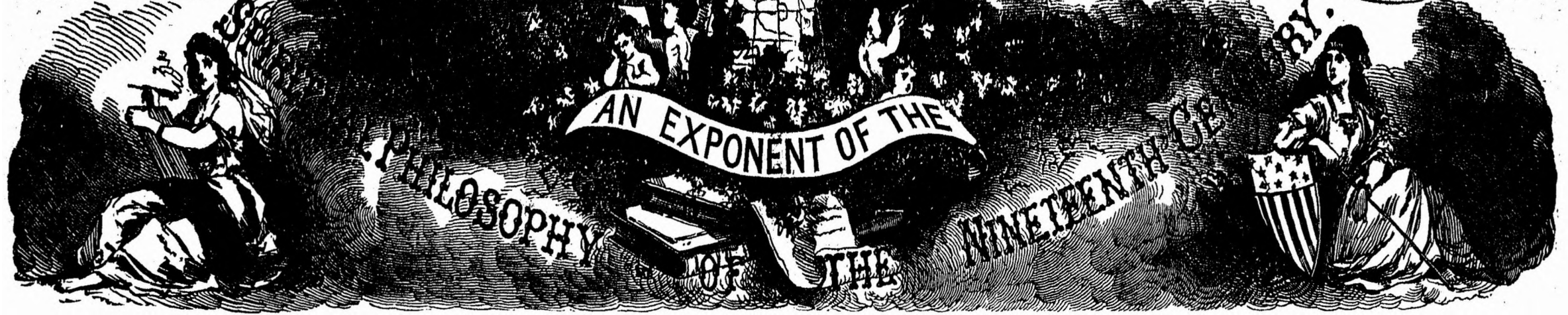


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NO. 6.

WHAT IS IT TO BE A MAN?

SPIRIT JOHN PIERPONT.
Mrs. M. T. Longley, Medium.

What is it to be a man?

Is it to be a selfish thing,
One who exacting all he can,
Causes his brethren suffering?
Is it to be a master cold
And pitiless unto his slave,
A hunter scheming, keen and bold,
Pursuing victims to the grave?

What is it to be a man?

Is it to be a noble heart
Bull grandly on God's highest plan,
Of heavenly destiny a part?
Is it to be upright and true,
A creature of diviner mold,
Who lives with Honor still in view,
Whose soul is as refiner's gold?

What is it to be a man?

Is it to be the grandest bit
Of workmanship that heaven may scan,
For God himself hath fashioned it.
Yea, Manliness in every thought
Will find expression in the face,
And from the soul will be outwrought,
A boldness for time and place.

Aye! thus it is to be a Man—

Causation's grandest, richest flower,
The acme of Creation's plan,
The full expression of God's power.
No crawling, puling thing is he,
A child unworthy of his sire—
He is a part of Deity,
Thrilled into life by Heavenly Fire.

A Sermon on Cleanliness.

A Defence of the Defenceless Bacteria—The
Microbe a Messenger of God to Make Us
Clean—To the Clean All Things Are Clean.

BY DR. C. S. CARR. (DR. TALKWELL.)

"And God said, let the earth bring forth the living creature after its kind, cattle and creeping things, and beasts of the earth, after its kind, and it was so. And God made the beast of the earth after its kind, and the cattle after their kind, and everything that creepeth upon the ground after its kind. And God saw that it was good. . . . And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life, I have given every green herb for meat, and it was so. And God saw everything that he had made, and behold it was very good."

These words are found in the second chapter of Genesis, and they thoroughly commit the Bible to the goodness of all created things. If the writer of Genesis knew what he was talking about, there was nothing created in vain. Behind every creation there was a good purpose, a beneficent aim.

If this be true, then those creatures which seem to be of no use on earth, whose function seems to be an evil one, are simply misunderstood. If we knew a little more about them we would discover why the goodness of God brought them into being.

Every creature has its own check against over-reproduction. In their struggle against each other they rise and fall alternatively, overcoming and being overcome, ever and ever striving to find that balance which a perfect order of things necessitates. The battle is on. We are witnesses of only some very small details, here and there. The main struggle is incomprehensible to most of us. Only an abiding faith in God can reconcile us to many things we are obliged to see.

Out of the multitude of God's creatures let us select those little foreigners with whom we have become so recently acquainted, known as bacteria, or disease germs. We are reading a great deal about disease germs in these days. Microbes are on the lips of everybody, literally and figuratively. We seldom read anything about these creatures except to their disadvantage, to their disparagement.

What are they, any way? Are they simply pests to human life, invisible angels of death that come to destroy without any compensation of good? Let us see if we can answer this question in a few words.

Bacteria constitute a very low order of the vegetable world. They belong to the order way down in the scale of life, known as protophyta. They are very infinitesimal, and their spores are so small and light that they are capable of dancing in the sunbeam, and existing in great numbers in the clearest water. They are everywhere. We cannot avoid them. There is a great variety of them, only a few of which seem harmful to the human race.

A few of these creatures have been selected by the microscopist and have been charged with very serious misdemeanors. One of them is associated with typhoid fever; another seems to be mixed up with the cause of anthrax; and still another has gotten into bad reputation in consequence of his relations to the disease known as tuberculosis. So we might go on enumerating disease after disease which it is asserted that some particular one of these very small creatures has caused. Whether these accusations rest upon the best of evidence or not, we will not now stop to discuss further than to say that there is some ground yet for suspecting that their association with disease is incidental rather than causative.

But just now we will lay this question aside, and ask ourselves what function have these creatures other than to vex the bacteriologist, and to create disturbance in the human system? Are they of any use? Have they a wholesome function in the universe? Have they been created in vain? Are they evil, and only evil? When God made them, did he have

any good purpose in view? Have we discovered in them something that is useless, superfluous, always bad and only bad? Is their existence a blot upon the fair face of nature and a stigma upon the work of the Creator of the universe?

It is, indeed, a very grave charge to bring against a universe created by a good and wise God, to admit that he has put into this creation billions and billions of invisible organisms from which there is no rescue, which are capable of spreading disease and creating havoc to the uttermost ends of the earth. Sword and famine cannot compete with their destructiveness.

Thus far the complainant against this microscopical creature seems to have made a very strong case. Let us rest the case of the plaintiff for a moment, and see what can be said in the defense of the accused.

The lawyer for the defense arises and begs to say that these creatures were created for a beneficent purpose. That even their destructive work could not be spared from the universe, and that never, at any time, have they done anything except good.

Did we ever stop to think what becomes of the thousands and millions of bodies of beasts and men after they are dead? Just consider the immense number of beings that die every day, leaving their bodies lifeless and useless. What becomes of these bodies? To say that they decompose and pass back into the elements from which they were derived is to say the truth. But how do they decompose, why do they decompose?

Without these bacteria, of which we have been speaking, they could not decompose. Every body would lie exactly as it was left at death and never change either in bulk or form. To protect the body of any dead creature from decomposition we only have to protect it from bacteria. Each one of these dead bodies has extracted from the physical universe a part of its valuable material. Were it not for the microbes who decompose these bodies, and change them back into their elements, the resources of the earth, particularly in nitrogen, would soon be exhausted. As soon as anything is dead, thousands of bacteria swarm to the spot and begin the work of disintegration, and never quit until it is entirely dissipated into its original elements again.

The bacteria are God's scavengers, keeping the face of creation clean. The bacteria are God's sanitary department, who go about in creation hunting for dead things, and by their magic touch changing them into living elements. The bacteria are God's ministering angels, compelling us, incidentally, to habits of absolute cleanliness. The microbes would not disturb us if we were perfectly clean. It is only because we have particles of dead matter adhering to us that they visit us. They find their way into the apertures of our body; they lodge in the ear, the eye, the mouth, the nostrils; they cling to various portions of the body simply because they have found there some dead material that ought to be decomposed.

Their presence in large numbers within our bodies appears to be deleterious to health. Whether they cause disease or not, at least certain kinds of them are present in great numbers in certain diseases; but they would not be there had they not found some dead material upon which to feed.

Every epidemic that sweeps across our land is a scourge of God calling our attention to some dirtiness or filthiness on the part of the people. It is useless to kneel in our filth and ask God to stay the hand of the plague. Our only hope is to rise on our feet and make ourselves clean. If man would keep himself clean, externally and internally, by habits of cleanliness and frugality the microbes would be ministering angels of peace rather than death.

As soon as anything dies, be it great or small, the sanitary police of God's universe immediately come to the spot and begin the work of taking the organism to pieces, and giving it back to the elemental storehouse of the universe from which it was originally taken. Bacteria are like wreckers of a railroad company; they rush to the scene of every disaster to remove the debris and clean up the tangled wreck of broken cars and mangled bodies.

But, unlike human wreckers, they are very economical. They are able to save every atom of the wreck and give it back again to the treasury of nature, exactly as good as it was when it was taken. Nothing is wasted. Every atom of oxygen, or nitrogen, or carbon, or hydrogen, is given back new, clean and as fit for use as ever before.

This is the work of the microbes. Certainly a beneficent work, a work which the universe could not spare even a single day. The only thing necessary to avoid the ill effects of these munificent creatures is to keep clean. They would not visit us at all had they not scented or discovered, lurking somewhere about our anatomy, some dead thing. They are so very economical they cannot spare anything. The smallest speck of organic matter which escapes our utmost vigilance is sufficient to set God's sanitary forces astray and bring them to the rescue, armed with their delicate chemistry and invisible instruments of disintegration. They will even enter the juices of our body and ferret out any extraneous material they find in chyme, or chyle, or blood. A clean, unbroken skin is an absolute external armor against them; but once let this armor be broken by scratch or puncture or ulcer, then these microscopic rag-pickers and junk-gatherers rush to the spot like sneak thieves and pick-pockets to a fire. And the microbes are there for exactly the same purpose that the thieves are, to pilfer or pick up misplaced goods or stray property.

As the skin protects the outside of the body, so the mucous membrane does the inside of

the body. So long as this membrane is flawless and its epithelium covering intact, no microbe can enter the sacred precincts of the human system, although they may swarm in inconceivable multitudes on the tessellated pavement which nature has so carefully laid on every square millimeter of its delicate membrane. A flaw anywhere, a pin-point abrasion, a postule, a slight erosion, a miniature ulcer, brings dirt and misplaced matter which immediately attracts an army of nature's street-sweepers, armed with brooms and bags and cremating furnaces. A drop of pus is to these creatures what a dirty alley is to an effective sanitary force; an oozing ulcer is an uncovered cess-pool in a dirty back yard.

These people complain when the rigors of sanitary law insist upon making them clean whether they wish it or not. So do we complain when God, in his infinite wisdom, makes us clean even though he must kill us to accomplish it. Every flood of epidemic that gathers its festering powers in the crowded plague spots of Europe or Asia and sweeps westward, leaving in its wake a dreadful trail of human sacrifice, is the chastening of a perfectly just God, trying to make his world clean. Every festering bog and miasmatic swamp that is pouring into our health-giving atmosphere zymotic poisons, is a dirty back court which God bids us clean up or die. Because, if we do not clean up, he will send his sanitary force to do it for us, and they will come at his bidding, myriads of millions of unseen workers.

This prodigious army of infallible chemists, though engaged in good work, will, like the crusaders of old who, with the holy purpose of rescuing the sacred sepulchre from pagan sacrilege, spread rapine, outrage and devastation over the countries through which they passed, so these infinitesimal crusaders against the sacrifices of filth, when marshalled in unusual and abnormal numbers, in a limited area, will become an incidental scourge, though moved by the holy zeal of rescuing fair nature from the foul grasp of dirt.

Once let our earth become clean, and the inhabitants thereof present their bodies a pure and living sacrifice, so soon will the function of this vast horde be changed from pestiferousness to purification.

The law of cleanliness, like all other of God's laws, is an angel of peace to those who obey, but a ministering angel of wrath to the disobedient or heedless. The microbe, like the prophet of old, threatens only those who defy God or forget his laws. To the clean, the microbe is a welcome visitor, "for he is the minister of God to them for good. But if thou do that which is evil" (either through ignorance or negligence) "be afraid, for he beareth thee on the sword in vain, for he is the minister of God, the avenger, to execute the wrath upon him that doeth evil," upon him who will not keep him clean.

Organization--The Coming N. S. A.

J. M. PEEBLES, M. D.

Watchman, what of the night? Recently I attended the Minnesota State Spiritualists' Association, the sessions of which convened in the Unitarian church. Upon the whole it was the best meeting of the kind, harmonious, spirited and spiritual, that I ever attended. Geo. W. Kates and his excellent wife are doing a grand missionary work in this great Northwest. They are organizers as well as workers.

It must be admitted that organization, rightly used, gives the conditions for growth. Disorganization, implying disintegration, is the synonym of death. I believe in the family organization, the home-society organization, the school district organization, the State Spiritualists' organization, and, as a cap-stone to the pyramid, the organization of the N. S. A.

Fighting all organizations, sneering at prayer, opposing true, heart-felt devotion, declaring all religion superstition, calling the mediumistic martyr of Nazareth a myth, or a tramp and a thief, pronouncing the old mediumistic church fathers hypocrites and liars, impugn the motives of the N. S. A. delegates, and misrepresenting the principles enunciated by them, do not seem to me to have been the most efficient instruments for producing harmony, revealing the beauties of spirit communion, or vesturing Spiritualism in its most attractive attire. The Cause demands fraternal toilers, broad-minded elucidators, many concessions on minor matters, and skilled constructors embodying in themselves a strong personal magnetism.

The spiritistic iconoclast, with hammer for pounding, torch for burning and lips for spitting spite at the churches, has had his day. He is a back chapter. The Polemic period has largely past. If we have drunk from the fountain of eternal life, if we have joined hands with the spiritual world, if we have knowledge for faith, confidence for fear, if we have something better than the orthodox sectarists, let us show it in our phenomena, our philosophy, our methods, our families, and in our daily practical lives, exhibiting all the manly virtues, all the womanly graces, illumined and crowned with pure love, unselfish and altruistic.

Touching the N. S. A. and what it has accomplished the past year and in former years, the President, Secretary and other officers will inform us when convening in Cleveland. As the Declaration of Principles of the N. S. A. were bitterly and even discourteously criticised by a few Spiritualists during the past year, doubtless this whole subject relating to "Infinite Intelligence" and other matters connected with the N. S. A.'s enunciated principles will come up in October for discussion and probably revision.

Spiritualists generally make no attempt to prove that a circle is circular, that two parallel lines cannot enclose an Illinois farm, that space is, or that God exists. They consider these to be axiomatic. Some may not so regard them; and some, too, are color blind. This is their misfortune.

The Brahms of the Hindu, the Allah of Islam, the Supreme Spirit of Krishna, the Causation of Proclus, the Spirit of Jesus, the Absolute Being of Spinoza, the Over-Soul of Emerson, the Divine Energizing Consciousness of Schurz, the Positive Mind of Davis, the Supreme Mind of Wallace, the Our Father and Our Mother too of Theodore Parker, the Infinite Intelligence of the N. S. A.—all meaning about the same thing—are quite satisfactory to me, and I presume to a vast majority of American Spiritualists.

The idea of an Overruling Power of providence springs up in the human soul as naturally as does grass from the sod, spontaneous. There is no race, clan or tribe, however crude, that has not some altar worship, or some sort of faith in a future life. Man is not a self-made automatic machine, but a rational, moral and responsible being, with spirituality as the crowning key-stone of the cranial arch. And if there is truth in intuition, biology, psychology, psychometry, phrenology, phrenomagnatism and psychic science, then man is not only a reasoning, but a morally responsible being, the subject of moral law, which implies a government and a moral Governor. This Governor, the Neo-Platonian Proclus denominated Causation, Wallace pronounced it the Supreme Mind, and the N. S. A. the "Infinite Intelligence." If there can be a better definition of that great Uncaused Cause, I shall be among the first to accept it.

It is well known that both the secular and religious press have at times written down Spiritualists as an individualized heterogeneous mob, and Spiritualism as a Godless, Christless, religionless, prayerless, organizationless and churchless fad. (I make use of the word churchless because the Rev. Dr. Austin writes me that they are about to organize a Spiritualist church in Toronto, Can.) I repeat, a prayerless, religionless, churchless fad, belligerent and purposeless, with no expressed declaration of principles.

If these millions of Spiritualists have truths, principles and purposes, they should certainly declare them, letting an interested world know something concerning what Spiritualism stands for. This the N. S. A. has done, subject to revision, and I honor them for the manly effort.

This work of the N. S. A. will go on in trailing glory into history. Such Spiritualists as will not work for harmony and cannot distinguish between an ecclesiastical creed with its limitations and paraphernalia for heresy trials, and a broad declaration of principles, would hardly have sufficient acumen to distinguish between a horse chestnut and a chestnut horse. Cognizing, pitying, we pass on!

Spiritualism, the direct antithesis of materialism, is the rock from which have been hewn (roughly, I confess) Christian Science, Metaphysical Science, Psychic Science, Theosophy, the New Theology—all, in fact, of the mighty redemptive forces that under different names have graced the last century. It is the great brooding-mother-to-day of all inspired truths, because originating in and from the spirit; and Spirit, as I understand it, is the synonym of God.

While mediums—or, what are more appropriate words, intermediaries and sensitives—are indispensable to our movement, and while spiritistic phenomena demonstrate a future conscious existence, the philosophy of Spiritualism is rooted and grounded in God, the essential, the absolute and the unchangeable, and embodying, as I see it, consciousness, energy, life, purpose, love, wisdom and will.

The thinking, the observing and the receptive—whether sectarist or spiritist—are aware that the world is in the throes of a great crisis, social, political and religious; and the higher phase of Spiritualism, having come to stay, is advancing, by means inverse and diverse, more and more to the front. The churches must accept it in some form or die; political parties must be molded by its upright, uplifting teachings or rot into non-entity; and nations must adopt its ennobling and benign principles of justice, brotherhood and altruism, or go the way of ancient Greece and Rome. Only the good and the true can forever endure.

