitted themselves of the charge thus laid upon them? In such a manner that the term Spiritualist has, I find, become identified among the intellectual classes of the community with loose credulity, with unreliability, or even worse. The term Spiritualism has been dragged down to such a low level by the Spiritualists that, while we see several leading divines recognizing the truth of the possibility of communion between the two worlds, they feel compelled to expressly dissociate themselves from Spiritualism.

I call upon Spiritualists to take the moral of their lesson to heart, to amend their methods of procedure so as to lift the social standing of Spiritualism to a level worthy of the momentous truth it embodies.

When I was a boy I went through the fighting round Paris during the siege as an assistant in an ambulance. The French soldiers were usually defeated. They never took the responsibility of their defeat home to themselves. It was always someone else, or something else, that was responsible. So it is with Spiritualists. They always manage to discover some convenient reason outside of themselves for the low status of Spiritualism in society. But all systems, whether religious, political or social, are necessarily conditioned down to the level of the integral units representing them. And consequently, as we see illustrated in the uplifting of Christianity from the level of dogma to that of "life" now going on around us: the evolution of the participant units elevates the system they reflect.

What is the cause at work that has led to the social opprobrium that surrounds Spiritualism? I say it is the outcome of the personal selfishness of aim that permeates Spiritualists. They go to mediums for personal tests, again and again from the same motive and nothing further. Meetings for philosophic discussion are poorly attended unless supported by phenomena carrying appeal of a personal nature. Though there are large numbers of Spiritualists associated in the various local societies, and through them in the larger organizations, yet no colleges or training schools or institutions for scientific study have been established, and only one permanent spiritual temple exists.

I hear on every side of wonderful experiences of phenomena, of communion, which Spiritualists have enjoyed. Yet they make no effort to lay these advantages before others, but calmly refer to them as if they were everyday occurrences of common life. No

effort is made to draw up accounts of such experiences in a careful and reliable manner, so as to lay the knowledge so acquired before outsiders and before European researchers, and give them the advantage thereof. Several spiritualistic papers are published, but no effort is made to constitute a reliable record of phenomena such as would constitute a permanent reliable record of Spiritualism to which all the world might turn for instructive information.

Spiritualists fail to realize that having had the opportunity afforded them of obtaining convincing evidence of a future life with continued individuality, that the responsibility becomes incumbent upon them to afford the opportunity to others of similar advantages; they fail to perceive that they should strive to follow the example of the invisible operators who have procured them this tremendous advantage, and "do likewise unto others"; that they should bring the knowledge of this momentous fact to the world in a manner fitted to carry conviction.

It is undoubtedly this purely selfish pursuit of personal ends on the part of Spiritualists that has led to the degradation of physical phenomena, particularly of materialization.

There is nothing to say against trance and test mediums. Many of them do their work courageously in spite of serious drawbacks. If the investigator is hostile or hyper-skeptical, he entails his own punishment by spoiling the communications received (under the laws of mental suggestion).

But the phenomena of materialization, which should present conditions of invincible conviction, are presented in New York (and I believe similar conditions obtain in other towns) under deplorable conditions, conditions constituting a travesty upon and caricature of fair investigation. Things have come to such a pass that the medium dictates the conditions under which an investigator is admitted. To have any chance of investigation when admitted, and not to be confined to a seat at a distance, at which, in the dim light maintained, it is impossible to affirm what is presented at the door of the cabinet, it is necessary to pay court to the medium, and to seek to obtain the good graces and favor of the "manager."

I say that the Spiritualists are responsible for this travesty of research. They go to these séances to see their dear departed. "Oh! won't you ask my friends to come?" you hear them say to the medium, as if the latter were a conjuror. Their satisfaction appears to be proportionate to the number of forms that are supposed to appear, and that apart from any reasonable condition of supervision, verification and control. They accept any conditions, provided they can get their own personal satisfaction. The consequence of all this is exhibited every now and then in exposures of grotesque frauds, which do an indefinite amount of harm to the whole Cause of Spiritualism, but for which the Spiritualists must individually take the responsibility home to themselves.

It is because of the selfish motives actuating them, that they have given way gradually to all the exactions of the mediums, and brought things to the pass they now occupy, and which is repellent to any intelligent mind.

How is this position to be saved? How is physical mediumship to be raised to the level it should occupy, when presented under conditions permitting such reasonable investigation as is necessary to carry conviction to intelligent minds?

I would suggest two methods—one simple, the other more complex.

The Spiritualist organizations might discuss and frame resolutions, determining the conditions under which materialization séances should be held, and call upon all Spiritualists to see that these rules were carried out. Mediums who refused the conditions of verifications so determined by the spiritualistic organizations, should be severely boycotted. Spiritualists who continued to support such mediums should be censured.

Much of the fraud that has so degraded Spiritualism in public esteem in the past would be thus prevented. The mediums would themselves gain greatly by such a reform, which would lift them above the atmosphere of suspicion with which they are now surrounded, as also from all dangers of "grabbing" by hostile skeptics or interested opponents.

I would suggest that materializing mediums who give public séances should be called upon to provide themselves with a cabinet of wire-netting (with top and bottom) in which they should be locked by persons selected by the audience. No medium should be allowed to wear any white under-clothing and should be inspected to this effect by ladies selected by the sitters, when entering the cabinet. No "manager" should be allowed to approach the cabinet at any time, so as to prevent the passing of things to the medium, as it is stated took place in the case of the Concannones. Mediums through whom the independent voice is presented should wear a respirator. Sufficient light for the forms to be clearly visible at a distance of five or six yards should be insisted upon. These are presented as suggestions; the conditions would have to be determined by the spiritual organizations themselves.

There is another alternative and a much more satisfactory one if only Spiritualists would display sufficient enthusiasm for the holy Cause they represent, to carry it into effect. Spiritualists might subscribe the necessary funds to institute Spiritual Temples to which materialization séances should then be restricted. The mediums would be engaged and maintained as salaried assistants of the temples. Their services could be placed at the

disposal of the public as the "pythonesses" of the temple under the supervision of officers of the temple, who themselves might be selected from inspirational speakers or test mediums. Healing mediums might also be engaged. A fee might be charged to the public, and the institution would undoubtedly become self-supporting.

M. Schuré, in his "Sanctuaires de l'Orient," tells us that mediums served in this manner as priests and priestesses in the temples of Egypt and Greece, in which the "gods" descended and took part in the Mysteries, materializing in the sanctuaries or holy shrines. This certainly finds confirmation in the structure of the Egyptian temples, in which the traveler may still observe that all light was excluded from the sacred shrine.

If this proposition were adopted, the whole position of Spiritualism would be lifted up to a higher level than we can at present conceive of. It would come to occupy a position something similar to that which is held when associated with the ancient temples referred to, where relation between the two worlds, so illustrated, experimentally constituted the basis and foundation of the belief in man's immortality, which was the dominant note in the Egyptian cult.

Under such conditions, fraud would be eliminated, hostility and grabbing would be abolished. Materializing mediums would hold the position of assistants in the temples, instead of being surrounded with contemptuous suspicion as at present. The conditions constituted in such surroundings would undoubtedly result in the phenomena presented being of a much higher order than at present occurs in the discordant conditions existing in public séances as now formed. The public would come to recognize admission as a privilege. It is only by disinteresting mediums from results and raising the mental atmosphere of the séance room, as would occur in a temple under impressive surroundings, that materialization will be raised to the level it should hold.

I appeal to Spiritualists to strike a deeper, bolder, more sonorous, more reverent note than they have yet rung. Let each decide to help make psychism a power, a real living thing, lifting its head with dignity in the world. Let them decide in their own minds whether they are merely amateurs of curious sensations, or real disciples of the Infinite Truth, prepared to "Follow Me" and "give unto the poor" (the poor in spiritual knowledge). Let them realize whether psychism, in furnishing evidence of a future life and of the relation of man to the Eternal, stirs their religious emotion to its depths and supplies them with the stern and steady enthusiastic strength to descend from the drawing-room and platform, not as talkers, but as doers.

"The New Thought of Immortality."

BY "HACENUS."

"What new thing has Spiritualism taught?" This question is the stock-in-trade of the objector who is driven by the force of the facts to admit the reality of the phenomena. It is the latest refuge of the skeptic. In slightly varied forms, such as "Why don't the spirits tell us something new about the other world?" or affirmatively, "The spirits have never revealed anything new about the future life," the opponent of Spiritualism seeks to discount the admission he is compelled to make, that he cannot gainsay the fact of spirit-return. He tries to discredit the whole subject by crying for light and protesting that it has not been, and cannot be, given. To these and similar assertions we reply in the words of the Rev. Heber Newton:

"All testimony from the unseen world confirms the conviction that he who passes through death finds himself wide awake... the same being as of old. He is conscious of his continued personal identity. Death ushers us into no foreign world. All that is essential to human life here will be found there. Death makes no break in the continuity of character. It works no miracle. A man is the same here and hereafter. The physical transition that we call death can make no essential difference whatever in the spiritual reality that we call character."

This is one of the revelations which Spiritualism has made, and to many people it is as unpalatable as it is unexpected. They have somehow got it into their heads that death will work a transformation in their personality; that when they awake over there they will be pure and powerful, wise and capable, intelligent and perfect, graceful and happy, and whatever fate may befall others, most people anticipate that they themselves will enter immediately into possession of all the felicities and enjoy all the powers and privileges which such angelic beatitudes could confer.

But, alas! what a rude awakening is theirs! The spirits are not perfect saints—they are very human after all! The Rev. Newton truly says: "The silly and superficial here will be silly and superficial as he starts again in life there. The wise man before death will be wise after death. There are fools over there as here," and, we may add, they are fools there because they were foolish here.

Mr. Newton affirms what spirits teach and prove, viz., that "A man's moral qualities are unaffected by the process of passage from one stage of existence to another. The man that is tender and affectionate here will be loving there. The selfish man before death will remain the same selfish man after death!" That is, until he profits by his experiences there, and by effort and self-unfolding becomes fit for better things.

Here is a very important thought that is "new" enough to be objectionable to numbers of people. That it is new and uncongenial is

evidenced by the fact that they expect so much from the spirits and complain so bitterly of what they call the "twaddle" that comes from the other side.

If they realized and admitted the fact of the continuity of character, and the humanity of the people of the spirit-world, what else would they expect? They would then have no ground of complaint. As Mr. Newton very pertinently says:

"Assuming that there are human spirits at the other end of the telephone connecting the world seen with the world unseen, why should we expect that there will be no frivolous messages, no clatter of silly voices heard from beyond? Society, as one finds it here, does not consist altogether of the wise and reticent. I have observed that it is not always those qualified to speak intelligently who prate glibly over the dinner table. Why, then, should we wonder if, on our first establishing communion between the two spheres, it should be found that those who rush to the other end of the telephone are not those whom we desire to call up?"

"The materially-minded on earth will remain materially-minded in emerging from earth upon some other sphere. There is no such thing as living in sin up to the day of death—wallowing in wantonness, stifling the spirit in sensuality, clutching at gold and murdering the bodies and souls of one's brothers to get it—and then, by experiencing religion, or by receiving Extreme Unction at the last hour, go straight to a heaven of holiness. The fingers that have been busy handling the croupier of our American Monte Carlo, which faces Trinity Church, cannot turn at an hour's notice to playing harps in the New Jerusalem. You will start in the other life just as you have made yourself in this life. You carry over with you into your life beyond the capital that you have accumulated in your soul here. To lay up treasures in heaven, you must lay up treasures in the heaven within you. Only thus can you take a letter of credit to the celestial city."

But Spiritualism is a gospel of Hope—the Largest Hope. It is based upon facts which while they demonstrate the continuity and the maintenance of the human characteristics and identity of the conscious individual, also demonstrate that the spirit world is real, and life there is subject to the laws of unfolding as here. We have been in the habit of too sharply drawing the lines of demarcation between the natural and the spiritual. The fact is now being recognized that this is a spiritual world, and that the realm beyond death is a natural world. When we realize that what we call physical nature is throbbing with life, and is continually vitalized by the immanent spirit, and that it is therefore but an imperfect type of the nature of the expressions of the same living spirit in what we call the spirit, or unseen, world, we shall be more ready to admit the operations of the law of growth in the future career of man, and realize that development from within must inevitably transpire as the varying stages of life's pilgrimage are reached. Evolution is a spiritual law. The "one far-off event" to which the whole universe tends is still the goal before the humanity of the exalted realm of being, as it is in this initial sphere of our educational experiences. Hence Spiritualism has enforced the fact of the existence of this law upon reluctant and prejudiced minds, and the new thought of the progressive character of the sequential life beyond death is revolutionizing modern eschatology.

The "law of consequences," called by some Karma, was revealed by spirits, and constantly insisted upon by them in their testimony through messages and mediums in the very early days of the movement. The "teaching spirits" who used "M. A., Oxon." were consistent and persistent in enforcing individual responsibility. The continuity of consequences—moral and spiritual—quite as much as the mere continuation of life itself, has been the unflinching message from the other world. Not "rewards" or "punishments," but logical and necessary—aye inevitable—results, affect the status of the enfranchised soul. Each one "goes to his own place"—where he is fit to go; that fitness being determined by, and resulting from, the motives and deeds of this life; and from that state of being no man can rise until he has paid his debt and been made fit for higher and purer conditions by so doing.

Here again the Rev. Newton expresses and emphasizes the new thought. He says:

"God does not reward nor punish—man rewards and punishes himself. A man cannot miss his heaven if he has been heavenly-minded on earth. A man cannot skip his hell if he has been hellish in spirit in this world. ... Each day you and I are judging ourselves—approving or condemning ourselves in the light of God."

But the traditional teaching respecting the post-mortem life has been cheerless and hopeless in the extreme. It refused to recognize the possibility of change, of reformation, of ascension after death. Probation ended with the tomb. The after life was unalterably horrible or heavenly. But the spirits constantly affirmed that purifying was the end of pain; that discipline of suffering ultimated in spiritual education and emancipation; that even after death the ignorant and the sinful might learn and face the sunlight of Divine love; that the repentant prodigal would ever find a Father's love and a welcome home. Spiritualism has consistently proclaimed "eternal progression" as opposed to extinction on the one hand and stagnation on the other. Here is Mr. Newton's presentation of the new thought upon this point:

"Is character ever fixed and final on earth? Up to the last hour of life here the good man may trip and fall. Even up to the last hour of life, the bad man may reform. Saint and sinner may change places even in the shadow of death. Why, then, may it not be so hereafter? ... If Lucifer and his fellow angels fell from heaven, other Lucifers may fall again. Sweet-souled Robbie Burns had the prophetic gift when he thought that 'Auld Nickie Ben might

tak' a thought and mend.' This is the infinite possibility which life holds within itself for ever and ever. ... It is the sheerest audacity of dogmatism that undertakes to deny the endless possibilities of change in character."

Again, after referring to the wonderful "moral miracles which changed conditions work upon weak and undeveloped characters here on earth," he very forcibly and justly asks, "What, then, will be the miraculous effects of such a change of conditions as becomes possible in passing from earth into the life beyond?"

Do we sufficiently remember, when we condemn the weak and criminal, that "most men are badly handicapped in their conditions on earth? Between heredity and environment there is a poor chance for most of us!" Surely pity and help are needed rather than stern condemnation and excommunication!

Summarizing Mr. Newton's argument we ask: May it not be true that when, after death, the material conditions, which now make so mightily for evil, fall away from the soul, and the temptations that here thrust themselves upon one at every hand slip into the background, the increasing powers of helpfulness, the loving efforts of sympathetic souls, the increasing development of life among the good, will make the reforms of earth seem child's play in comparison with the improvements that will then be accomplished? Wiser treatment from those who have grown luminous in the higher life will revolutionize man's work for his fellows. If earth can open the prison doors, shall they remain closed in the "hereafter"? Surely the pains of prison punishment are purifying; the suffering of the hells in the beyond, as here, are remedial! The work of all true society, whether in the world seen or the world unseen, is to carry on this redeeming, restoring, renewing work of God in man. That is the glad, the ennobling, the joyous gospel—the new thought in Spiritualism which gives dignity to man, sweetness to life, and delight in anticipation of the beautiful progressive immortality which awaits us all.—Light.

A Hopeful Sign.

BY IDA L. SPALDING.

That there has been a great and decided change of late years in the trend of religious thought in the Christian Church, is a fact of which we are forcibly reminded when a prominent Baptist clergyman takes occasion to emphasize the element of joy in the religion of Christ, instead of dwelling upon its dark, sorrowful, forbidding aspect.

I was attracted to Tremont Temple, Boston, Sunday morning, Sept. 9, by the announcement in the daily papers that the Rev. George C. Lorimer, D. D., the pastor, was to be present and preach on the subject, "Christianity Not the Religion of Sorrow."

Dr. Lorimer has been spending his vacation in Europe, and the beautiful and spacious temple was thronged with the friends and admirers of the popular preacher. That he is deservedly popular, not alone because of his ability, there can be no doubt when it is known that he has recently declined, in a most positive manner, an increase of a thousand dollars a year in his salary, stating that he is thus actuated by a "sense of duty to the church," and no argument of the ways and means committee has been able to convince him that he was not in the right.

The eminent divine took for his text II. Corinthians i. 5: "For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ." He presented the religion of Christ in its most attractive guise, asserting that joy is and has been the keynote of Christianity from the hour the angels sang their praise and gladness on the plains of Galilee at the birth of Jesus. Throughout the New Testament we are frequently bidden to rejoice and be exceeding glad. According to the new version Jesus says to his disciples in his Sermon on the Mount, "Happy are the pure in heart, for they shall see God."

The speaker would, he said, call people from a contemplation of a sorrowing Madonna seated at the foot of the cross, with a blood-stained crown of thorns in her lap, to view the beauty of the religion of Christianity. While it consoles and comforts the human heart in the hour of bitterest grief and affliction, it hallows and enhances every joy; and he who has great capacity for suffering has, likewise, great capacity for happiness.

A great many excellent people make the mistake of assuming that it is because of their religion that they have trials and tribulations. Sickness, sorrow, persecution and death were in the world before there was any religion, and not as a consequence of it; but religion helps us to bear them with greater equanimity and resignation.

The speaker deprecated the "lonesome, doleful, funeral" character of the music so frequently heard, particularly in fashionable churches, where the singing is a prominent feature of the service, and is rendered in a perfunctory manner by a paid choir. Among the masses, where the music is of a more spontaneous nature, the hymns chosen are more joyous, as becomes a service of praise to a God of love and mercy.

The doctor admonished his hearers to make the best of the world as they find it. Not to go into their houses and shut themselves up away from their kind for fear of contamination. A Christian has a right to all legitimate happiness to be obtained in this world. Upon the question of recreation and entertainment, he took a decided and independent stand, declaring that, so far as he personally was concerned, he should use his own best judgment. It was a

Continued on Fifth Page.

