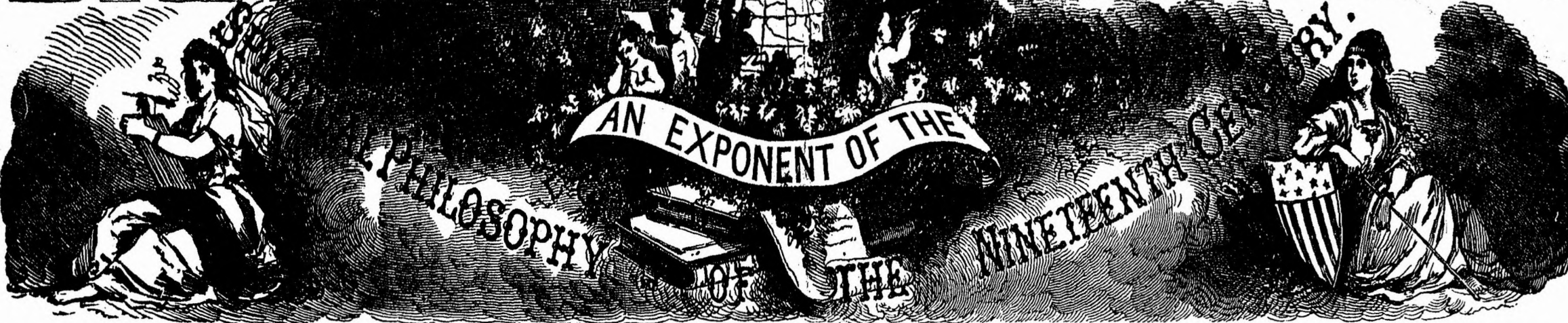


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NO. 5.

Written for the Banner of Light.
ACROSS THE WORLD.

BY MARY KNAPP.

A soul called to me in the night—
A soul long lost from out my ken.
I woke, responding to the voice
I never thought to hear again.

In after days a message came:
"Such night, in darkness vast and wide,
I thought on you and called your name—
The night my best loved darling died."

I find a comfort in the thought
If hearts in sorrow so may call
Across the earth, oh! what may chance
When we may let our burdens fall?

Leaving these old, familiar ways,
And fare forth to the great unknown;
Take courage, friend, we yet may find,
And see, and clasp again our own.

Our own—drawn upward and away,
Not wholly lost—our hearts still hold
Their faces—and sweet whispers float
Earthward from the far gates of gold!

Sunrise and Sunset.

BY ANITA TRUEMAN.

"Father, I do wish I could do something to
make somebody happy."

It was a sweet, girlish voice that spoke, and
Chester Williams turned from his sunset-gazing
to glance at the speaker. She was a typical
country lass, whose buoyant, healthy form and
laughing face seemed as beautiful and natural
as the wild-flowers on the riverbank below.
Her companion was a man of fifty, whose hair
was gray at the temples, and whose face was
bronzed by the fierce heat of the sun. They
were both dressed in the simple garb of rustic
laborers, but his garments bore the signs of a
long day's work in the fields, while her clean
gingham dress and gay ribbons betrayed the
indulgence of her woman's vanity, which the
early accomplishment of the day's duties al-
lowed her.

A broad, honest smile overspread the man's
countenance, as they paused for a moment on
the bridge. He gazed at the roguish face be-
neath the brown hat, and, marking the
momentary eagerness of its expression, said,
"I believe you, Greta. You women are always
full of good works at sundown. In the morn-
ing you hurry and scold us so that we are
driven from the house by your tantrums. You
quarrel among yourselves all day, but in the
evening you are loving and gentle as so many
turtle-doves. We haste to be out of your way
in the morning, but at night we are glad to
return. And you are glad to have us there.
Eh, Greta?"

"You say so," said the girl, with a piquant
laugh. Then, more seriously, "But I never
was quite so happy as I am to-night, father,
and I do wish I could make someone else
happy."

"That is a good wish, Greta, and one which
the good God is always willing to grant. But
tell me, child, why are you so happy? Has
your mother told you?"

The girl hung her head and answered, "Yes,
father."

"Then go and tell Jack. I see him coming
now. It will make him happy."

As he bent down to kiss her, the tears were
rolling down his cheeks. They fell upon her
spotless ruffles, and she glanced at them rue-
fully. Then she flung her arms round his neck
and kissed him again and again, her own tears
and his and the dirt of his clothes making
woful havoc with her clean attire. Then she
left him standing on the bridge, and tripped
down the hill to meet her lover, Jack Lindsay,
and tell him that her parents had given their
consent to the betrothal.

The lonely man on the bridge had overheard
the conversation. When Greta ran down the
hill to meet her lover, he turned from his sun-
set-gazing to look after her, and then met the
father's glance with a look so kind, so full of
sympathetic understanding, that without a
word they clasped hands and stood looking
sunward together. The two men made a strong
contrast, though they were about the same age
and much of the same build. The history of
years of toil in the fields, which was written
in the farmer's weather-beaten visage and
massive frame, was matched in the other's face
and form by the record of long years of deep,
earnest thinking. The mutual understanding
which united them at this moment was one of
deeper meaning than even the sacred bond of
friendship, for Williams was practically a
stranger to the villagers. His presence was a
mystery to them. He had lived alone in the
village ever since the early springtime, but
never mingled with the people who dwelt about
him. There was a calm, exalted look in his
face that made them stand in silent awe of him.

Greta had a little theory of her own about
his habit of sunset-gazing. Of course, Jack
knew all about it. So when they came to the
bridge, and saw him standing hand in hand
with her father, a smile of mutual understand-
ing passed between them, and they watched
him earnestly. The sun was hanging low upon
the horizon, and he stood gazing fixedly at it,
his face all aglow with what seemed like the
passion of longing for a love that is lost. As
it disappeared he passed his hand over his
eyes, and then turned toward the village, with
Greta's father still at his side.

The lovers loitered by the way, and when
they reached the old homestead were surprised
to find that Williams had consented to share
the evening meal with them. When it was
over, and they were gathered on the porch,
Greta asked him to tell a sunset story.

"You always seem to be reading stories in

the sunsets, Mr. Williams," she said, "and I
wish you would tell us one. I often think I
should like to understand them, but I am not
clever enough, I'm afraid."

"You would not believe my story, child, if I
should tell you. It is a strange, sad story. I
read it in your eyes, too, Greta."

A troubled look crossed her face, as she said,
"I wonder what you mean. Pray tell us the
story, Mr. Williams."

"If you will have it so. Suppose I tell you,
to begin with, that I am only twenty-two years
old. Would that seem strange?"

"Yes, rather. Is that a part of the story?"

"It is. Twenty-two years ago, I lay in a hos-
pital, in a city not far from here, dying of a
terrible fever. The doctors had been working
steadily with me for two days, and had given
up all hope of my recovery. Life was dear to
me, and death was terrible; but I could fight
the grim monster no longer. I was utterly ex-
hausted. My agony was all of the spirit, and
my only peace was to gaze at the face of the
dear woman who watched at my side, Florence
Day. She had been my playmate in childhood.

She had been the object of boyish admiration
in later years, until she left the ranks of the
careless and gay to devote herself to the life of
ministration, which she had chosen. Now it
was Florence who soothed my suffering and
eased the long hours. I had determined, that
if I ever became a well man again, I would win
her for my bride. But death was already upon
me, and I was thankful that I had not told her.

"I begged to see the sun set that last even-
ing of my life, and Florence propped me up
with pillows, and placed her arm beneath my
head. I thought it was kind of death to visit
me thus, and burst a silent prayer.

"Even then, a breath of light broke all about
me, and a chill went through my frame. I saw
Florence's face through a mist of light, and
then, once more, serene and beautiful, the sun-
set. I saw the fiery globe dip into the horizon,
and then apparently rebound. Then it sank
slowly and majestically from view."

"But not quite out of sight! As it sank, I
rose far above the earth, and saw its disc still
hanging there. In the exultation of freedom,
I sped toward the horizon, seeming to follow
the course of the sun, so that for me it was
always setting, but never disappeared. Now I
revealed in the warm, sweet glow of the clouds,
where the sun had seemed to rest a moment
since. I followed on and on, until I found that
I was lodged in the track of one of his beams,
though my presence did not obstruct its radi-
ance, my spirit itself being pure light. I saw
the glad earth speeding on beneath its warm
ray, and knew that the flowers and the fruits
were drinking in the substance of my being.

Now it played upon the surface of fathomless
waters or searched out islands, and then stray
saits. Now it penetrated mists that turned red
and gold and amber at its touch. But there
was no darkness anywhere. I had reached the
other side of darkness.

The earth sped on beneath me, and presently
land came in sight again. Mountains, valleys,
rivers, plains, passed by in rapid succession.
After long hours, far to the West, with the
glint of morning on its spires, I saw the city
where I had died the night before, on the morn-
ing of the endless day that had begun for me.
But when my spirit, riding on a sunbeam,
touched that sad city, it was filled with a great
compassion for the suffering it saw there, and
in an instant I had reëntered the body I had
thought to forsake forever and was born again
upon the earth—born of the sun.

"I opened my eyes. I was in a strange place.
I heard voices, and turned my head. Two of
the doctors were standing by the window, talk-
ing. They heard me stir and rushed to my
side. One looked at the other defiantly and
almost shouted, 'He is not dead! I told you
you so!' The other answered, 'It is a mira-
cle!'

"They gave me a cordial, and had me re-
moved to another room, where I fell into a pro-
found slumber, full of beautiful dreams. When
I woke my first thought was of Florence. I
was very happy. I had outwitted Death, and
now Florence should be my own.

"But death was not to be outwitted. When I
asked for Florence, they said that she was ill—
the fever. When they saw how the news af-
fected me, they said that she would recover.
From day to day they told me her condition
was improving. But when I left the hospital,
a month later, they told me she was dead.

"That is my sunset story, Greta. It is my
fancy that Florence went out into the sunset
as I did, and that she is even now the spirit of
one of the rays that come aslant to us when
the sun is low. The fancy pleases me, and has
lightened many lonely hours."

There was profound silence for a few mo-
ments, and then Jack's deep, manly voice
spoke, trembling with emotion.

"Mr. Williams, if you would care to see a
wonderful sunrise view, you should go with
Greta and me some Sunday morning to a hill
that we know of. It has a story, too, that is
almost as sad as your own."

In a moment all the sadness vanished from
Mr. Williams' brow, and an eager smile came
over his face. "Why!" he said, "I will go to
the ends of the earth with you, if you will give
me a good story for my trouble. Stories are my
trade, and I have found not a few among your
village people that mean more to the world, no
doubt, than my sad phantasy. You yourself,
young sir, have not escaped me. This will not
be the first story you have given me. Yes, I
will go to your hill with you, if you like."

In the gray of the next Sabbath morning the
lovers met the story-teller at the door of the
inn, and led the way to their favorite haunt.

They passed a little white cottage at the foot
of the hill half smothered in vines.

"That is where Sister Sunshine, our village
nurse, lives," said Jack. "We shall meet her
at the top of the hill, and she will tell you of
the story I spoke of."

There was a little arbor at the top of the
hill, where Sister Sunshine stood, in her long
gray cloak, looking eastward. She turned to
greet her young friends, and saw Williams
coming up the slope. He saw her at the same
instant, and they rushed toward each other.

Not all the mystery of the long parting, nor
the changes time had wrought in them, pre-
vented these two souls from recognizing each
other. For Sister Sunshine was the Florence
Day of other days come to life again.

She told him her story, as the young people
had promised him she would, while they stood
hand in hand on the brow of the hill. She had
loved him in those old days, more ardently
even than he had loved her. His death had
robbed her of her reason, and she had tried to
kill herself. She had been placed in an asylum,
and the officials, rather than tell him this, had
said she was dead.

"When the light came back into my weary
brain I came here to care for the sick in the
village. And I called you my spirit of the sun,
for its rays in the early morning seem always
to bring back the joy the sun took out of my
life that cruel day. And now the sunrise has at
last brought you to me. Oh! are you really
alive?"

"Alive? Yes, my darling. And, thank God!
You, too."

The first rays of the sun broke through the
mist, and clothed them in radiant glory.

409 Edgewood Ave., New Haven, Ct.

Mooted Questions.

BY PAUL F. DE GOURNAY.

That our mediums should be educated, every
thinking Spiritualist who has at heart the good
name of the Cause will agree. The subject has
been, more than once, forcibly and ably pre-
sented, editorially, in the BANNER OF LIGHT;
yet there are people who argue that a medium
being a passive instrument in the hands of the
controlling intelligence, the latter is responsi-
ble for the language used, as well as for the
thoughts presented. This opinion, for being
based on undeniable precedents, is, to my
mind, only the more erroneous, as a retrospec-
tive glance at the facts will show.

Most of our early workers—some of the most
honored are still living—were suddenly devel-
oped; the "gift of tongues" came to them un-
sought, unexpected. We know of such, then
young girls still in their teens, who, casually
attending a séance—the oftener a home circle
—fell into a trance, delivered an eloquent ac-
count while in a state of unconsciousness, and
were astonished, frightened even, when told
of what they had done and said. Others saw
and described unfamiliar forms, spirits of men
and women who spoke through their organ-
ism, sometimes in a foreign language. Illiter-
ate youths solved arduous problems or dis-
cussed ably abstruse philosophical questions.

If such things did happen half a century ago,
why should they not happen now? Because
the spirits wishing to impress upon the world
a great truth, by novel means for which there
could be no preparation, and when the posses-
sion of certain faculties, since named medium-
istic, was the one indispensable condition, took
their instruments wherever found, but prin-
cipally from among the simple, the humble and
uneducated, so the phenomena should strike the
incredulous more startlingly and the honest-
y of the mediums be the more unassailable.
The rapidity with which the new revelation
spread proves the wisdom of this course. These
early media simply yielded to an irresistible
influence; they were indeed mere instruments,
but the spirits who used them perfected them
as a reward for their docility and in order to
increase their usefulness; to many, to most,
mediumship gave the education they lacked.

Why, then, does not the same obtain now?
Principally because the number of mediums
has multiplied exceedingly; men and women
do not wait for the call of the spirit, they are
anxious to develop any latent mediumistic
power they have, or think they have, and me-
diumship of all grades and sorts is become a
profession. Now, a profession implies prelimi-
nary professional studies. The history of
Christianity will illustrate my meaning. The
Nazarene was endowed with medial powers of
so rare excellence they may well be called di-
vine. He selected his apostles from among the
simple-hearted and ignorant in whom he recog-
nized mediumistic faculties, and developed
these faculties by his transcendent magnetism.

Later on, when his mission ended, he returned
to the spirit-world, his bereaved disciples re-
ceived the "gift of tongues" as a crowning ad-
dition to their mediumistic powers. These
erstwhile ignorant men, spiritually educated,
went forth to carry the glad tidings to be-
nighted nations. They preached the Father-
hood of God, of a God who is love, the Brother-
hood of man, sealed with the blood of the man
Jesus, the martyred Christ, resurrected and
gone to glory, the promise to all men of good-
will, of admission into one of the many man-
sions in the Father's house, and bliss ever-
lasting.

This new religion, so pure and simple, met
with a ready welcome from those pagan peo-
ples, wearied of innumerable myths and su-
perstitious legends. It found persecutors among
the pagan priesthood and rulers, and the blood
of martyrs fertilized the soil where the seeds
of Christ's teachings were being sown. But,
with the apostles, the race of divinely-educated

teachers ended; their successors had to be
taught the doctrine; the Christian church was
founded, and learning became essential to her
priesthood.

That the Church departed from the simple
doctrine of the early Christians, that she in-
vented iron-cast dogmas Jesus had never so
much as hinted at, that she drifted into inter-
sectine quarrels, grew ambitious of temporal
power, and was the cause of more bloodshed
than the wars of contending potentates ever
spilt, has nothing to do here: Our gospel
is a gospel of peace and love, and we mean
to keep clear of dogmas and the other dan-
gers of Churchianity; but the similarity of
the two cases remains. Our apostolic age is
past; study must replace inspiration, or rather,
it must prepare for inspiration, for the exercise
of any mediumistic gifts whatever.

The phenomena having demonstrated the
basic truth of spirit-return, it will lie with the
inspired speaker or writer to reveal the beau-
ties of the spiritualistic Philosophy. But what
is inspiration? It assumes many forms and is
often delusive. We will consider here the
three principal ways in which it manifests it-
self, and which may be distinguished by differ-
ent names: First, the automatic, very rare now-
adays, when the medium is the utterly uncon-
scious mouthpiece of the spirit; secondly, the
active, when the spirit supplies the thought,
which is spontaneously rendered by the me-
dium in his own forms of speech; thirdly, the sug-
gestive, when the spirit suggests a thought or
train of thought, leaving it for the medium to
ponder and develop at leisure. This phase will
sometimes take a very curious form: a postu-
late is suddenly presented to the mind; it has
made no impression, perhaps, but it returns at
odd times, unsolicited, rejected; it haunts the
medium, intrudes upon his other thoughts, and
each time it comes, some new feature is added,
until one day, the whole matter stands before
the mind's eye, clear and complete. It is like
an illumination of the brain, sudden, and which
throws light upon the smallest detail. The
worker is now ready for action, whether he
stands on the rostrum or sits at his desk, pen
in hand.

If the automation of the first category may
claim immunity from error—and mighty sure
of his mental passivity he must be who claims
this—it is self-evident that, in the two others,
the medium's responsibility is very great. If
called upon to immediately translate the con-
trolling spirit's thoughts, he must have a quick
perception, a ready delivery and a perfect
knowledge of language. The third category
requires even more, perhaps: In order to de-
velop the subject suggested so tentatively, the
medium will often feel under the necessity of
making historical or philosophical researches.
He should be well-read, accustomed to exercise
judgment. The inspiring intelligence gives out
the main lines, as it were, and such new facts
he wishes to reveal; the work of fitting up the
gaps with the necessary details, of making
reference to existing opinions for the purpose
of confirming or controverting, is left to the
medium. He is purposely given the task; it is
a discipline for the intellect. When the vari-
ous suggestions have been co-ordinated and the
brain sees the subject as a harmonious whole,
the value of each distinct suggestion becomes
apparent. A single misconception may spoil a
valuable inspired communication, as a grammat-
ical error will rob the finest idea of its mag-
netic force.

From an article by Anita Trueman, printed
in the New York Telegram, I call the following
thought: "Mind is a manifestation of the soul,
and grows by practical application to life."
There is a world of meaning in those two
lines. How can we apply our mind practically
to life? By learning the duties and responsi-
bilities of life. The mind grows as it learns,
but this development of the mind is also a
means of growth for the soul, for the purpose
of the soul's earth-experiences is the develop-
ment of its faculties. To cultivate the intel-
lect is therefore a duty; it is, in fact, helping
the unfoldment of the other faculties by train-
ing the mind to exercise judgment, to under-
stand reason, to master the will and to discern
right from wrong. To expect the soul to grow
and its faculties to develop simply by the kind
ministrations of our spirit friends, is as rea-
sonable as if we should expect them to pro-
vide our daily food, our many wants, without
any effort or exertion on our part.