If the orthodox are afraid of the devil, many Spiritualists are equally afraid of God—the very word, God! They do not seem to know the difference between that old jealous, warlike, tutelary Jehovah, of the Jew, and the Supreme Mind of the universe. And mention the word Christ to these materialistic spiritists, and you have at once the mad-dog cry—"myth," "tramp," "beggar," "thief." If this constitutes a part of Spiritualism, I am not any of that part. As a Buddhist—for I joined the Buddhist church when in Colombo, Ceylon—I am too liberal and broad-minded to thus speak of Jesus, Buddha, Confucius, Krishna, Mahomet, or any of the world's grandly inspired saviors.

When the frauds have been eliminated, when the ranting iconoclasts have become more considerate and tolerant, when test-hunting investigators have become Spiritualists with moral bravery enough to defend the truth, when the divine principles of Spiritualism—not merely Spiritism (which is little more than Babylonian necromancy), but of pure, scientific and religious Spiritualism, are accepted and daily lived—when the Christ spirit of love and wisdom thrills every soul, when the nations of the world abound in spiritual Spirit-

ualists, peace and goodwill will reign supreme everywhere beneath the sun; coöperation will take the place of competition, labor will be a pleasure rather than a drudgery, and the only rivalry will be as to who can educate and help the most souls along the thorny journey of life. The soil will be as free for all to cultivate as the balmy air for all to breathe. Groves will wave in shady luxuriance o'er every pilgrim's head, and gardens will bloom into wide oases of once dry, arid wastes, for the benefit of the unfortunate; the highways will be planted with fruit-trees, and tearful orphans will find homes in a thousand palaces of benevolence; church edifices will be transformed into lyciums and rose embowered school-houses; sensitives will be appreciated, consulted and sustained, and the divine will, the equivalent of a universal religion, will be done on earth as it is in heaven.

Battle Creek, Mich.

Spiritual Healing.

In regard to the excellent article on "Magnetic Healing" by the pro tem Editor, may the less erudite reader inquire if its statement of truth is not partial and incomplete, if undue prominence is not given to that very essential and vital force, Magnetism, to the exclusion of its necessary and potent twin, Electricity? There is only one healing force in the universe, that of Absolute Spirit, whose two opposite poles on the plane of manifestation are electricity and magnetism. To be in perfect poise and health, every human organism, like the planet to which it is related, must possess an equal balance of magnetic and electric properties. Spiritual auras visible around individuals are quite as often electric as magnetic in quality. A patient can be electrically depleted as well as magnetically bankrupt. To the former condition, the worthy healer with ever so fine and healthful a magnetism (if using only "the subtle vital force inherent in his nervous system"), in laying his hands upon the patient, would only impart an increase of the quality which he already possesses in superabundance, and health, or equilibrium and harmony, would not be speedily restored. The healer, however, who annuls his own personality and even his mentality as far as possible, and sits as effortless transmitter of spiritual force—the only reality, the only power—being qualified by his healing gift to serve as a human battery to condense and conduct such vital influx, could act as agent for either force, electric or magnetic, which the patient would naturally absorb on the spiritual plane, according to his need. The law of adaptability—also between patient and healer, which often becomes a limitation, would thus be overcome. For every patient must be adapted to a baptism of Divine inbreathing or inspiration. The Power that created can also re-create or heal.

True spiritual healing, which is more than alleviation or temporary cure, must be accomplished in absolute silence, whose vibrations are not stirred by even gentle manipulation, by suggestion, telepathy, or mental action of any kind. It is very true that "every successful healer has his power enforced by a spirit band," and the healer who gratefully acknowledges such aid always does the strongest work; others receive it whether they recognize it or not. But these angelic assistants hold no copyright to heal; they are not manufacturers of healing force. The same source from which they draw their copious supply is likewise accessible to aspiring mortals, but a battery on both sides of the veil is often necessary; in union there is strength. The invisible helpers realize their inability to reach the sufferer without a human instrument of transmission. And such instruments of healing agency of every kind are chosen and prepared for this humane office. The world (a world which still pitifully groans in bondage to the flesh), needs them all, every one, of whatever name or method, and such is the beautiful law of spiritual attraction that every sufferer, sooner or later, will be drawn into that sphere best adapted to his need.

God speed all noble workers, and bless the magnetic hands that carry the blessed balm of healing to weary, pain-racked forms, strengthen the teachers who minister to minds diseased, who strive to uplift the stricken heart to a wisdom that trusts where it cannot see, and enlightens the soul with a knowledge of the Truth which maketh free. May the eyes of all workers be opened to a clearer vision, a wider outlook, a broader growth toward a realization of spirit, of vital, conscious at-one-ment with the Great Spirit, the Source of all power, the Storage Battery, the Central Dynamo.

ANOTHER CLARK.

Soul Sustenance.

Live, breathe and have a just being. This is your privilege, duty, destiny. The air and sunshine are indispensable to mundane life. Being is ever; consciousness opens, begins. Now, you inhale, and the different organs of the body are kept in order by the wonderful breathing process. But the soul, a finer organism, gathers its sustenance from higher psychal substances, and the process is still more wonderful. It may, it must continue its existence, grow and strengthen, by higher means as yet little recognized, little understood. Every organ, both of soul and body, requires just the kind of sustenance adapted to it to insure its healthy development and to give its utmost capacity for the performance of its peculiar function. Finer substances and higher laws must be recognized ere superior conditions are attained and greater peace experienced.—*Marion (N. Y.) Enterprise.*

MY MOTHER.

BY M. CHRISTOPHER SMITH.

I hear my friends say that my mother is dead,
The friend I loved so well;
It is not true, 'tis only a dream, that
Truth's bright light will dispel.
I sense her presence and I hear her voice,
I feel that she is near;
In the innermost depths of my soul
Her living words I hear.

She is nearer by far than ever before,
Her soul now blends with mine,
Until I'm lifted above earthly strife;
Truly life is divine!
She has laid her earthly garment aside,
And clothed in pure white,
She comes and goes at the spirit's call, for
She has not passed from sight.

In soul communion on the physical plane,
This secret all will find:
The soul is seen with the eyes of the soul—
The eyes of clay are blind.
If blind to spirit sight, you cannot see
Her as glad to be free;
She hovers in a holy benediction
Over both you and me.

Raising her eyes to heaven above, she
Asks for strength and power
To make her loved ones, patients and friends, feel
Her presence here this hour.
With a welcome to one and all she smiles
In her own sweet way:
"Tis a pity that all cannot see me,"
I hear her sweetly say.

"I love you still, and pray for power to
Forward the Cause so dear.
It will live forever! the angel hosts
Proclaim it loud and clear.
Precious friends, do not talk of death, of loved
Ones having passed away,
But strive to read the veil before your eyes,
That you may catch a ray

"Of glory that surrounds you, for you
Are living even now
In the beautiful world of the spirit;
All this you will allow,
When you realize more fully that the
Garments of clay work here,
When I need no longer be laid aside
For 'thine just as dear."

There is no death, is only change; for
Life goes on forever;
The soul knows naught of death or woe, the bond
Of love knows does not sever;
You cannot commune with the dead, for there
Are no dead—they still live.
When will you learn this mighty truth that will
Both joy and comfort give?

The link that joins the grosser forms, that
Content with sin and strife,
To the brighter spirit plane, that
Knows only life, more life,
Is found on the psychic realm of existence,
And peace, sweet peace, is found,
When the soul shall have achieved all through
Knowledge most profound.
Hamline, Minn.

Are We the Masters or the Slaves
of Our Environments?

BY IDA L. SPALDING.

Either we are the masters or the slaves of
our environments. Either circumstances and
conditions dominate, control and mold us, or
we rise superior to outward influences, mark
out our own course and shape our own life,
making our surroundings, whatever they may
be, subservient to us and not we to them.

The theory that fate and circumstance control
and circumscribe us, limit our powers and
render us other than free agents, is one of
the most fallacious ideas that has served
the purpose of ruining mortal careers and
lessening human usefulness on the material
plane. It is to admit ourselves the impotent
creatures of chance instead of the possessors
of immortal powers that it is our privilege and
duty to unfold in this sphere of existence.

That it requires the rarest wisdom, the great-
est mental development and the highest spir-
itual unfoldment of which the individual is
capable to thus dominate all material condi-
tions and surroundings is at once apparent,
but that this state may be attained in greater
or lesser degree by any and all who seek to
learn the law and live in accordance therewith,
is as true as any other demonstrable fact
that might be cited. It is an instance of the
reward that comes of obedience to law, or,
more properly speaking, the legitimate effect
of a certain cause.

That mind controls matter, and that spirit
subordinates and molds both, is a well known
and universally accepted theory; but how few,
earnestly and in all sincerity, with absolute
faith in the result, apply it to the practical
affairs of every-day life. The majority of
those who desire spiritual gifts evidently be-
lieve that at the present stage of the world's
advancement, material prosperity, furnishing
as it does conditions for perfect physical
health, and consequently supplying all the ad-
equate facilities for the development and cul-
tivation of the intellectual and spiritual fac-
ulties, is the great desideratum, and is first to
be sought.

In this view of the case, they are partly right
and partly wrong. They reverse, however,
the operation by which the desired result must
be obtained, thinking that, with material pros-
perity, riches of intellect and beauty of spirit
will naturally follow. The long list of failures
in life—failures from a material standpoint,
entailing poverty, want, wretchedness and
misery upon individuals and whole families, is
indeed a sad spectacle, and must be dispiriting
to those advocating the above course.

But I take the opposite view in regard to the
matter. In order to attain to a state of mate-
rial prosperity which shall not be gained at
the expense of any, but shall be the legitimate
reward of industry and business acumen, and
by this term I mean an insight into the im-
mediate future wants of others, with the purpose
of supplying those wants at a reasonable profit;
in order to obtain material wealth which shall
be of real benefit to the individual, he must
first of all develop the spirit, conquer himself,
then is he fitted to master his environments
and mold circumstances to serve his own needs.
Such a ruler of self and outward surroundings
is one not to be feared by his associates as
might be he who would seek first material
riches and power, for the spiritual man is,
above all, unselfish, "loving his neighbor as
himself," and seeking to do the will of his
Father which is in heaven.

Some have received the erroneous impression
from Jesus' admonition to his disciples that
nothing which this world can afford is to be
desired or sought by the spiritually-minded.
It is true that he said, according to St. Luke,
"Seek not ye what ye shall eat or what ye
shall drink, neither be ye of doubtful mind.
For all these things do the nations of the
world seek after." But he adds: "And your
Father knoweth that ye have need of these
things. But rather seek ye first the kingdom
of God; and all these things shall be added
unto you," not, however, without effort on
your part, but because, having attained to a
state of harmony within, having gained spiri-
tual strength and power and wisdom, you are
fitted to express your soul so perfectly through
materiality, that it shall mold outward cir-
cumstances and environments to serve its best
interests.

Nevertheless, in the face of these explicit
teachings, the world has gone on divorcing
man's body and spirit, or entirely subordinat-
ing the one to the other, according as physical
or spiritual perfection seemed most desirable,
and even the enlightened few who believed in
a two-fold development, if we include the in-
tellect and physique in one category, have be-

gun the wrong way by seeking first the where
withal to supply the material demands of the
individual.

There is great significance in the statement,
"Your Father knoweth that ye have need of
these things," and in the behest, "Neither be
ye of doubtful mind," lies strength and the
secret of success. Having sown the seed,
never doubt the result of the harvest. Have
perfect faith that your needs shall be supplied,
but, with patiently trusting, strive with clear
fidelity, not with painfully laborious
efforts, for that which you desire.

Having conquered self, one's environments
and even associations may be made to serve a
good instead of an ill purpose, however adverse
they may seem to the very good for which one
aspires. When outward conditions bear hard-
ly upon the individual they spur him on to more
earnest endeavors, if he is a brave man, in-
stead of goading him to despair; and if he is
ambitious these apparently deplorable circum-
stances and surroundings incite him not alone
to put forth his greatest efforts in the occupa-
tion right at hand, if that is not congenial,
but to use his best faculties in the best manner,
and make of himself that for which he is best
fitted by nature and inclination. In that line
of labor man is seldom a failure, unless through
physical disability, and even this obstacle may
often be removed by the power of the spirit
over the body, which is far greater when wisely
exercised than we are prone to imagine.

"He that is slow to anger is better than the
mighty; and he that ruleth his spirit than he
that taketh a city," said Solomon, and he spoke
most wisely. Having conquered self, all else
seems comparatively easy of conquest. The
strong, self-contained man is the successful
man. In the conquest of his spirit he has
gained experience of incalculable value, for
truly knowledge—the knowledge of self above
all else—is power. He who ruleth his own
spirit has learned the folly of frittering away
his time and strength in impotent rage or in
fretting at the ills that come to us, one and all,
as mortals. He husbands his powers, he econ-
omizes his forces, he avoids all needless wear
and tear to nerves and brain, and expends his
energies, the needy servants of his will, only in
ways that bring about the desired results that
reward his efforts.

How worse than foolish, then, how criminal
is he who goes through the world governed by
conditions, molded by surroundings, swept
hither and yon by the force of circumstances,
like a leaf by the autumn breeze, the plaything
of fate, so called! His life, unformed by his
own will, undirected by his own forceful spirit,
has been ruined, he cries in his impotence and
misery, by circumstances, or, perchance, some
taint of heredity. A way with such shallow ex-
cuses, such fallacious theories, such puerile
doctrines.

We are not placed in this hard, practical,
bustling, imperfect world to take life leisurely
and thoughtlessly. Did we not need the disci-
pline of trial, temptation, sickness and sorrow
that comes to the inhabitant of earth, we
should have been born at once into the haven
of rest and peace, the heaven of joy and hap-
piness for which our souls long when the burdens
of the day press heavily and the clouds of grief
and affliction hang darkly over the threshold
of our heads. We are here to unfold our dual
nature, to express the soul as perfectly as may
be in this sphere. We are here in the midst of
seemingly adverse environments, in the dark-
ness of materiality, which affords the proper
conditions for our spiritual growth and devel-
opment, to perform our appointed mission.
Why these conditions are necessary to fit us
for a higher plane of existence we do not know,
any more than we know why it requires the
darkness, the cold and the moisture of the soil
to enable the seed to reach upward into the
light and warmth and beauty of the day and
become the flourishing plant, bearing flowers
and fruit to deck and enrich the earth.

If we do not take advantage of the opportu-
nities for spiritual culture that mortal life thus
affords, and endeavor to the best of our ability
to mold circumstances to our will, to domi-
nate matter, to master the life that heredity
has entailed upon us, and accept with grateful
hearts all the joy and happiness that rewards
such efforts, it is not alone to our detriment
here, but hereafter. How far reaching are the
results of indifference to our manifest duty in
this respect! I am not able to say, but that they
will follow us into the land beyond, where we
shall have need of all the treasures that we can
possibly gather to ourselves in the course of a
well spent, unselfish earthly life, to clothe the
spirit and adorn its home, is beyond dispute.

Spiritual life is but a continuation of earth-life.
The last day in the mortal form and the first
day in the spirit sphere cannot be much differ-
ent from any two succeeding days on earth
fraught with momentous changes in the expe-
rience of the individual. He is the same ex-
ist, with the same hopes and fears, joys and
sorrows, virtues and failings; his environments
only differ from those of the day before. Spirit
life cannot be entered upon at a period cut off
entirely from all connection with the past. It
is not a blank, colorless page which the individ-
ual has turned in the volume of his life, and
upon which he is to record his new experiences.
It is either illuminated or made dark and un-
sightly by the nature of what has been written
on the preceding page.

Life does not cease to be one constant strug-
gle even in the spirit world. It is not one long
holiday of peace and rest and joy. There are
seasons of relaxation from care and of recrea-
tion for the spirit growing weary of trial and
trouble, and of the sight of human misery, I be-
lieve. Messengers of peace, mercy and love
from spheres celestial to the tolling, suffering
children of men must need time and opportu-
nity for growth and unfoldment on the plane
to which they have attained, for the culture of
the spirit is a work that is never finished.
Throughout the upward journey of the eternally
progressing never ceases, and the heights of
even celestial realms cannot be scaled without
an effort. The nature of the obstacles that
arise in the path of the advancing spirit we
may not be able to conceive of; what environ-
ments from time to time in different spheres
impede his progress or serve to lure him from
his onward and upward way we may not know,
but constant struggle and earnest endeavor are
the price of attainment.

To me it is a very inspiring thought that,
throughout the vast, never-ending future,
searching through unknown fields for the
treasures of knowledge, we must always earn
what we obtain. It is thus that we attain the
true dignity, not only of manhood and woman-
hood, but of the angelhood to which we all
aspire. No gift of the over-ruling Intelligence
of the universe, the Father of humanity, is
bestowed to him who does not deserve it,
who has not earned the right to its possession
by holy aspirations, by upright living, or by
noble deeds. And we enlarge our capacity for
acquiring spiritual truth by our prodigality in
its use, and by our endeavors to impart to
others that which we have received. Every
generous impulse to share with our less fa-
vored brothers and sisters the blessings be-
stowed upon us serves to open wider still the
door of our own heart and render us more
susceptible to still higher and more beneficent
influences.

Therefore it behooves us, one and all, to
learn well our lesson here of mastering our
environments, of making every circumstance
serve our advancement, every condition con-
tribute to our good, seeking ever and always
to improve our immediate surroundings and
bring peace and comfort and joy to our asso-
ciates. By dominating materiality and mani-
festing the beauty of the soul in our outward
life, we prepare ourselves to successfully per-
form the duties which shall appeal to us in the
next sphere of existence, where we shall find
our greatest happiness, not in the peace and
rest which weary mortals anticipate with such
joy, but in ministrations to others, in the ac-
quirement of spiritual truth and the attain-
ment of spirituality.

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A Short Sermon.

BY WM. FOSTER, JR.