* I use this word as representing the study not only of Spiritualism, but of the kindred domains of hypnotism, mesmerism, magic, mental healing, apart from which comparison and contrast, none of these several subjects can be fully understood.

MOTHER, HOME AND HEAVEN.

Impromptu poem given through Mrs. Cora L. P. Richmond, at Madison Camp, Maine, the subject being given by a member of the audience.

We have had many subjects in the past:
"Love," and "charity," and "hope," and "faith,"
And that which in the earth may last
When the soul triumphs over death;

We have had "flowers," and "leaves," and "na-
ture's light,"
"The sea," "the winds," the "sighing of the
trees";

We have had the "shadows of the night,"
The "whispering of the midnight breeze";

We have had the "sunshine of the day,"
And many and many another;
But most we have had that of to-day—
"Heaven, home, and mother."

Home, which is the place of love,
The dwelling of sweetest peace,
That which on earth and in heaven above
Bids striving and pain to cease.

That the light which gathers in the home
Far brighter is than any other,
Is because it all must come
Of "home and heaven and mother."

And "heaven," how can it other be
Than tempered by her loving light,
The gift of love and prophecy
That gives unto the human sight

The measure of that heavenly state;
It would all be dark and drear,
And all would turn to grief and hate,
If the sweet love that centers here

Could not abide in the heavenly home
With father, sister, brother;
And who could in that dwelling come
Save through home and heaven and mother?

But mother to that God-like soul
Where the father's name has been spoken,
Has been left out of the great control
Of heaven, and the name was broken

In the human language far away
Where it meant this and no other—
God is complete in the light of day,
And God (our God) is Father-Mother.

So when souls are made complete
And true parentage abideth here;
When life with life in love shall meet
Not selfish as in the human sphere;

But when the spirit grows more strong,
As Dante's, gazing across the stream—
He heard the divine and wondrous song
Of Beatrice; in his dream

She held out the snow-white rose
Of love; ah! wedded to none other
In Paradise, where love doth unclothe,
It will be father and mother.

So when the fifth dream on earth
Is past and gone forever,
Only God and the highest birth
Will bloom from your endeavor.

Then out of the shadows of dull pain
This sacred glory and none other,
Will beam upon you, and will remain:
Heaven and home and mother.

Numerical Conditions Govern the Material, Spiritual and Sideral World.

The Numerical Theory of Hermes, Pythagoras and Plato
Verified by Modern Astronomic and Chemical
Discoveries.

Geometric Precision in Universal Cosmos Proof
of Plato's "Eternal Geometrician."

BY GEN. W. H. PARSONS, WASHINGTON, D. C.

The following isolated paragraph, in very large type, to give the sentiments special prominence, and apparent emphasis, we find in the most "Progressive Thinker" of the mighty West. They embody the ultra views of the most non-progressive and unconstructed Atheists and Materialists of this day and age; and we propose here and now, in the following treatise (which had mostly been previously written for the BANNER OF LIGHT), to refute and reply to its bald and outre affirmations.

A SUPREME POWER, BUT NO SUPREME BEING.

"We must bear in mind that the majority of men are imperfectly educated, and hence we must not needlessly offend the religious ideas of our age. It is enough for us ourselves to know that, though there is a Supreme Power, there is no Supreme Being. There is an Invisible Principle, but not a Personal God, to whom it would be not so much blasphemy as absurdity to impute the form, the sentiments, the passions of men. All Revelation is necessarily a mere fiction. That which men call chance is only the effect of an unknown cause, even of chance there is a law, there is no such thing as Providence, for Nature proceeds under irresistible laws, and in this respect the Universe is only a vast Automatic Engine. The vital force which pervades the world is what the illiterate call God, the modification through which all things are running takes place in an irresistible way, and hence it may be said that the progress of the world is, under Destiny, like a seed, it can evolve only in a pre-determined mode."—Draper.

To the arrogant and audacious assumption, that the "imperfectly educated," and the "illiterate" alone, recognize a Supreme Being, we confront the array of illustrious names and scientific authority embodied in this Essay.

PREFACE.

It was the expression of Lord Bacon that "half science only leads to Atheism, but when drunk at full draught, it leads us to the top-most link in the chain of these primary laws attached to the throne of Jupiter."

This recalls those lines previously cited in a former treatise on "Evolution," of the same tenor from the statesman, historian, Ex-President of France, M. Thiers, who said: "A man of superior intelligence is seized in proportion to his mental elevation, with the beauties of creation. It is intelligence which discovers intelligence in the universe, and a cultivated mind is better fitted than one of ordinary calibre to recognize the hidden workings of the Creator."

Euler was one of the great mathematicians of the eighteenth century. All the great mathematicians of his day were his pupils. He was likewise a remarkable philosopher. In a letter to a German Princess he said:

"Atheists have the audacity to maintain that the world is the work of hazard, and they recognize in it no work of wisdom; they cry abroad that the eye was not made by design, and they tell us we should rather say we have received our members by chance, and accordingly make use of them as their nature permits us. . . . But it is only the fool that says in his heart there is no God."

The familiar lines are preeminently suggestive:

"A little learning is a dangerous thing,
Drink deep or touch not the Plerian spring."

Our Thesis.

"Numerical conditions govern the material world." This was a Hermetic axiom of the Egyptians, from whom Thales and Pythagoras learned the import of sacred geometric symbols and numbers.

Modern chemistry and astronomic revelations, as we shall show, have given remarkable

verity and clarification to those ancient truths, whose bases were clear mathematical formulas.

MATHEMATICAL PRECISION IN ATOM AND STARS.

The mathematical precision with which in all the combinations of molecular atoms the primary numbers were applied, to the most minute forms of plant and animal life, and the Sideral Cosmogony itself, arrested the attention of the philosophers of remote ages, and its origin was rejuvenated from the myths of Egypt's Hermes.

The significance of the numeral theory, as there taught and thence transplanted by Pythagoras to Greece, was that "numbers contain the elements of all things, even the sciences; to everything in nature, even to the spiritual world; and thereby solved questions which are unknown to modern mathematics, as the spiritual has weight and measure just as much as the physion." Although apparently incomprehensible to human reason, if "in our Father's house are many mansions," and there be an Elysium where gods and godlike men and goddesses dwell, everything in the universe rests upon certain primary causes, which Pythagoras called the natural numerals. "He who knows them, knows the laws through which nature exists; the circumstances of their existence and relation, the manner and measure of their activity, the communication of cause and effect, and the physics and mechanism of the universe."

PYTHAGORAS AND PLATO ON HARMONY OF NUMBERS IN MATERIAL AND SPIRITUAL WORLD.

"As the laws of exteriorized matter are impressed on the senses, our mind receives distinct ideas of the invisible positions and destinations of things as soon as we can comprehend them."

Pythagoras, therefore, regarded "astronomy and the harmony of numbers as intimately connected branches of the same science," for he held that "the numeral of substance is that which is, at its foundation, in the divine intention, according to which life all the powers and symphonies of nature, and therefore the universe can be only so, and nowise else."

PYTHAGORAS ON THE ORDER OF CREATION, OR EVOLUTION.

Pythagoras applied the primary numerals to the material and the spiritual world, and under the animal class, all creations of animated nature.

The latter gives us a direct view of the ancient theory of the origin and primacy of man over animal life, as held in the Orient. According to Pythagoras, "all spiritual numerals were and are radiations or reflections of unity, all the higher embracing all the unities of the inferior world subject to it."

Hence the Eastern Theory, that "the ranks of animals rise higher and higher, and become more developed, till the highest are related to man, without ever being able to reach him, as according to the radiations of all spiritual numerals, the lower orders arise from the higher, which is the converse of the Darwinian theory that the higher arise from the lower, the angel in man, from a protoplasmic monad," the God in man, from a single germ in a jelly fish.

THE SOUL "AN ARITHMETICAL, AND THE BODY A GEOMETRICAL BEGINNING."—PLATO.

Plato affirmed similar views to Pythagoras regarding geometric philosophy, or the numeral theory, that everything in nature displays a harmony resulting from the primary numerals, upon which the whole system of the universe, the spiritual and material world rests.

Hence Plato held that "the soul is immortal, and has an arithmetical, as the body has a geometrical beginning, and calls him happy who understands spiritual numerals, and perceives their mighty influence," by which molecular atoms in combination and geometric precision are observed by God in all forms, whether the invisible animalcule or a blazing sun; a butterfly or "a rapt seraph, who adores and burns."

THE MOLECULES OF GASES, UNIFORM IN NUMBER.

The law of numbers is equally true in the gases, as with the ponderables.

The great law of Avogadro is the foundation of our modern chemistry.

"When in the condition of perfect gas, all substances, under like conditions of temperature and pressure, contain in equal volumes the same number of molecules."

The law was first stated by Avogadro, an Italian physicist, in 1811, and was reproduced by Ampere, a French physicist, in 1814. It was a demonstration that the numeral theory and geometric precision govern the material world, even imponderable gases.

A molecule is a little mass of matter; and Ampere used it in place of particle. Both words signifying the smallest mass into which any substance is capable of being subdivided by physical processes which do not change its chemical nature.

A gas may be without sensible weight and therefore imponderable; and yet, when produced from any substance, contains the same number of molecules. This is the law of Avogadro, and demonstrates that numerical conditions govern the invisible Cosmos.

NUMERAL LAW OF VIBRATIONS PRODUCE COLOR TO THE EYE.

Light, like sound, is produced by a series of undulations, but transmitted by an imponderable fluid called ether. Science has been able to measure the length of undulations, and consequently to calculate the number of luminous vibrations which the eye receives in a given time, which varies, as shown by the different colors of the spectrum. Light travels two hundred and twenty-five thousand miles per second; hence the retina receives on an average six hundred million million vibrations per second: something which surpasses imagination and credulity were it not that all scientists, after long research and observation, were of the same opinion.

Sir Isaac Newton, who first decomposed white light into its primitive combination, or seven primary colors, representing the primary metals in a fused or gaseous state in the sun, as seen in the rainbow and prism, was led to study the human eye, as also the ear, anatomically. The wonderful adaptation to the ends of their evident construction led him to lay aside his works, and, lifting his eyes to heaven, exclaim:

"Whence comes it, Nature does nothing in vain; how is it possible that the eye could be constructed without a knowledge of optics, and the organ of hearing without a knowledge of sound?"

THE POWER AND USES OF SUNLIGHT, THE SYMBOL OF CREATIVE SPIRIT.

Always exactly the same for the same color, are the vibrations or waves of light which produce them or make them visible to the eye. To produce red, the number of vibrations necessary to produce the sensation as they break on the eye must be thirty thousand in an inch, and four hundred forty-seven million millions in a second. Thus to see a red ribbon or red rose, as with all other colors, the same number of waves of ether—differing in each, but always exactly the same for the same color, are expressed with geometrical and undeviating precision.

Vibrations are due to waves of ether, produced by atmospheric concussion, whether by bell, harp-string or heaven's artillery. The ear perceives those only of ordinary rapidity, thirty or forty thousand per second. The undulations or vibrations of ether which produce the sensation of sight are about one thousand millions per second, and these undulations produce the various colors of the solar spectrum.

SUBTIMATED ESSENCES COMPOSE ALL SOLIDS.

Science through the X-ray, and sunlight through a disk of colored glass, proves this.

Under the powerful disintegration of the Roentgen or X-Ray, fibrous tissue apparently disappears, and even the calcareous frame on which animal flesh is built are but shadows. The sublimated essences, which when materialized, become a human form divine, and in woman "a thing of beauty and a joy forever," seems to dissolve into invisible ether, from whence, like the oak which perishes, it was originally derived. All flesh is therefore grass,

and as the flower of the field that fadeeth, to rebloom in renewed youth from the earth, from whence it came, and to which, by the transformation of never-ending change, all forms but spirit are tending.

SUNLIGHT A GERMICIDE.

But it is now demonstrated that sunlight will penetrate the human tissue, and that a glass of water taken with light that has been filtered through a human body. This discovery was made in connection with experiments for the cure of tubercular germs, by the use of sunlight as a germicide; which promises to be of the greatest aid to thousands suffering from tubercular troubles.

The scientific world heretofore—while admitting that sunlight is a most effective and

PERFECT GERMICIDE,

has denied that sunlight could be made to penetrate the human tissues, and therefore the parts suffering from tubercular affections could not be reached.

THE ACTINIC OR CHEMICAL SUN RAY.

Dr. Kane of Fort Dodge, Ia., combated this theory successfully. He has invented a disk of colored glass for the purpose of securing the actinic rays or the chemical power of light, as used in photography, differentiated from the heat rays; the light thus produced through blue glass was reflected from a circular mirror upon the body of the patient.

This wonderful advance in the science of health and human longevity, is overshadowed, in our estimate, by the occult proof afforded, of the penetrability of human tissue by sunlight, that the human form itself is the sublimated essence of the cosmos, and like spirit is of Divine origin.

SWEDENBORG ON SPIRITUAL AND NATURAL SUNLIGHT.

This exalted seer, philosopher of nature, and religious clairvoyant, wrote works on the spiritual world contending that the natural sun, which was emanations of a spiritual sun, which was however but an emanation of the Godhead and source of Creative Power.

He said: "The spiritual sun has its spiritual atmosphere, which is the receptacle of the Divine light. The spiritual alone is living. Through the medium of this Divine light or spiritual atmosphere, the spiritual sun produces spiritual circumstances. The outward circles of this atmosphere produce one natural sun, which in like manner has its atmosphere. These atmospheres, or active natures, decrease by degrees in activity and power of conception, and at last constitute masses, or solids, the parts of which are held together by pressure (attraction of gravity). This then is that we on earth would call matter."

Swedenborg's chapter on "God and Creation" explains the mystery of the creation and of matter as an original emanation from a spiritual sun, which was not God, but an emanation of the Godhead, revealing love and wisdom, the former expressed in its warmth, and wisdom by its light; light or wisdom the breath of Divine power and a ray of the glory of the Almighty. Love does not embrace itself but others; therefore he made creatures, immediately through the spiritual sun, and immediately, through the natural sun, which is the instrument of the first."

The three kingdoms, of minerals, plants and animals, also the organic form of man, do not proceed from natural warmth, the natural light and atmosphere, for these are dormant and dead, but from those of the spiritual world.

"This natural world is a mere copy of spiritual creation, the only true one. The first only present to remind us of the second."

FIFTY OF TYPE AND ORDER AND HARMONY IN PLANT LIFE.

With such variety that no two forest leaves are ever found alike, they never grow at random, but according to a "predetermined" and fixed law, for each species. Such is the regularity and order in the disposition of leaves by nature, that phylotaxy has become a science; and Darwin himself in his "Marvelous Adaptation of Organs to an End," noted the order and regularity found in the most minute details of plant life, especially that certain vines, too weak of themselves, attach themselves to others for protection and support; some tendrils so fashioned that they adhere to the smooth surface of stones by means of a resinous matter they secrete, affording the ivy-clad walls of ancient ruins and beautifying the landscape with the vine, which, while yielding fruit "after its kind," conceals the rugged and forbidding.

The chief, and dominant trait of plant life, in all organs and functions, is that order and harmony prevail in all parts. A certain fixity and stability of type ever remains. Nothing can or ever does destroy the seed found in Egyptian tombs not having changed from those now in use for a period of five thousand years.

PRECISION IN NUMBERS AND WEIGHT IN PHYSICS AND CHEMISTRY—UNDEViating MATHEMATICAL FORMULAS.

Thus mathematical formulas, in all mineral and vegetable and gaseous substances, or the simple elements of oxygen, hydrogen, carbon and nitrogen, which form those substances, are proportioned according to relations that are constant, undeviating, and evidently "predetermined."

Hydrogen will always unite, as to weight, in the proportion of one to eight of oxygen, to produce water.

To produce sulphuric acid the weight of oxygen is in the proportion of two to three of sulphur.

In physics and chemistry, the expert in his laboratory discovers that, in this province, number, measure and weight proceed in mathematical order, and that both simple and compound in the inorganic world, existing in apparent confusion in divers mineral combinations, are to be expressed by the simplicity and regularity of uniform law.

In the terrestrial world, the laws of chemistry exhibit the same regularity and uniformity in their normal combinations and expressions, and are governed by mathematical formulas, as unerringly as in the wonderful order and mechanism of the sideral world.

The various mineral and vegetable substances form their relations according to exact and constant proportions.

The science of Pharmacy, or *Materia Medica*, constantly reveals chemical combinations in both the animal and vegetable kingdoms which demonstrate uniform laws of weight and measure.

Geometrical regularity reigns among the simplest mineral crystals.

The faces of elementary crystals form angles of a determined and definite measure, always the same, for the same substances; the mineral species as persistent and marked as we have shown in the animal kingdom.

Confusion exists in no element in nature. "Order is not only heaven's first law," but throughout the terrestrial world.

Emerson realized this truth, and in admiration exclaimed:

"The atoms march in cadence, they follow the harmonious laws, in such-wise, that the most vulgar substance becomes to the eyes of our intelligence a marvel of beauty."

GEOMETRICAL EXACTITUDE, IN THE CONES OF PINES AND REMOTEST ORB.

We cannot dismiss this sublime theme without copious illustrations absolutely demonstrating that everything in the universe, from the most remote orb to the leaves of the Sunflower, or cones of pines, are arranged in numerical order, according to fixed numbers; demonstrating that geometrical science, which treats of the properties of magnitude, was the basis of the relations, as to position, distance and weight, of each body or object in nature—never led to hazard, but always expressed by numerical formula.

The science of numbers, as we have shown, was applied by Pythagoras and Plato (both of whom apprehended the related symmetry of all objects in nature) as the basis of their numeral philosophy.

KEPLER'S NUMERAL POSTULATE OF THE HEAVENS.

But Kepler was the first of modern astronomers, however, to apprehend and apply and prove this postulate. He was convinced and so declared, that "in the disposition of the stars, and in the order of their movements, everything was according to measure and number;

and that the planets in their orderly march around the Sun moved in exact proportion to the cube of their distance from that luminary."

Thus the numeral theory of the universe proclaimed by Pythagoras and Plato was reduced to a geometric formula, by Kepler, and has led to astounding astronomic discoveries. Newton apprehended this mathematical formula, and announced, that "celestial bodies attract each other according to their mass and inverse ratio to the square of their distance."

On this fixed system of notation the solar spheres have regular intervals between their orbits, which double their distance as each outlies the other from the central Sun.

THE GEOMETRICAL PRECISION OF THE SOLAR SYSTEM.

Of the two inferior planets within our orbit, Venus is twice the distance from Mercury as the latter is from the sun.

Of the superior planets outside our orbit, Mars, the next in order to this on which we dwell, is twice as far from the earth as the earth is from Venus, and this geometrical for miles of distance and magnitude, or weight, applies not only to Mars, but also to Jupiter, Saturn, Neptune and Uranus.

