VOL. 86.

Banner of Light Publishing Co., 9 Bosworth St., Boston, Mass.

BOSTON, SATURDAY, DECEMBER 9, 1899.

\$2.00 Per Annum, Postage Free.

NO. 15

A VISION OF LOST ATLANTIS.*

BY JAMES GOWDY CLARK.

In the mystic spell of slumber, Through the sea's unfathomed gloom I beheld the lost Atlantis Burst the silence of her tomb; And the grave-clothes that confined her In the bonds of age-long sleep By her hands were rent asunder As she rose from out the deep.

I could see her gleaming rivers Down the winding valleys run. Where the olive groves and vineyards Drank the kisses of the sun; I could see vast mountain ranges On her skies their glories trace,-Winters wrapped around their shoulders, Summers blooming at their base.

In the measure of a heart-beat, In the twinkling of an eye, I beheld her mighty cities Lift their battlements on high, And her strong, triumphant armies, Which the very gods defled, Marching to the field of battle In their arrogance and pride.

Oh, the princes of that kingdom-How they ruled on land and sea! How they spurned the God of justice; And to Baal bent the knee! nd they reared a golden Image In the grandest of their marts, and the incense that ascended Rose from ruined homes and hearts.

And the one word that the Image Uttered day and night was "Give!" Till the people only answered: "Grant us work that we may live." But the rulers babbled: "Business," As they revelled at their ease, And they locked up Nature's storehouse, And to thieves consigned the keys.

And the wolves of want went prowling Round the cabins of the poor, While the toilers starved and perished On the highway and the moor; For the few claimed all the increase From the ocean, soll, and air-Precious stones and gems and metals. Flocks and grain and fruitage rare.

Still the multitude paid tribute To the miser in his den. Still the Shylock knife was sharpened For the flesh and blood of men; Crafty minds, like human spiders. Weaving traps for human flies. Veiled with webs of legal pretense-Things that all men know were lies.

And the victims fell by millions Under land and chattel bond, Driven from God's soil like lepers By the usurer's magic wand. Till the army of the homeless Gathered like a rising flood, And the cry went up at midni-ht, "Give us bread or give us blood!"

And the gathering flood climbed higher Till it struck the palace door And awoke the royal sleepers With its wild, devouring roar. There are tigers in the jungle That delight in human prey, But a fierce tiger crouches In a starving man at bay

And the rulers and the robbers. Though they quailed with inward dread, Answered back in bold derision, "Give them blood instead of bread!" And I saw the moon blush crimson, And beneath the weird eclipse Sat and rode the "scarlet woman," With a sneer upon her lips.

There was gathering of the legions At the mandate of their queen, And the flashing of a million Blades lit up the awful scene, And a million starving toilers Fell like blighted stalks of grain In that horrid midnight harvest, By their sons and brothers slain.

There are crimes that stir with horror Saints and angels round the throne, And whose judgments can be meted By the courts of God alone: And I saw the kingdom sinking At the scarlet woman's feet, And her splendid cities plunging Like a tempest foundered fleet.

Mountain ranges met and melted, And above the fiery tomb Two great oceans swung together Like the closing gates of doom. And I heard a voice proclaiming Down the solemn aisles of space. "He who slave a starving brother Smites his Maker in the face!"

• Republished by permission of Mrs. Jennie Clark Jacob son, from "Poems and Songs," by her father, J. G. Clark.

Ruskin on War.

have it that peace or war depends upon the ladies of the nation, and the ladies only.

He does not hesitate to tell the sex that the real reason for all the poverty, misery and carves out its plan." Thoughts, verily, are Bearer, and this is what so called evil is-the rage of battle is simply that women are too | things, or better-forces, the causative ever- | Light bringer, the Light-producer, after the selfish; that if the usual course of war, instead | gies which materialize all things. But thought | conflict is past. Therefore in the final analyof destroying houses and fields, merely broke does not begin in the head. The brain is althe china upon their drawing-room tables, no war in civilized countries would last a week.

"Let but every Christian woman, who has conscience toward God, vow that she will produce thought, but reflects the intelligence | bear all the responsibility of your sins and mourn, at least outwardly, for his killed creatures.

"Let every lady in the upper classes of Europe simply vow that while any cruel war prosion into prettiness. I tell you again, no war would last a week! "-The Household.

Is Mental Science Enough?

An Address Delivered by Miss Susie C. Clark Before the Recent Metaphysical Convention in Lorimer Hall, Boston.

A perfect unity is possible in a wide diversity of thought, opinion and method, a unity of purpose, aim and pleasant comradeship. In differentiation of thought is wealth; conformity breeds stagnation always. The medical régime often counsels a counter-irritant, and therefore it is well perhaps that a worker in the field who has been regarded as something of a heretic in strictly metaphysical ranks, a little outside the pale of good and regular sci entific standing, should be so kindly welcomed into this noble company of strong, conscientious workers, that the depth and sincere fervor of her heresy may be outlined.

Mental Science has a pure and beautiful record as an evangel of freedom and upliftment to the human race. In the few years since this system of pure, strong thinking and righteous living has gained wide acceptance, how many hearts has it blessed, how many minds has it educated and illumined, how many impotent and suffering bodies have its blessed ministrations raised to usefulness and power; and this you state upon your program, that this metaglorious work has hardly begun. God speed it | physical expression of truth is "the grandest onward and bless every one of the noble exponents thereof, who marshall under its banners. And, in the fullness of time, may their benefi cent eyes be cleared of all astigmatism; for the mental scientist of yesterday, I would hardly like to say of to day, has sometimes worn near sighted glasses which has limited marching on. It is the true mother of all modhis range of vision.

"All is Mind." (I quote from a Mental Science writer.) "This is the basis of Mental" their parents, or outstrip them in practiliza-Science teaching and proves to be infallible. From it proceed the very issues of life, including health, wealth and happiness." Now shall we accept unquestioned this "infallible' statement? Is Mind the All of life or causa- shoulders. There have been martyrs for tion? And what is Mind?

spirit. "The spirit never was born, the soul on the mental plane. began to be-never," while Mind is the result Life from the Primeval Flame-being the same for its existence on the body, belongs to the always sags a little on the external plane.

press the idea of an immortal essence. Spirit All the promises are given to him who overis the breath of Life, the only reality, the un- cometh. Then how can we gain the palm, the conquerable power. Mind is dependent upon | robe, the new name, the privilege to go no the senses and outward nature for its excita. | more out into earthly embodiment if there is tion and unfoldment. "Spirit is always the | no evil, nothing to overcome, no chance to | son"-if this be heresy-"make the most of same whether seeking expression in form of | win the victor's crown? Even the Christs are | it." archangel, or man, while Soul, the primal entity is as unlike Mind as the sun is unlike the is an absolute element of evil, even though we bit of glass from whence its rays are reflected." | recognize it on the plane of existence, for that It does not, like the Mind, depend upon mat- which seems such to the finite mind is not evil ter, does not, like the spirit diffuse life through | in the realm of the Infinite. Like the green matter, but is the uncreated perfection of apple, it represents the best possible condition and the Soul are not even close friends, for realm there must be a shadow; and if there atheists and materialists who reason exclusive- must be a seeming evil to test the efficacy of ly from the mind, usually ignore the verity of good, then there is in the existence of error a an immortal soul.

Does this not prove the imperfection of our recognition and respect. "All is Mind" statement? Does it not suggest that while a growth from the old raceerror of a belief of life in matter and of phy- over those mortals now slowly climbing toward sical causation is a most necessary and encour. | the height be has won, that he would voluntaaging stepping stone in human progress, that rily decide to descend and become the shadow the close adherents of such theory have re- of the One Great Light which none might pertreated only one step from the physical plane | ceive but for the dark background his Christly to the mental, and there are spiritual heights sacrifice would provide? Thus reads the legbeyond, many a one, which await our advanc- | end of Lucifer, the fallen angel, a personality ing feet, from whose altitude our mental state | so erroneously maligned because Isaiah, by will then be a purified, illumined reflection of | bold metaphor, addressed the king of Babylon our spiritual grasp and comprehension, as a thus: "How art thou fallen from heaven, Lucistrong, healthy body is a reflection of an en- | fer, son of the morning," whereupon Tertullian lightened mind. As the eye is the material and Gregory the Great fastened upon the con-Mr. Ruskin, states Chamber's Journal, will lens of the mind, so the mind is but a lens clusion that Satan was meant by Lucifer, a miswhich the spirit projects for use on this plane | take perpetuated and immortalized by Milton of existence. "The mind is but the trestle- | in his Lost Paradise. But Lucifer is properly board on which the spirit with electric pen ways acted upon; never does it act per se. shadow of human ignorance is replaced by Thought is really spirit vibration moving the knowledge, bondage by freedom, temptation by brain to action. The brain does not create or | victory. The mission of the Christ was not to of the spirit, sometimes its own incarnate errors for you, but to increase your responsispirit, often also that of spirit excarnate.

other and a higher step also, since all one idea represent an all-embracing work. Then

systems fall to the ground sooner or later, as | they should, or better, yield of their harvest and fruitage to enrich a broader, grander successor. The soul has other avenues of manifestation than the mind. Shall we allow its expression to be narrow and one-sided, shall we fail to use our valuable and practical psy chic powers in conjunction with mental attributes? Psyche clearly means soul, and are ye not a race of souls? Then is there any discredit in using your soul powers? Yet the very word psychic is tabooed as something uncanny: some of our best metaphysical authorities, teachers and authors of our literature, have counselled their pupils to have nothing to do with the psychic plane, as it tends to unbalance the mind. Poor, defenceless mind-this mind which is All-impotent soul, that can only guard its purity and safety by burying part of its talents in disuse. And yet it has sometimes been noticed that when the mind of the patient is peculiarly unbalanced, the psychic healer is best qualified to diagnose and meet his need.

There is another modern school of thought which may have gone, I admit to the other extreme and over-cultivated the psychic plane to the neglect of mental and spiritual unfoldment, but remember, worthy confreres, when movement of modern time" that there is another movement dating from that mighty wave which swept over the world with the "dawning light" of 1848, that has made your own position possible, and it is a movement, by the way, which like John Brown's soul is still ern schools of healing, or reform, even although children sometimes outgrow, and even disown tion of advanced thought. But the blows of persecution, obloquy and scorn with which an ignorant world always meets any message that comes to bless it, fell not first upon your Truth's sake, bearing another name, who have While we are aware that the metaphysician | made the path easier for your valiant feet to claims for this affirmation of Being more than tread, and they have left a wealth of experithe generally world-accepted definition of Mind ence, of spiritual discovery, which it is not which designates "the intellectual and rational | wise to carelessly ignore, whose appropriation faculty in man, that power which conceives, and application in the work of healing, as in judges and reasons," and that the metaphysi- | the broader field of teaching the word of Truth, cian includes in this term the spiritual nature, | an all-round, all inclusive Truth, would woneven the soul, yet Mind never can adequately derfully enhance the power of usefulness of and correctly define, or become the vital force the healer or worker, would open a new world and energy, the immortal part of man, that in- (the real world), a new realm of causation to telligence which, unlike Mind, is independent his spiritual discernment. All is not mind: of any mortal existence or embodiment-the and spiritual unfoldment never can be gained

We have another corner-stone: "All is good. of this potential spirit essence breathing upon | there is no evil." Then how do we know that the material elements of the brain, as it does | all is good, since we can know nothing except in the babe, until the Mind with its wondrous | by contrast, through the antagonism of ideas. power of thought, the kingly intellect, is slowly | If we tasted only sugar, how could we know evolved, the child's spirit-its vital spark of sweetness? If there never had been pain, how could we realize immunity therefrom, how at every age. That expression of Being, there | claim the possession, thank God, of perfect fore, which we call the Mindis thus dependent | health? If there were no error, no so-called sin in the world, the moral element would be body, its action is strictly mechanical, and too lacking, however upright the conduct. It is often material. For while the Mind has an only under the polishing wheel that the diainner as well as an outer gate, and its highest | mond reveals its brilliancy. Man is allowed to office transcends the receiving of data from the | suffer from the violation of laws, which we external plane since, aided by another faculty | call sin, that he may thus gain knowledge, not -intuition, it can receive messages of supernal only of those laws, but of a power within himwisdom, yet the pendulum of man's mentality | self to overcome, a power that is one with Omnipotence, makes of him a co-worker with The Mind alone is wholly inadequate to ex- Infinite plan and purpose, a god in embryo. perfected through suffering. Not that there divine purpose, which should command our

Can you not imagine an archangel so pure and exalted in celestial realms, so yearning the designation of the morning star, the Light sis all is good. When once the Light is seen all There is always a cause back of mind. The of conquest. You are to conquer the world spirit, when using its spiritual form, has its and its unripeness, not flee from it, or deny it

'Shake hands with pain, give greetings unto grief, Those angels in disguise, and thy glad soul From height to height, from star to shining star Shall climb, and claim blest immortality,"

an immortality to be consciously entered upon now and here.

It is always what a healer is in spiritual growth and consciousness, in soul-unfoldment, that decides his power rather than anything he does or says or thinks and believes. The Mind indeed has power to cure or to kill, but

to work solely on mental levels, to search for and try to "take up the right thought" as an antidote to that particular phase of wrong thought which the patient is holding, not only does not reach the realm of causation, but is not far removed from the attempt of the medicine man to decide on just the right composi-

tion of drugs to hit a certain form of disorder. Mind-healing, while most beneficent and valuable, is always limited; there are some cases that cannot be reached through vibrations created by the purest, most enlightened thought. But the work of the enfranchised spirit is boundless, since the truly spiritual healer annuls, so far as possible, his own personality and mentality, and serves as effortless transmitter of the healing influx which flows from the Great Spirit alone and reaches thus the fainting spirit of the patient, binding it back again in strong reunion with its Source, divorcement from which is the only cause of all illness or prostration—the sense of human separateness from that Divine Energy, that all-pervasive Life which we call God. "I and my Father are one." This is the only infallible panacea for all suffering and unrest. I. the minute spark, am enkindled from that Quenchless Flame whence Life is born. Disease can no more assail one whose feet are planted on this rock, who feels momently the incoming of this mighty tide, who has gained the consciousness of impregnable divine union, the pattern set for us by the Christ, "I and my Father are one." With this at-one-ment acquired, there will be small need then of hunting for jealousies, anger or other mental foibles, which are causative, which undeniably create bodily conditions, but thoughts are only the ripples on the surface of the vast ocean of ideals innate in the soul.

Is, then, Mental Science enough? Is any one translation of truth enough while a broader, lessly drag out a miserable existence, which clearer interpretation of Deity's mighty message is possible? No Mental Scientist is content to linger in the light of this rosy dawn, while the broad effulgence of cloudless noon beckons him onward. We must outgrow labels and narrow classifications, become broadly open to every interpretation of wisdom, even if it be from a source toward which our attitude | varnish to his conservatism, to excuse his standing and scorn. Truth seekers should be | all the charges the "wicked, bloodthirsty" reeager to catch its every accent, hospitable to its every phase, receptive to all. The different pathways leading to the goal are all necessary, full of beautiful, altruistic service to humanity. But let us make those paths broad, open to every avenue of Truth, radiant with the light of inspiration, by which a grand, compre- | labor and wait. I know there are unworthy hensive unfoldment is insured for each individual worker.

My prayer would be, to voice the fearless words of one of our nation's heroes: "Give me | dering to mankind nothing in return; slothful liberty"—the broadest freedom to grow in and vicious persons, living upon their patrievery direction, to unfold and to use my spiritual eyes and ears to wield each psychic gift and attribute; I might even claim the blessed privilege of cooperating in my efforts for hu manity with wise, grand souls no longer fet tered by the flesh, as are we; then "give me this liberty, or give me death. If this be trea-

More "Timely Remarks."

BY WILLIAM FOSTER, JR.

There were some "timely remarks," socalled, in the BANNER OF LIGHT issued Nov. Being. The soul is God in us. Now the Mind | before ripeness obtains. But in the moral | 18, which, indeed, may be timely, inasmuch as they are evidence of the plutocratic tendencies of to-day and the insidious encroachments of as. sociated wealth. Said an astute French statesman, near the close of the last century, "associated wealth is the dynasty of modern states." During the century that has intervened the dynasty has not changed, but dominates with saviors; the prophets of the good time coming a more audacious power even in our nominally republican United Saates. A few days before his assassination President Lincoln raised a warning voice, but it fell on leaden ears. The nation heeded it not, the poison becoming deadlier and more potent as the years rolled away. Our statesmen were debauched, vieing with each other in subserviency to the money power. Said President Lincoln, limning the outlook:

"But I see in the near future a crisis approaching that unnerves me and causes me to tremble for the safety of my country.

"As a result of the war, corporations have been enthroned and an era of corruption will follow, and the money power of the country will endeavor to prolong its reign by working upon the prejudices of the people, until all wealth is aggregated in a few hands, and the republic is destroyed. I feel at this moment more anxious for the safety of my country than ever before."

Significant words, when we know the terrible ordeal we went through when secession sought to rend the nation and put in the field its bility by showing you the possibility and power armed hosts to take the national life. Though peace reigned, he knew there were plotters more dangerous and more wary, less honest ceeds she will wear black—a mute's black—with own eyes and ears and feelers, which are quite away. It is not necessary to sacrifice one's com- than the secessionists, seeking to turn our vicno lewel, no ornament, no excuse for an eva- independent of mental action. In our with- mon sense to become a metaphysician or a pay- tory over the rebellion into one for the discidrawal from the physical plane, let us take an | cho physician either, which is a better word to | ples of greed and selfishness, negating the

statesmen of the revolutionary era, fought for by our patriotic ancestry at Lexington, Bunker Hill, Long Island, Monmouth, Cowpens and elsewhere. President Lincoln was no ravening Socialist or wild-eyed Anarchist, as our modern conservatives call those who demand a full recognition of the truths of the Declaration of Independence, a truly popular government, whose blessings, like the dews, shall inure to the benefit of all-every unit of the body politic, without any abridgement of life, iiberty and the pursuit of happiness.

The "timely remarks" I am criticising are based on a circular preliminary to a Bureau which is to be established to give a conservative tone to the secular press. Among those cited as endorsing the circular and the proposed scheme is Brother Peebles, who is quoted at considerable length. He, among other things, gives a quasi endorsement to trusts and syndicates, remarking:

"Whatever may be said against trusts and syndicates they have their sunny sides—they are akin to cooperation, and cooperation is a much higher state of social life than mere competition.

This reminds me of the fable of the wolf and the lamb. The wolf in his palaver had many "sunny sides," but in the ending he devoured the lamb. Equity, good, wholesome government demand there shall be no wolves or ravenous beasts of any kind to prey upon the Republic. For thirty years we have been breeding wolves, and the end is not yet. I have before me a list of trusts formed and forming, and find that they are capitalized-common stock, \$5,210,658,981; preferred stock, \$1,061,-405,800; an aggregate of \$6,272 064,781. A showing which justifles the before quoted warning of President Lincoln, and faintly shows the sunny sides" of Bro. Peebles' pets.

As a specimen of the conservative literature which is to be circulated, we name an article from the pen of Rev. Solon Lauer, a Unitarian minister of San Diego, Cal., entitled 'Dangerous Doctrines." The reverend gentleman glosses over the inequalities, maladministration of government and the grasping policy of associated wealth, those infernalisms which have fostered aristocracy, at the same time opening a pit of poverty into which the "lower classes" have been plunged, to hopeit were better should have been made impossible by annihilation. He conjures up hydras, gorgons and chimeras dire to rouse popular vengeance and opposition, to present efforts to correct evils and erect barriers against those evils inevitably to come, if present provocative causes are to be permitted to continue. As a has been hitherto one of prejudice, misunder- sharp impeachments of reformers, he admits formers have made as follows:

"I love you all, my brothers, but I will not flatter you. I will not join in your savage cry against capital. I know your sorrows, for I have suffered most of them. I know the pinching grasp of poverty. I know what it is to rich-fools, sensualists-clad in gay apparel and dwelling in fine houses, feeding on the very essence of the world's products, but renmony, while you must earn your daily bread by the distillation of your very blood. I know that hunger and disease, poverty and squalor, stalk abroad in this great land of ours, and flaunt their rags in the very faces of these \luxurious fops.'

Having drawn this true and most pungent indictment as a sop to the scoundrels, authors of the evils depicted, he asks this question:

"But shall we, because of these things, shrick at Fate, curse government, imprecate capitalists, cry, burn, kill, destroy?"

Here is an inconsistency which exhibits the weakness of those who attempt to impede reform, traduce reformers, prevents the rule of justice and the uplifting of humanity. The philosophy of Rev. Mr. Lauer will leave things as they are, stereotype them for all time. Consesvatism has never been contributory to progress. The world has been made better solely by radicalism, and will only be further bettered by the same. Radicals are the world's when in the words of Thomas Hood:

Thrice blessed shall be the man with whom The gracious prodigality of nature. The balm, the bliss, the beauty and bloom. The bounteous providence in every feature. Recall the good Creator to the creature, Making all earth its fane, all beaven its domet

To his tuned spirit the wild heather-bells Ring Sabbath knells;

The jubilate of the soaring lark Is chant of clark: For the choir, the thrush and the gregarious linnet, The sod's cushion for his pious want;

And consecrated by the heaven within it, The sky-blue pool a font. Each cloud-capped mountain is a holy altar;

An organ breathes in every grove; And the full heart's a psalter. Rich in deep hymns of gratitude and love!

None of these under the reign of conservaism, only a starless, moonless midnight of darkness.

The prophets we need are those who encourage all efforts and talk little about what cannot be done. The one who reaches for something with persistence may get something better than he thought, as Columbus discovered America, though he set out for the East Indies. -A. C. Dolbear.

Be content with doing with calmness the lit ples of greed and selfishness, negating the tie which depends upon yourself and let all principles of government enunciated by the else be to you as if it were not.—Fenelon.

The Nation's Honor.

BY R. E. FICHTHORNE.

"Ohl ye of little faith."

It is not with any desire to expand the sen-timent of "expansion" that we reply to "The Nation's Shame," by the contros of Cora L. V. Richmond, in THE BANNER of Nov. 11. With most of those opinions we cordially agree to differ in our convictions, based, as we believe, upon facts.

There were those living at the time of both Washington and Lincoln who condemned their policies, but who are now forgotten.

The President is endeavoring to establish peace and order in our new possessions in the East. The duty was imposed upon him by a practically unanimous, and not by a partisan Congress. For him to cease his efforts in this direction would indeed give his enemies some reason for their censure. The President has no authority, under the lawless conditions in those islands, to abandon them by the withdrawal of our army and navy, as only Congress can alienate territory once acquired. Why then slander the administration for at least at-tempting to do its duty? McKinley is the real friend of the Filipinos just as the mistaken South has discovered that Lincoln was its best friend.

We know of no facts with which to justify the statement that our nation is parting with the principles of the Declaration of Independ "You have trampled beneath your feet the one essential proposition of the right of a sister republic to exist, and to be perpetuated beneath your protection." Surely if this nation were possessed by the base spirit of mero conquest, it would not begin its work on the other side of the planet. Canada, Mexico and Central America is much nearer territory, but who believes this nation has any design of invasion upon these people?

Has not this nation taken the would-be "sister republic" of Caba under her wings? Would that there really had been a "sister republic" in the East with as much appreciation and reason as that of Cuba, for then the "de-mand that every people shall be aided so far as it is in the power of this nation" would have been more than a mere attempt, thus far, in the East. We are sorry that hitherto our fatherly "aid" has been spurned by this unruly pretender, and that the rebel has received only too much encouragement from those who demand that we protect and guide them. Facts conclusively prove that this "sister republic" supposed to have been strangled by this nation never had any existence except in the minds of those who judge at long distance. The Fili-pinos were not fighting for independence be fore Spain withdrew, and what government may have existed since should not and cannot be dignified with the title of a republic. In our country Washington was the instrument of the Colonial Assembly. In the Pailippines the so called Congress is the instrument of Aguinaldo. A cloak to cover his despotism and to deceive the nations by it as a bait for recognition. He and not Congress issues the proclamations to the people. Not the members of the Filipinos Congress, but only Aguinaldo has authority to treat for peace. Those members who made an attempt not au thorized by him were only rewarded by him as a despot could. In the simplest statement Aguinaldo is the Filipino Congress No one familiar with the facts can believe that he governs by the consent of those he rules. Should we withdraw our army, the Filipino Congress would end as our last soldier entered

Aguinaldo is by no means the representative of the people, and in no sense does he derive his authority from them, while to apply this essential principle of all representative governments to what exists in the Philippines is not true to the facts in the case. His authority is derived from his arms which enables him to compel obedience from those who are un armed. Not over citizens nor subjects but slaves, the despot rules. We do not condemn Aguinalde, who learned most of his i leas of government in the school of Spanish treachery | fornia I have been besieged by letters of inso that his best generals do not trust him, but we have not much patience with his friends in this country who won't read his character aright as he writes in the symbols of his own actions.

Those who really want a representative gov ernment look to us for assistance and protection as they have not the arms to protect themselves from those who have the arms but who do not want even the shadow of a republic. Shall we leave 8,000,000 inhabitants at the mercy of a few who have not the right but the power to enslave them?

Who can'tell us how a despot and a republic can exist in the same country at the same

What has the administration really done toward solving this question besides the argument of arms? The future of the Philippines was not in the mind of the President, nor in the minds of those who are now accusing him as if he had meditated criminal aggression when war was declared against Spain. How could be be expected to know what was best for a people of whom little was known at that time, and, if it were not for his commission, not much more would be known now, for any basis to make them promises? Even since the preliminary report of the commission has been made public there are still those who claim that "no intelligent attempt to gain the good-will of the Filipinos by giving them any as-surance whatever was made." We question whether the President had any authority to make promises of any sort to those people before the islands were really ours through the ratification of the treaty by Congress. While the Spanish army remained, and we had no army in the East, i. would have been absurd to make any promises. At the same time it should be remembered that the President asked for the verdict of the people even before he announced his terms upon which he would agree

to peace.
No promises were made by Dawey. The op position in Congress against the treaty supplied the stimulant for the development and fruition of Aguinaldo's ambition to become dieta tor under the guise of independence. The mental pabulum that sust sins this ambition is still suppled mostly by this country as seen by his most recent proclamations. It is not generally known that while Congress was wrangling over the treaty, Gen. Otis had appointed a commission to negotiate with the Filipinos for the peaceful establishment of a representative gov ernment. The members of this Commission were Gen. Hughes, Col. Crowder, and Gen. J. F. Smith; three of the most able men in the army, and who were not even "expansionists." The Filipinos had the same number appointed, and this Commission met almost daily up to | searcher," challenged every living phenomenal within a few days of the breaking out of hostilities. The report of this Commission con cludes thus: "We even went so far as to as-sure them that the United States would grant them every degree of automony they prove themselves equal to—even to obtain all the advantages of self government, with the assur ance of the strong guiding and cooperating hand of America, but all without avail. Their policy, rather than ours, seemed to be rule or

These fruitless efforts were made even before the treaty was confirmed, and as early as the administration could be expected to have made any official announcement of his intentions, and surely liberal enough to satisfy all reasonable critics. That the work of this Commission, and that of the later one appointed by the President, should both have failed in its endeavor to secure peace without the conflict of arms is indeed a great disappointment, but no longer a mystery, since we know the ambition of Aguinaldo, and that he is both the government and the people. In the light of these reports, it is evident that he is the enemy of peace, and the friend of tyranny. Now that it is shown that the administration has exhausted all its diplomatic resources, it still remains for the critics to try their hand at diplomacy with the insurgent leader. If they could influence him to cease his opposition against a representative government, renounce his dictatorship and undeceive his followers, they would earn the gratitude of the President and the thanks of Congress. No one can be serious in saying that this nation intends to make seris of the Filipinos, or that we would the editor of The Banner with the same the world.

Send for our Free Catalogue of Spiritual Books—it contains the finest dated Nov. 2. I also wrote a personal letter to the editor of The Banner with the same the world.

withhold independence from them after they have proved themselves capable of self government. All such talk should be limited to the yellow journals. Instead of the base inten-tions attributed to the administration, we firmly believe that if its representatives in both Cuba and the Philippines could unanimously report the existence of what they be lleved to be a permanent representative government, and that every one of our soldiers could come home, no man in this country would feel more relieved and rejuced than the President. We question whether Washington or Lincoln, knowing the character of Aguinaldo, would pull down our flug, and thus permit the

tyrant to have full sway.
"It is a specious, insignificant, hypocriti cal plea that those people are not capable of governing themselves." The preliminary reports of the last commission answers this assertion. The members of this commission were without taint of partizen bias further than the fact that a majority of them were not in entire sympathy with the republican party. Schurman was appointed its president because be had expressed opinions in favor of a non-expansionist. What shall we next ex pect from those who assert that this commis-sion was "prostituted for political purposes." To every candid mind this report clearly demoustrates the sincerity of our procedure and the unselfishness of our intentions. Where then shall we look for "The Nation's Shame!"

Ashamed, because our army and navy did not sail away with that of the Spanish instead of remaining to control the lawless while an effort is being made to organize a government for the people who have had no laws since Spanish rule ended? Ashamed, because the presence of our army has restrained the less unselfish appetite of other nations? Ashamed, because our nation prevented the execution of the secret order of Aguinaldo to assassinate all foreigners in Manila, and the later order to burn the town? Ashamed, because we have prevented the outlaw from being a wholesale murderer and from giving the other nations an excuse to take revenge?