My text, the utterances of two boys wren-
tling with theological problems, put before
them by their Sunday school teachers. Boys
are sometimes critical. Looking at matters
with material eyes, without the artificial ad-
called spectacles, which in almost every in-
stance are put on to mislead them in their
opinions and right way of life. They use their
undeveloped common sense in a way that puz-
zles their teachers, often driving them to their
wits' end in discomfiture.

But to a full statement of the text. In a
town in southern Rhode Island, there is a keen
boy, a wide-awake fellow, who always has open
eyes and takes in what he sees. He was much
interested in the building of a MacAdam road
near his home, went there daily to see the
work go on, intently watching the teams and
workmen, a large body of Italians. It was a
great thing, this road-building, with its acces-
sories. He was eight or ten years of age, and
that he might come under "godly influence" (a
sad mistake, for this Sunday-school godly
influence is nothing more than the quintes-
sence of dogmatic sectarianism) he was sent to
the school. At the first session, the teacher,
who evidently was of the bluest type of ortho-
doxy, introduced the topic of the creation.
He expatiated on God, his power, etc., clinch-
ing the idea that he created the earth and all
things in six days, hoping the magnitude of
the idea would tend to overcome the boy and
make him tractable. It did not, but rather
created incredulity, it not being possible that
so big a job could be done in so short a time.
In a few moments the lad exclaimed, "What!
did God make the earth, rocks, trees, King-
ston hill (quite an elevation near by), the stars
and everything in six days?" "Yes," said
the teacher, "every thing." But the boy
could not swallow the fact, and remarked:
"They must have been awful long days."
"No," was the reply, "the days were twenty-
four hours, the same as now." The look of in-
credulity did not vanish; he did not dispute
the statements. At this point the MacAdam
road came into his mind; to explain the job,
he said: "There must have been an awful lot
of Italians," thus bridging over the creation
myth which opens the "Holy Scriptures,"
falsely called the "Word of God."

The second part of my text is an amusing
incident in connection with another Rhode
Island boy many years ago. He lived near the
Western border line and migrated to the town
of Griswold to work in a cotton mill. As soon
as he set foot on the soil of the Land of Steady
Habits, the good Christian dames threw a
drag net, and the next Sunday dumped him
into the Sunday school. A stranger in a
strange place, he was somewhat abashed. He
was assigned a seat, when a teacher took him
in charge and began to talk about God, which
was as Latin and Greek to the fellow. He did
not catch on readily, his answers being more
or less misty. To set him thinking, "How
many Gods are there?" asked the teacher.
Several moments passed, when the boy timidly
answered: "I don't know how many you have
here, but I connect you haven't more in
Rhode Island." This completely baffled the
logical education; the good dames thought
him too unpromising to become a "bright and
shining light" in the household of the faith-
ful, so thereafter permitted him to go his way
Sundays to commune with Nature and diver-
sify the time by fishing, woodchuck hunting
and picking berries, much more agreeable and
certainly more profitable mentally and morally
than the theological lore he would be
forced to pore over in Sunday school.

The utter and absolute foolishness of at-
tempting to indoctrinate children with theo-
logical isms is illustrated by the foregoing in-
cidents, and may be reinforced by thousands
more. Many children who have been trained
in Sunday schools have, by the reaction of
their reason when they reached adult age,
turned a cold shoulder to the church and its
dogmatic religion, and, in the parlance of the
church, become infidels, while their moral
status was unimpaired; indeed, far above
the average church member. The less bigoted
of the church, many clergymen even, have
evolved the Higher Criticism in dealing with
marrowless dogmas and Bible Munchausen-
isms. Another decade, if the critical work
goes on on the same lines, old and bigoted the-
ology will become a Galveston. True religion
will not be harmed, rather will be purified,
and possess more "saving power."

Let us see if this be true. What is religion?
It is not subscribing to man-made creeds, more
or less idiotic, but is duty performed in all
the relations of life; action in right doing, actions
which will promote the happiness and well-
being, not only of ourselves, but of all human-
ity, without reference to the adventitious cir-
cumstances which may environ any of our
fellow beings. Christians, so-called, can learn
much from Heathendom, in its sacred books
and the sayings of its teachers. Confucius,
Buddha, Zoroaster and other of the Orientals
find such inculcations of duties which the
Christianity of to-day, in its best estate, can-
not parallel.

When a disciple of Confucius asked him, "Is
there any one rule which may serve for all of
one's life?" he received this for a reply: "Is
not the word reciprocity such a word? What
you do not want done to yourself do not do to
others." The "golden rule" of Jesus is Con-
fucianism uttered centuries before Jesus was
born, and is less expressive, I might quote
columns from the sayings and Bibles of these
ancient moral sages, but have space for only
one more, from a Parsee teacher, who said:
"To buy grain when it is cheap, and to hold
in order to make it dear, is the worst sin a man
can commit, because it is the one sin which
leads to all others." This is the utterance of a
heavenly; it is comprehensive, of wide applica-
tion, worthy of being posted in the office of
the Standard Oil Company and other monop-
olistic trusts, Bards of Trade, and the dens of
money sharks in Wall street. Such a clean cut
moral truth should daily face Rockefeller and
his brother plutocrats who serve God as though
the devil was in them, having made their habi-
tats what Jesus once declared the Temple to
be, "a den of thieves."

The Church assumes the race owes duties to
God. I have purposely omitted all allusion to
this line of duties, for I cannot conceive of any
point where duty comes in, especially if God
be as described by the noted hymnist, Dr.
Watts, who thus photographs him:

"His nostrils breathe out fiery streams,
He is a consuming fire,
His jealous eyes his wrath inflames,
And raise his vengeance higher."

Duty! To talk of duty to such a being is
blasphemy against human nature, a rape upon
the moral instincts of the race, a smothering of
all the virtues which sweeten life and assuage
the sorrows which are the lot of all who for a
season are earth pilgrims for a Better Land—
the sphere of the spirit.

The warp of orthodox theology is a vengeful
God, the wolf, as vengeful a Devil, God's
Lieutenant, Grand Master of Hell, to superin-
tend the torments in the seething lake of fire,
forbidding before the work of creation be-
gan. All the vocabularies of the world of the
earth cannot furnish terms and words suffi-
ciently expressive to suitably characterize the
Watts' God and the corollaries. Duty does
not sprout in such soil, neither does genuine
religion. A spurious religion may come up
like a toadstool, a mere ceremonial one, with
a showy edifice, a minister in showy vest-
ments, a showy choir, the whole constituting a
showy humbug, to delude people and seduce
them into a fold of theological superstitions,
where reason is tabooed and common sense
crucified. Many times in early life I wondered
that sundry of my acquaintances accepted the
popular creeds and the absurd inanities of church-
ianity. In time I saw that it was the training
and education, that these were important fac-
tors in forming opinions and shaping the way of
life; if the teaching is bent there is a crooked tree,
a fact that Spiritualists seem to forget when
they send their children to drink in church
superstitions in orthodox Sunday schools.
Here is a rank inconsistency; a back-banded
blow at Spiritualism, a wrong to the children.
Catholics understand the whole matter;

they are wise as serpents, but not quite as
harmless as doves. Just how they, or rather
the priests, are antagonizing the public schools,
making a supreme effort to withdraw Catholic
children and transfer them to the parochial
schools, the children become liberalized and
eventually cease to be Romanists. The hierar-
chy at Rome is thoroughly organized, is in the
hands of the shrewdest of manipulators every-
where. What the Propaganda decrees becomes
a law in every land where Catholicism has ob-
tained a footing, however despotically and retro-
gressive it may be. The Vatican has long had
its eye fastened on the United States, and
has now and then to obtain a controlling
influence in its affairs. We cannot be too as-
sertive, too wary, too persistent in our efforts
to thwart the designs of ecclesiasticalism, hatched
and put in train by the Roman hierarchy. Its
policy is a handwriting visible North, South,
East and West which reads, "Rome at the
helm, Reason overboard."

Protestantism is less to be feared, though
there remains much of the old time bigotry
and intolerance. Higher Criticism has toned
it down, extracted its stings and blunted its
teeth. The line and policy of safety from ec-
clesiastism is the absolute secularization of
the governments, both State and National. To
effect this we shall stir a storm, raise a tornado
skin to that which recently swept over the
country. I have said enough for this mis-
sive; probably in the near future resuming a discus-
sion of the subject, hoping that I may continue
to find a vehicle to voice my radicalism which
grows upon me with my years. My rule of life
has been, conserve the Good, extirpate the
Wrong.

The One Thing Necessary.

BY MADEL GIFFORD.

Faith in God is the one thing necessary. Let
us drop everything else for the time and see
how this is. True faith, remember—not the
faith of the mind, but the faith of the heart.
Faith of the mind is a very peculiar thing; it
says, Yes, I have faith in God, and then it
does not trust him at all. True faith sees in
the mind and feels in the heart the truth of
God, and it trusts him in all things.

What a peculiar faith it is that to-day trusts
and to-morrow is afraid! Is the man who has
faith afraid that God cannot take care of the
world he has created? Far from it; he be-
lieves, whatever men say, that he who created
the earth and man is able to preserve them.
Is the man of faith afraid God cannot preserve
the souls he has created, and that they have
overruled him instead of his overruling them?
Not in the least; he believes God's provi-
dence is able to overrule all men and to carry
out his plan. He is never frightened over the
conduct of men. He sees that when men will
not take the direct route, God permits them to
take the circuitous route; but the result is the
same.

Does the man of faith thank God for his
worldly success to-day, and grumble and groan
and fall into despair over his "bad luck" to-
morrow? No; the man of faith sees God's
providence in each and every event of his life;
he knows the unhappy event is just as much
for his good as the happy. He knows that if
he would obey God entirely he would be
taking the easy and direct way; but so far as
he fails and goes his own way he follows the
circuitous route and has to have such experi-
ence as will turn him toward the right way, or
else he would be lost forever.

Does the man of faith believe God is taking
care of him and his affairs, but fears for his
loved ones and friends? or does he mourn over
the sinners who will not turn, or the ignorant
who fall into error?

No; he believes that all souls are equally
precious and that God is able to overrule all
the evil for good, for each one. God has a plan
for each one of us. He knows what we are; he
sees what kind of a flower we are going to blossom
into. He says: This seed I will plant
in such a place for such a purpose. He sees
just where we will best develop and just what
kind of soil we need, and just what training
will be required for our best development, and
just what way we can best help others. So it
is, we are each one a thought of God. He
never plants a seed he does not need, nor one
that is not able to take care of and develop.
Some develop quickly and some slowly, but a
thousand years are but a day in his sight, and
though we may not develop here, we have all
eternity before us. The most advanced of us
make but a little beginning here. The differ-
ence to us is that the more we follow him, the
fewer experiences we will need. It may not
appear so in this life, for those who develop
fastest may have more worldly tribulations,
but in reality they have much less than those
who develop slowly or make no beginning.
Perhaps one experiences in a year or a month
what others live many years to experience,
and their life seems in consequence the hap-
pier of the two; but the first gets grief and
happiness more quickly and more at a time,
while the other gets a mild share of both.
Again, one cannot be moved or developed by
the quiet outer life that best serves for the
other. Also, a quiet outer life is no sign of a
slow development in some cases. The experi-
ences are going on in the inner life, and the
great battles are invisible to the outer world.
The more man lives in the outer life, the more
experiences he will have there; and the more
he lives in the inner life, the more his experi-
ences will be there. Some natures that cannot
be benefited by experiences, and are not ready
to develop much, have the pleasantest out-
er lives. Taking all these things into considera-
tion, we can hardly judge one another or one
another's lives, for we cannot see what stage
of development they are in.

Now I imagine that we have all started on a
journey, and we have a wise leader who tells
us, "If you follow my direction you will arrive
safely at your journey's end, but if you do not,
you will have painful experiences, and will get
lost, and will delay your arrival, for there is
only one safe and direct road."

We set out with our minds made up to trust
our leader and follow his instruction; but by-
and-by we are afraid of something in the path
before us, and strange as it seems when we tell
it, we immediately trust ourselves more than
our leader, and in the face of his urgent ad-
monitions, we turn aside to a way that looks to us
easier. That is the beginning of our mistakes.
We have started on the circuitous route, we
still intend to follow our leader, but when we
see a path that looks pleasanter than that we
are traveling in, we take it; we are not able
to trust our leader, who told us the only safe
and happy way was his way. But soon we be-
gan to have trouble; then we complain and
blame our leader. He warned us, and told us
the trouble was there; we go right there, and
then blame him, and all the time he is calling
us back into the path. He sees that we will
never trust him until we find out how mis-
taken our own ways are, and how true his
words are. He sees greater danger ahead than
our present experiences will avert, that if we
learn the lesson now, it will save learning it in
a still harder way. The strength we gain now
will carry us through places where we would
have given up in despair. He never for a mo-
ment forsakes us; he sends his helpers to pro-
tect and guide us. We do not see what he
does for us and where he turns our feet from
sadder ways; we do not see that he permits
only so much as he sees will show us the mis-
take of our way, and send us back to follow
him. He loves us so much; he wishes we would
follow him entirely; he wishes we loved him,
because he wants to be loved, and because if we
loved him, love would open our eyes and we
would trust him.

Was it not faith the rich young man lacked
who came to Jesus for instruction? Jesus' disciples, when he called them, "left all and
followed him," but the rich young man, when
he was called, "went away sorrowful." If he
had really believed that Jesus was wise enough
to instruct him in the way of eternal life, would
he not have followed joyfully? No man would
refuse to give up anything here if he really be-
lieved that the giving up here was the price of
eternal life. It is always pleasing himself
with the idea of holding what he has, and find-
ing some other way than giving to others, or
living for others, to climb into heaven.

Why does one man strive so much harder

than another to walk in the way of eternal
life? He has more faith. It is always true
that, "according to our faith" it will be unto
us. Many say they have faith, but reach no re-
sults. But, have you the real thing? When a
friend promises you something that is to give
you great pleasure, do you say calmly and with-
out one quivering heart-throb, "Yes, he will
do as he says," and then go on your way and
forget all about it? No, indeed; we thrill with
joyous anticipation, we hold this promise in
mind daily, we make all the preparations possi-
ble for it, our hearts beat with love for this
good friend, we feel so grateful we desire to do
all we can in return. If others tell us our
friend does not care for us, and is busy about
greater affairs than ours, we smile trustfully
and say, "He is true." If he does not appear
to be fulfilling his promise we say, "He has not
forgotten us; he will fulfil his promise."

Try your faith in God by your faith in man,
and see if you have genuine faith? Take his
promises one by one, and see how they affect
you. The measure of your faith will measure
results. See how far you are obeying his in-
structions; so far your faith goes. See how
much you expect what he promises; so much
faith you have. If you do not believe he means
to fulfil these promises in the material life,
your belief will not reach material results.
Non-belief closes the door between the mate-
rial and spiritual. It is the same with the men-
tal and spiritual. The faith that extends
through the three planes of life is a Jacob's
ladder, that reaches from earth to heaven, on
which angels of life are ever descending and
ascending.

No man can conceive what this life would be
if we lived in faith. It is faith that opens the
doors of this material life to the working of
what we call miracles, which are but the re-
sults of the free action of the laws of the spiri-
tual life. This life is ever seeking expression
in the mental and physical world, but is re-
pressed by man's lack of faith. The man who
has true faith loves; the man who has true
faith works. Jesus gives us many demonstra-
tions of the results of faith, and tells all this
and much more is possible, and will be accom-
plished if we have faith. A living faith is sure
to bring results.

"Lord, increase our faith."

True Worship.

Worship the Lord in the beauty of holiness.—I.
Chronicles, xvi, 29.

Worship is one of the necessities of the spiri-
tual life. It also underlies good government
and orderly society.

A community which eliminated the belief in
God would neither be progressive nor moral.
Our thought of God creates the ideal toward
which the unit and the aggregate are always
striving.

If there is no faith in an intelligent superin-
tendence of the universe the private life of each
created being becomes chaotic. Without God
as the radiant centre of your hopes and the in-
exhaustible source of encouragement and help-
fulness you lose the chief incentive to a divine
life; selfishness enthrones itself and greed be-
comes omnipotent.

A man no more depends on his heartbeats for
physical health than on worship for his spiri-
tual comfort. What a rudderless vessel is on a
stormy ocean, the prey of circumstances, the
victim of wind and current, that a soul is which
has no prayer to utter because there is no one
to pray to!

Our instincts are stronger than our logic.
You may fill the air with the cry that there is
no God, and that we are all drifting like fallen
logs on the current of chance, but your cry has
not a true ring to it. It satisfies no one, and so
proves its own falsity. We want something
more and something different if we are to meet
the great emergencies of life without being
overwhelmed by them. In the dire struggle, in
the solemn bereavement, when sorrow enters
the house unbidden and unwelcome, the man
who would persuade us that there is no one to
look to for help is in the attitude of a torturing
enemy, and his words add to our agony. He
may be honest in his doubts, but at such a time
we want none of them.

In our extreme moments when we are ut-
terly without resources so far as earth is con-
cerned we grow in strength, in resignation at
the thought of

Children's Spiritualism.

THE SQUIRREL'S ARITHMETIC.

High on the branch of a walnut tree
A bright-eyed squirrel sat.
What was he thinking so earnestly,
And what was he looking at?
The forest was green around him,
The sky all over his head;
The nest was in a hollow limb,
And his children snuggled in bed.

He was doing a problem o'er and o'er:
Bully thinking was he
How many nuts for his winter's store
Could he hide in the hollow tree?
He sat so still in the hollow bough
You might have thought him asleep.
Oh, no; he was trying to reckon now
The nuts the babies could eat.

Then suddenly he frisked about,
And down the tree he ran.
"The best way to do, without a doubt,
Is to gather all I can."

To Emily Griffith.

Dear Emily: I cannot tell you how glad I was to have you write me a letter. I love to make the acquaintance of all the little girls who believe in spirits, because it gives me an opportunity to go and help them at times, and when they grow older there will be some place for some little spirit to come as a guide or as a guard in time of trouble or temptation.