The force of gravity or attraction between, or on each, decreasing just in proportion as the distance is increased; decreasing according to the square of the number expressing the distance; so that at twice the distance the force of gravity (according to Newton's discovery) is not twice less, but four times less; at thrice the distance nine times less, according to fixed numbers.

Thus the movements which appear most complex in the universe, result from a unique force in each molecule of matter, the principle of universal attraction formulated by Newton, decreasing according to the square of their number expressing the distance.

The perturbations and eccentric movements of the two, and then the only known, outlying planets, suggested the necessity and certainty of the existence in space of a still more remote planet, as the only possible solution of the apparent inharmonious or irregularity of those planets.

VAST ASTRONOMIC DISCOVERY RESULT OF GEOMETRIC FORMULA.

This grave opportunity for a test of the infallibility of geometric or mathematical science, to prove that the planets were arranged relative to each other, around the sun, in perfect numerical order, by a prescribed geometric or numerical formula, or according to fixed numbers.

Having by mathematical calculation demonstrated that the assumed sublime order of the solar system was incomplete and imperfect, without another and unknown sister planet could be discovered, and proven to exist in the sky, the problem of its existence, and even the still greater problem of the boasted capacity of geometric science and human genius—even before that, proof that the universe must have been fabricated by one infinite mind—remained unsolved, or lacked the last link in the chain of mathematical evidence which connected such precision in universal law to the throne of a Supreme.

In 1846 Le Verrier, the even then famous mathematician, grappled with the mighty problem, and achieved the sublime solution. He not only demonstrated that such a planet, as yet unseen and unknown, existed in order to complete order and harmony in the Solar System, upon which order and harmony on our own sphere depended, but he pointed out unerringly the point in the heavens in which a new heavenly body should exist and would be discovered; its size and distance of its orbit being the square of the distance of each successive planet from the Sun.

DISCOVERY OF PLANET NEPTUNE—EXACTITUDE OF ASTRONOMIC NUMERALS.

Seeing that Uranus (the most distant of all planets then known) did not harmonize or correspond to the calculations of astronomers, Le Verrier revised his figures with great care, and having verified his calculations, declared Uranus did not follow the march assigned to it by calculations; stating that a much greater planet in bulk, situated about thirty times the distance from the Earth to the Sun, existed, even defining its path in the heavens.

These conclusions were derived from the law of gravitation formulated by Newton, that our Solar System and all celestial bodies attract each other according to their mass and the square of their distances; and moved Kepler to declare the law that in exact proportion to the cube of their distance from the Sun, and decreasing as the distance is geometrically increased between each.

He published the result of his calculations in the month of August, 1846; and twenty-four days later Galle, the Berlin astronomer, discovered Neptune quite near the place indicated.

Thus after thirty years of patient labor and research, Le Verrier brought his great work to a close, and proved successfully that the march of the eight principal planets and apparent movements of the Sun were in accord with Newton's law cited above.

ARAGO, KEPLER AND NEWTON ON CELESTIAL GEOMETRY.

The French astronomer, Arago, exclaimed: "The discovery of Le Verrier is one of the most brilliant manifestations to prove the exactitude of our modern astronomic system."

"Thus do we prove that Pythagoras and Plato were inspired three thousand years ago to proclaim that astronomy and the harmony of numbers, are intimately connected branches of the same science."

When, after infinite labor and endless research, Kepler at last found and verified the three laws he formulated, he wrote at the end of his precious tome on astronomy:

"I thank thee Creator and Lord, for the many joys and unutterable pleasure I have experienced in contemplation of thy works. I have proclaimed their grandeur before men. Grant the work I have just achieved may redound to thy great glory and the salvation of souls."

This led Newton to say:

"It is not proof that we approach nearer and nearer to God, in proportion as we arrive at laws more simple and more general."

VOLTAIRE AND PAINE BOTH PROFOUND COSMOCRATS.

It may disagreeably surprise many materialistic evolutionists and atheistic believers in Psychism, to know that the men, one of whom inaugurated the French, and the other the American Revolution, of 1776 and 1789, were believers in an Almighty Power, and pronounced Deists, as were the principal leaders in both struggles of humanity, for toleration and political, civil and religious liberty.

"Adore with me" (exclaimed Voltaire) "the design manifest in all nature, and consequently the author of that design."

"Religion, you say, has produced thousands of crimes—say, rather, superstition, which unhappily reigns over this globe; it is the most cruel enemy of the pure adoration due to the Supreme Being. . . . To be a disciple of God is to announce him as of a mild heart, and an unalterable mind."

Thomas Paine, the direct foe of dogmatic theology and false interpretation, was equally the foe of the atheism of his age, especially as manifested in the excesses of the French reign of terror, which consigned him to a Bastille and marked him as a victim of the guillotine. He declared:

"I believe in one God, and no more, and hope for happiness beyond this life. . . . The existence of an Almighty Power is sufficiently demonstrated to us, though we cannot conceive, as it is impossible we should, the nature and manner of its existence."

Voltaire, whose name is regarded as a synonym of so-called infidelity, exclaimed:

"The universe perplexes me, and I cannot imagine that a timepiece tells the hours without the aid of a clock maker."

"If the timepiece proves the maker, and the palace the architect, why should not the Universe prove the existence of

SUPREME INTELLIGENCE?"

The terminology formulated by a late session of religious philosophers.

INFINITE INTELLIGENCE,

may give place to Kepler's affirmation, that God is "UNIQUE INTELLIGENCE";

or better still, acknowledge and proclaim with Voltaire "the existence of a

"SUPREME INTELLIGENCE."

ORDER AND UNITY IN SIDEREAL WORLD PROCLAIMED BY COPERNICUS AND KEPLER AND NEWTON.

It was these overwhelming evidences of geometrical precision in the order of all movements in heavenly bodies, which compelled Copernicus, Kepler and Newton to explicitly declare the Cause of Order and Unity in the Sideral World.

Copernicus in 1543 assigned the Sun as the real centre of the planetary worlds, around which we, in common with them, revolve, and that divine wisdom inspired his discovery. He said:

"The wisdom of God is so great, that the extraordinary complications of the Ptolemaic system (then in vogue) are more than enough to prove its falsity."

Kepler, as the result of his astronomic discoveries in 1609, held that:

"Since God is unique intelligence, the character of those laws he has given this world must be unity and universality."

Newton is still more explicit. He said:

"In the movements of planets and their satellites—their direction, plane and degree of rapidity—there is found a degree of intelligence, an action, not blind and fortuitous, but, on the contrary, extremely skillful in mechanics and geometry."

To this Newton adds:

"A blind necessity could never produce the extraordinary variety we see in all things around us. It is all of necessity that a divine hand should launch the planets on the tangent of their orbits or the right line touching the curve of their elliptical pathway in the heavens."

NEWTON CONCLUDES AND BACON DECLARES.

"Astronomy finds at every pace the limits of physical causes, and consequently the traces of God's action throughout the universe."

Hence Bacon in his great work, "De Argumento Scientiarum," declared:

"Half science only leads to atheism; but when we drink it at full draught, it leads us to religion. At the outskirts of science we see only secondary causes and lose trace of the first cause; but when intelligence applies itself, it sees how the topmost link in the chain of these laws is attached to the throne of Jupiter," as the ancient poets expressed it.

THE MATERIALIST AND PANTHEIST—SPINOZA AND SCHELLING.

Children's Spiritualism.

THE HORSE, THE DOG AND THE MAN.

The horse and the dog had tamed a man and fastened him to a fence;
Said the horse to the dog, "For the life of me, I don't see a bit of sense
In letting him have the thumbs that grow at the sides of his hands, do you?"
And the dog looked solemn and shook his head and said: "I'm a goat if I do."

The poor man groaned and tried to get loose, and sadly he begged them, "Stay!
You will rob me of things for which I have use by cutting my thumbs away!
You will spoil my looks, you will cause me pain!
Ah, why should you treat me so?
As I am God made me, and he knows best! Oh! masters, pray let me go!"

The dog laughed out and the horse replied: "Oh, the outting won't hurt you! You see
We'll have a hot iron to clap right on, as you did in your docking of me!
God gave you your thumbs and all, but still the Creator, you know, may fall
To do the artistic thing, as he did in furnishing me with a tail!"

So they bound the man and cut off his thumbs and were deaf to his pitiful cries,
And they seared the stumps and they viewed their work through happy and dazzled eyes:
"How trim he appears," the horse exclaimed, "Since his awkward thumbs are gone!
For the life of me I cannot see why the Lord ever put them on!"

"Still, it seems to me," the dog replied, "that there's something else to do;
His ears look rather too long for me, and how do they look to you?"
The man cried out: "Oh, spare my ears! God fashioned them, as you see,
And if you apply your knife to them you'll surely disfigure me!"

"But you didn't disfigure me, you know," the dog decisively said,
"When you bound me fast and trimmed my ears down close to the top of my head!"
So they let him moan and they let him groan while they cropped his ears away,
And they praised his looks when they let him up, and proud indeed were they!

But that was years and years ago, in an unenlightened age!
Such things are ended now, you know; we have reached a higher stage!
The ears and thumbs God gave to man are his to keep and wear,
And the cruel horse and dog look on and never appear to care!

—S. E. Kiser in Chicago Times-Herald.

Letter from Minnie Towle.

Dear Little Sunbeam: To-day is a beautiful summer day, and I am sitting under my Aunt Sarah's maple trees writing this letter to you. Another year has passed away, and I am again in the country. Have been up here three weeks, and expect to go home a week from next Thursday. Will not have as long to stay this year, because I did not come up as early.

This year I have twelve hens—six white and six Plymouth Rocks, a Plymouth Rock rooster and seven chickens. The hens are very tame, and will come to me whenever I call them. Since I have been up here my hens have laid a little over eleven dozen eggs. That, I think, is pretty good for twelve hens.

My aunt was not able to take as much pains with her flower garden as usual, so there are not as many flowers. We have some petunias, marigolds and asters. They look very pretty dressed in their various robes of the most delicate colors.

The vegetable garden looks fine this year, loaded down with its bounteous store. We have had lettuce cucumbers, string beans, peas and new potatoes from it since I came up. The corn is of a late kind, so have not had any of that.

I have had a good many nice drives this year. Have been to Shepard Hill three times. Some mornings I get up at quarter of five, get washed, have breakfast, and get ready and walk a mile to one of our friends. From there the man takes me a drive to the village, where we get our mail. The man is an old gentleman. He lives on a farm, and keeps eight cows. The milk he takes to the creamery every morning, to be made into butter. He always enjoys having me go with him. If there are any errands he wants done, I usually get out and do them, or call the clerk for him, as he is very lame and cannot get out of the wagon.

Well, dear little Sunbeam, I guess I shall close for this time, hoping to hear from you soon in THE BANNER. Lots of love to you and all the rest of the dear spirit friends.
Your loving friend,
MINNIE TOWLE.

Meredith, N. H., Aug. 12, 1900.

Sunbeam's Answer.

My Dear Minnie: I am so glad to get a letter from you written while you are in the country. It seems so nice to hear from you and to know that you are having a good time on your vacation. I think when children have been studying all the year that it is good to go out into the country and see what God has given us in the way of flowers, trees, birds, pets, and how much they can learn from these things. I have wished that all the schools for children could be held out-of-doors, where they could find growing things to study; all the things in nature are so beautiful. That is more like the schools we have in spirit-land because we do not have to understand the laws of getting, of keeping and of having things just for our own selfish needs. So we study the habits of everything and learn how to be kind to them, what to do for them, how best to help them on their way; and that is the way we grow, too.

You, too, have been doing something good for someone while you were away. I know that old gentleman must be very glad to see you come to go with him on his milk team. I think it is very nice of you to do it, and to do his errands for him, because you are young and strong. He was once like you, but he has passed that time; yet his heart and spirit are young, else he would not like you. And that is the nicest way to grow old, to always remember what you have been in the past.

So, when you have outgrown some of your old habits, and you feel impatient with some other children because they yet have them, if you remember that you used to have them, you will be more patient with them, and will see that perhaps some time they will outgrow them, just as you have. They will outgrow them much quicker if you are patient than if you get cross and out of patience, and twist around as though it was the most awful thing that you had to bear with anybody who was not as good as you.

I was thinking about the flowers and the garden of vegetables. If all the little boys and girls had their choice of what they would be, a flower or a vegetable, I suppose most of them would choose to be a flower; most of them would choose to be the prettiest flower and the sweetest flower they had ever seen. But I think it would be nice, too, to be an ear of corn, to be a cabbage or a potato, because some good comes from these things just as much as from the flowers. You know there are some children who are only just good to look at. They seem pretty; they have a bright color, bright eyes, and they often seem sweet and clean because everything about them is sweet and clean. And that is all; they are not like the potatoes or like the other things in the vegetable garden because they have not learned to be of use.

Now, little boys and girls need not be either the one nor the other. They can be as sweet as flowers and as useful as vegetables, because they can be of some service to people as the vegetables are, and can be beautiful as the flowers are. Some little girls you know have turned-up noses and freckled faces and they don't look a bit pretty, but everybody loves them because when they smile they do have such a beautiful face. So to be pretty one does not need to have pretty eyes and ruddy cheeks, but really must have a beautiful spirit shining through, which makes them look pretty whether they really are or not. I suppose you have seen many little girls in your school who really look pretty until you begin to speak to them, and then they have such a cross way of talking that you can only remember how cross they looked. And then you have known some girls that the first time you looked at them you thought how homely they were, and when they spoke you forgot all about it because they had a sweet voice and pleasant manner, and it seemed that there was nothing else to them but pleasantness and smiles. So everyone can be as beautiful as they want to be by always being happy, sweet and smiling. It is not always easy to smile and be sweet, because people are sometimes cross to you. But you want to make cross people pleasant, because after they are through being cross to you they will be cross to somebody else unless you have given them some medicine to make them better. The best medicine I know of to make cross people pleasant is a smile and a sweet word.

I wish I could see your hens; it is so nice to have them tame. Your Auntie must have been very good to them to make them so tame. It seems to me that if one had hens and roosters and little chickens they would be very proud to have them tame, because hens and roosters and chickens talk. They don't talk with their mouths as you do, but they can tell the story of whether they are treated kindly just as plainly as you can, because if they have been treated rudely by cross people they will run away as fast as they can, and come up just as shyly to gather even enough food to keep them well. But if they have been treated kindly, they will come up and follow you right around just the same as your pet kitten or pet dog. So a stranger going, would know in a moment whether the woman in that house was kind to her hens or not. And really it pays to be kind to hens. If you are kind they will lay more eggs. It is natural for hens to lay eggs for the sustenance of people. It does not hurt the hen to have her eggs eaten, and it helps people a great deal. And if everything around is bright and pleasant, and she is kept warm and well fed, and has kind treatment, she will just lay eggs from happiness. She cannot help it; it seems as though that was the only way she has of expressing her happiness. You will miss them now that you are at home, but I suppose you will have your kitten to take care of, and pretty soon your school work will begin. I hope you will write me a letter again some time. Why don't you try to write a story about the flowers in your Auntie's garden? Just think of them as little people, how they are dressed, what they would say and would think of as they were growing up. Write it for the children's column. I am sure they would be glad to know what you thought of them, and it would be helpful to you.

Now good bye. Your grandma sends love to you.
SUNBEAM.
Aug. 30, 1900.

There Are No Disembodied Spirits.

That is, all spirits have bodies, all spirits are material; for I hold that what is not matter, nor a property of matter is not anything. A spirit is not a nonentity; and that it has a real body, though not of the flesh and blood sort, has been the constantly iterated and reiterated teaching of spirits. Whenever spirits have appeared in any age of the world, they have always appeared in bodies; but does it not follow that spirits are matter, and that all bodies are material? That depends entirely upon the definition given to the terms matter and material. I give you one definition of matter, that which is visible and tangible. This is doubtless the common or ordinary conception of matter, namely, that which can be seen and felt by the external senses of sight and touch. According to this limited definition spirits are not matter, neither are spiritual bodies, nor any of the invisible and intangible elements and forces of the universe which are known to exist all about us.

In fact every form of matter known may, by chemical and mechanical processes, be made invisible and intangible, and in that sense become no matter—that is, immaterial; yet by no means does it become annihilated by any such process. I also give the definition, elementary substances, perceptible by any of the senses. This enlarges the conception somewhat, but yet if merely the external senses of sight, hearing, touch and smell are meant, the term matter would still not include either spiritual bodies, or even many of the impalpable forms into which matter may be converted, and which are not perceptible to these senses. I add this comprehensive definition of matter in a more general and philosophic sense, the substance of which all bodies are composed; the substratum of sensible qualities, though the parts composing the substratum may not be visible or tangible.

This conception of matter, which is that now becoming prevalent among scientific and philosophic minds, takes it out of the exclusive realm of the external senses and makes it the substance of which all bodies are constituted. Substance (from sub, under, and stans, standing) is that external reality which stands under the visible and tangible forms of things, and in its infinite modifications, changes and activities, produce the endless variety of those forms which are their qualities. (Substratum is that which lies or spreads under, and means substantially the same as substance.) This larger definition of matter, as every one can see, makes it an altogether different thing from the former crude and limited notion, and we add to it the conception as some do, and as seems unavoidable, that all the intelligence which we see active in the universe is inherent in this "substance," but manifested in different degrees in its varied forms, then we have the idea of spirit, which is the underlying, all-pervading source or cause of all the phenomena of the visible world.

According to this definition, matter and spirit are from and of the one universal and external substance, or rather, as matter in its ephemeral forms, is but a modification of spirit, which is the one eternal reality. In its crude and more inert state it has less of activity, life intelligence of spirit in its finer, more spiritualized condition it has more and more of the qualities as it approximates to pure spirit, or spirit wholly free from matter, in any degree of refinement, it may not be safe to affirm, since we know of them only as conjoined. We can separate them only in thought, not in reality. To say, then, that spirit is material, and that when it is not matter it is not anything, is evidently a mistake, if by matter is meant that only which is perceptible by the (external) sense. But if the meaning of the word matter be enlarged to include the underlying substance of all things, then it is equivalent to spirit. By a spirit is of course ordinarily meant an individualized, finite, intelligent being, not robed in flesh. If this has once been clothed in a body of flesh and has laid this aside, it is correct in one sense to call him a disembodied spirit, but yet the term is inexact, since it may be taken to imply that he is without a body of any sort. This no spirit has ever claimed.—Clay, in The Progressive Thinker.

The Spirit Priest.