Ashamed because our nation has to some extent been able to protect seven eighths of the inhabitants who hate the robber and oppressor, and who have no heart nor part in the in

surrection? Ashamed because municipal governments have been organized in a dozen towns, in which the natives participate, while the surrounding country is being cultivated for the first time in three years? We admit that this nation is not in the islands for the pure love of humanity, but that it expects to profit by the establish ment of a permanent government, and the de velopment of the resources in those islands. But then some of us Spiritualists would rather have part of our reward now, in cold cash, than wait till we get to heaven. All honor to our nation for what it has done, and is doing to establish peace and order in the East, having no doubts but what independence won't be withheld when they have proven themselves capable of self government. Shame that any of us should have such little faith in the transforming potency of the Principles of Spirituatism as to believe that this nation will end like that of Egypt and Rome. May we not be the salt of the earth, the leaven that shall leaven the whose lump? But the salt must be separate from the earth, and the leaven from the lump. The Saviour must differ from what he is to save, and, above all, walk in the consciousness of his saving power. Who shall teach the Sairitualists that Spiritualism is the teach the Spiritualists that Spiritualism is the saviour, and that faith or consciousness must precede works, or the realization of the coming salvation?

We Spritualists should so live that the "world that now is" could only end in giving birth to the "new heaven and new earth." 323 East 149 street, New York City.

What about that Robinson Challenge?

To the Editor of the Banner of Light: Since my return to New York from Calilar challenge issued against me by Mr. Robinson, and published in the BANNER OF LIGHT est, will become a truth-finder and thereby in its issue of July 221, and I beg space in your valuable journal for a public answer. I left self with truth and at the same time destroy-New York July 17th for San Francisco to spend my summer vacation and to meet relatives and friends. On August 1st, whilst in Los Gatos I anxiously sought for by many, in order, if received a copy of the BANNER OF LIGHT dated haply it is found, to escape the natural seguing 221, in which Mr. Robinson challenged me for any sum up to \$1,000 to produce the slate writing phenomenon in his presence constructive utilitarianism. The scientific under test conditions.

On August 2d, I wrote to THE BANNER accep ing Mr. Robinson's challenge and asking that gentleman to produce a properly certified check for the amount of his challenge, also legally binding articles of agreement, an talso requesting him to communicate with me direct in care of J. B. Lawrence, Druggist 103 West 42 1d street, New York City, (Robinson's home). My acceptance of Mr. Robinson's challenge was published in the BANNER OF LIGHT in its

issue of August 19th. On September 21 a brief editorial appeared in that journal, stating that Mr. Robinson had written a private letter to the editor, suggesting that as an evidence of my good faith I should put up a deposit of from fifty to one hundred dollars, as he, Robinson, had sacrificed a European engagement for the purpose of

meeting me. This proposition was so ridiculous as to cause all my friends and enemies to smile. The idea of the challenger demanding that the chal lenged party should deposit even one cent before the actual challenger had shown the color of his money, although asked to do so, gave a very humorous and uncertain look to that gentleman's original challenge. Mr. Robinson's request was unprecedented for either impudence or ignorance—for all that Mr. Robinson had to do was to communicate to me his willingness to produce a certified check for the amount of his challenge, and it would have been covered, for I had already arranged with New York friends to attend to my end of the prop-

Whilst this was going on I had the pleasure of receiving another challenge in the Progressive Thinker, dated Aug 12, under the caption of "An Expectant Hour," etc., and signed by "Psychic Researcher." This challenge was somewhat personally insulting, and no doubt the writer was a Robinson man, for he was permitted to say, among a lot of other wild statements, "I suppose Evans will only run away, and live to bluster another day." In this challenge Robinson, through 'Psychic Regarder," challenged every living shapes and the control of t medium in the known world—myself preferred. I answered "Psychic Researcher," or Robin son's article in the Progressive Thinker, stating that I had already written my acceptance of Robinson's challenge to two spiritual journals, and again demanded that Robinson should produce his certified check for one thousand dol-lars—the amount of his challenge—my answer was published in the *Progressive Thinker* in its issue of Sept. 2. The Light of Truth, of the same date, also contained my acceptance of Robinson's challenge with the added statement, that if Robinson would double the amount of his challenge it would be more ac-

*I then hurried back from San Francisco, leaving that city for New York on Sept. 12, and forfeiting five proffered engagements as follows—one by S. M. Denneston, to visit Spokane Falls, one through the Philosophical Journal, to visit Fresno, one by Thomas Lees, et al, to visit Cleveland, one to visit Portland, Ore., and one from Los Angeles. All these offers are before me, and can be seen by inter-

ested parties. On my arrival in New York, Sept. 17, I notified the several spiritual journals and also placed a personal notice in the New York Sunday Herald, notifying the public of my arrival in that city. I wrote a brief notice to Light of Truth and the Progressive Thinker, complaining that neither Mr. Robinson nor his one thousand dollars had been heard from. This

plaint. Saveral gentlemen off-red me backing in this challenge in sums from one thousand dollars up. George White the Mendocho cat tle king, met me in San Francisco, and laving heard of Robinson's challenge, offered to post one thousand dollars on me if the guldes were willing.

I take this opportunity to thank the frien is who so kindly offered to stake their money on their belief in my mediamistic powers. But as it is over three months since my acceptance of Mr. Robinson's challenge appeared in the BAN-NER OF LIGHT, and since that gentleman has not deigned to communicate with me, or to produce his certified check for the amount of \$1000, that he challenged me for, and has not shown any disposition whatever to approach me, or reach me, on the matter he challenged me for, I will now wash my hands of the whole business, and retire from this "twaddle" that I have been unwittingly dragged into, knowing that I have done what I consider my part to sustain the dignity of spiritual phenomena, and hereafter all challenges will be ignored, no matter by whom presented. For the BANNER OF LIGHT in an editorial dated Aug. 19 (the date of the publication of my acceptance of Robinson's challenge), after expressing its con fidence in the genuineness of my mediumship, says: "Through this test Mr. Evans will ren der Spiritualism a signal service by disarming one of its ablest critiques, and will place his mediumship in a most favorable light before the world."

Those who are honestly desirous of witnessing phenomena can always do so without resorting to the blustering method of challenges. I have accepted so many challenges, and have failed to see the challenger's money come to the surface, that I am thoroughly disgusted, and will lend my namet) no more such schemes. All that I have gained for my trouble has been a lot of worry, loss of time, and a condition of mind that has unfitted me for the presentation of the higher forms of spiritual phenomena. Besides the spirit world is not in sympathy with gambling on spiritual results. But I am only human, and have erred in this respect (as I thought) for the sake of the cause of Spiritual ism. Neither press nor public will again find

Respectfully yours, FRED. P. EVANS, Medium for Psychography or Slate writing. 103 West 42d street, New York City.

"A Truth-Seeker Is Better Than a Fraud-Hunter."

The BANNER OF LIGHT finds a most cordial weekly welcome to my home. It has received such recognition now for almost twelve years, and, if I remain in the mundane, I expect to peruse its pages with interest for many years to come. The editorial pages, under the efficient pen of my brother Barrett, teem with healthful truths and suggestions and bear the imprint of earnest, conscientious and wisely. directed energy.

Being a careful reader of its pages, an edito rial bearing the same caption as this article did not escape my attention. It appears in THE BANNER under date of Nov. 18, and is accredited "A Terse Aphorism." It formed the first sentence to my address delivered a short time ago before the Boston Spiritual Temple Society. The many qualifications of meaning which the above sentence may possibly convey, as intimated in the first paragraph of the editorial referred to, leads me to conclude that the sentence is not so innocent in its meaning as I suspected it of being. thought that it carried it own definition with it. Be that as it may, I will be accredited with knowing the meaning which I intended to convey by the use of the sentence, "A truth-seeker is better than a fraud-hunter."

I meant, not that the man who might be a truth-seeker was a better man intrinsically than the fraud-hunter, for to me all mankind is good, but that the former was a better man in that he added more than the other to the common weal. A truth-finder is a fraud-de-stroyer, while it seems difficult to see how a perform the double service of enriching him. ing error. The truth-seeker is sure to be con-fronted with error, and, if at all sagacious, will anticipate this condition. The truth is constructive utilitarianism. The scientific truth seeker does not start out determined to find all the false, and, after finding it, place it before the people, labeling it, "This is fraudu-lent and talse," leaving the simple inference that all else outside of this accumulation of

rubbish is the true and the real. Not long ago I assorted some apples just as they were indiscriminately taken from the trees. Occourse, I was after the good apples. Laboring in the capacity of "The man with the hoe," I did not go to the trouble of pickthe hoe, ing out the bad ones first, but selected all the good apples and left the bad ones on the ground, which were in turn easily and quickly disposed of according to their worthlessness. Was this the correct method? If it was, why apply any other, and especially an opposite method, in reference to the "fruit of the spirit"? The fraud-perpetrator, upon a certain very low plain of life, may be considered a "sharper," but, upon the real true plain of living, he is not sharp, but is sadly ignorant of that natural law that "Whatsoever a man soweth that shall he also (of its kind) reap." It is also true that he also (of its kind) reap." It is also true that he who is deceived by fraud is quite as much in need of spiritual illumination. The deceiver and the deceived are sadly in need of spiritual

When the spiritual consciousness of a man is fully aroused there need not be the slightest fear that he will tail to detect the dull ring of he spurious coin from that of the genuine. Shall we strive to q ticken and bring into proper vibration this spiritual understanding in ourselves and others by using the "bread of life" or a "stone"? Fraud itself never fed humanity. I don't believe that the salt of its discovery and display before the world will make it more palpable or helpful if its digestion is at-

tempted. When I find a truth I destroy some error. If I am successful in discovering fraud, does my discovery warrant its destruction? Carlyle says, 'Error at list becomes dry fuel for the ever-consuming fire of Truth." I believe that true Spiritualism contains enough of the fire of truth to dry and consume all the fraud in its midst. Then fan the fire of its truth into a blaze. It [the truth] will find the fraud not to

reveal it but to destroy i. If all the fraud were discovered by any one and then vigorously prohibited, the prohibition would only in a measure stay its progress, for history plainly reveals the fact that prohi bition has been measurably a failure even from and including the forbidden fruit eating in Eden. The power of truth is sufficient for the annihilation of all error and fraud. Be a truthseeker, then, and you will thereby become a fraud destroyer. The presentation of truth reveals error because of its light. Truth is positive; truth is light. Error is negative; error is darkness. The simple discovery of error will not reveal truth for it possesses no power of light within it. The world does not need to be shown the pitfalls; it wants to be directed to the bridges of truth which span all degrees of consciousness until it realizes the cosmic cousciousness. A fraud-discoverer will be a natural outcome of a truth-seeker; but one whose life is given over to fraud-nunting, pure and simple, is a waster of time and a pillager of precious opportunities. I am sure that no reader will misunderstand me. I would be the last to condone fraud. I seek only to reveal what appears to be the best way to eliminate it from our midst, at least in the judgment of your F. A. WIGGIN. humble servant,

F Send for our Free Catalogue of

[Copyrighted Oct., 1899, by Cartyle l'otersites.]

MARION GOLDBORO:

WHAT ONE WOMAN ACCOMPLISHED.

WRITTEN BY CARLYLE PETERSILEA; Author of "The Discovered Country," "Oceanides," a Psychical Novel, "Mary Ann Carew," "Philip Carlyle," a Romance, &c., &c.

which added brightness and beauty to her every act and movement: The grand passion was dawning upon Marion.

Mr. Englehart had started his "How to be Happy Club." He was, also, a constant visitor at the Goldboro mansion, and sweet Marion was the prize he sought there. He was ready to lay his immense wealth and title at her feet; but, as yet; he was only known to Marion as simply Mr. Englehart, an English gentleman of moderate means. Marion loved him for himself alone; and yet she hardly knew that she loved. He had entered heart and soul with her in her work toward assisting the poor and unfortunate, and he often spent large sums of money in this direction. Marion wondered how a gentleman of moderate means could : fford to give so much, though it increased her admiration for him, and when at last Mr. Englehart told her of his great love and asked her to become his wife, she blushingly consented, providing her father and mother were both willing; he must gain the consent of both her parents, for she felt that she could never be happy if either objected.

Mr. Goldboro gave his consent and blessing, but he feared his wife would be strongly

opposed to the union An unknown gentleman of moderate means was not the one she would be likely to choose for her daughter, for, as Mr. Goldboro remarked, she was extremely ambitious that Marion should marry tor a title if not for wealth; and he thought she would prefer both.

Mr. Englehart did not seem to be at all discomposed but quite the contrary. He appeared elated and joyful like one who is certain of victory. He was ushered, shortly after, into Mrs. Goldboro's own private parlor, and soon that lady entered. She divined at once the object of the gentleman's visit. After polite greetings were over Mr. Englehart said:

"Madam, I am here to ask you to bestow upon me the hand of your daughter Marion in marriage. I have long loved her above all other women. She has already consented to be my wife provided you will also give your consent. She desires to be a dutiful daughter, and says she will not marry without your approval. Mr. Goldboro has already blessed us, and is willing to receive me as his son-in-law."

Mrs Goldboro's face flushed, and her lips curled scornfully.
"Sir," said she, in cold disdain, "what have you to offer my daughter in return for her beauty, wealth and social distinction?"
"Weil, madam, intense love and admiration

for her sterling qualities, an honorable name, and moderate wealth." "And do you consider this enough to offer a lady whose patrimony will, most probably,

quadruple your own?"
"Madam," he replied, "I care very little for Marion's patrimony. I should wish to marry her if she were entirely penniless. It is not her money, dear Mrs. Goldboro, that I desire, but her peerless self."

"Mr. Englehart, my daughter shall never marry a man beneath her with my consent. 1

had hoped great things for my eldest daughter, but she has been a bitter disappointment to me always; without ambition for herself, to gether with degrading views of life. But, sir, I shall shield my daughter from a mesalliance if possible."

'Of course, madam, opinions differ as to what constitutes a mesalliance. There is no blemish on my escutcheon, my means are ample for the support of a wife and family, and even if they were not, I have a stout heart and strong right arm with which to conquer adverse circumstances. I love your daughter, my name bears no stain, and I hope I am an honorable man. What more than this can you desire for your daughter?"

"Your position in the world is too obscure," she answered. "My daughter's wealth is sufficient to bring to her side men of renown. Even Miss Silver, who has not half as much as Mari on, is married to a Lord. Although my daughter ought to marry a Prince still I would not object to a Lord, a Baron, even a Count might obtain my consent. Yes," she added, medita tively, "Countess sounds very well, Baroness is not quite to my taste, still it would pass; but it should be Princess, Lady or Baroness.'

"But suppose a gentleman, bearing one of these titles, was not honorable, had no principles of morality-as very many of them have not-loved gambling, betting and horse racing better than he did his wife; suppose what love he might have was divided among four or five other women-as most of these gentlemen so do divide their love-or at the least we will say even one, would you be willing to risk your peerless daughter's happiness with such as these? Madam, I am confident that it is titled gentlemen of this stamp who seek wealthy young ladies of America as wives. It would not take long for one of this kind to squander Miss Goldboro's millions, and your lovely daughter, with her highly moral and spiritual nature, would soon be broken-hearted, and, in all probability, a separation and divorce would soon ensue"

"Mr. Euglehart," said the lady haughtily, "I cannot see this as you do. You are probably envious of gentlemen of distinction, and take the present opportunity to slander them. It is unnecessary to prolong this interview, as I shall not change my determination.

"And you will give my lovely darling to no man who does not bear a title?" Mr. Englehart's face flushed, and he trem-

bled visibly.
"No!" And Mrs. Goldboro swept toward

the door. 'Stay, madam! A few more words and I

will take my departure. Madam, I am not all that I appear to be." "I thought as much," she replied angrily.
"So you would have entrapped my daughter?"

No," he said, rising with a new dignity. "I intended to tell Marion all, before I claimed her for my bride. I also intended to inform her father, together with yourself; but, for reasons of my own, I desired to gain her love,

as well as the consent of her parents, before doing so."
"And yet you talk of high moral principles, and honorable gentlemen while you are sneak ing under cover, like a thief in the night! Sir, begone from this house at once, and never en-

The lady stamped her foot violently. "I

ter it again!'

have saved Marion this time, at least."

"Madam, I beg of you to exercise a little patience until you know all."

"Begone, sir! I have no need of patience under the present circumstances. Have you

not said yourself that you were masquerading, assuming a name and character not your own? And more than this, you have not been as witty as you might have been. You could have assumed that you were titled and wealthy. Oh! thank Heaven that you did not; for thereby you might have gained my consent to wed my daughter." And Mrs. Goldboro wrung her hands in distress at the thought. "Of course you can be nothing more than some low beggar without character or position, that you do not even aspire or assume to be anything more than an ordinary person of moderate

means. If you do not leave the house at once I will call the footman to eject you."
"Madam, madam! I big of you to calm yourself. May it not be entirely contrary to your supposition? I may have chosen to mas querade, as you call it, below my real position. I have not masqueraded as a villain; but, par-

CHAPTER XVIII.

MRS. GOLDBORD HAD FAINTED.

Weeks passed on. Marion had provided for all of whom we have spoken in this story, and she still continued to visit the poor and afflict.

CHAPTER XVIII.

don me, I have as an honorable gentleman with honorable intentions. I simply desired to be appreciated for myself alone. I had no wish that the accident of possessing a title should gain the esteem of men or the love of a wife. I desired to be treated as a man among here. she still continued to visit the poor and afflict men. I did not wish to gather about me a lot ed; but a new interest had come into her life of fawning sycophants simply because of the gain the woman I love I will give up the secret of my birth and my accidental title."

Mrs. Goldboro stood staring at him, paling

visibly.
"Madam, I am not conscious of misrepresen-In that I said truly. They are moderate, with many millions over and above moderate, that I really do not as yet know what to do with; but my peerless Marion will help me to give to the suffering and needy; she will help me to make others happy with the overplus of my wealth, for I contend, as she does, that I have no moral right to more than moderate means while my brothers and sisters go cold, hungry and naked. Did not your own Christ say:
'Feed the hungry, clothe the naked, visit the widow and the fatherless, give to him that asketh of thee, and turn not thou away.'
"Madam, I have been guilty of concealing an accident. I admit I really did not think it.

accident, I admit. I really did not think it worth while to talk about it. It was simply a name which bore no meaning to me. A title, if it so pleases you, madam. But the title was not given to me through any particular merit of my own. It was purely an accident of birth. I really do not think I have any right to it. birth. I really do not think I have any right to it. It was a former ancestor of mine who, for his bravery, was knighted, and no brave act of mine. My great-grandfather did signal service for his king, and thereby received an earldom. But it was not I who served the king. My grandfather inherited the honors and titles of his arcests as well set his area. and titles of his ancestors as well as their sub-stance and lands. He did nothing to earn them. At his death, my father took them. He was simply nothing more than a moderately good man; still, he was much beloved by those who knew him best. Madam, he is dead. I am his eldest his only son. By what merit of my own do I hold his vast wealth and title? I am simply, as I hope, an honorable gentleman. Why should other men bow down to me and call me lord?"

Mrs. Goldboro sank into a chair, breathless and pale as death. "An earl!" she gasped. Oh! how could you

have so deceived us? "I thought it of little consequence. I did not wish to receive honor for that which was of no worth."

Then your name is not Englehart?" gasped Mrs. Goldboro. "You surely have no right to call yourself by a name other than your own?"

"My real name is quite a long one; and, to me, sounds like brass and tinkling cymbals; but Englehart is really one of them—the one which suits me best. Plain Mr. Englehart suits me better than any other, and all that I really deserve. My mother was the daughter of a German Prince—a younger son of one of Ba-varia's former kings—Prince Englehart; and she always called me Englehart; but, as called by those in my own country, I am Ethelbert Lewellian Englehart, Earl of Leicester, and, madam," he continued, kneeling before Mrs. Goldboro with inimitable dignity and grace, "see I have now conferred to you in full with "as I have now confessed to you in full, with-out reserve or deception of any kind, I once more sue for the incomparable hand of your daughter Marion in marriage."

But Mrs. Goldboro lay back in her chair, pale and limp as a dead woman; she had fainted.

(To be Continued.)

The Defence of Mediums,

BY MRS. ELISABETH F KURTH.

The N. S. A. having bestowed upon us the certificate of State Agent for the eastern part of New York during the coming year, we would like to say a few words regarding the honor we have received.

According to the Constitution and By-laws of the N.S. A., the State Agent's duty shall be to defend mediums. Having been honored for several years past in this direction, by receiving proper certificate with seal attached, etc., we however deemed it wise to place these credentials in a secret corner of our writing desk, as nothing travels quicker than a notice of this kind in the spiritual field of labor.

Defence of Mediums. Let us cast a glance backward for the past years, and see whether we have met the requirements of that certificate, and the answer comes back to us-No. Having now entered upon the discussion let

us try and explain our delinquency.

Mediums. There is no class of people in this world for whom we have greater admiration and deepest sense of appreciation than mediums. But we have different kinds and classes of persons gifted with mediumship. As soon as the first swallow makes its appearance, we become acquainted with the would be traveling camp-meeting medium. They call upon us in deep distress; have lost their purses, or have been robbed on the cars; only want enough money to reach Oaset or Lake Pleasant, as they have many friends in both places. In their appealing manuer they twist from our ips the names of one or two co workers, and they are the next victims. Then come strange workers, claiming to be mediums, having been in the field long before our work began; they have no friends, no money, no home, nothing to eat, are actually starving, yet when offered a good dinner and proper clothing, they prefer money at all times.

Then you meet with the venturesome mediums who come well dressed, with polished manners, and expect you to reise the modest sum of several thousand dollars to lift the mortgage from their house. Then we meet the distressed medium who is gotting up a collection to defray the funeral expenses of a good mother, another comes appealing to us to go to court with him, having received a summons for disorderly conduct and improper lan-

No doubt all these persons have a vein of mediumship running through them and are advised to apply to us, having been so appointed by the N. S. A., but just here let us ask in all kindness what our detense in these cases should consist of? To help all these people would be entirely out of our power; that they were not what they claimed to be, mediums, would be touching a wasp's nest; to show them the door would be unkind and impudent; to tolerate their continuance would be doing a great wrong, inflicting other co-workers with the same ordeal. But the N.S. A. will say, you are to defend mediums, yet where are we to draw the line? How are we to know where the real ends and the unreal begins? How many mediums have been maligned, ostrasized and exposed, and yet the world moves on and

mediumship prospers.
All mediums have their followers, and most every one will tell you of their favorite medium, that if all the world cried fraud-their me-

dium would be exempt. Honest, true, pure and good mediums need no defence; they come to us as educators and teachers, their characters are above reproach, they enlighten us by their philosophy, and lead us on by their phenomena, they are ladies and gentlemen in all that the word implies, and to them our sympathies and best wishes go out, and our hand of good fellowship will forever

For Over Fifty Years MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhosa. Twenty-five cents a bottle.

be extended.

Children's Spiritualism.

EVEN THERE.

A troop of babes in Summer-Land, At beaven's gate—the children's gate: One lifts the latch with rosy hand, Then turns, and, dimpling, asks her mate-

"What was the last thing that you saw?" "I lay and watched the dawn bagin, And sudgenly, through the thatch of straw, A great, clear morning-star laughed in.

"And you?" "A floating thistle-down. Against June sky and cloud-wings white."
"And you?" "A falling blow, a frown-It frights me yet; ob, clasp me tight!"

"And you?" "A face through tears that smiled-" The trembling lips could speak no more; The blue eyes swam; the lonely child he blue eyes swam; the loner, o...... Was homesick even at heaven's door. E. R. Sill.

How Mildred Saved the Deer.

BY ANNE SPOTTSWOOD YOUNG.

"I don't believe a lame dog, or a sick cat, or an old horse will ever come to this house!" wailed a small lassie not long ago. Brother Jack looked up from his newspaper

with a puzzled expression. His little sister's eyes were full of tears, and her lips were trembling very much indeed, and something dreadful seemed to be the matter. In a moment Jack's paper was thrown aside, and the little sister was on his knee being comforted.
"Why, Mildred," said the big brother, "what

can you want with old horses, and lame cats and dogs? It's 'raining cats and dogs' out-side now. Shall I go out and get some?" Mildred laughed at this in suite of the lump

in her throat, but she sobered in a moment, saying, with a little sob:

It does seem funny to wish for such queer things, Jack, but I know you won't think it's queer when I tell you all about it. I belong to a club at school, and everybody in the club must try to help some poor sick animal, and make it better, or else feed hungry ones, and do all they can to make animals happier. We've had the club three weeks now, and all the girls and boys have fed starving cats and dogs, and one boy made a man stop beating his horse, and every one of them has helped an animal but me, and I have looked and looked for one, and all I found was a mouse in a trap, Het that go, and the cook was awful cross about it, so I can't even do that now. The club meets here to morrow, and we all have to tell something we've done, and there has n't a lame or hungry dog or cat been round yet. I've watched all day, and now its raining and getting dark, and I know I won't have a single thing to tell at the club." Mildred winked very hard to keep from crying, and Jack hugged her close a minute as he said:

Well, I wouldn't cry about it. I know something you aid a few weeks ago that you can tell at the club. You saved a little deer's Mildred was so surprised that she could

hardly speak for a minute.

"Why, Jack," she said at last, "I haven't seen any deer for a long, long time, not since last summer at the Zoo; but—" she added slowly, "it must be true if you say so." Jack

"You find it hard to believe, don't you?"
"Yes," admitted Mildred.

"Well, this is how it happened," said Jack. "About two weeks ago a certain little girl I know was singing to her doll, and a certain young man, who happened to be the little girl's brother, was all ready to go hunting. As he came into the room where his little sister was, to say good by e to her, she looked up, saying, 'Oh, Jack, you 're going hunting! I wish you would n't kill any more dear little rabbits,' and the big brother said, 'I am going 'way up among the hills to hunt for deer this time,' and the little girl gried a wee hit and hegged and the little girl cried a wee bit, and begged him not to go; but he laughed and teased her until she laughed too, and when he went away he heard her singing once more to her doll:

Dear little dimpled darling has never seen Christmas vet.'

'Now it happened that there were not very many deer in the woods, and that the hunters did not have good luck. The big brother tramped and tramped through the woods, but no deer did he see until the very last day. Then he happened to be all alone standing near a brook, when suddenly he heard the soft pat ter of feet, and on looking up there stood the prettiest little fawn you ever saw, right on the bank of the stream, a few yards from him. The big brother stood very still indeed and drew up his gur, took a good aim, and was just going to pull the trigger, when the deer began to walk slowly toward him. She had beautiful large brown eyes, and for a minute they looked like your eyes-his little sister's eyes, I mean—and he seemed to hear the song the little girl was singing when he left home, 'Dear little dimpled darling has never seen Christmas yet,' and-well, the fact is, he could not have killed that deer any more than he could have shot the little girl if she had been standing there. The deer came quite close to him, and then bounded away and was soon out of sight and quite safe."

Mildred's eyes had grown big and dark as she listened to Jack's story, and when he finished she gave a little sigh of relief.

"That was so interesting, Jack, that I almost forgot that you were the 'big brother' and that I was the 'little girl.' It was brave of you not to kill her when you had such a good chance. I guess I really did save its life, because if it hadn't been for me you would have shot it, would n't you?" I'm afraid so," answered Jack.

"You're a dear, dear brother, so you are, and I'm awfully proud of you, and I'll tell the club about it, and they will be glad too." The

A Horse the Leader.

We hear many stories of the intelligence of horses. One told in one of the Chicago papers shows how a horse helped to catch a thief. A policeman discovered that two men were robbing a store. The police tried to catch them, but they got into a wagon standing near by and drove off. Later the horse and wagon were found in the outskirts of the city. The horse was driven to the police station, and the next day a detective and a policeman drove the horse with a loose rein-that is, they let him go as he would, turning corners without direction. He turned at last into an alley, and stopped before a stable. In the stable they found the thief. This stable was where the horse lived—Lis home. A few years ago a horse found in the same city with a lot of things in his wagon that the police knew had been stolen was allowed to go through the streets in the same way. He took the police to a house in a lonely neighborhood in which quantities of stolen goods were found. The horse had been in the habit of going to that house, and knew

REBUKED.

He sat réfellious on my knee-He sat recellious on my knee—
My baby by, whose sunny hair
Had been a source of pride to me.
"P'ease tut it (fi," his frequent prayer:
But while I trushed each sliken tress
That crowned my bonnie baby's head,
I minded not his accents of distress,
But thought, "How sweet he looks," instead; And so each day, unheeding still
His pleading, "Mamma, taut I be a boy?"
I let them call him "girl" and "Sissy Will!"
(I did not think how much such things annoy); Until one day he came in baby rage,
And threw him prone before me on the floor,
And 'mid tempestuous sobs hard to assuage,
Spoke bitter words I ne'er had heard before.

Ah, then I saw too plain my sad mistake: An, then I saw too plain my sad mistake.

To feed my mether pride and love of show,
I'd robbed my baby's peace, and helped to make
For him unheeded hours of childish woe.
But now I saw it all, and from their place I caught my scissors; when my task was done
He stood transfermed with joy upon his face,
That none could say, "You are not mamma's son."

