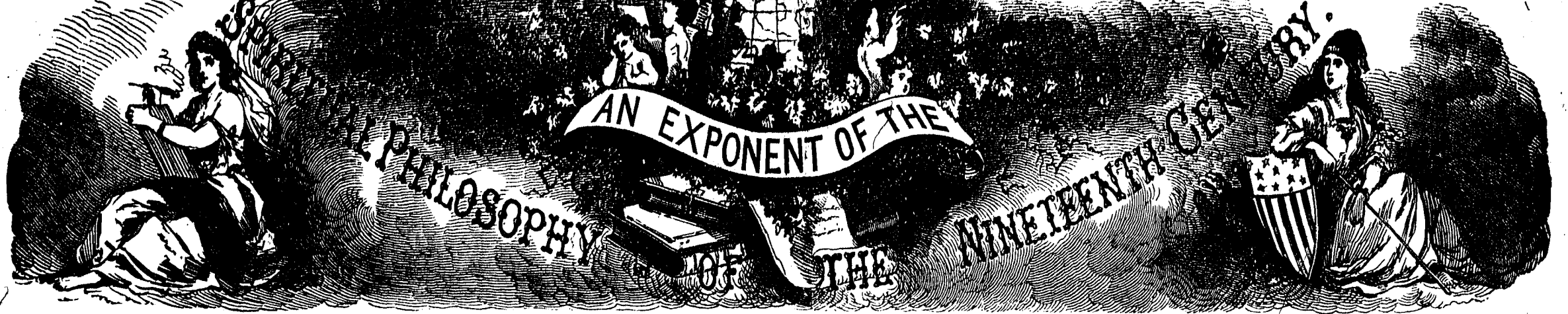


# BANNER OF LIGHT.



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NO. 16.

Written for the Banner of Light.  
HOPE ON, TOIL ON.

BY J. A. EDGERTON.

Ohi my brother, are you weary?  
Does the way seem long and dreary,  
That leads up to the new era  
You have pictured in your dreams?  
Is your portion one of sorrow?  
Yet be brave, and strive to borrow  
From the glory of the morrow  
That beyond your vision gleams.

"Never?" Cease the wall of "Never,"  
For the race goes on forever  
Up the highway of endeavor  
To the heights that onward glow.  
There is no room for despairing,  
But for action and for daring,  
And for helping and appearing  
One another as we go.

There are lives that we may brighten;  
There are burdens we may lighten;  
There are joys that we may heighten;  
There are wounded hearts to bind;  
There are fetters to be broken;  
There are blessings to be spoken,  
Let us give them as a token  
Of the love we bear mankind.

See, a golden bow is bending  
Over us, its glory lending  
Unto us, a message sending  
That the world is moving on  
From its ancient moorings drifting,  
While the tides of thought are shifting,  
And the shadows are uplifting  
From the gateways of the dawn.

Ohi my brother, leave complaining,  
See, the night of wrong is waning,  
And the king of right is reigning,  
And the flag of hope is unfurled.  
There are evils left for fighting;  
There are battles left for fighting;  
There are beacons left for lighting,  
To illuminate the world.

As when all her hues combining  
In a golden tinted lining,  
Through the clouds the morn is shining,  
So the future's upturned face  
With a glow of promise burning,  
My rapt spirit is discerning,  
While humanity is turning  
To the morning of the race.

A prophetic sense comes o'er me,  
A new epoch spreads before me;  
And the human seas are stormy,  
And I hear a cry of "war."  
Then a vision, vast, entrancing,  
Meets my gaze; with weapons glancing  
Comes a mighty host advancing,  
Like an army from afar.

From the valleys it is swarming,  
From the shops its ranks are forming,  
Its embattled lines are storming  
Evil's bastions, old and gray.  
I can see its banners streaming,  
I can see its forefront gleaming  
In the dawnlight on its beaming  
From the new and grander day.

'T is the rising of the masses  
In their struggle with the classes—  
Like a dream the vision passes,  
While another yet I see;  
In the midst of every nation  
Two great forces take their station;  
And the millions of oppression  
Meet the hosts of liberty.

'T is the conflict of the ages,  
It has been foretold by sages,  
And on poets' prophet's pages,  
For a thousand years and more.  
It is coming—we are near it,  
The faint rumbling—don't you hear it?  
Gird your armor, do not fear it,  
'T is the great and final war;

When the hosts of toil from slumber  
Shall arise in strength of number,  
And shall smite the foes who cumber  
Earth with ancient forms of wrong;  
When old evils shall be righted;  
And above the lands be lighted  
Freedom's beacons shall be lighted,  
While the earth is filled with song.

Ohi my brother, why repining?  
All the clouds have silver lining;  
And the rose-white dawn is shining  
O'er the yet unrisen day.  
Ever forward, ever downward,  
Swings the earth, and ever onward;  
While the Christ-soul leads us vanguard  
On the ever upward way.

Better days are breaking o'er us,  
From the nearing goal before us  
We can hear a joyous chorus  
Wafted o'er the years to be.  
Through the portals open swinging,  
Down the future's aisles are ringing  
Notes of sweet and rapturous singing  
From the anthems of the free.

## Declaration of Principles

Adopted at the N. S. A. Convention at Chicago,  
Ill., October, 1899.

1. We believe in Infinite Intelligence.
2. We believe that the phenomena of nature, physical and spiritual, are the expression of Infinite Intelligence.
3. We affirm that a correct understanding of such expression, and living in accordance therewith, constitutes the true religion.
4. We affirm that the existence and personal identity of the individual continue after the change called death.
5. We affirm that communication with the so-called dead is a fact scientifically proven by the phenomena of Spiritualism.
6. We believe that the highest morality is contained in the Golden Rule: "Whosoever ye would that others should do unto you, do ye also unto them."

Speaking truth is like writing fair, and comes only by practice.—*Ruskin.*

## Personal Experiences in Psychical Investigation.

Conversation with Lillian Whiting.

Q. Miss Whiting, will you tell us how long you have been interested in psychical investigations?

A. In psychical research, so called, I have been deeply interested since first hearing of the work by this specific designation, and I was one of the early members of the American branch of the English society that was formed under this name. My friend, Miss Kate Field, made a remark in a private letter to me, somewhere in the early decade of the eighties, to the effect that "I look to see science prove immortality." I think this was almost, if not quite, my first illumination toward the possibility of scientific demonstration of religious and spiritual truth, though I believe the English society, whose work Dr. Hodgson has so ably established in this country, had at that time been an organized association for several years. During the entire decade of 1880-90 I was absorbed in literary matters—in my work of literary editorship on a daily newspaper—and, being constantly on the alert for every literary movement in Europe and in our own country, I was not, at that time, so consciously following the special development of man's spiritual faculties and the great work that was then in active progress among the leaders of it in France, England, and our own country, as I have been since 1890. Yet the interest in this line was always a part of my daily and hourly experience, and this confession, indeed, includes your question.

Q. At what age did you first have psychical experiences?

A. In fact, what we now call psychic experiences have been constantly familiar to me from my earliest remembrance. As a little child lying in my crib I remember seeing lights about the room which I thought of as "the angels." I do not know just how I came to apply this name to the starry flashes in the dark; but, instead of being alarmed, it never seemed to occur to my childish consciousness that these appearances were not as natural as sunshine or lamplight, and I remember I was often rather impatient to be left alone in the dark that I might enjoy, not merely vague forms and lights that I saw, but a certain wonderful happiness which, of course, I did not then question or analyze. There were to me pictures in the air—beautiful scenery, flowers, and sometimes faces—all of which I accepted as unquestioningly as a child accepts any of the phenomena about him.

This sense of unseen companionship has been a part of my very identity always; but until within the past dozen years or so I should call it an unconscious consciousness. I hardly thought more about it than I did about the air I breathed. It was simply in and of my daily life. As I look back now over many events, I can see how practical a matter in my life was this unseen guidance. I was reared in the faith I hold most precious—that of the Episcopal Church—and much that we now in these latter days call psychic matters was to me simply the religious life. My mother was very psychic, although until of late years I only regarded her experiences, so far as I thought of them at all, as those pertaining to her religious life. From the summer of 1880 until the consecration of the Rev. Dr. Phillips Brooks as Bishop (in October of 1891), it was my inestimable privilege to come under the determining influence of his ministry. His marvelous sermons forged the link between the ceremonial observance of religion and the life of spirituality, or perhaps I should rather say that he vitalized religion with spirituality and revealed that the spiritual life is infinitely helped and strengthened in its progress by the observance of our formal church ceremonials; that attendance on organized worship, the entering into the great life of the church as a whole (in whatever denomination one may find himself drawn), and the partaking of the holy sacrament of communion,—that all these are the divine aids and means by which we may strive to develop our spiritual life. The priceless privilege of thus enjoying the ministry of Dr. Phillips Brooks has been continued to me in the great and uplifting ministry of his successor, the Rev. Dr. E. Winchester Donald, who is doing a work, not only in his own parish, but in its relation to the general progress of the age, that is remarkable in its scope and its vitality of influence.

Q. Will you relate a few of your psychical experiences to us?

A. As I have already said, a certain unconscious cognizance, if I may so express it, of an unseen world and unseen companionship has been a part of my very life from my earliest remembrance; and, of specific occurrences which in these latter years I have come to recognize, there have been more than I could detail in an entire number of "The Coming Age." Naturally, a large proportion of these would hold no interest for the public, and are too personal in their nature to offer here. Yet all these experiences, with all of us, are inevitably personal, and in our common discussions and comparisons of experiences we are all learning to waive this objection and speak frankly. And, with this general apology and plea for the kind charity of the reader, I will simply reply to the question asked. Frances Willard used to say that we were placed in this world to exchange and discuss our experiences, and there is a hint of counsel in this remark.

A certain combination of circumstances had caused me some years ago to decide leaving the Boston life, that had become so infinitely dear to me, and go to New York. The ar-

rangements were in progress when, one day in my own rooms, as I was looking from my window on the blue waters of the Charles, that danced and sparkled under a flood of golden light, I suddenly heard an audible voice saying, "Stay where you are; your work is not done here."

At the time I was not even surprised. Afterward, as I looked back on it, the occurrence seemed strange and phenomenal. At the moment I did not think of it as other than perfectly natural, and I replied as naturally, "I'm very glad. I could not bear to go away."