Every Spiritualist cannot and need not be a
scientist or a learned philosopher, but every
Spiritualist can and should be reasonably
well-informed. The study of the history of
mankind will help to solve many problems of
social life; familiarity with contemporary
thought sharpens the intellect. A knowledge
of the arguments against Spiritualism will
suggest victorious arguments in its defense if
his convictions are not, like the seminarian's,
the result of years' cramming of a particular
doctrine while all other doctrines are stud-
iously avoided, but the intelligent conclusions
of one who has studied both sides of the ques-
tion and decided freely. Faith rests upon tra-
ditional revelation; the Spiritualists' belief
may be called "knowledge," for it rests upon
experimented facts.

While things pertaining to the soul should be
our first concern, we need not put on a sanc-
timonious mask, and look down with contempt
on the world we live in. It is not a bad world,
with all its trials. It may be a blessed
world for others, as well as for ourselves, if we
will only spiritualize our lives; then its joys
will be truer and purer, its trials more easily
borne or overcome. To spiritualize life is to
take it from the soul's standpoint, which is pri-
marily unselfish. The recluse who flees from
the world's temptations and works out his sal-

vation in solitude, may be a well meaning man;
he does not realize the cowardly selfishness
which prompts him. We are here to live among
our kind, to share their dangers and their du-
ties; solidarity binds the race. We must culti-
vate cheerfulness, kindness, which will develop
into love—the magic word by which we shall
conquer evil and sorrow. Instead of bemoan-
ing our hard fate—if hard it be to our thinking
—we will set about cheerfully to try to better
it; and if we cannot better it, we will make
our best of it, knowing that a better, brighter
one awaits us. Instead of deploring the suffer-
ings of our less-favored fellow-beings, we will
try to think how best we can alleviate them,
and act after best thinking. We may not have
money wherewith to relieve want, we may not
be able to feed the hungry and shelter the
weary, but from the soul's treasury—the heart
—we can always draw sympathy, more precious
than gold, the magnetism of love which finds
its way to the desolate heart of a brother or
sister, soothes its pain, lifts it from despond-
ency, and inspires it with new courage, with
the self-reliance, the self-respect lost through
the contemptuous indifference of others.

Our greatest difficulty in bringing the soul-
principle into our lives, the rock on which our
best intentions split, is the habit of judging
too hastily, too harshly of others. We are jus-
tified in denouncing public wrongs, in expos-
ing damnable frauds; we have no right to
judge our neighbor, thereby proclaiming our-
selves better than he. Appearances are deceiv-
ful, words may be misinterpreted, but even
though we have reasons to believe our neighbor
wrong, we cannot read his soul, to know
what influences he obeys, and, if we could, we
have no assurance—beyond that of self-love—
that we would act otherwise, if placed in the
same conditions.

A result of love, harmony is the condition of
spirit life; spirits still, though wearing carnal
garments, we should aim at founding harmo-
nious social conditions. Harmony in the fam-
ily, harmony in the Spiritualists' ranks we can
and should work for earnestly. In the spiri-
tualistic field, while all meet on the common
ground of spirit-return, we disagree on many
questions of more or less importance, we have
many theories to offer which we often defend
with a heat that borders on passion and leads
to bad feelings. There is no reason in this. If
freedom of opinion and speech is not to be
found among Spiritualists, where shall we look
for it?

Holding to these principles, I was surprised
to read in a rather pedagogical admonition ad-
dressed to the Editor of the BANNER OF
LIGHT, by J. A. Bunker (BANNER OF AUG. 25,
1900), the following passage: "Incarnation is
the universe of effects, and is expression; but
reincarnation being a debatable, unproved postu-
late, should never be allowed to obtain hearing."
(The italics are mine.) I will discuss the
remarkable definition of the word "incarna-
tion," but Mrs. Bunker's sentiments anent re-
incarnation strike me as singularly out of
place coming from a Spiritualist; it is just the
kind of argument the "close the door" pseudo-
scientists use—an avowed denial of justice,
illogical on the face of it. Says the judge to
the lawyer: "Your case is debatable and un-
proved; therefore you cannot have a hearing."
Retorts the lawyer: "May it please the court,
my case cannot be proved unproved until I
have had a hearing: I must appeal from your
Honor's judicial (!) views."

Happily, Mrs. Bunker is no judge in the case.
Several million Spiritualists, scattered over
every part of the civilized world, and among
them many thinkers of international repute,
believe in reincarnation (in the modern con-
ception of it, at least, which is not the ancient
doctrine of the East); as many other millions,
less scattered, disbelieve it. This divergence of
opinion in no wise affects the fundamental
principles of Modern Spiritualism held in com-
mon by both schools. The reincarnationists
have a right to believe in a postulate, to them
sufficiently proved, and which Mrs. Bunker
would dispose of so cavalierly. Moreover, they
have never assailed the non-reincarnationists'
"postulate," in which course the reincarna-
tionists exhibit the true spiritualistic prin-
ciple of respect for the opinion of others.

The Old Theology Dying.

Another strong evidence that Sectarian
Christianity is dying, is the straits that Ande-
ver Theological Seminary finds herself in, in
regard to a lack of students. Her endowment
is nearly two million dollars, but students are
not forthcoming. Last fall only five men were
enrolled there, and the total number of stu-
dents was but twenty-three; and there are
nine professors and three lecturers in the se-
minary to teach this handful of students the or-
thodox doctrines. The New York Times says
that the present plan is reported to be to
"move to Cambridge and merge the Seminary
with the Unitarian divinity school, or continue
it on an independent basis, and trust to the
proximity alone to win back departed favor."
Just think of it! Old, died in the wool Ande-
ver, with its endless Hell and old-time Devil,
coming down to curry favor with the Unitari-
ans, or to bask in the light of their prosper-
ity, glad to get a few crumbs from their theo-
logical table! What more evidence is needed
that the Divine Light of Whole World Soul
Communion is flooding the dark places of earth
with its ineffable radiance?—World's Advance-
Thought.

Decision and character will often give to an
inferior mind command over a superior.—W.
Wirt.

Ego in Spirit-Return.

BY CHARLES DAWBARN.

Cosmos seems limited in its variety of raw material. The spectroscopic discoverer a wondrous identity of substance throughout space. For instance, energy is apparent in the movements of nebulae, suns, planets, comets and asteroids, as much as upon and within our little planet. And everywhere we discern in telligence working amidst timeless limits to destined ends. This energy, intelligence and substance literally compose all we can discover or even imagine as Cosmos.

The lesson of science is that no molecular gathering is eternal, but that cosmic atoms are themselves indestructible. We have, then, the right to assume that such atoms can gain nothing from blending into form, save experience. With this as a sure foundation, and the further fact that every cosmic atom is itself a blending of substance, energy and intelligence, we are compelled to either accept each atom as an eternal Ego, or else to believe the theological dogma that every living thing sprang into existence at the command of a personal Creator, under whom all such existence is a perpetual miracle.

The explorer having thus discovered and accepted an eternal Ego has himself been startled at the consequences of his own outlook. If Ego be indestructible, he never was created. His substance, energy and intelligence are fractions of the cosmic whole. If he never had a beginning, he is in existence everywhere at the same time within his own limits. His vast outlook is that of a limited divinity, and he necessarily possesses certain creative powers, belonging to him as a fraction of the whole. His divine instinct impels him to blend with other Egos into form, which forms have the civic manifestation we call "sense." This sense, in its turn, subject to internal and external conditions which limit its expression of intelligence. These forms, with their sense limits, thus become personalities, very limited with regard to each other, but all alike and always under dominance of an eternal Ego. Having accepted the fact that the law of personality forms our own intelligent communion with lower forms of life, we perceive that it leaves Ego in actual manifestation through several forms at the same time. This is illustrated by the skilled player on the organ, who, if he choose, strikes ten separate notes at the same time, and himself plays the part of soul to each separate tone that he is compelling to his service. The melody evoked by Ego will be, must be, for the most part unheard by anyone with less comprehensive sense than himself, and would thus often appear as cruel discord.

Yet further, having watched Ego in some of the manifestations we call "lower life," and followed him up into mortal manhood, we discover that we have the same laws and limitations confronting us when we would take the next step. The student reader must keep in mind that he has discarded miracle as a possible explanation of any mystery, and that a personal Deity has left no trace of his existence in any field explored or traversed by science.

We have been trained to think of man mortal as manifesting consciousness through five senses, all of which disappear when the form disintegrates. But the student who is in tune with modern discoveries finds proof of consciousness traveling outward and inward without leave or permission of mortal sense. He notices that the brain and the complex system of nerves stay at home while the consciousness takes its journey. Telepathy in any form, clairvoyance and psychometry simply use mortal brain and senses as instruments with which to express Ego's independent consciousness to the mortal onlooker. When the brain is asleep sense may run riot in dreams; but consciousness, being independent of brain and nerve, needs no rest to recuperate its powers. We must keep most carefully in mind that by consciousness we mean Ego who is outside and above every manifestation that we call personality. Homo is Ego personified in mortal form, and within rigid mortal limits. But Homo is, as we have already seen, only one of Ego's personifications. As soon as Homo has been buried or cremated we discover Ego, who was independent of time and sense, in a form manifestation as much as before, and with limited powers and senses that constitute another personality. So the question before the student is as to the proof of its being, not the same personality, but the same consciousness, manifesting in another personality.

We have to draw a marked line between mere "form" identity and the identity of Ego, whose larger experiences are being gathered regardless of mortal brain and nerve. We shall presently see the importance of this. The immediate fact for the student reader to seize and hold is that consciousness (Ego) in earth life is, thanks to scientific research, proving itself independent of mortal brain and nerve, save when it desires to communicate with mortal man. So we here relieve ourselves of the perplexities from which those suffer whose normal limit of thought is man mortal with five senses. Such thinkers have grown very learned within that field, but cannot conceive of such a limited manhood having the right to say, "to be continued in my next." Their error has consisted in their not recognizing that Ego needs no continuance, since he has all that belongs to him yesterday, to day and to-morrow—that is to say, all the time. So we now find ourselves facing the question as to what measure of continued consciousness is translated from mortal Homo to Homo spirit.

Once again, if we keep closely to the point in question, i. e., one point at a time, we have the fact of an external consciousness in earth life as a key to the problem. What is called the "sub-consciousness" never forgets. Those who have dealt with the abnormal mortal, and watched him make use of his abnormal powers, whether in trance or hypnotically, must have often noticed with astonishment that any fact or name used by the intelligence a score of years ago seems absolutely unforgettable. The student will next observe that this consciousness, which astounds him by its memory, is compelled to use mortal sense to peep out into earth life, but, in all other respects, is absolutely independent of mortal brain. This, as we have said, is proved by telepathy, clairvoyance, etc. So we have here a consciousness, loaded with facts and experiences, owning them as proprietor, and not dependent on the mortal brain for their expression, except when in communion with earth life.

The student reader will also remember that we discovered that Ego had only evolved and used a brain in earth life for the use of reason, and because of its special adaptation to the general conditions of planet existence. God sends without any such brain; and throughout his earth history God Junior never entrusts the brain and its reasoning faculty with the management of the delicate processes on which depend life in mortal form. Thus we discover immortality to be a constant and everlasting fact, and that Homo's earth experiences are but a link in a chain which out-reaches from one end of Ego's selfhood to the other in a limit that to us is almost illimitable. It seems to the writer that we have now discovered Nature's key to the problem which has perplexed every man who, throughout human history, has sought to know the past and future of his own manhood. Our brave truth-seekers of the Society for Psychological Research have already made it sufficiently clear to the unprejudiced mind that life is continuous, but they are still groping in a fog that bewilders their own intelligence and that of their spirit visitors. It is this fog that the student reader must himself now enter and see if he can pilot his way out into sunshine.

In this fog we immediately perceive a spirit return which is absolutely genuine but woefully imperfect. In the first place, the spirit visitor has no voice that can, from a normal spirit standpoint, reach mortal ear. The ear of the earth man vibrates under the pressure of an atmosphere measured by tones rather than by ounces. The spirit has no tongue, no larynx, no lung that can realize or utilize the vibratory effect of our atmosphere. He is absolutely

silent to us. We are absolutely silent to him. Consequently when the mortal sensitive declares he hears a spirit voice he is mistaken every time. Yet he hears, and often gives proof that he hears, by the message he receives. To solve this problem we turn to the abnormal in earth life and study it, cause and effect. We take the attested case of the mother who hears the cry of her son from the Australian world beneath her feet, and ten thousand miles away. He is in fearful danger, but escapes to tell the tale. He remains normally unconscious that his cry had reached his mother's ear, although the fact, both of the danger and the cry, is attested and accepted by skeptics.

Here is communication without mortal sense. The son's voice, the mother's ear, have no possible connecting link; no vibratory effect could pass from one to the other. The son may or may not have cried aloud. It makes no difference, and in all probability there was no outward expression. But mother and son have each an indwelling manhood, which it is fashionable to day to call "subconsciousness," but which is really Ego in an interior personality—one of the many personalities all belonging to him at the same time. This personality isours, all through our earth life, although most of us live and die unconscious of its existence.

That mother and son were blended in Ego love belonging to the life which knows, and is therefore independent of mortal sense. Time, space and mortal sense present no barrier to this love. It is a love too large and deep for expression in mortal sense. It is love to love amid vibrations impossible to mortal life. And this "subconsciousness" will every now and then burst into earth life by an abnormal process which the perplexed scientist calls "telepathy." Here has been an interchange of thought between mother and son amid vibrations impossible to mortal ear. But that mother's ear has been love-keyed to vibrations that can catch and record a thought burst of agony from her child. It may not have been the mortal ear which was the sensitive spot in her mortal form, but the habit of earth life is to receive it, in any case, as if heard in normal manner. So we have a thought that travels inaudible space, and becomes audible by a flash through the organism of an abnormal sensitive. The communion was an eternal love fact as between Ego and Ego. The marvel is that it finds a channel up into normal earth life. So great a marvel is it that there are intelligent men and women who, even to-day, deny the fact itself, rather than attempt to learn its lesson.

We will keep to our illustration but now take a step onward to another truth. Neither that mother nor her son are really limited to the use of five senses. But they think they are. They are not outwardly conscious of their own soul powers by which their love blends into oneness. As another remarkable fact, they know nothing of the special channel through which their thought finds its way into sense expression. It is most startling to note, in the experiments with Mrs. Piper by officers of the Society for Psychological Research, that the spirit, George Pelham, when writing through the hand of the medium, was not aware he was using the hand. His thought was working telepathically, and it found entrance and exit through whatever channel could repeat the vibrations. This is a remarkable fact, for the student reader to remember, because it follows that if one spirit was not aware he was using the hand, another would be similarly ignorant he was using the tongue, except that that had been a common experience, and was what he would expect. But in this interesting case, the spirit using the tongue was unaware that another spirit was using the hand, and that, presently, a third spirit was using the other hand. So we have three intelligences using Mrs. Piper's organism at the same time, and we have a right to infer that not even one of them was using the medium's brain. The medium's brain was being used, all the same, but it was by the mortal sifter who found it his only channel by which to enter the realm of subconsciousness, in which Ego possesses powers unknown to mortal life. The hand and tongue of the medium were merely outlets for the subconscious impressions received by the medium, which we see manifesting in whatever might be the most sensitive spot they could reach. Thus, if that spot represented vision, we would have the spirit's thought, which at first hit the whole body, at last picturing itself as an effect on the organ of sight, although the eye was itself unused by the spirit. If the subconscious thought expressed itself in the vibrations of sound we have what is called "clairaudience," although the spirit cannot talk into mortal ear. And if it be the larynx and the tongue which catch the vibration we say the spirit talks, just as when the hand has been communicating we have called it "automatic writing." Surely the student will now see how greatly the mortal sensitive is certain to color and limit every thought thus received, and can only express it at best, to the extreme limit of his (her) education and dominant capacity.

The student reader has now the key to the perplexities, contradictions and nonsense, as well as truth, that finds outlet through medium sense organs and sensitive spots. One such psychic will receive pictures through the forehead; another will declare he hears at the pit of his stomach; and mayhap there are many such nerve outlets; but in every case alike the spirit has simply uttered a thought, discharging it into earth life, and is himself oblivious as to the spot where it explodes.

Such truths carry us yet a step further, for all spirit control or communication, whether of mortal with mortal or spirit with mortal, depends upon a harmony of vibration of "mind stuff" at each end of the circuit. The experiences of Mrs. Piper have been carefully studied in detail, but those of other mediums, sensitive, although apparently various, are necessarily evolved under the same natural law.

Mrs. Piper exhibits unconscious trance in its utmost perfection. We can through her mark the limit as well as the extent of spirit control. When the reader and I express a thought we do it consciously, by look or word or perhaps with the pen; but when the spirit uses the mortal organism he cannot have this consciousness of detailed expression. He just flashes the thought, and it finds outlet as best it may. And in return the mortal thought comes flashing to him in reply, or perhaps in new question; but the mortal creator of thought sends it from his mortal brain, and it travels on and on through a wanted sense expression.

The nature of the spirit's own organized method of expression we are not now discussing. That will come later on in the article. The interesting fact before the student now is that we are actually finding in this phenomenon of spirit control a return, as it were, to first principles. We watch intelligence manifesting itself without using the mortal reasoning faculty. Let us mark this very distinctly. The intelligence flashed from the spirit will break out wherever there is a sensitive spot. One such outburst will find the eye itself the best channel, and then we have perhaps the seer or seeress of the crystal. But usually the eye is not used, and so clairvoyance does its seeing without it, from some more sensitive point of nerve expression. The ear may fancy it hears a spirit voice; but if it be really from the spirit no other ear less sensitive could catch the sound. And for the most part clairaudience is only a sensed expression of spirit thought.

It is thus with the mortal sensitive in every phase. He hears, sees, tastes, smells and touches spirit expression, without any direct relation with the organ used in his every-day life. This is pure telepathy. But the moment the sensitive would communicate what he has received to you and to me the mortal organ must be used in its every day manner. The point I am emphasizing is that when this happens the sensitive may be in an unconscious trance, and therefore not consciously using any organ at all; while the spirit, as we have seen, has hurled a thought at the mortal, and is obliged to leave it to come out as it may. The communicating spirit is unconscious as to what particular organ he is affecting, although as a matter of experience he very soon imagines he is in direct control of the medium's hand or voice.

There has to be a return message from mortal to spirit if we are to have what is called intercourse between the two worlds. Here we learn our lesson from scientific discoveries.

All energy is discharged into the pathways of ether. Mortal sense onto what it can. The rest roars bounding in. It is just as the sun's rays are recorded by its spectrum, but only so much of it as mortal sense can grasp. Its heat rays and X-rays are on the verge of our limit of reception, and the vast remainder passes on unrecorded. Thought, as used in mortal life, is but partly caught by mortal sense. The rest rushes on unnoted in earth experience. Yet it is this unnoted vibration of our thought which alone can be sensed by a spirit's organism. The organism of our spirit visitor cannot respond to our vibrations or it would be back to mortal limits. Let us emphasize this fact. You cannot hit a spirit with either your hat or your tongue. You can only get at him with a thought. And so much of the thought as can hit the ear of another mortal will pass unheeded by any spirit visitor. So it is only through your thought that you can't express through your earth sense that can be received or even guessed by the spirit.