Bishop Wilberforce was visiting at an English country house with a large number of friends, when he noticed sitting in the library a pale priest, who spoke to no one, and whom no one seemed to know. The Bishop asked his hostess:

"Who is that priest in the library?"
"Have you seen him?" asked the hostess.
"Certainly I have seen him," replied the Bishop. "Cannot anybody see him?"
The lady of the house told him that the priest was only sometimes seen in the library, and only by some people; never elsewhere—in fact, that he was a ghost. Nobody knew his name or had ventured to speak to him.
"Well, I am going to speak to him," said the doughty ecclesiastic. He returned to the library, and, seeing the priest again, he said:
"My friend, you seem to be in trouble; can I do anything for you?"
The priest answered:
"Yes, you can help me. I am glad you have spoken to me, for the laws of our condition are such that we cannot speak to human beings until we are spoken to, and that we cannot disturb matter."

Fifty years ago I was chaplain of the family, then a Catholic family. I was fond of hunting, and just as I was about to ride off with a party across country, a young lady of the family came to me to make her confession. The hunters were waiting for me, and I asked her to write her confession and conceal it in the third volume of that library set on the top shelf of this bookcase, and I would read and receive it on my return from the chase. She promised to do so.

"I rode off, and on that day I was killed by my horse falling on me in trying to take a hedge. I have had no peace, because I felt that I would have betrayed the secrets of the confessional if that paper were found and read, and I am powerless to remove it. You will be doing me the greatest possible kindness if you will take down that volume; in it you will find a folded manuscript; please destroy it without reading it."

The story goes that the Bishop found a paper in the volume and set indicated by the priest, threw it into the grate and burned it, and that the priest was never seen again.

If this was the dead priest's subjective mind, the subjective mind can infringe upon the auditory as well as the optic nerves, and is independent of time.—Psychic Exchange.

The Purpose of Modern Spiritualism.

BY ALONZO DANFORTH.

For what purpose was Modern Spiritualism made manifest?

To meet the modern need, to adapt itself to modern circumstances, to work in the mental and moral atmosphere that has been evolved through the centuries.

Why call it modern?

Because Spiritualism in some form has existed and been more or less manifested to man as far back as there is a history of the race.

What can be said of ancient Spiritualism?

It was naturally clouded with superstition as was everything else, and ancient religion shuddered under the shadow of that horror that rained blood and fire from the clouds, and superstition stood with its weapons over the best of humanity, to strike down every broad-thinking, reasoning soul.

What was the condition of society at that time?

It was growing skeptical; no test could be applied to religion, to revelation, to miracles or to the ideas of immortality.

What has been preparing the human mind for the advent of Modern Spiritualism?

Everything gathered from the advancement of the ages.

What do Spiritual manifestations rest upon?

Not on the testimony of one medium, or of two or more, not upon the character of the mediums through whom the manifestations occur, but upon those demonstrations, experiences and communications under the most close observation and delicate scrutiny, and in every way tested.

What was then declared?

If there is an immortal soul in man, let us see it.

What did science say?

Let us put the soul to the test, analyze the human body, put it in the crucible, and the soul, if there is a thinking mind in the brain, the brain ought to reveal it, we ought to be able to find it; if there is a soul in the body the knife in dissection ought to find it.

What was the result?

Science could not find any soul, no thinking part—every organ remained there completely unchanged to act, and when it was declared the man had gone out, the soul had gone out. Science demanded an answer and religion could give none, theologians could offer none.

Then, what solves this question?

Spirits. They have voiced their own immortality.

How has humanity been taught in the interest of religion?

To subjugate reason, to refuse to reason on religious subjects. One might reason on material things, provided their reasonings in no wise brought them in conflict with religious authority.

How does nature rule?

By a system, for every effect a cause, nothing happens, she moves steadily forward like clock-work, and the stars and planets hold their places under natural law.

Rival Boy Sportsman.

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Happiness of Application.

Interest may be aroused from any pursuit of a special employment or study. But enthusiasm can be acquired only by regularity in mental application to it. Men are so constituted that by doing a thing constantly and systematically they come to love doing it. The French talk about "the courage of routine" as being produced in a soldier by mechanical pursuance of his commander's orders. There is such a thing as the happiness of routine, and this routine is just as good a guide in the use of leisure as in the use of work hours. Those who have nothing to do can find no happiness, because they will undergo no routine; while the sympathetic laying out of hours, more precious than can be estimated, of unbroken leisure will most certainly result in enthusiasm, which means in its derivation the absorption of the mind by something, some influence other and higher than self or self-consciousness, and the affixing of the attention continually on something that affords a pleasure which never poisons and a satisfaction that is not succeeded by a thorn; and this is one of the highest and purest forms of happiness.—Suggestion, 4020 Drexel Boulevard, Chicago, Ill.

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It will pay educators and mothers of families to preserve a set of the interesting articles contributed to THE DELINEATOR by Lina Beard, sister of Dan Beard, the famous cartoonist. These articles, written and illustrated by Miss Beard, deal with amusements for sick children, showing how fun and pleasure for the little ones can be obtained by providing them with cones, thorns, thistle down, etc. These articles are really exceedingly clever. . . . The October number of THE DELINEATOR, in addition to Miss Beard's article and the eighty or more sketches of present day styles, which are prominent features of the magazine, contains twenty other valuable contributions. For thirty years it has been trusted by American women for guidance in home dressmaking and home management.—The Butterick Pub. Co., 7 West Thirteenth street, New York.

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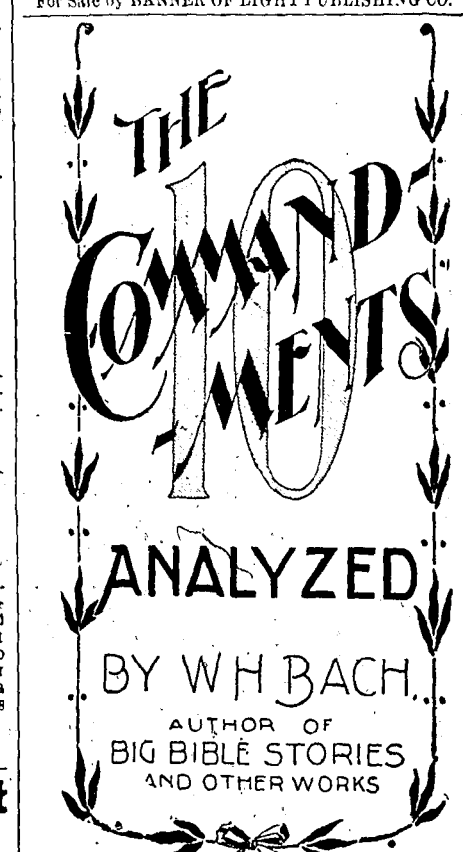
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Materialization.

Notwithstanding the fact that this subject has often been "a bone of contention" among Spiritualists, and has occasionally stirred up "bad blood" in some who are afflicted with it, inasmuch that some journalists almost taboo its discussion, yet, as in the case of Banquo's ghost, it "will not down," but is still a much mooted question. So, having had considerable experience with mediums for this class of phenomena, we deem it proper and profitable to use a portion of our editorial space for its further discussion.

Our first observation of this phenomenon was with the famous Davenport Boys, and it occurred in the summer of 1892, at Sheboygan Falls, Wis., where they gave a public cabinet séance before about four hundred people, mostly skeptics.

We were appointed as one of a committee of two, to examine and tie the Boys in their cabinet, which was simple in structure, and had no "trick" about it, as a dozen carpenters could testify after close scrutiny. Two boards perforated with several holes, were screwed to the right and left inner sides of the cabinet as seats for the Boys, who thus sat about four feet apart, facing each other. The cabinet sat upon legs about eighteen inches long, screwed into its solid floor, and was placed upon the platform of the hall, which had no trap door. Two doors swinging together, and fastening with a spring bolt, constituted the front of the cabinet. Each of these had a curtained aperture about six by eight inches in size, made near their top, through which some of the phenomena were presented.

After the committee, accompanied by several of the greatest skeptics in the audience, had taken the Boys into a private room, and stripped them of all their clothing and thoroughly examined it, they were seated in their cabinet and bound to the seats as described, as securely as several small cotton cords tied by an old sailor, and by one who had recently learned to tie surgeon's knots, could do it in twenty busy minutes. Their wrists were tied together behind their backs as closely as possible without stopping circulation of blood, then the cords were drawn through the holes in the seats and tied in many hard knots, then were used to bind their ankles securely together as were their wrists. A shorter cord was used to tie their arms above their elbows, drawing them as near together as they could be—thus preventing almost every possible motion of arms and hands.

To make still surer of the non use of the latter their palms were filled with shelled corn, not a kernel of which was spilled during the séance. After intricately tying their legs together with another cord, and with a penell outlining their feet on a sheet of paper placed beneath them, the audience was invited to examine the cabinet and mediums, which many of them did; and when their opinion was asked they unanimously declared the conditions to be "fraud proof."

We haven't space to tell of but one of the marvelous phenomena that ensued, though all were intensely interesting. As we were closing the doors, and had them within six inches of contact, suddenly three bare arms and hands were thrust out, two over the top and one through the aperture between them. These arms, of different size from each other, and two of them larger and one smaller than those of either medium, were in clear view of the entire audience, to whom they waved continuous greeting for nearly a minute if not quite.

The instant that they disappeared we threw the doors of the cabinet wide open, and a score of the audience rushed up to assist the committee, and after the most scrupulous examination all were satisfied that everything was *in statu quo*, and that the boys had no hand in the performance. Afterward, while several musical instruments were being played in unison, hands were repeatedly thrust through the apertures in the doors, and we asked the privilege of grasping one of them, which was granted, and we held it tightly till it suddenly dissolved, and thus only escaped. It gave us the perfect sensation of a human hand and was as solid as our own. We immediately threw the doors wide open, as before, and found the Boys as we had left them in every respect.

After they had been untied by these materialized hands, in less than one minute, the audience proposed that our assistant, the Sailor, should sit with the mediums with his hands tied to theirs. Accordingly a physician in the audience came to our aid, and we bound each medium's hands tightly to his knees, then, seating the Sailor between them, tied his fingers to theirs with strong thread, and with cords bound all their arms and legs so there could be no possible escape from each other. The doors were closed upon them, and instantly hands were again thrust out of the apertures, and a pandemonium of noises sounded from within. On opening the doors, Jack and the Boys were found attached precisely as we had left them; but a tambourine was on the Sailor's head, and a guitar across his lap, and he declared that a dozen hands had roughly handled him—pulled his hair and whiskers, etc.

THE EDDYS IN VERMONT.

When these noted mediums were mere youths we twice visited them at their home, accompanied by from twenty to thirty other skeptical investigators. Their séance-room was then the farmhouse dining-room, and their cabinet a small dark room, ceiling, sides, top and bottom, with inch boards thoroughly jointed and firmly nailed. Close examination revealed but one opening in it—the door from the séance-room. In the middle of this door was an aperture six inches square, curtained to exclude the constant light of the room where we sat. The mediums were thoroughly tied into chairs, and then carried and seated at the further end of the cabinet, eight feet (by measurement) from the door. Their hands were filled with beans, and their feet outlined on paper beneath. Everybody was satisfied of their security.

Want of space forbids many details, but suffice it to say that, at one of the sances, we counted thirty different hands and arms, that were thrust through the aperture in the door, permitting us to carefully observe them in the clear light of our room. These arms ranged in size from an infant's, to one of a giant Indian, which appeared to be as much as four feet in length, and as large as an ordinary man's leg. It was copper-colored and brawny. Among other presentations was an arm amputated just below the elbow. Being just out of a Medical College, we were particular to examine this both by sight and touch. In every particular we found it a *fac simile* of an amputated human arm. Most of these arms were bare, showing the color of various races—one being a negro's—but a few beautiful ladies' arms were clad in flowing sleeves, apparently lace.

Several of us who asked permission were allowed to clasp these hands, and hold them till they dematerialized, which was usually within a minute. All pronounced them nearly or quite as solid as human hands, but some felt velvety, some were warm and moist, others were cold as those of a corpse. During their presentation, the door through which they came was several times suddenly opened, only to reveal no confederate there, and the mediums just as they had been tied and placed by a skeptical committee!

WITH DR. SLADE.

Hundreds, if not thousands, of competent witnesses can testify to having both felt and seen a detached materialized hand playing various pranks, and showing great strength, at Dr. Slade's daylight sances. While sitting with him on several occasions, and firmly holding both of his hands in our own, we have been pinched, slapped, and patted by this hand on parts of our person beyond his reach, had his hands been free. That it was as solid as any mortal's, many a snarling "Smart Aleck" can testify.

Our crowning proof of genuine materialization was at a séance with Dr. Slade in New York City in 1872. We had held a séance with him for independent slate-writing, and at the close of a communication a spirit friend requested us to come again that evening for a special purpose. We went, and Dr. S. said his guides had informed him that they wished to show us how materialization was accomplished. We fastened door and windows so no mortal intruder could molest us, then stretched a wire across the room, on which we suspended a black cambric curtain about a yard square, having an aperture eight by ten inches cut in its centre. We hung this at the end of a common table, placed under a chandelier in the centre of the room. One burner, turned on about half-way, was kept lighted. Dr. S. and the writer sat at the end of the table opposite the curtain and firmly joined hands, our arms resting on the table. Soon the curtain commenced to rustle, as though a breeze was agitating it, and we saw through the aperture misty atoms gathering back of the curtain, looking like a puff of smoke. The cloud continued to condense till it seemed a plastic mass, then it gradually took the shape of a human face, as an artist might mould clay, looking first like a white marble bust; then color was interlarded, the features began to show mobility, the eyes opened, and then the living face protruded through the aperture as far as the ears would permit, and we recognized the perfect features of Rev. John Pierpont! The face, wearing a benign smile, bowed to each of us in turn, and the lips moved, but we could hear no audible sound.

After fully five minutes of solid appearance the life like look began to disappear; the features slowly began to dissolve, the bust melted into a mass, which soon assumed the misty appearance first seen, and lastly this disappeared, like fog in the morning sun, and our lesson in materialization was over. Since then we have

seen several "full form" presentations under crucial test conditions, so we are positively sure there are occasionally bona fide form presentations of spirits, both "etherized" and "materialized," the difference being only in the amount of matter used. But we are sorry to have to admit that this most marvelous phenomenon has been so often counterfeited that we can hardly blame honest skeptics for doubting that any is genuine.

Magnetism in Healing and Spirit-Control.

"Ye shall lay hands on the sick, and they shall recover."—Jesus.

Almost from time immemorial the art of healing by laying on of hands, has been practiced by all races. Long before Bible days, even before the Israelites were a nationality, the Egyptians practised it, as it is proven by inscriptions upon their tablets and monuments. The ancient Persians and Chaldeans, and in fact all known tribes either civilized, or barbarian, were acquainted with the magical power of human magnetism. The art of imparting the subtle vital force inherent in the nervous system of man and animals was known centuries before either physiological or psychological science had dawned to explain it. In quite modern times Mesmer revived the ancient art, and presented a theory of explanation, which if not complete, has never been overthrown, though later day hypnotists have assayed to destroy it, by denying his basic idea of animal magnetism.

The theory of Dr. Braid and his school of hypnotists, that hypnotic control and healing are effected solely by "suggestion," is wholly inadequate. Granting all that may be claimed for the power of thought, or for mind acting upon mind, it would be just as rational and as scientific to attempt telegraphy without electricity, as to attempt hypnosis or mental healing without the use of nerve-aura or magnetism. The mind does not, and probably cannot act upon the body without the intermediate agency of what has been long called animal magnetism. What is the function of the entire nervous system, but as a telegraphic system to convey the impulses of thought and of will, or of mind in its entirety, throughout the physical organism? Telegraphing is accomplished not by the vibration of the telegraphic wires, but by that of the subtle force, "fluid" or whatever electricity may be. So the nerves do not vibrate and thus convey mental suggestions, but it is the magnetism with which they are charged which transmits vibrations starting in mind itself. Insulate any portion of the nervous system from magnetic connection with the great dynamo, the brain, and the mind ceases to control that part of the organism thus cut off from magnetic connection with the brain, and if this insulation continues, paralysis of those parts or organs follows. In such cases mind may still be as active as ever, and have complete control of the brain, its head-centre, but it has lost telegraphic connection with all insulated portions of the body and therefore cannot control them.

The founder of that art of healing whose misnomer is "Christian Science," showed her utter ignorance of both psychic and physiological laws by denouncing the use of magnetism as a healing agent, for no function of life or of healing by any method is done or can be done without magnetism, which is the *vis medicatrix nature*.

Mental healing, call it "divine healing," "metaphysical healing," or whatever name you please, is done through natural law, and there is no mystery or "miracle" about it to one posted in true psychic science. When the mind, both conscious and "subconscious," has full magnetic connection with and control of every organ in the body, health prevails. When it does not, a condition called "disease" prevails; and whatever method will reestablish the normal state is a true art of healing. If there is too little magnetism to properly charge the nervous system it must be supplied from some source, or if there are obstructions to its proper circulation they must be removed or overcome. The experience of mankind, ancient and modern, has proved the efficacy of "the laying on of hands," by which the vital magnetism of the healer is imparted to the patient to "reinforce" his own exhausted or depleted vitality. In most of the instances recorded of the healing done by Jesus and his apostles personal contact occurred. When a woman touched the hem of his garment and thus came into magneto-electric connection, she was healed, while he felt the loss of his vitality which healed her, for he said "I perceive that virtue (magnetism) is gone out of me." True, he sometimes gave "absent treatments" (but rarely), for magnetism, charged with and energized by superior spirit power, may be imparted, through vibrations of ether, at a distance, just as "wireless telegraphy" is now done.

But this can only be done where there is great sympathy, or both mental and magnetic affinity between healer and patient.

St. Paul is reported to have used magnetized aprons and handkerchiefs, which he sent to absent sick to wear for their healing, as some modern magnetists use paper.

Many people ignorant of psychic and magnetic laws, are wont to laugh at this method of "acting upon imagination," as they term it; but if they knew more concerning psychic laws and the "finer forces," they would know that, not only may the healing magnetism of the doctor be thus imparted, as from St. Paul's aprons, but that this magnetism becomes the medium through which his Spirit Helpers can come in contact with the patient, and thus directly impart their healing power also.

This last consideration is important to an understanding of all varieties of metaphysical healing. Spiritual science proves that animal magnetism is but one of the factors of healing. It is the vehicle of all other power, but not the principal healing force, which is Spirit-power. Every very successful healer, whether Spiritualist or "Christian Scientist," has his own mental and spiritual power reinforced by a "spirit band," or battery, if we may so speak. He or she may not be conscious of such aid, for spirit-power is so subtle that it may act through the magnetic atmosphere of the healer unawares. Clairvoyants can see the spirit-healers at work doing "absent healing," and Psychometrists can sense their personality as incarnated human spirits, and not the "Holy Ghost," as was once supposed, and as is believed by "Christian Scientists" to-day.