It may sound incredible to assert that I desired in my purposes, but it is true, and, however unflattering to any aspiration to be regarded as possessing a modicum of common sense, I must yet confess that I put on my hat and went over to see some new pictures in the Museum, and sat down to dinner that night as calmly as if I had never dreamed of making any change. All the reasons for doing so seemed to have been dispelled; and still nothing had happened. Not till the next day—then something did happen that in any case would have held me in Boston. But this entire reliance, in a way quite outside of one's knowledge of any facts on which to rely, that comes to so many of us under similar conditions, what can we say of it after all, save in the words of the psalmist: "Thou wilt keep him in perfect peace whose mind is stayed upon thee?" It is, I think, the spirit's perception of unseen leading—the spirit's recognition that

God's in his heaven,  
All's right with the world,

that produces this wonderful sense of serene uplift and happiness.

As I have said, next day something did happen. Certain very definite reasons arose for making no change of location, and the most charming and satisfactory solution of the uncertainty came about.

Now in this case the psychical experience of the voice telling me to remain where I was seems certainly supported by such practical actualities that I cannot believe myself the victim of a delusion.

Q. Have you ever beheld any apparitions, and if so will you describe them and the circumstances under which you beheld them?

A. In the late autumn of 1880 I was very ill with pneumonia and recovery seemed improbable. At that time I saw my mother (who had been in the unseen for several years) standing by my bedside in the most natural way. This seems to me now very simple, for when one is so ill he is doubtless already partially released from his physical body and the physical world, and he thus is a partial inhabitant of the unseen world, and sees those who are there just as, while an inhabitant of the physical world, he sees those who are here.

Q. Have your experiences with Mrs. Piper been of a conclusive character, that is, have they established in your mind the authenticity of the messages which have purported to come from Miss Field?

A. My experiences with Mrs. Piper, the very remarkable medium who for many years has been under the auspices of the Society for Psychical Research, have been of the most absolutely conclusive character; and there is in my mind no more doubt that the messages written through her hand, purporting to come from Miss Kate Field, are really from her than there is that the questions to which I am replying are asked by yourself. In any effort to select from this vast, accumulative mass of evidence specific incidents to relate to others, I always find that the amount of evidence itself is an embarrassment of riches—that the conversations extending through a long series of sittings were all more or less linked together, and, what is the most important element in it of all, these conversations were constantly relating themselves, in the intervals between the sittings, to the actual course of life in daily affairs. No one stands out isolated; each and all bear the interrelation of a constant communion of spirit to spirit, which apparently persisted—and persists—between Miss Field and myself. Thus, all the sittings with Mrs. Piper were like actual talks, viva voce, in certain meetings with the friend with whom one has been all the time in perpetual daily correspondence. At such meetings friends are apt to speak to each other more or less of the matters which they have mutually discussed in their daily letters. Now, substitute telepathic intercourse for epistolary correspondence, and there is the analogy of my communications from Miss Field through Mrs. Piper's hand, as relating itself to my constant telepathic intercourse with her, day by day. Again, as these sittings were by the kind permission of Dr. Hodgson, the matter, strictly speaking, belongs to the records of the Psychical Society, to be drawn upon by Dr. Hodgson as he sees fit in his reports, which are so valuable in their authoritative nature. By the generous courtesy of Dr. Hodgson, I was enabled to use a portion of the experiences in my book, "After Her Death," and the third series of "The World Beautiful."

At one time I asked Miss Field about a provision of her will, which involved matters unknown to me. The hand of the medium wrote pages describing a business transaction which I afterward verified in every particular.

During the first autumn after her death I saw and talked with, at various intervals, four friends of hers from Honolulu who visited this country. Two of these conversations were held in my own room, one in Brooklyn, N. Y., and one in Cambridge. In the séance following any one of these meetings Miss Field would comment on things that had been said, often taking the initiative, and surprising me by her

assertion or comment; and in one case (this conversation having been in my own room) telling, with great vehemence, that a certain assertion made was not true, and it turned out to have been an entire misapprehension on the part of the person who had made it to me, although a very natural, and entirely pardonable mistake.

But to touch on Miss Field's communications through Mrs. Piper in this unrelated way is to offer no adequate idea of them at all. Kate Field was herself a psychic. She was always deeply interested in the subject. Planchette wrote under her hand, and she published the matter in a little book called "Planchette's Diary"; and since I have gone through all her journals and private papers, in preparation for her biography, I find frequent references to her own "sittings" with mediums. All this, I think Dr. Hodgson would say, has greatly helped her in communicating. She apparently took up the possibilities of psychic communication from her new life with just that intense ardor that characterized her when here in penetrating into the phenomena of the telephone, or in her research and thorough investigation of the Mormon problem. It has been my privilege recently to meet Hon. P. C. Jones of Honolulu, a former member of President Dole's cabinet, who knew Miss Field well in Hawaii, and who tells me of the marvelous thoroughness of her investigations while there. "I never saw any person so keen in arriving at all the facts," said Mr. Jones. "She ought to have been a lawyer." Now, it was just this thorough persistence in investigating a new means of communication that was evinced by Miss Field in the séances with Mrs. Piper. The absolute identity of the expressions with her expressions and cast of mind when here impressed me forcibly.

Q. Do you not believe that psychical research is destined to be one of the chief weapons in combating materialism—the most important, indeed, when we come face to face with the materialistic spirit that pervades much of the modern scientific thought?

A. Most certainly I believe that the entire extermination of materialism is the heaven-destined work of psychic research; or, to phrase this better, psychic research, conducted as it is by leading scientific men whose conclusions must, perforce, be accepted as true by all intelligent people, is making the scientific demonstration which is the corollary of religious teaching. Jesus said that blessed were they who had not seen, and yet had believed; but there are minds so constituted as to be more or less impervious to purely spiritual recognition, and although to a great degree spiritual things must be spiritually discerned, still, to a certain degree also spiritual things can be scientifically proved and demonstrated. When Miss Field said, "I look to science to prove immortality," she touched a great truth with prophetic foresight.

The spiritual realm interpenetrates this, and the worlds of the seen and the unseen are in the closest relation. In fact, there are not two lives, but it is all one life, the change called death not breaking the continuity; and the "other life" and the "next world" bear to this life and this world the same relation of evolutionary progress as the life of the child bears to the life of the man. In infancy, childhood or maturity he is the same individual, only at different periods of evolution. As we are all primarily and permanently spiritual beings, and only secondarily and transiently on the physical plane, we live in two realms all the time, as Mrs. Keifneider has so vividly dramatized in her helpful story, "Between Two Worlds." In this romance she has presented a great truth in a very attractive manner, and no one can read this book without benefit.

But don't understand me as affirming that the present is a materialistic age. On the contrary, it seems to me that we are so entering into a practical knowledge and use of the forces in the unseen, and into such a beautiful consciousness of the larger life that it is an increasing joy to live. Is it not indeed true, as that most eminent biblical scholar, Rev. Dr. Briggs, said from the pulpit of Trinity Church, when Dr. Donald recently invited him to preach, that the world is advancing from the age of faith to the age of love? The best evidences of spirituality—its highest fruits—are love to God and man; and truly, if man love not his brother, whom he hath seen, how can he love God, whom he hath not seen? The world is coming into the age of love; man's spiritual nature is developing, so that in his daily experiences he is able to persist because of the light of larger hopes and of a faith informed by knowledge, and to endure as seeing him who is invisible. In an age when man discovers the nature of the stars, when he penetrates the secrets of the universe, shall he not learn to know the nature of his own life? Psychical research is one of the divinely appointed factors of the day in leading men to a truer knowledge of the nature of life and its constant evolutionary progress toward the Divine. Still I think it is true that even the greatest leaders in this work—Sir William Crookes, Prof. Oliver Lodge, Prof. William James, Dr. Richard Hodgson and others, feel themselves to be as yet only on the threshold of the opening revelation of knowledge. Mental phenomena are so varied in their character that no one law of identity can apply to all. The communications given through a medium, for instance, may be from a friend in the unseen or from a friend in the physical body or from the subliminal self of the sitter; and whether its origin is one or the other must be determined just as we determine the varied phenomena of

intercourse with our friends in the physical world.

"What the Spiritualists ascribe to friends in the unseen I ascribe to God," said an estimable lady to me one day.

"But certainly," I replied, "we may all ascribe everything to God; only it is not possible that in the part of life a little farther on, just as in the life here, he works by means and not by miracles? If you give a pair of shoes to a man who needs them, I suppose it is primarily God who thus meets the poor man's need, only he does not materialize shoes before him, as a miracle, but puts it into your heart to buy and give them. God wants to send a poor family a load of wood, but he does not precipitate it through the roof. He puts it into the heart of some one to act as his messenger. Our great reward in this part of life, in endeavoring to live in purity and prayer and abounding good will, is that we may not be quite unworthy to be co-workers with God in this way. Is it not conceivable that our friends in the unseen thus find their employment and enjoyment in all forms of coöperation with the divine power, to carry out his will, to give his messages, to minister, in short, in every possible way? The highest and noblest among us here minister most largely and truly to humanity. Does not the analogy hold true as we develop and progress?"

"The onward progress of man will comprehend the development of his spiritual faculties so that he shall no longer need to resort to any special 'mediumship' to hold intercourse with friends in the unseen; but by the unfolding of his own powers he shall see and hear what is beyond the present range of eye and ear. My dear friend, Miss Field, once said to me, 'Lillian, you—all of you—in your world seem so stupid to me. You seem like persons who are blind and deaf and dumb, for I stand by you and you do not see me; I speak to you and you do not hear me, and as you do not hear you do not reply.'"

"How do we look to you?" I questioned. "When you see us, what do you see?"

"I see the spiritual body," she replied, "and the physical body as a dark shadow surrounding it."

"At another time she told me that this shadow was more or less dark or dense, according to the degree of the spirituality of life on the part of the person,—that one who lived nobly and prayerfully, with high purpose and generous thought, had thereby a far lighter and clearer physical body or 'shadow' surrounding the real (or the psychic) body, and, conversely, to live on a low plane made this surrounding shadow dense and gloomy."

There can be little doubt that humanity is pressing onward with an accelerated ratio of development into the finer perceptions and the clearer knowledge of the nature of life considered as spiritual evolution.—From "The Coming Age," October, 1899.