Now we begin to see sunlight through the fog. We begin to understand why the spirits who attempt to return through Mrs. Piper are always bemoaning the feeble "light," as they call it, and constantly returning the most irrelevant answers to questions by mortal investigators. They could not, as we have seen, use mortal sense; and they could not even direct their thought in the dark so that it might travel outward, finding its own way through the medium's appropriate sense. And they could at best only catch so much of the mortal's thought as vibrated into the "mind stuff" common to both worlds.

They were not using either mortal brain or mortal sense themselves; and such brain and sense must flash its thought outside its own limits of perception before these spirit visitors could translate it into their own intelligence.

So much is the threshold of our investigation, but it will serve to show the student reader that the average believer in spirit intercourse is entirely ignorant of how much or how little of such intercourse he can realize, and of the laws by which any communication is possible. We must now try to discover the nature of the raw material used by a spirit when he would establish his identity or hold intercourse with a mortal.

San Leandro, Cal.

The Present Industrial System Compared With That of the Future.

Given Through the Lips of Mrs. Cora L. V. Richmond, at Madison Camp Maine, Labor Day, Sept. 3, 1900.

No matter to which of the two great political parties in this country any one may belong; no matter if he does not belong to any political party, but is waiting for the birth of a new party; the subject of which we are to treat this afternoon affects the underlying interests of humanity.

No one can be so blind or so partisan as not to perceive that we are at the present time, and have been for more than three decades of time, entering upon, nay, are in the midst of, a great industrial revolution. This day is set apart by the request and consent of those interested as one of the two days in the year called "Labor Day." We would like to ask you, as American citizens, as men and women of intelligence, why there is any need of setting apart a day called Labor Day? That there is a need every one will admit.

In the old countries of the world, in Russia, for instance, where Imperialism is an accepted fact, and has been for ages, where a system of empire holds absolute sway, and where only occasionally a Czar is enlightened and far-seeing enough to perceive that the serfs must be released in order to be good subjects; in Russia that has recourse to the gallows, the flog and the midnight execution, and that the Siberia that buries its traitors and upon modern civilization, until the nobility even of Russia cry out "Shame!" as Count Tolstoy has said his wonderful words and life—it is not strange that there shall be need of such conditions as labor agitation, Socialism and Nihilism. However conservative you are in America, if you were in Russia you would be bound by all the promptings of humanity to be a Nihilist.

It is not strange that in Germany, that Germany that in some past time has, perhaps, produced as many and more liberal thinkers than almost any other nation of the globe, who have affected from the fifteenth century to the present time the entire philosophical thought of the age and the religious systems of that period; that Germany, that in its conflicts has succeeded in establishing a militarism unparalleled in the world, that a spirit of republicanism has arisen, and that on the one hand, and on the other, have sought the refuge of this free country for the expression of their lives and liberties, and on the other many have formed themselves into associations for obtaining their rights and liberties there. It is not even strange that in Italy, where the Vatican held sway for centuries, and where, until recently, no liberal thought could be admitted, there should have been marauders, outlaws and societies for the purpose of overthrowing the existing government, nor is it strange that the flowering out of that should be the assassination of a good King, because people do not slay Kings so much because Kings are bad men, but for the sake of overcoming the system under which it is possible that there shall be Kings. King Humbert, like Elizabeth of Austria, was good, kind and gentle, but the smouldering fires of revolt against despotism often took on the form of such actions, and it is not the fault of the individual assassin or the individual King, but of that system that made it possible for such things to be. In San Domingo the revolt against slavery, against that old time enemy of freedom, when Toussaint L'Ouverture lifted his hands and let his people assassinate their masters, every one uplited his hands in holy horror and said, "Oh! the terrors of an insurrection." Can you explain to us by what principles there could have been no insurrection if there had been no slavery? Can you tell how those men could have been goaded to slay their former masters, and set the midnight torch to their dwellings if they had not been enslaved?

Does any one ever hear of an insurrection in an absolutely free country? When the glorious fires of liberty and freedom to worship God according to the dictates of conscience were kindled on Plymouth Rock, and went down the coast and all through the thirteen colonies, the thrill went up "that all men are created equal, and with inalienable right to life, liberty and the pursuit of happiness," does any one fail to perceive that this was intended to create the kind of life in which there could be no possibility of insurrection and assassination?

When, in Great Britain, Ireland sought to find redress for her old-time wrong, and there frequently arose riot, incendiarism and the cry of revolution, checked each time by superficial and false promises which were never fulfilled; when Daniel O'Connell, and nearly a century later his co-workers and compeers sought for Home Rule for Ireland, because under the dominion of Great Britain there could be no justice for Irishmen upon Irish soil; when the corn laws were repealed, which oppressed every English subject and brought starvation to the door of the peasant and the working man, and the riots that ensued made the government tremble for the safety of the crown and the nobility; when, under the influence of those marvelous minds that clustered around the Northern counties of England there arose the impulse of freedom for those earning their daily bread, it was because of the oppression that had previously existed. Richard Cobden, John Bright, and all that noble line of patriots and reformers, down even to the "Grand Old Man" William E. Gladstone, who saw that the only safety of Great Britain as a kingdom was in larger liberty for its people. Is any one arrested in London for making speeches against the systems of industrial and political oppression prevailing there? Are any people hung and called "rebels," because in Hyde Park, every Sunday, they cry out against the war in Africa, and claim the rights of the people to self-government? England knows better. From the "Reform Parliament," headed by Peel, down to the present day, there has been a steady demand and a steady increase of

the rights of labor. Thirty years ago, when your great-grandfather visited England, there was a great strike all along the northern boundary, in the shipyards in Newcastle on Tyne, in the great works at all the harbors and rivers to the sea; then there came the knowledge that the Trades Unions refused to longer submit to the oppression and demands of those who held the capital and controlled the large works. The Trades Unions were the result of the conditions that were forming there; capital was combining into large syndicates, into great monopolies, into vast concerns, thereby not only reducing the number of laborers but the price of labor.

When Wendell Phillips was speaking thirty years ago on this impending crisis, he said: "Of course it may be wrong primarily for any class of men to combine, but there would be no Trades Unions or labor organizations if there had been no combinations of capital. They are the legitimate result of Trusts and Combinations." "Do you not think," says one, "that a strike is a terrible thing?" Yes, we consider that it is a terrible thing; it oftentimes brings want and poverty upon the families of the laborers; sometimes makes them almost reduced to famine, a strike is a terrible thing. But what is a "lockout"? What is a "corner" in wheat? What is any combination of capital that can reduce the wages of the laborer—may, throw him out of employment and raise the price of his daily bread? Wendell Phillips said then, and we say now, that the strike and the boycott are the direct fruit of the combination of trusts, monopolies and the banking system of England and America. Remove one, and the other will also go.

But if all these things exist abroad, when chattel slavery was wiped out in this (so-called) republic; when the black man was set free to exercise the rights of citizenship, albeit deprived of it in some regions to-day just as the white man is in other regions of this country, it would seem that there ought to be no such things as labor organizations necessary here. But from the time of the close of the Civil War between the North and the South down to the present time, and during that Civil War because of the necessities of the government, there has been a constant tendency toward the centralization of wealth and the combining of capital. Combined capital has influenced almost every enactment of Congress since, and has governed almost every act of every Administration, and has encroached to such an extent that the syndicates and monopolies claim to regulate the price of labor, so that to-day the laboring man has no choice, no salvation except in the industrial unions. You farmers labor for your daily bread, but we will guarantee that every ten to one of the farmers will be with the syndicates and not with the labor unions. You toil with your hands for your daily bread, the syndicates buy your products at the lowest possible price, and you have no choice but to sell your goods at whatever you bid. Then you say you do not believe in labor organizations, you do not believe in Trades Unions, you do not believe in societies that protect the laboring man.

We say to you that labor is all the natural capital any man has. If a man is cast out in the wilderness he cannot eat dollars, nor wear dollars, nor build houses of dollars, but he uses his own unaided hands. That which was stamped and placed by the Infinite upon human life to aid man in conquering the nature around him. The moment you degrade that first great privilege to a secondary or third place in the economy of the nation; the moment you enslave, enslave or belittle it, that moment your republic is dead. When you do it you cease to be a republic; when you encourage others to do it, you slay the republic. To-day—pardon our plainness of speech, but we are addressing you nothing to serve excepting the truth—the labor unions and the industrial societies throughout the country are the only refuge and protection that the laboring man has. He is not even protected there; capital, the state governments, the local governments with few exceptions, the militia, the church, and the United States Government are against labor organizations. You cannot appeal a case between the laborers and their employers to the courts without the decision being in favor of the employers. When Chief Justice Taney declared that the black man (slave) had no rights that the white man was bound to respect, you cried out, through the North, in holy horror at that decision; but the slaves were then hunted in the streets of Boston and throughout New England, though you soon turned your voice against the oppressor. When in every decision of cases that have come before the supreme court between labor unions and syndicates the decision has been in favor of the syndicate, the judges have declared by such decisions that the laboring man has no rights that the government is bound to respect. It is time that there were more labor organizations, more labor unions.

There is but one remedy, it is a remedy perhaps on so high a plane that you are not able to reach it to-day. The individualism which this form of government has encouraged has led to the opposite extreme: in the protection of individual life, of individual liberty and individual business, you have rebounded, reacted to the opposite extreme of license. The government has the right to protect all its citizens against the few; has the right to protect all the industries against monopolies; has the right to regulate the price of labor, until it shall be so expensive for a man to be a millionaire that he cannot afford it and will not want it, there will be no adjustment. But, of course, this is not the real remedy. There is but one remedy, i. e., in absolute—not nominal—cooperation—a co-operation which includes every producer, which makes every man use his best endeavor, not only for his own sake and that of his household, but for the sake of the whole.

If there is anything noxious and liable to breed contention in these grounds, you do not hesitate to have it removed. It may be claimed you may infringe upon some man's privileges by so doing, but when it affects the welfare of the whole Camp you are able to have it removed. So it is with matters pertaining to industry. When one man can control, as Mr. Rockefeller does, more than fifty thousand lives—whether they shall eat, drink or sleep, or have any of the comforts of life—it is a power that is dangerous, and the government has the right to regulate that power. But, you say, these voluntarily go into his services. We answer, there is no volition where life, food and shelter are concerned. A man does that which he must to gain his daily bread and the bread for his children.

Think of a republic wherein there is said to be "classes," and that the class that is less favored, less honorable and less respected is the laboring class. What do you think of that, American citizens? How would you like a military government where every young man is obliged to serve five years in the army, as they do in Germany; or that of Russia where no man has his own individual liberty for one instant, being under the surveillance and observation of armed men or secret police of the empire?

What are your privileges here? Do you vote according to the dictates of conscience? On the Saturday preceding the last presidential election when the employees were paid off in all the large manufacturing of the country, they were notified that there would be a vacancy until after election when, if McKinley was elected, they were to return to work; if he was defeated the vacation would be permanent. These were men who had to earn their daily bread; these were men whose wives and children would wait for the pittance with which to buy food to eat that night. That is "freedom of the ballot." Very many of the wholesale, and even prominent retail establishments gave their employees to understand very much the same thing. Talk about voting as you please, and privately. Every man is watched and spied upon to find out his choice, and if it is known or openly declared that he wishes a change in the administration he is condemned from that hour. We do not say that any political party that has grown old in corruption will do better. The "divine of spoils" is the motto of old political parties. But we think that there sometimes rises out of the slums of the old, a new political party; and a man is found who can lead the people aright; sometimes it is after bloodshed, as did Abraham Lincoln. We

do think a life has arisen in the West who will do this.

The great solution is with the people, who must determine not only the right to vote according to the dictates of conscience, but the questions of the "initiative and referendum." But who knows? The remedy, by the great reaction that must come, will be sooner than you expect. This will be the individual cooperation of lives whose object will be to express the highest and best; that kind of cooperation that prevails among all people when they have fraternity for one another.

You are upon the verge—you are in the midst, even—of a great revolution. The war in China will have more to do with the industrial question than you have any idea of. "Chinese cheap labor" means the holding and conquering of the Philippine Islands; that which imperiled you because your government shut out immigration from China—is now at your door: four hundred million men, who have been trained to habits of industry, whose bones are more firmly knit than any people upon the earth, who can live upon a smaller amount of food, who are well trained in mathematics, in everything sufficient to trade, who are skilled imitators, who can do all the kinds of manufacturing that this nation requires or any of the so-called, civilized nations. These, by the actions of the governments in Europe, and your own if you are not careful, will be set free to do whatever they wish to compete with the world. You will see that they will do it from this hour henceforth unless you unite as a nation, removing every obstacle and barrier to the direct voice of the people, and by the uplifting of that which constitutes the noblest and highest endeavor of the human race, the right to labor and receive the results of that labor; the right to earn not only your daily bread but everything in the range of human existence that is desirable. Unless you unite to do this and stay the great hand of aggression that has been put forth over this people, you will find that the nation itself will pass out of existence and be numbered with Rome, with Greece, with Egypt, with all the powers of earth that have loved aggrandizement better than the human race and have perished.

The Red Cross to Aid India.

The American National Red Cross, now in course of reorganization under the new powers conferred by the last Congress, has taken up as its first active work the relief of suffering in the famine districts of India. Although the work of reorganization is barely begun, yet Miss Clara Barton, President of the Red Cross, believes that famine relief should be undertaken at once, not only because the need of relief grows more urgent as time passes, but also because this is the kind of work that Congress and the President have committed to the hands of the Red Cross.

To avoid delays and to prevent complications with the reorganization work, which will be carried on at National headquarters at Washington, Miss Barton has placed the India famine work in the hands of a committee with headquarters in the Presbyterian Building, 156 Broadway, New York City.

The committee has already received a large number of volunteer offers from persons desiring to aid in the Red Cross work in India. The offers came from physicians, trained nurses and persons who had already seen service in India.

The committee has selected as its depository of funds the North American Trust Company, 135 Broadway, New York City, to which all contributions should be sent direct. Checks should be drawn to the order of the North American Trust Company, and marked "for the Red Cross India Famine Fund." It is hoped that funds will be forthcoming immediately, as the suffering in India is still widespread and acute.

By act of the last Congress the American National Red Cross was designated as a permanent agency for the relief of suffering by war, famine, pestilence, flood, fire and all other calamities of sufficient magnitude to be of national importance. The organization acts under the Geneva Treaty, the provisions for which were made in international convention at Geneva, Switzerland, on Aug. 22, 1864, and since signed by nearly all civilized nations. The United States gave its adhesion by act of Congress on March 1, 1882. This was ratified by the Congress of Bern on June 9, 1882. It was proclaimed by President Arthur on July 26, 1882.

Under its new powers conferred by Congress the American National Red Cross has full protection for its insignia. Unauthorized persons or societies using the name or the emblem of the Red Cross for the purpose of procuring money are liable to punishment under the law.

In its new form the Red Cross will establish permanent auxiliaries in all parts of the United States, with branches in Cuba, Puerto Rico and the Philippines. It will be ready at a moment's notice to send trained and experienced relief agents to any part of the world where the relief of suffering may be needed. It will be ready also to receive and forward money and supplies in cases where trustworthy agents, such as missionaries and consuls, are on the ground in sufficient force to undertake relief administration.

It is believed that with the Red Cross always at hand as a permanent official agency for emergency relief, religious organizations and voluntary committees of citizens will be spared much of the labor that has fallen upon them in recent years. That this centralization of relief work will be welcomed by the public at large there is abundant reason to believe.

The committee, having in charge the Red Cross India Famine Fund, invites the cooperation of all lovers of humanity in this work. A special invitation is given to persons who were members of the old Red Cross auxiliaries during the Spanish-American war.

Watch Your Thoughts.

The force of vitality that is daily spent in useless thinking is beyond computation. We should endeavor to prevent this "mental leakage" by watching and training our thoughts and keeping them from running wild and useless. Whenever we find our thoughts wandering in a desultory and purposeless manner, let us immediately recall them and set each to its proper service. When we are wasting thought-force on matters of really no importance, we should quickly change to something that will be profitable. Think in a way that will tend to make our lives broader and sweeter and strengthen our power for doing good. Thoughts of worry let us not harbor, for they are thieves that steal our precious vitality before us as wrecks on the shores of time. Nor should we allow them to wander along the corridors of the past, for it is a waste of energy to think over and over the things that have gone "down the ringing grooves of change." We must learn to "let go" the things that belong to the dead past, and accustom ourselves to keep our thoughts in the present, where they properly belong.

Whatever duty or purpose is worth performing at all, is worth the concentrated attention and effort of the time given to its discharge, and the truly satisfying accomplishment of an object cannot be secured in any other way.

Let us not fritter away our mental power in idle, aimless, erratic thinking.

The question arises, what might we not accomplish if we utilized all the moments and thoughts spent in a useless manner? Then let us not be indolent nor careless in watching our thoughts and directing them to do effective work.—Mrs. J. E. Macintosh, Clarksville, Ark., in August Freedom.

If you are not now a subscriber to the BANNER OF LIGHT you should become one at once. Terms \$2.00 per year in advance.

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Mrs. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the bowels, cures all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

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Banner of Light.

BOSTON, SATURDAY, SEPTEMBER 29, 1900.

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The BANNER OF LIGHT cannot well undertake to touch for the honesty of its many advertisers. Advertisements which are fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once discontinued.

Mediumship.

Though "line upon line and precept upon precept" has been written upon this subject, till it may seem to many too trite for further consideration, we deem it otherwise, and though we may present nothing novel to those well versed, we hope to offer some thoughts worth perusal.

To the novice in the investigation of Spiritualism, we first offer a definition of the meaning of the word as understood and used by Spiritualists. Technically speaking, mediumship means a susceptibility to the influence, and more or less control, of decarnated spirits. Physiologically, it means a peculiar nervous susceptibility to what may be termed the "psychic force," which spirits use to move the mind or body, or both, of their mortal instrument.

These definitions may be a little mixed, but will answer till we can make the subject more lucid. Though there are a great many phases or varieties of mediumship, for the present purpose we may classify them under two divisions, namely, Mental and Physical Mediumship. The first embraces all phases where the mind of the medium is the principal instrument of spirit-manifestation, as in trance, inspiration, clairvoyance, clairaudience, et cetera; the second, all where the nerve aura, magnetism, "astral fluid," or whatever you please to term the vital force of the medium, is the agency employed by spirits in the production of physical phenomena. The temperament of the medium, or the quality and quantity of his or her personal magnetism, seems to determine to which class he or she belongs.