I love the country; somehow it seems more like the homes we have over here. Perhaps it is because I live in a country place in the spirit-land. It is not the house in which people live after all that makes their lives so much brighter and happier than others, but it is the sky, the trees, the flowers, how they look at them, and what joy these things give to them.

You have told me all about your garden, and a long time ago I wrote about the little gardens that each little soul has, where the seeds are blossoms that grow up in after years, either as plants or as seeds in their lives, and the sowing-time in these gardens is when the children are small and the habits become the flowers, and so often they bring beautiful things into their lives.

The habit of saying "Thank you" and "If you please" is such a simple little thing to say, and brings so much happiness into the lives in after years. People will do much more for their friends when they ask them in a sweet, pretty way to do it, than they will if they just tell them in a cross manner that they must do it, and I think that even when little children grow up to be mothers and fathers and have children of their own, that that same habit of saying "If you please" and "I thank you," if used with their own children makes life sweeter and happier.

We have a cat at our house. My medie calls him Cesar. He is not very big, nor very great, but he is not a great fighter, as you might think by his name, but he plays and plays all the time.

Sometimes people wonder what in the world cats were made for, there are so many of them, and in the big cities there are so many poor, sick cats, that have no homes and no one who cares a thing about them. I think that everything that God has put into the world is of some use in the world, and if cats do nothing more than help children to understand how to be good to something that lives, how to take care of it, they have fulfilled a mission in life.

Why, some children do not seem to have the least idea, but that it is just as good for a cat to be taken up by its tail as to be taken up properly, and they do act so badly when they scare the cats and jump at them, and they get for that little habit claws sunk into their arms, and scratches, too, every one of which gives them pain and trouble. But if they had the habit of being kind to these cats, smoothing them the way they ought to be smoothed, feeding them the way they ought to be fed, they would be repaid by the music that cats sing, and by the little attentions that only a cat can give.

I am glad to know that you love your cat, and that you are kind to it. I wonder if you ever tried to teach it any tricks. Cats can be taught as well as dogs, and it is well for them to learn how to do something, as is well for them to be patient. It is not a bit of good to know anything unless you can tell it to somebody else. Some people, both children and grown-up people, think that as long as they know a thing that it is all right. But it is not really of any use when it is confined to just one person, so when you know anything that is really interesting, just tell it to somebody else, so when you have learned to eat properly, to sit in your chair, as you ought to, and have good manners, you can teach your cat the same thing.

You can teach your cat to keep her food on her plate, and you can teach her to sleep in her bed. You can teach her to come at your call even when she is not in the least bit hungry, and you can teach her to give you her paw and shake hands with you, just as you can the puppy. And I often think that if people would take pains to do these things that would be much better for everybody; there would be more unity in life between the animal kingdom and people.

And so, too, when you know anything that you have learned, anything that is helpful to you, like sewing or writing, or even planting seeds for flowers, or anything that is helpful about little spirits, tell somebody about it; they may be just as happy to know it as you are, and, if somebody had not been good enough to tell you, you would not have known yourself. So each little child in this way becomes a teacher and a helper in the world.

But above all the rest, it is quite important that you do not lose your patience when you are teaching, for if the people know what you are trying to tell them there would not be any need of your telling them. You must tell them in a kind way; you must never be cross or lose patience with them.

I shall come up some day to see you, dear Emily, and I shall look around for Pinkie and Dick. Dick is a boy's name. I know a little spirit named Dick Waterman, and he tells me to tell you that perhaps you named your cat for him, and that you must call it Waterman, too, as well as Dick, and he sends his love to you.

I also want to send my love to all the little children who have written letters to me at different times. I saw Rosebud at Onset, and she had as good a time as I did.

Now good-bye, with dearest love to you from
SUNBEAM.
Sept. 6, 1900.

Those who complain most are most to be complained of.—M. Henry.

Letter to Edrick C. Weaver.

My Dear Little Friend: It has been a long while since you wrote a letter to my medie, and as she has been very busy I thought today I would send one in her place, knowing that you would like to hear from me and be glad to know that I have often visited you, and have seen how you have studied and have gone from your vacation and are now starting in again on the fall work.

I am glad your mother was so thoughtful as to tell you just what mat to send to my medie. She always seems to think everything over and get an impression what it is best to do, which proves that the spirits are very near to her and help her in her decisions. I know she hasn't been feeling very well, but she will soon be better, and everything looks brighter all about you.

I wish you could come to Boston sometime and that I might talk with you, because when one talks face to face with their friends, there are so many things that can say better than they can in letters; but as that cannot well be, I will do the best I can to let you know how really interested I am in you, as well as all the other children who write letters to me from time to time.

Your grandma in the spirit often comes close to you, takes such an interest in all your studies, and is so anxious that you should be a good boy above all the rest, that I laugh at her and tell her that as long as she is able to come near to you, you will never do anything very far wrong.

I think it is such a beautiful thing for children in the earth life to know that their friends in the spirit are ever loving and coming near to them with an understanding of their efforts to do the right thing.

There are so many children who have no knowledge of this, and when the mother or father or some dear friend passes out of their life, they imagine that they have gone to some far-away country and that they cannot get back to give them any word. I do not know of any sadder condition than this, to see those you love pass right out of your life and to believe really and sincerely that they are too far away to hear your call, or if they hear it, it is unable to give any help to you.

It seems to me that the people who believe this cannot believe that God is very good, because if he were he would not separate those who love each other so much. In the spirit we are taught that he is good, that there is nothing like separation. Not even death can silence the voice of love or close the ear to the cry of those in need.

So many little children naturally believe that their loved ones are about them. Almost all little boys and girls, if the mother dies, have an idea that she is round about them, and they often talk of seeing her in the clouds because their first thought of the spirit gone on is that it is up somewhere, which is strange when you think that the body is always put down in the earth; so, after all, naturally the soul responds to the truth, and even little children look up instead of down for the one who is dear to them; but as they grow older and find that the whole world is full of the thought that although they have gone up, they cannot come down, they begin to accept that idea and to settle down to the fact that it is true.

I know many little girls who play with spirit children. They see them as clearly as they would see other children in the body. Some of them are whipped for this, because their mothers think they are too imaginative, or that they tell wrong stories; but among spiritualists the children are taught and understand that the little brothers and sisters do mingle with them in their play and whenever they are with other children or need them in their studies.

Harold P— had a sister who went to spirit some time before his mamma died; he used to talk about her so much and she used to come to him so often that he just felt that she was with him, and it was as real as if he had known all about her. He was only a little baby when she went away, and yet to-day little Marion is as much his sister and seems as real to him as his sister Blanche who lives with him.

I think that is one of the sweetest things I ever knew, and I believe that all little children have a mission to other little children. You who understand that these people do not die, but still come back and live and are fond of them, can talk of it freely. Do not be afraid to speak of those gone on any more than you would if they were here. When you speak about your grandma don't speak of her as if she were dead and be afraid to tell the other children that you speak of her and comes to you; but speak of it just exactly as you would of anything else that is real to you. There is no reason why you should whisper it.

Why, it seems to me that instead of whispering it or instead of fighting for it, the best way to make people understand is just to talk about it as simply and honestly as you would anything else in the world, and by-and-by everybody will understand that it is not anything to be ashamed of, and it is not anything that needs fighting for, but just simply needs to be recognized as a fact in the life, and then the whole world will be made happier for it. Some day you will grow to be a man, and then the knowledge that is now yours will be of just as much use to you as it is to-day. You will be just as happy in carrying comfort to other men as you are to day in believing and accepting the comfort that is given you.

I think it would be nice if you wrote a letter to Rupert Davis and had it put in THE BANNER. He is a nice little boy and his father is over with us; he'd be so glad to hear from you, and I know he would send some word back again.

Now I give my dearest love to all the little boys and girls, and hope to hear from them all again soon. Goodbye,
SUNBEAM.
Through her medium, MINNIE M. SOULE.
Sept. 13, 1900.

A Letter from England.

Dear Mr. Barrett: It was exceedingly kind of you to publish my letter in your paper. I thought it would be nice for you to know we in England appreciate your paper and also the effort made by the BANNER OF LIGHT Circle. I am also pleased you thought my effort in making out the Enigma worthy of a place in your paper. I assure you it is a great pleasure for me to do anything I can to help and interest other boys and girls, and I now send you another Enigma, which, if you think well of, you can use any time you may find space.

Assuring you I shall always take an interest

in the BANNER OF LIGHT, I must now conclude with kind regards.

Yours sincerely, H. E. BURDEN.
123 Tavistock street, Bedford, Eng., Sept. 9.

Enigma.

I am composed of twelve letters.
My 6, 10, 12, is not John but?
My 11, 4, 5, is not Get but?
My 9, 8, 2, 3, is not Real but?
My whole is the name of a well known teacher of Modern Spiritualism. H. E. BURDEN.

Phantom Load of Hay.

HOULTON, ME., Aug. 17.—(Special).—Michael Welch, of Bristol, N. B., a prosperous farmer and lumberman, is no doubt the most puzzled man in the Dominion of Canada. It is an odd thing that puzzles him, he says, and may be some scientist in the future will be able to explain it all.

Last Tuesday Mr. Welch went to Glassville, a village seven miles from his home, where he attended to some business. After dinner he started for his home and when within a mile of the house the horse, that has always been a reliable, moderate animal, sneered suddenly into the ditch, and stood trembling in intense fear. Mr. Welch looked in the direction indicated by the animal, and, to his surprise, he saw a hay-rack filled to the top with hay. It had no horse attached, nor were there any wheels under the rack, and yet it slid along within forty feet of him and passed off to the right and into an old woods road.

It was in broad daylight, and Mr. Welch, desirous of an explanation, hitched his horse to the fence and followed along to the woods road where the odd thing had vanished. He could see no signs of tracks of any kind and returned to the road to find his horse trembling as badly as ever, with the sweat dripping from his body. Welch was not afraid, but he cannot explain the odd feeling that seemed to be over him till he reached his own home, when the spell seemed to pass away.

When he told the story to members of the family nobody would believe him, and he began to think that it might be a dream of his own, but was positive that it was not imagination on the part of the horse.

Wednesday evening Mr. Welch and his wife were passing the same place with another horse, and this time the animal acted as the first one did, and both Mr. and Mrs. Welch saw the load of hay just as before. Mrs. Welch became very much frightened. It is thought by some superstitious people that this is an omen of some kind. The whole neighborhood is excited and very much puzzled. Both Mr. and Mrs. Welch are reliable people.

This story is vouched for by the train men on the C. P. railroad, who say that Mike Welch's word is beyond question, and he is a sober, industrious man.

We copy the above account from the *Lewis-ton Weekly Journal* of Aug. 23, and are requested by a correspondent who sent it to give an explanation if possible. This is one of many thousand similar accounts of phantom ships, phantom railroad trains, etc., which may be found in the folk-lore of all ages. The question first suggested to the student of the occult is, are these objective, or subjective appearances? If the former, they must be some sort of "materializations" wrought out by spirits from ethereal matter and made visible to the physical eye. If the latter, they are psychological impressions made directly upon the inner consciousness by the will-power of spirits hypnotically exercised.

In this instance the first explanation seems most plausible, for the horses evidently saw what the man and his wife did, and it is not very probable that the horses were hypnotized and caused to see simply a mental creation of the spirits.

How Arctic Highlanders Choose Their Wives.

It was natural that those on the windward should be good seamstresses, since they were the wives of picked hunters. When a Smith Sound Esquimaux chooses a wife, he apparently has regard only to housewifely qualities. She must be able to do the cooking, and to sew, and to chew hides. This last is *sine qua non*. Furs are the only possible dress, and of these they must have an abundance, else they will perish with cold. When the sun is above the horizon, the women spread the skins of seal and reindeer and bear, pegging them out to dry, and allow them to dry thoroughly. Once dry, they are, of course, as stiff as boards, and before they can be made into garments the fibres must be broken. Accordingly the women bend the hide double, making a crease through its length. Beginning then at one end, they chew steadily to the other. Then, creasing the hide a little farther on, they chew again and repeat the simple process until every inch of the surface has been chewed, and with fibres broken, the skin is flexible enough to be sewed into garments. A good cook and seamstress and chewer of raw hides is certain of a good husband, for she will be taken to wife by one of the best of the young hunters, who is there for a good provider. There is no ceremony of marriage, the hunter taking his bride from her father's tupik or igloo (also spelled igloo; winter house) to his own; nor, so far as we learned, is there among them ceremony of any kind, no formal worship, nor any rites, unless the incantation of the amokekas (medicine men) be given rank as a rite.—From "With Arctic Highlanders," by Walter A. Wyckoff, in the *October Scribner's*.

Morals of Spiritualists.

At the Monday morning Methodist Ministers' Meeting on Aug. 20, Rev. W. M. Woodward said:

"There is no standard of morals established by Spiritualists; no life of righteousness is required. The vilest debaucher may be as good a Spiritualist as the best moral man in the land. These facts not only prove the absolute unreliability of such methods of obtaining information from the other world, but also their moral instability."

It has been said that one of the chief requisites of a successful falsifier is a good memory. Brother Woodward forgets that the penitentiaries and reformatory institutions of this country are crowded with men and women who call themselves Christians and believe in the orthodox creeds, while Spiritualists are conspicuous by their absence. Not one person out of a million who believes in the philosophy of Modern Spiritualism belongs to the criminal class. The great teacher of Galilee, who Mr. Woodward ignorantly worships, once said: "By their fruits ye shall know them." We will accept the result of the test.—*Philosophical Journal*.

Children Should Not Study at Home.

Notify your child's teacher that no more study will be permitted in your home. See to it that your child is allowed to come home from school with the same satisfactory feeling that the business man feels when he comes home: that his day's work is done. It is over. It is behind him. He is ready to give his thoughts to other things; to clear his mind of the day's work; to calm his brain for a refreshing night's rest, to which he finally goes with thoughts of other things than business. So should it be with the child. His studies should not be the last thing on his mind. He should go to sleep after hours of quiet and refresh his mind. Then his sleep will be quiet and refreshing, and his mind, when he awakens, will be clear and fresh for a new day's studies.—*Edward Bok, in the October Ladies' Home Journal*.

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W. B.

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Banner of Light.

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The total expenses of the New England excursion party to the National Convention in Cleveland will be \$37.50 instead of \$40.00 as heretofore stated. Do not fail to note this fact, and govern yourselves accordingly. Here is a delightful trip to Cleveland and return, first class board en route, including sleepers, five days at one of Cleveland's best hotels, and the grandest Convention of the year, all to be enjoyed for the small sum of thirty seven dollars and fifty cents! Every Spiritualist in New England who can possibly do so, should attend the Cleveland Convention. Write J. B. Hatch, Jr., 74 Sydney street, Boston, Mass., for full particulars, and be sure to tell him that you wish to join his excursion to the beautiful "Forest City" on Lake Erie. Remember the New England excursion party leaves Boston, Sunday evening, Oct. 14 via Boston & Albany Railroad.

Maine State Convention.

Once again we call the attention of every Spiritualist in Maine to the near-at-hand Convention. Let there be the greatest rally ever yet assembled to hear "the glad tidings of great joy." Never before has fare, on steamers and railroads, been so cheap—one fare to go and come. Let the Bangor City Hall be filled to overflowing on Oct. 6 and 7, and show the good people of that thriving city that politics is not the only live question of these booming times!

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I herewith inclose you \$2 for another year's subscription to your valuable paper. I look forward with much pleasure to its weekly reception, and find much in its contents that is valuable, entertaining and profitable. All believers in true Spiritualism should not be without it. Have been a Spiritualist for about two years, and do not hesitate to say that it has been of invaluable help to me in pursuing my studies on the subject. Wishing you abundant success, I am truly yours, WILSON GREGORY.

[Thanks, Bro. Gregory. We shall do our best to make THE BANNER more attractive than ever in the future, and your kind words will aid us in our work.—Ed.]

Songs for Spiritualists.

A tasteful pamphlet containing four songs bearing the above caption, is now on sale at this office. The words and music are by Miss Alice Sinclair, and the entire series is dedicated to that well known lecturer and medium, J. Frank Baxter of Chelsea, Mass. The pamphlet is full of merit, and is deserving of the patronage of the people. Send in your orders. Price 10 cents per copy.

Dr. J. M. Peebles.

We are pleased to learn that this able and scholarly exponent, has been engaged to write a series of six articles on "Spiritualism," for the *Free Thought Magazine*. The first will appear in the October number.

The Last Word.

It gives me pleasure to inform the public that Mr. Mayer extends the time for completing the Home Fund until the Convention at Cleveland. This is his last extension, as he feels that, having given the Spiritualists fourteen months in which to raise the fund, if they cannot now complete it, it is useless to give them further time.

MARY T. LONGLEY, Secretary.

To Relieve Lassitude

Take Horsford's Acid Phosphate.

A few drops added to half a glass of water relieves the feeling of lassitude so common in mid-summer. A pleasant and wholesome tonic.

From the N. S. A. Home Office.

Fraternal Greetings to all the friends and workers in the good Cause. Here, at the Home Office the work is going on, and Convention matters are shaping quietly. We believe that the annual assembly of the National Spiritualist Association to be held in Cleveland this year will prove one of the most important that has ever been convened. Much interest from Maine to California is shown in the meeting, and the delegates chosen by the various societies are men and women of intelligence, refinement and good judgment, such as will show the best of interest in our Cause, and the utmost of good sense in their deliberations, however they may express their opinions. We hope for a large attendance at every session, and that many visitors as well as delegates will be at this Eighth Annual Convention of the N. S. A. Again we request those who intend to go to Cleveland to purchase the Certificate tickets for the same on the railroads; full instructions for doing so have been given in the spiritual papers, and it seems by this time all must understand them. Be sure and call for the certificate tickets at your railway station, and do so in time to give the agent opportunity to secure them for you if he does not have them in his office. At small stations you will have to purchase a ticket to the nearest station where the certificates can be had. Please ascertain about these points at your station some days in advance, to avoid trouble.