## An Attested Psychic Experience.

In reference to the experience I had that you published in the BANNER OF LIGHT of Oct. 14, I wish to say that I visited a friend and patient of mine in Monroe, Me., Charles Conant, Saturday, July 22, 1876, and my guide told him that he would stay in the body but a short time, and he acknowledged that he felt that it was so, and said to me, after bidding me good-bye, "We shall not meet again on earth, but I will meet you in spirit." He took me by the hand and asked me to promise him that when he did pass over that I would get Mrs. Abbie Morse, a trance lecturer, to preach the funeral sermon. His family were Methodists, and he feared they would secure one of that denomination to attend the funeral. I promised him that I would see that things went as he desired and left him. That afternoon I was called to Freedom, Me., some twenty miles from Monroe, and as I was driving toward home Mr. Conant spoke, as naturally as he ever did in life, saying:

"Well, Doctor, I am through. My funeral will be held Monday P. M. at 2 o'clock; engage Mrs. Morse to speak." I turned my horse, drove back, and engaged Mrs. Morse for Monday afternoon. Mrs. Morse hesitated at first, but upon being assured she should be paid for her time and trouble if not needed, she consented. On reaching my home, I found Mr. Conant's son there, waiting to get me to go to Searsmont to engage Mrs. Morse.

Mr. Conant was a well-known and influential man in that part of the country, and he died July 22, 1876.

DR. BENJ. COLSON.

STATE OF MAINE

Penobscot, ss. Nov. 27, 1898.

Then personally appeared before me the above-named Dr. Benj. Colson, and made oath to the truth of the foregoing statements by him. Signed before me, A. L. SIMPSON, Bangor, Me. Justice of the Peace.

There are no substitutes for common sense, patience, integrity and courage. There is no substitute for a stalwart conscience, or for a manly enthusiasm. Refinement does not take the place of sturdy, self-reliant industry. But it is possible to transform a narrow and intolerant virtue into one that is broad and intelligent. Conscience must always rule. It is like the great power in Africa; there is a limited domain within which its rule is complete; beyond that is a more or less vague sphere of influence, and still beyond is the dark continent of conduct that is left to itself. It is the function of education to enlarge the sphere of influence of the human conscience.—Rev. S. M. Crothers.



(Copyrighted Oct., 1899, by Carlyle Petersilea.)

## MARION GOLDBORO;

OR,

## WHAT ONE WOMAN ACCOMPLISHED.

WRITTEN BY CARLYLE PETERSILEA,

Author of "The Discovers Country," "Occultism," a Psychological Novel, "Mary Ann Curlew," "Philip Carlyle," a Romance, &amp;c., &amp;c.

## CHAPTER XIX.

JOY! JOY! MY DAUGHTER'S A LADY.

Mr. Englehart, as we shall still continue to call him, rang the bell and left the house. Servants bore the lady to her chamber and she soon recovered; but, contrary to all precedents, her face was wreathed in smiles.

"Bid Marion to come to me at once," she ordered, and that young lady was summoned. She found her mother seated in a large easy-chair, rather pale and languid, but, sure, but looking extremely joyful and nappy. Marion was astonished.

"Why, mamma!" she said, kissing her. "What has happened?"

Mrs. Goldboro hugged and kissed her daughter rapturously, laughing somewhat hysterically the while.

"Oh! Marion, Marion!" she exclaimed. "You are to be my lady after all!"

"No, no, mother," said Marion, "I cannot. I will remain unmarried, but I cannot marry a man merely because he has a title. Dearest mother, I do not wish to disappoint your hopes, but I must honor and love the man to whom I give myself in marriage."

"He has asked me for you, Marion, but I was so overcome that I fainted without giving my consent. Where is he, Marion? I would not lose such an opportunity for the world. Just to think—Ethebert, Earl of Leicester! really, beyond my most sanguine hopes; and yet, Marion, I believe you might be a princess. Ah! it takes fifteen millions for that, does it not? But I am very well satisfied as it is. An earl is the next best thing."

"Mamma, of whom are you talking? There is not an earl among our acquaintances. You are weak and light-headed, dear. Let me adjust this pillow and bathe your forehead in cologne."

"Oh! Marion, Marion! He is also immensely wealthy. Why, he told me that he was the heir to many millions. Marion, you will be one of the wealthiest ladies in the world because being an earl's wife."

"Dearest mamma, I do not wish to disappoint you, but I really cannot become any man's wife at present, and I strongly object to this Earl of Leicester, whoever he may be; beside, mamma, I have promised my hand in marriage to Mr. Englehart, whom I do love, provide we can gain your consent."

"Oh, Marion, you have my consent in full. I am so sorry that I fainted before I could tell him how happy he had made me."

"You misunderstand me, mother. I said Mr. Englehart. I am not acquainted with the Earl of Leicester. No such person has ever asked me to be his wife. Oh, mother, if you would but listen to Mr. Englehart, and, by your consent, make us both happy!"

Mrs. Goldboro looked drearily at her daughter. Yes, she remembered that the Earl had not yet told Marion who he really was. She felt a slight disgust for the common name of plain Mr. Englehart, or even Englehart at all. "Marion," said she, "I hope you will never call him Englehart, but Ethebert. Really, what a nice name Ethebert is. Lewellian is not bad. Really, Marion, you can call him by either one of those names. How aristocratic! Ethebert, Lewellian—But Englehart, never!"

Marion covered her face with her hands, and something like a sob escaped her.

"But, mother, we love each other so much! O, relent toward him! Do not say 'never!' We are willing to wait. You must consent at last, dear mother."

"You must promise never to mention the name Englehart in my presence. I have no objection to Ethebert or Lewellian; but if I were you, I should always call him Earl, or Ethebert, Earl of Leicester."

Marion was in despair.

"Who could have believed it? Really, it is better than any fairy tale I ever read. It puts Cinderella quite in the shade. Ah! The elite of New York will be ready to fall at the feet of my daughter and her Peer of the Realm—Earl of Leicester! Ah! ah! How they will stare when they all hear about it!"

Marion was sobbing outright. At last she turned on her mother, flushed and indignant.

"You do not mean to tell me, mamma, that you have promised my hand to a man whom I have never seen? You could be so unjust and unwomanly as that! But I tell you here and now that I will never marry him—never!" and Marion stamped her foot, for she had quite a temper when roused. "The shameless man! To ask for my hand in marriage before I had ever laid eyes on him. I am not a slave, to be bought and sold, mamma."

"Why, how is that, Marion? You told me but a moment since that you loved him dearly, and were willing to wait for my consent. You need not wait. The sooner you marry him the better; he might slip through your fingers otherwise. O, let us put him at once, I implore you, and have your engagement announced as soon as possible; but be sure to leave out Englehart. I suppose, however, you will be obliged to put in the initial. Englehart—Englehart! I always supposed that to be a name common among peasants."

"But Mr. Englehart is not a peasant, mother; not a clochopper, as you once intimated. He is a gentleman, to say the least, and very far from being poverty-stricken. You need not be ashamed of him, mother—and a finer looking man I am sure was never seen."

"And just to think, how I ordered him from my presence when he asked me for Marion, and how grand and dignified he looked, even as he knelt to me, like some beggar. The idea of an Earl kneeling to me, plain Mrs. Goldboro. To be sure, Mr. Goldboro is extremely wealthy, but an Earl kneeling to me for the hand of my daughter! Ah! was ever mother so happy? And I have worried so much about Marion. I believe I will cease worrying. If I could have known what was in store for me I should have been one of the happiest persons alive."

"Mother!" exclaimed Marion. "You cannot compel me to marry this Earl. Father is on my side."

"But he told me that your father had already given his consent."

"Father cannot consent to my union with two different persons; besides, he is too honorable, kind and just to promise me to any one whom I do not love—whom I have not even seen."

"But about your broussau, Marion? Oh! you must have it all imported from Europe. Your dresses must be ordered from Worth's, and, Marion, I would have them more splendid than the Queen's own, and you will be a Court Lady, no doubt, and I, Mrs. Goldboro, will be presented to the Queen as the mother of the Earl of Leicester's peerless bride. Ah! Oh! Marion! Marion! Where is the Earl? Has he left the house? and without knowing whether I consented or not? But, of course, he understands that nothing could make me happier. Did you see him before he left, dear? Did he say when he would call again? Oh! I owe him a thousand apologies!"

Marion became frightened. She thought her mother was becoming insane, consequently said no more, but stood looking in pitiful fright at the flushed and smiling lady.

"You don't think, do you, that he was so much offended that he will not come again, do you?"

"Let me see. I had best write a note of apology. Of course he must have known I thought him one of the common people, and will forgive me accordingly. Let me think: He knelt to me after I had ordered him to leave the room. Oh! it's all right, no doubt; but, never, my dear, under any circumstances, call him Englehart."

"Call him Englehart!" said Marion. "This unknown Earl, of whom you speak, must be a paltroof, a coward, to seek my hand in marriage without so much as paying court to me. I could never associate the name of Englehart with a cowardly paltroof."

"Marion," reiterated her mother, "he could drop that part of his name if he chose. An earl can do anything, you know."

Just at this juncture a servant entered the room, bearing a card on a silver tray. Marion looked at it, blushing deeply. Mrs. Goldboro also caught sight of the name.

"Mr. Englehart! There, I know he would come back," she exclaimed excitedly, "as soon as he thought I had fully recovered."

"The gentleman called for Miss Marion," explained the servant.

"Never mind; it is all one and the same thing. Go down, Marion—daughter: I will soon follow, when I am a little more pre-occupied. Marion, child, you really ought to be dressed with more elegance; and we have never, any of us, treated him with more than common civility, and sometimes we have been positively shabby through neglect. Well, he shall find that we know how to treat an earl at any rate."

Marion stood transfixed in wonderment.

"Mamma," she said, "this is Mr. Englehart's card."

Mrs. Goldboro caught the card and tore it to pieces.

"So perish the name of Englehart!" she muttered. "He must not try my patience too much, even if he is an earl. Be quick, Marion, and go down; he may become impatient and go away once more without my consent. O Marion, tell him I consent; yes, a thousand times I consent."

Marion, believing that her mother had entirely lost her senses, descended the stairs and entered the presence of Mr. Englehart in great perplexity. He came forward eagerly and clasped both of her hands within his own.

"Marion, my darling," he said, "your mother has told you all, no doubt. I hope you will not love me less. I have returned that we might set the happy day."

"But my mother will not give her consent," said Marion. "She even tore up your card but a moment since, desiring that your name might never be mentioned."

"Ah, I understand. She does not like the name of Englehart."