Mental Mediumship seems to depend on the fitness, so to speak, of both brain matter and the nerve aura which pervades it. It may also depend, in some degree, on the quantity of nerve force—the less there is, the more negative the medium usually seems to be, and therefore is the more easily controlled, especially where entrancement occurs.

It is our opinion, though not our absolute knowledge, that spirits entrance mediums by first demagnetizing their brains, then charging them by their own psychic force, thus taking dynamic possession of them. If this is the way entrancement is effected, the less personal magnetism the medium has, the more negative he is, and therefore the more easily "possessed" by a hypnotizing spirit, as before said.

But the majority of mental mediums are not entranced, at least to the degree of becoming unconscious. They are influenced, or controlled, while they retain personal consciousness, and can exercise their own volition to some extent at the same time. This is the case at least with all so-called "inspired" mediums. This class of mediums are controlled not by the spirit's taking full magnetic possession as in trance, but by blending the psychic force of the spirit with the magnetism of the medium, so that telegraphic vibration from one to the other is established. If the medium has a very fine quality of magnetism, that of the controlling spirit, (which is usually more sublimat-

ed than that of the medium) will be the more readily and completely blend with it, and the control will be more perfect. One of the greatest difficulties spirits have in selecting their mediums, is to find such as have magnetism fine enough to vibrate in unison with their own. That is why exalted spirits have to employ Indians, or other less developed spirits, whose psychic force will more readily affiliate with that of the medium, to transmit messages for them.

Physical mediumship is that phase through which all objective phenomena, such as rapping, table-tipping, independent slate writing, materialization, et cetera, are produced.

In this phase the mind and brain of the medium is not often, nor necessarily controlled. Only the magnetism and psychic force is used through which spirits transmit the vibrations of their own power to mechanically produce consciousness, or movements of material objects. It is seldom that spirits can come in so direct and forcible contact with physical objects as to move them without the use of a medium. This is occasionally done, however, as in the instances of haunted houses where no one in the flesh abides; also where earth-bound spirits appear as "ghosts" independent of the presence, or at least, at a distance from any person in mortal form. But as a rule, the magnetism of a medium, or better still, that of "a circle," to furnish a bond between spirit and grosser matter, is necessary.

As we have heretofore explained, human magnetism, or nerve-aura, is probably the most sublimated form of ethereal matter, hence nearest in refinement to spirit-substance, and therefore spirits use it as the vehicle of their vibrating forces. Those persons who have an excess of magnetism of the proper quality, to unite with both the psychic force of spirits, and the forces inherent in natural objects, thus forming an electro-magnetic connection of spirits with the objects they wish to act upon, are the ones chosen as physical mediums.

All phases of mediumship are susceptible to and capable of growth and development. What is generally understood as "developing mediumship," is a mesmerizing or hypnotizing process of quickening the vibrations of the medium's brain and a refining of his nerve-aura, so it will more perfectly blend with the force used by spirits seeking control.

The nervous system of the medium, whatever his or her phase may be, has to be trained to respond to the will of psychic force of controlling spirit, as much as the muscles of the musician or artist, and "practice makes perfect" in the one as well as the other. Many mediums make a great mistake in going before the public prematurely. Many of them get the name of "frauds" and "humbugs" because of being "too previous" in assuming the role of mediumship. Novices in mediumship have no business to assume obligations they are not fully qualified to fulfill. Let them take the counsel given metaphorically to the disciples of Jesus, to "tarry in Jerusalem till their beards are grown." They, surely, should wait till they have a fully formed "band of spirits" to control and shield them from the meddlesome interference of ignorant spirits, both in the flesh and out.

Many failures are due to the want of development of both sitter and medium. Either, or both, may very easily destroy the indispensable conditions of spirit-manifestation, and the medium's honesty, not his want of growth, or of knowledge, is called in question by the blundering investigator who knows, and perhaps cares nothing for the occult laws he has violated, not obeyed.

Much more needs to be taught upon the science of mediumship and cognate questions, and if this brief and imperfect lesson finds acceptance, we may continue it in a future writing.

Our Spiritual Societies.

As an experienced worker for the advancement of our Cause, we offer a few sentiments and suggestions for the calm consideration of the leaders and managers of our local societies. We believe in cooperation, for our Spiritual movement is Social, as well as individualizing in purpose. It has its secular and human side as well as its spiritual aspect. "Many hands make labor light" in spiritual work, as in all business and social undertakings.

Spiritualism is a dispensation and benefaction from the Higher Life for all mankind; but, in the nature of things, it cannot be given direct to all. The fact that but a comparatively small portion of the most enlightened people of the earth have accepted it, after more than fifty years of presentation, is proof in point. Hence the necessity of philanthropic educative labor on the part of "the children of light," to bring those less fortunate into a knowledge of the most important truths ever revealed to humanity. To do this work most easily and successfully, public teaching, as an adjunct to the private séance, is indispensable. As "object lessons" are also indispensable for all beginners in the pursuit of any kind of knowledge, the Phenomena of Spiritualism is of great primary importance. The séance therefore was suggested by the spirits who inaugurated the work, and it has been the Kindergarten, and primary department of what little system Spiritualists have had in their labors.

Very early in our movement to proselyte the unenlightened public, the rostrum was also chosen by direction of spirit teachers, as a most important means of spreading the "glad tidings," and of teaching the grand science, philosophy, and religion they had to reveal to mankind. For many years these two factors of educative labor, were operated separately, and with a success that has been wonderful to behold. There was no inharmonious purpose, nor clash of interests in the glorious work each performed.

All thinkers who had attended a séance and obtained marvelous facts therein, were incited thereby to go to the public meeting to hear entranced or inspired teachers interpret and explain those facts. Thus phenomena became the basis of philosophy, and a science of life here and hereafter was given to the public, which has already revolutionized the theology of millions of our race.

After many years of separate, yet (in spirit) cooperative work, laborers were prepared who combined the gifts of "speaking as spirits give utterance," with ability to give tests and other phases of phenomena, and gradually the work of the séance and of the rostrum were combined. For a time in many places this arrangement seemed to work successfully. So long as first-class talent in both "gifts" was employed, the cultured thinker was pleased both by the lecture and the clear-out test or psychometric reading that illustrated or confirmed the lecture.

But as thinkers are not in a majority in the average community, but curiosity-seekers are, the latter gained ascendancy of influence in our financially weak societies by bringing more dimes to their treasuries, and soon the not far-sighted managers deemed it the best policy to secure the services of sensational test-givers, whether intellectually qualified for rostrum work or not. Thus phenomena gradually began to supersede philosophy on our rostrums, and our most talented and cultured speakers, unless they were test-givers also, were unemployed, while others far inferior in mental ability, intellectual culture and in high spiritual gifts, were substituted because they could give the coveted "sign."

What has been the result? The most intelligent, cultivated and influential auditors, who had sustained our societies by their subscriptions and social influence, became disgusted at what they termed "dime shows," and, finding no such mental and spiritual food as they demand, they have deserted our societies and gone elsewhere to find it.

Furthermore, so imperfect and questionable as to genuineness has been much of this platform phenomena, that their value as a whole is doubted by many who have watched their influence upon the public mind. That they have been of some value as an incentive to better investigation in the private séance they concede, but think they have disgusted and driven away more worthy people than they have convinced and brought in to give character and support to societies.

Be this as it may, it must be evident to all careful observers that our societies, with the exception of a few where only highly-qualified speakers and test-givers have been employed, have not flourished as formerly, but have deteriorated in quality, financial strength and numbers. If platform phenomena have not caused it, they surely have not prevented this lamentable condition, and therefore the wisdom of their continuation becomes questionable. If the majority of the members of societies insist on their continuation, we would suggest that the custom of our English brethren be adopted, that is to dismiss the meeting at the close of the lecture, thus allowing all to retire who do not wish to remain, then resume the services as a public séance.

We saw this done on our recent tour and were informed by the most experienced workers that it had proved much better than to separate lecture and séance.

Better still we think it would be to hold the séance at some other hour, for, when following the lecture, it protracts the meeting to a wearisome length, and, being thus separate, the one would in no way detract from the success of the other, as now often happens.

Reserving further discussion for future consideration, we append the following important suggestions to the leaders of our societies which we hope they will profit by. They are from W. C. Bowman, of California, one of our ablest speakers and most successful society organizers. They are gleaned from a recent letter to the *Philosophical Journal*. He writes:

"And let me say in this connection that the time has evidently come in the history of Spiritualism when there is an imperative demand for a type of public religious services which will not only attract and hold the very best and highest type of liberal, cultured, sober, scientific and level-headed men and women of the world. While it will continue to be necessary for Spiritualism to keep up its phenomenal appeal to the more faculty of wonder and mysticism to arrest the attention of the materialist and the skeptic, this alone is not sufficient for the mighty culture work demanded of the Spiritualism of this age."

Plainly stated, the intellect, the taste, the moral and spiritual aspirations—not merely the wonder faculty—of the best and most cultured minds of the age have to be reckoned with in our calculations. It is, therefore, very certain that if our public services are characterized by inferior music, guess-work tests, wrangling debates, or uninteresting lectures—to say nothing of the cranky and sensational oddities and unreasonable extravagancies of enthusiastic extremists often heard from our platforms—such "entertainments" will sadly fail to fill our halls with cultured and thinking people. Let us hope that the imperative demand of the age will bring the needed supply.

No Money in Bibles.

In a recent issue of the *Boston Herald*, its New York correspondent writes as follows:

"Business men in this city say there is no money in Bibles, and are selling them at the cost of manufacture, despite a trade agreement to the contrary. Donations to the American Bible Society have fallen off in recent years, necessitating a decrease in the once widespread distribution of the Word. In the face of keen business competition, the American Bible Society and others of similar character are no longer self-supporting. Calling itself 'The noblest and least appreciated benevolent organization in the United States,' the society has reluctantly offered to sell the old Bible House at Fourth Avenue and Ninth Street—its home for nearly fifty years. Strange as it may seem, the demand for the Scriptures is greater than ever among Hottentots, Turks, Syrians and Chinese, while the decrease in their sale appears at home. There were 832,497 Bibles distributed outside of the United States last year. The total of the society in eighty-four years amounts to 67,379,305. The American agent of the Oxford University Press said to-day: 'Many American Bible houses have been selling the Scriptures under the actual cost of manufacture, which is good for humanity but bad for publishers. Those who afford houses recently said they would not sell below the cost of production.' They are now on the marginal line. There is no money in Bibles to-day."

These are indeed sorry facts for Bible Publishing Societies to whom the "Word of God" was once profitable, in one sense at least, but we have no tears to mingle with theirs, but shall save them for the Hottentots and other heathen who "demand" a book unsalable among enlightened people.

What is the significance of this condition of the Bible market? From our standpoint, we should say the enlightened portion of humanity have less and less use for a book, many of whose teachings they have outgrown, while the so-called heathen find much in it corresponding to their mental and moral condition, and therefore accept it. It looks as if this "fetish" of the Christian world, as Theodore Parker termed it, is becoming an anachronism, in an age when newer, greater, and more up-to-date revelations are being given to this world from the Spirit-World.

There are a great many important spiritual aphorisms, and most valuable ethical truths which the world will never outgrow, in that ancient volume—enough, in fact, to justify its preservation as a sacred relic of bygone ages. We venerate all the truth it contains, perhaps as much as a bibliolater, but much of its contents is no better in any sense than other barbarous mythology, and the less of it that is sold to the ignorant and superstitious who take it as the "infallible Word of God," the wiser and better they may be.

All Bibles are "the word" of men in the flesh and out, and should be read as all other

books, and valued, in the light of Reason and Nature, for their intrinsic truth only. They were more or less adapted to the age that produced them, but each has its day, and ours is no exception. If the Old Testament were laid on the shelf to be devoured by moths, though "rough" on the moths, the world of humanity intellectually, morally and spiritually would, in our honest opinion, be the better for it.

Men are better and wiser to-day than those who wrote it, and their inspiration is correspondingly superior. The same is true, in a less degree perhaps, of portions of the New.

It needs further revision and expurgation ere it is worthy of being, as a whole, regarded as a standard of ethics, or, as St. Paul claimed for "all inspiration," as "profitable for counsel," etc.

The Gospel of the Nineteenth Century, as given through Andrew Jackson Davis, Ralph Waldo Emerson, Herbert Spencer and many other inspired seers and philosophers, is more salable, and more profitable in any sense, than the antiquated Bibles of the dead past!

Praying "Chain Gangs."

From an Exchange we clip the following item, that may have some political, if not general public interest:

FREMONT, IND., Sept. 4.—As a sort of offset to the W. C. T. U. prayer chain a woman of this city suggests a "Presidential prayer chain."

It is built on the same idea as is the W. C. T. U. plan, and works the same way. Letters pledging the receiver to pray daily for the success of McKinley are sent to women thought to be in accord with the project, and each of them in turn sends out four copies to friends.

The proposal has been received with favor, and is now being put in operation. A great number of letters will form the links of the "endless chain."

In this connection we append a slip from another Chicago paper, which gives the sequel to the whole "tom-foolery."

"The general officers of the National W. C. T. U. have repudiated the prayer-chain scheme instituted by the secretary of the Indiana branch. The latter, it is given out, issued the copies of the prayer upon her own responsibility, without consulting other officials. The President of the Indiana Union has been deluged with letters from both supporters and opponents of the prayer-chain. A New York fanatic writes a letter heartily commending the plan, and stating that he has felt for some years that Christ made a mistake in drinking wine and symbolizing the custom in the Lord's Supper. On the other hand, a woman correspondent advises the secretary to put her prayer chain in her closet with her old shoes. 'It is the lot of women,' she adds sententiously, 'to make consummate asses of themselves.' This bit of advice is rather badly put, but it should profit the hyper officious secretary."

We heartily concur with this advice offered to the Indiana Secretary of the W. C. T. U., and hope it will also be taken by those women who propose to "offset" her folly by a counter "prayer chain." It is ballots, not prayers, that elect or defeat political candidates, and we opine that such schemes as chain prayers will not speed the era of female suffrage. Women who "make asses of themselves," as one of them puts this case, do not thereby evince such wisdom as ought to be a prerequisite for voting. We have too many prayers (brayers) foraging in the political field already, who ought to have a business call from the fool-killer. However, for the fun of the thing, let this "tug of war" go on, for doubtless the opposing parties will find their finish as did the Kilkenny cats!

Stephen Crane as a Ghost Raiser—A Revelation in a Letter of Robert Barr's.

There is in a recently published letter of Robert Barr's a paragraph which will prove offensive to a good many conservatives, even among the not over religious. It seems that Mr. Barr, with the late Stephen Crane and Harold Frederic, formed a friendly coterie which, like every other friendly coterie of three since Dumas' days, called itself "The Three Musketeers." They spent a great deal of time together, and Mr. Barr writes:

"Stephen died at three in the morning, the same sinister hour which carried away our friend Frederic nineteen months before. At midnight, in Crane's fourteenth century house in Sussex, we two tried to lure back the ghost of Frederic into that house of ghosts, and to our company, thinking that if reappearing ever possible, so strenuous a man as Harold would somehow shoulder his way past the guards, but he made no sign. I wonder if the less insistent Stephen would suggest some ingenious method by which the two can pass the barrier? I can imagine Harold cursing on the other side and welcoming the more subtle assistance of his finely fibred friend."

The publication of such a letter by the person receiving it certainly seems indiscreet. It is not likely to raise the memory of Stephen Crane in the minds of the normally constituted to learn that he was in the habit of trying to "lure back the ghost" of his friend. Indeed, among that not insignificant body of people who believe, despite Nordau, that the finest genius is housed in the most vigorously whole-some mind, such a story will do more to discredit the young writer than almost anything he could have written. It makes him appear not merely the reckless youth he was known to be, but morbid to the point of disease.

We copy the above excerpt from Editorial Comments in the September *Munsey's Magazine*, to show how otherwise wise some would-be wise editors still are upon matters occult and spiritual. It is astonishing how far behind the times are these conceited wisacres, who so far presume upon the like ignorance of their readers as to offer such stale comments as the above for their edification! Where has this purblind editor been for the last half century, that he should deem it "morbid to the point of disease," for an up-to-date "young writer" to attempt to communicate with his former associate, now in spirit-life? Is he innocent of all knowledge of the greatest discovery of the nineteenth century, that it is not only possible, but a daily occurrence, to "lure back the ghost" of our departed friends?

Can he be oblivious of the fact that millions of his most intelligent countrymen, and probably thousands of his readers, are to day doing the very thing he thinks "offensive" to them? Does not this censor of the sanity of his superiors, both in mental acumen and in literary and scientific attainments, know that the soundest headed scientists, philosophers, jurists and statesmen of this country and the world, are many of them, by implication, put under the same ban, by him, as Robert Barr?

If not, we beg leave to suggest to him that ere he further panders to the prejudice of his most "conservative" (ignorant) readers, he wake up to the fact that a majority of the brightest minds of the age, is with Messrs. Crane and Barr in their knowledge of the possibility of "luring back the ghost of Frederic" or any other decarnate friend.

We suggest, as our "medical" opinion, that the mental stupidity and spiritual blindness which barr any mind from the great light which Modern Spiritualism is constantly shedding abroad, are the only conditions "morbid to the point of disease" the above article shows forth!

Coal Miners' Strike.

Another unfortunate and deplorable collision between capital and labor is now attracting the world's attention to the Pennsylvania coal region. It is said that over one hundred thousand men are now idle. This constitutes, it is said, nine-tenths of all the anthracite miners, excepting those employed by the Reading company. They have not joined the strikers because they already have what it is claimed the strikers demand, viz., "that the law in regard to wage payments at stated periods be complied with; that the plan of company stores be abolished; that the miners be allowed to buy powder at the regular market price, instead of being obliged to take it of dealers who charge exorbitant prices." What further grievances the strikers have we have not definitely learned, but they doubtless feel that their "inalienable" rights are arbitrarily trampled upon by the tyrannical companies who make virtual slaves of them. We deplore the great suffering of the miners and their dependent families which a strike occasions, and would not sanction it only as a last resort. We believe in arbitration, and we learn from the Philadelphia *North American* that "The miners have done their best to bring about arbitration. Let that be remembered to their credit as the strike progresses."

That being true, our sympathies will go out more strongly than before to hundreds who must suffer great privations, even to starvation, if the strike continues many weeks, for it is said that the retail merchants (including grocers we suppose) throughout the whole mining region, have decided to give no credit to their customers.

This will necessitate generous contributions from Labor Unions, and all other sympathizing co-laborers, should the struggle be prolonged.

But the miners and their families are only a moiety of the poor who will suffer on account of this dreadful affair. The cold season is close at hand, and coal must be had, and extortionate dealers will virtually rob the poor consumers all over the country. The situation grows fearful to contemplate, and its horror will increase if the exasperated miners continue riotous efforts to coerce those who refuse to join them. Already the strong arm of the law—the military arm, has been summoned, and bloodshed has commenced! We believe in law and order, but deplore the reckless shedding of blood to enforce it, and sincerely hope that the mining companies may be prevailed upon to be more humane and just to their employees, ere their brutal impulses shall demand blood for blood and internecine war ensues. The latest bulletins indicate that this is imminent.