To day my chubby boy plays with his peers, To day my chubby boy plays with his peers,
While I rejuice to see him sturdy grow,
And feel that 't is because no more he fears
The thoughtless jest that used to hurt him so.
For when I put his sliken curls away—
Mute emblems which my manly baby spurned—
Beside them all his dainty dresses lay,
One mother's needed lesson had been learned.
— Mary F. Whitford, in Every Where.

Kiterary Department.

Cubes and Spheres.

Early in the summer Mr. F. A. Wiggin presented a copy of his book, "Cubes and Spheres," to the Young People's Psychic Inquiry Club of Somerville. It was placed in the Club Library, but has been on the shelves only a few hours at a time, showing that it is a book which meets with the approval of the young minds interested in spiritual philosophy. I know of no better comment to make on a new book than to say that it is read and then recommended, and this is what can be said of "Cubes and Spheres." MINNIE M. SOULE.

WHAT A YOUNG HUSBAND OUGHT TO KNOW.—If marriage is a divine in stitution, if the tenderest and most sacred relations of life cluster about the family and the home, then no words of praise can be too strong with which to commend this exception al book. Its author shows himself capable and courageous. Its paragraphs are candid and clean. In these pages the author lifts the sacred relations of married life out of the im pure and vile thinking which has degraded manhood, debased and debauched womanhood and robbed marriage and home of the blessing and happiness which God intended. It treats of matters of vital importance, is free from technical terms, is scientifically accurate, delicate and refined—a pure, clean and ennobling book. These pages are crowded with that information which saves from the sad consequences of blind blundering, and imparts that information which enables its possessor to escape the ills which ambush in mystery and ignorance. It cught to be read by every person of mature years, whether married or unmarried, both men and women. The author has treated the most delicate and sacred subjects with that same ennobling force which characterizes the preceding books of the series, addressed to boys and to young men, and which won for these books unsolicited and hearty commendation at the international convention of the Young Men's Christian Associations at Grand Rapid, Michigan, and at Mr. Moody's World Students' Conference at Northfield, Massachusetts. This book and its predecessors are worthy of the united endorsement accorded them by religious, secular, educational and medical periodicals in this country and in Europe, and deserve the hearty commendation which they have received from eminent men and women everywhere. They should have a place in every library, in every school and in every home throughout the land By Sylvanus Stall, D.D. Vir Pub Co., Hale Building, Philadelphia, Pa. Price, \$1, net. Order of Banner of Light Pub. Co.

AMPING ON THE ST. LAWRENCE; or, On the Trail of the Early Discoverers.-Amid the profusion of juveniles, it is a real pleasure to find such a book for boys as "Camping on the St. Lawrence." Dr. Tomlinson's name is always a guarantee of valuable information combined with entertainment and wholesome influence, and he has now more than sustained his reputation in these particulars while working in an entirely different vein from any previous effort, and we risk nothing in saying that it is his happiest yet. Four intimate friends, just such boys as one likes to know, quick-witted, full of life, and thoroughly up to date, yet always clean and manly, who are to enter college in the fall, are given a summer in camp under the care of "Ethan," a former schoolmate of the father of the boys, who had settled down into a most in- morning still earlier; until, in one hundred teresting typical rural character. All are im and forty-six days, it is, when the sun rises, pressed with the historic associations of the half as high as the zenith. scenes about them, and one leading spirit has been especially inspired by the noble narrative it did in the evenings; and at the end of one footsteps of Cartier and others, gaining a great deal of information, yet in so jolly a way that there is never a dull moment. The days are filled with sport and adventure, not always un mixed with peril and anxiety, and a most merry and at the same time profitable summer passes all too quickly. The fun is bright and sparkling, the beauty of description unequalled in any of the other stories by this eminent writer for the young, and the whole tone of the book helpful and manly. In short, no book of the season seems to us more nearly to be both what the boy would choose for himself and what his parents would choose for him. The book render it all the more desirable. By Everett T. Tomlinson. Cloth. Illustrated. (Price \$1 50). Lee & Shepard. Order of Banner of Light Pub. Co.

MPERFECT SYMPATHIES .- Lamb tried all his life to like Scotchmen, and was obliged to desist from the experiment in despair. Fortunately-for life, like chronome ters, is constructed on a system of compensation-he drew from his deficiency a very reasonable essay on imperfect sympathies. I do not remember that he suggested a system for developing this atrophied side of humanity. I do not know that there is any. The man who should invent some way of making us like the Doctor Fells of mankind would be a benefactor of the highest order. I think it is a question of the head rather than of the heart. Imperfect sympathy is the cousin germain of imperiect knowledge. Lamb, poor wretchwent through life miserably deprived of the subtle joy of liking Scotchmen, not because he was flint-hearted, not (of course) because Scotchmen are not likable, but solely because he could never parallel the Scotchman's way of

A simple truth, you say?

Every truth is simple, or it is not true. You and I, who shrug our shoulders at the testy Boers, at the fierce little Filipinos, or at France—that Doctor Fell of nations—have simply failed to get into their way of thinking. Most men are honest, preferring to go straight rather than take to the zigzag road, and nations—made of men—are honest. The national mind works in its own way toward what it be lieves to be the best idea! And that is the reason that war is not mere ignoble killing; it is the clash of ideals. Dewey proclaimed his ideals with shotted guns, and little Aguinaldo is brandishing his ideal in the jungle to day. War is merely an exaggeration of Lamb's difficulty to understand the Scotchman. Time was when Frenchman and German could not pass without barking at each other; now they are beginning to get acquainted, and a common knowledge is bridging over their imperfect

sympathies. Men go out on a strike; the "bosses" order out the troops, and you have that most absurd of all warfares—the criminal warfare of two classes of men who work. Imperfect sympathy, again, due wholly—if I may use astrutting phrase-to mutual incognizance. And now do you not see how clearly all this points to a defect in our system of education? In our schools and colleges we learn too many things that make for knowledge, and too few that bring wisdom. Not long ago a young professor of Princeton College went out and tramped with the tramps, begged with the beggare, and toiled

He was developing his imperfect sympathies in the only way they can be develoyed—by get ting into the thoughts of others. This should be the beginning of a new branch of college education. In time, it may be, the branch would become the trunk of it all. Books are all very well in their way; the humanities are admirable; but, after al!, wisdom comes only from the study of mankind—and wisdom means sympa thy, and sympathy means—that far away mil-lennium!—peace.—Vance Thompson, in Satur-

Matic expression. Mrs. Browning's are full of understand child life, make two mental pictures," advises Barbetta Brown in the December Ladies' Home Journal. "In one, West were an important feature in her life, indeed on volume, bound in fancy English cloth, with black and beauty of spirit. Miss Field's experiences in the great price \$1.30, postage 12 cents.

The Children is trying to matic expression. Mrs. Browning's are full of her characteristic tenderness and beauty of spirit. Miss Field's experiences in the great price \$1.30, postage 12 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

draw in the child as a block of marble, with mother, grandmother, teacher working away doggedly, relentlessly; chiseling, hammering, pounding it into what they are pleased to consider its proper shape. In the other, draw the child as a plant, with roots firmly set in the soil of circumstance, with peculiar tendencies meant to be its blossoming. Then tell me which picture appeals to you as more nearly approaching truth. I have faith enough in human understanding to believe that none will choose the first, but all the last, to hang in their gallery of ideals. How much simpler the beautiful growing process than the harsh chis-eling process! All that we who love the child have to do is carefully to keep in good condi tion its environment; to see that it gets its needed sunshine; to study most carefully its natural growth and nourish that, and perhaps gently and lovingly to prune it now and then.

ISTORICAL NEW ENGLAND, is a magazine devoted, as its name indicates, to the history of the New England States, noted for beauty of scenery and a history of romantic interest. The paper, print and illustrations are excellent, and we are sure that old and young alike will enjoy reading this new publication. Published monthly at Concord, N. H, by the Historical Publishing Co, L. L. Whitlock, Editor. [\$1.00 per year.]

CCE HOMO, edited by J. Kellogg, published by Face Home Dublished O lished by Ecce Homo Publishing Co., Richmond, Va., is a new magazine of progressive thought. Its field of research is broad, its ideals high, therefore we trust that its career will be long and prosperous. The following is taken from the October number:

'In receiving treatments place yourself in an attitude of repose. Let go, relax, give up. Do n't maintain that anxious tension which generally characterizes invalids. There is n't anything to worry over, and there is nothing to fear. Worry and fear do you absolute harm, and will not accomplish any good whatever. The mind which relaxes and calmly, patiently and trustfully waits, is almost sure to gain health, happiness and prosperity. The body soon recovers its healthful vibration when the mind is at peace. It is the auxiety of mind, care, worry and unrest which keeps the body diseased.

A STRONOMY AT HOME. — Earth's twin sister. If earth and the planet Venus are not twins, they certainly have some of the symptoms. They are of about the same sizeearth being less than one-seventh the larger; and there is reason to believe that very similar conditions exist on both planets. It has been determined that Venus has air, water, clouds and moderains; and there can be small doubt that this beautiful farmin the sky is inhabited, the same as this earth on which we live.

There are many stars well known by name, that people generally have never seen; but almost everybody has admired Venus—the bright and beautiful "evening star."

When it commences being the evening star (for it does not serve as such all the time), it can be seen for just a few minutes after sunset, and then it disappears from view. The next evening it gives us just a little more of itself; the next still more; until, after one hundred and forty-six days have passed, we find it at time of sunset half way up to the zenith, or "very top of the sky." Then it slowly retraces its steps, and commences shining lower and lower each evening, until, in one hundred and forty-six days more, it sets with the sup, and is lost in the glory of that great central star. For a few days and nights it is entirely lost to view; but soon, if we rise early enough, we will see it just a few minutes before sunrise. Next morning it will rise a little sooner; next

of Parkman, so that many an evening by the hundred and forty six mornings more, it rises comp fire is passed by following in fancy the with the sun and cannot be seen. Then it goes into retirement again, so far as our viewing it is concerned, until it reappears once

more as the evening star.

The people who live in Venus have days only twenty-five minutes shorter than ours, but their year consists of only thirty-two weeks. No doubt that to them our planet home is as great a curiosity as is theirs to us; looking somewhat brighter, however, and probably the most conspicuous object in their sky at night. For, sad to say, Venus has no moon, and star-lit nights are the best she can do for her inhabitants after the sun has set. It may be that her atmosphere is better adapted than ours to fine illustrations and general make-up of the receiving and transmitting light; and in that case our own planet-earth may be her best dependence when the sun is gone.

Venus goes through the same curious shapes as does the moon, from the crescent form to the full star, and so back again; although she is so bright at all times when visible that these differences are not noticeable to the unaided eye. But with a common field glass, or an ordinary house telescope, or even with an opera-glass, these different shapes may be distin-guished, and you can know in what phase our sister planet is posing herself.

With a strong telescope, Venus is visible even in the daytime; and there have been afternoons, when she was nearest possible to our earth, that she could be seen without any glass. There are various mathematical reasons for the facts that we have given above into which it is not needful just now to enter; we want our readers to notice and appreciate and keep in touch with the glittering TRUTHS connected with this wonderful planet. They will thus acquire a property from which they can get DR. S. B. BRITTAN and DR. W. B. RICHMOND. much instruction and entertainment; a treasure which they will always know where to find; and one concerning which they can learn more and more as time goes on.

But Venus is only one of many beautiful star-treasures to which we mean to introduce our readers. - Every Where.

our readers.—Ferry Where.

ATE FIELD. A RECORD.—This important new book by Lilian Whiting is not only a personal biography of the noble and interesting woman whose lite it portrays, but the author has also endeavored to invest the pararative with the local atmosphere of the cities and periods in which Miss Field was an active and vital factor. The poetic and imaginative life in Italy, when, as a young girl, she was a favorite and enchanting figure in the choice circle that gathered about the Brownings; her lists sejonn in Rome, when Charliste Cushman and Harriel Hosmer welcomed her; the brilliancy of London seasons, when she was steeped in their social charm; her visits to Paris, Germany, Switzerland and Spain; the idyllic summers in Newport; the Golden Age in Boston life, when Lowell and Longfellow, Emerson and the Alcotts, Wendell Phillips and the great Agassiz gathered at Mrs. Whipple's "evenings": the breadth and fullness of her life as a lecturer, with a description of the days of the lyceum, freighted with allusion and incident, and galvanizing into vitality again the enthusiasm that followed Mrs. Livermore, and Phillips, Curtis, Beecher, and Anna Dickinson; the pathos of her mother's dearh at sea, as they were sailing for Europe; the piquancy and power of her famous press letters to the Herald and the Tribune of New York; Miss Field's later political work influencing Mormon legislation; her services to Art; her distinguished work, in early life, as the dramatic critic of Ristori and Fechiter; her large the respectivence in the nation's Capital.

For said by RANNER OF Light Published to invest the respectivence in the nation's Capital.

For said by RANNER OF Light Publishids to each she was a favorite and the care she will be a welcome revealation to all who and the care and the capital public work in the care and the care of the subject that rises to the surface, and strict the population of the days of the lyceum, freighted with allusion and incident, and galvanizing into vitality and the care propositi the dramatic critic of Ristori and Fechter; her later experiences in the nation's Capital, editing her own Review, and mingling in the rich and varied social life; and the touching close of her career in her sudden death in Hawaii in the midst of important research and study-all these the author has endeav-ored to depict with the special atmosphere of the moment in the varying periods.

REARING THE CHILD.—"In trying to understand child life, make two mental pletures." advises Barbetta Brown in the

ARE YOUR KIDNEYS WEAK?

of its own toward growth, naturally, gladly reaching outward and upward to what was Kidney Weakness Caused by Overwork, by Lifting or a Strain.

of life. It may be an accident or sudden illness, or perhaps a disease that has been stealing upon us from day to day.

It used to be considered that only urinary troubles were to be traced to the kidneys, but now modern science proves that nearly all diseases have their beginning in the disorder of these most in portant organs.

Now by this is not meant that you should overlook all the other organs and merely look after the kidneys.

Your other organs may need attention-but your didneys most because they do most.

If you are sick, begin taking Swamp-Root, the great kidney remedy, because as soon as your kidneys are well they will help all the other organs to health.

The kidneys may get weak or diseased from a thousand and one causes-from overwork, worry, a simple cold, from lifting, a strain, or excess in high living. Others may suffer from diabetes, dropsy,

swelling of the feet and ankles, rheumatism,

bad bloo i, gout, gravel, catarrh of the bladder, sleeplessness, antemia, nervousness, headache or neuralgia. All these symptoms are due to kidney trouble,

and the most prompt and effectual cure is Dr. Kilmer's Swamp Root, the great kidney rem-In taking Swamp-Root you afford natural

help to nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys recognize in it the greatest and most successful that is known to medical science.

If there is any doubt in your mind as to your condition, take from your urine on arising diate attention.

Swamp Root should at once be taken upon

and she came into close touch with the greatest variety of people. She visited the Yellowstone and the Yosemite; penetrated into Alaska, where she delivered the first lecture ever given in that country, and she was enamoured with the Muir Glacier, with San Rafael, and with Coronade. The revelations of Kate Field's inner life will be a surprise to many, for seldom is there combined so intensely introspective a nature with such unceasing activities and interest in affairs. Through the entire panorama of Miss Field's eventful life the author has endeavored to preserve the couleur de localité, and to present her like a picture in its appropriate frame. Cloth, extra, \$2.00. Little, Brown & Company, Pub-

Order of the Banner of Light Pub. Co.

A CHIEF E GOE ASTRONA.

Asthma sufferers need no longer leave home and business in order to be cured. Nature has produced a vegetable remedy that will permanently cure Asthma and all diseases of the lungs and bronchial tubes. Having tested its wonderful curative powers in thousands of cases (with a record of 90 per cent. permapently cured), and desiring to relieve human suffering. I will send free of charge to all sufferers from Asthma, Consumption, Catarrh, Bronchitis and nervous diseases, this recipe, in German, French or English, with Address with stamp, naming this paper, W. A. Noyes, 920 Powers' Block, Rochester, N. Y.

REDUCED FROM \$1.00 to 50 Cents.

Having secured a supply of the valuable work entitled

A DISCUSSION

Facts and Philosophy

Ancient and Modern Spiritualism,

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

The volume containing the "Discussion of the Facts and Philosophy of Ancient and Modern Spiritualism," by S. B. Brittan and Dr. W. B. Richmond, is a written discussion in forty-cicht letters, twelve on each size to each of the two-propositions, and dating back almost to the advent of Modern Spiritualism, or to 1853. [Mr. Brittan shows here at his best. He is fearlessly trank, compelling in his statements, numerslye in the presentation of his ylews, and forceful in

in every appreciative mind.

380 pages, substantially bound in cloth. Price 50 cents.
For sale by BANNER OF LIGHT PUBLISHING CO.

IFE-HISTORY OF OUR PLANET. By The Story of Creation has been told in works intended for the general reader. This work is addressed to the same class, but is not written in the vein of "popular science," neither are its pages weighted with the sounding phrases of "technical science."

"technical science."
This volume, it is hoped, will compare with later works on astronomy—works which, without being grinily mathematical, take the reader through methods not beyond the reach of his culture to results in time and space and magnitude.

We do not always know the constant danger | the least sign of ill health. It will make you that confronts us through all the daily walks well, and is or sale the world over in bottles of



two sizes and two prices-fifty-cent and one

Swamp Root is used in the leading hospitals. recommended by skillful physicians in their private practice, and is taken by doctors themselves who have kidney ailments, because they remedy for kidney, liver and bladder troutles.

To prove its wonderful efficacy, send your name and address to Dr. Kilmer & Co., Bingabout two ounces, place it in a glass or bottle hamton, N. Y., mentioning that you read this and let it stand twenty four hours. If, on ex- generous offer in the BANNER OF LIGHT, when amination, it is milky or cloudy, if there is a you will receive, free of all charge, a sample botbrick dust settling, or if small particles float | tle of Swamp Root and a valuable book by mail about in it, your kidneys are in need of imme- | prepaid. This book contains many of the thousands upon thousands of testimonial letters received from men and women cured.

BANNER OF LIGHT: THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE Spiritual Philosophy. ISSUED WEEKLY

At 9 Bosworth Street, Corner Province Street, Boston, Mass., BANNER OF LIGHT PUBLISHING COMPANY.

ISAAC B. RICH.......PRESIDENT.
FRED. G. TUTTLE....TREASURER.
HARRISON D. BARRETT. EDITOR.

THE BANNER is a first-class Family Newspaper of RIGHT (OR MORE) PAGES, containing upward of FORTY COLUMNS OF INTERESTING AND INSTRUCTIVE READING, embracing A Literary Department; Reports of Spiritual Lectures; Original Essays—Spiritual, Philosophical and Scientific Editorial Department, which treats upon spiritual and secular events; Spirit Message Department; Reports of Spiritual Phenomena, and Contributions by the most talented writers in the world are. writers in the world, etc., etc.

TERMS OF SUBSCRIPTION, IN ADVANCE:
 For Year
 \$2.00

 Bix Months
 1.00

 Three Months
 .50

Specimen copies sent free.

ADVERTIBEMENTS published at twenty-five cents per line, with discounts for space and time. Subscriptions discontinued at the expiration of the time

Banner of Light Publishing Company Also publishes and keeps for sale at Wholesale and Retail a complete assortment of Spiritual, Progressive, Reformatory and Miscellaneous Books, embracing works on Occultism, Theosophy, Astrology, Psychology, Hygiene, etc. Descriptive Catalogue sent free on application.

Any book published in England or America, not out of print, will be sent by mail or express. print, will be sent by mail or express.

Problishers who insert the above Prospectus in their respective journals, and call alterition to it editorially, will be entitled to a copy of the BANNER OF LIGHT one year, provided a marked copy of the paper containing it is forwarded to this fier.

For Sale at this Office:

THE TWO WORLDS: A journal devoted to Spiritualism, Occult Science, Ethics, Religion and Reform. Published weekly in Manchester, England. Single copy, 5 cents.
THE BLARKER, NOTES AND QUERIES, with Answers in all Departments of Literature. Monthly. Single copy, 10 Cents.
Philosophical Journal, Published weekly in San
Diego, Cal. Single copy, 5 cents.
The Truth-Seeker. Published weekly in New York. Single copy, 8 cents.
THE THEOSOPHIST. Monthly. Published in India. Sin-

THE THROSOPHIST. Monthly. Published in India. Single copy, 50 cents.

LIGHT OF TRUTH. A Spiritualistic weekly journal. Published in Cinchanati, O. Single copy, 5 cents.

THE PATH. A Monthly Magazine, devoted to Universal Brotherhood, Theosophy in America, and Aryan Philosophy. Single copy, 20 cents.

THE PROGRESSIVE THINKER. Published weekly at Chicago. III. Single copy, 5 cents.

Modern Astrology. Published monthly in London, Eng. Single copy, 25 cents.

THE STHINK. A mentbly Astrological Magazine, published in Boston. Single copy, 30 cent;

THE ACELL. A of ally Magazine, published in Minneapolis, Minn. Single cop. 5 cents.

The Proprietic Messenger. A monthly Magazine, published in Minneapolis, Minn. Single cop., 5 cents.

A NEW WORK ON

Practical Psychometry BY J. C. F. GRUMBINE, CONTENTS.

CONTENTS.

1. Introduction. 2. Special Rules and Conditions to be Observed. 3. Mediumship and the Spiritual Gifts. 4. The Soul its own Oracle and Law. 5. How to See and Perceive with the Interior or Spiritual Vision. 6. Concentration and Centralization. 7. Sittings. What they Signify. 8. The Silence. The Voice. Divinity.

As this is pernaps the most practical work of its kind, and the teacher and author has been requested by his thousands of students to prepare a primer or text-book for the neophyte, the book is destined to satisfy along felt need. Published in paper and sent prepaid for 50 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

AN ADVENTURE AMONG THE ROSICRUCIANS BY F. HARTMANN, M.D.

This is an account of a dream-visit to a Rosleruclan Monastery, and of the topics expounded by its adept immates. Among these are the nature and power of Will, Psychle Locumotion, Universal Life, Constitution and Development of Man, the Materialization of Ideas into Forms, the Doctrino of Numbers, of Counterparts, and of Elementals, Organization of Nature and Mind, expediency or otherwise of Theosophical Monasteries; Basic Principles of Alchemy, etc. Thobook is full of Occult information and suggestions. Prop. cloth: price 75 cents: paper, 50 cents. 12mo, cloth; price 75 cents; paper, 50 cents.
For sale by BANNER OF LIGHT PUBLISHING CO.

WHAT IS SPIRITUALISM? An Address W delivered by THOMAS GALES FORSTER, in Music Hall, Boston, Mass., Sunday afternoon, October 27th, 1867. This address possesses great merit. It is terse and to the point. Societies should circulate this pamphlet in their respective localities with a lavish hand.

Paper, 5 cents.
For sale by BANNER OF LIGHT PUBLISHING OC. PRACTICAL ASTROLOGY. Being a Simple Method of Instruction in the Science of Astrology.

By ALAN LEO.

This reliable work, dealing with the true Astrology, can be safely recommended to all students of this truly won-

erful science. It contains the most simple method of instruction ever nt contains the most simple method of instruction evaluable, and makes clear and practical an otherwise difficult study. It also contains the latest Glossary of Astrogical Teims.

Böund in cloth, pp. 204. Price \$1.00.

For sale by BANNER OF LIGHT PUBLISHING CC.

CTARILING GHOST STORIES, by an Emi-nent Scottish Seer. 14 Complete Stories. 24 Illustra-tions. One of the most entertaining books ever issued. Only 15 cents. Postage free. For sale wholesale and retail by BANNER OF LIGHT PUBLISHING CO.

BANNER OF LIGHT BOOKSTORE. SPECIAL NOTICE.

The BANNER OF LIGHT PUBLISHING OMPANY, located at 9 Bosworth Street (from 98 Tremont Street), Boston, Mass., keeps for sale a complete assertment of Spiritual, Progressive, Beformatory and Miscellaneous Books at Wholesule and Retail.

TERNS OASH.—Orders for Books, to be sent by Express, must be accompanied by all or at least half cash; the balance, if any, must be paid G. O. D. Orders for Books, to be sent by Mail, must be paid G. O. D. Orders for Books, to be sent by Mail, must hivariably be accompanied by cash to the amount of each order. Fractional parts of a dollar can be remitted in postage stamps.

Remittances can be safely sent by an Express Money Order, which will be issued by any of the large Express Companies. Sums under \$5.00 can be sent in that manner for 5 cents.

In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspondence. Our columns are open for the expression of impersonal free thought, but we do not endorse all the varied thades of opinion to which correspondents may give utter-

No attention is paid to anonymous communications.

Same and address of writer is indispensable as a guaranty
of good faith. We cannot undertake to preserve or return Mowspapers sent to this office containing matter for inspection, should be marked by a line drawn around the article or articles in question.

Banner of Pight.

BOSTON, BATURDAY, DECEMBER 9, 1899.

LESUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

Intered at the Post-Office, Boston, Mass., as Second-Class Matter

PUBLICATION OFFICE AND BOOKSTORE No. 9 Bosworth Street, corner Province Street, (Lower Floor.)

WHOLESALE AND RETAIL AGENTS. THE NEW ENGLAND NEWS COMPANY. 14 Franklin Street, Boston, Mass.

THE AMERICAN NEWS COMPANY, 29 and 41 Chambers Street, New York.

TERMS OF SUBSCRIPTION IN ADVANCE. Per Year.....\$2.00 Six Months..... 1.00 Postage paid by Publishers.

Issued by BANNER OF LIGHT PUBLISHING COMPANY.

Harrison D. Barrett...... Editor-in-Chief.

Matter for publication must be addressed to the DITOR. All business letters should be forwarded to the BANNER OF LIGHT PUBLISHING COMPANY.

ADVERTISING RATES.

25 cents per Agate Line. DIBCOUNTS.

OR. 90 per cent. extra for special position.

Special Notices forty cents per line, Minion, special voltes forty cents per line, minion, sach insertion.

Notices in the editorial columns, large type, teaded matter, fifty cents per line.

No extra charge for cuts or double columns.

Width of column 27-16 inches.

Advertisements to be renewed at continued rates must be left at our Office before 12 M. on thruday, a week in advance of the date whereon they are to appear.

The BANNER OF LIGHT cannot well undertake to vouch for The BANNER OF LIGHT cannot well undertake to voice for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted. We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have groved to be dishonorable or unworthy of confidence.

The Life Within.

There is a li'e within the lives of some indi. viduals that never is made known to the world, The feelings are intensely deep, grandly real, and often filled with a sublime pathos that for ever precludes their expression in words to oththose to whom they come. The emotions of joy or sorrow transport those who receive them into realms not known in mortal life, and give experiences that language is too poor to describe. No one who has not entered this supersonsual, perhaps better termed supernormal condition of mind, can understand those who have been so privileged. Indeed, many prosaic mortals are inclined to doubt the reality of those inner experiences, and often scoff at those who live in the interior life as dreamers and impractical beings. This course is most unjust, and becomes apparent to all upon calm reflection. Until a man has actually experienced something in his own life, he is not those of his fellow-men who have done so. Therefore, because the lives of some take them entirely away from the inner or spiritual realm, or the domain of deeper and truer feeling, they have no right to deny its existence nor to scoff at those who have actually dwelt therein.

This realm, to which we refer, is a state of being rather than a place, and is best known highly developed. In the midst of thousands, the intuitive mortal is often most truly alone; kernels and foreign substances, in order that in the midst of scenes of outward joy this same being may be feeling most deeply the pangs of poignant grief; in the presence of the greatest of seeming calamities this same soul may be serenely calm and capable of the truest and noblest deeds. The person qualified to enjoy the most is usually one who can be made to cleaned of all impurities lest the inmates of suffer most. As joy is of the soul in its real the household be made ill by the presence of sense, so also is sorrow, hence the one is the antithesis of the other. In daily associations in life, in the social, mental and business worlds, we find these peculiar forces at work. Beneath the mask of many a smiling face often lurks the dark shadow of pain to cast its fateful pall athwart the pathway of life. Behind many a hearty laugh stands the skeleton of woe to send forth its mournful wail as soon as the will is relaxed and the deep interior feel | handled and taken to the market at the earliing permitted to rise to the surface. The est opportunity. Sometimes an apple or potabustling activities of thousands of mortals, in deeds of beneficence or in daily duties, are prompted, inspired rather, by the wish to conceal their soul pain from their fellow men.