"My mother is much excited, and says that some earl has asked her to give him my hand in marriage. I am sure he has never asked me, and I have not met the gentleman. Do not you consider it the height of effrontery?"

But before he could reply, the door opened and Mrs. Goldboro entered. She went directly up to Mr. Englehart with both hands extended.

"I beg of you to pardon me, My Lord, Sir Ethebert, Earl of Leicester, for my seeming rudeness to you while supposing you to be plain Mr. Englehart. I feel highly honored, Sir, that you have condescended to ask the hand of my daughter in marriage. You have my full and free consent to wed her as soon as you may find it convenient. I would at the same time suggest that the engagement be made public as soon as possible. But, My Lord, Earl of Leicester, would you kindly favor me by entirely omitting the name of Englehart? Could it not be, My Lord, Ethebert, Lewellian, Earl of Leicester—say, could it not?" she reiterated pleadingly.

"Oh! Mr. Englehart. My mother has lost her reason!" exclaimed poor, frightened Marion. "She is not responsible for what she is saying. Oh! what ought I to do about it! Shall we summon a physician?"

"Mrs. Goldboro is perfectly sane," answered Mr. Englehart, with a smile. "Dearest Marion, it is plain Mr. Englehart, or my own personality, that you love, and not my title; dearest, of that I feel assured. We will always, in this country at least, call ourselves plain Mr. and Mrs. Englehart, if you like."

"Oh, Marion! I beg of you not to do so," and Mrs. Goldboro sank on her knees at the feet of her daughter and her lover. "Marion, my child, let me have the comfort of hearing you called by your true name. You have no right to repudiate the title."

It dawned by degrees on Marion that the Earl of Leicester and her Mr. Englehart were one and the same person. Her mind now grasped the whole situation at once.

"Mother," she said, "it shall be as you wish. Mr. Englehart will never be other than his own noble self to me, but you may call him My Lord, or Earl, as you please."

(To be Continued.)

## "Charlatanism Not Science."

BY DEAN CLARKE.

In the *Sunday Oregonian* (Portland, Ore.), I find an editorial under the above title that is worthy of notice, as most of the editorials of the *Oregonian*, the leading newspaper of the great Northwest, usually are, for when Harvey Scott, the editor-in-chief, writes upon secular and political matters, he generally evinces clear understanding, good judgment and sound logic. But when he assumes the role of censor upon matters occult and spiritual, he is not as wise in fact as in his own conceit, for he is sure that everybody else is as innocent of real knowledge concerning them as himself, so he relegates all adepts in them to the realm of credulity and charlatanism. His editorial, which I now propose to review, is interesting for its audacity rather than its sagacity, as I will proceed to show by ample quotations and fair comments. The editorial starts off as follows:

"The credulity of Rev. Dr. Savage, of the Unitarian church, in accepting the so-called 'phenomena' of spiritualism as scientific facts, and the startling cures of 'Christian Scientists,' so-called, as authentic, seems to be spreading among those people who believe that a pulpit of superior talents and private worth cannot possibly be the victim of delusion or be deficient in the judicial faculty. At all events, it is melancholy to find men of scholastic education and responsible position including among the mental scientists 'the Christian Scientists and Spiritualists,' and describing them as genuine apostles of 'the occult movement.'"

Claiming to speak as an oracle of Science, further on he says:

"To the consensus of scientific opinion 'Christian Science' is not science at all, nothing but a tissue of fraud and inanity, standing for nothing but the 'faith' that is founded on the works of charlatanism. To the consensus of scientific opinion the so-called 'phenomena' of telepathy, clairvoyance, spirit materialization, spirit communication, trance speaking, etc., are nothing but impudent imposition and absurd assumption accepted by thousands of persons on evidence that would not justify the hanging of a dog by a lynching party of tomcats."

"Of the mere speculative theory that there are disembodied spirits all about us; that they have power to communicate with the living, we have nothing to say. As to what takes place in the great realm of the unknown, because unknown, the speculations of Swedenborg, or even Bro. Savage, are as interesting as the speculations of any other intelligent person talking concerning something about which not one of us really knows anything whatever. But when Bro. Savage, and lesser lights in the American pulpit, in their enthusiasm insist that Spiritualism is not simply a speculative belief, but that its reality has been demonstrated with the certainty of an experiment in the chemist's laboratory, then these so-called expounders of 'occultism' become nothing to the consensus of scientific and judicial judgment but credulous folk with 'a bee in their bonnets.' These cheerful apostles of 'occultism' seriously expect that the world that invents like a cold scientist and weighs evidence like a pascalometer judge will accept their faith in 'telepathy,' 'the astral body,' 'spirit materialization,' etc., because they are personally satisfied that these things have real existence as to be justly included in the world of scientific phenomena as separated from the nether world of charlatanism, credulity and fraud."

If what this astute editor says of occult and spirit phenomena was as true and well founded as what he says of Christian Science, I should not waste time in replying; but Spiritualism and Christian Science (or sololism) do not belong in the same category, and I protest against thus associating them. The contemptuous fling of editorial spleen against both the facts and those who have accepted them "on evidence that would not justify the hanging of a dog by a lynching party of tomcats," is characteristic, but is creditable neither to the acumen nor the politeness of him who writes the meretricious declaration that "the consensus of scientific opinion" that all spirit phenomena "are nothing but impudent imposition and absurd assumption!"

Cromwell F. Carley, F.R.S., the distinguished electrician who superintended the laying of the first trans-Atlantic telegraph, wrote to Prof. A. R. Wallace, as long ago as 1872, substantially as follows: "I know of no level-headed man of science, either in the Old World or New, who, after due investigation, does not accept the reality of the spiritual phenomena." He further added that those who scoff at their genuineness (as does this editor) are invariably those who have had "neither the fairness nor decency to investigate before passing judgment." Nearly two million persons to-day, by personal observation, experiment and experience, know after discounting much fraud, there is left enough genuine "telepathy, spirit materialization, spirit communication, trance speaking," etc., to convince of its verity! Can it be that the editor of a leading journal is so ignorant of the intellectual status of hundreds who are the foremost thinkers of the world, as to believe them really "but credulous folk with 'a bee in their bonnets'?" Are Wallace, Crooks, Flammarion, Myers, Lodge, Zoller, and many other savants of Europe and Prof. James, Hare, Coates, James and Hyslop to be thus characterized and caricatured?

What matters it if a majority of physical scientists, who, like this editor, are materialists in belief, have not even "a speculative belief" in occult and spiritual things? What is their opinion worth upon facts and phenomena they have been condemned without investigation *a priori*, *a la* Prof. Faraday?

Are prejudiced, self-conceited and bigoted scientists, or even editors who quote and swear by them, competent to quash the knowledge of their equals in acumen and superiors in research?

Martin Korke refused to look through Galileo's telescope, for "the consensus of scientific opinion" regarded Galileo as "a victim of delusion" with "a bee in his bonnet!" Korke has followers to-day who "know it all" without investigation, and have the presumption to think Mr. Savage and thousands more as able and cultured as "but credulous folk deficient in the judicial faculty."

How does it happen that hundreds of the ablest professional men, lawyers, doctors and ministers, statesmen, authors and jurists, after years of investigation and against their preconceived opinions, have at last reached the same conclusions as Mr. Savage? Judge Edwards of New York, Judge Joel Tiffany of Ohio, Judge Belford of Colorado, for some time a member of the United States Congress, were surely not men "deficient in the judicial faculty." I knew them all personally. In a long conversation with Judge Belford while in Denver in 1890, he said that while in Congress he learned by personal conversation with them that (to use his own language), "More than half of the Senators, from Charles Sumner down, were in private belief Spiritualists." These distinguished statesmen were mostly lawyers and judges before they became law-makers. Does this *Oregonian* editor think them all "deficient in the judicial faculty?"

This attempt to disparage the mental capabilities of thousands of Spiritualists would be simply ridiculous were it not also unjust and depreciative. But such is the spirit of this entire editorial, as the following "wind-up" shows:

"The vast weight of intelligent human testimony in the world of scientific and judicial investigation is all against the reality and validity of these so-called phenomena. Delusion is the definition and explanation of all this fluent faith in 'astral bodies' and 'after death' experience. As a matter of speculation it is interesting; but to treat it as part of the world of scientific fact would be absurd to anybody who is not what Brother Savage is, a good man with a good brain gone wrong, a bee in his bonnet. Brother Savage is not a good judge, for he makes his own experience and his power to solve it the limit of human judgment and knowledge. When a very few men see and hear with their physical senses what millions can neither see nor hear who are blind nor deaf nor demented, it is safe to conclude that the few are victims of a delusion consequent upon a disordered nervous system or are color-blind. When a few men profess to have both heard and seen what the vast majority of intelligent, veracious, competent observers have never been able to see or hear, the chances are the few men are deluded, demented, or they lie. No class of men is exempt from credulity, from prepossession and a firm determination to see what nobody else sees, to hear what nobody else hears, to peer into the unseen, to know all about the unknown and unknowable."

Spiritualism is not "a matter of speculation," but of absolute demonstration continued with increasing variety and force for more than a half-century. Even more than twenty years ago the foremost scientist of the world, A. R. Wallace, said: "The facts of Spiritualism need no further confirmation. They are as well established as the facts of any other science." I call upon this spirit-blind editor to take notice of such testimony, confirmed now by many other savants, and then, if he can, let him repeat his calumnious diatribe, asserting that such men "are deluded, demented, or they lie!" Far more justly and pertinently I quote his words concerning Mr. Savage, as applicable to himself: "Bro. Savage is not a good judge, for he makes his own experience and his power to solve it the limit of human power and knowledge." "Aye, there's the rub."

Like Korke, this editor has refused to see a vast multitude of occult facts which conflict with his biased "human judgment," and because, like the accused Irishman, he can summon a multitude of others like himself, who "didn't see" them, therefore he has the audacious conceit to think no such facts have occurred, nor are more in evidence to-day than ever.

As to the reality of the "astral form" and of spirit photography which proves it, at which he scoffs, I know both to be facts by personal experiment, and in 1872 Guernsey, of Fifth Avenue, New York City, the oldest photographer then in the United States, said to me: "Tell the world for me that by the most careful scientific experiments I have proved spirit photography to be as genuine as any other." So, too, did Mr. Taylor, editor of the *London Journal of Photography*, testify to its reality, as also Prof. Wallace and Crooks. In my extensive travels through the United States I have seen a hundred of these photos by several different artists, all of which were pronounced genuine likenesses of persons many of whom never had a picture of themselves taken while in the flesh! Is this editor then warranted in saying of such evidence: "Of course this sort of stuff (!) is not proof, either scientific or judicial, of the existence of an astral body?" Using his own words, I fear that in such matters he, too, "lacks the judicial mind." But as he has a good endowment of brains, let us hope that sometime he will learn that "There are more things (occult and spiritual) in heaven and earth than he dreams of in his philosophy."