But usually the healing power from spirits, as well as mortals, is very sensibly felt. All "mediums," whether healers or not, often very strongly feel the magnetic force through which they are influenced or controlled by spirits. It thrills their nerves, and not infrequently produces spasmodic jerking of the

muscles or limbs. To claim that they are entranced, or otherwise influenced, solely by the force of thought or "suggestion," is to ignore the universal experience of thousands of psychical sensitives.

Our own personal experience for two score years is conclusive. We know whereof we affirm. We are positive that magnetism is the connecting force between mind and body, and also the intermediate force used by "controlling spirits," whenever their thought inspires ours, or they impart healing balm to cure the sick.

In confirmation of our theory we append the following excerpt from an exchange, the *Harbinger of Light*, referring to an article on "Theory of the Universal Fluid," by Dr. Audolent:

"The writer thus relates how he was convinced of the existence of the human aura, upon two occasions, in the year 1897: The first time was in a garden, when I saw it around the head and back of a young man who was giving an animated recitation of a pathetic poem. This bluish aureole appeared to vary in intensity and density from time to time. In spite of all my efforts to persuade myself that I was the sport of an optical illusion, the phenomenon was so pronounced before my vision for about five minutes. You must observe that these emanations appeared altogether spontaneously, without my seeking for them, without my mind being predisposed in the matter, and upon a young man previously unknown to me, and upon him only out of a dozen other persons who had met together for conversation.

"Again, upon another occasion, I chanced to see this aura. It was a luminous zone of a very pale blue enveloping an ætæmic young lady who was consulting me in my study. I have permitted myself to insist upon these observations, the better to explain why and how my conviction has been fixed, immovable, definitive.

"Besides, many other persons of late years have furnished particulars of these same phenomena, which were already known to Paracelsus, who was the first to give them the name of Magnetic Auras. Experiments still more conclusive have been recorded; and the facts have proved preëminently the existence of a human and animal fluid, of emanations, and of fluidic interchanges taking place between man and the animate or inanimate objects by which he is surrounded. It is useless, I fancy, to recapitulate the labors of Reichenbach in 1850, those of Col. de Rochas, and those of the Russian Professor Narokiewicz-Zlodko, and so many other savants."

The Cleveland Convention.

Only a month now remains to get ready for the next grand gathering of the National Spiritualist Association, and its outside friends, who, it is earnestly hoped, will come in goodly numbers to give it moral and financial support. It may well be expected that this will be one of the most interesting and important conventions yet held by this institution. Questions vital to its own being and welfare will surely come up for discussion and disposal. Several important amendments to its "Principles," and Constitution have already been proposed, and must be acted upon. The completion of the Mayer Fund, and its proper disposal is also one of the most essential matters to act upon. It is earnestly hoped, and sincerely believed that this fund will be completed so that the N. S. A. may have the *sine qua non* for carrying out some of the great objects for which it was organized. It has hitherto lacked the "sinews of war" for active and aggressive work, but when once armed with indispensable financial means, none of its enemies will have occasion to charge it with "innocuous disutility," nor with imbecility. Its members are among the most earnest, sincere, and practical workers in our ranks, and its arms of welcome are open to all others of the same spirit, who are not yet members.

As an institution designed to foster and further the highest and best interests of our great Cause, it has proved at least its honesty of purpose, and its tenacity of effort. It has survived the misgivings of its friends and opposition of its enemies, and it now proposes to do more practical work to justify its existence. Whatever defects of structure, or faults in working capability it may have had, it is expected that the aggregate wisdom of the coming convention will remove. True, it is yet an experiment in organization, but one that has the brightest prospects of any hitherto attempted in our ranks. If it does not succeed it will be the fault of the croakers and kickers, and not of the capable, sincere members who compose it.

Its staying quality has been well proven, and if the diverse elements of our heterogeneous ranks can ever be brought into working unity, the N. S. A. offers the most feasible plan and method yet adopted.

Once more we appeal to all Spiritualists who possibly can, to go to this convention and do all in their power to perfect, vitalize, and energize an institution intended for the good of all, and for the promotion of a Cause that all should love, honor, and uphold.

Maine State Spiritualist Convention.

The Spiritualists of Maine will assemble in their fourth annual Convention, in City Hall, Bangor, Oct. 6 and 7. Half-rates have been granted by the Maine Central Railroad and all its branches, also on the steamer M. & M. from all points between Rockland and Bangor. Tickets will be on sale Oct. 5, and will be good for return trip until Tuesday, Oct. 9. This is also true of the steamer M. & M. Reduced rates at hotels and boarding houses are also expected, and will be reported in our next number. This sweeping reduction of expenses will make it possible for every Spiritualist in Maine to attend this splendid Convention in Bangor. Good speakers and mediums will be in attendance, while the musical program will be one of the finest ever presented to an audience of Spiritualists. Every lover of liberty and believer in progression should be present at every meeting of the Convention. Don't forget the dates—Oct. 6 and 7.

"We wonder if in the hereafter Summer Land, whose 'Elysian Fields' are clad in perennial verdure, we shall find them stuck over with notices to 'keep off the grass'?" We have hoped, "in the sweet by-and-by," to lie on its sunny slopes, now and then, to find "rest for the weary," but if those forbidding placards mar their beauty and debar our freedom, we might as well stay in Boston and take our chances of eluding the police while stealing a cat nap on the people's (?) Common.

What would our Puritan forefathers say, were they to wake up, like Rip Van Winkle, to see that theatres are multiplying in the pious old city of Boston faster than "houses of God"? We opine they would think these are "degenerate times," and that the Great Adversary had stolen the march on the Saints while they slumbered, and made gayety more popular than piety. That's just like the old reprobate!

The Galveston Catastrophe.

Never since America became the home of civilized man has there occurred any parallel to the appalling calamity that has just befallen the island city of Galveston. Since the destruction of Pompeii and Herculaneum by a fiery flood, few if any horrors wrought by the fury of unrestrained elements have equaled this awful catastrophe. The whole civilized world has received a shock of terror that will be long in subsiding. Were this an age of superstition such as that which witnessed the destruction of Sodom and Gomorrah, the whole religious if not the entire secular world would deem this devastation of a great city as a special visitation of Divine wrath. Even in this age of rationalism and enlightenment we shall not be surprised to hear of preachers, not "wise above what was written" in the "Word of God," who will try to "point the moral and adorn the tale" of this awful cataclysm with grave discourses upon the danger of the "ungodly sinner," who is liable at any moment to be overwhelmed by such a tidal wave of "God's anger!"

Fear, even a few short years ago, was the Orthodox preacher's "chief stock in trade" with which to draw or drive sinners into their "Ark of Safety," the Church. Then such a terrible "visitation of Providence" as this was a "God-send" of vengeance upon the wicked, and of splendid terror producing facts for the preacher's use. But since it has dawned upon the preachers' consciousness that their "God is no respecter of persons," but "sends his rain," fire and flood upon saint and sinner alike; that he even directs or allows his thunderbolts to strike a church more often than a brothel, that sort of pulpit thunder has ceased to be available, and the nonplussed gospel expounders have seen more clearly than ever before that "Great is the mystery of godliness" and that "His ways are past finding out."

But though old style exhorters may not find many grains of theological comfort nor much sinner-scaring material in the awful wreckage of this wasted city, common sense business men and practical builders, and all survivors who propose to remain where death and desolation has reigned, ought to learn again to build their habitations

"Where his whirlwinds answer, No!"

At least they ought, if Galveston is rebuilt, to surround it with a Holland dyke or a Chinese wall, that old Neptune and his cyclonic furies cannot breach nor mount.

It is both fool-hardy and criminal neglect to hazard millions of property and thousands of human lives where they are liable to any great elemental disturbance to be again overwhelmed. Nature's laws are inexorable, and her terrific forces are untamable when fully aroused, and it is the extreme of recklessness to ignore this fact. Until man can ride upon the whirlwind and direct the storm he must protect himself by obeying instead of defying Nature's omnipotent power.

Though this awful calamity has carried consternation into the world at large it has proved "a touch (stroke) of nature that makes all hearts akin," and already at this writing a million dollars has come from far and wide to aid the suffering survivors. This noble expression of human sympathy is at least one ray of sunlight to mitigate the gloom that broods over a direful scene of desolation! Let this good work go on.

A Lie Nailed.

Knowing that certain busy bodies have been circulating reports that the N. S. A. is an enemy of mediums, we deem it our duty, as it is our pleasure, most emphatically to deny this malicious report. Personal acquaintance with its President, and many of its leading members, gives us positive knowledge that they are all the warmest friends that all true mediums have. They fully realize the importance of all genuine phenomena, which but for the invaluable service of mediums could never have been presented.

It is only against pseudo-mediums and counterfeits, who are the worst possible enemies of genuine mediums, that their condemnation and criticisms have been directed.

Whoever has half common-sense, and has read the editorials of THE BANNER without eyes blurred by prejudice, ought long ago to have known that its Editor, who is President of the N. S. A., is every genuine medium's truest friend and defender!

The Elements appear of late to be on a rampage. Fire, Wind and Water are vying to see which can be most destructive to the habitations, property and lives of their would-be masters. Their recent display of untamable and uncontrollable wrath, discounts "man's inhumanity to man" a million fold. Prayers to Pluto and Neptune are as ineffectual to restrain flame and wave, as to Jehovah to stay cyclones, plagues, and famine. The gods sometimes seem very peculiar!

As "suggestion" is an *art faux* with the credulity, we beg leave to suggest to the members of the N. S. A. that they amend the first proposition of their "Principles," by substituting the word "Spirit" in place of "Intelligence," as it is a more comprehensive term, involving not only Intelligence, but all other attributes that Spiritualists can assign to the "One Stupendous Whole."

Judge Lynch seems to be a hot blooded Southerner who delights to "draw the color line" very tautly. His attachment to the negro is not easily broken—it is a chord of brotherly love (?) that "jerks to Jesus" full many a "blackened sinner!"

Since matrimony has become so much a matter of money that Cupid is ruled by cupidity, is it any wonder that dam sels, who find themselves "sold," should haste from Cupid's court to the court of Judge Di Vorce?

While the Editor of THE BANNER is taking a much-needed rest, Dean Clarke bears the burden of responsibility for the faults of the fourth page, though already threatened with curviture of the spine thereby!

We call special attention to the very able essay by Gen. Parsons, found on the second page, for it is very timely, highly instructive, and, though lengthy, so entertaining as to command close attention and deep thought.

Let all who are going to the National Spiritualist Convention at Cleveland, be sure to call for Certificate Tickets—otherwise they will have to pay full fare home. Don't forget it!

Continued from First Page.

matter for his own conscience, and that as a Christian he was accountable to no one but his God.

Tremont Temple is not a fashionable church. It is situated in the heart of the city, far from the residential quarter, and is surrounded by massive business blocks. It is denominated the "Strangers' Sabbath Home," and does a vast amount of good by cordially inviting to its services the many who would otherwise spend the day wandering aimlessly about the streets seeking simply to "kill time." Whether one believes in the doctrines of this particular denomination or not, it is uplifting, and cannot fail of benefit to the individual to worship with others. The fine music by the choir and large chorus is an attractive feature of the several Sunday services, and the congregational singing, uniting the large throngs into harmonious assemblages, makes the stranger feel that he is indeed "at home."

What We Have Accomplished and What Remains to Be Done.

BY E. W. GOULD.

In making up an inventory of what Spiritualism has accomplished since its introduction in 1848, it seems proper for us to consider what remains to be done before the present generation can be released from its obligations to coming generations.

In considering this latter proposition, there are so many important subjects to pass upon, it is quite probable there will be differences of opinion; but as my object is simply to call attention to what we, as a great sect, have accomplished in the Cause of Humanity and Freedom of Thought, in the last half-century, and what seems a duty, in which we are involved in the immediate future, I trust anything I may suggest will be considered in the same spirit of compromise and harmony in which it is advanced.

Let us, in the first place, see what has already been accomplished. Through the development of the Fox Sisters, a system of telegraphy between the seen and the unseen has been established and is fully recognized.

The Bible record, that of John Wesley, Emanuel Swedenborg, Andrew Jackson Davis, and many other early writers, has been fully confirmed. The old orthodox theories of the "Fall of Man," "Vicarious Atonement," "Endless Suffering," etc., have been exploded and largely abandoned by the more intelligent classes of orthodox communities, and thousands of its former constituents have become converts to the teachings of Modern Spiritualism.

Atheists, Materialists and Agnostics have been converted, and are uniting their efforts to advance the Cause of Spiritualism in large numbers.

A new organization has been established, involving a general system of spiritualistic teachings, in which several millions of converts in this and foreign countries have given in their adherence.

Thousands of men, women and children in the last fifty years have developed a faculty known as "mediumship," once recognized as "prophecy," or "seership." Through this faculty millions have been brought in contact with unseen intelligences believed to be dejected spirits from the spirit side of life, giving to them the fullest assurance of spirit return after the death of the body.

Through organization hundreds of local societies have been formed into working bodies in all parts of America and in portions of all civilized countries on this globe.

Through the influence and the efforts of these societies there have been a few comfortable, pleasant churches built and owned, and many commodious halls which are used for spiritual purposes. Many of these societies have introduced Lyceums, or Sunday schools, which are very useful and instructive in the education of children and young people.

A few of these societies have adopted the very sensible and practical plan of employing their speakers or pastors by the year.

Within the last twenty-five years there have been some fifty spiritual camp meetings established in different parts of the country.

Within about that time there have been some four different attempts to organize a National Spiritual Association. For the lack of experience and a proper estimate of the need and value of such an organization, all but the present one have failed. This was successfully formulated in 1893; but for the financial embarrassments, under which the whole country was suffering for the next succeeding years, and the lack of practical experience in the management of such an organization, great good would, undoubtedly, have resulted ere this.

Since the organization of the National, several State Organizations have been formed, and are reported as doing much to sustain the Cause of Spiritualism, in the States in which they are organized.

I should not neglect to mention among the valuable results from the efforts of active Spiritualists, up to the present time, that nearly or quite all the local Societies have, as auxiliaries, what are termed "Ladies' Aid," or other auxiliary societies, under the direction and care of the ladies of said society, and from which a large proportion of the revenue is derived, besides furnishing the principal social entertainments for the benefit of the society.

Before closing this memorandum of credits, it is proper to consider the agencies through which this great Cause has been promulgated.

After conceding to the spirit-influences, all the most conscientious Spiritualist can claim,

much remains to the credit of the old workers that have passed to the higher life, as well as those who are still in the field. Especially to the Editors of our Spiritual papers, and to the authors of the numerous Spiritual books, with which the market is so bountifully supplied; all, doubtless, have done their best in this particular.

Let us now consider "what remains to be done," to advance and perfect the system of teaching and practice so successfully introduced through the influence and presence of spirit-power and perseverance of those that have gone on before us.

It is contended by some thinking Spiritualists and many advanced thinkers that Spiritualism as a distinct and definite organization has accomplished its work and is now being disseminated and accepted by many of the different sects and religious denominations in Christendom, and that it is no longer necessary for Spiritualists to exert themselves, to perfect and perpetuate the organization as a distinct "ism." This thought seems to be increasing, and it is possible to it may be attributed the apparent indifference, on the part of so many local societies and individual Spiritualists, as to the importance of maintaining and contributing to the support of local societies.

All in our ranks who sympathize in this suggestion and feel that we have done all that is necessary to protect our organizations and maintain our position among the religious, the scientific and ethical organizations of the day, will of course contend that we rest here and await results.

Those of us who believe Spiritualism has "come to stay," had its origin and backing from the spirit-side of life, has been introduced to establish Truth and overcome Error, to correct the evils that have grown out of a system of false teaching and superstition which had its origin in the church some fifteen or eighteen hundred years since, do not believe that all has been done that should be, or that pure Spiritualism is to be absorbed by any or all other religious or secular denominations, however much they may accept of our teachings. Hence we realize that duty demands of us further effort to correct errors and practices that have crept into our teachings, much to the detriment of the Cause, and that we who are familiar with these practices are in duty bound to eradicate them, lest they shall be practiced in other denominations and charged to Spiritualism in addition to the damage they are doing to honest mediums and pure Spiritualists.

This, then, is one of the important "things" that remain to be done by the present generation of Spiritualists.

Another and still more important duty devolves upon us, viz., to urge upon our people the necessity of organization, and in neighborhoods where there are even ten resident Spiritualists, to assist them in forming a Society and in maintaining the same.

Where local societies already exist, show them the importance of increasing their membership and contributing liberally to its support.

There is no wise Spiritual thinker who does not realize that the success of our Cause depends upon our local societies.

Until our people realize the importance of vocal music, with organ or other instrumental accompaniment, in all Spiritual exercises, and provide the means to train and educate our young people in the performance of that exercise of devotion, there will always remain one important duty unperformed.

This is a duty devolving upon every local society, and there are but few of them that have not the ability in their own ranks to carry this proposition into practical effect, and when once accomplished, if persevered in, it will furnish more attraction to a Spiritual meeting than the best test medium.

In this connection I desire to call attention to the importance of urging upon all local societies what has been done by a few with signal success, viz., that of employing their teachers or pastors by the year.

Nothing will contribute so much to maintaining a deep and abiding interest in a local society as to secure an active, intelligent, well-educated man or woman to act as its pastor, and, in order to insure the best results, he or she should be engaged for a term of years, conditionally. If a judicious selection is made, he or she becomes not only interested in the society but in the congregation, and the interests soon become mutual.

No greater error exists to day in the management of local societies than the custom that largely prevails of "itinerancy"; if only the matter of economy is considered more money is probably expended for travelling expenses than is paid for the services of many good lecturers on the public platform; and instead of spending the time through the week in making the acquaintance of the people and learning the wants and necessities of the society, the teacher or would-be pastor is on the road to fill another engagement at some distant point. So, too, when a marriage festival is to be performed or a funeral solemnized, a stranger is often called in to perform the services, in which he can have but little sympathy.

Nothing more need be said to show "what remains to be done" by the present generation of Spiritualists to correct the management of our own local societies, unless it shall be thought wise and expedient to persuade the lady members of our organizations to add to their present numerous duties the care and management of the local societies; if they can be induced to take that responsibility, judging from the success that usually attends their efforts in organizations of this kind, there can be no doubt of the result.

Although a national organization has been formulated, and is in position to do valuable work, and has called together the Spiritualists of America every year in delegate conventions, and maintained its organization at its headquarters at Washington, D. C., with proper officers duly elected, and has performed, as far as possible with the limited means at its disposal, the duties and obligations involved in such an important organization, the financial embarrassment under which it has labored all the years of its existence has made it impossible for the organization to accomplish near the good it is capable of doing, and would do if liberally supported.

Among the many duties that remain to be accomplished by the National Association is that of devising a system of finance, by which means may be raised to support that organization, and to enable it to extend its missionary work throughout the destitute portions of our country, to provide suitable homes for indigent Spiritualists, and to build a Spiritual Institution for the education and training of all male or female Spiritualists who desire to devote themselves to spiritual teaching on the public platform.