In some instances, deceit practiced upon them by some trusted friend-perhaps by members of their households, by their wives, yes, even by their parents or by their children—has filled their cup of sorrow with waters more bitter than those of Mirab, of which they are forced to daily drink. Sometimes it is some fond memory of what might have been, had health. strength, and finances warranted the fruition of their hopes, that fills the interior life of the soul with a soft, shadowy light, that serves to hide the real soul man from all the world. Again, it is some dream of what once was, but was lost through carelessness and lack of ap preciation, either in the material or mental worlds, that chants its mournful lay behind toes, should be picked out, pulled up and re cultural Hall for like courtesies. We shall en- She has the sincerest sympathy of her hunthe doors of the soul. Perchance, also, it is

means so much to those who may realize it. Behind the curtain, within the veil, beyond the door, in the gloaming of the spirit, underneath the Marahnian waters are to be found the true thought essences that tell what the people really are who dwell there. The life within a life is the real man, but it takes a soul to correctly interpret such a soul. No mortal unpossessed of the interior sense of feeling and of receiving, can understand how sublimely real this inner life is. Oh! how much it means to be alone! How pathetically one appeals to one's self for surcease of sorrrow, for the rehand when one is alone! Alone in the presence of thousands of mortals, yes; but ever in the presence of souls outside of the body who can, who do, who will always understand. Behind the smiling they ever look to see if the outer expression is born out of some deep wound that must be concealed for another's dear, dear sake. Into the shadow they glide to catch the inner vibrations of soul thought that tell more than words the real needs of the one whose life within his life is being studied for his own dear sake. They step beyond the door of being, and hang upon the walls of the home of the soul the pictures painted by those deft and subtle brushes, joy and sorrow, that the inmate may truly know himself, and realize his own immortality.

The deception practiced upon them on earth. the heart pangs given by their own, the wounds made by those who should have loved and helped them are transformed through the rainbows of their tears into an arch of triumph over which they pass, in this life within a life, to the inheritance that is theirs. For every ill they find a compensating joy; for every shadow they find a ray of sunlight that reflects to their eyes the sparkle of the jewels held by even the walls of blackness. For every cruelty, every grief, every heart-ache, every groan drawn forth by effort for other's good, they find the down of kindness, the thrill of comfort, the wine of love, and the shout of triumph. Every good endeavor is found to be a double mirror, set in a frame of sunshine, to reflect with double power the goodness of the soul. It is good, therefore, to live the interior life, with the soul opened to the potent and higher influences of love. It will not, it does not matter what the world may think or say, so long as the soul is at peace with itself, and ever open to higher and holier things. Such dreamers, such reti cent mortals, such sufferers, such thinkers, become the world's truest helpers, and give forth that which, when truly understood, will be a light, a shining example to all who are striving and struggling upward in the great march of life. "A life within a life" means the life of the soul, whose magic wand is knowledge that will unlock the storehouses of the wisdom of the ages, and inspire each one who enters there to find and hold his own. Its messenger on earth is the Spiritualism that spiritualizes, ennobles, uplifts and encourages its followers to toil on until they have earned their homes, and found their way thereto through the mystic avenue of the life within.

Duty.

Many small farmers who have less rods of land than some of their brethren have acres. devote all of their energies to making their mation has been issued with due regularity. expenses fall within their incomes. In so do. ing they resolve everything they undertake to the matter of duty, and zealously endeavor to be faithful in the minutest things in which ers. or even approximately defines them to they engage. They have a few barrels of apples and potatoes to sell, a few bushels of beans and wheat to put on the market, also some small fruits that must be sold to add to the possessor's meagre income. They conscientiously place the best of their products before their patrons in order that they may be deemed worthy of continued patronage. In order to secure the best of all they have to sell, apples and potatoes are carefully sorted, while the beans and wheat are faithfully picked over by

Not a few readers of these lines can remember the "rainy day" tasks on the farm. In the autumn, especially, do they recall the little duties to which they were summoned by qualified to pass an intelligent opinion upon | their hard-working parents. The long kitchen table was spread out to its full length, and several bushels of wheat or beans poured upon it. All hands were set to work to pick over the grain before them. They were told, if the grain were wheat, to pick out and destroy all cockle, pink, broken kernels, grains of barley, oats, rye and other things in order that perfectly clean, sound wheat might be taken to market. It was the same with beans and other to those whose soul powers have been most | productions sorted by the busy workers. They were to carefully remove all bad or damaged no deception might be practiced upon the pur-

chasers. In the spring the rainy days brought with them certain duties in the cellar. The apples and potatoes that had been wintered had to be neficent effects of its application in Malden, sorted for the spring market, and the cellar Mass. Percy Tanner, a boy of thirteen years, decaying matter in that cellar. The family arm began to swell shortly afterward. On workers were directed to pick over the apples and potatoes most carefully, as the spring market was even more particular than that of the autumn. Partially decayed apples and boy. If the boy had been stabbed, or killed potatoes, as well as the smallest specimens of both, were picked out and either thrown away or boiled for the benefit of the swine or cattle. The preserved products were carefully to that had every appearance of soundness got into the barrels that contained the sorted specimens. In a few days the entire barrel would need resorting or else merit destruction. In any event caution was necessary, and care had to be exercised to remove the contaminating apples or tubers from their fellows. The good were never taken up and the bad-left, but | tion in Malden alone. the bad were removed and the good properly

cared for. In Spiritualism, all true Spiritualists have duties similar to those ascribed to the farmers above mentioned. There are "rainy-day jobs" that are far from pleasant, yet the beans, wheat, apples, potatoes and other produce must be sorted, lest decaying specimens be fed to an innocent public, and evil wrought thereby. Pink and cookle, barngrass, witchgrass, and nettles, partially decayed apples and pota-

moment, whose young life was blighted by the rupted. In the culling process care should be pitiless beating upon it of the hallstones of exercised lest the healthy stalks be injured, sorrow that throws a veil over the face of day and the sorting so thoroughly done that only and hides within the grief that cannot be, the pink, the cockle, the decayed and decaying must not be, revealed. Sometimes, too, it is fruit be cast away. If one half-decayed pear some treasured hope of what is to be that draws or apple be left in a basket of the soundest the curtain of exclusion around the soul-life to | fruit, it is only a question of a few days, or hide from the eyes of the curious the ideal that | even hours, when the whole lot will be a mass of corruption, through oxygenation. In spiritualistic phenomena, if one spurious specimen be left by the farmer in charge, the crop becomes of doubtful value, until each production is tested by itself. It is therefore the duty of the spiritualistic farmer to pick out the phenomenal cockle, the half-decayed apple, the false-hearted potato, and cast them away, that their healthy and perfectly genuine kinsmen may ripen and feed the souls of the struggling farmers in the fields of the spirit with the fruit and grain that really nourish and strengthen them. The rainy-day jobs of moval of the whip of conscience to some other | picking and sorting, in the kitchen or in the cellar, are never attractive tasks, yet they are absolutely necessary to the well-being of mankind, therefore must be performed. Every duty of this kind, when well done, hurts no one, but ennobles the individual by giving him the consciousness that in the discharge of a simple, though unpleasant duty, he has rendered a great service to his fellowmen.

Proclaimed Thanksgivings.

It is interesting to review the state papers of the Presidents of the United States, recently compiled and published in ten large volumes by James D. Richardson, Member of Congress from Tennessee. A careful perusal of these works reveals the fact that the early Presidents of this great Republic found it unnecessary to issue annual thanksgiving proclamations, and history proves the people were as prosperous without them as they have of late years been with them. President Washington during his two terms of service appointed but two days for prayer and praise. The first was issued Oct. 3, 1789, and fixed the date for these special services on Nov. 26, 1789. His second proclamation was issued Jan. 1, 1795, and appointed Feb. 19, 1795, as the favored day. These two proclamations were prompted by influences that were brought to bear upon the President, and were not voluntary-at least, so it seems-productions of his pen.

This is also apparently true of President John Adams, who issued two thanksgiving proclamations during his term of four years. He made May 9, 1798, and April 25, 1799, the special dates for prayer-making and praisegiving. President Jefferson did not find it necessary to officially proclaim even one day for prayer during his term of eight years. President Madison did not do it until August, 1812, and then under the authority of Congress, by joint resolution. This was true of the other three issued by him in September, 1813, in January, 1815, and in April, 1815. Thus it will be seen that President Madison was influenced by the will of others, rather than by his own inclination. It will also be noticed that he did not issue even one of his proclamations until he had been in office over three years.

appointed any day for the observance of this be similarly designated. His third Thanksgivin November of 1863, as the day for such special services as the people might see fit to engage in. From November, 1863, down to the present time, the annual Thanksgiving Procla-President Johnson, in 1867, said that the custom of so doing seemed to be established, and he therefore saw fit to follow it. President Grant issued an extra during his second term, and made July 4, 1876, the occasion for special religious services on the part of the people. Some forty-eight thanksgiving proclamations have been issued since April 30, 1789, and four proclamations enjoining fasting and prayer, Of the latter, President Buchanan issued one,

and President Lincoln three. From the above facts and figures it will be seen that our nation got along nicely for sixtytwo years without any proclamation asking the people to give thanks, being given by our rulers. It is reasonable to suppose that they would have done equally well the other forty. eight years of our national life. In any event it is a useless custom, and could, with the utmost propriety be omitted hereafter. If the last proclamation of the Chief Magistrate is an indication of what we may expect in the future, the people cannot act too soon in the matter of equing its abolition. It is rapidly becoming a matter of religion, and in a Republic like that of the United States no ruler has the right to command the people to give thanks for anything he (the ruler) may see fit to specify. Let there be no union even in the remotest degree, between church and State in this country.

Vaccination Blessings.

The supporters of that divinely inspired barbarism known as vaccination are no doubt rejoicing with exceeding great joy over the beis the latest victim to this wicked practice. He was vaccinated on Friday, Dec. 1, and his Dr. Davis is jet in the form, ministering daily to his memory. Saturday he went into convulsions, and passed | He is, in truth, a physician to the body and away on Sunday. Medical aid was summoned, soul. Long may this faithful friend of humanbut the doctor could do nothing to save the by a blow, his assailant would have been arrested for murder. As it is, the vaccinating doctor is still at large, ready and even anxious to treat other healthy patients by similar methods. Wherein does murder by assault differ from murder by vaccination? Only in one respect—the latter is enforced by law, and those who commit it are protected from punishment. Other kinds of homicide are deemed crimes, but this one seems to be a special privilege of a few men called doctors, to whom the State gives a license to kill ad libitum. Young Tanner's death is the third caused by vaccina-

N B.-There are no cases of small-pox in Maiden, nor is there any special danger from that disease. When will the people assert themselves and secure the repeal of this odious law?

We are under obligations to the kind friends who so thoughtfully remembered us on managers of the recent floral exhibit in Hortithe face of some one wronged in a thoughtless out and destroyed, or the entire mass cor- nity these kindly favors.

That Declaration of Principles.

Our valued contemporary, Light, of London, Eng., comments upon the Declaration of Principles adopted at Chicago, as follows: "Very little exception can be taken to these statements, provided they are not used as tests of membership. As 'pious opinions' with which Spiritualists concur in the main, they may stand for the present, but they cannot be redoor be kept open for growth." Light also comments kindly upon the Declaration of Principles sustained by the Spiritualists of behalf of the progress of our Cause in America, | sion. and assure our friends over the sea that the advancement of Spiritualism in England is hailed with joy by every progressive Spiritualist on this side of the deep. Mutual interests, hearty good will and devotion to truth will soon remove all national prejudices, level all caste distinctions, and aid the world to realize that there is really but one country, one people and one destiny. The more declarations of the brotherhood of man that can be made in sincerity, the better will be the world.

Vale, De Costa!

Dr. De Costa, the wise and extraordinary High Churchman of the Episcopalians, bas repounced Protestantism and gone over to the Roman Catholics. As he is a married man, he cannot, of course, enter the priesthood, hence he announces his purpose to enter the field of literature, to which he will hereafter devote himself. He was bitterly opposed to the ordination of Dr. Briggs to the Episcopalian priesthood, and carried his opposition to extreme lengths. When Dr. Briggs was admitted, De Costa resigned his pastorate, declaring he could not conscientiously fellowship such a heretic as Briggs, and must therefore leave the priesthood. His last step is but the logical outcome of the former, hence he has graduated to his natural place. It is said to require neither politics nor religion to make a good Episcopalian, and it certainly requires even less to make a good Catholic. The waters of the sea of life will soon smooth out every ripple caused by the sinking of the De Costa stone, and leave the sea as if he had never dropped into it.

The Coming Age.

The December number of this progressive magazine is at hand, with an exceptionally attractive table of contents. Such eminent scholars as Profs. A. E. Dolbear, Nathaniel Schmidt, Dr. E. D. Babbitt, and Rev. R. E. Bisbee present some very instructive thoughts to the readers of this up to date periodical, while the editorials and sketches by the gifted editors, B. O. Flower and Mrs. C. K. Reifsnider, are full of meat, and worthy of a most careful reading. The Coming Age will enter upon its third volume with its next issue, and will con-From April 1815 to April 1862 no President | tinue to grow in favor with the reading public | because of its inherent literary merit. It is a religious rite. President Lincoln made Sun- | fearless reform journal, and presents such topday, April 12, 1862, a day for special services in | ics to its readers as will give them the greatest the churches, and he also caused Aug. 6, 1863 to | amount of reliable information in the fewest possible sentences. Mr. Flower is an ideal ing Proclamation set aside the last Thursday | editor, and is to be congratulated upon the great success he has achieved with his deservedly popular magazine.

Spiritualists Not Idiots.

Supreme Court of Michigan Confirms Conviction of Materializing Medium E. M. Gilman.

The Supreme Court of Michigan has affirmed the conviction of E. Medford Gilman, the materializing medium" who was charged with conspiring to cheat and defraud Detective Sadler of Detroit out of the sum of one dollar. Gilman's counsel argued that no crime was committed because it was an obvious humbug which could not deceive any rational be-

ing.
"We cannot agree," the opinion says, "with counsel in considering those who believe in the theories of Spiritualism to be idiots; and if we could we should hesitate to say that one who conspired to cheat them would not be guilty of a crime."- Exchange.

A few more decisions like this of the Supreme Court of Michigan and bogus mediums will be less active in their depredations upon an innocent public. The argument of Gilman's counsel shows the real character of the man he defended, and proves that his pretense to mediumship has no basis whatever in fact. If all counterfeiters were to share his fate the world would be better for it.

Golden Words.

"The rankest crop of weeds grows in the most fertile soil," says the gifted psychic, Andrew Jackson Davis, M. D. "It is not strange, therefore, to find Spiritualism, the richest and most blessed soil ever vouchsafed to man, to be so full of weeds. It will not do to mow them down, or to beat them down with a club. The careful farmer digs them up from the root, so that they can never grow again. This is the true method in spiritualistic work. Let the Spiritualists follow it and success is theirs."

These golden words from the great ' Pough. keepsie Seer" will find an abiding place in the heart of every truth seeking Spiritualist. the physical and mental needs of his fellow men. ity be spared to do good to those who are in need of aid.

A Suggestion.

As that earnest worker for the "good Cause," Thomas G. Newman, editor of our valued contemporary, The Religio Philosophical Journal, is yet suffering from a serious difficulty with his eyer, we venture to suggest that the Spiritualists of America unite each day at some fixed hour-say at eight dred and nineteen U.S. soldiers met deatho'clock in the evening, San Francisco time, in less than one thousand in battle, and nearly sending him thoughts of healing, accompanied by earnest wishes for his speedy recovery. Editor Newman is needed in the field of reform for many years to come, hence each Spiritualist should do his part in making it possible for the public to receive the benefit of this good man's work.

Mrs. Sadie L. Hand.

It is with sincere regret that we learn of the continued illness of this esteemed worker for the occasion of the exhibition of Tissot's the good Cause" at her home 68 East Newfamous paintings in Boston; also to the genial | ton street, Boston. She has had a severe case of typhoid fever and is not yet convalescent. moved, lest the sound productions be choked deavor to reciprocate at the earliest opportudreds of friends, who unite with us in wishing her a speedy return to health.

Mrs. Carrie E. S. Twing.

This able exponent of the sunny philosophy of Spiritualism is serving the Spiritualists of Lynn for the Sundays of November and December. Her work in November was of a high order of excellence, and large audiences greeted her every appearance. Her first month closed with all expenses paid and a good sum in the treasury of the society. No doubt Degarded as final, or authoritative. Let the cember will be equally prosperous, and the society will enter upon the new year in a very flourishing condition. Mrs. Twing always interests skeptics in Spiritualism, and has the Maine at their recent annual convention, and happy faculty of converting many of them to a quotes the resolution, with good wishes for knowledge of its truths. She will be present success, adopted at Chicago with regard to me at the Ladies' Aid Society, Boston, Friday diumship. We thank our esteemed contempo | evening, Dec. 8. May she be welcomed by rary for its good wishes and kindly words in large numbers of Spiritualists on that occa-

A Challenge.

Dr. Dean Clarke has been challenged to meet a prominent Unitarian clergyman of Cambridge, Mass., in joint debate, on Sunday, Dec. 17, in Investigator Hall, Appleton street, Boston. The challenge has been accepted, and we shall take pleasure in publishing the particulars concerning the discussion in our next issue. Dr. Clarke may be depended upon to uphold the truths of Spiritualism in his usual able and logical manner. No doubt the debate will be of great interest to all classes of thinkers, hence a large attendance is expected.

Dr. George A. Fuller.

This eminent representative of Spiritualism will occupy the platform at Berkeley Hall, Boston, during the present month. Dr. Fuller is well known to the readers of THE BANNER as an eloquent and scholarly speaker, as well as one of nature's noblemen. He has something to say, knows how to say it, and the ability to impress important truths upon the minds of his hearers. He should be greeted by large audiences at his every lecture.

Miss Lilian Whiting.

The attention of our readers is called to the review of the latest work by this gifted author, found in the literary department of this issue. Miss Whiting has spoken of her friend Kate Field, from the standpoint of thorough knowl edge, derived from years of intimate friendship and association with the eminent lady whose life she so faithfully portrays. This work is one of Miss Whiting's best productions, perhaps the best that has come from her facile pen. hence is worthy of a place in every library, and should be read by every progressive thinker of the present age. No Spiritualist can afford to be without it, as the work is one that bears di. rectly upon the subject of psychism in the highest and truest sense. Miss Whiting has enriched the literary world exceeding abundantly by this splendid production.

Many men and women are positively unhappy unless they find something each day of which they can make complaint. If the sun rises brightly they are sure it will rain before night; if they receive some good news they are positive that bad news will follow within a few hours. If they feel well they decline to admit it, and if they are slightly indisposed they dwell upon their ailments until they make themselves sick in order to be able to continue their complaining. Mental science will do them good.

From recent despatches from Manila, it would seem that the war in the Philippine islands is about over. We trust that this is true. Too many precious lives have already been sacrificed in that ignoble contest with a people struggling for what they honestly believe to be their rights, to cause any one to wish for the struggle to be prolonged. Now that the Filipinos have been conquered, let the American nation set to work to prepare them for self-government, under the protection of the old flag of our great nation.

The Prison Mirror, published by the inmates of the Stillwater, Minn., State Prison, says that less than two per cent. of the inmates of that institution were excessive liquor drinkers before their commitment. What placed them there, if this be true? Will the prohibition exploiters inform the public? Was it hereditary influences, or prenatal conditions that caused their downfall? Perhaps it was an overdose of prosperity that wrought their ruin. Who knows?

An old-time Spiritualist, said to be worth at least \$150,000, says he cannot afford to take but one Spiritualist paper, hence has ordered all others discontinued. This man gained his wealth through aid of excarnate friends, in large measure, and promised to devote a goodly percentage of it to the support of Spiritualism. He has done so in a small way in the past, and purposes doing so in the future by taking one Spiritualist paper.

The transition of Rev. Samuel May, of Leicester, Mass., removes another member of the famous class of 1829 of Harvard College, as well as one of the ablest and most influential of the early abolitionists. He was a good man and faithfully served his fellowmen. Peace to

Mary Cannon, the matron of an orphan's home near Boston, has been found guilty of cruelty to the little ones in her care on sixtythree indictments. Her sentence to six years' imprisonment was a severe one, but the public will say amen to it.

1977 See our seventh page for interesting correspondence unavoidably laid over from last

In the past year six thousand six hunsix thousand by malignant fevers. Of those who were discharged, many are ruined by disease. This is the price of war. How much better it would be to have them employed by the government at home building more beautiful homes, making more and better clothing, creating more and purer food, and giving more and higher entertainment for the people. But that would be anarchy! It seems that pe ple look with disgust on any people being usefully employed by the government; but to be uselessly or destructively employed is glorious! If the people who make war were the ones who had to do the fighting and pay the expenses, wars would cease; but so long as dupes can be wheedled out of the expense while others make millions, wars will go on. country has not yet tasted what it is slated to taste in the way of wars and war taxes. It is coming yet so the dullest must feel and protest .- Appeal to Reason.

We propose to put a slab of marble or of

metal plate in the walls of the main hall of our Temple, at the top of which will be the words. Benefactors of this Institution Below

will be the names of all those who donate five hundred dollars or upward toward the build-

ing or endowment of the Institution, and this will constitute a historical record of the noble

men and women who have aided this benefi-

cent cause. The College itself is not to have any private ownersh p, but is to be controlled by a Board of Trustees who will hold its grand

principles sacred to humanity, and transmit

Mr. T. M. Fuller has been appointed as active agent for this cause. He works with a

noble spirit and stirring eloquence for its pro-

motion, and can give further information. He will hold scholar hips with the College stamp

and signature thereon, good for the more ad vanced course of study at any future time,

which he is entitled to sell at twenty per cent.

less than tle regular price. There are talent-

ed young men and women who cannot afford

this amount. Let some generous soul buy a

Those wishing more knowledge of the Col-

lege of Fine Forces, or of Dr. Babbitt's works, can address him at 253 South Broadway, Los

Subscribers' Notice.

The date of the expiration of every subscription to

the Banner of Light is plainly marked on each address. Subscribers will avoid inconvenience by remitting before the expiration of their subscription. It is

the earnest desire of the publishers to give the BAN-NER OF LIGHT the extensive circulation to which its

merits entitle it, and hence they look with confidence

to the friends of the paper throughout the world to assist them in their important work.

BANNER OF LIGHT PUB. Co.

SPECIAL NOTICES.

J. J. Morse, 26 Ospaburgh street, Euston Road, London, N. W., is agent in England for the BANNER OF LIGHT and the publications of

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

Dr. F. E. H. Willie may be addressed at

These Pictures Should Be

In Every Spiritualist's Home.

LIFE-LIKE PHOTOGRAPHS OF

HARRISON D. BARRETT

Editor of the Banner of Light, and President of the

National Spiritualists' A sociation.

No. 1.—An exact copy of the Oil Painting by Parks, presented to the National Sphitualists' Association by Mr. Barrett's friends as a testimonial of their high appreciation of his efforts is behalf of Sphitualism. This is an admirable likeness, showing Mr. Barrett in one of his most characteristic attitudes, viz., seated, with one hand up to his head and looking directly at you. The picture is 12/4x15 inches in size, being mounted on an elegant panel, making it suitable for any parlor or library without framing.

Pr.ce, \$1.00; if seat by mail, 20 cents extra for postage and packing.

and packing.

No 2. This is a larger photograph, also mounted on a magnificent panel, the size being laz2l inches. Here Mr. Barrett is shown in a standling positi n. as thousands have seen him on the platform during the past seven years.

Price, \$1.50; if sent by mail, 30 c. nts extra for postage at diagether.

at d packing. For sale by BANNER OF LIGHT PUBLISHING CO., 9

for Homeseekers and investors, is described in a handsome illustrated book which you can obtain by mailing a two-cent stamp to J. H. FOSS, I Wabeno street Roxbury, Mass.

CONQUEST OF POVERTY.

HENRY SCHARFFETTER

300 So Collington Ave., Baltimore, Md.,

LIGHT PUB. CO. OF BOSTON, MASS.

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

PER-SON-AL-I-TY.

The Occult in Handwriting.

HOME COURSE IN MENTAL SCIENCE.

pounds per month.
HARMLESS; no starving; 22 years of the SNYDER, A, Masonic Temple. Chicago, Ill.

or 114 W. 34th st., New York.

New Dream Book.

Ida P. A. Whitlock,

Ho +1 Thorndike, Boston, Fridays as d Saturdays.

CURED - A-ter repeated tangres with others I will gladly inform the addicted to

MORPHINE, OPIUM, LAUDANUM, COCAINE, WHISKEY

of a never-failing, barmless hom-cur. (MRs.) M. B. BALDWIN, P. O. Box 1212 Chicago, Ill. 13w* Sept. 30.

PSYCHISCOPE.

Psychic and Palmist.

OUISE ALBRIGHT, 67 Pembroke street, Boston. Sit-lings by mail. 4x* Dec. 9.

MAGNETIC HEALING. Greatest discretely of the cinuty. Mail course. Absent reatment given. Write PROF. B. G. SHELTON, Hamlin, Kan.

BY HELEN WILMANS.

the Banner of Light Publishing Co.

by mail promptly attended to.

Glenora, Yates Co., N. Y.

them to future generations.

scholarship for them.

Special Announcement.

F. B. Hawkins, 341 Waverly Avenue, Brooklyn. N. Y., would like to establish new societies, or help strengthen old ones, within fifty miles of New York. After a short talk on spiritualistic subjects, Mr. Hawkins gives free mag netic treatments, psychometric readings of handwriting, and mesmeric experiments of a high order. Terms, nominal sum beyond expenses or percentage of receipts. Any young person wishing to be developed as a medium, free of charge, address as above, stating age. Refers to Carnegie Hall Club, Yonkers Society and others.

A Holiday Offering.

Will not each individual Spiritualist make a special holiday offering to Spiritualism by giv. ing the sum of one dollar to the Mayer Home Fund? Let the responses be many and prompt. All donations should be sent either to Mrs. Mary T. Longlev, Secretary, 600 Pennsylvania avenue, S. E., Washington, D. C., or to Harrison D. Barrett, President, Box 3, Needham,

A Card.

I wish to thank you and also the management of your paper for the very kind mention made in its columns of my mother, Mrs. S. S. Applin. I wish also to express through the same source my appreciation of the services rendered her by true Spiritualist friends who assisted me in caring for her nights during the last six months of her illness; it was purely an act of love and devotion to her. And to the dear friends who conducted the services, paying a deserved tribute to her memory as a stanch friend to true Spiritualism as a religion, and true mediumship. Your paper has ever been a welcome companion to her—never caring to lay it aside until the last sentence was read. Messages have been received through

its columns from her loved ones.

Another veteran has laid aside the material garments, to be clothed anew in the spiritual. She is far better off than she would be here and all in good time I know she will come with sweet messages of love for her child.

117 Blossom St., Fitchburg. E. S. LORING.

Notes from the Field.

The November Free Thought Magazine has a very able and interesting article on the "Evolution of Faith," by Mr. J. O. M. Hewitt, pastor of the First Spiritualist Society of Columbus, Ohio.

Mr. Hewitt has made a life study of psychical and religious subjects; his readings have been very extensive, and his own experiences have made him a sympathetic interpreter of psychical history. He bases the be-ginning of our religious faith in man's crude attempts to learn of the unseen dead; the early Egyptians' strong belief in immortality came from these experiments, abnormal though they were; yet the higher has grown from them. He says: "As a teacher of religion, I must protest against the use of the abnormal as our practice of life, though it may be useful as a study, as disease is studied by physicians, that we may avoid or be cured by it." And again, "Personal self possession is of more worth to man as man than divine wisdom pro cured at the expense of our individuality."

It is a long article, worthy of most careful reading once, twice, even thrice before its full meaning will dawn upon the reader.

In conclusion he says: "Now what manner of persons ought we ourselves to be in the presence of the innumerable, the infinite mul titude of witnesses by which we are sur rounded? What characters are we forming in our daily lives? These are the, everlasting questions-the only real questions of religion.

Mr. Hewitt regards phenomena as a means, and not an end, and thinks the future of Spirit ualism depends on its clear perception of this fact. They must not only demonstrate immortality, but build on the enduring rock of high personal character. To deserve immortality is more than the fact of immortality.

The society at Columbus is to be congratulated on its brave efforts to give its people more of high pulpit ministrations and less of phenomena, and also in having secured a man of so reverent yet broad a mind. May it pros per! In the face of discouragements, may he and they remember that one with God is a GRACE TEMPLE.

State Spiritualists' Association of Minnesota.

C. M. E. Ridge, Secretary, writes from Minneapolis: It affords me much gratification to make report of progress from this State. At our Convention held here Sept. 5, 6 and 7 last, we decided to place first class organizers and missionaries on the road throughout our State. We engaged the services of G. W. Kates and Mrs. Zaida Brown Kates, who are well known Mrs. Zuida Brown Kates, who are well known throughout the United States as platform speakers, mediums, and zealous workers for the Cause of Spiritualism. Mr. and Mrs Kates have been working the field here for two months, September and November. They have worked in St. Paul, Minneapolis, North Hamworked in St. Paul, Minneapons, North Hamlin, and have visited the following towns: Stillwater, Princeton, Long Lake, Minnetonka, *Canton, *Winona, Rochester, *Owatonna, Faribault, Winnebago City, Lamberton, Marshall, Eagle Bend and Wueaton, and several other points where college law over few testing. other points where only a lay over for train connection was nece sary; and even in these places our missic naries were not idle, for where they could ob ain a ball or parlor, and time permitting, they held spiritual meetings. They have spoken to large audiences, and in some places people had to be turned away, ball accommodation being so small. I refer especially to Wheaton—hundreds had to go home, but it had a good effect because they saw the necessity of having a hall or church of their own, and before Bro. Ketes left a let of their own, and before Bro. Kates left a lot was denated, and five hundred dollars of a building fund contributed, with one thousand dollars easy to get. The towns marked (*) have chartered societies. The two months' work just accomplished by Brother and Sister Kates has far exceeded our most sanguine expecta tions, and up to the present time all expenses

I take this opportunity to say that we shall be glad of any voluntary contributions from our brothers and sisters and friends interested in Spiritualism throughout the State, to help us in promulgating the Cause of Spiritualism, and we shall appreciate very highly any finan cial help that may be sent to us from other States. We will be glad to receive names and addresses of speakers and mediums in the State of Minnesota who desire to do platform work for spiritual societies in the State. All communications and donations to be addressed to the Secretary. C. M. E. Ridge. Office. 513 Northwestern Building, Minneapolis, Minnesota.