There is a region of man that is never sick, and cannot be made sick; and to call out the reign of that region would make the sick man well.—Hufeland, 18th century.

## What is a Vibration?

BY FRANKLIN SMITH.

According to Mr. Dawbarn's theories our conscious experience, with its loves and emotions, while in this world is on the animal plane, and when we become disembodied, and come into a higher rate of vibration, we lose all our present affections and emotions, and all memories connected therewith. With one fell swoop he relegates all conjugal and parental love to the animal in us, including all domestic relations and ties. In a recent essay in THE BANNER he says:

"The romance of youth is but the sex instinct necessary for the perpetuation of the race. It is love on the animal plane, and but a faint breath from emotional lust." "We have had our Modern Spiritualism founded on this emotional love, which has seemed for most to be the aim and object of spirit return. For the great majority it has remained at that level, and such believers elidly welcome inspirational talks and writings which picture this animal? love as dominant in the next life."

In this animizing human loves and affections he has out-materialized the materialists. Robert Ingersoll never tired of apotheosizing the sacredness of human love, and placing it on the loftiest eminence. But what has led Mr. Dawbarn to declarations so at variance with the intuitions of the large majority of the human race? To a theory of vibrations, by which he essays to explain the most occult and difficult problems in conscious human experience in this world, and determine the condition of humanity after shuffling off the mortal coil in the great future.

The science of vibrations is yet in its infancy, and so far as its modes of action are concerned, but little is scientifically established beyond the fact that all vibration must be the alternate action of correlated opposite forces—the sexual principles, whose operations pervade the universe. The origin and cause of this alternate action of opposing, but complementary forces, lies deeper than any known material science has penetrated. In the very nature of that Essence of Being upon which depends all life and animation. A century and a half ago a spiritual medium and seer, with marvelous philosophical genius, unfolded the sublime truth that love was the life of man, and all things; that the highest, holiest and most interior was conjugal love, and that a sphere of this pivotal love flowed forth from deity into all the universe, and its operation was universal on all planes; that in its descent from supernal heights and depths, it finally culminated on the physical plane in the production of all the physical forms that constitute the kingdoms of nature. These opposite, but complementary forces are the animating cause in the formation of the least thing and of the largest, and without their mutual and reciprocal action there could be no such thing as force or energy, and without their alternate action no such thing as "vibration"; for vibration in its essential nature is the alternate preponderance of opposite forces, of which the most familiar and simple processes of nature are a type. The higher we ascend in the graduated scale of nature the more pronounced becomes the action of this sexual principle as manifested in the polarity of all magnetic and electric phenomena, alternating in the human realm where these sexual forces descend into consciousness in the form of love, emotion, intuition and thought, and the action of mind upon mind, and originate all human relations.

The theories which have been accepted by the science of the day have not been able to explain many of the phenomena connected with sound and light. If we have no adequate scientific theory of these agents, so familiar and palpable to our senses, how can we assume to determine the functions of the vastly more subtle and refined agents that act upon disembodied spirits? How can we assume to determine their spiritual status, when we do not know the modes of action that affect our external senses? Is it not a reckless leap from our crude, material theories of vibration, to a subject so vast and momentous as the states and conditions prevailing in the spiritual universe? Mr. D. draws many of his conclusions from the theory that every definite conscious state, every love, emotion and affection of the mind, is a certain fixed and definite number of vibrations in a certain time. It has been experimentally demonstrated that, in the case of light, a vastly less number of vibrations, with much greater wave lengths, gives the same color-sensation as the prevailing computed number. Does not this fact refute the theory that conjugal or parental love must have the same definite number of vibrations in the human soul as in an animal?

The commonly accepted and popular scientific theory of vibration is that it consists of the swing of material particles to and fro, which, but for this motion, would be inert; that all force is the momentum of these particles—a theory purely materialistic, which fails to satisfactorily explain the common phenomena of life around us. It was from the investigation of the phenomena of sound, and the undulations of liquids, that vibration was first applied to light and the imponderable agents that affect our senses. In the case of sound, besides the vibrations which are supposed to give the note of the sound, there are, in musical tones, a series of interior pulsations which give the sounds their peculiar character; that causes the sound of a cornet to differ from a clarinet, or either of them from a harp, violin and any other musical instruments, and although the sounds of these various instruments may be on the same fundamental note, the musical tones very materially differ.

If our emotions correspond to any species of vibration it will be seen that love between human beings may differ in character from any analogous emotion on the plane of the animal, certainly as much as the sweetest musical tone may differ from what, to a musical ear, would be a mere noise. The vibratory theory does not lend itself to the dogma that human love in this world is necessarily animal. In the attenuations of nature all the series of more and more interior vibrations may refer to the fundamental tones of our present human loves and emotions as their bases and nuclei, thus lifting these human affections to celestial heights in their immortal progressive career; just as in the vibrations of musical sounds the overtones lift the fundamental notes into the sweetest and most enchanting music.

But what is a vibration, and what is the main difference between the pulsations of light and sound. The popular scientific theory in relation to sound is that it is oscillation of the particles of air; but it will not stand the test of rigid investigation. The fact that no sound is conveyed to the ear in a vacuum is no more proof that sound is the mere motion of the air than the fact that a trolley wire is necessary to get the power that propels the street car is proof that this power is the motion of the trolley wire.

The action of sound upon our sentient organism is much more intimate and acts with much greater and more direct power upon our feelings than light, as evinced in musical sounds, where nothing intervenes between these sounds and our emotions. But light acts upon our minds principally through intermediary forms and symbols.

There is a close correspondence between light and sound, and the two grand divisions of our conscious being into the intellect and the emotions. The intimate analogy between light and intellectual operations has always been instinctively perceived, and the correspondence between our emotions and sound is equally close. The intellect and the emotions represent the two correlated opposite processes which prevail universally: the analytic and the synthetic, the male and female principles, which prevail in the human spirit equally as on the physical plane and give sex to soul. Our sense of hearing realizes sounds in their union and combination, while our sense of sight perceives things first in their distinction and separation. When the separate pulsations of sound exceed a certain number in a second of time our ears no longer put them as separate beats, but senses them in combination as one musical tone. But suppose we served them analytically as separate pulsations; as they increased in rapidity they would no longer be

muscle to our consciousness, and we could not realize them as musical-tones.

Light reveals the forms of things and their motions, while sound represents their forces. An Eastern school in occult science teaches that "growth in minerals, vegetables and animals, crystallization and chemical action, all have a certain distinctive sound. There is no process on the physical plane, from the birth of living atoms to the appearance by graduated development of the highest organism, which is possible without a sound." In Western science an analogous idea was advanced by Tyndall. The prototypes of all physical forms, and their processes are all a set of sonorous phases. Sound is not the mere motions of vibratory elements, but it is the collisions of the oppositely correlated male and female forces that cause all vibration and all tensions on the physical plane, and all tendencies on the planes of conscious life. It is the collisions that are primarily felt in all kinds of vibrations, and not the motions, as popular science has held, and this fallacy has led leading scientists to continually reiterate that there is no conceivable analogy between external phenomena and our consciousness of the same." Of course these collisions embrace other properties besides sound which are realized by our other senses.

As sound sustains such intimate relations with our feelings and emotions, so constitutes the universal medium of communication between human beings, and the reality and basis of all language. All written and printed literature of every kind consists of mere signs and symbols representing so many different sounds. If this fact were borne in mind, it would throw much light upon many sayings in ancient literature. In the first verse of the book of St. John, in the New Testament, it reads: "In the beginning was the Word; and the Word was with God, and the Word was God." Implied an eternal symbol of command by a personal ruler or sovereign; but if given a literally true rendering, it would read: "In the beginning was the sound (music); and the sound was with God, and the sound was God."

Onset, Mass.

## In Re The Medicos.

BY ALEXANDER WILDER, M. D.

There is a change in medical matters since the Civil War that is worth noting. At that time the American Medical Association, and its subordinate, held the medical service of the army and navy in its priestly grip. Gen. McClellan was able to procure the appointment of a Surgeon General who ventured to interdict calomel and antimony in the medical stores. As a result a charge was trumped up against him, and he was court-martialed, and dismissed under circumstances by no means reputable to such proceedings. The censure was afterward removed. But prescriptive medicine does not stick at legality when it has power in its hands. It can set law, and even its own rules, aside. The lust of dominion overpowers equity.

The purpose aimed at then was absolute control. To be "irregular" in medicine is the same thing as to be a Protestant in a Roman Catholic country, as for example, in Spain. What the Federal Constitution decided in the case of priests, a national recognition is demanded for doctors. Doctorcraft is the priestcraft of the United States.

The medical legislation which has been conjured up and set in operation since the Civil War, has been for no other purpose. No matter how much men of other schools are now in it, they are there only as interlopers, to be got rid of when there is power to do it. Homeopaths and Eclectics may kiss the rod and lick the dust; that is all that medical laws mean.

Topled that better physicians are obtained is idle. The greater percentage of the "quacks" are licensed, and served with diplomas.

Alexander von Humboldt once declared the Americans a "nation of medicosities." The Medical Examining Boards are seldom made up of other than medicosities of their profession. And they possess few moral or professional qualifications that would enable or even dispose them to make any scrutiny which would divide the medical goats from the genuine sheep. The currying of favor and prestige are the more potent agencies. When medical boards dictate who may practice the healing art the medical profession will be a privileged caste of medicosities.

Even now the regulation of the army and navy of the United States require surgeons to be graduates of the Old School. No Homeopathic, Eclectic or other physician, however skilled, need apply. He does not utter the shibboleth with the legal inflection.

Privilege is omnipotent over every other consideration. More is required of patriotism in an "irregular." Nevertheless there are rifts in the murky cloud. The Senate at Washington on the 21 of July adopted a resolution forbidding discrimination on account of the school to which a candidate for Congress belonged. It is high time for such legislation. Scholarly and worthy men have been proscribed long enough by rules savoring of Old World barbarism.