Maine Spiritualists.

Read the notice of your State Convention in this issue of THE BANNER, and then write the Secretary, Mrs. Rand, that you will be present. Remember the time and place, Oct. 6, 7, in City Hall, Bangor. Every "Pine Tree" Spiritualist should be present.

Hymeneal.

Mr. John Hayes and Mrs. Della Macgeehan, both of Detroit, were united in matrimony at the home of the latter, 200 Sheridan Ave., on the evening of Sept. 19, Dr. Burrows, pastor of the Central Spiritual Union, officiating.

Just what we anticipated in our editorial on "The Gavelston Catastrophe," in our last week's issue, we learn occurred in a prominent Orthodox pulpit in Boston last Sunday.

The "servant of God" therein officiating virtually charged his Divine Master with getting mad, and wreaking his vengeance upon innocent and guilty alike, in that doomed city! Just think of such blasphemy here in Boston, in the dawn of the Twentieth Century! But we must not forget that his "Father in Heaven, whose loving kindness is over all His works," (?) is the same "unchangeable" Jehovah who is reported to have, in hot wrath, destroyed Ninevah, Sodom, and Gomorrah! If that "Word of God" is true, who knows but that the accusing word of this believing Minister may be also? Guess we better excuse him after all!

If Spiritualists would patronize the BANNER Book-Store, and thoroughly read the splendid volumes of spiritual lore prepared by Andrew Jackson Davis, Prof. S. B. Brittan, Dr. J. M. Peebles, Moses Hull, Wm. Denton, Abby Judson, and a score more of our great thinkers whose wisdom illumines the present age, they would spend their money far more profitably than in insatiable test-hunting, and would "add unto faith knowledge" a hundred-fold more uplifting and spiritualizing than they ever dreamed of. Send for a catalogue, and be wise.

An East Douglas pastor will preach next Sunday on "Hell or Hell Fire." If he "warms up" to his subject, there'll be a hot old time in his church that day.—Ex.

We haven't heard the results of this incendiary sermon, but have no doubt that absent sinners got a thorough "roasting," while those present were fired with hot zeal to keep those—on the broad road which leadeth to "where the fire is not quenched"—from being therein embroiled!

Now a New York man has been driven to suicide on account of the loss of his mustache. This rather looks as if a hirsute appendage were essential to the maintenance of a stiff upper lip.—Herald.

It also looks as if the man thought the loss of his brains was of the lesser consequence. No doubt he was right in that conclusion, or he could have found a "hair breadth" escape.

Dr. E. E. Conant and wife, Clara Field-Conant, who have made a short sojourn in Boston, have much to the regret of many friends, returned to their home in Sunny Florida. The best wishes of all who have enjoyed their genial society will attend them.

The delegate who rose to a point of order after sitting down on the aggressive end of a pin, was assured by the chairman that the point was well taken, but he refused to sit easy till he made a motion of withdrawal.

If you would "grow in grace," be gracious to all you meet; accept graciously the disciplines of life; attend gracefully to all of your duties; and "by the grace of God," you may become as grace-full as you can hold.

We caution all our unposted readers to look out for one Dr. F. O. Matthews now operating in Titusville, Pa. He has an unsavory record in Colorado and elsewhere.

Dean Clarke still occupies THE BANNER Sanctum and awaits with equanimity, whatever "cussing" and discussing his editorials may elicit.

Glenwood Ranges

Make Cooking Easy.

The Glenwood agent has them.

Mar. 24. 10c

Twentieth Century Exposition.

Boston, preeminently the host city in this country for a first class Exposition, is preparing to present the people this fall the grandest and most complete display of products ever gotten together in one hall. Mechanics Building has long been famous for the elaborate displays made therein, but never has it been as completely filled as it will be at The Merchants and Manufacturers' Twentieth Century Exposition, which opens its doors to the public Monday, Oct. 1, and continues for four weeks. Every corner and niche in the great building, including the basements, will contain something of interest to the people. Special and novel features—strikingly original—will create a furor of public interest. Here will be displays of furniture, house furnishings, house decorations, art, photography and lithography, dry goods, clothing, millinery, boots and shoes, hats and caps, underwear, haberdashery, jewelry, vehicles, stable paraphernalia, plumbing, pharmacy, surgical appliances, illuminating fixtures, cereal foods, fish and fisheries, produce and agriculture, mineral and mining, motive power, etc., etc. The working exhibits, with machinery of all kinds in operation, manufacturing goods used in the every day life of the people, will furnish an object-lesson at once interesting and instructive to the great general public. The halls have been laid out most artistically and the floor space rearranged, new diagrams having been drawn expressly for this Exposition.



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

PEEBLES, THE HEALER.

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

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

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

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

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

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

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

Movement to Secure the Instruction of Sexual Physiology in the Public Schools of this City.

Yesterday afternoon at Pilgrim Hall about twenty-five citizens of Boston, most of them women, listened to a paper by Dr. L. Gibbons, of Jamaica Plain, on the instruction of sexual physiology in the public schools, and then decided unanimously that such instruction should be given, especially in the first grammar grade. The following resolution was adopted, and will be sent in to the School Board:

"That, Whereas the intelligence of the community demands that a more extended instruction in physiology relating to the sexual development of the child be taught in the public schools of the city, it is the sense of this meeting that the Boston Public School Board adopt such instruction in the graduating classes in the public schools with a view to bringing this knowledge before boys and girls ranging from fourteen to sixteen years."

The meeting was called by Mary T. Whitney, President Moral Education Society. Katherine L. Stevenson, President W. C. T. U., and Dr. Salome Merritt, President Ladies' Physiological Institute.

We copy the above statement from the *Evening Record*, and wish to give this movement instigated by Dr. Gibbons our most hearty endorsement. It is high time that a knowledge of this kind be taught to the young ere they become victims of sexual indulgences ruinous to health, moral stamina and future conjugal happiness. We regard this as the most important educational endeavor that has been started for a long time, and most cordially lend our influence to its success.

That spirit who, when interviewed concerning the beauty of Heaven, said "it is inexpressibly lovely, but it isn't Boston," must have been a frequenter of our Public Garden. No wonder after seeing it clad in its present gorgeous autumnal hues, if he should think that Paradise suffers in comparison!

The Mayer Fund.

Less than one thousand dollars remain unpaid on the Mayer Fund. We urge all who have given their pledges to contribute to this fund to redeem the same at once. Will not fifty persons unite in giving twenty dollars each to make up the balance? Oct. 1 is close at hand, and there is no time to lose. Let the entire sum be forthcoming at once. Shall the munificence of Mr. Mayer be lost to our Cause through the lack of less than one thousand dollars, when there are at least one hundred thousand Spiritualists to make up that small sum? It is only a bagatelle to some Spiritualists, yet they withhold even a dollar from this worthy cause! We urge all friends of progress to aid this noble effort of Mr. Mayer and the N. S. A. by sending in their contributions by next mail.

Purchase Certificate Tickets

To the National Convention in Cleveland, O., otherwise you will have to pay full fare home. All who hold annual permits are respectfully urged to purchase certificate tickets to the Convention. This will give them the same rate of fare as they now enjoy under their clergy privileges, and will greatly aid the N. S. A. in making up the required quota of tickets. The Cleveland Convention is of the utmost importance to every true Spiritualist in America. No one who can attend it should fail to do so. Spiritualists of New England, read the notice of the annual excursion to the Convention in another column of this issue, then write Mr. Hatch for tickets.

The Maine State Spiritualists' Association

will hold its Fourth Annual Convention in Bangor, Me., Oct. 6, 7, for the purpose of electing its officers and the transaction of business. Delegates will please come with proper credentials from societies which they represent. Any one expecting to attend will please notify Executive Committee—Dr. B. Colson, Chairman, and A. F. Smith, Bangor; Mrs. Sadie Jordan Clifford, Sandy Point; Robert Hayden, Athens; Mrs. Viola A. B. Rand, Hartland.

Talent secured is of the best. For speakers—Harrison D. Barrett, President N. S. A., Needham, Mass., and Mrs. M. J. Wentworth; test medium, Mrs. Nettie Holt-Harding, Somerville, Mass., who, with our home talent, are sufficient to interest all.

All are cordially invited to attend, and we anticipate one of the grandest meetings ever held.

Mrs. Viola A. B. Rand, Sec'y.
A. H. Blackington, Pres.

Nebraska State Spiritualist Convention.

The Spiritualists of Nebraska will assemble in State Convention in the City of Lincoln, Sept. 30, Oct. 1. All friends of the Cause in that State are cordially invited and earnestly requested to attend this Convention. Special efforts will be made by the officers to make it the most important gathering in the history of Nebraska Spiritualism.

Card to the Public.

The Boston Spiritual Temple reopens its meetings for the season of 1900-1 on Sunday, Oct. 7, in Berkeley Hall. Mr. F. A. Wiggin, who has been engaged for the entire season by our society, will occupy the platform both morning and evening, and a large attendance at both sessions is urged.

GEORGE SANBORN LANG, Sec'y.
115 Oakland street, Mattapan.

If You Are Going to Cleveland

With the New England Party, please write the undersigned as soon as you can, so arrangement can be made for your sleeper and meals en route, also your board and room at the Hotel. The party will leave Boston via B. & A. R. R., Sunday, Oct. 14, at 6 P. M., arriving in Cleveland Monday, at noon, giving plenty of time to prepare for the reception Monday evening. On the return the party will stop over at Niagara Falls and take supper, and will arrive in Boston Sunday at 10:45 A. M. Tickets covering all expenses, \$40.00; without Hotel, \$27.50. Please write for particulars.

J. B. HATCH, JR.

74 Sydney street, Boston.

Lake Helen Camp-Meeting, Florida.

The meeting for 1901 will begin Feb. 5. The Hotel will be ready for guests Nov. 15. Those who desire to go before that date can find rooms in the Apartment House, and board and rooms at Hotel Webster.

The prospect is good for a larger attendance than ever before. A numerous delegation is expected from the Cassadaga Camp at Lily Dale, New York. Mr. J. Clegg Wright expects to build a cottage on his farm near the grounds and occupy it the whole season with his family. Mr. Wright and Mrs. Tving are engaged as speakers. Other mediums and speakers will be announced later.

The hotel is to have several rooms added, and with stoves will be comfortable on cool nights. My first excursion will leave New York City by ship, Oct. 19. I can quote specially low prices to all who join my parties. I shall have three more excursions, one in November, one in December, and one in January.

Write me for rates, circulars and special information, enclosing four cents in stamps for folders, circulars, etc. H. A. BUDINGTON.
91 Sherman street, Springfield, Mass.

Another correspondent writes:

As the days are shortening, and the whistle of the fall winds suggest the approach of a cold season, please allow the scribe of the Southern Cassadaga Camp a little space in your paper to inform those of your readers who are making plans to migrate to a more congenial climate, that there is a lovely spot one hundred and twenty-five miles south of Jacksonville, a short distance from Lake Helen, Fla., that is in every way suitable for a winter home. The location of this camp ground was selected for this purpose, as well as to form a centre for a spiritual and humanitarian work. There is no more beautiful location in the world, and the climate is perfect. The typical Florida winter weather is like a Northern June, but there are occasional cold snaps when warm clothing and fires are needed. Cottages can be built cheaper than in the North. Lumber is not as high.

The writer will leave for the South about Nov. 1, accompanied by a large party, who will spend the winter on the camp ground. Among the number, Mrs. A. M. Sherman, who has for several years held the place of cook at the Leolyn House, of Lily Dale, N. Y., goes to take charge of the culinary department of the hotel at the camp. Many improvements are to be made in the hotel this season, and the rooms are to be equipped for heating when necessary. Guests will be received after Nov. 15.

The Apartment House is a building owned by the Association and fitted for light house-keeping. This is to be newly celled and generally improved, and I am informed that Brigham Hall is to have additions.

J. Clegg Wright will be with us immediately after the election. Mr. Wright is going to build a cottage on his land, and will remain South until the close of the meeting. He finds the climate of the South very beneficial.

The Annual Meeting will commence on the first Sunday in February, 1901, and continue six weeks. Information will be given later in reference to program.

Tourist tickets, direct to Lake Helen, are issued after Nov. 1, and can be procured in any city or large town.

Information in regard to excursion rates by steamboat lines may be obtained by writing to H. A. Budington, 91 Sherman street, Springfield, Mass.

I shall be pleased to give detailed information to all who will address me at Lily Dale, N. Y., (with stamp), until November, after that time, at Lake Helen, Fla.

EMMA J. HUFF, Cor. Sec'y.

SPECIAL NOTICES.

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$2.50 per year, or \$1.25 per six months, to any foreign country embraced in the Universal Postal Union. To countries outside of the Union the price will be \$3.00 per year, or \$1.50 for six months.

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

Fred P. Evans, 103 W. 42d street, New York City, agent for the BANNER OF LIGHT and all Spiritual and Occult Literature. Orders by mail promptly attended to.

Dr. F. L. B. Willis may be addressed at Glenora, Yates Co., N. Y. Jan. 7.

20TH CENTURY EXPOSITION,

Under auspices of Merchants and Manufacturers' Association, MECHANICS' BUILDING, BOSTON, Oct. 1 to Oct. 27, 1900.

10 A. M. to 10 P. M., Daily.

NEW YORK 71ST REGIMENT BAND, FANCY DANCE, and 50 Trained Musicians. Oct. 10 to 12 Grand Concerts. Reserved Seats must be obtained at Paul Revere entrance.

SPECIALLY DESIGNED SOUVENIR SPOONS, Representing Sousa, Fanciulli and Victor Herbert. The first 500 ladies purchasing admission tickets are given three of these spoons, the second 500 two, the third 500 one each. 500 spoons given away daily.

Sept. 29. Admission, 25 Cents.

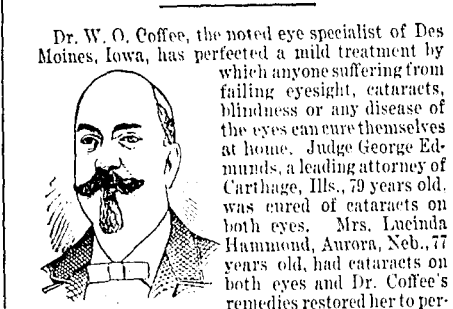
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THIS is the latest attraction in the Occult line. In the shortest possible time it teaches people, in the most practical manner, the Basic Laws of Astrology known since the dawn of time, and the Philosophy of the Scientific Drawing of the Heavens and the Heavens are the true Wonder Wheel. It teaches the signs of the Zodiac, and the degrees of the signs corresponding to the days of the month, the hours of the day, the minutes of the hour, and the seconds of the minute, and teaches the character and their various values, in days, hours, terms and decades; the rulings of each year of life and of age; shows how and when the sun and moon are at any hour of the day, and the various aspects from any part of the heavens, and gives at a glance the ruling Planet at any hour of any day in a manner never before attempted. By this Wheel, and with its accompanying mathematics, even a child can easily tell the character and life of him self or others, and speculators, merchants or lovers can select the very best times for their desires. It is the very Essence of Astrology in a nutshell, and the basic law of all Psychic powers. No house is well equipped without one, and every Astrologer, every Physician, every Lawyer, every Clergyman, every Speculator and every Truth Lover should have one. It is not only a key to Knowledge, but a Key to Success, as it becomes more and more understood. It is not a Horoscope; it is a Periscope; yet it contains all horoscope features, and is alike useful to every Hebraic or Geometric student. All the higher laws of human life are to be found just as it is made, while the lower horoscope laws may be revealed by simply marking in the planets. THE POKER MASOT, or *Thule Magic*, is filled with richly known occult and is a companion to the Wonder Wheel. Price, \$1.00. In secure postpaid case by mail, 10c extra. Pocket Masot price, \$1.00. The two at one purchase, \$1.50; mail, 10c extra. For Sale by BANNER OF LIGHT PUBLISHING CO. Sept. 29.

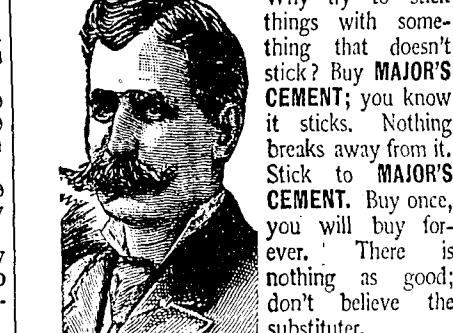
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FLORIDA! For Home-seekers and Investors, is described in a book, illustrated with maps, which you can obtain by mailing a two-cent stamp to J. B. FOSB, 11 Wabeno street Roxbury, Mass. Jan. 4.

Mrs. LYDIA H. MANKS, Philadelphia, Pa., U. S. A., Psychic, will stop in London for the winter. 6 F., Dickenhall Mansions, W., London. Sept. 29.

Mrs. N. E. Colby, MENTAL HEALER, Point Shirley, Whitthrop, Mass. Aug. 4. 1c

Mrs. T. J. Piper, MENTAL HEALER, Residence, 9 Broadway, East Somerville, Mass. 9 to 12, 10 A. M. Sept. 29.

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THE OTHER WORLD AND THIS. A Compendium of Spiritual Laws. This volume deals with man and the various influences, seen and unseen, which combine to form his character here and hereafter. It is a work of great and practical value to the lecturer and public teacher, to the believer in the occult, and to the inquirer into magnetic laws and the nature of all life. Cloth, 12mo, pp. 272. Price \$1.00.

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THE DEAD MAN'S MESSAGE. By FLOR-ENCE MARIAT. This transcends in intensity and power all of the previous works of this prolific writer. From beginning to end the reader's attention is held, not alone through the interest of the story itself, but by the theory of consciousness after death, which is advanced, and the close relationship existing between the two worlds.

There is NO DEATH created a sensation because it dealt with spiritual phenomena in an intelligent and comprehensive manner. This latter effort of Mrs. Mariat's, however, shows a fuller grasp of the subject, on her part, and leads the reader up to conclusions which here have been more a matter of suggestion than clear analysis. Cloth, 12mo, pp. 178. Price \$1.00.

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SPIRIT

Message Department.

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

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

These Circles are not public.

To Our Readers.

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

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

Report of Séance held Aug. 30, 1900, S. E. 53.
Invocation.

Oh! Spirit of Peace, from whom all peace comes, we sit to-day in the presence of thine angels and are at peace with all mankind. Our hearts go out to the several homes where life and strength from spirit are needed, and we ask that the blessing of understanding may be borne in upon them. Wise indeed and true art Thou, and with love and trust we ask that all lives may be brightened by the inflowing of the spirit of peace we are drawing from Thee. Make us more charitable, make us kinder in our ministrations, make us braver to bear, make us stronger to do, and thus may the world be made brighter and better for our being. Amen!

MESSAGES.

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

Annie Gerrish.