The Forest City House, Cleveland, will be the headquarters of the delegates and visitors. Fine accommodations and service there at special

rate at two dollars a day. Those who do not wish to stay at a hotel have the privilege, of course, of stopping where they please; we have no restrictions in the matter.

Now comes the Mayer fund again; the money is coming in daily, but we still need a few hundred dollars. The fund ought to be filled and closed by Oct. 1, but we will hold it open for the contributions that come a little late. Please, friends, send what you can, and have a vital interest in the N. S. A. Home; if Mr. Mayer is generous enough to deed the property to this Association, surely the country at large can collect the fund we ask for, that the treasury may be well equipped for the good work of the N. S. A. This is the last call from headquarters before the allotted time expires, and I trust that the donations, large or small, will roll in upon me at once. I will acknowledge each one, and you will win the heartfelt gratitude of mortals and spirits alike.

We have been presented with a handsome silk quilt, to be disposed of by this Association for the benefit of the Home fund. It is the work and the gift of Mrs. C. Nelson of Los Angeles, Cal., and we are indeed grateful for it. Other contributions—like the books before mentioned—have been a source of help to this fund.

The good Spiritualists of Washington are getting ready for the work of the season. Mrs. Sarah A. Byrnes, the popular and eloquent speaker, is to occupy the platform of the First Association during October. We anticipate a rich treat from her ministrations.

That earnest and sincere worker in the Cause, Mrs. Carrie L. Hatch of Boston, Secretary of the Massachusetts State Association, and officer in a number of spiritual societies, is visiting us at this time, and we are enjoying her witty and genial presence and personality.

Our good brother and valuable medium, J. H. Altomus of this city, gave a benefit for the Galveston sufferers last week, and realized a very handsome sum for the same. His tests were well received and enjoyed, as were his vocal selections. Mrs. Longley made a few remarks, and the evening was pleasantly passed by all present. Mr. Altomus is always forward in good works. He is a staunch friend of the N. S. A., and has shown his interest in it by many practical deeds.

With loving and fraternal greetings to all friends,
MARY T. LONGLEY, Sec'y.
600 Penn. Ave., S. E., Washington, D. C.,
Sept. 25, 1900.

The N. S. A. Amendments.

To the Editor of the Banner of Light:

I trust you will pardon the suggestions offered in this letter, but I conscientiously feel it my duty to express my strong disapproval of the amendments offered for consideration at the coming convention. I sincerely believe that to have the conventions held biennially instead of annually would be a very unwise step. To do so would be to cut the income of the Association in half, for it is only too evident that we will lose the entire income received at such "suspended" conventions, while on the other hand our yearly expenses would be practically the same. We would have to have a board meeting about that time anyway, and the expenses of such meeting in Washington would be about the same as elsewhere, and when the members of the Board meet in convention they generally donate sufficient to cover the extra expense they may incur, which they would not be so apt to do at an ordinary board meeting.

It is not to be presumed that those who give to the convention a certain amount each year at present would give double that amount if the conventions were biennial. Therefore we would have the same income for every two years which we get now every year. The expenses of the individual delegates should not be considered in this matter. The same delegates do not always attend the convention every year, especially now that we have the moving conventions, and, as in the case of my wife and myself, we have simply diverted our summer trip to Cleveland. We would have taken a vacation somewhere anyhow, and had it not been for the convention would have probably taken a trip elsewhere and been at the same expense, and not necessarily have saved the money and have given to the Association the cost of our trip, as we need a vacation and change from our work, which we gain by going to the convention instead of to a camp-meeting, probably. Then the fact of the enthusiasm created by these conventions must not be lost sight of by any means. I think these conventions do more to keep up general enthusiasm, and to instill it yet more than anything else could do. This you are well aware of. So, even if it did cost a great deal more to have conventions annually, it would on this account, I believe, be necessary to hold them as at present, otherwise the enthusiasm created by the gathering of the different Spiritualists from all over the country to our great mass meeting (convention) would be greatly diminished if not entirely lost.

In regard to the other proposed amendments of granting life membership to those who pay one hundred dollars into the treasury and five-year memberships to those paying twenty-five dollars, I think these are most ruinous propositions. It would mean the control of the conventions by the wealthier class. For instance, taking the amounts donated to the N. S. A. last year by Mr. Mayer and Mr. Thompson, with that amount they could have bought the membership of forty people; whether those people existed in fact or were Tom, Dick or Harry, it would not matter, they would have forty votes, and, carrying this a few steps further, it is plainly to be seen how a few moneyed men could control the convention despite the Spiritualists at large. I will not carry these questions further, as I feel convinced our people will see, if they have not already seen, the bad effect such amendments, if carried, would have on the Association.

A FRIEND OF THE N. S. A.

See advertisement of Mrs. C. M. Sawyer in another column of this issue.

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

Mr. Arthur S. Howe, speaker and clairvoyant psychometrist, and Mrs. Gilliland-Howe, psychometrist and trance medium, will answer calls for platform work, either together or separately. For terms, dates, etc., address 4 Webb Park, South Boston, Mass.

Mrs. Sadie L. Hand has held Sunday evening meetings at her home the past month. The meetings will be continued through October on Thursday evenings, Oct. 21, 28, and Nov. 4 are open for engagement. Also some dates in the season. Address 721 Tremont street, Suite 1, Boston.

Dr. George A. Fuller will lecture at Salem, Mass., Oct. 14, and at Fall River the 21st. Would like to extend his tour to Oct. 7 and 8, but also other dates of the fall and winter season unengaged. Now permanently located at Onset, Mass.

Special Notice!

Those desiring to attend the Annual Convention, National Spiritualists' Association, to be held in Cleveland, Ohio, Oct. 10-19, should purchase regular tickets to Cleveland from points in Western Passenger Association territory, via Chicago, Rock Island & Pacific railway, and ask the selling agent for a receipt. All of our agents are supplied with receipts containing certificate of attendance, which, when filled out and signed by you at the meeting, will entitle holders to one-third fare return, on presentation to ticket agent at Cleveland, provided the regulations as set forth by the Chairman have been complied with, and that not less than the minimum number have been in attendance. Be particular to impress upon all who expect to attend the necessity for taking receipts when they purchase tickets, as receipts for fare paid on train cannot be recognized, nor can we make any reduction or refund to parties who do not hold receipts.

Through tickets can be purchased via C. & N. E. P. railway from points on the M. & St. L., B. & O. & N. E., R. I. & P., D. M. & N. W., M. & K. T., T. P. & W., K. C. St. J. & C. B. H. & St. J. or K. C. Ft. S. & M. R. R.'s, if within the territory for which reduced rates have been granted, as arrangements have been made for our agents to honor their certificates.

Yours truly,
J. W. SEBASTIAN,
General Passenger and Ticket Agent.

To the Editor of the Banner of Light:

Dear Sir: Pardon me for calling your correspondent's (Mr. Immanuel Pfeiffer) attention to the fact that when he offers a criticism upon any of my teachings he will be good enough to quote what I said and not what some one reported I said. In the latter case, often and unintentionally the meaning or connection of a teaching is lost by the effort of the scribe or reporter to be brief, because of the value of space. It certainly was so in this case, as the reporter herself will gratuitously and generously admit if she will speak.

If the critic has any arguments against my teachings, he has a perfect right to entertain them. If, however, as he infers, he is serious, then let him hear what I have to say or spare a few moments to read some of my published books before he attempts "to toot his own horn." He evidently is totally ignorant of what I teach. Fraternally,
J. C. F. GRUMBINE, Syracuse, N. Y.
Sept. 28, 1900.

Madison Camp-Meeting.

The Spiritualist Camp-Meeting at Madison, Me., Aug. 30 to Sept. 9, was largely attended by the thinking people of the Kennebec Valley. In fact, this was the most successful meeting in the twenty-one years of the existence of this camp. All of the officers and members vied with one another in their efforts to make the season a pleasant and profitable one to all. The speakers were most cordially welcomed by the people, and were listened to with rapt attention by all. The work of Mrs. Cora L. V. Richmond was especially pleasing. She had never before labored in that part of the State of Maine, but found a host of friends who gave her a hearty welcome. The lectures of Miss Lizzie Harlow and Mr. F. A. Wiggins were equally pleasing and full of instruction for inquiring minds. They were greeted with large audiences at their every appearance.

Mr. H. D. Barrett, President of the N. S. A., was also warmly greeted by his old friends and comrades of other days. His addresses were somewhat affected by the state of his health, yet he was as enthusiastic in his support of the Cause as ever. Mrs. Jennie K. D. Henderson won the hearts of all who came to know her. Her sincerity and honesty were remarked by every friend of the Cause, and she will not be forgotten by the good people of Madison. There was a steady increase in attendance from the opening day to the close. On the last day special excursion trains were run to Skowhegan by the Maine Central R. R., and to Madison by the Somerset R. R. These extra trains brought at least two thousand people to the grounds. These, added to the many already in attendance, made the largest audience ever seen at this camp.

Special mention should be made of the music. Mrs. E. D. Knight of New York City officiated as soloist during the first five days of the meeting. Her selections were most exquisitely rendered, and her merit as a vocalist of high rank was fully acknowledged by all. She was succeeded by the well known Schubert Quartet of Boston. The popularity of these gifted ladies is everywhere recognized among Spiritualists, and it is only faint praise to say that they added to their laurels many fold during their engagement at Madison. Their selections were always highly appropriate, and were rendered with much feeling. These ladies made many friends during their brief visit, all of whom will be pleased to welcome their return next year. Their work was of a high order of excellence throughout, and they well deserve the patronage of the Spiritualists, as they make spiritual music a specialty.

The people of Madison are firm believers in organization. They gave both the State and National Associations special days upon their program, and did everything in their power to make those days successful. The State Association netted over thirty-six dollars in membership fees and collections, while the N. S. A. was remembered by a special donation of twenty dollars to the Mayer fund from the Camp itself, while twelve dollars additional were contributed by individuals, beside a special collection of over thirteen dollars, making Madison's offering to the N. S. A. over forty-five dollars. All bills were paid in full, and a snug sum left in the treasury to begin the work of another year. The people at Madison are Spiritualists in the best sense of the word, and are not ashamed to be counted as such. Robert Hayden, the efficient President, is entitled to much credit for his very successful administration of the affairs of the Camp.

A MAINE SPIRITUALIST.

Portland, Me.—Sept. 30 the First Spiritual Society opened its course of lectures for the fall and winter with J. Frank Baxter for speaker. In the afternoon his subject was "Some of the Probable Evidences of Spiritualism." It was an excellent lecture and was followed by a convincing test séance. The evening subject was "The Status and Tendency of Modern Spiritualism," a very interesting and instructive lecture, followed with a very satisfactory séance. Large audiences were present and were much pleased with the exercises. Mr. Baxter is to speak for our society through the month of October, and will close his labors with us on Oct. 29 with an entertainment. Oct. 14 we shall hold memorial services in memory of Capt. Thomas P. Beals, who was an honored member of our society. H. C. Berry, Treasurer.

SPECIAL NOTICES.

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

Fred P. Evans, 103 W. 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. H. Willis may be addressed at Glenora, Yates Co., N. Y. Jan. 7.



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

PEEBLES, THE HEALER.

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

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

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

This grand benefactor to the sick and weak has been honored as has no other scientist known to man; for his life-long service in behalf of suffering humanity he has been made a Fellow of the Anthropological Society of London, Eng., and Honorary Member of the Academy of Art and Science of Naples, Italy, and a Fellow of the Academy of Science, New Orleans, La., and also in recognition of his superior accomplishments, was appointed by the National Arbitration League to the International Peace Commission in Europe. But what he prizes above all is to live with the knowledge that after fifty years of scientific researches he is at last able to place a science before the world where diseases can be cured, no matter how hopeless the case may seem, for there is no doubt but that treatment through his science, which does away with DRUGS 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 of TWO CONTINENTS. You may take his treatment in the PRIVACY OF YOUR OWN HOME, as it is absolutely a home treatment and DISTANCE IS NO BAR. Mrs. J. W. Henderson, of St. Johns, Washington, who suffered for years with pain in the ovaries and uterine weakness, was entirely cured by the Peebles treatment. Mrs. C. Harris, Marionville, 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. L. 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 privacy of your own home without loss of time in attending to your business. For further information, address

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

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 R-sesque, Carrie E. S. Twing, 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.

Passed to Spirit-Lite,
From Stockport, N. Y., Aug. 28, 1900, ISAAC SMITH, aged 68 years.

He was a strong and fearless champion of the Right, a believer in Spiritualism, and a reader of THE BANNER OF LIGHT for nearly forty years. Peculiarly frank, unselfish and helpful, he was beloved in his home and highly esteemed in the community, and his departure has left aching hearts and a void it will be impossible to fill.

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

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.

SOUSA'S BAND.

First appearance on return from triumphal European tour. Oct. 8 to 12—Twelve Grand Concerts.

SPECIALLY DESIGNED SOUVENIR SPOONS.

Representing Sousa, Fancini 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. 5000 spoons given away daily.

Sept. 29. Admission, 25 Cents. 4w*

HYPNOTISM

Anybody can learn to exert a magic influence over others. You can become proficient in curing diseases and bad habits of every nature. The acquirement of these powers brings happiness and health; develops will power; gratifies ambitions; gives one the key to personal and social success; and suggests many opportunities to make money.

If at all interested do not fail to write for the most wonderful book of the age, entitled "Wonders of Hypnotism." 100 pages, profusely illustrated. This work instructs you how to thoroughly master all the secrets of Hypnotism, Magnetic Healing, Personal Magnetism and all Occult Sciences. It is sent ABSOLUTELY FREE. We guarantee you success.

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Dept. MT 1 39 State Street, Rochester, N. Y.

Oct. 6. 2tcw

The Higher Development

Instructions for the development of Consciousness, Knowledge and Power. In the mental, moral and psychic planes of life. Part I, Vitalization; Part 2, Exaltation and Healing Instructions. 12 L. 8c. 25c. Send stamp for information.

MABEL GIFFORD,
Disciple of Life Science.

Needham, Mass. Box 297

REMARKABLY CORRECT

DIAGNOSIS—By independent Spirit Writing, free. Send lock patient's hair, age, sex, with \$1 and three stamps for specific medicine. E. S. R. Co., box 2, 30 Berkeley st., Boston, Mass. 1w* Oct. 6.

THE HIMALAYA WONDER WHEEL;

OR, THIBETIAN PERISCOPE.

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 Astrologic Knowledge, upon which all Science and Philosophy rest. It is a 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 lordships of the signs, their characteristics and their various influences, in days, hours, terms and decades; the rulings of each year of life and of age; shows how the earth and where the Sun was at any hour of birth, 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 himself 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 Physicist, 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 horoscopic features, and is also useful from either Hellenistic or Geocentric standpoint. All the higher laws of human life are told by it, just as it is made, while the lower horoscopic laws may be revealed by simply marking in the planets. THE POCKET MASCOOT, or *Tablet Majoris*, is filled with richly illustrated, and is a companion to the *Wonder Wheel*. Price \$1.00; in secure postpaid case by mail, 10 cts. extra. Pocket Mascoot price, \$1.00. The two at one purchase, \$1.50; mail, 10 cts. extra. For Sale by BANNER OF LIGHT PUBLISHING CO. Sept. 25.



MAJOR'S RUBBER and MAJOR'S LEATHER.

Two separate cements—the best. Insist on having them.

ESTABLISHED 1854.

15 and 25 cents per cubic foot at all druggists.

MAJOR CEMENT CO., NEW YORK CITY.

July 14. 1y

Mrs. C. E. Strong,

31 HOLLIS STREET, BOSTON—Is open for Platform

Encouragements upon reasonable terms. Private Sittings by appointment only. Home Circles Tuesdays and Friday Evenings, at 7:30. 1w* Oct. 6.

FAMILY MEDICINE.

They cure Constipation, Indigestion, Sick Headaches, Rheumatism, etc. They produce no pain, and always give relief.

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Agents: HUDNUT'S PHARMACY, 205 Broadway, New York City, and FULLER & FULLER CO., Chicago, Ill.

Feb. 4. 1w

HENRY SCHARFETTER,

300 So. Collington Ave., Baltimore, Md.

GENERAL AGENT FOR THE BANNER OF

LIGHT PUB. CO. OF BOSTON, MASS.

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

FLORIDA!

for Home-seekers and Investors, is described in a handsome illustrated book which you can obtain by mailing a two-cent stamp to J. B. FOSB, 1 Wabeno Street, Roxbury, Mass. Jan. 4.

MRS. LYDIA H. HANKS,

Of Philadelphia, Pa., U. S. A., Pacific, will stop in London for the winter. 6 F. Bicknell Mansions, W. London. 6m Sept. 22.

Mrs. N. E. Colby,

MENTAL HEALER, Point Shirley, Winthrop, Mass. 1w*

Aug. 4.

SPIRIT

Message Department.

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

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

These Circles are not public.

To Our Readers.

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

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

Report of Séance held Sept. 4, 1900, S. E. 53.

Invocation.

We lift our hearts to Thee, O Spirit of Life, and ask that we may be strengthened in our effort to reach the souls who are seeking light. Sometimes the darkness of the conditions of life stand out so definitely before us that the shadow is cast over everything that is beautiful and sweet, and at such an hour we would put our hands in the hand of one stronger and would be led out into the beauty of life eternal. Then all the shadows, all the stumbling blocks, will seem as naught to us. We shall realize our kinship with Divinity and our help to God, and we shall be made one with him in the great purpose of life. Amen!

MESSAGES.

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

Henry Tetlow.