The issue has been directly made in New Jersey. General Foster M. Voorhees had appointed three contract surgeons to examine men at the recruiting offices. One of the number was Dr. David L. Decker of Paterson—a Homeopathist. Last week the State Medical Society held its annual meeting, and word was sent from it to the Governor asking him to withdraw the appointment. This Gov. Voorhees refused. He thus explains his action:

"The same law that allows all doctors to practice recognizes both professions. Word was sent me that if an Allopathic surgeon served on the Board with a Homeopath he would render himself liable to discipline and expulsion by his county society. I can easily find three intelligent men of the 'irregulars,' as they term them, in whose hands I would just as soon trust my life as with those of the regular fraternity."

Would that we had more such Governors.

Newark.

## Macaulay.

Macaulay's History of England, issued in the forties, was remarkably welcomed by reading Americans. In Boston, for instance, clerks, shop boys, apprentices, working-girls, and the "common people" in general, as well as the uncommon, were as eager for a copy of the widely-announced work as they could have been for a ticket to Dickens's first reading or Jenny Lind's first concert, two of the memorable attractions of that day.

This tribute to the genius of the famous historian may account, in part for his thought of visiting the United States, as indicated by a letter dated London, May 25, 1849 saying:

"I should greatly enjoy a trip to the United States if I could be sure that I should be as free and as obscure as I am when I go to Paris or Brussels, that I should be free to choose my own associates, and that I should never be forced to make a show of myself at dinners and public meetings. But my dislike of exhibition, which was always strong and which never yielded except to clear public duty, has since I quitted politics, become almost morbid. And what I hear of the form in which your countrymen show their kindness and esteem for men whose names are at all known deters me from visiting you. I need not tell you that I mean no national reflection. Perhaps the peculiarity to which I allude is honorable to the American character, but it must cause annoyance to sensitive and fastidious men. Brougham or O'Connell would have liked nothing better. But Cowper would have died or gone mad; Byron would have insulted his admirers and have been slobbered and tarred and feathered; and though I have stronger nerves than Cowper's, and I hope a better temper than Byron's,



## Children's Spiritualism.

## A HOMELESS CHILD.

BY F. A. DEALA.

I met a lovely little child not very long ago,  
A precious boy, who had but seen five summers come  
and go.  
How may a pen of mine describe that sadly wistful  
face?  
How can I ever from my thoughts its weariness  
efface?

The early dawn of human life should be all fair  
and bright,  
And never o'er it should there fall dark shadows of  
the night!  
Its frail but fairy barque of life should merrily glide  
along,  
Its oars should make the rippling waves sing love's  
incessant song.

"I want the man take me," he said; his voice was  
soft and low;  
The words came sobbing from his lips; the lips they  
trembled so.  
He laid that little golden head down softly on my  
breast,  
His little arms twined round my neck, my cheek he  
deftly pressed.

His eyes were large, and very blue; blue as the starry  
sky,  
His smile as sweet as a bud that blooms, and after  
blooming dies;  
Those pretty, tender, little feet from place to place  
must roam;  
His parents far from him had fled, he knew no happy  
home.

Did the great Father of us all watch o'er that fair,  
young boy?  
Then why not fill that pure young soul with happi-  
ness and joy?  
Why did he let these tender feet be pierced by briar  
and thorn?  
Why let that boyish heart so bleed in the daybreak  
of life's morn?

Next day a longing came to me to see that child once  
more,  
To hold him in my arms again, just as I did before,  
To hear his sweet and childish voice, to smooth his  
golden hair,  
To look into his lovely eyes, to feel him nestle there.

I tried to drive the thought away, but found it all in  
vain,  
'T would come to me at every step, again, and yet  
again.  
Did that dear little spirit call and beckon unto me  
Just as it rose to soar above life's restless, troubled  
sea?

I found the little childish form—the body, that was all,  
All mangled, crushed and bleeding from a most fright-  
ful fall.  
Ah! did the tender shepherd come to take that stray  
lamb home,  
So that his weary, little feet no more would blindly  
roam?

In the solemn night I seem to see above my chamber  
bed,  
That fair, young child, with his lovely face, and pretty  
golden head,  
Do spirits linger round our couch when we lie down  
to sleep,  
To wipe away the falling tears when'er we sadly  
weep?

And will they come to welcome us when our spirits  
are set free,  
Chanting with childlike pathos the glorious Jubilee;  
To lead us through the pearly gates up to that shin-  
ing shore,  
Where we can dwell in joy and peace forever ever-  
more?

"Such is my heavenly kingdom," once the blessed  
teacher said,  
As he laid his loving hands upon just such a fair  
child's head.  
What a delightful region that Eden fair must be,  
With children roaming hand in hand, so happy and  
so free.

And when I cross death's mystic sea, I want that  
charming boy,  
To come and ferry me across; it would give me such  
great joy!  
I want to hear that childish voice unto me sweetly  
say,  
"The man took me while on earth, now I will lead  
the way."  
*Holyoke, Mass.*

## My Old Home.

So you want a story, do you, children? Well,  
I love to tell stories to little folks. I wonder  
if you would like to hear about my home when  
I was a little girl. It was the dearest, sweet-  
est home any little girl ever had. It did not  
have anything in it very costly or elegant, but  
it was just as full as it could be of something  
that made me the happiest, sunniest little girl  
in the world. Can you guess what that was?  
It was Love. How plainly I can see that dear  
little home now, and grandma sitting in her  
easy-chair by the window, watching for me to  
come from school; grandpa in the funniest  
old-fashioned rocker by the fireplace, with his  
pipe and newspaper; sometimes it was the  
Auntie for grandpa always knew all about  
the weather and all the signs, and just when  
to plant cucumbers for pickles, and was very  
careful to have the "signs" right, and the  
moon "on the increase" when he killed the  
pig, because if he had killed it when the moon  
was "on the decrease," grandma said the pork  
would "all fly away to nothing."

We had butternut trees and walnut trees.  
Grandpa said the squarrels planted them there  
long, long before I was born, for my grandpa  
lived there when it was all woods and not an  
other house in sight.

He said when he was a little boy five years  
old, his mother used to go with him through  
the woods to school because of wolves. They  
lived in a log house then, and Indians used to  
come to see them. The squaws brought bas-  
kets and bead-work, and wanted provisions in  
exchange. One day a squaw came in and great-  
grandma was baking and cooking in big ket-  
tles hung on a crane over the fire, for they did  
not have stoves in those days, and I remember  
grandpa always said "victuals were better,  
cooked over a fire"—they tasted better.

I was going to tell you about that squaw.  
Great-grandma gave her a good dinner, but  
she did not seem inclined to go, but sat quietly  
looking with longing eyes at two large pump-  
kins. Finally great-grandma said to her, "You  
may have one of those pumpkins. Take your  
choice."

The old squaw looked first at one and then  
the other, till suddenly she looked up and said,  
"Both choice," and tucking one under each  
arm she marched away.

When grandpa grew up he built a new house  
down in the village that had grown up, too;  
and he took my grandma there to live. He  
told me she was the "prettiest girl anywhere  
to be found." And then grandpa would say,  
"Now father," but I believe it, for she was  
pretty when I knew her, and I think she was  
pleased when grandpa said such things, but  
she just did not want anybody to think she  
was.

She used to tell me about when she was a  
girl. She said it did not take her so long to get

ready to go any where as it did me, and she  
never kept a young man waiting. When the  
young folks wanted a sleigh-ride, the boys  
would get a big sleigh (a wagon box on two  
"bob sleds") hook on a pair of horses, and go  
around, and gather up the girls, and grandma  
said she was "always ready," she did not have  
to stop to comb her hair and "fix up," she was  
always tidy, and all she had to do was to shove  
the spinning wheel back in the corner, and put  
on her bonnet and shawl.

Now, children, I think I had better not de-  
tain you longer to-day, but perhaps I may think  
of something else to tell you another time, if  
you care to hear any more.

AUNT PRUDENCE.

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**THE GIVING OF PRESENTS.**—Here is an  
actual incident which occurred in a little  
English town. A generous American mer-  
chant of large wealth happened to meet at the  
hotel there a poor, scholarly curate, for whom  
he conceived a great liking and sympathy.  
They took one or two excursions together.  
One day the Englishman exclaimed:  
"You are a lucky fellow to be able to travel:  
Some day I hope I shall be able, too, to go about  
the world. I never have seen London, and I  
certainly shall go to America. That is one of  
my day dreams."

"My dear fellow," said the American, "I am  
going to London to-morrow. Come with me as  
my guest, stay with me at the Langham, and  
then come with me to the States. I will wire  
for a stateroom for you to-day. What is the  
matter?" observing that the Englishman col-  
ored painfully. "The price of a stateroom is  
nothing to me."

"You can give the money to my poor if you  
wish," said the young man. "But I myself am  
not a pauper."

He turned haughtily away. Since that time  
he has told the story as a proof of the vulgar  
ostentation of the Americans, while his would-  
be host also tells it as an example of the rudeness  
of the English people.

It proved neither of these things. The Amer-  
ican had no purse pride, and the Englishman  
resented only what he mistook to be a personal  
insult. It does prove, however, that some-  
thing more than generosity and sympathy is  
needed to give to a gift its real meaning and to  
make it acceptable.

A young girl who was married in New York  
last summer received many wedding presents,  
some of them costly and of great beauty. The  
day of her marriage she said, pointing to a  
cheap little book:  
"That gift means more to me than all the  
others. Nothing could be more acceptable to  
me, for it shows that my friend had in mind  
when she selected it loving thoughts and fan-  
cies since I was a child."

The book contained amateur photographs of  
the home she was leaving, the friends, rooms,  
gardens, servants—even the dogs and horses  
which had so long been dear to her.

Now that the season of gift-making is near  
young people who have money to spend should  
remember that they need to exercise discre-  
tion in offering presents. Tact is never so  
necessary as in this taken giving season, yet  
never is it so often cruelly absent.—*The Youth's  
Companion.*

**THE CHRISTMAS NUMBER OF SCRIB-  
NER'S** this year contains several striking  
novelty in illustration. The methods are not  
only new, but the results are in every way  
artistic. Walter Appleton Clark's pictures,  
which accompany Harrison Morris's Ballad  
of Three Kings, are as rich in color as an old  
stained-glass window. The absolute pictures  
have been reproduced with original fidelity,  
so that there are none of the violent contrasts  
of color so often seen when a painting is re-  
produced by modern processes of printing.