Lake Helen Camp-Meeting, Florida. Third and Fourth Excursions.

On Nov. 24 quite a party left New York by Clyde steamer for Lake Helen Camp. Among them were the Dohrn brothers, and their sister, Mrs. Woodman, who are to run the hotel this season. It will be ready Dec. 1. H. M. Clark of New Hampshire was in the

party.

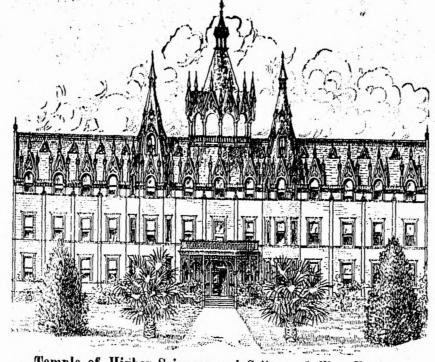
Mrs. Emma J. Huff is on the grounds, and writes that the weather is delightful.

G. W. Webster and his son, Dr. O. B Webster, are preparing Hotel Webster and Health-

ful Rest Sanitarium for winter visitors-a really fine home for invalids or well people.

J D. Palmer and wife of Ohio are expected

early in December. A number of people from the middle West are expected early next month.



Temple of Higher Sciences and College of Fine Forces.

Some persons of large and philanthropic cisco, shellered from the Pacific Ocean by minds are proposing to construct the above edifice as a headquarters for basic science and the great curative and upbuilding methods of Nature and Mind, so fully demonstrated by the College of Fine Forces and practised with remarkable success in four continents.

The system devised by E. D. Babbitt, M. D., LL. D., Dean of the College of Fine Forces, has manifested its great results, not only in this country, but in Europe, Australia and India, in which last-named country it has saved thousands of lives from the Bubonet Plague, etc. It includes not only the exact principles of Chromopathy, or healing by light and color, but the real processes of Force, of Chemical Affinity, Electricity. Magnetism, Heat, Nervous Force, Mental Force, Psychic Force, and many other mysteries that have puzzled our men of science.

The College of Fine Forces was conducted for a number of years in the city of New York, but for some time back has been conducted in Los Angeles under a California charter, this sun land being considered a more appropriate place. On careful study it has been deemed best to locate the above building in the beauti ful city of Santa Cruz, which has one of the most delightful and healthful of all climates. This city is eighty miles south of San Fran-

A bicycle path from Lake Helen is likely to be made the coming month, as something over \$3.00 has been raised for the purpose. Programs of the meeting can be obtained of

Mrs. Huff, or of myself. Enclose stamp when ordering them. My third and fourth excursions by the Clyde Line will leave New York City Dec. 15 and Dec. 26, on the Comanche, the new and fast ship of that popular line. All tourists to any part of Florida can join these excursions, and get special low rates. When writing for circulars and information please enclose four cents in stamps. 91 Sherman street. Springfield, Mass.

Union Mass Meeting.

A grand union mass meeting will be held in Century Hall, corner Fourth street and First Avenue, S., Minneapolis, Sunday, Dec. 10. At 10 A M. platform messages by local mediums. 2:45 and 7 45 P.M., lecture and messages by G. W. and Mrs. Zaida Brown Kates.

The ladies of the Fort Worth, Texas, Temple Workers will be glad to receive donations of practical articles for their Bazaar. The funds will be used to pay for the carpets and furniture of the Temple. Mrs. Sawyer, President, Mrs. J. H. Jackson, Secretary, 716 Flor-

In reply to the question, "Where is the college made man?" an Iowa educator went out to hunt for him in eight of the occupations, and returned with the information that of the teachers 85 per cent, had been in college; lawyers, 68; ministers, 90; doctors, 60; bankers, 40; editors, 30: merchants, 26; manufacturers, 26.-The Housekeeper.

For Abuse of Alcohol Take Horsford's Acid Phosphate.

Dr. E.B. Davis, Dayton, O., says: "Very good results in cases of nervous debility from

excessive drinking and insomnia."

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

Mrs. Jennie Hagan-Jackson is permanently en-gaged at the Spiritualist Temple in Fort Worth, Texas, and will fill its platform all Sundays until June. She will give week evening lectures in sur-rounding towns and attend funerals and weddings. Address 716 Florence . treet, Ft. Worth, Texas.

George A. Fuller, M.D. lectures every Sunday of this month at Berkel-y Hall, B ston. Has, open for engagements the last Sunday in March; also dates in April, May and June. Address. Greenwich, Mass. Mrs. Annie E. Cunningham was at Fitchburg Nov. 5: at Pawtucket, Oct. 29 and Nov. 19 Kingston, Nov. 12. Will be at Fitchburg Dec. 31. '89 also February and March, 1900; Marlboro, Feb. 14, 1900. Should be

pleased to make engagements for some Sundays in December January and February as a test medium. Address 92 Whitfield street, Dorchester, Mass. E. J. Bowtell will speak for Providence Spiritualist Association Dec. 17. Open dates in 1900. Address 29 Home avenue, Providence, R. I.

J. C. F. Grumbine closed his work in Chicago with a lecture in the Ryder Memorial Church (Universal is), by invitation of its pistor, R.v. Dr. Millar. He serves the First Society in Washington at the Masonic Temple during December. He will be in New York City and Brooklyn in January and February. Mrs. J. W. Kenyon will lecture and give messages in West Derry, N. H., Dec. 10, 17 and 24. Will speak in Brockton, Mass., the 31-t. Her open dates are April 1 and 28; also May 6 and 13. Address, West

CRAPHIC delineation of characteristics, etc., for 25c. Sendat least one line of writing and a line of figures with your lignature. Address "READER," c.re BANNER OF LIGHT. Boston, Mass. If Sept. 9. Derry, N. H. Edgar W. Emerson served the First Spiritual Society, Portland, Sunday, Dec. 3; will be at First Spiritual Temple/Boston, Dec. 10 and 17; Manchester, Dec. 24 and 31; Errst Spiritualist Church, Indianapolis, Ind., January and February.

BY HELEN WILMANS.

A SERIES of twenty Lessons, in pamphlet form, giving a plain, logical statement of the means by which any one may develop his mental powers to the extent of making important master of his environments. Price, \$5. INTERNATIONAL SCIENTIFIC ASSOCIATION. Sea Breeze, Fla.

Nov 4 Mrs. J J. Whitney, medium and medical clairvoyant of San Francisco, wishes to notify her patrons that she has removed to 1904 Market street, corner Turk, into more spacious offices, to meet the requirements of her business. She is assisted in the medical department by A. Florence Temple, M.D., physician and surgeon.

Passed to Spirit-Life,

From Worcester, Mass., Nov. 25 1899, after two or more ears of intense suffering, both mental and physical, DELIA A. BARLOW.

We rejoice with her that she is free, and has greeted her companion and children who preceded her. She was many years a believer in spirit-communion, and a willing worker in both Lyceum and Auxiliary. We shall miss a faithful worker here, but hope she has found sweet rest.

H. W. HILDRETH.

From Decatur, Texas, Nov. 23, Mrs. Emily C. Rosen-

BURY, wife of Mr. Frank Rosenbury, aged 41 years. BURY, wife of Mr. Frank Rosenbury, ageu at years.

Deceased left a hu-band, eight ch-linen and many relatives. She was a Spiritualist, and desired Mrs. Jackson of the Fort Wo th Temple, to officiate at her funeral. The attendance was large, as it was the first uneral in Deca ur conducted by a woman minister and a Spiritualist. Most of the members of the Rosenbury family are Spiritualists.

From the home of her daughter, Mrs. G. W. Clyde, of Keene N. H., Nov. 25, ELECTA SHEPARDSON, wife of George D. Shepardson, of Marlo, N. H., at the age of 69

She had been an active Spiritnalist and medium for fifty She had been an active Spiritualist and medium by Aryears. But le ves an aged husband, is years old, two sons, Charles, of Waltham, Mass., and Edgar, of Brooklyn, N. Y., and three daugh ers, Mexdames. Clyde and Emerson, of Keene, N. H., and Kenyon, of Onert, Mass. Funeral services conducted by Mrs. Addle M. Steavens, of Hilsboro,

Obituary Notices not over twenty lines in length are published graduitously. 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.

Wonders That Are Being Performed

AT A DISTANCE.

R. PEEBLES, since devoting himself personally to the interests and welfare of his patients, is performing some wonderful cures, perhaps more remarkable than those of former years. He does not claim to possess gifts which none others have, but he does claim to possess some advantages over most of his contemporaries-he is certainly curing hundreds of cases where all others have failed. He claims his great success in treating chronic diseases is due to several factors, an important one being his vast experience, having had over half a century's actual experience in the treatment of these diseases.

Psychic Diagnosing. DR. PEEBLES is admittedly one of the greatest Psychic Diagnosticians living. He is able to definitely locate the seat of your disease.

The causes, conditions and effects he reads as clearly as if each organ and tissue were before him. Too much importance cannot be attached to a correct diagnosis. It is necessarily the foundation for successful treatment. The result of treatment based upon a wrong diagnosis is simply chance; even worse, it is an experiment. How many of the physicians who have treated you really understood your case?

Psychic Treatment. The Egyptians and Assyrians appreciated, perhaps more fully than we, the efficacy of the "Soul Cure" of diseases. They were psychics under other names. Their histories contain numerous examples of astonishing wonders performed by those possessing these spirit gifts. Who can limit spirit and spirit power? But, as the regular medical profession grew stronger, it became so proud, so strong and tyrannical that, together with scoffing and legislation, it caused to be abolished all forms of mental, magnetic and psychic healing. But the time of reckoning has come. The regular M. D. who has become too proud, too much of a bigot to investigate and make use of the psychic laws of healing, finds that patients he has treated unsuccessfully and pronounced incurable, are being oured by the irregular physician who has the courage to investigate and use, in

conjunction with his medical knowledge, the laws of the higher arts of healing. Magnetized Medicines. He uses only the mildest medicines, these being preparations of roots and herbs. Drastic drugs and poisons he has totally abolished. The remedies for each patient are magnetized and vitalized by the Doctor himself before they are shipped. In this way his patients get the benefit of his healing and life-giving magnetism. He makes no exorbitant claims, but could print hundreds of testimonials of so-called incurable cases.

Locke, N. Y., Nov, 1, 1899. Dear Doctor—Your medicine has helped me, and I can truly say that I do not think I should have been allve to-day if you had not helped me. All my friends say so too.

Very truly yours, ALMA HALLADAY.

Putnam, Conn., Nov. 3, 1899. Dear Doctor-I continue to gain in strength, and am feeling so much batter than I did in July; am like another being. I do not think I can ever repay the debt I owe you in this respect.

Your treatments are like a glimpse of heaven.

Your patient, Mrs. L. N. Dresser.

Your treatments are like a glimpse of heaven.

Millers, N. Y., Nov. 3, 1899. Dear Doctor—I can feel the psychic treatment very distinctiv. It seems like a baptism of glory, filling my being with life and strength. Your patient, Julia Ressequie.

Marcellus, Mich., Nov. 5, 1899. Dear Doctor—I am feeling well. I could hardly imagine I would ever feel so well again. I never realized so strongly your magnetic influence as I did last Thursday evening. It i quite a miracle to me. I am so thankful for what you have done for me. Sincerely yours,

MRS. G. I. NASH.

As to your true condition, if your physician has failed to help you, it will cost you nothing to obtain a complete and full diagnosis of your case. In addition to the diagnosis, he will send to each lady writing him as below "Foods for the Sick and How to Prepare Them," a booklet of inestimable value to every home, and also that practical booklet, "Woman." No wife or mother should be without it. Write at once, stating AGE, SEX, FULL NAME AND LEADING SYMPTOM. Address

J. M. PEEBLES, Battle Creek, Michigan.

A Timely and Important Work admirably adapted for Presentation at the coming of the ever joyful Christmas Season.

In small 8vo. 320 pages, one volume, with portraits handsomely printed and bound.

THE PURITY AND DESTINY OF MODERN SPIRITUALISM:

Light for the Secker, Hope for the Weary Hearted. BY THOMAS BARTLETT HALL.

CONTENTS

Article 1. Dawn of the New Day. - Article II. Heart and Head. - Article III. Spiritualism and Material Interests.—Auticle IV. Spiritualism the Opening Way.—Acticle V. Spiritualism a Nearching Power.—Auticle VII. Unfoldment of a New Era.—Auticle VII. Spiritualism a New Science.—Auticle VIII. Spiritualism waiting. Possession and Obsession.—Auticle IX. Closing Illustration. Soul. Culture the Chief End of Spiritual seeking. The Marriage Relation in Conclusion.

STYLES. A. Ordinary Library Style. Cloth, gilt top, gilt back and sides, in box . Price, \$2.00 B. -Presentation Style. Fancy cloth, gilt edges, gilt back and sides, in box . . . C. -Ladies' Favorite Easter-gift Style. White parchment cloth, gilt edges, gilt back

and sides, in box D. -Extra Library Style. Half Pegamoid Morocco, gilt edges, gilt back, in box -Extra Library Style. Full Pegamoid Morocco, gilt edges, gilt back and sides, in box 5.00

During the holiday season, the demand for this charmingly written book is likely to far exceed the supply owing to the slowness and care required in printing it. To prevent disappointment, orders should be sent in now. It is just the book to give to the elder member of the family.

BANNER OF LIGHT PUBLISHING CO.,

Agents for the Publishers, Boston.

A MOST HELPFUL BOOK! Cubes and Spheres Human Life.

BY F. A. WIGGIN.

THERE is may ic in the title. Its teaching at peals to the T r a-on a d is practical. Poverty can be overcome. There is opule ce for ail. Send fifty cents for a copy, and had farewell to poverty. Agents winted in every locality. Write, enclosing stamps for term and retritory. INTER-NATIONAL SCIENTIFIC ASSOCIATION, Sea Breeze, Fla.

Nov. 4. In this transitional epoch at the close of a wonderful century, when the spirit of unrest pervades the mental atmosphere, all true m nds turn from externals which can never yield satisfaction, and see) within, the pathway to the real and abiding. GENERAL AGENT FOR THE BANNER OF

To all such aspiring souls this book comes as aid, incentive and inspiration. I is written for practical use on the plane of daily life. It treats of the potent lever of thought in its varied phases of de sire, perception, reflection, of wisely directed pur pose of the dominance of the higher selfhood, of worthy, unselfish service for others, leading the reader through spiritual evolution of involved hu human potencies, in an eternal progression toward at-one-ment with the Source of all Life and Love and Peace.

The u-nque tit'e of this book is the key to its purpose, viz., to induce all sharp-cornered human cuber to become harmonious spheres, and to enable them to recognize the trials of their present experience as divinely appointed purposes to this desired goal.

Price \$1.00. For sale by BANNER OF LIGHT PUBLISHING CO.

Or, The Phenomena and Philosophy of Modern Spiritualism Reviewed and A DICTIONARY OF DREAMS: or e thousand drems, an their i terp etatio, by DR. R. GREER, 52 Dearbon street, Chicago. Price 25 cts. By mail 30 cts. Dec. 2. Explained.

BY C. G. OYSTON.

Mr. W. J. Colville in his Introduction to the book says:

"Daring my I ng experience as a lecturer, traveler and writer, lave c me across many thou-ands of persons in both he is, heres who never the of a king many of the great questions concerning human life and destiny which are co-sidered in the following remarkable series of essays essays which for profundit of thought beauty of diction at ducidity of statement have, in my judgment, rately if ever been surpassed in English literature. The fact that Mr Oyston claims to have derived a great portion of the matter for his book through the mediumship of Simon De Main, an Engli h workligman, who had never been biessed or hamperd with academic training, ought to and consider, bit is the interest and value of the book; for though spirit communications are not necessarily authoritative, and should never be bilingly or unreasoningly accepted, it is certainly but fair to consider thoughtfull whetever purports to be a revelation from the world of spirits to the present age: TEE, 81.00. Send full name and date of birth to CHARLES E. DANE, 35 Marsh street, Lowell, Mass.

ports to be a revelation from the world of spirits to the present age:

"Without venturing to pass judgment upon the actual merits of so emi ently transcende tal a work as the present coll-ction of essays, I do feel justified in saying that, having read the MS. and corrected the proofs, I have risen sgain and again from a perusal of these truly in pling pages, imbued with a deep sense of gratitude to the gifted, painstaking author, coupled with a firm conviction that this excellent volume will not only pass through many editions, but win for its author name and fame in every civilized country of the world."

Thus, 147 p.: exua heavy paper covers. Price, 33 ets.

For sale by BANNER OF LIGHT PUBLISHING CO. R.I.P.A.N.S. Ten for five cents at druggists. They sanish pain and prolong life One gives relief. No matter what is the matter one will do you good! 52w Mar it.

New Songs.

"Happy Days," SONG AND CHORUS, just issued by GEO. H. RYDER "O, Tell Me Not,"

QUARTET, FOR MIXED VOICES. Words and Music of both pieces by Mr. Ryder.

of both pieces by Mr. Ryder.

Being stray sheets from SPIRITUAL SONGS, a collection now being compiled for the use of Sairiua Meetings and the Home Circle. These Songs speak well for what is to follow. The music is pleasing, with good melody, and harmony of high order, and yet easy of excaution, so that societies will find it very singable. Mr. Ryder was for some "are the Organist of the Spiritual Temple, and will be remembered by many for his good work thre. He evidently has a fire conception of the needs of societies, for the words of the song are most pleasing, and at the same time contain suggestions of the presence of our spirit friend-sand tokens of the continuity of life just on the other side. other side,

Price—"Happy Days," 15 cts.: "O, Tell Mc Not," 10 cts.
For safe by BANNER OF LIGHT PUBLISHING CO.

Revised Edition.

A Look Upward.

BY SUSIE C. CLARK.

"One of the broadest, deepest most practical books of all the published works on spiritual healf g."—Boston Times.

No candid truth-seeker can rise from a thoughtful perusal of this book without noting an enlargement of his mental horison, and feeling that life has meanings and possibilitis hitherto ununspected."—New York Critic. Price \$1.45.
For sale by BANNER OF LIGHT PUBLISHING CO.

A BIOGRAPHIC MEMORIAL OF LUTHER COLBY,

Founder of the Banner of Light, from the pen of his coworker for many years, JOHN W. DAY.

This volume is replete with personal information, poetic
tribute and friendly memory.

Appreciative testimony is borne the Veteran Editor by
some of the brightest minds in the Modern Dispensation.

Those who would acquire, in a clos-ly-racked, and convenient form for reference, much and valuable information
concerning one whose name has been since 1857 a household
word among the Spiritualists of the world, can find it in
this new work.

word among the Spiritualists of the world, can find it in this new work.

The work, in addition to the engraving of Mr. Colby, has a picture of his beloved mother (taken in her eighty-third year), and a fine likeness of William Berry (co-founder of the BANNER OF LIGHT); also views of the Fon Cottage, the First Spiritual Temple (Newbury and Exeter streets, Boston) and the Birthplace of Mr. Colby in Amesbury, Mass.

Price 25 cents, postage free.

For sale by BANNER OF LIGHT PUBLISHINGCO.

SCIENTIFIC BASIS OF SPIRITUALISM.

SCIENTIFIC BASIS OF SPIRITUALISM.

By EPES SARGENT, author of "Planchette, or the Despair of Science," "The Proof Palpable of Immortality," etc. This is a large 12mo of 372 pages, with an appendix of 23 pages, and the whole containing a great amount of matter, of which the table of contents, condensed as it is, gives no idea. The author takes the ground that since natural science is concerned with a knowledge of real phenomena, appealing to our sense perceptiens, and which are not only historically imparted, but are directly presented in the irresistible form of daily demonstration to any faithful investigator, therefore Spiritualism is a natural science, and all opposition to it, under the ignorant pretence that it is outside of nature, is unscientific and unphilosophical. All this is clearly shown: and the objections from "scientific," clerical and literary denouncers of Spiritualism, ever since 1817, are answered with that penefrating force which only arguments, winged with incisive facts, can impart.

Cioth, 12mo, pp. 386, 81.06; postage 10 cents.

For sale by HANNER OF L GHT PUBLISHING CO.

THE MAN WITH THE LANTERN. By
HENRY MIDDLETON PAXTON
CONTENTS. Chap. I — John Hobbs, and Little Barefoot.
II — Betsy Hopkins. III. — Grief in High Circles. IV. — John
Hobbs Sees a Spirit. V.— A Friend y Call VI.— John
Hobbs Sees Darkly. VII. — An Unexpected Meeting.
VIII.— The Woman's Story. IX.— Down in the Depths of
Decusir. X—Restored.

18mo, cloth. Price 75 cents.
For sale by BANNER OF LIGHT PUBLISHINGOO.

SPIRIT Miessage 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.

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.

Dear Readers of the Message Department: 1 have been overwhelmed with letters asking me to get messages from some specially dear friend of the writer. In many instances I have written a personal answer, but you can readily see that this is impossible in every case, when nearly every mail brings an appeal from some one. It is my earnest desire to do everything in my power to assist in the giving of explicit messages from loving friends who have passed to the spirit-life, to their eager and anxious friends in earth life; but personally I am able to do nothing except to keep myself in at attitude of trust, that whatever comes will be of benefit to someone, somewhere. The circle is held in an orderly fashion at a stated time, and the spirits who are so fortunate as to be able to give the messages are not assisted by me or my co workers in the Cause, either by sealed letters or written requests; neither are the spirits known to any of us unless specifically stated so to be in the message. The responsibility of deciding even in an indefinite way who should be allowed to come would be more than we in our present state of development could undertake to bear. I have thought, however, that if you all understood just how it is done, you would see how much you can help your own friends to come to you.

THE BANNER'S Message Department-is an organization owing its existence to and directly controlled by a band of spirits who unselfishly devote a part of their time to the needs of their fellow creatures. This band of workers cooperates with the management of the BANNER OF LIGHT, and when they meet together a circle is formed, presided over by a spirit of intelligence and ready sympathy. Each spirit who comes is assisted by the members of the spirit-circle, and if able to give some definite information concerning itself is passed on to the inner circle, when the message is given to the spirit in control, who repeats it to the stenographer.

It is probably true that many spirits come who are unable to sufficiently concentrate their force and give a message that would find its way where it would be needed, and it is also true that limitations of time and space crowd out many who might otherwise communicate. In fact I never leave the circle that I don't feel a certain sense of disappointment. Now if you who are anxious for a message from your loved ones will spend the amount of time and energy in loving, trusting thought to assist your friends in their effort, that you would to write me a letter, giving me details that forever bar you from a perfectly satisfactory test message, you will help more than I and give their messages clearly and distinctly, and then sit in your home at the hour of the circle and give them the benefit of your strength and force. I do not need any information for I am not doing the work. Your friends are the workers and are returning on you do not immediately get a message, for there will be so many of you who are hoping and asking, that it may take some time to reach you all, but at some time I feel confident that love will find a way to comfort you. The any change of time or place I will let you | Manson, Iowa. know. I know you will all understand that I write with a heart full of appreciation of your interest in this department, and I hope that you may receive many comforting messages in the days to come. Yours faithfully, MINNIE M. SOULE.

MESSAGES.

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

Report of Séance held Nov. 23, S. E. 52, 1899. Clara Evans.

and has a quick way. She looks as though she was good-hearted and true, but when she comes she seems so surprised-looks around with surprise in her eyes-that this is a spiritualistic circle. In the first place she thought it would be held in a dark room, and that there people sitting in the circle. She says: "I sat in one once when I was quite a young woman, when spirit return was first known and talked about. I was so frightened that I never wanted to do it again; but when I went over I thought to myself that I would like to make an effort to reach some of my own people, and this is the first chance I have had. I met Frank when I came over here. He said that he had realized for many years that I was mediumistic and needed to have him to help me; and it seemed strange that I had never known it. Will you please say, too, that I have a friend named Grace, and it is she to whom I want to speak? When I think of her my eyes fill with tears, and I desire so much to let her know that things are not as black as they seem to her at this time. I shall be remembered, and

Ida Lombard.

through the people who take THE BANNER.

Grace will see this, for they will send it to her.

I am sùre:

Here comes a spirit now, and she is real pretty. She is about eighteen or twenty years | not sure and I want to make her sure. Tell old. Her hair is brown and her face is rather | her I have found Mary for whom she is named." long. Her eyes are blue, and she has just a little color in her cheeks. She is as bright and fresh as a flower. She says, "Will you please

are quite a lot of Spiritualists there, too, but eyes and her hair was brown, but there is a litcan overcome you in your fight for the truth!''

Thomas Van Voorhees.

This man's name is Thomas Van Voorhoes He has black hair and blue eyes with black lashes. He is quite tall, with square shoulders, and dressed all in black. He wears a high collar, with a white necktie, and looks very ministerial. He never seems to smile much, as though he had so much responsibility that he did not feel he could stop to have fun. I think he is an old time gentleman, a Christian gentleman, one of those who believed that they could not have much of earth amusement if they were going to serve God, and go forward into a life of happiness. He puts his hand up to his face, and runs the fingers down through a black beard, and says: "I was not permitted to stay the full length of time that man is supposed to have. I was cut off in the midst of what I considered a somewhat useful life, and I left a wife and child. I was sorry to have been obliged to leave them in the circumstances that I did, but I have found many opportunities to strengthen and uphold them. I have a daughter left whose name is Agnes. She does not believe much in this, but she often wonders if any of her friends know anything about what she is doing. We used to live in St. Paul, Minn., and I shall be remembered there by my friends."

Frank Emerson.

Here is a man from Colorado Springs. He is a young man about five feet eight inches high. He is very slender, with light hair and blue eyes, and just as pale as can be. He was so sick before he went away; it was consumption. He stands with both hands up to his face, and says: "Oh, dear! oh, dear! How horrible it seems to pass out of life when there is so much to live for! How I did want to stay! It seemed as though I could not go, and I made a brave fight for life; but after all, there was nothing that could be done to save me. My name is Frank Emerson, and I feel when I get into earth conditions that I would give anything to be back again where I could say what I want to say to my own." He writes slowly on my knee a name, Alice. "It is Alice I want. It would be no use for you to try to find her, because she is traveling from place to place; but I hope in some way she will hear of my coming back, and then I shall feel that I have accomplished so much. I thank you more than I can tell for this opportunity to relieve an overburdened spirit. It gives me a new impetus to try again and in her presence to make some manifestation that shall attract her attention and cause her to seek deeper than she has ever sought before."

This is Laura J. Benson. She is short and real stout, and her face is red, as though she had been hurrying all the time. She lived that hurried kind of a life. She has very dark' now, I look forward to no recognition, but do | the soul retained its individual characteristics eyes. Her hair is parted, is not very thick and is grey; but she has the pleasantest way, smiles so genially as she stands here. I should think she was about forty five years old. She says: "Yes, I tried to keep a young heart even if the old body did show marks of wear. While can tell you. Ask them, exactly as you would I do not know much about city life or city if you could see them, to come to the circle fashions, I feel that I am welcome to come here. I always had a desire to visit Boston when I was alive, and to know something about this BANNER OF LIGHT business. It is a great comfort to me to feel that I stand in the place where I wanted to so long. My husband's name was William Benson, but he does the strength of your mutual love or desire or not belong to me any more, because he has jealous about it. In fact, I feel happier to see him enjoying himself and having home conditions around him once more. He stayed a widower long enough to satisfy me. If he had waited any longer I should have been afraid the circle is held at 2 o'clock every Thursday at | neighbors would think perhaps he did not the Banner of Light Building. If there is enjoy married life very well." She came from

William Orrin Chandler.

Here comes a man from d'hiladelphia-not a Quaker, although he came from associations of that sort. He is very tall and thin, and his hair is quite gray. I think he was about sixty five or sixty-tight years old, and he stands as straight as though he were only about twenty. BANNER. My medium does not know him, He has a very pleasant face, and seems calm but I do. and mild. He says: "I did not know that anybody but Spiritualists could come back until to day I met a friend, and she told me where to come; so I presented myself, and much to Here comes a spirit named Clara Evans. She | my surprise passed muster, and find myself incomes from Farmington, N. H. She is medium side the rail, ready to give what communica height, not very stout, has blue eyes, dark hair, | tion I can. My wife's name was Ann, and my name is William Orrin Chandler. We lived together many years, and as peaceably as people usually live. When I came over I promised myself that I would see the way was made bright for her, and I have tried to do it. She was left alone when I came, and she went about would be all sorts of demands made on the the old life as practical as possible, taking up the duties that were mine bravely, and it is more for her benefit than it is for mine that I come to-day. I feel that she will be glad to know of the presence of one she loved. I feel too that she will be glad to know I shall be waiting for her, and will see that no harm comes to her before she comes to me."

Lizzie Kelliher.