The first spirit that comes to me this afternoon is quite an old gentleman. He is about the medium height, has long gray hair, in places it is almost white. His eyes are blue and he is so quiet and placid looking as though there was never a murmur for anything that came to him in life and he is shown in the same attitude where he is to-day. He says: "Oh, please speak for me as plainly as you can. My name is Henry Tetlow, and I came from Oswego, New York. I was an old man when I came to the spirit, eighty seven, and since I have been here I have had such a desire to speak to some of those who were left. I had heard something of Spiritualism, but had no idea of the extended scope of the work. I am glad to say that everything is so natural and real to me in this life that I felt no shock, no sorrow for the separation, indeed it did not seem like a separation. Since I have been over here my brother William has come over, too; we were very fond of each other and are constantly together in the spirit. Please say to Laura, who is living, that we are so near to her at times that she ought to feel the touch of our garments against her's. She is a good woman, and does not need us to give her information, but to give her comfort, because she feels so much alone." (That is my wife.)

Carrie Williams.

The next spirit that comes to me is a young woman. I should say she was about twenty-three years old. She has brown hair, blue eyes, and such a bright, pretty little way. She comes lightly and blithely up to me and says: "Here I am, and I came because I promised to. My name is Carrie Williams, and I want to go to Harrisburg, Ind. It is not a very big place, you know. Where I lived everybody knew each other, and we lived more as a family than as a community. I was born and brought up in that place, and I had no other life to look back on when I came over here first. I go back there so often, and I try so hard to get to my mother, and yet she does not understand the least thing about this. She works very hard, and it seems sometimes as if her life had no pleasure for her. 'But after all,' she says, 'what is life for if it is not to work in?' And I find that in the spirit my father and I are helping her to bear her burdens. I was fond of out of doors, and I am just as fond of it now. I would take her all the flowers I saw growing, if it were possible. Tell her not to be afraid that she has always got to live as she is now, because she has not; brighter conditions will come to her."

Luther Barnes.

Now I see a spirit who comes here; it is a tall man. I should think he is over six feet high. He has side whiskers, dark, with just a little block of gray in them. His eyes are very dark blue and his hair is very dark too. His forehead is broad, his brows are heavy, and he has rather an abrupt way as he speaks to me. He says: "I don't mean to frighten you, but I am a little bit timid myself over the effort that I am about to make. I want to say that my name is Luther Barnes and that I came from Chatham, Cape Cod. I went away from that place as a boy, but to me it is home, the only place I feel like returning to. I was sort of a wanderer from the rest, but in this new life I can see the binding strings that should have been mine, and I seek to reunite myself with my own. I would like so much to get to Elizabeth; she will understand when she reads this word from me that I am sorry for many things she feels I am to blame for; I would gladly open up communication with her and give her as well as myself the peace and comfort of it."

Frank Reynolds.

Here comes a young man who is quite dapper. He is slender and fair, his eyes are blue and his hair light brown, and he has such a bright way as he swings in here. He looks stylish and nice, as though he was a man of the world, and as though he cared more for the material things than the things of the spirit. He says: "I want you to say that my name is Frank Reynolds, and that I came from Taunton, Mass. Taunton is a hot little town. It ought to be—they make stoves enough there to keep it warm." He is inclined to say funny things, and always was when he was here. No one ever seemed able to get anything like a sober or serious expression out of him. When he went to the spirit it seemed as though he went out like a crushed flower—right out as quick as can be—and when he opened his eyes over here all the seriousness that was in him

came to the surface. He continues: "I have often been back among the boys and looked about to see if there was any way I could get myself recognized. Found it was no use—life moved on without me just as fast as though I had been in their midst. I want to send word to Mabel. She will know and understand, as well as feel that it is good for me to have been able to speak to-day."

Samuel Carter.

I now see a spirit about the medium height, rather strongly built. He has a heavy mustache of brown, his eyes are blue, and his hair is very dark brown. He has a sort of a don't-care air, as though he strolled here rather than made it his business to come. But as he comes, he says: "Can a man named Samuel Carter speak to-day and send a word to his wife, named Lucy, and tell her that he has swung off into the next life with a good deal of good-will for her and a desire that reaches back to her from heaven? Tell her that I see the move that she has made. There was nothing else left for her to do, and while I am sorry about it, I would be glad to help her in it in any way possible. I want to go to Bloomington, Ill."

Mary Carr.

Here is rather a stout woman with gray hair, blue eyes and glasses. She is such a good natured looking woman, and I hear her say: "My name is Mary Carr, and I came from Haverhill, Mass. I have many relatives there who understand about Spiritualism. They have learned much about it since I came away, and I want to get back and tell them to go slow about some of the things they are trying to drink in now. It is better for them to be sure of every step of the way and only get one mile of the journey over, than to go ten miles and have to go back and take up some of the things one ought to have understood at first. I have with me David, and he sends his love to our friends."

Nellie Ramsdell.

I see the spirit of a woman about thirty-five years old. Her eyes are as dark as the night, and her hair is as black; her skin is soft and white, and she is slender. She must have been delicate always because she is so slender and so tall. As she comes to me she says: "Little one, I am so anxious. It seemed that I could hardly contain myself I was so anxious to get here, and now that I have come I don't know where to begin or what to say. My name is Nellie Ramsdell and I came from Philadelphia. I want to reach James, and that is about all I can say. I know it often seems to him that I could have been saved; but it was not possible, I had not vitality enough to stand the operation, and so I, as he thought, died. But, oh! if he could have known how I longed to speak into his ear and tell him that his sobs were vain, that I knew all about it, I am sure it would be like a voice from heaven speaking to him."

Jennie Brooks.

This spirit is a lady about forty-five years old. She is very slender, too, has blue eyes, gray hair—a little gray—fixed up rather stylishly, and she wears a little white shawl over her shoulders. She does not look so sick, but she looks as though that was a habit of hers, to always have that over her. She speaks up in a bright voice, just as cheery as can be, and says: "I want to get to Paris, Me.; my name is Jennie Brooks. I have Joe with me. He came over since I did, and we decided that we would come to-day and see if there was anything we could say to our friends. We made up our minds that if we could get a word in any way, we would say we are just as happy as we can be. We would like to see our friends, but there is so much loveliness over here that it is almost impossible to be homesick. Besides, we have a law that all of us try to help those who are alive. It is a funny thing, that all those who come over immediately turn back and try to help those who are left. You would think their minds would be so occupied with what they saw over here that they would forget. But I have never seen a spirit yet who forgot his friends."

Martha Allen.

There is a spirit comes now of a woman about fifty years old. She is as nervous as a witch. She has very dark eyes and very dark hair. She speaks in such a sharp, impatient way, saying: "Come, come help me a little bit, or I shall never get through with what I want to say. I am from Concord, N. H., and my name is Martha Allen, and the reason I come is because so many of my people are in trouble. It is not only one kind but half a dozen, and I want to tell them that the boy who has gone away will come back again all right. It is not any use to try to find him, just let him come when he gets ready. I have been there looking around and know what I am talking about. The money matters won't take much light on themselves for some time to come. So far as school business is concerned that will take care of itself. Tell Herbert to be as steady as possible, that I am not watching him, but am helping him, and if there is anything that I can do, he knows I will, and that his Aunt Lucy sends her love to him to-day, and tells him to be brave a little longer, and help will be his."

Rufus Blood.

There is a beautiful old man with snow-white hair and beard. His eyes are dimmed with age, but they look up with such a bright interest in everything that is going on, and the first thing he says is, "God bless THE BANNER Circle. I am an old Spiritualist, and there is no department of the work that appeals to me so strongly as this BANNER Circle. If you could understand how much good is being done in this way, you would certainly feel that your effort was not lost. It is more for the inhabitants of this inner existence than it is for you who are still mingling with each other in the mundane sphere of life." He came from San Francisco. His name is Rufus Blood. He continues: "Many of my people are still alive, and many to whom I spoke about this life will remember with what ardor and vigor I defended every argument against it. It is a happy moment to be able to stand here and say that, had I the life to live over again, I would make a stronger fight than I did when here, but I find much to do. I am going forward and helping some of those bound with the chains of credism on this side of life. Do not think for a moment that the preaching is all in the earth's sphere. Much has to be done when the body is sloughed off. I send greetings to all Spiritualists all over the world, and tell them to keep their spiritual eyes open and their hearts attuned to the beat, and the

world will yet be glad that the spirit of truth was born."

Eva Collins.

I see now a young lady about eighteen. She has dark eyes and dark curling hair. She is rather petite, and looks more like a little French girl, from her bright color and her bright ways; but she shakes her head when I say that, and says: "No indeed, not French, but American." She puts her hands out, and oh, she's so fond of rings! Her fingers are just covered with rings, as if everywhere she went she wore them and was so proud of them. She says: "My name is Eva Collins, and I came from Leavenworth, Kan. I think I feel a little strange coming in this place, though you people are awfully good to let me come, and I want so much to get to my mother and father; I am in hopes that through this message I shall be able to reach them. There are some mediums there, but no circle like this. I thank you for this opportunity to send my name home."

To Mrs. Amelia Tyrrell, Binghamton, N. Y.

A spirit comes here of an old lady. She is bright and smart, although well along in years. She gives me the name of Amanda, and says she comes from that circle of influences and is anxious to tell them to keep on with their work and they will yet get some results that will be useful and beneficial to them. The messengers whom they have sent have tried their best to bring a perfect communication, but it is almost impossible because of the undeveloped conditions, but they will try again and again until they have brought some evidence to them that it is possible for a spirit to go from one place to another with its identity preserved.

Etta Swan.

Now here comes the spirit of a woman thirty years old. Her name is Etta Swan, and she comes from Lincoln, Neb. She says: "It's a long way I've come. I am so weak, I haven't yet gotten my strength since I went to the spirit. It is the great trouble that draws me. I cannot rest until I have spoken a word to those I have left. Oh! I must get to Charlie and tell him that I am so conscious of his grief and his suffering. I'd give anything in the world if I could just come back for a day to let him know that I am safe, and even in the midst of my pain it gives me joy to know that the worst is over, and that some day he will come to me. Oh! my children; how I long to get to them. I am not yet over the first homesickness that came to me when I found myself severed from my own. Good-bye."

Letter from Abby A. Judson.

NUMBER ONE HUNDRED AND FORTY TWO.

To the Editor of the Banner of Light: Zoroaster declared the existence and the rule of Oromasdes, the spirit of good, and Ahrimanes, the spirit of evil. One creates, the other destroys; one loves, the other hates; one is light, the other is darkness. They cause all the conflicts in the world, but the good principle will triumph over the evil one, and all the universe will be at last merged in the good alone.

This conception of the great Persian, who taught four hundred years before Confucius, and a thousand years before Christ, is far superior to the Hebrew conception of the spirit of evil, in that its power will at last cease. The Christian teaching regarding the devil follows the Hebrew one, and presents him as never repenting, but as fighting against God, in ever-increasing woe and wickedness, through the endless ages of eternity.

In other words, according to the Christian notion, God cannot conquer Satan in reality, though his greater power enables him at certain intervals to chain him up, and at last to throw him into a bottomless pit, out of which he can never get. But this is not conquering Satan. The real victory over Satan involves the conquest of the evil in him, and making out of him a loving and truly benevolent spirit. This has not been the teaching of the church. It has always presented him as a spirit of "unfathomable intellect and unfathomable guile," and as retaining his evil purposes forever and ever.

This notion of the devil does not comport with the existence of a being of infinite power who works for righteousness. If the supreme intelligence of the universe be all good as well as all powerful, no being less powerful than himself can remain wicked through all eternity. For if wickedness continues forever under Omnipotence, then that all-potent being is himself a fiend, as well as Satan.

"Oh! yet we trust that somehow good will be the final goal of ill."

The Old Testament pictures Satan as having been once a high archangel, who fell from his lofty estate through indulgence in sin. "How art thou fallen from heaven, O Lucifer, son of the morning!" has been thought by many to allude to the fall of Satan from his angelhood; and poets have made the "light-bearing" morning-star, both the kingdom and the symbol of this great spirit before his fall.

Mrs. Browning, who is always tender and womanly, presents Lucifer as ever mourning for the "shut gate of paradise," and she fancies the morning-star as singing her regret and longing for her lost king. In one pathetic passage in the "Drama of Exile," the ruined spirit says to Adam:

"Ask, if he never called me by my name,

Lucifer, kindly said as Gabriel—

Lucifer soft as Michael—while serene

I, standing in the glory of the light,

Answered my father, innocent of shame,

And of the sense of thunder."

The above is very different from Milton's Satan, whose indomitable pride, colossal power and steadfast will have made him the hero of a great poem. The description of hell, the great council of dark spirits in Pandemonium, and the matchless pride of the ruined angels rouse Milton to a pitch of sublimity that was never evoked by the beauties of Heaven, and the creation of a new world.

All these writers, as well as Dante himself, have followed the lead of Scripture and the traditions of the church, but Goethe and Marie Corelli have shadowed forth Satan in the only way that can be acceptable to the free thought of the nineteenth century. The German makes him "the spirit that denies," but true to ancient tradition he dashes him back into eternal despair, while Faust, after at last withstanding his greatest temptations, is restored to Margaret in Heaven. In "The Sorrows of Satan," Marie Corelli has presented him in a light that seems original to me, and on the whole more satisfactory than any other.

But first allow me to say, Mr. Editor, that I

believe in no such power as Satan, and, before closing, I will tell why the existence of such a being does not comport with the teachings of Spiritualism.

Marie Corelli's Satan is called the Prince Lucio Rimanes. "Lucio" of course recalls "Lucifer," at the outset, but it is not till near the close that we find that the dread "Ahrimanes" lurks in the name "Rimanes." The prince is a perfect gentleman, but this thought is not original, of course, with her, for Mephistopheles bore the semblance of the same when he chose to do so, and when G. W. Curtis invites the celebrities of all countries and ages to meet his friends in "True and I," who would be agreeable at a dinner party, True says that Satan must be invited, because "he is a perfect gentleman, and such good company." It is rather the device by which our author plans the final restoration of the lost one to the glories of heaven that was new to me and seems stamped with originality.

In this book, Satan, according to his ancient vow, tempts all mankind, and to do this more effectively he comes to each one in the guise that is most pleasing to his tastes, and as he reads the hearts of all, he offers the very things that they inwardly long for. He does all this thoroughly and perseveringly, for it is his nature to be thorough and persevering. But he tempts them with the greatest reluctance, and for the following reason:

Every single one who yields to the temptations he presents, and of course millions yield, prolongs the time during which Satan must remain an exile from heaven, and suffer the torturing pangs of remorse. And the time is prolonged, not only for him, but for the myriad satellites, once sinning mortals, who attend him and aid him to carry out his plans. And on the other hand, every human being who withstands temptation, because he believes in God, and calls on God for aid, gives him and them an hour of joyful respite, and brings nearer by so much the time when they will be able to soar to celestial realms.

A singularly pure woman with the loftiest aims toward righteous living, yields not an iota to what he suggests. He does his best, begins to joyfully hope that she will withstand, and when it is clear that she will not accept his aid to place her on the pinnacle of fame, he gives her respectful homage, thanks her, and implores her to pray for him. Little does this pure woman dream that the polished Prince is in reality Satan. Her steadfastness allows him to remain for one brief hour at the gates of paradise.

The hero of the book, though hardly deserving of the name, is raised from sordid poverty to be the possessor of five millions, and yields himself to every sense gratification that those millions can afford and that the ingenuity of Rimanes can invent. But most fortunately for himself, when he learns who has been his companion and why that constant attendant was a prey to abiding mental torture, he shrinks back and cries fervently, "God only! Annihilation at his hands rather than life without him! God only! I have chosen!" This fortunate choice gives Rimanes one hour of joy. In angelic form, a million winged shapes around him, with rapture in his eyes, he soared toward the sky, while strange, sweet voices were calling, "Lucifer, beloved and forgotten! Lucifer, son of the morning, arise! arise!"

Such respite to the sufferer does the fortunate choice of Tempest bestow, while Tempest is himself restored to "the warm precincts of the cheerful day," to lead a better life. His millions are dissolved like the morning's mist, he thankfully takes up the burden of toil, and begins the work of restoring his fellow-men.

Marie Corelli's thought is that after the passage of many ages, all earth's children, whether on the earth plane or in spirit, will make the happy choice for righteousness, and that when every single one of them has done so, then Satan will recover his lost angelhood. But, judging from the millions who are lured by the bait of gold (both in the book and in reality), that joyful time is yet far distant.

In the "Romance of Two Worlds," Marie Corelli endeavors to harmonize Roman Catholicism with Spiritualism; and in the present work she combines the existence of the devil with spirit-return. Her genius is powerful, and every reader must feel that she aims for righteousness. Her late scathing arraignment of Cardinal Vaughan shows that her eyes are open to the intolerant spirit of her church, and the pathetic device by which she provides for the restoration of Satan in the end shows that she is no bigot regarding dogmas. To my mind she makes Satan so powerful that one who really accepts her presentation must be filled with fear. Did I believe it wholly I should be afraid. His power is supernatural, according to her conception, and does not, therefore, accord with the Naturalism of our philosophy, and with the "perfect love that casteth out fear."

The writer gives a weird description of a bat-like insect with black human eyes, which is the re-incarnation of a wicked Egyptian prince who lived thousands of years ago, and sold herself to Satan in that former incarnation. This half-human insect is loathsome and frightful, and Satan keeps her in a box, and occasionally allows her to come out and light on his hand.

This incident is uncanny and unnatural, and if such things could be true, I would be afraid all the time. If anything did not accord with natural law I should be filled with fear. According to my philosophy, mortals who have been very wicked on the earth several thousand years ago, have long progressed in spirit-life out of that unhappy condition through the advice and aid of good spirits; and the thing that fills me with joy in thinking of life in the spirit-world, is the prospect of aiding others to advance in that life. Away with such weird horrors as Satan's having a lien on you because you made a compact with him three thousand years ago, or seeing a mummy unrolled and recognizing the features of your dead and wicked wife. This is a sort of a dehumanization of Spiritualism. And so, despite the genius of Corelli, we much prefer the natural, scientific and wholly human presentation of our beautiful philosophy that is found in Carl Petersen's and Mrs. Lougley's stories, as well as in "Words that Burn," by Mrs. Lida Riggs Browne. These works are safe guides, and can be swallowed without using a strainer.