The Six Short Stories are of great variety in  
sentiment and subject. There are love stories,  
eccentric comedies and character studies.  
We sometimes lose sight of the fact that  
men who accomplish great things expend great  
energy. The following from an article on  
"John Wesley" shows that Wesley was a pro-  
digious worker:

I do not know whether I am likely to have  
among my readers any one who has ever con-  
tested an English or Scottish county in a par-  
liamentary election since household suffrage;  
if I have, that tired soul will know how severe  
is the strain of its three weeks, and how im-  
possible it seemed at the end of the first week  
that you should be able to keep it going for  
another fortnight; and how when the last  
night arrived you felt that had the strife been  
accidentally prolonged another seven days you  
must have perished by the wayside. Well,  
John Wesley contested the three kingdoms in  
the cause of Christ during a campaign which  
lasted forty years. He did it for the most part  
on horseback. He paid more turnpikes than  
any man who ever bestrode a beast. Eight  
thousand miles was his annual record for many  
a long year, during each of which he seldom  
preached less frequently than five thousand  
times. Had he but preserved his scores at all  
the inns where he lodged they would have  
been by themselves a history of prices. And  
throughout it all he never knew what depres-  
sion of spirits meant, though he had much to  
try him—suits in chancery and a jealous wife.

In the course of this unparalleled contest  
Wesley visited again and again the most out-  
of-the-way districts—the remotest corners of  
England—places which to-day lie far removed  
even from the searcher after the picturesque.  
In 1830, when the map of England looks like a  
gridiron of railways, none but the sturdiest of  
pedestrians, the most determined of cyclists,  
can retrace the steps of Wesley and his horse  
and stand by the rocks and the natural amphi-  
theatres in Cornwall and Northumberland, in  
Lancashire and Berkshire, where he preached  
his gospel to the heathen. Exertion so pro-  
longed, enthusiasm so sustained, argues a re-  
markable man, while the organization he cre-  
ated, the system he founded, the view of life  
he promulgated, is still a great fact among us.  
No other name than Wesley's lies embalmed as  
his does.

**HELEN KELLER'S COLLEGE EXAM-  
INATIONS.**—Those of our readers who  
have followed the remarkable career of Miss  
Helen Keller are doubtless aware of her ad-  
mission to Radcliffe College in October last as  
the result of the passing with high credit of  
her entrance examinations in June.

The "Association Review," the magazine  
published by the American Association to  
Promote the Teaching of Speech to the Deaf,  
says of this achievement:

"The world's history does not contain a case  
similar to it nor equal to it. Blind and deaf  
from infancy, and hence with only the senses  
of smell, taste and touch as avenues to her  
mind, she has by her own indomitable will and  
her love for learning, aided by intelligent, skill-  
ful and well-directed teaching, covered a com-  
plete course of primary and advanced instruc-  
tion with a degree of success that finds her  
now at the threshold of a regular college course."

For the benefit of those not already familiar  
with the principal events of Miss Keller's life  
history the same publication states that she  
was born in Tuscumbia, Ala., on June 27, 1880,  
possessed of all the faculties and senses of a  
healthy child; that in March, 1882, at the age  
of nineteen months, she was attacked by violent  
coughing of the stomach, which eventually  
resulted in the total loss of sight and hear-  
ing; and that a course of private instruction  
was begun in 1887, and continued till 1897, when  
Miss Keller successfully passed the Harvard  
preparatory examination, and in June, 1899,  
she took the final examination which entitled  
her to enter Radcliffe College.

## MISS KELLER'S HANDICAP.

In this entrance examination the subjects  
were geometry, algebra, Greek, and advanced  
Latin. The difficulties under which Miss Kel-  
ler labored have been well described in the  
*Boston Transcript*:

It is quite certain that no person ever took  
a college examination with so heavy a handi-  
cap (we may say with so many kinds of a handi-  
cap) as Helen Keller's on this occasion. As  
all the world knows, she could not see the ex-  
amination papers nor hear the voice of an ex-  
aminer. The natural method of communicating  
the questions to her would have been to  
make use of the fingers of her old-time teacher  
and interpreter, Miss Sullivan. Miss Sulli-  
van does not know Greek or Latin or the high-  
er mathematics, and while she is able to serve  
Helen by communicating to her printed Greek  
and Latin letter by letter, she could not, even  
if she had been so disposed, have given her the  
slightest assistance in answering the examina-  
tion questions. But it was deemed best by all  
concerned to avoid even the remotest sugges-  
tion or possibility of assistance. A gentleman  
was found—Mr. Vining of the Perkins Insti-  
tution, who had never met Helen Keller, and  
who was quite unknown to her and unable to  
speak to her, who could take the examination  
papers as fast as they were presented and write  
them out in Braille characters, the system of  
writing in punctured points now used by the  
blind. The questions thus transcribed by him  
were put into Helen's hands in the examina-  
tion room, in the presence of a proctor who  
could not communicate with her, and she  
wrote out her answers on the typewriter.

Here, however, came in one of the addi-  
tional points of Helen's handicap. There are  
two systems of Braille writing, the English  
and the American. There are marked differ-  
ences between them—very much such differ-  
ences as those between the two principal sys-  
tems of shorthand writing. Helen Keller has  
been accustomed to the English system in  
which nearly all the books which have been  
put into Braille are printed. As the arrange-  
ment with Mr. Vining was completed but a  
day or two before, and as it was not known to  
her that he did not write the English Braille,  
it was impossible to make any other arrange-  
ment. She had to puzzle out the unfamiliar  
method of writing, much as a writer of the  
Pitman stenography might use his sense of  
logic and general intelligence by a *tour de force*  
to enable him to read the Graham shorthand;  
and this labor was added to the other labor of  
Helen Keller's examination. To add to her  
difficulties, her Swiss watch, made for her  
blind, had been forgotten at home, and there  
was no one at hand on either of the days of  
the examination to give her the time. She  
worked in the dark with regard to the time  
which remained to her as she went along from  
question to question.

But she passed the examination triumph-  
antly in every study. In advanced Latin she  
passed "with credit." In advanced Greek,  
which her tutor regarded as her "star" study,  
she received a "B," which is a very high mark.  
Yet here the time and the Braille difficulty  
worked most heavily against her. What her  
marking was in the other studies is not known;  
it is only known that she passed them.

## DIFFICULTIES IN COLLEGE WORK.

"Helen Keller is now ready for matricula-  
tion as a student of Radcliffe College. Her  
passing of the examinations, especially under  
such circumstances, is in itself a wonderful  
achievement. No parable of its severity was  
abated for her because she is deaf, dumb and  
blind, and no precautions were remitted be-  
cause she is known to be incapable of deceit.  
She sits in total darkness and alone, without  
the touch of any friendly hand. A slip picked  
with unfamiliar characters was put before her,  
and her typewriter clicked out its quick and  
true response to the hard questions. That was  
all. Will any other human being living in  
such a world of silence and darkness ever do  
as much?"

"The question may well be asked, Will  
Helen Keller now take the regular college  
course? Who will interpret to her the lectures  
in foreign languages which she cannot hear?  
No one can do this. No lecture, even in En-  
lish, can be translated to her in the manual  
alphabet as rapidly as it is spoken. Her usual  
interpreter knows no foreign tongue. Who  
will read to her all the required matter of the  
course of reading, none of which has been put  
into raised print? It is beyond mechanical

## Kidney Trouble Preys Upon the Mind.

## Women as Well as Men Suffer and are Made Miserable by Kidney and Bladder Trouble.

Kidney trouble preys upon the mind, dis-  
courage and lessens ambition; beauty, vigor,  
and cheerfulness gradually disappear when the  
kidneys are out of order.

Kidney trouble has become so prevalent that  
it is not uncommon for a child to be born af-  
flicted with weak kidneys.

Pains, aches and rheumatism come from ex-  
cess of uric acid in the blood, due to neglected  
kidney trouble.

Kidney trouble often causes quick or un-  
steady heart-beats, and makes one feel as  
though they had heart trouble, because the  
heart is overworked in pumping thick, kidney-  
poisoned blood through the veins and arteries.

Unhealthy urine from unhealthy kidneys is  
the chief cause of bladder trouble, followed by  
suffering so painful to many that life is made  
miserable.

The bladder is situated in front of and very  
close to the womb, and for that reason any  
pain, distress, disease or inconvenience man-  
ifested in the kidneys, back, bladder or urinary  
passage, is often by mistake attributed to fe-  
male weakness or womb trouble of some sort.  
The error is easily made, and may be easily  
avoided by paying a little attention to the con-  
dition of the urine.

Fill a bottle or common glass with your urine  
and let it stand for twenty-four hours; a sedi-  
ment or settling indicates an unhealthy con-  
dition of the kidneys; if it stains the linen it is  
evidence of kidney trouble; too frequent de-  
sire to pass it, or pain in the back, dull heavy  
headache, nervousness, irritability, plenty of  
ambition but no strength, weak circulation,  
sallow complexion—these are all convincing  
proofs that the kidneys and bladder need  
prompt attention.

The symptoms you have noticed are the  
danger signals nature sets to show that the  
track of health is not clear.

Take the advice of one who has made a life  
study of just such conditions, and look well to  
yourself, because you have kidney trouble.

Bright's disease, which is destroying more  
human lives than any other disease, may be  
stealing upon you.

There is comfort in knowing that Dr. Kilmer's

possibility to give her all this through her fin-  
gers. The obstacles appear insurmountable.  
But that is the principal reason why Helen  
Keller is inclined to surmount them.—*The  
American Monthly Review of Reviews.*

## MELANCHOLY.

Hence, all ye vain delights,  
As short as are the nights  
In which you spend your folly!  
There's naught in this life sweet,  
If men were wise to see't,  
But only melancholy!  
Oh! sweetest melancholy!  
Welcome, folded arms and fixed eyes,  
A sigh that pierces mortifies,  
A look that's fastened to the ground,  
A tongue chained up, without a sound;  
Fountain heads and pathless groves,  
Places which pale Passion loves,  
Midnight walks, when all the fowls  
Are warmly hushed, save bats and owls;  
A midnight bell, a passing groan,  
These are the sounds we feed upon,  
Then stretch our bones in a still, gloomy valley.  
Nothing's so dainty sweet as lonely melancholy.  
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cial Characteristics.*

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turers and prominent advocates of the cause has ever been at-  
tempted, appears in the Address of GEORGE A. BACON,  
"The Passing of the Grand Army of Spiritual  
Pioneers," delivered at the recent Golden Jubilee at  
Richfield, N. Y. This little book is a most valuable  
tribute to those who became identified with the  
cause in the years ago. All Spiritualists should have a  
copy. Price 5 cents.  
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## MAXHAM'S MELODIES.