Here is a dark-haired girl who rushes right n here and says: "Oh! please hurry quick and take what I have to say. I was so afraid I would lose my strength before I got to you. My name is Lizzie Kelliher. I used to live in Boston. I passed out of life very suddenly. It was like being rushed from one life into the other. I did not know I would be conscious in this next life, but I am glad that I am. I am so anxious to tell about it that if you only can speak for me it will do me much good and my friends too. I have a sister named Mamie and she lives in Bostor, too. She believes in a way that I know what she is doing, but she is

Aunt Mary Phelps.

Here comes a woman named Mary Phelps. say my name is Ida Lombard?" She came | She is about medium height, and medium size.

from Farmington, Me. She continues: "There rather plump. She has real pretty brown they are rather of the exclusive kind. They the silver mixed in with it. She sits in a chair keep to themselves, and do their work in their smiling sweetly and says now: "I would like own way. I have thought that if I could tell to reach William Phelps. Tell him that I am them I am working with them-I would not do | not suffering as much as 1 did. For several it when I was here but I do now—and that it | years before I passed away, I suffered so much gives me pleasure to see what things are ac- | that it seemed as though death would be a welcomplished, it might help them. Their ranks come visitor, and indeed it was, and when I are going to be enlarged. There is more work likely found I was relieved of the pain, I thought for them to de, and I feel like saying to them, I was quiet and resting with those who had Press forward, and have no fear. Nothing gone on before me, and felt as though I was in a dream until I heard William call me and ask if I did not know him; then I knew it was all over. He lives in Oswego, N. Y. He gets very lonely without me and desires so much to come where I am, but it is not possible for him yet. Some day he shall come, and we will be together."

Carrie and Igek Burns.

Here are two who come together. One is a boy and one is a woman. The woman's name s Carrie Burns, and the boy is her brother. His name is John, but they called him Jack. She is older than he, and sho is lighter, too. Her eyes are more of the blue, while his are quite dark. He has a round, chubby face, and she has a long, thin one. I should think she was about eighteen, and he seems about twelve. They look at me and laugh, as though they are so glad to come, and then all at once she begins to talk: "Oh yes! we want our mother. She lives in Madison, Wisconsin, and we came because we heard the other day about some one from this same place who came over once and was recognized. We feel that perhaps we can get to our own people in this way. We lived right in the city on a broad street, where there was very much passing. We left both father aud mother and a sister. To them we would say that it is much easier for us to get to them when they are away from church than it is when they are there, because when they go to church a lot of the people there do not want this thing proven, and so they throw such an influence about that it is very hard for us to break through, even to get to our own." The father's name is Henry.

Charles Wheeler.

Here comes somebody from Anderson, Ind. His name is Charles Wheeler. He is about the medium height, has a grizzly beard all around his face. He shuts his teeth down hard, as though he would bite nails, and when he looks up he tosses his head into the air as though he was like a race-horse, sniffing the air to see whether he could win or not. Then he puts it down as though he would paw the ground to get loose and go on. He says: "I feel as though I had been caged up. It seems to me that I cannot break loose from my own not know that I was a very bad one, but it seemed to me selfishness built around me a had any idea of. If everybody could understand that they themselves either make the future life open and free and bright, or narrow and cramped and dark, I am sure they would | thought that our own souls could reach each see to it that they made it as they would enjoy | other only on the condition that we were both it. I have stood here and heard every spirit in the body. Had one of us died, though linked who came back tell how nice, how beautiful it | together so closely here, no doubt I would have was, and how glad they were to go, but I have felt that an impassible gulf yawned between come for my own release rather than for any thought of what it would be to any one else. a supernatural state, could no longer impinge If I had thought more of others when I was | even the slightest on the sphere which encomhere, I might have been received. As it is | passed the mortal in the flesh. In fact, whether hope that I shall be so improved and so bright | at all, as memory, and the consciousness of ened, that when my own come over to me they | identity, was a mooted question. Thus like will be glad to find me a changed man. I used | many more of the present day, I was befogged to smoke. I used to drink, and I cared very in materialism. little for the thought of other people. I can not do any of these things now, and I can say with all my heart that I am glad I passed away. because I can sooner see the light."

William Howard.

Here is one from Lawrence, a man named William Howard. He has a fat face, round and full and perfectly smooth, blue eyes and a bald head. What hair he has is a little speck and true as can be. He says: "Yes, indeed, and do you know what makes me look so good? laughed and chuckled to think how good it it is a God-send to me to be able to come to day he writes on a slate in characters so bold that and say, Tell Jennie that I am here."

Charles Porter.

Here is one who came once to my medium's home. His name is Charles Porter. He says, "I would like to reach Hattie. Tell her that I am striving to do what I promised, but I do not know whether I will be able to or not." He is from Salem. Some of his folks get THE

Verification of Spirit Messages. To the Editor of the Banner of Light:

Mrs. F. E. Graves, Indian Orchard, Mass. (Box 139) writes: "My husband used to be acquainted with 'Jim' Ryan of Canton, Ohio, and says his brother John kept store when he lived there. You will find he came and sent a message the 11th of November."

Mrs. F. A. Griffin of 36 Falcon street, Boston, writes: "In THE BANNER of Nov. 25, I found a message from my boy Charlie. I recognized it fully as coming from my dear son, and father too. I thank Sunbeam many times for it. It cheered me up quite a little, for I am very poorly and very much discouraged, and as they said ought to be doing something for myself."

Mrs. Minnie M. Soule: The message in the BANNER of Light of Nov. 25th I recognize as coming from my dear wife and my niece Ellen. I am glad to hear from them, and thankful to you as the medium, and your guides for the assurance given me of their life beyond the veil which now separates us in the body but not in the communication of the spirit.

Berwick, Maine. GEO. MOORE.

"REMEMBER LOT'S WIFE!" Oh! turn not back amid your sorrows, friend, To see some lowel that you think's behind: All precious things are treasured in the mind. And follow us, and will unto the end:

God did the good as ours forever send; It made our nature sweet and true and kind; And it as sems of thought and love we find, That doth with beauty in our being blend! Believe the now is rich with all delight

That ever lived in days of old, the days That seem to us so perfect and so bright, Therefore, the glorious present serve and praise; Stand in thy place with every joy at heart, And everywhere and always do thy parti

-William Brunton, in Every Where.

A Letter from Abby A. Judson.

NUMBER NINETY-NINE.

To the Editor of the Banner of Light:

A very interesting family in Arlington consists of father, mother and four grown up children. A son and a daughter work in New York, another son in Newark, and the third in Arlington. A week age, one son felt before going to Newark that some accident would befall him, and his mother had the same impression. On the way, he was suddenly thrown from his bicycle, and found lying unconscious, but recovered enough to give his name, and to direct those who volunteered to carry him home. At noon, when the brother in New York sat down to eat at a restaurant, it flashed upon him, "What if I get a telegram saying that Fred fell from his bicycle!" On reaching home at night, and being asked to go up stairs to see Fred, he exclaimed, "By George, I knew it," and related what came to him at the New York restaurant.

When the father told me about it, I said, Spiritualism." "Well," said he, "telepathy, any way," and began to tell me some things he had been reading in T. J. Hudson's book. Of course I told him why Spiritualists object to that book, and he has promised me to read one of mine.

I have wanted to know this family ever since lived here, but never had the opportunity till I joined the Socialist Club. The father is a gifted writer on Socialism, sometimes writes all night, evidently under inspiration, and all the family sing together delightfully. Though they are not Spiritualists in esse, they are certainly so in posse, and they have all the characteristics of genuine Spiritualists, including devotion to each other, and kindness to ani

After my dear brother, lately deceased, became mentally deranged in 1863, though we were widely separated, I had two most distressing nights about him, several months apart. Each time, at the exact hour, something occurred to him of a very distressing nature. A year after, when I was several hundred miles away from him, I woke about three in the morning, knowing that he was in grievlous trouble at the hospital. I waited in anguish till the letter should arrive to tell me what had happened to him. When the letter came, I learned that when I lay awake suffering for him, he was enduring another one of those crises incident to his painful condition. Thank heaver, those gloomy and harassing days are forever passed.

"And heaven's own day of bliss will pay For all God's children suffer here.'

When these things occurred, the word telepathy was unknown to me, and I knew that conditions. I was not a very good man. I do | most would view me as the victim of an overwrought fancy. But well I knew that there was a mystic tie between his soul and mine, wall that it is harder to break through than I | and that Elnathan could not be in anguish without Abby's feeling it too.

If I had attempted to analyze the experience in those early days, no doubt I should have us, and that a discarnate soul, having attained

Yes, to acknowledge telepathy is one thing, and communication between discarnate and flesh bound souls is quite another. But these facts are in grand harmony, and help to make up the perfect whole of a true empirical psychology. It is impossible to examine the soul and its possibilities from a materialistic standpoint. While here imprisoned it is easy for the multitude to fancy that telepathy can take place only between mortals. To prove otheron the red. He is bald right on top. He comes wise, another class of experiences has shown need for each other. Do not be discouraged if | taken another wife. I am not the least bit | in a jolly way and seems as liberal and strong | that discarnate souls possess the power to reach the flesh environed in the same way.

When a discarnate soul communicates a It is because I believed in spirits before I went | thought to you and me by means of the sense over. I have chuckled and laughed and organs of our fleshly body, he has taken the pains to assume temporarily the conditions of was to be able to get back, and I tell you what, | earth. He makes a table tip, he produces raps, a materialist has no trouble in deciphering them, he even manipulates a shadowy form that is palpable to mortal sense, or he touches the strings of a zither, or blows through a wind instrument producing music to which the mortal tympanum is responsive, or he makes vocal sounds through a materialized throat, and perhaps uses a trumpet to facilitate the operation.

> In all these manifestations the discarnate soul has with considerable pains taken to himself enough materiality to reach us in our way, but not in his. And he is forced to do these things by our own materialism, which in many cases prevents a mortal from believing in discarnate presences, unless they can speak to his physical senses. So the liberated soul kindly lends himself to our limitations and prejudices. He says: "You will not believe in me unless I stoop from my enfranchised condition, and speak to you so that your mor tal ears can hear, and materialize a form that is palpable to mortal touch. Be it so I will, since you will accept no other way." And sc. like Lord Christ of old, he puts on a fleshly form, and bids the doubting Thomas to put his finger into the print of the nails, and his hand into the hole in his side, before he can believe that the dead is not dead, but is alive.

> It is the materialism of mankind that forces spirits to indulge them in this way. And as these same spirits would have demanded the same when they dwelt on earth, they nobly do their part, take on mortality, and adapt themselves to the fleshly conditions of those to whom they wish to prove the survival of the

No doubt many spirits who have drunk from celestial fountains on the spiritual uplands have come to earth, and have entered mortal clay enough to make physical proof of their survival to cherished ones on earth. They did this again and again. But when they have found that they were expected to do this night in and night out, yee, year in and year out, for the delectation of Spiritualists who claim to have been convinced many a year ago, they have at last decided that patience has ceased to be a virtue. So they have hied, themselves to celestial regions, bathed their drooping spirits in immortal fountains till the last taint of mortality has been washed away, and sighed to one another, "Ah! would that those mortals would seek to spiritualize themselver,"

Mass., Nov. 23, Albert R. Wentworth, aged 27 years. This young man, beloved by all who knew him on account of his genial and whole-seuled nature, after a brief illness from typhoid fever, passed peacefully into the r aim beyond, the last audible words he uttered being, "There is rest and peace amid the delightful bowers of the beautiful beyond. He leaves a father, mother and sister, who deeply mourn their great loss. The funeral services were conducted by the writer, on Sunday after noon. Nov 28 at the decided that patience has ceased to be a virtue. So they have hied, themselves to celestial regions, bathed their drooping spirits in immortal fountains till the last taint of mortality has been washed away, and sighed to one another, "Ah! would that those betters where many and very beautiful. A roken sickle and bouquet of carnations were presented by the Independent liberal Church, Mass., Aos. 30, 1899. this again and again. But when they have mortals would seek to spiritualize themselver,

rather than to have us materialize ourselves for their pleasure!"

So these arisen spirits are wont themselves from this physical work, or look on from afar, and their place is habitually taken by spirits who have not yet progressed into those spiritual uplande, but take pleasure close to the earth plane, and rejoice in the chance to reenter physical conditions. That is the reason that physical ¿ćances are presided over by less advanced spirits, while the Johns and the Mrs. Brownings hover near and brood over the truly spiritual mortals who ask not for a sign, but are content to dwell soul to soul with the invisibles.

The materialistic spirit crops out in many ways. It appears in the frequenters of many séances, in the crowds who attend revival meetings, in those who think that the progression of a soul requires that it reënter a fleshly body many times, in those who would rather sit in a circle than in solitude at home. in those who want immortal spirits to encumber themselves with a fleshly form, so that they can hug them and kiss them with mortal arms and lips, and in those who fancy that religion and soul communion are consummated in acts like these.

The physical body is good in its own place, if subordinated to the requirements of the spirit: the spiritual body is better, because using it freely and independently aids us in our communion with the immortals; the soul is the best, because for its sake all material forms exist, and because it is akin to the Infinite Soul from which it sprung. The fleshly body lasts with proper care for some seventy years of earth-life, and, in rare cases, one hundred years. The spiritual body lasts much longer. In its rarified forms it will last millions of years, and may, in greatly sublimated ethereality, outlast the spirit world of the planet itself. But the soul, child of the endless, can never die. It will outlast all planets, all suns, all nebu'æ, and when the visible creation has dissolved into apparent nothingness, in preparation for new and for ever-renewed creations of worlds, the soul, immortal as to its source, will live on and or, ever aspiring, ever reaching out to the amazing beyond, but never attaining it, simply because the energy of the universe is infinite.

There are certain innate ideas in the human mind. Among those ideas are infinite space. infinite time and infinite intelligence. Their existence cannot be proved, for no finite mind can compass them. They are not objects of belief so much as they are objects of knowledge. They are not known, of course, by the organs of sense, nor can they be known by our experience, whether now, or never so many ages from now. They are known by intuition, and their knowledge proves our kinship to what we call God, realizing in grand spiritual meaning the profound words of one of the most intuitive souls that ever walked the earth. 'I and my Father are one."

Yours for humanity and for spirituality. ABBY A. JUDSON Arlington, N. J., Nov. 23, 1899.

Answers to Questions

GIVEN THROUGH THE MEDIUMSHIP OF W. J. COLVILLE.

QUES .- [By C. G. Garrison, Philadelphia.] Ezekiel Chap. 1, verse 1: Now it came to pass in the thirtleth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebor, that the heavens were opened, and I saw visions of God. Theosophically—In the mature period of the fourth round in the fifth Race, &c. Can there he are well significantly. there be any such signification?

Ans.—There certainly can be, and probably there is, just such an esoteric meaning attaching to the visions of Ezekiel as our learned questioner has supplied. The prophets or seers of all countries and ages have taught in similitudes, only employing temporal and geographical language to illustrate in a sufficiently concrete manner the truths they were seeking to convey. Ezekiel and David are two of the most wonderful apocalyptic books of the Bible, and they were certainly written to teach wonderful super-historic truths.

As poetry, the drama and the novel are modern instruments for conveying the highest spiritual teachings to the masses, and grown people equally with children, are fond of pictures and delight in allegories, it cannot be truthfully said that ancient and modern modes of teaching are entirely different.

The only obstacle likely to be encountered if one seeks to press such an interpretation as the one our questioner has suggested is the claim which is sure to be put forward by competent literary critics, among whom are to be found many diligent historians, that the prophecies of Ezekiel have reference to special events in Jewish history connected with a literal exile and eventual release therefrom.

Our own view of the matter is that great prophets have always concealed a deeper meaning within a more obvious one, and while they have spoken to their immediate surroundings an acceptable, or at least a needed message, they have treasured up within the letter of their words a far wider reaching spiritual significance. There is no necessary discrepancy between the generally accepted scholarly version and the deeper theosophical idea because all events relating to "rounds" and "races" on earth must culminate at set periods of time in the history of racial and planetary evo-

The fifth race is the intellectual race par excellence, and the fourth round in the fifth race is the nexus or meeting place between the animal states with which the intellect is connected during the first three rounds, and the spir. itual states with which it will be allied in the three succeeding higher rounds. It is an ancient concept, and a truly profound one, that there are seven races, and seven rounds in each race. The seven planes are in every instance describable as one mineral, two vegetable, three animal, four animal human, five mental-human, six spiritual-human, seven divine human. "Visions of God" begin to appear in the fourth round of the fifth race, or when we are half through the stage of intellectual human development, and catching glimpses of the planes above.

Passed to Spirit-Life,

From his home at Riverside Hotel, Greenwich Village, Mass., Nov. 23, Albert R. Wentworth, aged 27 years. Greenwich, Mass., Aco. 30, 1899.

Letter from W. J. Colville.

To the Editor of the Banner of Light:

Dear Sir: Now that I am sending some Questions and Answers, I append a few words concerning my present movements, which may be of some interest to my friends in America. First of all I have it to relate that there seems a wide prospect for continuous and successful work in England were I able to remain and do I received a most important letter from Australia informing me that my services were in immediate demand in Sydney, and three other places, and that in consequence of friends of mine in New York having notified my correspondents in Australia that I had announced my expectation of going thither shortly, arrangements were being made for me to lecture for a period of four months at shortest, with the expectation of indefinite renewal of contract. I am wanted in Australia at once, but as I will cancel no engagements already made in England, I have written to my kind, confiding friends at the Antipodes that they may expect me with them during March, April, May and June, 1900. I must leave England Jan. 18 or 19 at latest, and have engagements made till Jan. 15 inclusive.

Up to date my work has been confined to London, where as your excellent contemporary Light will abundantly inform you, I have been most kindly welcomed alike by old friends and new. Every phase of Spiritualism, Theosophy, Mental Science and Occultism is attracting great attention in London at present, and I am glad to find that public opinion in England is rapidly becoming reasonable and triendly to all phases of psychical investigation. My even ing lectures are very largely attended, and I have a good afternoon class at 99 Gomer street, W. C., where I am very comfortably residing. Mrs. Lewis, who owns the house, is an excel-lent mental healer, also a member of London Spiritualist Alliance, for which honorable body I have agreed to speak again on Friday even

ing, Dec. 29.
Already the shops are becoming bright with Christmas decorations, and though the war in South Africa casts a shadow over the approaching festivities, there are many indications of general prosperity. London is greatly improved in many ways; old dirty streets have given place to wide, wholesome thoroughfares, and in thousands of instances the life of the people has been upraised. Thus far the historic November fog has paid very gentle visits. The weather on the whole has been not unlike that of San Ergneises at a similar season. that of San Francisco at a similar season.

I am going to Liverpool, Birmingham, Not-tingham and many other places to lecture very shortly, and from all accounts I expect to find flourishing centres of activity all over the country. I enjoyed a delightful evening Thurs day, Nov. 9, at the pleasant home of Mr. and Mrs. E. W. Wallis, Church End, Finchley, a charming suburb, which contains many representative Spiritualists. Among those present were Mr. Dawson Rogers, editor of Light, Mrs. Everett, the long-distinguished medium, whose private mediumship has convinced multitudes, and a great many well-known and kindly peo ple who were full of questions, and who seemed to greatly enjoy the answers given through my instrumentality. After some personal poems we enjoyed social conversation and delicious cake and coffee.

Innumerable good wishes are sent to you and your wide constituency by the many in England who have enjoyed American hospitality on spiritual and physical planes together. As I have no idea how long it may be before I shall be able to resume work on your side of the broad Atlantic, I can make no suggestions as to the date of my return. Wishing to publicly thank numerous friends for kind letters, I remain yours sincerely, W. J. COLVILLE.

Banner Correspondence.

Lewes D. Drawbridge writes from Hopkinton, Mass.: The "Progressive Thinker's" Spiritualist Society met Sunday with Dr. and Mrs. Monroe at their home in Milford. In the afternoon and evening, Mrs. Oscar Pond of Hop kinton, and Mrs. Anna M. Coggeshall of Lowell gave some fine messages. Rev. Adin Ballou made a short address through the mediumship of a lady from Natick. After the afternoon meeting an election of officers was held. The following were elected: Pres., Dr. Monroe of Milford; Vice Pres., Oscar Pond; Board of Di-rectors, W. B. Claff n. Dr. Mary A. Perkins of Hopkinton, Captain C. P. Winslow of Westboro; Sec'y and Treas., Lewes D. Drawbridge, Hopkinton. The next meeting will be with Mr. and Mrs. Cheever at North Milford, Dec. 10 at 2 P. M.

Mrs. E. P. Fralick, (526 Clark street) writes from Waverly, N. Y.: The Waverly Progressive Spiritual Society was favored with a lecture by Mrs. Helen T. Brigham of New York City on the evening of Nov 16. The address was enjoyed by all; inspirational poem, "True Worth and Higher Aspirations," was exceptionally fine. Mrs. Reigham, or any others tionally fine. Mrs. Brigham, or any others who may be passing through here, will be welcomed, entertained and given a good collection if time is given us to advertise a lecture. are too poor to hire a regular speaker, but there are many tried and true souls here.

H. C. Berry writes from Portland, Me.: The First Spiritual Society, Mystic Hall. Sunday, Nov. 5, Edgar W. Emerson occupied the platform, and spoke to large audiences; at the close of each lecture he gave a scance as usual: many fine messages were given at each séance. Mr. Emerson remained in the city, and gave a Mr. Emerson remained in the city, and gave a public circle at the residence of II. C. Berry. Tuesday evening, Nov. 7, the parlors were packed, standing room only was the order. It was a very pleasing occasion. Nov. 9 the society gave a concert and supper in "Tnatcher Post." A large audience was present, and a goodly sum was netted to the society. Nov. 12 M. F. Hammond of Worcester, Mass., gave two very interesting discourses before the society: owing to the storm very small audiciety; owing to the storm very small audiences were present to hear Mr. Hammond. Nov. 26 Mrs. Juliette Yeaw occupied our plat-form, and gave two able discourses. We were all pleased to welcome Mrs. Yeaw to our plat-form once more. Sunday, Dec. 3, E. W. Emerson will be with us again.

· Arthur Groom writes from Philadelphia,

Pa, to the editor:

Dear Sir and Bro.: I beg, on behalf of the
First Association of Spiritualists of Phila
delphia, to give you a brief report of our meetings for the season so far. We opened in October, and engaged Dr. N. F. Ravlin for the last four Sundays. Having previously had W. J. Colville for two seasons, Dr. Ravlin made such a good impression on the opening Sunday, that the Board decided to retain him for three months, and he accepted. A public reception was tendered Dr. and Mrs. N. F. reception was tenuered Dr. and Mrs. N. F. Ravlin on Nov. 15, which far exceeded all expectations. Opening address by Capt. Keffer, President, and an address of welcome by Mrs. M. E. Cadwallader, Vice President, music and dancing formed the chief feature of the evening. Prof. Bacon's comic source took finally. ing. Prof. Bacon's comic songs took finely Icecream and cake were served, and a general good time enjoyed. Great credit is due the Helping Hand Society in coöperating with the Association in getting up the reception. Dr. and Mrs. Raylin received a very cordial greeting from all present, and were made to teel very much at home. So great has been the interest awakened in our meetings, that the Board has unanimously decided to request the Doctor to remain with us until June 1, 1900. He is speaking to large audiences, new members are coming in, and consequently our finances are being strengthened. The Doctor is also having great success in his private work. We all feel we have the right man in the right place, for he is a credit to any platform.

Copies of Banner for Circulation.

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

PAINT TALKS --- XXIII.

Why "Patent Paints" Are in Dis-

It has been shown in these papers that when the lagredlents are rightly selected, ready mixed paints should be both better and cheaper than any other kind of paint. It may be remarked, in passing, that there is, generally speaking, no such thing as "patent paint." it, but within a week of my arrival in London | Paints are furnished as dry pigments to be mixed in the paint shop with the necessary oil, turpentine and driers; as paste paints to be thinned down with oil; or as ready mixed paints containing all the required ingredients ready for the brush. Some paste paints are supplied already incoporated with tinting colors, while in other cases, especially pure lead, the color must be added to the white base.

Now if any one will take a little white paste paint (lead, for ex unple), and add to it a small quantity of color, incorporating it thoroughly, he will find that he can apparently obtain a uniform tint; but if he will now take a very small portion of this tint and grind it vizor-ously under a muller, he will see that the tint deepens and brightens as the grinding proceeds. Tais illustrates the fact that paints cannot be thoroughly mixed without mechanical means.

The beauty of the so called "patent paints" depends on this fact; for however good or however bad they may prove to be, the ready mixed paints are beautiful.

Now when the painter takes his white base and mixes with it the color, oil, turpentine, drier, etc., necessary to fit it for application, he does at the expense of man-labor exactly what is done by machinery in the paint factory. He makes a ready mixed paint; but as the process is purely mechanical he cannot do it either so well or so cheaply as it could be done by a ma-chine; more color will be required to produce the same tint; and the paint will not be so ho-

mogeneous, and therefore not so good.
What, then, is the matter with "patent paints"? With some of them, nothing. Every one has seen ready mixed paints that answered every demand. Of the rest, general y speaking, it can be safely said that they have just one defect, and that is water. Water is not a good painting medium, but by the use of alkaline emulsifiers it can be made to mix with oil, and at a cost of nothing per gallon, to replace linseed oil at forty or fifty cents a gallon, such paint looks all right, but it does not wear.

The test for water in paint is to soak a strip of gelatine in it over night. If the gelatine swells the paint contains water; if not, there

is no water present.
Good ready mixed paints all contain a large proportion of zinc white, and the valuable properties of zinc white in paints have frequently been pointed out. If it were not for water, "patent paints" would never have fallen into disrepute. Good ready mixed paints on he obtained by heady ready maked paints can be obtained by buying only such as bear the name of a well-known manufacturer, and making sure that they contain no water. STANTON DUDLEY.

These trade-mark crisscross lines on every package. Glutdin/Grits and BARLEY OF YSTALS,

Perfect Breakfast Al Doctrt Health Cereals.
PANSY FLOUR for Bistur. Cake and Pastry.
Unlike all other books. Ask Grocers.
For book of sample, write
FARWELL & RHINES, Watertown, N. Y., U.S.A.

75 Cents.

Voices from Many Hill-Tops,

Echoes from Many Valleys;

Experiences of the Spirits Eon and Eona, In Earth-Life and Spirit-Spheres; In Ages Past; In the Long, Long Ago; and their Many In carnations in Earth-Life and on Other Worlds.

A Spiritual Legacy for Earth's Children This book of many lives is the legacy of spirit Eoná to the wide, wide world.

A book from the land of souls, such as never before published. No book like unto this has ever found its way to earth-land shores, as there has never before been a demand for such a publica-

The book has been given by spirit Eoná through the "Sun Angel Order of Light," to her soul-mate Eon, and through him to the world.

Having secured a limited number of copies of this wonderful book at a low figure, we shall for a time offer them to our patrons at the reduced price of \$1.00 each, and any one desiring the book should secure a copy before our supply be comes exhausted.

It has 650 large-sized pages, printed on heavy paper, in large clear type, is elegantly bound in the English cloth, with beveled boards and gilt

Price Reduced from \$2.50 To 75 cts., Postage Free.

MYSTERY OF THE AGES, Contained in the Secret Doctrine of All Religions. By MARIE, Counteries of Calthars. Counters: Introductory: The Theory and Practice of Theosophy: The Secret of Mythology; Ezyptian and Christian Gnosticism; The Theosophy of the Brahmins, Magiand Druids; Buddhist Theosophy; Esoteric Buddhism; Chinese Theosophy; Pagan Theosophy; Theosophie Ideas of the Ancient Romans; The Kabbala, or Hebrew Theosophy; The Suffs and Mohammedan Theosophy; Christian Theosophy; The Theosophy of Christ; The Theosophic Interpretation of the Bible; Conclusion; Soul, Infinity, The Path Nirvana, The End.

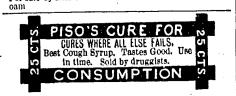
Cloth, beyeled edges, pp. 511; price \$2.50.
For sale by BANNER OF LIGHT PUBLISHING CO.

TTHE HYMNAL: A Practical Song Book to THE III ALVAID. A PARELICAT SOME DOOK OF Congregational Singing. This book of thirty-two pages contains one hundres and thirty three hymns (without music), every one of which can be sung by a congregation. The tures are easy, and generally well known. They are mostly to be found in the Spiritual Harpand the Gos-PEL HYMNS.
Price to societies \$10 per hundred copies, or 12 cents a copy in less quantities. By mail 2 cents extra.
For sale by BANNER OF LIGHT PUBLISHING CO.

Dr. Hidden's Beautiful Songs. Among the latest song successes may be mentioned the following from the pen of DR. C. W. HIDDEN, whose name is so familiar to Spiritualists and liberals throughout the land: "KEEP SUMMER IN YOUR HEART" is a delightful ballad; "THE ORGAN IN THE CORNER" is one of the sweetest, tenderest songs ever written; "1'LL SING AGAIN DOWN BY THE SEA" is a sweet song, with a pretty waltz refrain. All are finely engraved and printed, and each title page bears a likeness of the author.

Price 40 cents ber copy.