Yours for humanity and for spiritualism,

ABBY A. JUDSON.

Arlington, N. J. 21. Sept., 1900.

Many of the disappointments of life, if not the greater part, come because events are unpunctual. They have a way of arriving sometimes too early, or worse, too late.—E. N. Westcott.

"Spirit" and "Intelligence."

BY ALEXANDER WILDER.

I notice an editorial paragraph in THE BANNER, suggesting that the word "spirit" shall be substituted in place of "Intelligence." In the Declaration of Principles of the National Association. Let me hope to be borne with patience for venturing to intermeddle in the matter. But it deals with a subject about which I have thought much and anxiously desired to be right in conclusions.

Both terms have undergone changes of sense from being handled by persons of various degrees of mental and moral development. As a general rule, when the legitimate meaning of a term is lost, it is hard to restore it again. We notice this in the verb prevent, which etymologically signifies to go before, but has come to denote only hindering. The term ideal has become somewhat misshapen.

In the Greek text of the New Testament, the term pneuma or spirit seems to have taken a meaning quite different from that attached to it by the classic writers and philosophers. With them it was substantially the "nervous-geist" of Kerner's Seherin of Prevorat, an animating principle of the nervous system, and its medium for conveying the impulses of the will to the organic structures of the body. Literally, it signifies wind, breath. The corresponding Latin term, spiritus, is breath; we respire, inspire, expire, transpire. The transition from physical to mental operations is not illegitimate.

I have noticed the perplexity of the translators of the English New Testament, with the verse, John iii. 9: "The wind (pneuma) bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the spirit (pneuma)." It will be seen that the true sense of the passage is not given.

Many religious persons have considered spirit and soul to be the same entity. I have heard them say soul when meaning spirit in a way that seemed to me like canting nonsense. They would not consent to notice any correct definition.

The first Epistle to the Thessalonians makes an exact distinction: "Your whole spirit and soul and body." Nowhere in the Bible are the two confounded. The soul is the selfhood, and the spirit the superior mind. The book of Isaiah is also emphatic: "Their horses are flesh, and not spirit." It thus makes a significant distinction, which would not be the case if the contrasting term had been soul or "naphth" instead of the nobler principle.

The explanation of Elihu in the book of Job is to the point. I will take the occasion to give it a more literal rendering: "There is a spirit in mankind, and the inspiration (nashama) of the Almighty maketh them intelligent." This in a way corresponds to the passage in Genesis: "The Lord God formed man—dust of the ground, and breathed into his nostrils the breath (nashama) of lives, and the man was a living soul."

This term "intelligence" means more than understanding, or reasoning faculty. It denotes etymologically—an inter-ledge, a "reading between the lines," intellectibility, the faculty of intuition—the demon or something divine in the human being. The Greek sages designated it by the word Noos. Anaxagoras employed this word in this high sense. Noos, he declared, set all things in their order. This is that quality of intelligence which is essentially God, and by our participation in it we are divine.

The term I and conscience is somewhat clumsy, and my friend L. E. Whipple found it, chiefly on that account, hardly suitable as a name for his magazine. "Mind" has the merit of brevity, but it has also a double or three-fold definition which more or less obscures its best meaning. It has several equivalents in the classical languages, none of which are synonymous with each other.

The Greek sage declared the noos, or mind, to be a thing apart from the senses, or what the mind perceived. In the Pauline Epistles this term is used in its distinct spiritual or supreme sense. "With the mind," says Paul, "I serve the law of God." What signification he gave to the term had been already shown: "I delight in the law of God after the inner man." We may accordingly regard the mind, our divine part, as the inner man, and the soul itself as the other. "Thou shalt love the Lord with all thy heart, or affection, and with all thy soul, or selfhood, and with all thy mind, or intelligent apprehension of that which really is."

I do not mean to intimate which term should be used. To my mind, however, intelligence is one completer in meaning, and really less equivocal. I contemplate the Supreme Being as Intelligence, and the angelic and spiritual essences as intelligences. They have that ken, that gnostic beauty by which to see all things as they are.

The term "spirit" does not quite convey all that purport. We can conceive of spirits that are not intelligences. Thus, too, the term is used to imply temper or disposition. "We know not," says Jesus, "what manner of spirit ye are of." Yet there seems to me more warmth, and perhaps more positiveness in the word; it may be because it is more psychical or soul-like in its understood meaning. It certainly is less stiff and formal, and probably would sound more expressive to the many. This is a strange argument in its behalf. It was a maxim of Aristotle to think with the wise, but to discourse like the multitude. I for one would choose the word now in use, but the one to be employed is the one that means most to those who are to be represented by it.

Intelligence or wisdom power alone implies the possessing of that which is known, the assimilating of it making it "bone of our bone and flesh of our flesh." It is no near comprehending of facts and propositions, but a holding up of vital truth with all the fulness and tenacity of life itself, and what we really know that we ardently love.

Aphorisms.

The greatest homage we can pay to truth is to use it.—Emerson.

Those who can command themselves command others.—Hazlett.

No degree of temptation justifies any degree of sin.—N. P. Willis.

Youth is the opportunity to do something and to become somebody.—Munger.

The wisest man is generally he who thinks himself the least so.—Boileau.

As unkindness has no remedy at law, let its avoidance be with you a point of honor.—Bailou.

No man has a right to do as he pleases, except when he pleases to do right.—C. Simmons.

There would not be so many open mouths if there were not so many open ears.—Bishop Hall.

Banner of Light.

BOSTON, SATURDAY, OCTOBER 6, 1900.

The Right and the Wrong Method for Study of Spiritual Facts and Phenomena.

In ending his monumental work, "The Unknown," the greatest living astronomer of France says: "We have entered into the investigation of a world as ancient as the human race, but at present very new to experimental science. . . . Perhaps what one man cannot do may be done by others. Everyone may bring his little stone to assist in the construction of the future pyramid. . . . This collection of psychic facts shows us that we live in the midst of an invisible world, in which forces are at work of which we know very little, and this might be expected from what we know of the limitations of our earthly senses and their inadequacy, even in the field of natural phenomena."

In the volume quoted, M. Camille Flammarion gives the results of a request for information concerning authentic psychic phenomena, which request he published in two Parisian scientific journals. He received about twenty-five hundred replies, of which seven hundred and eighty-six were really important. He has grouped and classified those which best suited his purpose of connected, logical and scientific demonstration, in his book.

The author has done a great and lasting service to Spiritualism in his arrangement and classification of facts, and his powers of acute observation and analysis have enabled him to present highly scientific results in so easy and natural a manner that one hardly realizes how deeply scientific the work is, until he makes a study of the book. The most valuable parts of the volume are those in which the scientist points out the consequential bearing of his facts and the wide field covered by the evidence. In Chapter III. we have one hundred and eighty accounts of telepathic communications from and apparitions of the dying, and the author states that he has many more, unpublished but authentic. Chapter VI. gives forty-one cases of telepathic communications between the living. In Chapter VII. he gives seventy cases of telepathy in dreams. In Chapter VIII. there are forty-nine cases of clairvoyance, or distant vision, in dreams. Chapter XI. narrates seventy-three premonitory or prophetic dreams. The first and second chapters, on "Credulity" and "Incredulity" respectively, are both excellent and delightful; while the chapters not mentioned above deal with the evidential value of the various facts, the questions presented and the author's deductions, from a scientific point of view.

We have here one of those works which are era-making in the progress of Spiritualism; one of the definite efforts of great minds to stir the interest of the masses in a great purpose—the effort of a busy scientist to show his fellow-men how truly the study of psychic facts and laws is adapted to the methods of exact science and logical analysis. Science has no single field in which the wealth of material is greater. He clearly exposes the ignorance of those who think that exact science does not deal with anything but tangible objects and ponderable substances. His claims for what is established by his work are indeed over modest, and only those who carefully consider all the bearings of his deductions, and the soundness of the foundation which he has laid for further work in this field in the line of exact science, will appreciate the debt which the world owes him and the value of what he has done.

It is not our intention to present an elaborate review of this work, for it should be read and studied; nor do we intend to relate any of the remarkable cases collected, for the greatest merit of the book lies in the method of its author and in the deductions to which this mass of interesting incident leads up. We wish, rather, to point out the true and the false way of using such materials; and this is the aim of the *Banner of Light* itself. It does not aspire to be known as a mere collector of interesting narratives, but desires that his work, while clearly showing what has been accomplished, and the method and lines in which the effort of the future should be exerted.

The necessity for a clear understanding of these very questions of method and direction for observation is more real than apparent. We often hear, from the dilettanti of Spiritualism, a bitter cry of lament, which the careful student of Spiritualism never utters. The former, after reading volume after volume of narrative, or procuring sittings *ad nauseam*, exclaim that they have accomplished nothing. This is true (and that is the worst of it); but the fault is in their method of observation and study, and not in the data, the phenomena or the evidence. The first thing that they have to learn is that progress does not lie in mere cumulative experience, but in accuracy of observation. A SINGLE EVENT, PHENOMENON OR FACT IS HIGHLY OBSERVED AND CAREFULLY STUDIED, CAN GIVE MORE SOLID ASSURANCE OF IMMORTALITY AND OF SPIRIT RETURN AND IDENTITY, THAN THOUSANDS OF ILL DEFINED IMPRESSIONS AND UNCERTAIN IDEAS. Every competent observer will find, after a little serious consideration, that there are a certain number of very definite points or questions, upon which he must be *thoroughly convinced* before he will be confident of the truth of the essential claims of Spiritualism. His future work will then be clearly mapped out before him, and he can readily determine upon the first point upon which he requires satisfaction. This point once determined, his course becomes comparatively easy, or at least it is greatly simplified; for whatever he sees or hears, he need no longer be led away from the prime object of his inquiry, but he can persistently confine his attention to that one point until it is settled. Then, and then only, is he ready to go to the next.

The great majority of our students and observers, if honest, would confess that they go to seances without any definite idea what they wish to observe or decide. As a consequence, they come away with but the most confused impressions, among which it is true that some stand out more vividly than others; but there is no attainment, no certainty, no conviction. Another vivid impression, borne from the next experience, either wipes out the first or reduces it in the memory to a mere unclassified detail. The experience of such an one is rather a process of continual subtraction than one of addition. Nothing was clearly registered in the first place, and nothing can be added to a confused impression—except confusion. If our experiences stand out merely as separate and individual, they gain little strength from multiplicity. The observer should spend neither his time nor his energy in memorizing incidents, with details of time, place and circumstance. Science does not always concern itself with details. But if we extract and fix the critical fact, principle or law proven, details will either group themselves readily around it or will be found non-essential, when forgotten.

The first great point then is for the student, by systematic arrangement, method and classification of his experiences or knowledge, to decide upon and always have before him one definite object or question that he wishes to determine next. When thus prepared, if the observer finds that one fact or principle proved under circumstances which preclude mistake or deception, he may classify that fact or principle in his knowledge, as proved for all time. He should need no cumulative evidence upon that point, but should at once bend his energies upon the observation of some new fact or principle which, in combination with the determined fact, will tend toward the establishment of a third fact.

This method of mentally formulating and recording results attained (and not the mere details, however startling or interesting in themselves) and recording them once for all, is the only way in which satisfactory advance is to be made, because the only scientific method of attainment. We shall no more have one single

experience in which all principles and facts of Spiritualism are clearly established, than we can make one experiment that will illustrate all the facts and laws of chemistry; but no one demands any such demonstration. We frequently hear the question asked: "Do you believe in Spiritualism?" We are so familiar with the expression that it no longer excites comment. Yet think of it! One might just as sensibly ask, "Do you believe in electricity?" Such a generalization is as useless as it is irrational to-day. No one doubts that psychic phenomena exist. The only questions are now of certain facts and laws. We do not ask, "Are you a gravitationalist?" and the day is approaching when some new title will be found for the believer in spirit activity, agency and return. It is time that our knowledge of matters spiritual should be reduced to a methodical statement. On the one hand, let us record all those facts and laws that are established *beyond dispute*; on the other, let us set down all that may fairly be called *doubtful* by a conservative judgment. We can then strike a mental balance sheet; we can call upon all the world to take up a scientific investigation; we shall then know just what lines to bend our efforts upon. SPIRIT ACTIVITY, AGENCY AND RETURN ARE SCIENTIFIC FACTS, AND THEY WILL YET BE SCIENTIFICALLY KNOWN AND DEMONSTRATED.

Perhaps we should say in this connection that there is another book, more important if anything than that of Flammarion to the student, observer and investigator, also contributed to us from the French language and published in translation in this country, which book is not by any means as well-known to the American public as it should be. We refer to the less expensive work of Mons. A. Aksakoff, ex-prime-minister of Russia, giving an account of his investigation into the partial dematerialization of the body. Madame d'Esperance, issued in English from the *Banner of Light Publishing Company*. This book, while giving a most interesting account of a searching and impartial investigation into the remarkable case when, in the presence of a dozen persons, the body of the medium was found to be *entirely missing from near the waist downwards*, is a model of fairness, temperance and transparent honesty. But beyond the interest with which the case is read, and the overwhelming evidence of the genuineness of the phenomenon, it is worthy to be made a textbook for every student and observer of spiritual manifestations. It is a liberal education in itself, so plainly does it show every point at which the investigator should be armed against imposition on the one hand, and how well he must guard against obstinate and unreasonable skepticism and the dishonesty of the incredulous on the other. If people will read and study such works as these, they will find their powers and method of scientific observation so greatly increased that they can confidently rely upon their judgments; and, when once deliberately made, these will be found to require no revision. We shall hear no more complaints from amateur investigators, that they have accomplished nothing, and the books are worth much more than their price, if only for the confidence they will give their readers in the accuracy and sufficiency of their own observation; for when the mind has once or twice gone over such carefully sifted ground, it acquires by habit and almost without effort the qualities which these works display and call forth. The effect upon us is exactly as if we had actually shared or participated in the original labor of Aksakoff or Flammarion; we get the same mental exercise and training, and we rise from such books better prepared to conduct our own investigations, with a clearer knowledge of the work that lies before us and a greater facility and skill in its performance. ASDIRON.

[NOTE—Miss Abby A. Judson wrote the translator of "A Case of Partial Dematerialization," etc.: "You and THE BANNER have done a great work for Spiritualism in America, and I trust that the public will appreciate the book at its true value." Mr. Edgar W. Emerson, the noted medium, writes: "It is one of the books that give us hope. When mediumship is thus studied, there will be more honor for the true medium and no place or chance for the impostor."]

A Case of Partial Dematerialization of the Body of a Medium; Investigation and Discussion, by Mons. A. Aksakoff. *Banner of Light Pub. Co.* Price by mail, postpaid, Cloth, 50 cents; paper, 35 cents.

Letter From An Old Worker.

Dear *Banner of Light*: Will you please grant space in your columns for this out called letter? First, allow me to say that I closed my September's work on last Sunday, 30th ult., in Portland, Me. Of its merits and success, doubtless, the Portland correspondent will report. I am to continue in that city, under the auspices of the First Spiritualist Association, throughout the Sundays of October.

I am so situated now, having assumed new business relations, with fair income, that I can serve the various societies desiring, at much lower cost than in previous years. Most of my engagements for the incoming season are in the East, and I am hopeful the other open dates can be taken by societies in New England or adjoining States. However, let me hear from any far or near who would like to negotiate for my services either for Sundays or week evenings, and I will endeavor to adapt my price to their ability, though be it understood, not willing to cater to any niggardly spirit or unreasonable demand.

Having been before the public for thirty years, and gained a national reputation for worth, thoroughness and effect in my platform as lecturer, singer and medium, to it I would merely here allude, and say that the same devotion to the Cause, the like desire to benefit any society calling me, still characterizes my work, and ever will, whatever the terms an engagement may cost.

I have felt it necessary to publicly state this, that my present position and purpose may be more exactly understood than I have reason to believe does obtain in the minds of many. Most fraternally, J. FRANK BAXTER. 8 Franklin street, Chelsea, Mass.

Camp Progress.

Although the weather was threatening on Sunday, people began to gather early, and over a hundred were present at the morning service; before the day was over fully three thousand were present. The services throughout the day were very interesting, and were much appreciated by those present. At the morning service, Mr. Smith of Cliftondale, Mr. Graham of Boston, Mr. Merrill of Lynn spoke briefly. Mr. Smith and W. A. Estes gave messages, all fully recognized.

At the afternoon service, invocation and remarks by the President, L. D. Milliken. Mrs. H. A. Baker made the opening address. Mrs. Belcher of Marlboro made a few remarks and gave readings; Mrs. Smith, messages; Mrs. Sarah Byrnes was good, as she always is, in a short address; Mrs. Lizzie D. Butler, messages. The solo and quartet singing was of its usual fine quality and was greatly enjoyed by all.

At dusk a large number of people still lingered in the grove as if loth to leave the place, knowing that they should not enjoy services again until the season of 1901. This has been the most successful season we have ever had. Our meetings have been very interesting, and we have had a large number of mediums and speakers to whom we owe a debt of gratitude for their kindly given services.

We hope to see them all and many others with them at our meetings in 1901. 33 Lowell St., Lynn. MRS. H. O. MERRILL.

Special.

On Sunday morning next, Oct. 7, the Boston Spiritual Temple reopens its meetings in Berkeley Hall, with F. A. Wiggins its speaker throughout the entire season. We trust there will be a large audience assembled to greet him both at the morning and evening sessions, and that the same condition of affairs will exist at each succeeding meeting.

GEO. SANBORN LANG, Sec'y. 115 Oakland St., Mattapan.

Women, Remember This Fact

That in addressing Mrs. Pinkham you are communicating with a woman—a woman whose experience in treating woman's ills is greater than that of any living person—male or female.

A woman can talk freely to a woman when it is revolting to relate her private troubles to a man.