It is only through the National Spiritualist Association that these great agencies for the promotion of Spiritualism and the Cause of Humanity can be secured.

As I have before said, a few comfortable churches have been built and owned by local societies, much to the credit and comfort of those who have had the privilege of occupying them; there is no other thing so necessary for the promotion and well-being of Spiritualism as the building and neatly furnishing of nice, comfortable churches or chapels for spiritual purposes. This practice has become so universal, that to expect to attract or entertain large audiences in public halls, located on the upper floors, without upholstered furniture, is to presume upon the comfort and good taste of those we invite and hope to make our friends and converts. It is well known that in every city and town of any importance in the United States, cordial invitation awaits every respectable person desirous of attending public worship where they may be comfortably seated in nicely-upholstered pews, and entertained by fine choirs of singers, accompanied by a grand organ, which is always attractive whatever the denomination may be or the subject discussed from the pulpit.

These churches should be in every community of Spiritualists, and be known as such; if the community is small, the building should be in proportion to its necessities, and made comfortable and attractive, and but little more time or effort will be required to add largely to the membership of any society making the outlay.

Can we, as Spiritualists of the present generation, do our duty to ourselves and to coming generations if we fail to carry out this very important suggestion, and the many others to which I have referred?

I pause for a reply.

Are You Going to Cleveland?

If so, why not join the New England Party, which will leave Boston Sunday, Oct. 14, arriving in Cleveland Oct. 15, at 11:35 A. M., only one night in the sleeper. The fare, including sleeper and meals en route, will be \$27.50. Those desiring board at the Forest City Hotel, headquarters of the N. S. A., can obtain it by paying \$12.50 extra. For full particulars, write J. B. HATCHER, JR., 74 Sydney street, Boston, Mass. This will be the sixth personally conducted tour, and a good time is expected.

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Mrs. N. E. Colby, MENTAL HEALER, Point Shirley, Whitby, Mass. Aug. 4.

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June 22. 1900

SPIRIT Message Department.

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

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

These Circles are not public.

To Our Readers.

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

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

Report of Seance held Aug. 16, 1900, S. E. 53.

Invocation.

In confidence and trust we bring this little band of workers together to give their messages to the loving hearts that wait. Good must come from interest and love wherever it is given, and so from this band of love and hope, all joy in the thought that some good must come to hearts somewhere.

Oh! Spirit of Life and Love, in thee do we put our trust and wait, as we have sown the seed for the harvest that is bound to come. Amen!

MESSAGES.

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

Charles Dunham.

There comes a man from Topsfield, Mass. He is a very sturdy man, rather stout, clear blue eyes, ruddy complexion, and is quick and bright as a dollar. He seems to have been in business in that place, because he is interested in everything in the line of business. His first name is Charles, and the next is Dunham. He says: "Ask the people there if they knew anything about an upholsterer by that name. It has been some years since I came over, and many changes have taken place not only among my own people, but among those townspeople whom I knew. Many have come here. There has been a new schoolhouse built, in which I was much interested because it was built near where I used to live. I have felt from time to time that I ought to get back to send some word to my people; but I saw no particular reason why I should not, and perhaps no very pressing reason why I should. Only it seems to me that if one becomes aware of a fact, it is something of a duty to give it to those who do not know, so that is my chief object in speaking to-day. I did not say all I knew when I was in earth-life; had a way of kind of waiting to hear both sides and then giving my conclusion. Mary belongs to me; I don't care who has her now. She may just feel that I, being her first husband, have a right to prepare for her entrance into spirit-life, and while I say this with all due respect for her choice, I shall make a claim on her when she comes." He laughs as though he thought that was a funny thing he had said.

Frank Keenan.

There is the spirit of a young man. He comes in with a little loss of his head and a bright way. He has blue eyes, brown hair, a light mustache, rather pale face, and he just comes with a skip and a hop, as though it were something jolly that he had come to. He says: "Don't know why I should not come jolly. I used to think that anything, even the name being mentioned after one had died, ought to be said with a sober face, and everything about the other life should be said in the same way. But I don't feel that way now. I feel as though it was all a great humbug, this feeling bad about people going to the spirit. For, as far as I am concerned, I am a good sight better off here than I ever was in the earth life. The first thing when I came over my mother met me; she died when I was a little boy, and I had only half a bringing up. It seemed good to have somebody to take an interest in me—not saying all the time how bad I was and the things I ought to do and the things I had not done. My name is Frank Keenan; I came from Buffalo, N. Y. My mother is Lizzie; she said to me: 'Come, Frank, it is time you and I tried to get some word to our friends.' So we have done it."

Emeline Peterson.

Here is a woman about sixty years old. Her hair is snowy white, combed plainly down the sides. Her eyes are brown, her forehead is full and fair. Her cheeks have just a little color in them, and she has a small, sensitive mouth. She must have been a very pretty woman when she was young, because even at this age she looks fresh and well cared for. The first thing I hear is: "Well, my name is Emeline Peterson and I came from Toledo, Ohio. I have seen the interest that my people have taken in this new thought, and felt that I must give them my blessing and a word of encouragement. I am more than anxious to speak to Fannie and to tell her that it is all right. I am sorry I had to leave so suddenly, but perhaps it was better than if I had dreaded it for a long time. Anyway I am happy now, and feel as though a great burden was lifted off me since I am able to speak."

Joseph Hart.

Now I see the spirit of a man. He is about sixty years old, quite tall; he has side whiskers, dark hair, rather heavy brows, and his eyes are dark gray. He is strong and muscular looking. He passed away from the earth-life very suddenly; it seems more as though he was killed, because I see him wake up in the spirit with such a surprised air. He says: "I just send a message to the people of Gardiner, Me. Say that Joseph Hart has come back, and while it means much to him, he hopes it will mean something to those he comes to. Nellie is with me, and she, too, wants to send word to some of our friends, particularly to Gertrude."

Lizzie Perkins.

The next spirit is a woman. She is rather stout, about forty years old, has a round full face, dark hair, dark eyes, and she has the cunningest little nose, just like a baby's as though the rest of her face grew and the nose forgot to.

She laughs and says: "Well, here I am. I can't tell you what a time I have had getting here. My people in the spirit did not want me to come, saying, 'What is the use of stirring up the people in earth life, by trying to give them a message?' And I said, 'Stirring them up? It is stirring them up to give them a blessing!' When they find that Lizzie Perkins from Fairfield, Vermont, has put in an appearance, I suppose they will all laugh and say, 'Well, she cannot keep away. She was fond of earth life!' And that is pretty nearly true. I feel such an interest in everybody and everything that is going on. My husband is alive and I want him to know I can see him and speak to him, and that I would like him to make a way for me to come into the home, and tell him what I want to. I used to have a great fear of the water. I have gotten over that now; I would like to tell him so because he thought it so foolish. His name is William."

Mamie.

This spirit is a little girl. She wants to get to her grandmother, who lives in Maine. It seems as though I cannot give anything that is very distinct from her. She says: "My grandmother will know, because she reads the paper, and she watches so for some word from me. My name is Mamie; my mother and father are living; I was eleven years old when I went away. I do go to the home; they are as anxious to have me as I am anxious to go, and if they will try they will know when I am there. This is the best I can do."

Fred Brown.

There is a man who is as quick as a rocket, and he acts something like one—just darts in here as though he was shot, and he went out to spirit-life just as quick as that. He says: "My name is Fred Brown. I came from Halifax, Nova Scotia. Dear me! down there it just seemed as though everybody was full of this thought, and I felt that I must come back to spur some of the people up. Give me a lift, that I may be able to do something for the people who need it most. I want to get to Carrie. She has married again; I expected her to be, and she is, and it is better for her. But once in a while she will give a thought to me, and she is mediumistic enough to catch my influence, and to wonder how I feel. I have no thought except to help her. I am sorry for all the things I did before I came that brought her trouble, and my one effort is to be of some use—more than I was when I was here. That is all."

Martha Kennedy.

Now I see a woman, she is very tall and stately. She is I should say about sixty-five years old. Her hair, drawn down over her forehead in a pretty fashion, is gray and crimped. She looks so well taken care of as though she were a lady, and never had to hurry or get herself heated or disturbed in any way. Her eyes are gray, and they look right through one, as though they demanded the truth in every particular. She stands with such an air of satisfaction in coming here, and says: "I am here to seek my children. My name is Martha Kennedy, and I came from Pittsburg, Penn. I want so much to get to Henry. He does not need me so much in a material way as he needs my influence to keep him out of the desire for it. He is growing material, so that my influence would be more to keep him from obtaining than to assist him, and we mothers in spirit-life often find the duty ours to restrain ambition rather than to help it forward. For sometimes through adversity comes soul-growth, and the true mother desires above all things that the soul shall be unfolded. While I see no wrong in my boy, and see nothing but an ambition that the world might applaud him for possessing, I would that he would turn his thought to me, and the life that is the real life and let this getting cease. When the time comes for him to come to me he will thank me for this word and be grateful for my influence. I was proud when I was here, so proud that I wanted him to do whatever he could that would be the best from the world's standpoint. But to-day my pride is broken and I stand in the light of the spirit; anxious only for the grand achievement of the up-building of righteousness in his life."

Willie Freeman.

Here is a child about eight years old. He is a boy with blue eyes, a freckled face and very light hair. He leans right on my knee, and looks into my face in the dearest little way, and is all the time moving his hands, taking hold of the dress and pulling at the watch chain. With him is an old lady who is his grandmother and he is anxious to speak for them both. He has light pants on and a light blouse trimmed with blue; he is just as brown as though he was out of doors a great deal. He has a light suit, so I think it was summer-time when he went to the spirit. He seems to have been sick for some time, as I see the little hands grow white and thin, and then I see him pass away. He says: "My name is Willie Freeman, and I came from Bath, Me." With him is his grandmother, who passed out since he did. They are together, and are just as happy as can be. He wants to reach his mother and father. The father's name is Joe Freeman, and he has a store, because this little boy used to go to it, running in and out a great deal. He says: "I want to tell my father that I have the dog with me."

Materialized Spirit.

I wish to relate an experience recently told me by the gardener on this place. He is a Dane and speaks rather broken English, but explained the story very well, together with several other experiences. It was as follows:

"I was in company with a friend one day walking along the street in Copenhagen, when an unknown man stepped up to me and said: 'I want you to accompany me to a photographer, as I want my picture taken.'"

The gardener thought it rather a peculiar request from a stranger, but nevertheless decided to go, and, together with his friend and the stranger, went to the photographer.

After the picture was taken the stranger left directions where it was to be sent. The gardener said: "I and my friend then looked about us but could find no trace of the stranger, who had disappeared. The picture was sent to the address given. It was recognized, and it was explained that the strange man had been twenty three years in spirit life!"

I said to the gardener: "Why, either you or your friend must be a materializing medium." He said: "I often have to cover my head up with the sheet at night, for I see as many as twenty and thirty spirits walking around my bed."

M. P.

—Philosophical Journal.

Letter from Abby A. Judson.

NUMBER ONE HUNDRED AND FORTY.

To the Editor of the Banner of Light:

The phenomena of Spiritualism! No true Spiritualist can ever deny their importance, both to us who are still on the lower plane of existence, and to those who have passed into spirit life, who long to communicate with their friends in the mortal, but see no way of doing so, and who in many cases believe such intercommunication to be impossible.

Especially important do these phenomena seem to those who, like myself, tread the day of life to near sun-setting without one certain proof of individual existence after death, and who have its dusk irradiated by the brilliant knowledge that those who loved us once continue to love us still, though they have passed on to the next stage of existence.

I am thankful every day that a train of circumstances, deftly woven together by angel fingers, led me in the autumn of 1897 to attend a series of sances, where the continued existence of those who had departed was demonstrated to me by irrefragable evidence. While a further investigation of the whole subject has since shown me that some of the phenomena which I then took to be the work of discarnate spirits were done by the psychic power of mortals still in the flesh, yet enough golden grains have failed to pass through the sieve, and were indisputably produced by the so-called dead.

Yes: ever blessed be the era when, through the dematerialization of a bona fide spirit, and through table-tipping and raps, and through the clairvoyant power of a most reliable friend, I received the evidence that my soul craved, through mediums outside of myself. Were it impossible for me to gain the same proof in any other way, I would rather give up all my remaining years of life's span, than sacrifice that one first year when I was "investigating Spiritualism." Those were halcyon days indeed, for they restored to me my father and my mother.

Still, if these phenomena, so intrinsically sweet, were all that there is to Spiritualism, and were the revelations of that first happy year to be constantly repeated, with no added nutriment for the soul, the one's increasing longings would not be satisfied. Phenomena alone are not sufficient, and an examination of the word itself shows that it must be so.

A phenomenon in itself is nothing real: it is only an appearance, and it is a manifestation of some reality that underlies it. It is the real substance, known or unknown, behind or underneath the phenomenon, that matters. These manifestations have to do with matter, be it the dense, earthly matter of which our physical senses take cognizance, or be it the finer and more ethereal matter palpable to the spiritual body. They therefore are the shadows of a real something that lies beyond. And this real something, which is indeed the only reality, is the soul itself.

Phenomena appear and disappear; they change and they vanish altogether. But the soul always is, always endures, is immortal.

This real and ever enduring reality, the soul, may be the boundless, sourceless one, or it may be differentiated into parts, like you and me, Mr. Editor, and in whatever way we consider it, it has always been, and always will be. Our personal memory began with our differentiation from the infinite soul-source, and when it returns to its source, that personal memory will be swallowed up. How long that will take, we do not know. We certainly have not yet experienced it, and no finite soul, however ancient, who comes hither to mortals, has yet experienced it, and so this matter remains wholly conjectural.

To return, the only abiding reality is the soul—your soul, my soul, our friend's soul, the Infinite Soul. All else is phenomenal, material, changeable, and transitory.

To our mind, there are for all individuals two realities. They are God and the human soul. The realization of Infinite Soul, of our dependence on it, and of our responsibility towards the laws of our personal progression, make true religion; and religion, thus conceived, is the only thing that matters.

We know Spiritualists who claim that the phenomena of the seance room are their religion. They may make the claim, if they so choose. That may be their conception of religion. It is not mine.

To illustrate, when two individuals on the mortal-plane are talking together, is that religion? If their converse together has a tendency to raise them Godward, it may be called religious. If it has no such tendency, it is in no sense religious. But we will here add, lest we be misunderstood, that our converse may have a tendency Godward when we have no thought of God, or may through some idiosyncrasy, fancy that there is no such being as Infinite Soul. But if our converse has a tendency to develop our own soul in aspiration, in truth, in humanity, in love, and the like, this brings us towards our primal source. We can develop what is originally enveloped in our being. All beauty, truth and goodness inhere in the source whence we sprang. Their germ inheres then in our primal constitution. By development these germs expand, their matured perfection makes us consciously one with our Source, and this gradual process constitutes true religion.

We apply the same touchstone to the converse between carnate and discarnate souls at a seance. The mere communicating is no more a religion than is the daily talk over goods at a counter. But if the communications are of a nature to develop the souls engaged from both sides of life, then the intercourse may be called religious.

On the same ground, mere mediumship gives no reason why its possessors should claim ordination as religious instructors. As is well known, many successful mediums are controlled by spirits who have not yet learned the rudiments of spiritual progression. Some of them are still so interested in business deals that the sitters can get pointers that may enable them to get their money away from those with whom they do business. Other controlling spirits know all the ins and outs of other persons' family affairs, and parade them before the general public with no regard for decorum or delicacy. Other controls are so rude to the discarnate spirits who are trying to communicate with their loved ones, and so insolent to the sitters that it sets one's teeth fairly on edge to hear them go on. That mediums with controls like these should make a claim for ordination papers, so that they can be called reverend, and travel half-price on the railroads is preposterous.

Once during my early investigations the following incident occurred. I went to a certain series of sances many times, paid out a great

deal of money, and was so constant in my attendance that the managers were sure of me, no matter how I was treated. During one seance I made some inquiry, I don't remember what, but I think it bore on my wish that my father would manifest himself, whereupon the controlling spirit burst out into slanging in very blatant tones, to the tune of "Greenville":

"Go tell Aunt Nabby,
Go tell Aunt Nabby,
Go tell Aunt Nabby,
That the old gray goose is dead;
One she was saving
One she was saving
One she was saving
To make her feather bed."

My cheeks burned with mortification, though of course I said not a word; and though this took place some eleven years ago, this allusion in THE BANNER is the first time, Mr. Editor, that I have ever alluded to the circumstance to any person at all. It hurt me much at the time, but now it only impresses me as an occasion when I was not in the courteous society to which I am accustomed.

In general, it seems to me that when sances are carried on in such a way that we should not like to take to them the most refined and intelligent persons of our acquaintance, we better stay away from them altogether. We need not wade ankle deep in mud and mire in order to get good evidence for spirit return, as there are many good mediums who are themselves ladies and gentlemen and could not tolerate being controlled by spirits who can make no claim to be the same.

If we desire to communicate with such spirits as will try to elevate us spiritually, there is one safe rule that we can easily apply.

When thinking of going to a medium, it is well to satisfy one's self thoroughly on the answer to the following question, "What is the governing purpose of this medium?" This matter is all-important, as it is the governing purpose that determines the character. Does this medium mainly want to make money, to be very popular, or to have a good time? Or, is it his or her main anxiety to develop a pure, true and beautiful soul?

If we become satisfied that the latter is the predominating purpose of this individual, then we may freely and fearlessly go to such a medium, being confident that base and tricky controls will not be able to overshadow him. If the medium's character cannot stand this simple test, then have nothing whatever to do with him or her in public or private sances. Instead, let us fortify ourselves in our own governing purpose to develop the spirituality of our own inner nature, which will be sure to attract the love of pure and noble spirits. Then, whether we communicate with discarnate spirits here and now, or not, we shall certainly become fit to have them for companions and instructors after we pass out of the tenement of clay.

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

Arlington, N. J., Sept. 7, 1900.

Timely Topics.

BY ALEXANDER WILDER, M. D.

Horace Greeley, from being the chief spokesman and almost the prophet of the advanced and sincere members of the Republican party, found himself deserted and an object of suspicion and disaffection, but he continued to speak to his own, sometimes in passion, but often sadly and plaintively. On one of these occasions he was addressing a public meeting. After defining what he had understood and defended for so many years, and which so many had abandoned, he concluded by reciting as his great purpose in life, the poem by G. F. Banks which had been published in the *Dublin University Magazine*. It has been several times copied.

WHAT I LIVE FOR.

I live for those who love me,
And for those who know me true;
For the heaven that smiles above me
And awaits my spirit too;
For all human ties that bind me,
For the task by God assigned me,
For the bright hopes left behind me,
And the good that I can do.