Price 40 cents per copy. For sale by BANNER OF LIGHT PUBLISHING CO



National Spiritualists' Association NOOBPORATED 1893. Headquarters 800 Pennsylvans Avenue, South-Kast, Washington, D. G. All Spiritualists visiting Washington cordially invited to call. Contributing membership (81.00 a year) can be procured individually by sending fee to the Secretary at the above address, and receiving a handsome certificate of the same, with one copy each of N. S. A., Reports for '97 and '98. A few copies of the Reports of Conventions of '93, '94, '95, '96 and '97, still on hand. Copies up to '97 25 cents each. '97 and '98 may be procured, the two for 35 cents; singly, 25 cents.

M R.S. M A R Y 'F. LONG LECY, Sec'y, Pennsylva da Avenue, S. E.,, Washington, D. C. tf. Feb. 20. College of Psychical Sciences.

THE only one in the world for the unfoldment of all Spir-itual Powers, Psychometry, Charvoyance, Inspiration, Healing, the Science of Harmonies Applied to the Soul of Music and Physical Expression and Culture, and Illumina-tion. For terms, circulars, percentage of psychical power, sond astamped addressed on velope to J. C. F. GRUMBINE, uthor and lecturer, 17181/2 West Genesee street, Syracuse

N.Y., Send 25 ets. for sample copy of, or \$1 for a year's subscription to "Immortality," the new and brilliant Quarterly Psychical Magazine. Address J. G. F. GRUMBINE, Syracuso, N. Y., 1718½ Genesce street.

Mrs. A. B. Severance

IS NOT A FORTUNE TELLER; but gives psychometric, impressional and prophetic readings to promote the health, happiness, prosperity and spiritual unfoldment of these who seek her advice. People in poor health, weak, discouraged, suffering from anxiety and misfortune, are advised to consult her. Nature's own remedies, simple, efficacious and hexpensive, are prescribed.

Full reading, \$1.00 and four 2-cent stamps. Address 1300 Main street, White Water, Walworth Co., Wis.

Mention Banner of Light. 26w Feb. 4.

 ${f A}$ NEW and wonderfully healing lotion for all skir eruptions,

Cold Sores, Chapped Hands and Face. Salt Rheum, Eczema, Hay Fever,

Coryza and Sun Burn. Gentlemen will find this a superior preparation to use after shaving.

Half oz. Trial Size, 15 cts. Two "Size, 35 cts. Four oz., 50 cts., mailed free of charge Agents wanted in all States. Write for Particulars.

ROSE LEAF BALM CO., P. O. Box 3087, 9 Bosworth St., Boston, Mass. Endorsed by Editor and Management of BANNER OF LIGHT Feb $25\,$

OUR MOTTO

"To do all the Good we can."

MRS. DR. DOBSON-BARKER,

who is so widely known as one of the many

Spiritual Healers,

Successfully Treated AND CURED

Thousands of Patients,

will diagnose your case

FREE!

REQUIREMENTS .- Lock of hair, age, sex, ONE leading symptom, full name, three twocent stamps, and plain FULL ADDRESS.

SEND TO

Mrs. Dr. Dobson-Barker,

Box 132, San Jose, Cal.

When answering this advertisement, mention this journal,

MRS. JENNIE CROSSE, the Dsychic Reader and Healer, has removed to 127 Oak struct, Lewiston Maine. Life readings by mail, 81.00; six questions, 50 cents. Send date of birth. Circles Friday evenings at 8 o'clock. Feb 4

Easy Nethod of Reading Hands.

BY L. D. OSMAN.

To the novice in the science of Polinistry this new work will come as an especial boon. It is conched in such simple language that those who have become bewildered in the study of the larger and more intricate works by other authors will at once catch the idea, and by the facts given examine their own hands and find them a true index of their determine, knowledging the required of other layer by character; knowing this, they can judge of other lives by the record they always carry with them.—Shakspeare said "Show me thy hand and I'll show thee thy life." Price 25 c ats. For sale by BANNER OF LIGHT PUBLISHING CO.

Life Beyond Death.

BEING A REVIEW OF THE WORLD'S BELIEFS ON THE SUBJECT, A CONSIDERATION OF PRESENT CONDITIONS OF THOUGHT AND FEELING,

LEADING TO THE QUESTION AS TO WHETHER IT CAN BE DEMON-STRATED AS A FACT; TO WHICH IS ADDED

An Appendix Containing Some Hints as to Personal Experiences and Opinions.

BY MINOT JUDSON SAVAGE, DD. (Harvard)

CONTENTS.—Primitive Ideas; Edmic Beliefs; Tre Old Testament and Immortality; Paul's Doctrine of Death and the Other Life; Jesus and Immortality; The Other World and the Middle Ages; Protestant Belief Concerning Death and the Life Reyond; The Agnostic Reaction; The Spiritualistic Reaction; The World's Condition and Needs as to B-life in Immortality; Probabilities Which Fall Short of Demonstration; The Society for Psychical Research and the Immortal Life; Possible Conditions of Another Life, Appendix.—Some Hints as to Personal Experiences and Opinions.

Price, \$1.50. For Sale by BANNER OF LIGHT PUBLISHING CO.

THE SPIRITUAL WREATH.

A new collection of Words and Music for the Choir, Congregation and Social Circle, By S. W. TUCKER TENTS.

(Shall We Know Each Other

(There?

The Happy Byand-Bye.

The Soul's Destiny.

The Angel of His Presence.

There is No Death.

They Still Live.

The Better Land.

The Music of Our Hearts.

The Freeman's Hymn.

The Vanished.

They will Meet Us on the Shore. CONTENTS.

Angel Presence. Beautiful Isle. Beautiful 13te.
Compensation,
Day by Day,
Going Home,
Guardian Augels,
Pame of Rest,
itope for the Sorrowing,
Humility. Humility.

Happy Thoughts.

He's Gone.

I'nn Called to the Better The Eden Above. Land.
I Thank Thee, oh, Father.

Jubilate.
My Spirit Home.
Nearer Home.
Over There.
Passed On.
Reposed Repose. She Has Crossed the Riv r. Strike Your Harps. Some Day of Days.

The Other Side.
Will You Meet Me Over
There?
Who Will Guide My Spirit Home?
Whisper Us of Spirit-Life.
Waiting On This Shore.
Waiting 'Mid the Shadows.
Welcome Home.
Welcome Angels.
We Long to be There. NEW PIECES. Bethany By Love We Arise. Gone Before.

Rest on the Evergreen Shore Ready to Go. Sweet Rest at Home. They're Calling Us over the

Gone Before.
Gone Home.
Invocation Chant.
I Shall Know His Angel
Name.
Nearing the Goal.
No Weeping Thero.
Our Home Beyond the River.
Parting Hymn.
Sweet Rest at Home.
They 're Calling Us over the Sea.
They 're Calling Us over the Sea.
There.
We'll Know Each Other There.
We'll Meet Them By-and.
Bye.
With Bloom Again.
When Earthly Labors Close. Leathertte cover: Price: Single copies, **30** cents; per dozen, **82.00**; 50 copies, **87.00**; 100 copies, **818.00**.

For sale by BANNER OF LIGHT PUBLISHING CO. Boston Advertisements.

CONSULTATION!

DR. C. E. WATKINS

Has opened his Winter Offices at 405 Massachusetts Avenue. Cross-town cars pass the door. If you take Huntington avenue car, get off at Massachusetts avenue and walk up to his number. Same if you take Columbus avenue.

EMEMBER,

CONSULTATION FREE!

Office hours, 10 A.M. till 3 P.M., each day of the week excepting Friday, Saturday and Sunday. On those days the Doctor cannot be seen by any one.

DR. C. E. WATKINS,

406 MASSACHUSE CTS AVE.

GIFT SO RARE FREE TO ALL!

The Great Natural Physician CURES all Chronic Diseases, both Mental and Physical, without asking questions All Letters with stamps answered.

DR. C. M. WESLEY. 141 Pembroke St., Moston, Mass. Office hours, from 10 A.M. to 12 M., and from 1 to 5 P.M. Saturdays till 10 P.M. Not open Sundays. 13w* Oct. 14

J. K. D. Conant-Henderson,

(Formerly Banner of Light Medium) Trance and Business Psychometrist. SITTINGS daily, except Monday and Saturday. Also Readings by Letter, Can be engaged for Platform Work as a Test Medium. 112 Mt. Vernon street, Dedham, Mass.

Osgood F. Stiles, DEVELOPMENT of Mediumship and Treatment of Obsession a specialty,

MRS. OSGOOD F. STILES, Clairvoyant Business Sittings. Hours from 10 to 4 No. 176 Columbus Avenue, near Berkeley street. 3w Nov. 4.

Ella Z. Dalton, Astrologer. CHALDEAN and Egyptian Astrology. Life-Readings given from the cradle to the grave. Advice given on all kinds of Business. Also Teacher of Astrology. Readings \$1.00 and upwards. 8½ Bosworth street, Boston. Dec. 2.

Banner of Light Building, Boston, Mass.

MRS. C. B. BLISS,

67 Pembroke Street, Saite 1, Boston. Near Tremont street, between Newton and Brookline sts.) WEDNESDAY and Sunday at 2 o'clock, and Thursday evening at 8. (F r a short time only.) Nov. 11.

Willard L. Lathrop, SLATE WRITER and PSYCHIC ARTIST. Sittings daily by appointment. Scances on Wednesday at 2.30 p. m. and Thursday at 3 p. m. Sittings with scaled letters by mail. MRS. EMMA R. LATHROP, Trance Psychic. Developing and Test Circle Tuesday at 2.30 p. m. 90 Berkeley St., Suite 1, Boston Mass.

Dec. 9. 13.

DR. W. JEFFERSON, PSYCHIC & PALMIST. HOURS, 10 to 7 daily; Sat, and Mon, evenings only, 7 to 9, 296 Columbus Ave. Down stairs. 4w* Nov. 18.

Marshall O. Wilcox. MAGNETIC Healer, 8½ Bosworth st., Room 5, Banner of Light Building, Boston Mass. Office hours, 9 to 12 A. M., 1 to 5 P. M. Will visit patients at residence by appointment. Magnetized paper, \$1.00 a package. Dec. 2.

Mrs. Maggie J. Butler, Medical Cellinvoyant. 164 Huntington Avenue, between West Newton and Cumberland streets—Office hours 10 to 1 and 2 to 4 daily, except Saturdays and Sandays.——Sept. 30.

Mrs. A. Peabody-McKenna TOURINESS, Testand Developing Medium. Sittings daily. It Olireles Sunday and Thersday evenings at 8 o'clock, and Tuesday atternoons at 3 o'clock. Bix Developing Sittings for 30. 13 Warrenton st., near Washington st. Dec. 9.

Mrs. J. W. Stackpole, BUSINESS and Test Medium, IA Concord Sq., cor. Tremont street, Boston. Sittings daily from 10 to 5. Will go out to hold circles by app_intment. 1w Dec. 9.

Mrs. Carrie M. Sawyer, SEANCES Tuesday, Friday and Sunday eve., at 8 o'clock. Hotel Yarmonta, 21 Yarmonth street, Suite 3, Boston D.c. 9.

J. M. CRANT, Nov. 18.

Nov. 18.

G. LESTER LANE, DSYCHIC Healer, and Specialist in the cure of Obsession 303 Columbus Avenue, Boston. 10w* Oct. 23.

George T. Albro CONSULTATION and advice FREE regarding medium istic gifts. 51 Rutland street, Boston. Dec. 2.

Florence White, 1.75 TREMONT ST., Psychic and Palmist. Test Scance Standay evenings at 286A Columbus Avenue.

Mrs. M. A. Chandler,

618 TREMONT ST., BOSTON. Mrs. Fannie A. Dodd, 233 Tremont street, corner of Eliot street, Boston. Nov. 25. 2w*

HYPNOTISM and Personal Magnetism taught privately, wm A. BARNES, 505 Massachusetts Av., B. ston, Mess. Call. 4w* Nov. 11.

DR. JULIA CRAFTS SMITH is again 232 Columbus Avenue, Suite 2. Boston. Local Alber carle, Dec. 9.

MRS. A. FORESTER, Trance and Business Medium, 27 Union Park street, Suite 5, Boston. 10 to 5. Nov. 25. 4w* MRS. CURTIS, 614 Tramont st., Magnet c Healing Medium, Card Reader, Circles Tuesday eve.

"OUIJA,'

(Pronounced We-ja,) the Egyptian Luck Board, a Talking Board, is without doubt the most interesting, remarkable and mysterious production of the 19th century. Its operations are always interesting, and frequently invaluable, answering, as it does, questions concerning the past, present and future, with marvelous accuracy. It furnishes never-failing amusement and recreation for all classos, while for the scientific or thoughtful its mysterious movements invite the most careful research and investigation—apparently forming the link which unites the known with the unknown, the material with the immaterial. Size of Board, 12x18 inches.

DIRECTIONS.—Place the Board upon — laps of two persons, lady and gentleman preferred, with the small table upon the Board. Place the flugers lightly but firmly, without pressure, upon the table so as to move easily and troely. In from one to five minutes the table will commence to move, at first slowly, then faster, and will then be able to talk or answer questions, which it will do rapidly by touching the printed words or letters necessary to form words and sentences with the foreleg or pointer.

Price \$1.00, postage 30 cents.

For sale by BANNER OF LIGHT PUBLISHING OO.

Price \$1.00, postage 30 cents. For sale by BANNER OF LIGHT PUBLISHING OO.

Spiritual Science of Health and Healing,

Considered in TWELVE LECTURES, delivered inspirationally by W. J. COLVILLE, in San Francisco and Boston, during 1886.

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

270 pages, cloth. Price 81.25.
For sale by BANNER OF LIGHT PUBLISHING CO.

THE BIBLE: Its Origin, Growth, and Character, and its Place among the Sacred Books of the World. Together with a list of books for study and reference, with critical comments. B, JABEZ THOMAS SUN

DERLAND.
12mo, cloth. Price **81.50**:
For sale by BANNER OF LIGHT PUBLISHING CO.

New Hork Advertisements.

Amelia Summerville Obesity Remedy.

Also good for Diabetes and Rhoumatism. .. "

No dieting necessary. Full directions on every box Price \$2.00 per box, or three boxes for \$5.00.

Amelia Summerville,
Jan. 15. tf; P. O. Box 882, N. Y. City, U. S. A.

Dr. Fred. L. H. Willis

GLENORA, YATES CO., N.Y. FOR thirty years his success in treating chronic diseases in both sexes has been phonomenal. Send for circulars with references and terms tf May 21.

MRS. M. E. WILLIAMS, PSYCHIC,

110 West 80th street New York. RETURNED - FRED P. EVANS, the famous State-Writing Psychic, has arrived from California, and is now located at his old address, The Occult Book Store, 103 West Forty-second st., New York City. Séances daily. Send stamp for Catalogue of Books and Circular on Mediumship.

Oct. 7

PROFESSOR ST. LEON, Scientific Astrologer; thirty years' practice. 103 West 17th street, near Nov. 21.

MRS. M.C. MORRELL, Clairvoyant, Business Test and Prophetic Medium, 330 West 59th st., N. Y. Aug. 19.

"Lichtstrahlen

Die einzige deutsche Zeitschrift fuer Spiritualismus und Occalitismus in den Ver. Staaten. Jahresabonnement **31.00**; erscheint woechentlich. Probenunmern gern versandt. Zum Abonnement ladet freundlichst ein

MAX. GENTZKE. West Point, Nebraska.

A 16-page pampblet of New and Original Thoughts upon

MIND CURE

Treatments, and one copy of UNIVERSAL HARMONY, a Monthly Magazine published in the interest of Mental Unfoldment, will be sent to any address upon receipt of only ten cents (silver). Address May 27. If S. LINCOLN BISHOP Daytona, Fla.

THE SUNFLOWER.

W. H. BACH, Publisher.

Twice-a-month Journal, 12 to 16 pages, published on the Cassadaga Camp Grounds and devot. d to Spiritualism, Occultism. Hypnotism, Astrology, and kindred topics. A corps of the most prominent writers contribute to its columns. Fifty cents per year.

Sample copies free. Address

THE SUNFLOWER, Lily Dale, N.Y.

Music and the Arts,

And the unfoldment of all the Spiritual Porces, can be successfully taught by the Power of the Slience. Sond five que-cent stamps for one month's subscription to UNIVERSAL HARMONY and get circulars FREE. This is something New Address STELLA C. BISHOP, Daytona, Fla. May 27.

The Sermon. The New Canadian Monthly on New Theology and and Psychic Risearch. Edited by Rev. B. F. Austin, B.A., D. D. ("Augustine"). 25c a year. Send 4c. for sample, THE SERMON PUB. CO., Toronto, Can. Sept. 23. PEAD "THE TWO WORLDS," edited by E. W. WALLIS. "The people's popular spiritual paper." Sent post free to trial subscribers for 24 weeks for 65 cents. Annual subscription, \$1.60. Order of the Manager "Two Worlds" office, 18 Corporation street, Manchester, England. THE TWO WORLDS gives the most complete record of the work of Spiritualism in Great Britain, and is thoroughly representative of the progressive spirit and thought of the movement. Specimen copies on sale at BANNER office.

PELIGIO - PHILOSOPHICAL JOURNAL, devoted to S. Iritual Philosophy, Rational Religion and Psychical Research. Sample copy free. Weekly—5 pages—SLOU a year. THOMAS G. NEWMAN, Publisher, 1429 Market street, San Francisco. Cal.

THE BOSTON INVESTIGATOR, the oldest reform journal in publication. Price, 23.00 a year, \$1.50 for six months, 8 cents per single copy. Address ERNEST MENDUM, Investigator Office. Paine Memorial. Boston.

JUST ISSUED.

SATAN'S HOOF

And the Two Witches. A very remarkable, weird and fascinating story, by

DR. EUGENIE ELISCU of New York.

Dr. Eliscu is a Roumanian by birth, a deep student from childhood of occult fore as well as medicine, and one who knows well whereof she writes when she undertakes to describe in graphic and intensely picturesque manner the awful and mysterious rites and practices connected with the various soits of magic which are yet practiced in many parts of Europe, though of course not openly. It is not solely, or even chiefly, on account of the witcheries introduced into the tale that this latest addition to the library of Occultism descrives a world-wide circulation, but by virtue of the astounding though by no means incredible scientific theories advanced by the cultured author who is incessantly engaged in ad ling fresh rea crial to her a ready unusually large stock of useful and exceptional knowledge.

Printed in large type, on good paper, and tastefully bound.

Price 25 cents.

For sale by BANNER OF LIGHT PUBLISHING CO. DR. EUGENIE ELISCU of New York.

The Sphinx,

A MONTHLY MAGAZINE, Edited by CATHARINE M. THOMPSON.

Annual Subscription, (commencing July 1, 1899), \$3.00. Single Copies, 30 cents. English Subscription, 12s; Single Copies, 1s. ISSUED BY THE SPHINX PUBLISHING COMPANY, 480 MASS, AVE., BOSTON, MASS.

All Money Orders should be made payable to the Editor, CATHARINE H. THOMPSON, Boston, Miss. ANNOUNCEMENT. ANNOUNCEMENT.

THE SPHINX is a thoroughly first-class publication that cannot fall to interest cultured and thoughtful people. It is the only Magazine in America devoted entirely to teaching and demonstrating the truths of Astrology, a knowledge of which was possessed by the Ancleurs, and especially by the Egyptians. There appears to be a this tipic a large and forceasing demand for such a Magazine, and, indeed, for all good Astrological works, and the interest is growing so rapidly that the call cannot adequately be met. Aug. 5. eow

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

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

Price 2d.; or, los. lod. per annuun, post free.

All orders for the Paper and for Advertisements, and all remittances, should be addressed to "The Manager"; all communications intended to be printed should be addressed to "The Editor."

Office: 110 St. Martin's Lane. London, Eng.

THE LYCEUM BANNER. A Monthly Jour nai for Conductors, Leaders and Members of the Chil dren's Progressive Lyceum. Edited and published by J. J. MORSE, assisted by FLORENCE MORSE. American subscription 40 cents per annum. U.S. Postage stamps taken in payment. THE LYCEUM BANNER Contains Interesting Serials, Lyceum Recitations. Attractive Selections. Lyceum Notes, Our-Monthly Chat, The Golden Group, Historical Sketches of our Lyceums, Lyceum Letter Box, Outlines of L cenm. Lessons, List of Lyceums and their Secretaries. Notices of the Spiritualists' Lyceum Union, etc. For Notes, Announcements, and all things that Lyceum Workers need to know, see THE LYCEUM BANNER, Monthly, price 2 cents. Special Terms to Lyceums. The Progressive Literature Agency, 26 Osnaburgh street, Euston Road, London, N. W., Eng.

CIMPLE THEOSOPHY. Articles written for the Boston Evening Transcript, April, 1891, by M. J. BARNETT, F.T. S.

Pamphlet; price 15 cents.
For sale by BANNER OF LIGHT PUBLISHING CO. ORTHODOX HASH, WITH CHANGE OF The Voices," "If, Then, and When," "Progress of Manhattan Isle," and other poems.

Paper, 10 cents, postage free. For sale by BANNER OF LIGHT PUBLISHING CO. HUMANITY'S TRUE JUDGES. An inspirational Lecture delivered by W. J. COLVILLE. Published by request.
Pamphlet, pp. 19. Price 5 cents.
For sale by BANNER OF LIGHT PUBLISHING CO.

EARPERRI

Bunner of Tight.

BOSTON, SATURDAY, DECEMBER 9, 1899.

Spiritualist Societies.

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

BOSTON AND VIOINITY.

Boston Spiritumi Temple meets in Berkeley Hall, 4 Berkeley street. Every Sunday at 10% and 7% P. M. E. L. Allen, President; J. R. Harch Pr., Secretary, 74 Sidney st., Dorchester, Mass. Take clevator.

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

Eagle Hall, 616 Washington Street. First Spirit-salists Church, M. Adeline Wilkh son, Pastor. Services at 11, 2% and 7%; also Thursdays at 3. BANNER OF LIGHT

Home Rostrum, 21 Soleystreet, Charlestown. Spirital meetings Sunday, 11 A.M. and 7½ P.M.; Tuesday and P-day, 3 P.M. Thursday, 7½. Mrs. Gilliand, President, 21 Soleystreet, Charlestown.

Alible Spiritualist Meetings, Odd Ladies' Hall, 446 Tremont Street.—Mrs. Guiterrez, President. Services Sundays at 10% A.M., 2% and 7 P.M., and Wednesdays

st 2½ P.M.

Spiri ual Fraternity—At First Spiritual Temple Exeter and Newbury streets, Sundays at 10½ and 7½ P.M. the continuity of life will be demonstrated through different phases of mediumship. Other meetings amounced from the platform, A. H. Sherman Secretary.

The First Spiritualist Ladies' Ald Society meetiovery Friday afternoon and evening. Supper served at 6 P.M.—at 241 Tremont street, near Ellot street. Elevator now run ing. Mrs. Mattle E. A. Alibe, Presidem; Carrie L. Hatch, Sec'7, 74 Sydney street, Dorchester, Mass.

Children's Progressive Lyceum—Spiritual Bunday

Children's Progressive Lyceum—Spiritus Bunday School—meets every Sunday morning in Red Men's Hall. 514 Tremont street, at, 10% A. M. All are welcome. Mrs. M. A. Brown, Superintendent.

Commerci-1 'al', 694 Washington Street.— Mrs. Nutter, President. Services Sunday at 11 A.M., 2½ and 1½ P.M., and Thursday at 3 P.M.

The Helping Band Society meets every first and third weenesday it G and hall, 3 coylston Place, Business meeting at 40'clock supper at 6 o'clock. Entertainment at 7%. A. A. Eldridge, Secretary.

Boston Spiritual Lyceum meets in Berkeley Hall every Bunday at 1 o'clock. J. Browne Hatch, Conductor; A. Clar-ence Armstrong, Clerk 17 Leroy street, Dorchester, Mass. Paine Memorial Building—Appleton Hall, Appleton street, No. 9, side entrance.—Meetings every Sunday, at 2:45 and 7:45. Speaking and tests by Mr. and Mrs. O. F.

The Ladies' Spiritualistic Industrial Society meets at Dwight Hall, 514 Tremont street every Thursday atternoon and evening; supper at 6. Mrs. M. A. Brown,

Mini-try of the Divine Science of Health.—Scr-vice Sundays 3% P.M. Mys ic Circle and psychic readings Tuesdays 7% P.M. SSS Mass. Avc., city. Dr. F. J. Miller, Psychic Healer and Teacher.

The Ladies' Lyceum Union meets every Wednesday Afternoon and Evening. In Dwight Hall, 511 Trement street. Supper served at 6:30. Entertainment in the evening. All invited. Mrs. Maggi. J. Butler President.

W. Scott Stedman holds meetings at Hlawatha Hall, 241 Tremont street, Sundays, at 11 A.M., 2::0 and 7:30 P.M. Banner of Light for sale. Mrs. Florence White will hold a tess scance every Sunday evening, at 8 o'c.ock, at 286A Columbus avenue.

Echo Hall-i Johnson Avenue, Charlestown Deat. Meetings Wednesday and Sulday evenings. Circles Tuesday

The Combridge Industrial Society of Spiritu-slists meets at ambidge (lower) Hall, 631 Massachusetts Avenue, the second and fourth Thursdays in the month Supper served at 6:30. Ada M. Came, Cor. Sec'y, 183 Au-burn street, Cambridge, Mass. MALDEN.

Malden Progressive Spiritualists' Society, Masonk Building, 76 Pleasant street. Meetings every Sunday at 7 p. m. Weinesday, 8 p. m. Wm M. Barber, Presi ventre, Researches, etc., A cordial whecome is extended to co-workers in the cause of progressive Spiritualism.

NEW YORK CITY. The Spiritual and Ethical Society, 744 Lexington Avenue, one door above 58th street—Services every Sunday mornine at 11, and evening a 8 o'clock. Questions answered in the morning, Improvised poems after each lecture, Mrs. J. H. Tuttle sings morning and evening. All are cordially invited Mrs. Heleu T. Brigham, speaker,

BROOKLYN. The Advance Spiritual Conference meets every saturday evening in Single Tax Hali, 1101 Bedford Avenue, etcod speakers and mediums always in attendance. Seats free, All welcome. Mr. G. Deleree, President; Mrs. Alice

ton Avenue and Quincy street. ELISABETH F. KURTH, Pres't. BANNER OF LIGHT for sale at the Hall.

808 Tompkins Ave., near Gates Ave.—Miss Chapin, Blind Medium. Meetings Sunday and Friday evenings. Spirit Messages and other Phenomena. Admission free. Collection taken.

CHICAGO, ILL.

The S. and M. H. Society, 3370% Rhodes Ave., meets every Sunday, Il A.M. Conference and tests. Tuesday 3 P.M., Oriental Reception. Open doors, and everybody

Sprivariet Temple, Fort Worth, Texas, Taylor st., between 7th and Jackson Services for children 2 P.M.; for adult, 3 and 7% P.M. Mary Arnold Wi son, A sistant Pastor, leads singling. ennie Hagan Jackson, Pastor, residence 716 Floreice street.

Notice to Local Societies.

Hereatter all reports will be condensed in the same general style as given below. We respectfully request our correspondents to govern themselves accordingly. We shall deal fairly and impartially with all societies, hence must ask them all to conform to the same general rule. The addresses of all local societies in Boston and vicinity, as well as in cities and towns in other States, can be found above. Societies marked with a * have the BANNER or LIGHT on sale.

Local Briefs.

BOSTON.

Dr. George A. Fuller received a fine recep tion at Berkeley Hall, on Sunday, Dec. 3 and was greeted with a large audience. Prof. Schaller gave a piano recital to open the meeting, after which the audience j ined in singing America." President Allen presented the speaker, Dr. George A. Fuller, as an old friend of the audience. He responded by reading one of Lucy Larcom's poems, "I Tried to Rest," and gave an invocation. Mrs. Pearl followed with a vocal selection.

Dr. Fuller took for his subject, "Spirit the Only Real," and said in part: "Man is ministered unto by all nature. All the elements lend their aid to the upbuilding of his physical body. The mineral, the vegetable, the animal, alike find their graves. Along the course of man's arteries and veins innumerable graves might be set up in memory of the lower forms of life. 'Matter,' says Fanny Hartman, 'is merely the visible manifestation of accumu-lated or latent energy, and force a certain state of substance.' The underlying energy of the universe we may truly call life, conscious will of God. Form is ever changing, but spirit is permanent; and yet science, called the exact, has almost exclusively dealt with the exact, has almost executively dealt when these evanescent flowers of spirit, and, seek-ing for the cause of all thinks in the form-world, has denied the existence of the permanent—out of which every phenomenon proceeds. All things originated in the activity of the universal spirit. The recognition of the spirit will yet become the basis upon which all spiritual philosophy will rest. "Man may never know more of his god than his soul is capable of measuring. Emerson says, 'The soul circum cribes all things.' And again, our eyes are holden that we cannot see things that stare us in the face until the hour arrives when the mind is ripened, then we be hold them, and the time when we saw them not is like a dream.

"Most of the modern scientists have been alto-

any time to the investigation of that phenom ena which not only reveals the soul in man, but also its future destiny. Blinded by preju-dice, until forced to do so, very few of these men of science have invaded the realm of psychie phenomena. A scientist may possess a great amount of knowledge, and very little commou sense. Many men are so loaded down with knowledge that they cannot stand erect. Knowledge is of no value to a man unless he knows how to use it. The wise man is the one, who realizes his own ignorance, therefore does not presume to know all there is in the uni verse, his soul is receptive, and new truth ever finds a lodgment there, therefore the psychic realm is ever op in to him. To him all doors ire open, and he learns to look within as well as without, in order that he may fulfill the command of all." The speaker spoke for forty-five minutes to the pleasure of his audience, and closed his lecture with a poem entitled "Death."