Many women suffer in silence and drift along from bad to worse, knowing full well that they should have immediate assistance, but a natural modesty impels them to shrink from exposing themselves to the questions and probable examination of even their family physician. It is unnecessary. Without money or price you can consult a woman, whose knowledge from actual experience is unequalled.

Women suffering from any form of female weakness are invited to freely communicate with Mrs. Pinkham at Lynn, Mass.

All letters are received, opened, read and answered by women only.

This is a positive fact—not a mere statement. It is certified to by the mayor and postmaster of Lynn and others whose letters, all in a little book, Mrs. Pinkham has just published. Write for a copy, it is free. Thus has been established the eternal confidence between Mrs. Pinkham and the women of America which has never been broken and has induced more than 100,000 sufferers to write her for advice during the last few months.

Out of the vast world of experience which she has to draw from, it is more than possible that she has gained the very knowledge that will help your case. She asks nothing in return except your good-will, and her advice has relieved thousands. Here are some of the cases we refer to:

Mrs. Pinkham Helps Two Women Through Change of Life and Cures Another of Sterility. Read Their Letters.

"DEAR MRS. PINKHAM—I feel that it is owing to Lydia E. Pinkham's Vegetable Compound that I am alive to-day. It has taken me out of a sick bed where I had lain for six weeks with a good doctor to tend me twice a day. My trouble was change of life, had frequent hemorrhages. Your medicine checked the flow right away. I am now able to do all my work, and backache is unknown. I am forty-three years of age and enjoying good health."—MRS. ANNIE FOSTER, Cascade Locks, Oregon.

"DEAR MRS. PINKHAM—When I first wrote to you, I was in a very bad condition. I was passing through the change of life, and the doctors said I had bladder and liver trouble. I had suffered for nine years. Doctors failed to do me any good. Since I have taken Lydia E. Pinkham's Vegetable Compound my health has improved very much. I will gladly recommend your medicine to others and am sure that it will prove as great a blessing to them as it has to me."—MRS. GEO. H. JUNE, 901 De Kalb Ave., Brooklyn, N. Y.

"DEAR MRS. PINKHAM—It was my ardent desire to have a child. I had been married three years and could not become a mother, so wrote to you to find out the reason. After following your kind advice and taking Lydia E. Pinkham's Vegetable Compound, I became the mother of a beautiful baby boy, the joy of our home. He is a fat, healthy baby, thanks to your medicine."—MRS. MINDA FINKLE, Roscoe, N. Y.

Two More Women Who Acknowledge the Help they Have Received from Mrs. Pinkham.

"DEAR MRS. PINKHAM—The doctor says I have congestion of the womb, and cannot help me. There is aching in the right side of abdomen, hip, leg, and back. If you can do me any good, please write."—MRS. NINA CHASE, Fulton, N. Y., December 20, 1897.

"DEAR MRS. PINKHAM—I followed your instructions, and now I want every woman suffering from female trouble to know how good your advice and medicine is. The doctor advised an operation. I could not bear to think of that, so followed your advice. I got better right off. I took six bottles of Lydia E. Pinkham's Vegetable Compound and used three packages of Sanative Wash; also took your Liver Pills, and am cured."—MRS. NINA CHASE, Fulton, N. Y., December 12, 1898.

"DEAR MRS. PINKHAM—Have been suffering for over a year and had three doctors. At time of menstruation I suffer terrible pains in back and ovaries. I have headache nearly every day, and feel tired all the time. The doctor said my womb was out of place. Would be so glad if you could help me."—MRS. CARL VOSS, Sac City, Iowa, August 1, 1898.

"Please accept my sincere thanks for the good your advice and Lydia E. Pinkham's Vegetable Compound has done me. I did everything you told me to do, and used only three bottles, and feel better in every respect."—MRS. CARL VOSS, Sac City, Iowa, March 23, 1899.

Mrs. Pinkham has Fifty Thousand Such Letters as Above on File at Her Office—She Makes no Statements She Cannot Prove.



Spiritualist Societies.

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

BOSTON AND VICINITY.

Boston Spiritual Temple meets in Berkeley Hall, 4 Berkeley street, every Sunday at 10:30 A. M. and 7:30 P. M. F. A. Wiggins, speaker and psychic. E. L. Allen, President; Geo. S. Lang, Secretary; 115 Oakland street, Mattapan, Mass.

The Gospel of Spirit Return Society, Minute M. 80 de, Pastor, Assembly Hall, 200 Huntington Avenue, Sunday evenings at 7:45. Discourse and Evidence through the mediumship of the pastor.

Hollis Hall, 789 Washington Street.—Sundays at 11 A. M. and 7:30 P. M. Good talent and music. Mrs. Nutter Conductor.

BROOKLYN, N. Y.

The Woman's Progressive Union of Brooklyn holds meetings every Sunday afternoon and evening at 3 and 5 o'clock. Lyceum Societies at 2, their hall, 423 Madison Ave., between Lexington Ave. and Quincy St. Elizabeth F. Kurth, President.

Local Briefs.

BOSTON.

The First Spiritualist Ladies' Aid Society will open its meetings next Friday, Oct. 5, at 241 Tremont street. Business meeting at 4 P. M. and all members are requested to be present. Supper will be served at 6 P. M. A good entertainment will be given in the evening, commencing at 7:45. We hope to welcome our friends once more to this hall. Take elevator. Mattie E. A. Allie, President—Carrie L. Hatch, Sec'y.

Hollis Hall, Mrs. Nutter President. Sunday, Sept. 30, notwithstanding the unpleasant weather, a large and intelligent audience was present at the morning circle. The usual singing, reading and invocation preceded each session. Mediums taking part all day: Mesdames Fernald, Peabody McKenna, Smith, Dade, Nutter, Brown, Knowles; Messrs. Will Nutter and Howe gave fine messages—all recognized. Mrs. M. J. Butler spoke for a few moments, also gave several spirit messages. Mrs. Fisher sang and gave communications. Good music.

Appleton Hall.—Sunday, Sept. 30, after the usual song service, during which Mrs. Lovering and Mr. Baxter sang a duet very acceptably, the meeting was opened by Mr. Baxter with a short address on the subject of "Progression." Mrs. Annie J. Banks, under control of "Snowdrop," gave a goodly number of messages, all of which were fully recognized. Test circle at 63 Dartmouth street. Tuesday at 8 P. M. and Wednesday at 2 P. M. T. A. Scott, Chairman.

Odd Ladies' Hall, 446 Tremont street.—Sunday, Sept. 30, circle opened by Mr. Hersey; Scripture reading, prayer, Mr. Thompson. Those assisting—Mesdames Johnson, Bassett, Brown, Smith, Chapman, Bryan, Ryan, Guiterrez, Messrs. Hall, Thompson, Pye, Whittemore, Cohen, Gilman, Smith, Bettelein. Remarks and song, Mr. Grimes; piano selections, Mrs. Thoms. Attendance good. Meetings every Sunday. Mrs. Guiterrez, P. es.

Commercial Hall, 601 Washington St., Dr. H. M. Deey, President, assisted by Mrs. M. Adelaide Wilkinson, Conductor, and Mrs. Alice Perkins, Assistant.—At 11 A. M. service was led by Mrs. Lovering and Mr. Baxter. After the invocation, Mr. Hill gave the subject for conference, "Health." Those taking part were: Messrs. Hill, De Bos, Baxter, Billings, Howe, Littlefield, Harris; Mesdames Strong, Gillingham, Howe; Trio, Mrs. Strong, Mrs. Rockwell, Mr. Baxter. Afternoon, Dr. E. M. Saunders opened the meeting with prayer and a short address, followed by Mesdames Strong, Davis, Reed, and Messrs. Hardy and Cowan; solo, Warren Fowler, the boy soprano, who will sing again next Sunday afternoon; music by Miss Fowler. Evening, a large audience completely filled the hall. The Lytle Trio gave fine selections. Mr. Fred De Bos read a selection from scripture and gave an invocation. Mr. J. K. Hicks made an excellent address; Mrs. Davis gave short messages; Mrs. S. G. Cunningham, readings; Mrs. Carbes astrological predictions; Mrs. Ratzel gave readings, all recognized; Mrs. Perkins, messages; Mrs. Grove had charge of the singing; Mrs. Rockwell sang several solos. Next Sunday evening it is expected that Mrs. Deey will be able to be present, after her severe illness, and will be given a reception—as she takes her place as President of these meetings. Mr. Matook, the "Brahm" trance medium, has been engaged to take part next Sunday evening. All are welcome. BANNER OF LIGHT for Sale.

Massachusetts.

The Cambridge Industrial Society of Spiritualists, Mrs. H. M. Hartwell, President, will hold its regular meeting for the season at Cambridge (lower) Hall, 631 Massachusetts Avenue, Friday, Oct. 12. Mrs. N. J. Willis, Miss Etta Willis, Mrs. S. E. Hall, Mr. Simmonds and Mr. Scarlett will assist. Supper at 6:30 o'clock. Miss A. M. Came, Cor. Sec'y, 183 Auburn street, Cambridge.

The Progressive Spiritualists' Association of Lynn held a meeting at 13 Tower Avenue, recently, and elected the following officers for the coming year: Dr. Anna Quaide, President; Lizzie D. Butler, Vice-President; Delia E. Matson, Secretary; Thomas J. Quaide, Treasurer; Warren A. Kimball, Mrs. M. A. Brown, Mrs. L. W. Hurd, Directors. The meetings will commence Oct. 7, in Providence Hall, 21 Market street. Mesdames M. A. Moody and Snow, of Boston, are the mediums. Services at 2:30 and 7:30. From 4 to 5 will be a mediums' meeting. Supper at 5:30. The Sons of Veterans have been invited to be present at 7:30. Mrs. J. P. Hays is Musical Director. Delia E. Matson, Sec'y.

The adjourned annual meeting of the First Spiritualist Society of Salem was held Sept. 27. The following officers were elected: President, Mr. G. B. Stone; First Vice-Pres., Mr. Geo. W. Moreland; Second Vice Pres., Mrs. Seraphine Johnston; Secretary, Miss Helen F. R. Libbey; Treasurer, Mr. N. H. Gardiner; Directors, Mr. John S. Martin, Mr. Frank Tyler, Mrs. N. H. Gardiner. Correspondence with test mediums is kindly requested. Helen F. R. Libbey, Sec'y, 10 Cherry St.

The Lynn Spiritualists' Association, Dr. A. Caird, President, will open its services for the season on Sunday, Oct. 7, at Cadet Hall. Mrs. May S. Pepper, the noted test medium, will be the speaker for the day. Music will be furnished by W. H. Thomas and the orchestra, with Mrs. Bertha Merrill, pianist. Supper will be served in the banquet hall. Sec'y.

The Malden Progressive Spiritualists held their usual interesting meeting Sunday night, Sept. 30. Those taking part were Mr. Scarlett of Cambridge, Mr. Quint and Mr. Cowan of Malden. Mr. J. W. Cowan in the chair. All honest mediums are cordially invited to the platform. BANNERS for sale in the hall.

First Spiritualist Church, Fall River. We opened our hall for the season on Sunday, Sept. 23. At 12:30 we had a public circle conducted by our President, M. J. Lucas. At 2:30 and at 7 o'clock speakers were given by Mesdames Bruns and Jackson, both of New Bedford, which were accepted as being correct in every instance. Our good sister, Mrs. Lizzie D. But-

ler of Lynn, was unable to be present. Dr. Fuller gave two very able lectures. We expect to have a very successful season. We have engaged a number of well known speakers and mediums. All communications should be addressed to James Lucas, 335 Columbia street, Fall River.

Worcester Association of Spiritualists resumed its meetings in G. A. R. Hall, 35 Pearl street, Sunday, Sept. 16. Miss Blanche H. Brainard of Lowell, the speaker and medium for the last three Sundays, has given good satisfaction. This season we have made a new departure by abolishing the entrance fee. With free seats and an excellent list of speakers and mediums, we hope to attract large audiences. BANNER OF LIGHT on sale. The Women's Auxiliary will hold its supper and entertainment in U. V. L. Hall, 531 Main street, Friday, Oct. 5. Supper from 6 to 7:30. Mrs. Celia C. Prentiss, Cor. Sec'y, 314 Park Ave., Worcester, Mass.

New York.

The first Association of Spiritualists, New York City, will resume its meetings on Sunday, Oct. 7, at the Tuxedo, Madison Ave. and Fifty ninth St., commencing at 3 and 8 P. M. Miss Margaret Gaule will occupy the platform at both sessions, and the music will be under the supervision of Mrs. Edmund Severn, which guarantees its superior quality. We shall be glad to welcome the old friends again after our long rest, and look forward to a prosperous season in all ways. M. J. Fitz-Maurice, Sec'y.

At the Woman's Progressive Union, Sunday Oct. 30, many very convincing tests were given by Mr. Altemus. An unpleasant afternoon, but a good audience. The evening services were very beautiful. After congregational singing and a poem, Mr. Jerome H. Fort gave an invocation. The Lord's Prayer was feelingly sung by Mrs. F. Furth Leib. Mr. Altemus suffered from a severe cold, but it did not deter him in his work; the messages given were all satisfactory and readily recognized. The platform was a picture to admire, dressed mostly in greens of different shades, "Tim's" favorite color, and many other hot-house flowers. A snap picture was taken with Mr. Altemus, Mrs. Kurth and Mr. Fort in the foreground. Much hand-shaking was in order, and "God bless you" was heard on every side. We are sorry to have to say good-by to Mr. Altemus for a month or two, as he has endeavored himself to the people of Brooklyn, and all are anxious to see him on our platform again. Prof. Lookwood will be our speaker for the next two months. Mrs. N. B. Reeves.

The Spiritual and Ethical Society will resume meetings Sunday, Oct. 7, at 713 Lexington Ave., between 57 and 58 St. Belle V. Cushman, Pres.

The first service of the Fraternity of Soul Communion was held at the Aurora Grata Cathedral, Bedford Avenue and Madison street, Brooklyn, on Sunday evening, Sept. 23, at 8 o'clock. An unusually large and most attentive audience greeted Mr. Ira Moore Courlis, who had just returned from several weeks in the Catskill Mountains. Sunday being Mr. Courlis' first Sunday, a most delightful surprise was in store for him on his entrance into the church. The ladies of the Auxiliary had decorated the pulpit and his chair with many exquisite floral offerings, and above his head in flowers was the word "Welcome." The church also at the beginning of the service was flooded with electric lights, which gave the whole a most beautiful appearance. There was no fee taken at the door, a collection being taken up instead, as Mr. Courlis' aides found it impossible to use his organism just yet on account of his recent illness. However, next Sunday will be a gala day for messages, as from the present outlook he is rapidly recovering his former health. The Rev. Dr. Jewett, an old Baptist minister, controlled Mr. Courlis Sunday night and gave the audience a treat and a grand discourse on "Spirit-Return and its Mission." The Verdi Quartet sang most beautifully two numbers, "Come, Holy Spirit" and "When I Can Read My Title Clear." The Quartet that has pleased so many is engaged for the entire season 1900-1. All are looking forward to a grand and prosperous season. BANNER OF LIGHT for sale at the door. W. H. Adams, Sec'y.

The Spiritual Fraternity of Brooklyn, N. Y. held the second of its new series of meetings at 8 P. M. on Sunday, Sept. 30, at Single Tax Hall, 1101 Bedford Avenue, (near Gates). Dr. John C. Wyman presided, and gave an address upon "The Good of Spiritualism." Miss May Sicaudi, our gifted psychic, demonstrated her spiritual gifts of psychometry, test-giving and spirit messages. She is an inspirational writer of exquisite poems, and also of forcible, logical and educational essays. These meetings have been inaugurated for the purpose of presenting the higher teachings of Spiritualism upon a truly reverential and religious basis, together with demonstrations of psychic phenomena, holding their proper place as factors in the BANNER OF LIGHT will be for sale at our meetings each week. It is highly prized for the intellectual and moral value of its ringing editorials, and other contributions of Spiritualists of renown. Dr. John C. Wyman, Chairman.

Other States.

The autumn and winter activities have already commenced at the Free or Spiritual Church of Sturgis, Mich. On the forenoon of Sunday, Sept. 23, Mr. Heber Arnold of Burr Oak, Mich., occupied the desk, and spoke from a manuscript. Mr. Arnold is a young gentleman of promise, cashier, I think of the Bank of our neighboring city of Burr Oak; he possesses an attractive personality, and his remarks are provocative of thought, sometimes con and sometimes pro. We hope he will often occupy our "Sacred Desk." In the evening, Miss Eugenie Belfour of Sturgis, (sister-in-law of the president of the Society, Dr. Denslow) entertained a good audience. She also spoke from a manuscript, which was evidently carefully prepared, as it was faultless in diction. The thoughts the lady advanced were inspiring and suggestive, and the meeting was pleased and edified. Miss B. is a true gentlewoman. It is the intention to keep up those meetings regularly every Sunday at 10:30 A. M. and 7 P. M. When professional speakers are not present the members and friends of the society "hold forth." The choir will execute musical selections, accompanied by the church organ, and a renewal of "the good old times" is anticipated. Those Spiritualists, independent thinkers and friends of progress generally, who reside within reasonable distance of Sturgis, would do well to avail themselves of these opportunities to attend Spiritualistic services in the old Sturgis Free Church. They all are invited and would be welcomed. It is almost unnecessary to say that everything is free, free church, free seats, free speech and free "salvation." Sturgis, Mich., Sept. 24. T. H. M.

The First Spiritual Union of Norwich, Ct. opened the season's course of lectures and seances Sunday evening, Sept. 23. Mr. W. DeLass Wood of Danielson occupied the platform, giving an interesting lecture upon "Faith and Fact." The 30th inst. he spoke upon "Spiritual Gifts." Next Sunday evening Dr. Louis Schleisinger of California will occupy the platform. The Lyceum convenes every Sunday at 12 o'clock; interesting seances are held. Mrs. F. H. Spaulding is the efficient Conductor. Mrs. J. B. Chapman, Sec'y.