I see the spirit of a girl. She is about sixteen years old. She has dark eyes, dark hair in curls all around her face. She is not so particularly pretty, but she looks kind of jaunty and nice in whatever she puts on. She has a bright, pert little manner, and seems to be so quick, just as though she does everything like a bird hopping from one place to another, or flying from one tree to another. She went out of life suddenly, because I see her all bright and happy, and then all at once wet—shakes as though she were drowned. She wakes her pretty little head, and says: "Yes, that is the way I went. I went out from Portland, Me. There were other people drowned at the same time I was. My name is Annie Gerrish, and for quite a while I thought I would like to come back and tell something about how it happened, and comfort those who were left. And this is all I can do at this time, but it means very much to me, and anything that can be done to get word to my friends will be like a blessing to me."

Rebecca Morris.

Now there is a woman, and she says: "I am a lady from Milford, N. H. My name is Rebecca Morris, and I don't care so much for what you say about me as I do what I can say about those who are alive. I want most of all to get to Della. Della is in great need, and that is why I come. Her last name is like mine. She is very much undecided what to do, and I would tell her to look well at the matter before she comes to a decision that cannot be revoked without pain to both people. When she gets the matter settled, she will find that her headaches will be much better. That is all I have to say."

Ernest Anderson.

Now comes a young boy. He is about seventeen or eighteen years old. He is fair, too—blue eyes, brown hair and rosy cheeks, and he is as bright as a dollar and as quick as a flash. He stands here and clasps his hands together, and says: "I am not going to talk about how happy or unhappy I am; I am just going to say that I am almighty glad to get here, for I thought the time never would come. My name is Ernest Anderson, and I came from Bangor, Me. My people don't know a single thing about this, and if they did they would be scared, because they are superstitious. I have a sister over here who passed out before I did, and she is anxious to send word to our mother, whose name is Sarah. She says: 'Tell mother that her health will be better before long; that she won't have such a hard time as she had last winter. She must keep as warm as possible, and I will ask God to take care of her.' We see the rooms as plainly as we did when we were there. We walk around and look at the pictures, and as far as I know we have every sense that we had when we were on earth, some of them seem a good deal stronger than when we were here. My little sister is as fond of flowers as she can be, and she keeps water-lilies all the time near mother, because they are mother's favorite flowers."

George Bebee.

There comes a man about medium height, with dark blue eyes and mixed gray hair. He is not very stout—looks as though he was sick a long time before he went to the spirit. He comes so weak, and as though he would like to get his old vigor before he tries to speak. He says: "I suppose the first thing to do is to give my name. Well, here it is, George Bebee; and the next thing is to tell where I hail from, and that is Brattleboro, Vt. The next is to tell whom I want to get to, and that will be Lizzie. I cannot give much in the way of a lecture as to what I have found or what I have seen, but I want to say that it is all right. I feel much better since coming than I did before I came. Life was not so sweet as it was a duty. It seemed as if I could not leave my wife and children. I faced death so long it was almost like standing beside my grave and seeing myself put in it. So I lost my courage, lost my hope, and came over in a pretty much exhausted condition. But, thank God! I am feeling better. I found something to do. I can help my wife and babies from this side of life, and while they may never know just how many things I have been able to put into their lives, into their home, it is a pleasure for me to do it. I send this word particularly to say that I am happy."

Mary Hapgood.

Now I see a real old lady. She is just as good as gold, and looks as though she had been

mother to a hundred people. Many were not her own, but felt the mother love shine out of her life and were warmed and made strong by it. She comes and puts her hand on my face, and looks into my eyes and says: "We have no many friends on both sides of life that I really can make no distinction between the life on earth and the one here. It sometimes seems to me that we live as much in one as the other, because my interests are about equally divided in both conditions of spirit. To make myself known to those who are claiming my attention is the thing I came for to-day. My name is Mary Hapgood, and I have with me Daniel. We want to come to our many friends. We were liberal people, but not Spiritualists in the sense that we believed in spirit-communication. I have often thought that it would have been better for us had we investigated when the phenomenon first was made manifest to the people. And yet we were so well satisfied with what we had, that it seemed we could not stop to take every new thought that might be let down to us. I am afraid that too many people are so happy and so broad in their universal expression of love to all thought of truth, wherever manifested, that they forget the specific needs of the weaker ones who have neither universal religion nor love in earth-life to make them strong and sweet. And so I felt like giving my evidence to make it plain that I not only believe that it is possible for the spirits to return, I not only believe that it is possible for all, but I believe that it is possible for every soul in the universe to receive a communication that shall make communion with spirit an absolute fact in his life. Then the world will be revolutionized, and if, through my thought or teaching, any friend or anyone may be enabled to get the light, I shall feel that this message has been well given. I come from Boston, shall be well known in Boston, and stand ready to give whatever is possible at any time to any of our friends."

Henry Gould.

I see a tall man; he is just as big and strong and happy looking as he can be. He has a ruddy complexion, blue eyes and brown hair, which is quite heavy. He has a nervous way, but I think that comes more from a desire to speak as quickly as he can and get out of the way so that some one else may come. As he walks in, he says: "God bless you all! You do not know what you are doing for us poor sinners over here, who never made a chance for our returning to day, but always looked forward as though we never dreamed of returning. I want to go to Jennie Gould, who lives in Brooklyn, N. Y., and she knows, or thinks she does, that it would be an impossibility for me to get to her. She does think right—that it would be pretty nearly an impossibility, because she is so walled about with doubt. She would like to have me come, but it is her own doubt that makes it almost impossible for me to express myself to her. But if I could once get her attention and trust, there would be no end to the evidence that I could give her of my personality, and of my desire to come into perfect communication with her. I send this hoping that in some way it may break down the wall that is between us. Tell her that Henry has come."

Grace Eaton.

Here is a lady. She is about thirty-five years old. She has a sweet face, bright blue eyes, soft brown hair, and a pleasant smile as she steps up to me and says: "Oh! how glad I am to come into this little circle and feel that I have a welcome. Why, it is like going where every one feels a sweet interest and love to come here and be upheld by the love-thought and the understanding of what I wish to do. My name is Grace Eaton, and I came from Auburndale, Mass. I came from there here today, thinking that if I came direct from the influence where I was wanted that I might be stronger. I cannot tell you how anxious I am to make myself plain, because it seems so much to the people to whom I would go. In my mind, in this new life, I have written so many letters to my friends, and have always ended up with a despairing 'No,' as though it was no use to write them for there was no way to send them. But to-day I feel the inspiration of the thought that it is of use to send in a word and that it will be delivered. He whom I would go to is named Charlie, and he will understand how weak I am and how I cling to him and to life—how it seemed that I could not be spared; and yet the separation had to be, and I am sending him my love from the country which we knew nothing about. That is all I have strength to say. I will come again sometime and tell him of those I have met."

Robert Downing.

And now comes a short man, rather stout, whose hair is quite dark. He is bald on the top of his head. His eyes are dark and he has heavy brows and a full beard. I see by the way he stands here that he was a very bright, jolly sort of a man, and that he comes with the same feeling of entering into the conditions wherever he is with hearty good-will. He says: "Well, well, here I am, and I want to say that I am glad to send a message back to my friends. My name is Robert Downing, and I came from Buffalo, N. Y. I am just as much interested to-day in all my people as I ever was before I left them. I was interested in shoes, and consequently I bring that element largely with me. It seems to me that wherever the name of Robert Downing is known there must be a shoe as a sort of a guide post to where he dwells. I am not doing much of the work now in that line, but I try to keep my thoughts centred on my own, and in that way help them to gather strength and force to meet the demand put upon them. I have a wife, and her name is Ellie. Her real name is Elmira, but we called her Ellie, and she is not very well; she has been sick much since I left her, because she never learned to depend on herself before I came away, and sometimes I just put my arm about her and try to give her strength, and try to make her know that death has not ended my affection or brought anything to me but a desire to be a support to her as I ever was. Tell her that I look forward to the time when she will join me and together we will go forward. Tell her, too, that I know and have seen my brother who passed out recently."

Frank Ames.

The next spirit that comes to me is a tall, thin young man. He has light hair, blue eyes, rather pale face, and light brown mustache. I should think he was about twenty-five or twenty-eight years old. He says: "Twenty-eight." He comes in a quiet manner and stands beside me and seems to be so interested in everything that is going on in this room, and as

though it were a new thing for him to be able to express himself in any way to the people of earth. He says first: "Please say that my name is Frank Ames, and that I came from Malden, Mass. I have with me a sister who is very anxious to send a message to our friends—her name is Annie, and she cries so much, because, she says, her friends in earth life are reaching out for some expression and yet getting none. To-day we could both stand with this thought, that if we could but have a little circle formed where conditions are harmonious, we are sure that we would be able to get in touch with our people and give them evidence of our love and of our presence. This is really the happiest moment of my life in spirit, when I can stand here and speak for myself, and hope that the result will be the best for those I would come to. My father is alive, his name is William, and he often thinks of these things, and then, with a scowl and a half sneer, he says, 'Oh, it cannot be true, because if it were, somebody would come to me,' and I stand and wish that he would stop that way of thinking and give us an opportunity, then he would get all the manifestations that he wanted, which would help him more than he has any idea of. Thank you for letting me come."

Letter from Abby A. Judson.

NUMBER ONE HUNDRED AND FORTY-ONE.

To the Editor of the Banner of Light:

There is a little store in the town where I live, carried on by two quiet, reserved, unmarried ladies. Stepping in this morning to make a small purchase, I found the taller and more aloof of the two, and she seemed so gingerly in her reserve that I turned the topic of conversation to Spiritualism, and avowed myself a Spiritualist. Deeply shocked, she said that she understood that Spiritualists do not believe in Christ as their Savior. I replied that some of them do consider him to be such, but that most of the intelligent ones do not regard him as their redeemer, though many admire his character, and try to emulate it. I added that for my part, like Thomas Paine, "I believe in one God, and no more."

This lady is beset by the thought that by not accepting Christ as my Savior, I am imperiling my eternal salvation. There are many such in this town. They look askance at me on the sidewalk, and if they see me talking with a group of children, they look at me as if I ought to let the little ones alone. One of them is doing a piece of work for me, and wanted to come on Saturday. I said that I wanted to write my newspaper letter, and that if he must come Saturday, I could write it Sunday. He was astonished, thought that would be dreadful, and decided not to do the work till Monday.

This man is very strict in his religious notions, is a Baptist Swede, and has as little as possible to do with the Lutherans of his nationality. On inquiring, I learned that the "Baptist Swedes are holier than the other kind."

All this seems the merest folly to me now, and when I recall the many years I spent trusting in the blood of Jesus, and imploring favor at the mercy seat, I can account for it only by reflecting that I did not really believe in these things any of the time. Neither was I shocked by the unbelief of infidels and atheists. So when I meet true bigots, as I often do here, I am amazed by their mental attitude. Firmly believing as they do that trusting in Jesus is the only way to enter heaven, Spiritualism is dreaded by them, because those who accept generally deny the Savior. I told the lady in the store that I loved the character of Jesus. Even this seemed to shock her, for she feels that he is God, and as such is beyond all comment, and should be regarded with blind adoration—"only this, and nothing more."

All this looks very narrow to you and me, Mr. Editor, but as every finite being seems limited in his views to spirits of wider ken, and having written in the above strain I will confess that though my strictures on this class of persons are intellectually justified, yet we should be so filled with love to each and all that annoyance at their limited and one-sided position is swallowed up in our all-embracing love.

The close student of the New Testament is struck by many instances where the Nazarene was pained by the want of comprehension on the part of those who listened to his words; but he did not become impatient with them; he only tried to make the truth appeal more clearly to their apprehension by some simple illustration. Their mental blindness did not, however, pain him so much as their violations of the great law of love. An instance of the latter is when the inhabitants of a certain village refused to receive him, whereupon James and John asked to have fire come down from heaven to consume these offenders. He rebuked them, saying they did not realize what sort of a spirit they were showing, and led them on to another village. That John, so noted for a loving spirit, could unite in a proposition like this, shows that the love principle, which later bore good fruit, was at that time only germinating in him.

When John proposed that fire should consume these inhospitable villagers, we can partially excuse him, for the love precepts of the Nazarene had not been taught very long. But now that nearly two thousand years have elapsed, whose progress ought to be able to make some fruitage on the tree of Christianity, what are we to think of those American missionary societies who implore our Government to send more troops to China, and by dint of arms to compel the Chinese to accept the teachings of a foreign religion? Were Jesus here in person would he not remind such missionary leaders that they did not realize what sort of a spirit they were showing, and add, as he did on a former occasion, that he did not come to destroy men's lives but to save them?

Supposing that America fought China, in order to introduce Christian missionaries, as the English formerly fought China in order to introduce opium, and that we beat the Chinese in a series of battles. By these battles more Chinese would be slain and sent down to eternal hell (according to the teachings of the Presbyterian Board) than would be converted by the missionaries during the rest of their natural lives. The many converts might settle forevermore in Abraham's bosom. This would quite accord with the precept credited to the Jesuits, "Do evil, that good may come." Besides, in these same battles, many American soldiers would also be slain, who perhaps would have no better passport to the "orthodox" heaven than the unconverted Chinese.

"War is hell," as some one has truly said. It is bad enough when patriotic people defend themselves against foreign aggression or native

tyranny; but when it is engaged in to force a hated foreign religion onto a helpless people, it is far worse, and malignant devils, if such there be, would do all they could to push on a war like this. What the founder of Christianity thought of war is shown by his saying, "All they that take the sword will perish by the sword."

If there is an anomaly in the mental world, it is that of entire nations bearing the name of Christian, and yet being and acting in a way that is diametrically opposed to the teachings of Christ. Besides the fact already alluded to that Christian nations (so called) wage war with other Christian or heathen nations, we find all Christendom deeply engaged in the acquisition of real estate and of money.

The Nazarene was absolutely indifferent to money-getting. The only time that he used his extraordinary powers in order to get any money was when he told Peter (who was always as ready to act as to talk) to go and catch a fish, in the mouth of which he would find a piece of money, which he could use to pay tribute to Caesar for himself and his master. Jesus did not like the notion of paying money to a foreign power, but true to his principles as a non-combatant, he would pay tribute money for himself and for his disciples, rather than have any trouble about it.

The Nazarene was indifferent to money. He let Judas, the most tricky of the twelve, carry the money-bag for the party, out of which he paid necessary expenses and gave to the poor. He never charged anything for curing sick people, or for doing anything that was accounted supernatural. They all fed on what they could lawfully pick up, or what was given to them. They slept where they could, and their garments were of the plainest description.

As to real estate, the Nazarene had none, and wanted none. Foxes have their holes, and the birds of the air build nests, and occupy them temporarily, like little aerial tenants, but Jesus did not own a foot of land or the meanest shelter. When he came to die, all he had to leave was the garments he wore, and the care of his beloved mother, a care which he gave to the great-hearted John.

His views of thrift were Bohemian. He lived "hand to mouth," as it were, and let the morrow take thought for itself. He never contemplated laying up principle, and living on the interest of it in his old age. The precepts that he gave to the world, he practiced all through.

But instead of following the precepts and the example of their great founder, we find all Christendom busily engaged in the pursuit of money, with one eye watchfully fixed on what is called "the main chance," and interested in any undertaking mainly "for the money in it."

The wider portions of the earth have been colonized, not so much to civilize the people living there, as to open up a profitable trade. To save money by getting labor for nothing, "Christian" nations engaged in the slave trade, and hundreds of thousands of helpless blacks were kidnapped in Africa, borne across the seas, and forced to work under the lash of cruel masters. Rum and whiskey have desolated many millions of homes, in order that the wages of the husband and father should line the pockets of the dealer in spirituous liquors. Men and women, boys and girls, and little tots who ought to be in a kindergarten, toil monstrous hours in factories at starvation prices, so that the few who own the buildings and the machinery may live in luxury and make European tours. A United States Senator told his compeers that it was a grand thing that we had got the Philippines, because of the immense natural resources of the islands. And for half a century the great and the little Christian nations have been forcing their way into China, opening one port after another, ostensibly with the view of civilizing her, but in reality to obtain her teas and rice, her silks and satins, her porcelain and her ivory carvings, at a low figure, to sell at high prices in Europe, and to find new and immense markets for European and American products, including Gatling guns. India has been the treasure-house of England, at first indirectly through the East India Company, and now directly through the government itself. The seasons may fail, but the land-income must be kept at the usual figure, though millions die of famine.

Money is the God of Christendom, and if there be a Satan, it is by the bait of gold that he lures mortals to destruction. To the Nazarene he offered the bait of all the kingdoms of the world and the glory of them, but his aspiring soul shrank from the gilded bribe. James G. Clark has fittingly put these lines in his mouth in his poem entitled "If Christ Should Come To-day":

"Ye have stolen my lands and my cattle,
Ye have kept back from labor its meed,
Ye have challenged the outcasts to battle,
When they plead at your feet in their need;
And when clamors of hunger grow louder,
And the multitudes prayed to be fed,
Ye have answered with prisons or powder
The cries of your brothers for bread."

"I turn from your altars and arches,
And the mocking of steeples and domes,
To join in the long, weary marches
Of the ones ye have robbed of their homes.
I share in the sorrows and crosses
Of the naked, the hungry and cold,
And dearer to me are their losses
Than your gains and your idols of gold."

Jesus loved all mankind with the love of a true brother, and those who do not love as he did are not his disciples.

Yours for humanity and for spirituality,
ABBY A. JUDSON.
Arlington, N. J., Sept. 15, 1900.

A Spiritual Message to President McKinley.

"In the name of God and humanity I come to you. Remember, my honored sir, the straightness of your people in 1776. Who was it that came to your country's rescue in its life and death struggle with the Lion? And remember the strange people who lionized your noble ancestors the money whereby they were able to gain their liberty. Issue at once the proclamation of our freedom! Acknowledge now the independence as the Boer republic. France will soon follow and you in the hands of Almighty God shall have become the instrument in fulfilling much righteousness. Greed for gold is the principle cause of this bloody war. Let the republics stand by each other, for the time may come when America will find it necessary to make a similar appeal. *Fergessen zee den pass nicht!*—General Joubert of the Boer army, now in spirit-life, but still at his post."—*Light of Truth.*

The church is a sort of hospital for men's souls, and as full of quackery as the hospital for their bodies.—*Week.*

The New Faith.

Thoughtful persons who have observed the religious and intellectual development of the last fifty years in America are likely to agree that it is in many ways the oddest jumble of opinions ever found in a country supposed to be united and democratic. On the one hand we have the Presbyterian, on the other the Free Thinker; here a Spiritualist, there an adherent of the Church of England; and through it all there is, as some people think, a steady tendency toward the founding of a new religion, or a new form of the old one.

No one seems to be quite certain what the foundation of this new faith is going to be, but one or two things can be definitely predicted of it. One is that it will be reasonable.