In the evening Dr. Fuller gave another new lecture that was instructive, and interesting.

Prof. Schaller and Mrs. Pearl each gave musical numbers. Dr. Fuller will speak for this sciety during the month of December, and ansciety during the month of December, and anscience of the Mrs. Helen nounces for his morning lectures the following subjects: Sunday, Dec. 10, "The Man Who Goes Alone"; Sunday, Dec. 17, "Involution"; three years are, two Sundays, and we engaged Sunday, Dec. 24 "Spiritual Significance of Christmas." H. D. Barrett will be the speaker rived she had gone to the "city of Brotherly for January.

Why not give a subscription for the Banner of Light as a Christmas present. You can order it at this hall J. B. Hatch, Jr., Sec'y.*

Boston Spiritual Lyceum. A. C. Armstrong writes: Sunday atternoon, Dec. 3, there was a large attendance of children, and the questions large attendance of children, and the questions considered were "Is it any Real Benefit to the Country to Have a Day of Thanksgiving?" "What Have we in the Lyceum to be Thankful for?" Taking part: Mrs. Alice L. Root, Miss Nellie Wilder, Grace Ferna!, Harry Gilmore Green, Esther Wabel Botts, Miss Mollie Blinn, E Warren Hatch, Arbert Bliss, Ansel Haynes, Dr Dean Clarke. Question for next Sunday, "What Does Spiritualism Call For?"

The Children's Progressive Lyceum No. 1, Dec. 3, held its session as usual. The subject of the lesson was "The Promises of Spiritual-ism"; for the little folks, "Duty." The banner march was well executed, with seventysix in line, after which the following members rendered songs, recitations, etc.: Wilhelmina Hope, Harry Green, May Burdett, Iona Still-ings, Walter Hayes, Mabel Emmons, Baby Marie and Clifford Lemont, Carrie Engel, Harold Leslie, Esther Botts, Ada Gray, Flord Sibley; remarks were made by Mrs. W. S. Butler and Mr. W. A. Hale. On Dec. 14, 15, 16 a fair will be given in Dracon Hall for the benefit of the Lyceum. C. B. Yeaton, Sec'y.

Sunday services, 241 Tremont street, W. Scott Stedman Conductor. Morning circle, tair attendance; three o'clock exercises preceded by song service; Mrs. Hattie C. Webber gave invocation and address upon the subject, Truth Crushed to Earth will Rise Again, after which, through her guide "Cloy," she gave spirit messages. The Leader, through his guide "Walter," also gave spirit messages; Mr. Willis Milligan gave a piano solo. Evening service was very interesting—a lecture by Mis. Webber, messages by the Leader and Dr. Blackden; Mr. Pray and Mrs. Shaw tavored the audience with selections upon the mandolin and guitar; Mr. Hayes gave a piano solo, and the Misses Lyman sang. Services closed by congregational singing. Next Sunday afternoon there will be short addresses only, while the evening will be devoted exclusively to spirit messages by W. Scott Stedman, Mrs. Webber, Mrs. F. White and others.

Home Rostrum Spiritualists held two well attended sessions Sunday, Dec 3. Circle at 11 A.M., full of power. Evening session 7:30 Messages and remarks by Mr. Howe, Dr. Huot, Mesdames Robertson, Golf, Makay, E.ickson and Gilliland. Solo, M ss Stone.

Odd Ladies Hall, 446 Tremont street, Mrs. Ashiey, Secretary.

The Woman's Progressive Union of Brooklyn holds meetings every Sunday afternoon and evening, at 3 and 8 o'clock, and secial meetings every Thursday evening at 6 o'clock, and secial meetings every Thursday evening at 6 o'clock, and secial meetings even the three meetings well attended. Mr. Hall opened mcrning and afternoon, Mr. Hersey, evening. The atternoon was wholly devoted to the memory of Mr. Haynes, who passed to the higher lite Nov. 26. Messrs. Abbott, Huot, Kimball, Blackden, Wm. Graham, Wi de, Claire, Sanders, Denby, Simons, Ibell, Hersey, Sawin, Pye, Dearborn, Turner, Neike, Cohen, Mesdames Woods, Davis, Guiterrez, took part. Hrs. Hull sang. Mrs. Pye read poem. Hall sang. Mrs. Pye read poem.

Commercial Hall, Mrs. Nutter, Conductor.-Sunday, Dec. 3, meeting opened with song service and invocation, Mrs. Brehm. Mediums who took part throughout the day: Nutter, McLean, Fish, Mrs. M.lien from New Bedford, McKenna, Bird. Wheeler, Cunningham, Gilli land, Fisher, Kibble, H.ll, Knowies. Messrs. Krasinski, Tuttle, Brown, Neike, Howe, Graham. Recitation by Mr. Bird, "Guilty or Not Guilty." We hold an Indian peace council on Thursday evening, Dec. 13.

First Spiritualist Church, Eagle Hall, 616 Washington street, M. Adeline Wilkinson, pastor. Morning, the following took part: Prayer, Mr. Newhall; remarks, Messrs. DeBos, Hill, Marston, Lotheridge, Miss Sears, Mes-dames Reed and Lewis. Afternoon and evening, Anniversary celebration. Those taking part were Clifford Preston, Dr. Furbush, Fred DeBos, Mr. Howe, Mesdames Baker, Knowles, Armstrong, Ida E. Knowles, Cora Munroe, Virginia Mosby, Kneeland, Munio, Carlton, Globs and many others. Mrs. Wilkinson received her friends from 4 until 6. A nice collation was served. Many expressed the wish that Mrs. Wilkinson would live to have many returns of the day.

The Ladies Lyceum Union, which meets every Wecnesday afternoon and evening in Dwight Hail, 514 Tremont street, has been more successful this year than ever before. On Thursday evening, Nov. 16, in Berkeley Hall, the Union held a Whist Party, and many tables were filled with good players; a concert was given from 7 to 8. Six presents were given, among which was a diamond scarf pin and oak writing desk. Wednesday evening, Nov. 22, a turkey supper was served; many were cared for, and there was plenty for all. Edgar Emerson was the speaker and medium for the evening, and gave some remarkable messages; other good talent was present, and a very pleasant evening was enjoyed by all. Nov. 29 being the night before Thanksgiving, only a fair audience was in attendance. Everybody is invited to join with us on Wednesday afternoon and evening, and assist in the good work which the union is engaged in. Supper served at 6 30. Entertainment in the evening. Dec. 14, 15 and 16 a Fair will be held in Deacon Hall, Washing ton street, for the benefit of the Children's Lyceum. Come, and give us your aid. Maggie J. Butler, President.

The Ladies' Spiritualistic Industrial Society holds regular weekly meeting in D wight Hall, Thursday afternoon and evening, 7th inst. A Pink Supper" served at 6:30 P.M. They have had the good fortune to secure the services of Mr. F. A. Wiggin for the evening, who will hold a "test seance," beginning at 8 P.M. Bring your ballots. There is a "chance" for

The Ladies' Aid Society met as usual Friday, Dec. 1, at 241 Tremont street, the President, Mrs. Allbe in the chair. A service of song was held the first half hour in the evening, and many of the old tunes were sung. Little lona Stillings gave a recitation. Mrs. Ida P. A.

Tarrant's Effervescent Seltzer 5

You Can Always Rely On

Aperient for curing sick headache, biliousness, constipation and derange ments of digestion. It meets more

wants as a family medicine than any other one remedy. Pamphlets on application.

gether too busy investigating why the cooks Whitlook spoke briefly but well. Mr. G. F. crow at an early hour in the morning, to give Uhurchill and Charles Harding were both present and made pleasing contributions to the exercises. E. W. Hatch gave a resistation. Mrs. Lambert favored us with a fine old fashioned love song which was enjoyed by all. An hour of social whist was on joyed by the many present. Next Friday, Dec. 8, Mrs. Carrie E S. Twing will give a benefit for this society at the above hall. Give her a good reception. Carrie L. Hatch, Sec'y.

The Helping Hand Society will hold regular meeting Wednesday, Dec 6, at Gould Hall, 3 Boylston Piace; supper at 6 P.M. A good entertainment. Mr. F. A. Wiggin will be present. Come all. A. A. Eldridge, Sec'y.

Massachusetts.

First Spiritualist Association of Newbury. port, Nov. 5, for the second time this season we greeted Mrs. Eff.; Webster of Lyna. As usual she gave good satisfaction to the audiences at both services. She held a circle at the hall for our benefit on Monday evening. Nov. 12 our speaker and medium was Mrs. A. Taylor of Phi adelphia, formerly of Lowell. She Love," and sickness prevented her coming to us. But this season we were glad to secure her. On Monday evening she held a developing circle Tuesday she gave private sittings for our benefit, and then kin'lly offered to hold a circle at hall on Wednesday evening. I think we have a right to regard her as a friend to us. The first part of the evening was devoted to message giving in the usual manner; then, after an interval of singing, she answered mental questions. Nov. 26 was an evening meeting conducted by our local mediums. S. A.

A very interesting meeting was held Sunday at Grand Army Hall, Melrose, conducted by Mrs. Emma F. Whittier. Mrs. C. Fannie Allyn gave one of her best lectures on subjects selected from the audience, closing with an impromptu poem on the subject "From the Craile to the Grave and Life in Spirit Land, followed by messages from Mrs. Taylor of Melrose and Mrs. Dr. Kimball of Malden. Next meeting at 2.30, Sunday, Dec. 10, Deliberative Hall, 56 Pleasant street, Malden.

Interesting circles are held every Friday at 167 Linwood avenue, Melrose. Correspondence with good test mediums is desired. Address Mrs. C. B. Taylor, 167 Linwood avenue, Melrose, Mass.

Mrs. Carrie E. S. Twing will lecture and give spirit messages for the Cambridge Industrial Society of Spiritualists Dec. 14, at Cambridge Lower Hall, 631 Massachusetts Avenue. Ada M. Came, Corresponding Secretary, 183 Auburn street.

Brockton People's Spiritual Association, Mrs. G. E. Morse Cor. Sec'y, 719 Main street.— Mrs. Sarah Hames of Providence served the Bonney of Weymouth, Mass., occupied the platform. Sunday, Dec. 10, Mrs. E. D. Butler of Lynn, Mass., will be with us.

Helping Hand Association of Spiritualists, 82 Merrimac street, Haverhill, Mass, had for speaker Sunday, Nov. 26, Parker W. Hitch cock. He addressed a large audience, and his messages were all recognized.

The Arthur Hodges Spiritual Society, Lynn, Mass., T. H. B. James, Sec'y, held very inter-esting services at Templars' Hall, 36 Market street, Sunday, D.c. 3. At 2:30, ap ropriate music by Mrs. J. P. Hayes. Mrs. N. S. Noyes gave an invocation and an address on 'Let the Spirit of Truth Abide with You,' which was well received by all. At 6:30, Mis. William S. Butler and members of the Childrens' Pro gressive Lyceums of Boston and Lynn, and other talent, gave a fine concert. Program: Remarks, Mrs. William S. Butler, of Boston; Remarks, Mrs. William S. Butler, of Boston; mano solo, Prof. Milligan; readings by Carrie Engle. Harry Green, Mildred Carter, Mss. Della Sawyer, Iona S illings; songs, Mrs. J. P. Hayes, May Burdett, Lula LaRly, Floyd Sibley, Mabel Botts, Madeline Fields, Jack Frost, Helen Gile, Harold Leslie. Next Sunday, Mrs. C. Fannie Allyn will lecture and give Mrs. C. Fannie Allyn will lecture and give Registrates. readings at 2:30 and 7:30.

Salem.-First Spiritualist Society, J. E. Hammond, Sec'y. Sunday, Dec. 3, Meeting opened at the usual hour, 2:30, with a lecture by Mr. Smith of Cliftondale, followed with messages by Mrs. Butler. At 7:30 Mrs. Butler gave lecture and messages. Next Sunday, Dec. 10, Miss Blanch Brainerd of Lowell is expected. Do'nt torget the Christmas sale to be given by the Ladies' Aid the 13 and 14th of this month. It will consist of useful and fancy articles; entertainment each evening. Ice cream will be served. All are welcome. At Central Hall, 201 Central street.

The Haverhill Spiritual Union has been favored through the month of November by the presence of the noted medium, Mrs. May S. epper. From the first our meetings were large, and each evening increased in numbers, till on the last evening there was not room for another to enter. Long may she be spared to present this beautiful truth to the many aching learts left here below. H. E. Jones, Cor. Sec'y, 55 Pleasant street, Bradford, Mass.

Mrs. D. M. Lowe, Sec'y, writes from Worcester: Good audiences have greeted Mr. and Mrs. J. W. Kenyon for the two Sundays of their engagement, Nov. 19, and 26. Mrs. Kenyon's delineations were exceptionally fine, prefaced with introductory remarks by Mr. Kenyon that were timely and instructive. Mr. Albert P. Blinn of Boston was speaker Sun day, Dec. 3, and will occupy the platform again Dec. 10. The Woman's Auxiliary held a whist party in Banquet Hall, 306 Main street, Friday evening, Dec. 1.

Malden Progressive Spiritualist Society, Ma sonic Building, 76 Pleasant street. Sunday evening, Dec. 3, Scripture reading and invocation by the President, also remarks; subject, "Jesus on the Sea of Galilee." Instrumental solos, Mr. Jones; song, Miss Drea of London; address, Mr. Warner. Mr. Quint, a veteran in the work of truth, made very interesting and convincing remarks. The control of Mrs. R. Morton gave interesting and satisactory messages to the largest audience we have ever had. Monthly social with instrumental and had. Monthly social, with instrumental and literary entertainment, Wednesday evening, Dec. 13. The BANNER of LIGHT always for sale Sunday evening. Mrs. R. Morton, Sec'y. *

Cadet Hall—Lynn Spiritualists' Association. Mrs. Carrie E. S. Twing is having grand success and is doing good work with this society. The hall was crowded on Sunday, Dec. 3 Thomas's orchestra furnished a grand concert, with Mrs. Beitha Merrill pianist. Mrs. Alfarata Jahnke of Stoneham gave character readings, which were highly appreciated. Supper was served in the lower hall. Mrs. Twing will be with us during this month. She will give the society a benefit on Dec. 13, on which occasion she will serve a "mystery supper." All friends of Mrs. Twing or of the society are cor-dially invited. We were pleased to have with us on Sunday Father Lyons of Fall River. Sec.

Progressive Spiritualists' Association held services Sunday in Providence Hall, 21 Market street, at 2:30. Spiritual discourse, O. R. Fallingren: messages, D. E. Matson: 4 to 5, social circle, messages, magnetic treatments; supper, 5.30. At 7.30 prayer, O. R. Fallingren; messages, Lillian A. Prentiss. Thursday evening, Dec. 7, at Clark's Hall, Summer street, Lynn, Indian Peace Council, Mohawk Tribe on trail. "Uncle Sam Indian Tribe" from Boston will be with us. Indians give messages. Dec. 10 Dr. Amanda A. Cate will be with us. Supper, 5 30. Every Sunday subscriptions BANNER OF LIGHT taken. All invited. Delia

The Progressive Spiritualist Society of Hopkinton met Sunday, Nov. 26, at the home of Dr. T. W. Monroe in Milford and elected the following officers for the year ensuing: President Dr. T. W. Monroe; Vice President, Oscar Pond; Directors, W. B. Claffin and Dr. Mary A. Perkins of Hopkinton, Capt. C. P. Winslow

GRAVY- DO NOT SERVE IT ON THE DINNER-TABLE BEFORE YOU HAVE ADDED A TABLE-SPOONFULOF

LEA & PERRINS' The Original and Genuine Worcestershire.

LEA & PERRINS'IS THE FAVORITE TABLE SAUCE THROUGHOUT THE WORLD.-SEE SIGNATURE ON WRAPPER.) JOHN DUNCAN'S SONS, AGTS., NEWYORK.

May 13.

was served Sunday, Nov. 26, by Mrs. C Fannie Allyn, of Stoneham. Sutjects of addresses and poems were taken from audience. Mrs. S. H. Hall, of Roxbury, occupied the platform on Sunday, Dec. 3. J. S. Scarlett, of Cambridge, platform medium and speaker, next Sunday,

Henry Chubbuck writes from Quincy, Mass.: "We hold meetings every Tuesday afternoon at my house, Mrs. M. A. Bonney, of Weymouth, medium."

New York.

First Association of Spiritualists.—Sunday. Dec. 3, our meetings at both sessions were well attended. Miss Gaule's messages from the other side of life were remarkably clear and convincing, while the vocal solos of Miss Clare were much appreciated. Since my last report I have learned of the transition to the higher life of Dr. Cetlinsky, formerly an active Spiritualist, but for several years an inmate of the Samaritan Home for aged people, being almost totally blind. The summons to leave this mortal tenement found him ready, and, I may say, eager to go; truly a ripened sheaf ready for the reaper. Miss Gaule will be with us next Sunday again at 3 and 8 P. M.

The Church of Spiritual Communion meets every Sunday, at 3 P. M. at 744 Lexington Ave nue, corner of Fitty-ninth street, New York City. Dr. Harlow Davis is installed as perma-nent pastor, and his platform test seances are creating great interest. Elise Stumph, Corresponding Secretary, 436 East Eighty fourth

Brooklyn.—The Advance Spiritual Conference held Saturday evening meeting on Dec. 2 Mr. Barber made the opening remarks on the subject "Man and His Possibilities," followed by Messrs. Metcalf, Simmons and Delerce. Mrs. Sautell and Walter Hayward gave readings and messages from excarnate spirits. Our parlors have been newly decorated; also additional chairs, making it possible to seat all the friends favoring us with their presence.

At the Woman's Progressive Union, Brook lyn, Sunday afternoop, Dec 3, Mr. Baxter gave a very fine lecture, followed by Homer J. Alte mus with singing, and messages from loved ones. The evening lecture by Mr. Baxter on 'What Good has Spiritualism Done?" very convincing to truth seekers. A large au dience was present. Mr. Altemus followed with singing and delineations; all readily recognized. Mr. Altemus will be with us again next Sunday. Mrs. N. B. Reeves.

W. H. Adams, Sec'y, 404 Quincy street, Brooklyn writes: The Church of the Frater-nity of Divine Communion, corner Bedford Avenue and Madison street, began its season's work the first Sunday of September with Ira Moore Courlis as pastor and psychic. Its audi ences have been, as usual, large and intellectual. Good music, spiritual talks and plenty of spiritual messages characterize the meetings. Sunday evening, Nov. 26, Mr. Courlis devoted the main part of the evening to giving a great

Newark, N. J., has elected the following officers for the ensuing year: President, Mrs. G. A. Dorn; Vice-President, Mr. York; Secretary, C. H. Miller; Treasurer, Mr. H. Dorn; organist, Mrs. York; door keeper, Mr. Geo. Mitchell; Trustees, Mr. Gleason, Mr. Steinbracken, Mrs. Cherry. Mrs. Storrs of Hartford, Conu., gave an interesting lecture and practically illustrated spirit communication to a large number of the audience in a highly satisfactory manner. Communications to the Secretary, Chas. H. Miller, Box 212, Newark, N. J., promptly acknowledged.

Mrs. Jennie Hagan Jackson lectured Nov. 28, 29, 30 in the Christian Church at Quonah, Texas, to large audiences.

First Society of Spiritualists.-G. H. Clark, Sec'y, writes from Lansing, Mich.: Rev. Allen Franklin Brown of San Antonio, Texas, Sun day, Nov. 25, closed an engagement of sixteen lectures for our society. We think he is one of the best inspirational speakers on the spirit ual rostrum. All lectures were followed by readings which were entirely satisfactory to all. He gains the love and respect of all who

Mrs. H. V. Chapin, formerly of Somerville, writes from 428 16th St., Denver, Col.: Mrs. Ada Foye has been drawing full houses for the Progressive Spiritualist Society here dur-ing the past two mon hs. Sunday evening, Nov. 26, was to have been her farewell service ere she left for Salt Lake City, but instead it was her installation as regular pastor, the soci ety feeling that it could not spare her. The service was simple but beautiful. The plat form was covered with flowers. The President, as he presented Mrs. Foye with her cer tificate, charged her in appropriate words with the responsibilities of her office. She respond-ed in well-chosen remarks. After singing, Mrs. Foye took for her subject, "What Good Has Spiritualism Done?" and after an eloquent lecture gave a ballot séance."

Providence Spiritualist Association, Columbia Hall, D. F. Buffington, Sec'y. Sunday, Dec. 3, Thomas Harris of this city lectured afternoon and evening. Subject in the afternoon, "The Philosophy of Life," in the even noon, "The Philosophy of Life," in the evening "The Philosophy of Spirit Communion. His discourses were listened to with the clos est attention, and he was frequently applauded. We hope to have him with us again. Next Sunday, Dec. 10, Mrs. Ida P. A. Whitlock will be

Mrs. J. A. Chapman, Sec'y, writes from Norwich, Conn., Mr. J. Clegg Wright of Ohio,

of Westboro; Secretary and Treasurer, L. D. Drawbridge of Hopkinton. A large gathering was present in the evening to hear Mrs. Anna M. Coggeshall of Lowell.

The First Spiritualists' Society of Fitchburg was served Sunday, Nov. 26, by Mrs. C. Fannie gan a two month's engagement.

Sunday, Nov. 26, the society in Orient Hall, Portland, Me., was served by Mrs. Sadie Sar-gent of Old Orchard, and Dec. 3 by home talent, Mesdames De Lewis and Redlon.

THE LIFE-WORK OF MRS. CORA L. V. RICHMOND.

Compiled and Edited by PROF. H. D. BARRETT (Prest dent N. S. A.).

Comprises an amount of valuable spiritualistic reading that cannot be estimated.

Not only is it a complete statement of the public work of Mrs. Richmond from childhood, but it is also, in a condensed form, the history of Modern Spiritualism. Professor Barrett has spared no research in collecting his facts and data, and has recorded the work of this chosen instrument of the spirit-world from her earliest commencement as a child speaker.

speaker.

No home or library of Spiritualists will be complete with-OUTLINE OF CONTENTS.

Parentage; Place of Birth; Childhood; School Experiences; First Medlumistic Work; Letters and Statements from Relatives and Friends

Hopedale; Mr. Scott in Massachusetts; Removal to Wiscon sin; The Ballou Family; Adin Ballou's Work; Work of Spirit Adin Augustus Ballou. Outna.

Other Controls; The Guides. Work in Cuba, N. Y.; Buffalo Pastorate; Workers in Buffalo; Thomas Gales Forster; Sarah Brooks; Horace H. Day; Removal to New York City, 1858; Philadelphia; Boston;

NEW YORK CITY CONTINUED.

Prof. J. J. Mapes; Hon. J. W. Edmonds; Dr. Gray; New York Editors and Clergy; Other Places in the East; Mead-ville, Pa., 1844; Hon. A. B. Richmond.

Washington, D. C.; Reconstruction; Senator J. M. Howard; George W. Julien; Gen. N. P. Banks; Nettle Colburn May-nard. England: Robert Dale Owen; George Thompson; Countess of Cathness; Mrs. Strawbridge; Mr. and Mrs. Tebb; Mrs. Nosworthy, et al.

Work in England Continued.

California Work: Other Visits. Chicago Work, 1876 to 1895; First Society Chartered, 1869. Camp-Meeting Work; Cassadaga; Lake Pleasant; Onses Bay; Lake Brady, etc., etc.

Literary Work; Hesperla; Volumes of Discourses and Lec tures; Psychopathy; Soul Teachings; Poems; Other Lit erary Work. Literary Work Continued; Lecture on Gyroscope, 1858; "The Shadow of a Great Rock in a Weary Land," 1887; Heaven's Greeting to Columbia (poem); Other Selections in Prose and Verse; Work of William Richmond.

Letters from Personal Friends; Appreciation of the Work. Mrs. Richmond's Experiences while in the Trance State never before given to the Public, written by herself.

PLATES. Three Portraits of Mrs. Richmond-in 1857, in 1876 and in

Bound in cloth, pp. 759; price \$2.00. For sale by BANNER OF LIGHT PUBL'SHING CO.

"LIFE," and "REST." TWO WONDER BOOKS.

TWO WONDER BOOKS.

The two novels by William W. Wheeler, a photographer of merited distinction, entitled "Life," and "Rest," are remarkable books, filled with the wonders of spirit. The thought that vitalizes them is wholly advanced, fearless, and nobly brave in its utterance. They are clear and logical in the deep current of their ideas, and seek to present the claims of Modern Spiritualism through its phenomenal in its most rationalistic form. "Life" as a story turns for its intrinsic interest mainly on hypnotism, and on this the philosophy of life on which the phenomena rest is impressively expounded.

There are many incidental and side-scenes, but the author is too earnest to allow his purpose to be deflected in the

There are many incidental and side-scenes, but the addition is too earnest to allow his purpose to be deflected in the least by these. He demonstrates conclusively the truth of the existence of the human spirit after the event of death. He make the fact as plath and impressive as any conclusions of material science can be made. He is a pronounced evolutionist withal, which enables him to dispose of the old heliefs negamitarily.

beliefs peremptorily.

Few books can be called the peer of these in closeness of statement and clearness of reasoning. In the practical investigation of the workings of laws over which mortals possess no control, by means of the narrative of the experiences gone through in the trance condition, they are fraught with startling mysteries. A profoundly original love story forms the current on which the argument of each of the two books is borne to the reader's emotional recognition, leaving fact and argument alive in its warm atmosphere.

These notable books, prefaced with a strikingly original portrait of the author, are now for sale by the BANNER OF LIGHT PUBLISHING COMPANY, at the greatly reduced price of Fifty Cents each in cloth covers and Twenty-Five Cents each in paper.

IMMORTALITY, AND OUR EMPLOYMENTS HEREAFTER with What a Rundred Spirits, Good and Evil, Say of their Dwelling Places. By J. M. PEEBLES, M. D. Anthor of "Seers of the Ages," "Travels Around the World," "Spiritualism Defined and Defended," "Jesus—Myth, Man, or God?" "Conflict between Spiritualism and Darwinism," "Christ the Corner-Stone of Spiritualism," "Buddhism and Christianity Face to Face," "Parker Memorial Hall Lectures," etc., etc. New Edition, Revised and Enlarged, and Price Reduced.

This large volume of 200 pages for the in-

tures," etc., etc. New.Edition, Revised and Enlarged, and Price Reduced.

This large volume of 320 pages, 8vo—rich in descriptive phenomena, lucid in moral philosophy, terse in expression, and unique in conception, containing as it does communications from spirits (Western and Oriental) through inediums in the South Sea Islands, Australia, India, South Africa, England, and nearly every portion of the civilized world—ranks as the most interesting and will doubtless prove to be the most influential of all Dr. Peebles's publications.

Two new chapters have been added, one embodying an account of Dr. Peebles's séance in Jerusalem, and the other an account of his several séances in Scotland with that distinguished medium, David Duguld, who, holding weekly séances quite regularly for nearly a quarter of a century, under the control of spirit artists and the ancient Persian Prince, Hafed, has imparted much knowledge and some wonderful disclosures concerning what transpired nineteen hundred years ago, and what has since transpired in many portions of the spirit-world.

Large 8vo, cloth, gilt sides and back. Price \$1.00, postage 10 cents; paser covers, 50 cents, postage 10 cents.

For sale by BANNER OF LIGHT PUBLISHING OO.

For sale by BANNER OF LIGHT PUBLISHING CO.

THE RIGHT KNOCK: A Story. By HELEN VAN-ANDERSON.

The author, in her preface to the fifth edition, says: "Is seemed such a small, simple thing, this little book, and the best that could be said of it was that it came from a heart full of eagerness to be the Master's messenger, and do something toward preaching the glad gospel of healing and true living.

The unnumbered letters of gratifude, the kind words, the warm hand-clasps, the many testimonials of sick beds forsaken, depressed spirits revived, vices discontinued, of physical and moral strength regained, prove that the work of the Spirit is not to be measured by puny human standards of judgment, prove that simple things—the things from which we expect the least, in which we put the least ambition or worldly desire, may be those which will yield ten 'hundred-fold' of real blessing."

THINERALS, SISPENDED ANIMATION.

TUNERALS, SUSPENDED ANIMATION, Pr mature Burials, "Therap utics," Spiritual and Medical, Diplomated Doctors' Plot for Examinations and Registrations. Also, A Citizen's Remonstrance to the Legislature, against legalizing to college diplomated M. D.s a monopol in the use of "M.D." and title of "Doctor," and against any enactment tending to deprive sick people of their constitutional right and "power of enjoying in safety and tranquillity their natural rights and the blessings of life," and especially the inestimable right and blessing of choosing and employing their own doctors. By ALFRED E. GILES. E. GILES.

Pamphlet, pp. \$2; price Leents; 15 copies, 50 cents; a copies, \$1:00.
For sale by BANNER OF LIGHT FUBLISHING CO.

The Best Washing Powder.

Housework is Hard Work Without it. May 18.

TARRANT & CO., CHEMISTS, NEW YORK.

ullet eta eta