I live to learn their story
Who've suffered for my sake,
To emulate their glory
And follow in their wake;
Bards, martyrs, patriots, sages,
The noble of all ages,
Whose deeds crown history's pages,
And Time's great volume make.

I live to halt that season
By gifted minds foretold,
When men shall live by reason,
And not alone for gold—
When man to man united,
And every wrong thing righted,
The whole world shall be lighted
As Eden was of old.

I live to hold communion
With all that is divine,
To feel there is a union
'T wixt Nature's heart and mine;
To profit by affliction,
Grow wiser from conviction,
Reap truth from contradiction,
And fulfil each great design.

I live for those who love me,
For those who know me true;
For the heaven that smiles above me,
And awaits my spirit too;
For the cause that lacks assistance,
For the wrongs that need resistance,
And the future in the distance,
And the good that I can do.

The last chapter of Mr. Greeley's life was very sad. He became a candidate for the Presidency, and for some time the appearances were propitious. Then came a "slump" in the opposite direction. He had vacated the editorial chair of his journal which his name, fame and effort had made famous and powerful. He foresaw the coming financial disaster about to overwhelm the country. "The bottom is out," said he, "and people do not know it." Mrs. Greeley died, and a few days later he was defeated overwhelmingly at the election. He was helpless indeed; his home broken, his private fortune impaired, and his return to the editorship precluded. Then, like Caesar, when Brutus came with his dagger, he succumbed to despair. "The country is gone," he cried, "the Tribune is gone, and now I am gone."

He went away sorrowfully to the house of a friend to die.

His body was brought to the City Hall in New York to lie in state. A guard of Honor surrounded it, and sympathizers came to pay their regards. It was a woful spectacle. Instead of being stretched out as in repose, the

body appeared as if the coffin had been carelessly "dumped" upon the stand, tumbling its contents into an unseemly position. The living lion had been feared; the dead lion seemed to have almost died out of common respect.

On the day of December, 1872, when the Electoral College met at the State Capitol to cast the decisive votes for President, the obsequies of the defeated candidate were celebrated at the Church of the Divine Paternity, where Mr. Greeley loved to attend. The President and his Cabinet were there with the functionaries of the City Government. Both Henry Ward Beecher and Edwin H. Chapin delivered eloquent addresses. A cloud was on the brow of the Brooklyn divine; the oration of Dr. Chapin was as brilliant and solemn.

The procession of carriages followed down Fifth Avenue and Broadway in the funeral cortege, bound for Greenwood.

Thus Horace Greeley passed away, and the world seemed left solitary.

Greeley lived a nobler life, wrought more gloriously, and died more honorably than the man who defeated him.

A ROMAN CATHOLIC PROTESTER.

Marie Corelli, the author, has taken exception to the summary treatment meted out to Dr. Miravet. She has published an "Open Letter" to Cardinal Vaughan, in which she speaks plainly:

"As a humble student of a creed which only lays down its laws to be strictly maintained by its disciples through all life and conduct—firstly, to love God with all the soul and heart and mind and strength; and secondly, to love one's neighbor as one's self—I would venture to say to many who are finding their way upward by noble effort to nobler things, the tolerance and patience of a priest of the ever-tolerant and patient Christ, would furnish forth a finer example to the world than the condemnation of new and helpful truths by old and worn-out edicts."

WHAT A MYSTIC IS.

A Mystic should signify one who is initiated into Mysteries; one whose eyes are opened to see things which other people cannot see. And the true Mystic, in all ages and countries, has believed that this was the case with him. He believes that there is an invisible world as well as a visible one—so do most men; but the Mystic believes that this same invisible world is not merely a supernumerary one world more, over and above the earth on which he lives, and the stars over his head, but that it is the cause of them and the ground of them; that it was the cause of them at first, and is the cause of them now, even to the budding of every flower and the falling of every pabble to the ground; and therefore, that, having been before this visible world, it will be after it, and endure just as real, living and eternal, though Matter were annihilated to-morrow.—Charles Kingsley.

EMERSON'S LITERARY HABITS.

Ralph Waldo Emerson's writing was characterized by lack of system, freedom from conventional restraint, and his love of contradictions and surprises. His hand inclined to be large and flowing, more legible in appearance than in reality. An idiosyncrasy of his was his use of the old-fashioned long "s." Emerson was unsparing in corrections. His essays were revised over and over again, and sentence upon sentence stricken out or re-written. His manuscript was everywhere crowded with erasures, and almost every page bore evidence of diligent revision. Nor alone was his manuscript filled with corrections; his proof-sheets were subjected to the same process, so that his publishers affirm that the cost of his proof-corrections often amounted to more than the original composition of the work.—Caroline Ticknor.

Gone Home.

On Aug. 1, 1900, Mrs. Christiana Holden of Watkins, N. Y., took leave of earth to join her loved ones in their home in the higher life. Her age was about sixty-seven years, and her entire life was filled with noble deeds wrought out of her deep and abiding love for her fellow-men. She was a Spiritualist in the highest and best sense of the term, hence could enter fully into the enjoyment of the revelations of spiritual truth. She possessed rare medial powers, through which her nearest friends, as well as herself, received the glorious light of the spiritual gospel. She never was at a loss for a reason for the faith that was hers, and never did she hesitate to avow herself a Spiritualist. Her psychometric gifts were exceptionally good, and she was also an inspirational speaker of great power. She did not utilize her spiritual attainments in a public way, but employed them in the quiet of her home and immediate social circle for the benefit of truth-seekers, and never for display. She was and is one of Nature's noble women, and has greatly enriched this world of ours by having lived in it. Peace to the memory of one of earth's benefactors!

Copies of Banner for Circulation.

We frequently have calls for copies of the BANNER OF LIGHT for circulation, and in order to accommodate friends who may desire them, we will send to any one who will place them in the hands of appreciative readers a parcel of twenty-five or more back numbers which have accumulated—on receipt of ten cents to cover postage.

Passed to Spirit-Life.

From his home, No. 57 Main street, Bristol, Ct., Aug. 16, Mr. MORTIMER B. KEENEY, aged 57 years. Mr. Keene was Past Commander of the G. A. R. Post of Bristol, also Past Councilor of Nathan Hale Council, O. U. A. M. He was an earnest and honest Spiritualist, having received the light many years ago. He was a devoted husband and kind father, beloved and respected by all who knew him. He leaves an aged mother, brothers and sisters, and a large circle of friends and acquaintances. The services were conducted at the house of Mrs. Carrie Firth Curran officiating, where relatives, neighbors and friends gathered, and to the most of them it was the first Spiritual services they ever listened to.

FANNIE R. STALDING, Norwich, Ct.

From Toledo, O., Aug. 25, Mr. HENRY B. DOUGLASS, aged 56 years.

He embraced the grand truths of Spiritualism a number of years ago, which truth he was always pleased to give to others. His happy, jovial disposition made him beloved by all. He leaves a wife to mourn his loss. His request was to have Spiritual services, and his wife, standing alone in the Cause which was so dear to them both, followed his request. Services were held at the house of Mrs. Carrie Firth Curran officiating, where relatives, neighbors and friends gathered, and to the most of them it was the first Spiritual services they ever listened to.

Mrs. CARIE FIRTH CURRAN.

From Greenfield, Mass., Aug. 18, Mrs. FRANCES ARABELLA BEALS, widow of the late Dr. Joseph Beals.

Worn out by the sorrows of the past six years, she has joined her loved ones, who were early present to her as greatly missed. The memory of her sweet face, and gentle, kindly ways will be ever tenderly cherished by
FLORENCE BAMPSON.

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

Unitarians and Spiritualists.

BY J. C. F. GRUMBINE.

The Unitarian denomination of all Christian and non-Christian, religious and irreligious denominations and associations has stood ostentatiously for a free platform. Its allegations have been louder, however, than its deeds and works. Theodore Parker and Emerson were compelled to leave the Unitarian sect because of the illiberality of its management, ministry, churches; so Rev. T. E. Allen, late of Westwood, Mass., parish, because of his espousal of Spiritualism, was politely asked to resign, nor was the voice of the American Unitarian Association spoken in his behalf—so much against theological caters. In a powerful argument of the Unitarian sect and the association entitled "The Attitude of Unitarians Toward Spiritualism Weak and Inconsistent" (Sept. 24, 1898, BANNER OF LIGHT, Boston, Mass.), Mr. Allen eloquently and fearlessly declares his position in an open letter. He writes:

"In one of my sermons I told of my own development as a medium. Upon another occasion I said that I believed that I possessed the same kind of power that some of the Hebrew prophets, Jesus and the Apostles had. This statement having reached the ears of an officer of the American Unitarian Association, he said that he had never known a person who made such a claim for himself to make a success in the Unitarian ministry."

"After preaching twice in a certain city in this Commonwealth, there were strong indications that I might receive a call, provided we could agree upon terms. I spoke of the matter to the New England Superintendent of the Unitarian Association, and he finally said, with considerable reluctance, I thought: 'To be frank with you, I don't believe the Association could recommend your going there, if you did have a call.' Justice to the Association demands that it should be stated that it had spent thousands of dollars in establishing the church in question, and that it was expected that five hundred dollars would be appropriated toward its support that year. Consequently it was just and reasonable that the Association should have a voice in the selection of a minister. The only reason I mention the incident is because it looked so much as if the Association were passing judgment upon the truth or falsity of the basic claims of Spiritualism, and if so, it illustrated how a denomination might pose before the world as having no creed that would exclude any one from fellowship, and yet practically enforce one when it saw fit."

We are not personal, but it is the candid opinion of the editor, who was a Unitarian clergyman by adoption, but who is ashamed of the extreme bigotry of the Unitarians, that as a body, not individually, the American Unitarian Association is suffering from "dry rot." It is like the other denominations of the Christian church, is disintegrating, and the only vitality it enjoys is that induced by the galvanic stimulus of money. It has ceased to be either an inspiration or ideal. Society has outgrown its usefulness. Its ethics is materialistic and debilitating, its creedless respect for the masque for persecution, sectarianism and pretentious exclusiveness; its churches are club-houses and kindergartens, where culture on the half-shell is served to those who think that they know it all. It is devoid of genuine spirituality, for it has no religion. Its alleged religion is nothing more nor less than an interpretation of already existing and revealed religions. Test and sift its shallow agnosticism and empty ethics, and you will find "words, words, words." It has brilliant preachers, but the Unitarian pulpit lacks the fire of genius, the spirit of the prophets, the consecration of the saint, the courage and heroism of the reformer. Shades of Channing, Parker, Emerson, Frothingham, defend its ministry, lest in being broad, it might be deep; lest in being scientific, it might be spiritual; lest in seeking, knowing and loving the truth, it might be interested in a new teaching and be called "heretic" and driven from the temple.

Let us pity where we cannot praise, for the Unitarian sect is suffering from brain fever, and it is to be hoped that the fever will either free the patient of its inordinate lust for caste and excessive self-conceit, or make it true to the high teachings of the Spirit. Who will dare to be the next offender, and thereby be true to the convictions and intuitions of the soul?

Mr. Allen will appreciate, even though the American Unitarian Association will not, the epitaph found on Lewis Knapp's monument, Kenosha, Wis.: "Old broad-gauged Lewis Knapp emigrated to his wife and other friends in the celestial fields of paradise, thanking God for some enough to die as he had lived for thirty years, thoroughly infidel to all ancient and modern theological humbugs, myths, or thoughts, as taught for fine clothes and place at others' cost by an indolent, egotistic, self-elected priestly crew."

Christians or Heathens--Which?

The newspapers are full of the horrible cruelties and barbarities practiced by the Chinese on their enemies, and how they flay and torture them in every conceivable manner. But they are a semi-civilized race of people—"heathen" and nothing better can be expected of them. We do, however, expect something more humane from "Christians." And yet it is "Christians" who perpetrate barbarities that are as shocking as those done by the "heathens." Look at the conduct of the captains and crews of the tug-boats at the time of the great dock fire in New York City, when human beings who were on the point of being burned to death were left to their fate, and where assistance was tendered only where they could pay money for it. And in all "Christian" countries how horrible is the treatment of animals! No heathen people ever tortured human beings worse than the cruel treatment to which "Christians" subject animals.

The vast majority of "Christians" are aware of the terrible cruelties and barbarities inflicted upon seals to obtain seal-skin cloaks; on birds to obtain their feathers and wings; on vivisection hells for experiment; on geese, for enlarged goose-livers; etc., etc., and scarcely any of those who are so active in sending missionaries to the "heathens" ever raises his or her voice in protest against these worse than pagan horrors, done right at home in the very midst of the churches.

"Narrow is the way that leadeth unto Life, and few there be that find it," for the way is within the individual, and but few seek the way of their own being. Nearly everybody is trying to find the way for others, and therefore fall to find the way unto Life for themselves—World's Advance Thought.

Nemesis.

It has been well said by a modern critic that "civilized" man is swamped in his own creations. The cares of this world, and the deceitfulness of riches, choke the Word, and instead of a rich crop of spiritual fruit, we are growing thorns and thistles and tares—the children of the wicked one." Every nerve is strained, every faculty exhausted in the cheapening of the production of material things, and the world is overrun with armies and navies engaged in "opening up new markets for our products."

I do not speak carpingly, for these modern movements are part of the necessary experience of the race, but on the other hand we should not grumble or be surprised if this excessive use of the acquisitive faculty is limited in the lower orders of nature, and army worms, grasshoppers, chintz bugs and endless other pests prey on such of our products as come within the scope of their endeavor, and do as the nobler (?) beetle, man, does—aim to grasp all and give nothing in return.

Nemesis is ever on the watch, and it is ridiculous folly to hope that we can escape the consequences of our acts, that we can extract the sweets from life in the flesh and avoid the ac-

companying bitter. A perfect equity adjusts its balance in all parts of life, and when the planetary seasons come around we reap the harvest of our sowing.—Wallace Yates.

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We will Meet You in the Morning, Little Bird's Gone to Rest, Let the Gates, Beautiful World, Echoes from Beyond the Veil, with full accompaniment, Sweet Summer Land, Roses, Gentle Words and Loving Hearts, Your Darling Is Not Sleeping, Vacant Stands Her Little Chair, Back from the Silent Land, What Shall Be My Angel Name? Glad That We Have Met Here to-day, Ever I'll Remember Thee, Love's Golden Chain, rearranged, All are Waiting Over There, Open Those Pearls Gates of Light, They'll Welcome Us Home, Mother's Love Purest and Best, All are Home Over There, On the Mountains of Light, The Angel Kissed Me, I Love to Think of Old Times, We'll All Be Gathered Home, Only a Thin Veil Between, When the Dawn Comes, Our Beautiful Home, Beautiful Dreams, Child of the Golden Sunshine, Beautiful Home of the Soul, Come in thy Beauty, Angel of Light, I am Going to My Home, In Heaven We'll Know Our Own, The Golden Chain, Our Beautiful Home, There, The City Just Over the Hill, The Golden Gates are Left Ajar, Two Little Shoes and a Ringlet of Hair, We'll All Meet Again in the Morning Land, Our Beautiful Home Above, We're Coming Home, Gathering Flowers in Heaven, Who Sings My Child to Sleep? Oh! Come for my Poor Heart, is Breaking, Once it Was Only Soft, Blue Eyes, The above songs are in Sheet Music. Single copies 25 cents; copies for 50 cents.

We'll All Meet Again in the Morning Land (with portrait of Annie Lord Chamberlain)..... 50 cents

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Boston Advertisements.

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(Formerly Banner of Light Medium)

Trance and Business Psychometrist.

READING by letter, \$1.00; sittings Friday and Saturday, 10 to 12 o'clock. Office hours, 10 to 12 o'clock. Office, 1300 Broadway, Boston, Mass. tft Feb. 1.

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CURES every form of Obsession and develops every phase of Mediumship. Examination free. 303 Columbus Ave., Boston. 1w* Sept. 22.

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Development of Mediumship and treatment of all Nervous and Chronic Diseases. Special attention given to loss of voice, stammering, and all kinds of throat troubles. Office hours 11 A. M. to 5 P. M., and by appointment. Sept. 22.

Banner of Light.

BOSTON, SATURDAY, SEPTEMBER 22, 1900.

Party Primaries.

Our Republican and Democratic readers in nearly all States should remember that their party caucuses are soon to be held to select candidates for both branches of the Legislature, as well as for County and State officers. If they wish to do Spiritualism a good turn, they should present themselves en masse at the caucus rooms and use their every effort in behalf of the candidates who are known to be opposed to medical monopoly, capital punishment and compulsory vaccination. A little judicious work at the caucuses will save weeks of hard labor at the State House. This one fact should induce every Republican and Democratic Spiritualist to make every possible effort to attend the primaries of the party to which he belongs, that he may there use his influence for the good of his religion.

Apres of this, we deem it only our duty to call the attention of our Republican readers in Wards 10, 12, 13, in the City of Boston, to the candidacy of Hon. Charles H. Innes for the office of State Senator at the hands of his party. A nomination in that district is equivalent to an election. Mr. Innes has already served two terms in the Senate, and was a most capable representative in the Lower House prior to his first senatorial election. He has been a conscientious legislator, and has stood up courageously for such measures as he believed to be right and justice. He is sound upon the medical question, and upon all other issues in which Spiritualists are vitally interested. Spiritualists of the Wards in question, if you would be true to your Spiritualism, you will honor yourselves by sustaining the candidacy of Mr. Innes. He deserves a unanimous re-nomination.

In Ward 10, Mr. Freeman O. Emerson is also making a contest for reelection to the Lower House. Mr. Emerson has been an opponent of medical monopoly, and feels that he should receive the support of the Spiritualists of his district. He says that he supports those who support him, and governs his policies accordingly. In is only fair to say in conclusion, that, if every voter would interest himself in his party caucuses, we should have better and more capable officials than we now do, and far less objectionable legislation. Therefore, we urge our readers to consult the several candidates for office in their respective parties, and work only for those who will squarely pledge themselves to defend the principles dear to the heart of every true Spiritualist, in case the candidate is successful at the polls. Spiritualists, we speak not as political partisans, but as advocates of the sacred truths of pure and undefiled Spiritualism.

Col. Simon P. Kase.

From the last issue of our contemporary, *The Sunflower*, we learn of the transition of our old friend and co-worker, Col. Simon P. Kase, of Philadelphia, on Aug. 27. He was one of the best known and most highly respected among the pioneers of our Cause. He was among the most zealous to proclaim unto his associates the great facts and principles of our Dispensation. He ever had the courage of his convictions, and was so philanthropic that he wished all mankind to know the vast important facts with which he had become conversant, hence he was fearless and persistent in his announcement of them. He was a man of affairs, and in business relations was often brought in contact with many prominent and influential men.