The knowledge of scientific laws and the study of nature as it is have done more in the last seventy-five years to modify the creeds of the churches than any other influence. Perhaps, from their point of view, the early theologians were right in opposing the advance of science. Manifestly, a thorough knowledge of the way in which the earth was formed and its inhabitants evolved makes the first chapter of Genesis comparatively useless as history. It becomes part of the history of human thought instead of a chapter in the book of science. Nobody who has studied biology can exactly credit the statement that woman was created from the rib of a man. In comparison with the wonderful story of the creation of the human species, with all the vicissitudes, the variations, the dramas and the tragedies which attended that infinitely slow and sure evolution, the statement that man was formed, as by magic, in a day, seems like a fairy tale.

The other thing which is certain of any new religion is that though not supernatural, it will be spiritual. The two things are not by any means the same. A supernatural phenomenon is a piece of magic, performed on the material plane, and affecting nobody's moral nature. If by a miracle the dome of the Capitol should be inverted and suspended from a cloud to-morrow morning, it would have no possible moral effect on the people of this city except to frighten some of them, and it is generally agreed nowadays that the kind of religion due to a scare is not very lasting. But when, through the power of love—love of wife, of child, of country—the nature of a man is changed, so that he ceases to be a selfish and gross human animal, and becomes a being "a little lower than the angels"—that is a real miracle, and is of some use in the world, because in its very nature it is divine. In future people will study the laws of the spirit and of the mind, instead of squabbling over the reconciliation of things which cannot be reconciled. They will see that it is less important to believe that a great fish swallowed Jonah than to believe in the possibilities of one small dirty street Arab who, by patient care, may be made into a worthy man instead of a human wild beast. They will, in short, lift their religion from the physical to the moral plane.

Some psychological laws may also be better understood than they are now. There is certainly a mysterious force by which one mind can influence another, without the aid of speech; it is as sure as anything can be that a man's character influences the community in which he lives, for good or evil, even if he seeks to conceal his true nature; some day this nature's true influence will be discovered. These things should be understood because they have a bearing directly on character, which is the most important thing in the whole universe. Some of these laws may account for things hitherto held to be miraculous; at any rate they will account for the evolution of systems of thought founded on miracles, and teach us to see that all religions, however limited in their usefulness, have their place in the world for those who are incapable of rising above their limitations to a broader system of belief. If a man is helped to form a good and worthy character by believing that the sun and moon stood still for Joshua, it is right for him to believe that just as long as his reason will let him. But the religion of the future will tell him not to pretend to believe in it when he has ceased to do so. It will tell him that the truth, and only the truth, will make him free, and that it was not imperative for him to learn it all at once.—*Washington Times.*

Ghostly Horses Trot.

Geneva, N. Y., has a trio of hosts—a man and a team of horses—and they appear every Tuesday night at ten o'clock, walking across the waters of Chesleigh Pond.

Residents in the neighborhood of the pond and people from Geneva watch from the shore for the phantoms. The team is driven by the man seated in a low vehicle, and the apparition first appears coming down the road on the east shore of the pond. The horses trot on the water for twenty rods and then man, horses and vehicle vanish. The route never varies.

Chesleigh Pond is four miles northeast of Geneva. It covers thirty miles and has neither inlet nor outlet, but is believed to have a subterranean connection with Seneca Lake, two miles away.

It has been observed that when a storm rages on Seneca Lake the pond is also rough, and when a calm lies upon Seneca, Chesleigh Pond is unruffled. Its depth has never been ascertained, although many attempts have been made to sound it.

Sixty years ago the pond and adjoining land were owned by Timothy Chesleigh. One day in the winter of 1837 Mr. Chesleigh started to drive across the pond on the ice with a team of horses. Out in the lake the ice gave way, and nothing was ever seen again of man or team.

That the apparitions now appearing are the restless spirits of Chesleigh and his team is the firm belief of the older residents who remember the circumstances of Chesleigh's death.

The ghosts were first seen by Daniel Wilson, an intelligent and reputable farmer, on the evening of July 3 last. He watched the team down the East road and supposed they were of flesh and blood. When the horses stepped upon the shining surface of the water and trotted easily forward, Mr. Wilson became excited, and after they had abruptly disappeared he consulted several of his neighboring farmers, who watched with him nightly to verify his story.

Nothing appeared until a week after the first visit, when the entire party saw the apparitions as described by Mr. Wilson. A watch has been kept every night since the first observance of the phenomena, but only on Tuesdays are the watchers rewarded with a sight of the ghosts.—*The Sunflower.*

In Re Spirit Paintings.

To the Editor of the Banner of Light:

I have just finished reading an article in THE BANNER dated Sept. 8, in which one Lyman C. Howe extols (for the ten-thousandth time, I fancy), the wonderful mediumship of the Bangs Sisters.

In various Spiritualist papers I have read this particular eulogy for the last three years or more, and, if I did not believe Mr. Howe to be above such a thing, I would suspect that he was acting as press agent for the mediums referred to.

I have no doubt that a printed account of Mr. Howe's experience with the Bangs Sisters will always find some interested reader; but it seems to me that by his constant recital of one incident in his spiritualistic experience, Mr. Howe places himself in the position of one who assumes to be the infallible authority on the genuineness of phenomenal mediums.

If I may be permitted to do so, I would like to remind Mr. Howe that there are scores of Spiritualists whose intelligence equals his own; whose sincerity in the Cause of Spiritualism is as deep and lasting, and whose ability to pass judgment upon manifestations, normal or super-normal, is equally pronounced. I believe that Mr. Howe knows this, but he seems to have a periodical habit of forgetting it.

Regarding the portrait work obtained through the Bangs sisters, I personally have nothing to say, pro or con; but I remember reading some time ago an account, written by Mr. Howe, of a séance given to himself and a young man whose home is in Owosso, Mich. After sitting several hours a portrait resembling the features, but not the dress or pose of the young man's deceased brother was obtained; but Mr. Howe forgot to mention that the young man brought with him two photographs of the deceased, and these he did not keep in his possession during the séance. In fact, in this instance not a word was said about any photographs.

Regarding the contradiction in dress I would explain that the picture represented the spirit in a dress suit with "fixins," while the mortal never was so dressed during his earthly life. Of course this may be a very small matter, but at the same time it suggests an important query.

Now this is not written for the purpose of casting doubt upon the genuineness of the picture then obtained, but when it is seen that Mr. Howe, in describing the conditions exacted at a séance, omits mentioning such an important "condition" as a photograph of the one whose painted portrait is desired, his testimony seems no more valuable than that of the novice.

In conclusion I would take the liberty of reminding Mr. Howe of the words of a certain distinguished philosopher: "The value of an assertion depreciates with much repetition."

VERITAS.

P. S. Lest the foregoing should be considered an "attack from ambush" (since I write over a *nom de plume*), I would say that I am not writing for advertising purposes; I have no axe to grind nor any particular desire to see my name in print, but any one who desires to know my name is welcome to learn it from the editor.

M. S. S. A. Day at Madison Camp, Madison.

Sept. 6.—Meeting called to order by Robert Hayden, President of Madison Camp, who stated that this session, pro program, was to be devoted to the interests of the State Association. He then introduced as Chairman of the day, Mr. A. H. Blackington, Rockland, Me., the efficient President of the State Association. Mr. Blackington spoke very earnestly of spiritualistic work in this State, and interested us with an account of the work of two other camps, Temple Heights and Verona Park. While at Temple Heights he suggested that a committee be appointed to interview the officers and members of the three other camps in Maine and see if an arrangement might not be made whereby these Associations would hold their meetings in order to avoid conflict of dates.

This proposition was at once seized upon, and President Blackington was chosen as such committee to so meet and confer.

On his arrival at Verona Park Camp, State Association Day, he spoke of this matter with the happiest results, and this camp has set the date of its camp-meeting one week ahead, and Temple Heights follows.

Mr. Blackington continued: "I hope the officers of this camp will consider this question and decide to hold their meeting after Temple Heights."

Mr. Blackington assured his hearers that he was very glad to meet them again, that his interest in Spiritualism never waned.

The Ladies' Quartet of Boston gave one of their beautiful solo-singing selections. The President said, "I will now call upon one who has almost 'dropped from the clouds'; one who is well known in this State, and whose work in the Cause is of the best, Mrs. Nettie Holt-Harding, Somerville, Mass."

Mrs. Harding responded in her usual earnest and graceful manner. All were much pleased to see Mrs. Harding again, and trust she will assist the work in this State in the years to come. The second selection given by the Schubert Quartet was listened to with still closer attention than the first. The management of Madison Camp is to be congratulated on securing such musical and inspirational talent. The next speaker introduced was Miss Lizzie Harlow, Haydenville, Mass., who took up the ideas advanced by Mr. Blackington. After touching on these she broadened them in her practiced way to the work in all directions. Miss Harlow is a clear, forcible speaker, and her elucidations of the philosophy of Spiritualism are clearly rendered.

Mr. Blackington now introduced Mr. F. A. Wiggins, Boston, Mass. Mr. Wiggins said, "I was assigned by your Chairman, as my subject, 'The Medical Law.' Now I do not know why he was to give this subject unless it be to show me what I know, but what I do not know; for ladies and gentlemen, I know absolutely nothing on this subject whatever." The laughter which greeted this remark assured Mr. Wiggins that his audience was in touch with him, and in his brief remarks he soon proved that he understood the laws too well, and he gave "points" of which, I dare say, many will gladly make use. Mr. Wiggins always meets with friends at Madison.

The last speaker introduced was Mrs. Cora L. V. Richmond, Chicago, who from her long connection with her society in Chicago, and five years as Vice President of the N. S. A., as well as the many years before the public as speaker, ever since her early girlhood, spoke most eloquently on "Organization in the United States and England."

It is four years since we listened to Mrs. Richmond's teachings, and it was with pleasant memories that we now heard her clear tones voicing the practical workings of organizations and societies and beautiful thoughts of the "to be."

Mr. Blackington now called for new members, and the manner in which the old members and new came forward, shows in what esteem the State Association is held at this Camp. Seven new names were added, while the collection and dues brought the total amount to \$36.25.

We wish to extend thanks to the officers and members of the Madison Camp Association for the courtesy to the State officers and their universal kindness and help to us in the past, and trust the mutual interest of both organizations will continue unbroken adown the years to come.

Yours for the Cause,
MRS. VIOLA A. B. RAND, Sec'y.

For, who have outgazed the Gorgon and driven the cruel gods from their thrones. They are the inventors, the discoverers, the great me chanics, the kings of the useful, who have civil ized this world.—Ingersoll.

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BY GEORGE M. RAMSEY, M. D.

Author of "Cosmology."

IN TWO PARTS.

I. METAPHYSICAL PHENOMENA

II. PHYSICAL PHENOMENA.

CONTENTS.

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Chap. I. Philosophy of Phenomena. 2. Metaphysical Philosophy. 3. Heat. 4. Functions of Phenomena. 5. Man. 6. Objective and Subjective Phenomena. 7. Who by Searching Can Find God? 8. Hyperbolic Metaphysics. 9. To the Unknown God. 10. The Unknown God. 11. The Unknown God. 12. The Unknown God. 13. The Unknown God. 14. The Unknown God. 15. The Unknown God. 16. The Unknown God. 17. The Unknown God. 18. The Unknown God. 19. The Unknown God. 20. The Unknown God. 21. The Unknown God. 22. The Unknown God. 23. The Unknown God. 24. The Unknown God. 25. The Unknown God. 26. The Unknown God. 27. The Unknown God. 28. The Unknown God. 29. The Unknown God. 30. The Unknown God. 31. The Unknown God. 32. The Unknown God. 33. The Unknown God. 34. The Unknown God. 35. The Unknown God. 36. The Unknown God. 37. The Unknown God. 38. The Unknown God. 39. The Unknown God. 40. The Unknown God. 41. The Unknown God. 42. The Unknown God. 43. The Unknown God. 44. The Unknown God. 45. The Unknown God. 46. 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Banner of Light.

WILSON, SATURDAY, SEPTEMBER 23, 1900.

Unitarians and Spiritualists.

To the Editor of the Banner of Light:

I was interested in the article, "Unitarians and Spiritualists," by J. C. F. Grumbine, in the last BANNER, Sept. 22, and it reminds me of some experiences. I have a profound respect for the Unitarian denomination. It has done and is still doing a valuable work, and is the standard of intellectual high culture, and, in a restricted way, inspires the higher ideals of life, and broadens the tendencies of religious thought. But it is afflicted with intellectual aristocracy and spiritual apathy in about equal proportions. While ostensibly broad and liberal, it is really narrow and illiberal, when it comes to Spiritualism. Nevertheless, in many localities, the Unitarian Church is more than half supported by Spiritualists, most of whom are *sub rosa* in the associations of the church. In Kansas City they have a brilliant pastor, who graduated from the Baptist Church into an independent agnostic, and then Unitarianism. After a year or two in Grand Rapids, Mich., he was invited back to Kansas City to preach a few Sundays for the Unitarians. I happened to be there, and heard him. In one of those sermons he dwelt upon the "immortal hope," and in a fascinating way built up a beautiful structure of faith, hope and uncertainty. In the course of his pleadings, he said that all efforts to prove a future life were and must forever be a failure. "Indeed it is not desirable to demonstrate immortality. It is degrading to our immortal hope to even desire, or seek to prove a life beyond the grave."

This may not be verbatim, but it is very nearly so. Now, fully one-half of that congregation (so I was credibly informed) were Spiritualists, and a liberal share of the financial support of the church came from Spiritualists. Hon. R. T. Van Horn was a member; but he did not keep his Spiritualism *sub rosa*.

One Sunday there was a new man at the helm. After service he was surrounded by admirers, who introduced him to the editor. When he was presented to Col. Van Horn as Editor of the *Kansas City Journal*, and ex-member of Congress, he was delighted, and greeted the Colonel with warm enthusiasm. But he evidently did not know that the Colonel was a crazy Spiritualist. I was standing near, as I was with Mr. Beggs and Col. Van Horn, and after the enthusiastic greeting, and a few other things, the Colonel introduced me as the speaker for the Spiritualist Society in this city! He recognized me in a freezing manner, and had no use for me beyond the coolest civility of an introduction. Yet Col. Van Horn was a regular attendant at the spiritual meetings, and a radical out-and-out Spiritualist. But the preacher did not know it; and if he had, the position of the Colonel in politics and literature, and as a paying member of the Unitarian church would fix it O. K.

Intellectual vanity, and sectarian pride, are incompatible with the genius of Modern Spiritualism, and "that's what's the matter" with the Unitarians. They, as a denomination, are sick and need a spiritual nurse; while Spiritualists might profit by appropriating a share of the intellectual culture, so conspicuous in the Unitarian church. But if culture is to be attained at the expense of spirituality, and knowledge of spiritual truth, I want none of it.

LYMAN C. HOWE.

Sacerdotal Spiritualism.

Several articles and letters have recently appeared in *Light*, urging upon us the advisability of forthwith forming ourselves into a religious body by inaugurating a representative spiritualistic church. That such an idea has been advanced clearly shows we have in our midst a certain section dominated by theological prepossessions, who are desirous of imparting a church-going bias to the whole movement, to suit their own particular views. Those who are anxious that this scheme should be carried out give no satisfactory reason in favor of the project, but simply gush forth into rhapsodical incoherences about the wonders to be effected by bringing together in one building a crowd of incompatible personalities to mechanically utter set forms of prayer, join in a chorus of inharmonious psalmody, or listen, perchance, to the vaporous word spinning. Surely there are sufficient denominations already, without seeking to add another Christian sect to the number.

People willing to degrade Spiritualism to this level must be completely ignorant of church history and totally unacquainted with the follies of sectarianism. But the church proposed for us, by the sheep who are bleating for a shepherd, is to have no creed. A person attending a church without a creed would be in much the same position as the Irish gentleman who hired the sedan chair, with the bottom out, and afterwards remarked that he might as well have walked but for the look of the thing. Or, to put the case another way, establishing a religious community without a creed would be something like starting a society of non-entities for the purpose of supplying nothing to those who do not require anything. A fixed and formulated statement of the nature and attributes of a god or gods must be final; nothing can be added to or taken from a theory which presupposes a divine revelation given to the few for the instruction of the many.

For the proclamation of such a doctrine, preachers, priests, adepts, are required to expound the sacred mysteries to the uninitiated, who are not permitted to pry into the sanctuary. It is assumed, as a matter of course, that the vulgar herd will, at all times, place implicit confidence in their spiritual pastors and masters, and look to the official custodians of the faith for spiritual instruction and enlightenment. Now Spiritualism must be in direct conflict with every form of ecclesiasticism, for it does not depend for its existence upon any theological theory whatever. Spiritualistic knowledge is not the exclusive privilege of the few, but a freewill gift to all.

Spiritualism has deposed the church from her throne, repudiated the creed, brought the unknown within the realm of natural law, robbed death of all its terrors by giving clear, convincing proof of life beyond the grave. The Spiritualist who understands the full significance of his belief must be well aware of the utter futility of all church going, all form of supplication, all pulpitering. Nothing can avail but conduct. The only religion of any value to ourselves or others consists in right thoughts, right intentions, right aspirations, right actions.

When spiritualistic phenomena cease to occur, and our facts have become retrospective and historic, so that we begin to doubt whether such things ever really happened, then will be the time to think about building a church. For a church may be regarded as a monument, erected to the memory of a dead belief. A gifted medium or a harmonious circle would be of more value to a rational Spiritualist than all the chapels and churches, priests and parsons, in the universe. We require no church built by human hands. Our temple is the

world, domed over by the great blue vault of heaven. W. H. SIMPSON, Grahamstown, South Africa.

Spiritual Teachers Should Be Content.

Every time I take up a spiritual paper and read extracts from spiritual speakers, I am sorry to notice the many contradictions of their sayings. We must look for contradictions among the various denominations, but with Spiritualists it should be otherwise. Our speakers should be governed by fundamental truths, and should be scholars who know the meaning of the words they employ. Their calling is truly a holy one, and they should never lose sight of the fact that they either lead or mislead their audiences. Let me give an illustration. The word "soul," "spirit," "mind" are used often lead many people to believe that by these terms three different conditions are meant. As a general thing, when the speakers are asked to tell what they mean by using these three different words, they are entirely unable to do so.

I could give many illustrations of the inconsistency of our speakers, but shall confine myself to one. This one I have never seen nor had any dealings with, consequently I cannot be charged with intent to be malicious. I simply select him as being one who has been represented to me as a very brilliant and gifted advocate of Spiritualism, and because I found his statements so contradictory. I refer to Rev. J. C. F. Grumbine. He is thus quoted by your correspondent in the BANNER OF LIGHT of Aug. 18, from his Onset discourse. He says: "Science is neither psychical nor spiritual, but purely physical, and is limited by reason and mind. It does not deal with metaphysics, it deals with phenomena and facts. . . . There is no difference between the phenomena of the material and the spiritual world. . . . It was never intended that physical phenomena should take the place of philosophy. Spiritualism seeks to unite the two. In order to have wisdom we must follow our own light as God has given it to us. This is the meaning of universal science, universal philosophy, universal religion."

Now I ask your readers carefully to think over these sayings of Mr. Grumbine and tell me if they do not agree with me, that they are entirely contradictory and confusing. In the first quotation Mr. G— says that science is neither psychical nor spiritual, and is limited by reason and mind. If he had a clear understanding of what is meant by reason and mind he would never have made this statement.

He further says of science, that it does not deal with metaphysics, it deals with phenomena and facts. What a gross misrepresentation! Take away phenomena and facts from Spiritualism, and there is nothing left. THE BANNER seems to realize this clearly, and I notice in its editorials in the Sept. 15 issue a number of references to spirit-phenomena: "The science that alone rationally accounts for the spiritual hypothesis," "scientific Spiritualists," "psychic phenomena."

I will recommend Mr. G— to read an editorial in the BANNER OF LIGHT of Sept. 8, headed "Spirituality." I would also refer him to your editorial of Sept. 1. On first column you say, in reviewing the work of the BANNER OF LIGHT: "It recognizes phenomena as legitimate parts of the spiritualistic temple and gladly places records of demonstrated facts before its readers. It aims to make the phenomena of Spiritualism useful in the revelation of the facts of psychical science through demonstrated facts of psychism, the philosophy of life and the religion of the soul." Here we clearly see that the Spiritualism as explained by the BANNER OF LIGHT is entirely in opposition to the one preached by Mr. Grumbine.

In fact, THE BANNER refers to Spiritualism as a science of facts, and speaks of scientific Spiritualists as the most progressive; while Mr. G— says that science is neither psychical nor spiritual, and in the same connection says it deals with phenomena, and facts (the very foundation of Spiritualism).

Mr. G— further says: "There is no difference between the phenomena of the material and spiritual world." I wonder what he would say if he was asked to explain his meaning. We quote further: "It was never intended that physical phenomena should take the place of philosophy." Regarding this sentence, I would say that it is entirely meaningless. On the other hand, it would be rational to say that physical phenomena could be demonstrated in a philosophic manner under the science of effects by its causes. What he says in regard to universal science, universal philosophy and universal religion, seems to us as meaningless as the rest of his utterances. It is dangerous business for a public speaker to mix things up in this manner. Too many Spiritualists are carried away with flowery speakers, and are losing sight of the real essence.

It is just as the BANNER OF LIGHT said in an editorial of Sept. 1, that so many of our people are carried away by the speakers, they become hypnotized. I listened to one of Mr. G—'s students; she was eloquent in praising him for his great spiritual talent. Said I: "Tell me one thing, Mr. G— has told you that you did not know before." She smiled, but was unable to comply with my request.

As I said at the start, I am not acquainted with Mr. G—, but have written this article upon a general principle with a view to elevate Spiritualism up to a point where it belongs. I have simply criticized his way of teaching Spiritualism, as I do all of our spiritual teachers who do not carefully weigh their words. It is given in a kindly spirit.

Yours faithfully,
IMMANUEL PFEIFFER.

California State Convention.

We learn from our esteemed contemporary, the *Philosophical Journal*, that a three-days' State Convention of the Spiritualists of California was held in SLEEPER HALL, San José, beginning Friday, Sept. 7, 1900. According to report, it was a very spirited and successful affair. Our California friends and co-workers never do anything by halves, and we see much earnest and practical work was done. As the report of the *Journal* is succinct and to the point, we take the liberty to copy essential portions of the same:

The principal business of Friday forenoon was the appointment of the proper officers for conducting the Convention. Out of the thirty-five delegates present the standing committees appointed were: Resolutions, M. S. Norton, Wm. Vinter and Alfred Cridge; Grievances, F. H. Parker, H. H. Nichols, Mrs. R. L. Johnson, Mrs. Wadsworth and Mrs. Biegelow; Reports of officers, Mrs. B. F. Small, Mrs. Wadsworth and Thos. Ellis; Ways and Means, Wm. Rider, Jos. Murray and Dr. H. M. Barker; Amendments, Mrs. Maceen, Mrs. C. Parker and Dr. A. L. Astor. Several resolutions and amendments were offered and referred to proper committees.

Mrs. Mary French of San Francisco and Col. J. L. Dryden of San Diego made short addresses. Adjourned to 1:30 P. M.

AFTERNOON SESSION.

The roll called showed thirty six present. M. S. Norton introduced two amendments and two resolutions. The amendment prohibiting active members of Christian churches from holding office in the Association caused considerable discussion, but they were finally referred to the proper committees.

President Hamby read his report, followed by Secretary W. T. Jones, who read his report and that of Treasurer B. F. Small, who was not present. The reports were all unanimously adopted.

Mrs. Wallace of Santa Cruz and M. S. Norton of San Francisco, each reported the societies of which they were members, in a flourishing condition.

Two communications were read from the Secretary of the N. S. A., Mrs. M. T. Longley. Three members of the Committee on Proportional Representation were present, viz: Alfred Cridge, Mrs. A. L. Astor and M. S. Norton. They gave a trial ballot and submitted a report asking the adoption of the Preferential method

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Lydia E. Pinkham's Vegetable Compound

Is known everywhere and thousands of women have been cured of serious kidney derangements by it.

Mrs. Pinkham's methods have the endorsement of the mayor, the postmaster and others of her own city.

Her medicine has the endorsement of an unnumbered multitude of grateful women whose letters are constantly printed in this paper. Every woman should read these letters.

Mrs. Pinkham advises suffering women free of charge. Her address is Lynn, Mass.

of voting for members of the Board of Directors.

Friday evening was given to a reception of the delegates and their friends by the First Spiritualist Union of San José. It was a royal affair such as one acquainted with San José Spiritualists, as we are, would expect. Saturday forenoon the principal things done were these:

The question of the adoption of the Preferential method of voting was submitted to the convention and defeated. The Committee on Resolutions submitted several resolutions, all of which were adopted and will be published next week.

The Committees on Amendments, Ways and Means and Reports of Officers made reports, which were adopted.

AT 2 P. M. —

On roll call thirty-seven delegates answered to their names. The report of the Grievance Committee was accepted, but their recommendations were rejected. Under the head of "Good of the Order" short speeches were made by M. S. Norton, Mrs. Wallace, Mrs. R. S. Little, William Vinter, Mrs. Stoddard, Mrs. Maroon, Col. Dryden, W. T. Jones and Mrs. Stewart. The per capita tax was increased from twenty-five to fifty cents per annum. A resolution requesting endorsed mediums to contribute twenty-five cents a quarter, adopted in 1899, was rescinded. A dollar subscription was started, and sixty-five dollars in cash was collected. The election of Directors was declared in order, and twelve names were placed in nomination. The following were elected: B. F. Small, W. T. Jones, C. H. Wadsworth and M. S. Norton of San Francisco, Mrs. Maceen and Thos. Ellis of Oakland, Mrs. Ella York of San José, Dr. W. H. Barker of Los Gatos and Frank Parker of Santa Cruz.

The Directors retired and elected M. S. Norton, President; C. H. Wadsworth, Vice-President; W. T. Jones, Secretary, and Thos. Ellis, Treasurer. Mrs. R. S. Little was elected a delegate to the National Convention, and the election of another was left to the Board of Directors. The *Philosophical Journal* was selected as the official organ of the Association, and a vote of thanks extended to Mr. Newman for past favors.

SATURDAY EVENING.

and all day Sunday, were devoted to speeches and lectures, by Chas. Anderson, the "boy orator," Mrs. R. S. Little, Mrs. E. A. B. Maroon, M. S. Norton, Mr. Miller, H. H. Brown, W. T. Jones, Mrs. Lizzie Ducker-Lyness, J. L. Dryden, M. A. Pottinger, W. E. Bedwell, Mrs. M. B. Woodward, Mrs. Frank Parker and Mrs. T. S. Fritz.

We congratulate our California co-workers on the marked success of their Convention, and bid them Good-speed in the year's work before them. May they make "a long pull, a hard pull," and above all, "a pull all together!"

EIGHTH ANNUAL CONVENTION

OF THE
NATIONAL
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 Ressegue, Carrie E. S. Tving, May S. Pepper, Mrs. Zaida Brown Kates and Maggie Gaulle. 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.



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Local Briefs.

BOSTON.

The First Spiritualist Ladies' Aid Society will open their meetings Friday, October 3. The business meeting will be held at 4 P. M. It is requested that the members will all be present at the opening meeting, as there is always extra business after the summer closing. Supper will be served at 6 P. M., as usual. In the evening a good entertainment will be provided. Come and see us. This Society is the oldest Spiritualist Charitable Society, and we ask all friends of the Cause to come and assist the members. Remember the date—Oct. 5. Mattie E. A. Albee, Pres't. Carrie L. Tzsch, Sec'y.

Hollis Hall, Mrs. Nutter President, Sunday, Sept. 23, a large and appreciative audience at the morning circle. A number of mediums were present who gave many excellent tests. The usual singing, reading and invocation before each session. Mediums taking part during the day, Mesdames Weston, Dade, Erwin, Gilliland Howe, Mellan, Smith, Haley-Nutter, Peake, Messrs. Howe, Sligh, Turner, Mrs. Branch, Mrs. Mosier and Mr. Arthur McKenna gave several messages; Mrs. M. J. Butler made appropriate remarks. Mrs. Fisher sang and Mrs. Piper gave a recitation.

The meeting in Appleton Hall, Sunday, Sept. 23, was attended by an increased number of people, some of whom were skeptics and inclined to scoff at the services; but before leaving the hall three of a group of five received spirit messages which silenced their levity and gave them food for thought. Mr. Baxter spoke on "The Labor Problem," Mrs. Lovering, pianist, among other musical numbers, played a composition which she wrote under inspiration. Held circles at 63 Dartmouth street, Tuesday at 2 P. M., and Wednesday at 8 P. M. T. A. Scott, Chairman.

Temple Honor Hall, 591 Massachusetts Ave., Cambridgeport, L. J. Ackerman, President. Meeting Sunday evening, Sept. 23, mediums taking part: Mesdames Osgood-Stiles, Pys, Dade, Fish, Messrs. Osgood-Stiles, Dearborn, Baker, Johnson, Graham, Ackerman who gave messages blindfold. Music by Mrs. Pys. Peace council Friday evening, Sept. 23. Admission fifteen cents.

Odd Ladies' Hall, 446 Tremont street.—Sunday, Sept. 23, song service: Scripture reading, Mr. Whittemore; prayer, Mr. Hall; those assisting throughout the day: Messrs. Whittemore, Hall, Thompson, Roman, McDonald, Cohen, Gilman, Wood, Hersey; Mesdames Brown, Thoms, Erwin, Wheeler, Guitierrez and others. Messages were all correct. Mr. Hall, soloist; Mr. Wilde, pianist. Mrs. Guitierrez, President.

Commercial Hall, 694 Washington street, opened Sunday under new management.—Mr. Harriett M. Deer, President; Mrs. M. Adeline Wilkinson, Conductor; Mrs. Alice M. Perkins, Assistant. A large and harmonious circle at 11. Music by Mrs. Lovering and Mr. Butler; prayer, Mr. Fred de Bos; opening remarks, Mrs. Wilkinson, followed by Messrs. Hill, Billings, Baxter, Goddin, Morse and Miss Sears; messages through the mediumship of Mesdames Clara Strong, Lewis, Moody and Mr. Hardy. Afternoon, Scripture reading, Dr. Sanders, who made interesting remarks and gave some excellent readings; solo, "The Holy City," by Mr. Fowler; recitation, Miss Ethel Marton; messages, Mesdames Strong, Mellen, Lewis, Mr. Jackson; solo, Miss Nettie Fowler; reading, Mr. Harv. Evening, song service, led by Mrs. Nelly Grover; prayer, Mr. de Bos; opening remarks, Mr. Proctor; readings and tests, Mrs. Chapman; messages, Mrs. Alice Perkins; reading, Mrs. S. C. Cunningham; remarks, Mrs. Hugo; messages, Mrs. Wilkinson. The Lytle Trio rendered some beautiful selections during the evening, and have been engaged for a season at the hall. Meetings on Thursdays at 3. BANNER OF LIGHT for sale. The members of the First Spiritualists' Church will meet at the home of Mrs. Wilkinson the first Monday of each month, at 62 River street, Cambridgeport, until a suitable hall is found for the regular service. Recorder.

Massachusetts.

Haverhill.—At the annual meeting of the Haverhill Spiritual Union, the following officers were elected: President, Mrs. Dr. Amanda A. Cate; First Vice-Pres., W. W. Sprague; Second Vice-Pres., Mrs. Eliza Page; Treasurer, Mrs. Jennie Humes; Cor. Sec'y, Mrs. Jones; Directors, Mrs. W. W. Sprague, Mrs. Julia Johnson, Mrs. Etta Huntington. The society is in a flourishing condition. Several names have been added to its membership roll, and a fine list of talented inspirational speakers and mediums have been engaged for the ensuing year. The meetings open Sept. 30 with the noted and favorite medium, Mrs. May S. Pepper. Amanda A. Cate, Pres.

Springfield.—The social work of the First Spiritualist Ladies' Aid Society of Springfield, was resumed on Thursday, Sept. 6, 1900, the usual baked bean supper being served, followed by an entertainment. In spite of unfavorable weather a large company assembled in the Hall in Foot's Block to partake of the hospitality so generously dispensed by the ladies. The numbers were greatly increased at the second meeting, at which the Board of Directors met in special meeting, to fill the vacancy in office made by the resignation of Mrs. H. G. Holcomb as President, the Vice President having served temporarily since that time. Mrs. S. G. Haskins was unanimously chosen. Mrs. Eliza B. Wood was elected First Vice President to fill the vacancy by this election, as Mrs. Haskins had formerly served in that capacity. The Sunday meetings open on Oct. 7, with Mrs. H. G. Holcomb as speaker. Mrs. Anna M. Kelsey, Cor. Sec'y.

Hopkinton Society of Progressive Thinkers meets Sunday next, Sept. 30, at 2 o'clock, with Mr. and Mrs. Alvin Sturtevant, North Milford. L. D. Drawbridge, Sec.

New York.

Brooklyn.—Sunday, Sept. 23, a very large and intelligent audience greeted Mr. Altemus. After singing and a poem by our President, many comforting messages from unseen friends were given and recognized. Evening meeting. Invocation, Mr. Jerome E. Fort, one of our new members; solo, beautifully rendered, Mrs. F. Kurth Seiber; a poem and singing by Mr. Altemus, who was fully up to his usual standard as an instrument for the spirit world, evoking more than ordinary interest, as many strangers were present. Mr. Altemus closes his engagement next Sunday, but will be with us again in December. Mrs. N. B. Reeves.

Other States.

Providence, R. I.—We had for our speaker and medium W. Scott Steadman of Somerville, Mass. He gave two very interesting discourses; at the close of each he gave spirit messages in a very satisfactory manner, all being recognized. We hope to have him with us again soon. D. F. Buffinton, Sec'y.

The re-opening of the First Spiritualist Church of the South Side (formerly of 77 31st street) will mark a new era in the spiritual world of Chicago. They have secured a new Hall, which is located in a first-class neighborhood, situated in the Oakland Club Building, corner of Oakland and Ellis Avenues. It is easily accessible by the Cottage Grove Avenue cars. The Board of Trustees is sparing no expense in having the hall fitted up on such a scale as will be to

the general satisfaction of all friends and members. Mrs. Georgia Gladys Cooley, who enters upon her fourth year as pastor, has just returned to the city in the full vigor of health, and will hold services on Sunday evening, Oct. 7, at 7:30 P. M. Hereafter but one service each Sunday will be held, and that in the evening.

Camp Progress.

Sunday was a delightful day at the Camp, and about three thousand people enjoyed the most beautiful and interesting services. At the morning session Mr. Baker of Lynn spoke briefly and gave satisfactory messages. Messrs. Graham of Boston, Smith of Cliffondale and Taft of Salem, made practical and interesting remarks; Mrs. Smith gave messages. At the afternoon service the President gave an invocation and a few well chosen remarks. Mrs. C. Fannie Allyn was at her best in a short address which was full of good things. Mrs. Alfaretta Jahne gave two fine readings and won praise from all present. Mrs. Hattie Webber and Mrs. Ott were both much liked by all present. Mr. J. S. Scarlett spoke interestingly, and Mr. James Smith closed the meeting with a review of the day. Solo and quartet singing added much to the unusually interesting services.

Next Sunday will be the closing day of these meetings for this year, and we expect excellent mediums and speakers to be present on that day. Mrs. H. O. MERRILL.

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Movements of Platform Lecturers.

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

Dr. and Mrs. N. F. Ravlin have returned to Philadelphia, and are located at 1230 North Twelfth street, where their correspondents will please address them.

Marguerite St. Omer Briles is open for platform work as Lecturer and Psychometrist, and for Camp engagements for 1901. Address, 80 Park street, Detroit, Mich.

Dr. G. C. Beckwith-Ewell commenced his year work as Pastor of the First Spiritualist Church, Toronto, Canada, Sunday, Sept. 3, 1900. Address all communications 423 John's street, Toronto, Canada.

Mr. S. C. Fenner, of Philadelphia, Pa., is desirous of securing engagements with local societies for the season of 1900-01. Terms reasonable. Address 1241 Moy-amensing avenue, Philadelphia, Pa.

Mrs. N. S. Noyes, of 22 Chester avenue, Brockton, Mass., is open for platform engagements upon reasonable terms. Address as above. First come, first served.

BROOKLYN, N. Y.

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

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Mr. Colville, and the latest editions of his book are too well known to require an assurance from us that in this new production of their combined labors the reader will find much that will entertain and instruct them. The THEOSOPHY—Theosophy: what it is, and what it is not; The Teachings of Theosophy, as promulgated by the Theosophical Society, considered in a Review of a widely circulating Pamphlet: The Work and Possibilities of the Theosophical Society and its Branches; Miracles and Modern Theosophy; Egyptian Theosophy (continued);—The Great Pyramid; Atlantis; Fragmentariness Forgotten History; Atlantis "reconstructed"; Oriental Theosophy—Brahmanism and Buddhism; Through the Ages—A Study of the Soul's Progression through Repeated Earthly Experiences; Further Study of Embodiment—The Law of Karma (Sequence), and how it operates in Daily Life; The Mystery of the Ages—The Secret Doctrine contained in All Religions; Persian, Greek, and Roman Theosophy; Chinese Theosophy—Confucianism; Electrical Christianity—Electricity the Basis of Life—An Electric Creed—Electrical Therapeutics; Theosophy, Spiritualism, and Christianity; The Esoteric Agreement and Accordance of Theosophy with Theosophy—What is the True Standard of Authority? Theosophy and Theosophy—Colonel Ingersoll's Creed; Robert Eisner's—The Old Testament and the New Testament—Theosophy—The Basis of the New Religion; Appendix. Neatly and substantially bound in cloth, pp. 364. Price \$1.00.

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This volume is one which is full of practical knowledge clothed in allegoric imagery; the tale of the earth's creation; its gradual broadening out; the ordering of the faculties in the human race, etc., are given a recital which must please the peruser; while the gradual changes that follow, bringing on the one hundredth year, when life departs from our globe "