He became acquainted with President Lincoln, and introduced to him the celebrated medium, J. B. Conklin, who became a frequent visitor at the White House, where he held many of his remarkable seances with Mr. Lincoln and his family, and other distinguished guests. He was also introduced to the President's family another of our most reliable and noble pioneer mediums, Mrs. Nettie C. Maynard, who afterward was the principal oracle through whom Mr. Lincoln consulted the founders of our Government, in the hour of its greatest peril. For this providential act of Col. Kase he deserves the thanks of the nation to whose salvation he thus contributed more than many are yet aware of. If not fully recognized here, he has now gone where all his deeds for the good of his country and the world-at-large are known and will find their just reward.

At his hospitable home in Philadelphia, where every true medium or other worker found a most cordial welcome, we have, in former years, spent profitable and delightful hours listening to his narration of his wonderful spiritual experiences, which he could so graphically describe. He understood the laws of spirit intercourse probably as well as any mortal, and his great success in getting many varieties of phenomena was due to giving mediums the best possible conditions. His personal influence among cultured and prominent public men induced many of our statesmen besides President Lincoln to investigate spiritual phenomena, as we were informed by one of them, who said he knew a score of our representatives and senators whom he had led to the knowledge of spirit intercourse. He was a man of splendid physique, and his personal bearing commanded respect and attention wherever he went. His mortal presence will be missed in all public and social circles where he moved as a most attractive figure. But he had filled the measure of over eighty years of mortal life and was ripe for the harvest, and we most cordially congratulate him that he has doffed his mortal garb and donned the garments which moth and rust cannot corrupt. He had no dread of death, and accepted the inevitable change as the philosopher that he was. Peace to his ashes and abundant joy to his spirit!

For Debilitated Men, Horsford's Acid Phosphate.

Dr. J. B. ALEXANDER, Charlotte, N. C., says: "It ranks among the best of nerve tonics for debilitated men." Renewes the vitality.

Mistake, it is said, will occur in the best regulated families. By inadvertence, in our last issue, under the head of "Movements of Platform Lecturers," the name of Willard J. Hull was substituted for that of Lyman C. Howe. It is the latter instead of the former who "is now free to answer calls for the fall and winter." Brother Hull has enough to do to prepare one of the best journals that uphold and honor our Cause.

Summerland Beach Camp, Ohio.

is neither dead nor yet sleeping. Camp opened on Aug. 20 and closed on Sept. 9. In every respect this year proved the crowning year for Summerland Beach. Credit is due to Mr. J. S. Woolley, President of the Association, as the splendid success can be directly attributed to his faithfulness and good judgment in selecting such excellent talent to take charge of the meetings.

Mrs. A. E. Kibby, inspirational speaker and medium, of Cincinnati, Ohio, was the leading personage at the camp. She answered all questions presented by the audience and beautifully demonstrated the truth set forth in her lectures by way of psychometry, spirit messages and otherwise. In all her twenty-two years of public work she has never been known to shrink a duty nor to complain. Although she is fifty-seven years of age, she has the ambition of one in youth. When she receives the summons to come up higher and inhabit the beautiful home not made by hands, she can surely answer the call with the consciousness of knowing that her life was well spent in the cause of humanity.

Many were disappointed at not being enabled to hear Mrs. Kibby, but circumstances would not permit her to be present. Mrs. De Long of Columbus, Ohio, worked faithfully and displayed her various phases of mediumship to the satisfaction of all. Miss Jennie De Long had charge of the music, and her part of the program was also highly appreciated by all.

People in this section for miles around are enthused as never before. The crowds varied from three to five hundred on Sunday. During the week there were not so many, but the meetings were all very interesting and instructive.

Owing to the ill-health of Mrs. De Long, Mrs. Clemens of Columbus, assisted Mrs. Kibby on the closing day. Next year, by the aid of the spirit friends, camp will open on the second Sunday of August and continue at least three weeks. Do not forget this announcement.

Miss Rose M. Ruff.

Lily Dale Camp, N. Y.

The short but delightful Camp season is over, and many beautiful truths have been presented to those who are fortunate enough to attend.

Mr. J. C. F. Grumbine has enthused us all with his marvelous teachings. Mr. Mason of Brooklyn was a spiritual tonic, and his lectures were well received. Rev. Mr. Sayles of the Universalist church of East Aurora, N. Y., was a guest at the Leoly House. We regret that the management did not secure his services for a lecture. These three brilliant men should have the first place at our Lily Dale Camp next season with the rest of our speakers. I should be glad to see an additional Auditorium erected on the beautiful grounds of the Leoly in the near future, and hope that our Oriental teachers may have a place on our platform there. My talks to women on "Health" and kindred subjects, will, I am sure be productive of much good along lines of individual work.

Mrs. Pettigill and the hotel managers, Mr. and Mrs. White, have done much to make this hotel a home to guests. It is a beautiful spot, and the table service could not be surpassed. Mr. Grumbine's table was decorated with white roses by some kindly hand, and flowers adorned every table during the whole of the camp season. The management has done well and will have funds enough to repair the side walk and grounds for the comfort of a still larger number that is expected next season. A car line is in course of completion from Lily Dale to Buffalo, and we hope it will be in operation next year, which will give still better facilities for those visiting camp.

The fire alarm amounted to very little. The timely use of the chemical apparatus was successful and prompt in application by those in charge.

Those owning cottages would do well to paint the inside and outside with fire proof paint, which can be had with very little additional cost.

Respectfully yours, DR. M. E. SELLEN.
1214 Masonic Temple.

The Pictured Faces on the Temple Walls at Lake Pleasant.

The fine portrait of James Wilson, "Father Wilson" as he was familiarly called, presented by Mrs. Wilson this season, calls another to the number of old and well loved faces on the walls of the Temple.

As one after another is added, I recall the summer of 1896, when I proposed placing a portrait of our beloved president, Dr. Beals, on the wall, which proposal received the cordial approval of nearly every one. A faint protest got into the air, its source undefined, claiming "the Temple was not designed for a picture gallery." Unheeding this I persevered, and with the hearty cooperation of Mrs. Milton Rathbun, placed there the life-size crayon of the dear old face. Later the faces of "Father and Mother Lyman" were added; this season those of "Father Wilson" and "Mother Beals." This is as it should be, and helps to keep fresh in our hearts the memory of those old pioneer workers and founders of this beautiful and popular Camp. FLORENCE SAMPSON.

EIGHTH ANNUAL CONVENTION

OF THE

Spiritualists' Association

Of the United States of America and Canada,

CLEVELAND, OHIO, CHAMBER OF COMMERCE HALL.

Business Sessions October 16, 17, 18, 19, 1900.
at 10 A. M. and 2 P. M.

Important business of interest to every Spiritualist will be presented for action before these gatherings.

At 7:30 each evening Grand Public Meetings, with Addresses, Spirit Communications, Music, etc. A large number of the most gifted Lecturers and Mediums will be present and participate in these exercises. Among them may be mentioned Dr. Peebles, Moses Hull, Prof. W. H. Peck, Mrs. Helen Palmer Rasseque, Carrie E. S. Twing, May S. Pepper, Mrs. Zaida Brown Kates and Maggie Gaule. Other Mediums and Speakers of foremost rank are also making arrangements to attend and participate in the program.

Further announcements will be made in the Spiritual papers.

REDUCED RATES

on railroads from large cities. Ask for Certificate Ticket to National Spiritualists' Convention. These tickets must be endorsed by the Secretary at the Convention to entitle you to

ONE THIRD FARE FOR RETURN TRIP. All attending the Convention who travel to Cleveland by rail are specially requested to purchase Certificate Tickets that we may be sure of meeting the requirements of the roads.

The Forest City House, a large and handsome hotel of Cleveland, at which the best of service and attention will be secured for our delegates and visitors, at two dollars per day each person, special rate, will be the Headquarters of the Convention. Reception in the parlor of the Forest City House to all will be held on Monday, October 15, at 8 P. M.

Information on Convention can be obtained of the N. S. A. Secretary, at 600 Pennsylvania Ave. S. E., Washington, D. C.

All Spiritualists in the United States and Canada are invited to be present.

HARRISON D. BARRETT, President.
MARY T. LONGLEY, Secretary.

Half the work that is done in this world is to make things appear what they are not.—Beadle.

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 JOSE 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, leucorrhea, 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 HEIDEN, 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 tumor 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 have gotten well had it not been for Lydia E. Pinkham's Compound."—MARY A. STAHN, Watertown, Pa.

"After following the directions given in your kind letter for the treatment of leucorrhea, 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. DAVIDS, 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.

Local Briefs.

BOSTON.

Commerical Hall, Mrs. Nutter, President.—Sunday, Sept. 16, the services throughout the day were both interesting and instructive, each one being opened with singing, reading and invocation. Mediums taking part were Mesdames Dale, Nutter, Peabody-McKenna, Weston, Smith, Halsey; Messrs. Turner, Baker, Hardy, Howe. Several messages were given by Mrs. Gilliland-Howe. Mrs. Fisher sang in the Indian tongue, also made some fine remarks; recitations from Mrs. Piper.

The Appleton Hall meeting continues to attract the more thoughtful element among Spiritualists and investigators. Sunday, Sept. 16, Mrs. Adelaide Wilkinson under control of "Sally," gave a number of spirit delineations. This good worker has recently returned from a tour of New York, and makes a very encouraging report of the condition of the Cause in that State. She is conducting a class in development at her home, 62 River street, Cambridgeport, Friday evenings. Mr. Baxter made a short address and "Snowdrop" closed the meeting with many recognized messages. Mrs. Banks will hold a test circle at her home 63 Dartmouth street, Wednesday, Sept. 19, at 8 P. M. T. A. Scott.

Temple Honor Hall, 591 Massachusetts Avenue, Cambridgeport.—Services Sunday evening Sept. 16, at 7:30. Scripture reading, Mrs. Pye; invocation, Mrs. Akerman. Mediums assisting, C. H. Dearborn, Mr. Johnson, L. J. Akerman who answered mental questions for over fifty people correctly. Indian Council Friday evening, Sept. 28. L. J. Akerman, Conductor.

Odd Ladies' Hall.—Sept. 16, circle opened by Mr. Hall; Scripture reading, prayer, Mr. Hersey. Others assisting: Messrs. Thompson, Whitmore, Cohen, Gilman, Bates, Wood; Mesdames Brown, Chapman and others. Mrs. Hall, soloist, Mr. Wilde, pianist. Mrs. Gutierrez, President.

Massachusetts.

Lowell.—Sunday, September 9, closed the grove meetings of the First Spiritualist Society for the summer. We had for speakers Mrs. S. C. Cunningham of Cambridge, Mrs. Annie L. Jones and Mrs. Anna M. Coggeshall of this city. This was Mrs. Cunningham's first appearance before our society, and all spoke in highest terms of her work, and hope to see her amongst us soon again. In the evening we held a benefit dance for the Harris sisters, in partial recognition of the use of the grove. The attendance was large and a substantial sum realized. We open our hall meetings Oct. 7, with Dr. C. H. Harding of Boston as our medium, and trust the interest will remain with us the same as at the grove. BANNERS and Thinkers for sale at all meetings. F. H. Coggeshall, Acting President.

Malden Progressive Spiritualists held a very interesting service in their hall, 76 Pleasant street, Sunday, Sept. 16. The following workers took part in the service: Mrs. Pettigill of Malden, Mr. Scarlett of Cambridge, Messrs. Cowan, Morton and Melvin of Malden. In the absence of the President, Mr. Barber, Mr. Cowan took the chair. All felt feeling it was good to be there. Next Sunday there will be inspirational answers to questions given from the audience. All true mediums welcome to our platform. BANNER OF LIGHT for sale in the hall. R. P. Morton, Sec'y.

The Waltham Spiritualists' Union will change its place of meeting Oct. 4, 1900, for the coming season, to Shepard's Hall, Moody street. Week-day meetings will be held Thursday P. M., instead of Wednesday P. M., as formerly, and every Thursday evening entertainments of some kind will be given. Mrs. Annie L. Jones of Lowell will open our meetings Sunday, Oct. 7, at 7 P. M.; Sept. 19 and 26, circles at 3 P. M., Fraternity Hall. Ella A. Wheeler, Sec'y, Suite 2, Hotel Kilby, Waltham.

Hyanis.—Miss Lizzie Harlow addressed the Hyannis Spiritualist Society on the subject "The Relation of Spiritualism to the Now," Sept. 16, to a good audience. After the meeting, the above Society was organized, with Mrs. Nettie M. Randall as Chairman, and George L. Randall, Secretary, and a committee elected to have charge of future meetings. George L. Randall.

New York.

On Sunday evening next, Sept. 23, at 8 o'clock, the Fraternity of Soul Communion will hold the first Spiritual service of the season, and continue every Sunday evening until July, 1901, in the Aurora Garta Cathedral, Bedford avenue and Madison street, Brooklyn, N. Y. Ira Moore Courlis, medium and lecturer, has been reengaged, and grand work is expected. During the year there will be many Sunday evenings devoted entirely to tests and messages. The Verdi Quartet has been engaged for the entire season, with the following soloists: Miss Ray H. Stillman, soprano; Mrs. A. A. Miller, contralto; Mr. Fred R. Boynton, tenor, and Mr. James R. Cocroft, baritone. The Quartet sang for our Society the last seven months of the closing season, and gave satisfaction. Mr. William Ahrens has been engaged to preside over the musical program and as organist. His twenty years' experience in this line qualifies him for the work he has undertaken. This is Mr. Courlis' fourth season in Greater New York, and we all look forward to welcoming him back as pastor and medium for our Society. W. H. Adams, Sec'y.

A very interesting and impressive meeting was held at the Woman's Progressive Union, Brooklyn, Sunday afternoon, Sept. 16. After a beautiful song Mr. Altamus gave many proofs of life beyond the grave, all of which were recognized. The evening meeting opened with congregational singing and a poem by Mr. Altamus. Many new members were given the right hand of fellowship. We regret to learn that several of our members are ill, and unable to join us at this time; we hope for their speedy recovery. The messages by Mr. Altamus brought comfort to many in sorrow, and his sweet singing produced very harmonious conditions. The beautiful golden-rod and other flowers were arranged about the platform, and as we said "Good night" Mr. Altamus placed in our hand a lovely bunch of white roses and pinks, in remembrance of a loved one recently gone before. Mrs. N. B. Reeves.

Sturgis, Michigan.

To the Editor of the Banner of Light:

I hasten to inform your readers that, in consequence of the dissatisfaction of several members of the Harmonial Society of Sturgis, who thought the action of the annual meeting in permitting the officers to remain, without balloting for each separately, was in violation of the Constitution of the Society, the then President deemed it his duty to call a special meeting by summoning each member by a mailed printed circular to attend at the Free Church on Wednesday evening, Sept. 12, at 7 o'clock, to elect officers, by ballot, to serve the Society during the ensuing year.

There was a good attendance on that occasion, and a new list of officers was elected. (The Secretary, who had been legally elected at the annual meeting, resigned his position, and requested that the members would not re-elect him, as he preferred to serve in the ranks as a full private.) And he takes this opportunity to thank the many friends who persisted in voting for him notwithstanding his remonstrance.) The officers elected were:

Dr. E. H. Denslow, President; David A. Kribbs, Secretary; Mrs. Libbie Anderson, Treasurer; Executive Committee, Thomas Collier, C. Cressier, Mrs. Prentiss, Jay G. Wait, Mrs. Gilmans; Soliciting Committee, Mrs. Cressier, Mrs. Peasol, Mrs. Denslow; Committee on Music, Miss Agnes Cressier, Miss Etta Pontius, Mrs. Anna Cathcart.

The newly-elected President requests me to say that he and the several members of the executive staff are determined to keep up services in the Free Church regularly every Sunday. He solicits correspondence, and assures the readers of the BANNER OF LIGHT that the plaid of the past has ceased and that enthusiasm prevails in the Harmonial Society of Sturgis, Michigan. THOS. HARDING.

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Notice.

For personal reasons I am obliged to discontinue the Grove Meetings at my home for the present.

We are grateful to those who have assisted us and all who have given their support. Trusting the seed sown may bear the fruit of purer living and a fuller understanding of life and its duties, and that the work may be carried on, if not through my own efforts, it may be through more competent hands. I am respectfully,
Miss B. HANCOX.
Chilendale, Mass.

Movements of Platform Lecturers.

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

E. J. Bowtell spoke for Olneyville Spiritualist Society, Olneyville, R. I., Sept. 16. Is at liberty for engagements Sundays and during the week for present season; also for camp-meetings, 1901. Inspirational lectures and psychometry. Address 29 Home Ave., Providence, R. I.

J. C. F. Grumbine begins his fifth lecture season the last Sunday in September, in Suite 20, Pierce Building, Copley Square, Boston, where services will continue at 10:45 A. M. and 8 P. M. the Sundays of October and November.

Mrs. J. W. Kenyon, trance lecturer and public test medium, has open dates. Can be engaged for the season and camp service in August, 1901. Address Box 166, Ouset, Mass.

Mr. J. W. Kenyon can be addressed for engagement for the season at Ouset, Mass., Box 166.

Spiritualist Camp-Meetings for 1900.

The reader will find subjoined a partial list of the localities and time of sessions where the convocations are to be held.

As the BANNER is always ready and willing to give all the Spiritualist Camp-Meeting proceedings free of cost to those interested in these pleasant gatherings, we hope the MANAGERS will bear in mind the importance of freely circulating it among the visitors as fully as possible, and that the PLATFORM SPEAKERS will not fail to call attention to it as occasion may offer—thus cooperating in efforts to increase its circulation, thereby strengthening the hands of its publishers for the arduous work which the Cause demands of all its public advocates.

Camp Progress, Mowerland Park, Upper Swampscot.—June 3 to Sept. 30.

Cotacato Camp, South Boulder Canon.—July 1 to Oct. 1.

Sycamore Grove, Los Angeles, Cal.—Sept. 2 to Sept. 30.

BROOKLYN, N. Y.
The Woman's Progressive Union of Brooklyn holds meetings every Sunday afternoon and evening at 8 and 8 o'clock; Lyceum Sundays at 2, at their hall, 423 Classon Ave., between Lexington Ave. and Quincy St. Elizabeth P. Kurb, President.

REDUCED FROM \$1.00 to 50 Cents.

Having secured a supply of the valuable work entitled

A DISCUSSION OF THE

Facts and Philosophy OF

Ancient and Modern

Spiritualism,

BY
DR. S. B. BRITTON and DR. W. B. RICHMOND.

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

The volume containing the "Discussion of the Facts and Philosophy of Ancient and Modern Spiritualism," by S. B. Britton and Dr. W. B. Richmond, is a written discussion in forty-eight letters, twelve on each side of each of the two propositions, and dating back almost to the advent of Modern Spiritualism, or to 1853. Mr. Britton shows here at his best. He is fearlessly frank, compelling in his statements, impressive in the presentation of his views, and forceful in his arguments.

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