Arranged for Solos, Duets, and Quartets.  
Also Six Poems.

By the beautiful gate Sweet somewhere  
There are angels who bid me to come  
Don't shut the door between you and I  
We shall not pass this way  
Surely the curtain is lifting again  
The evergreen mountains of life who have loved love  
Life Solitude  
The land beyond A good time now  
Sweet beautiful hands When the wife has gone  
The land beyond A



## SPECIAL NOTICE

## ADVERTISING RATES

The BANNER OF LIGHT cannot well undertake to vouch 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. Wrequeing patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.

The church authorities are urging their priests to go into politics. With over 20,000,000 constituents, not less than 5,000,000 of whom are or will be legal voters, the power the hierarchy can and will wield is seen to be enormous. This power will be used against heresy and heretics at every opportunity, for *The Mirror* says that the church claims the right to punish it, and to stamp it out, where it has the power. With such an immense following, it will not be hard to gain political ascendancy in this na-

It is said that some of the leaders of the opposition to Roberts are known to be libertines of the worst type. *They* were not denied their right to their seats because of their outrages upon women, but were inducted into office under oath to support the Constitution of our country, and to maintain the integrity of its laws. What a mockery was this! They at once cast their ballots against Roberts for taking care of the results of his mistaken marriages, while in their secret hearts they were perhaps planning liaisons forbidden by civil and moral law, and endeavoring to engage in practices which, if discovered, would make them known to the world as adulterers. It is now in order to turn on the light in full upon the august House of Representatives, to see how many of those who have been "sworn in" as members would stand revealed as paragons of purity, and true and worthy representatives of that high morality that is born of innate soul goodness. That there are true noblemen in both branches we have no doubt, but in order that they may prove their consistency, and show themselves true moralists, it is their duty to treat all of their fellow members who have committed social crimes against women, as they have unitedly treated the member from Utah, whose chief

Thanks, Bro. Hamilton. We are doing our best to make THE BANNER the representative of true Spiritualism, and are pleased to know that our efforts meet the approval of the best people in our ranks.

One of the most interesting of the pictures is one in which I am standing by the side of Katie. She has her bare foot upon a particular part of the floor. Afterwards I dressed Miss Cook like Katie, placed her and myself in exactly the same position, and we were photographed by the same camera, placed exactly in the same position, and illuminated by the same light. When the two photographs were placed over each other, the two photographs of myself coincide exactly as regards stature, etc., but Katie is half a head taller than Miss Cook, and looks a big woman in comparison with her. In the breadth of her face, in many of the pictures, she differs essentially in size from herself, and the photographs show several other points of difference.

But photography is as inadequate to depict the person as it is to depict the face, as words are the poorest to describe her character and manner. Photography may, indeed, give a map of her countenance; but how can it reproduce the

Mr. J. C. F. Grumbine is meeting with great success in his work in Washington, D. C. Masonic Temple has been filled to the doors with eager truth-seekers, who have been delighted with his eloquent lectures. We congratulate our Washington friends upon having so able a speaker, and Mr. Grumbine upon having such appreciative listeners.



## From Hon. George S. Bowen.

The President in his wisdom has designated Thursday, Nov. 30, as a day of general thanks giving for all the people of the United States, and it is fitting on this, my seventieth birthday, that I should join with my kindred and friends in expressions of gratitude for the blessings of life, health and a small share of the bounties that our Heavenly Father provides for all of His children in magnificent profusion. I think we must all recognize and acknowledge that the Supreme Wisdom which provides the genial sunshine, the balmy air, the productive soil, the gentle showers and the ripened grain, all so necessary to our existence, should receive our highest tribute of admiration and love.

Therefore, in the spirit of a full appreciation of all of the blessings of life and individual liberty enjoyed by men, I desire to express sincere and cordial salutations to all my kindred and friends, and also the hope that one and all are in the full enjoyment of health, happiness and a generous degree of prosperity. The provisions of Nature for the happiness of mankind are supremely grand, and when all the people shall freely enjoy them in the perfected life of each individual, and when all men and women cease to do evil and do the right, mankind will rise to higher levels and enjoy a more exalted existence here on earth.

Have we, as a great people, realized all that eighteen hundred years of Christian civilization promised? Where will eighteen hundred years more of present social, religious and political life land us? To many of our people life is a serious struggle for existence, and very many of our homes are shadowed by the blighting influence of poverty and hopeless despondency, induced by a social system inconsistent with the teachings of the man of Nazareth; that our highest duty and noblest efforts should be devoted to bringing into universal practice a more just and equitable distribution of the results of toil, thus utilizing inventive genius, mechanical skill, intellectual development and human fellowship, to the end that every home shall be the centre of supreme beauty, harmony and love, our spiritual powers enlarged and all selfishness dispelled. Then will the brotherhood of man and the Fatherhood of God be clearly recognized as the crowning splendor and glory of our new social life.

To a few, riches, honor and distinction come without personal effort; to the many, the struggle is severe and continuous. Is it possible to secure a more just and equitable distribution of the natural bounties granted in such munificence by a Providence unbounded in the dispensation of all good things? We are here by virtue of a universal law of creation and existence, and we are wise if we live in conformity with the divine law, any violation of which brings a sure penalty. A pure heart and a correct life are a perpetual benediction.

It is my pleasure to advise you that both Mrs. Bowen and myself are in good health, and are entering upon the evening of our lives with the hope of many pleasant years before us, and the assurance that life is continuous, and that future conditions will afford improved opportunities for all mankind. To all who may receive this letter, we desire to express our sincere regards, love and good will, and shall esteem it a favor to receive an acknowledgment of its receipt at your convenience.

Fraternally and sincerely yours,  
Elgin, Ill., Nov. 30, 1899. G. S. BOWEN.

## J. C. F. Grumbine's Work in Washington, D. C.

Mr. Grumbine has met with unprecedented success in the capital, the hall where Sunday ministrations are held in behalf of universal religion being crowded. The private class work in the spacious parlors of Mr. Wood's residence, 402 A street, S.E., is wonderfully appreciated by the largest classes it has been Mr. Grumbine's pleasure to address for years. On Monday and Wednesday evenings he teaches "Psychometry," and on Tuesday and Friday afternoons he lectures on " Clairvoyance." Saturday, at 2:30 P.M., is devoted to "Auras and Colors." Beginning on Tuesday evening, Dec. 12, he will give a special course of four teachings on " Clairvoyance." At the home of Mrs. Helen Sumner (who entertained Annie Besant and her classes at her home when she was last in America), he gives a special elective course to an exclusive circle daily, from 4:30 to 5:30 P.M. A large number of her metaphysical and theosophical friends have been anxious to hear the "System of Philosophy Concerning Divinity" expounded.

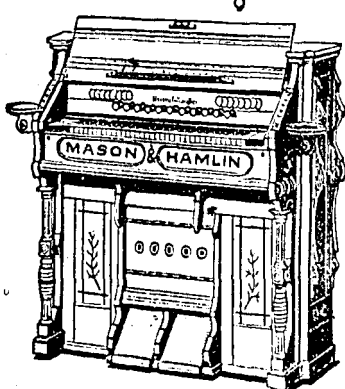
It will interest the BANNER OF LIGHT readers to know that the new, revised and second edition of Mr. Grumbine's work on " Clairvoyance" will appear about Dec. 20. Another work will be published simultaneously on "Easy Lessons on Psychometry, Clairvoyance and Inspiration," and will sell for fifty cents. The price on " Clairvoyance" is reduced to three dollars. In January the work on "Auras and Colors" (see Dec. "Immortality") will appear, and will be sold for fifty cents. All of these books can be had through the BANNER OF LIGHT office, Dec. "Immortality," devoted to "Telepathy," will be ready Dec. 15. Mr. Grumbine's Washington, D. C., address is 806 Tenth street, N. W.

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Jamesstown, N. Y. E. W. SPRAGUE.

## Dedication of the Cliff Rodgers Library.

The formal dedication of the Cliff Rodgers Public Library took place Wednesday, Dec. 6, at Marshfield Hills, Mass. Mr. Rodgers was a veteran Spiritualist, and sought to use his large means for the benefit of his fellowmen. His benefactions to mediums were numerous, while his charity to the worthy poor of all denominations was munificent. He always gave where his gifts would do the most good, and never permitted the public to know of his bounties. Among his many charities was the gift of the sum of five thousand dollars for a public library and assembly room for the people of Marshfield Hills, Mass. Under his direction a library association was formed and duly incorporated, with Mr. Lyander S. Richards, one of the prominent early workers in Spiritualism, as its President.

Mr. Rodgers further directed that a commodious building, commensurate with the needs of the community where he had so long resided, should be erected, containing a reading room, library and assembly room. This was done under the supervision of Mr. Richards, and a very tastefully designed building was at once erected. The reading-room is comfortably furnished, and some eight hundred volumes of the choicest literature now rest upon the shelves. This number is being increased from day to day, and it will not be long before eight thousand volumes instead of eight hundred will be found in this up-to-date library. The hall and gallery will seat some two hundred and fifty people, while a commodious stage and a good piano afford facilities for dramatic and musical entertainments never before enjoyed by the good people of Marshfield Hills.

The library building was completed in July, 1899, but the formal dedication was postponed until it should be ready for use in all departments. President Richards, in obedience to the wishes of Mr. Rodgers, desired that the dedicatory address should be given by a Spiritualist, as the founder of the library was a consistent Spiritualist from the time of the raps at Hydesville down to the day of his transition. An appropriate order of exercises, in which the authorities of the town of Marshfield, the Superintendent of Public Schools, the clergymen of the place, and representative citizens, as well as the President of the Library Association should take part, was duly prepared.

On the evening of Dec. 6 a large audience, including a number of the citizens of North Scituate, assembled in Library Hall. The meeting was called to order by Mr. Lyander S. Richards, the President, who, in a brief speech, outlined the history of the library building, stated the wishes of Mr. Rodgers with regard to it, and concluded by saying that it was designed for the good of all the people, without regard to sect or party, with the distinct understanding that the hall should ever be opened to reputable Spiritualist lecturers, without other cost than that of janitor's fees, including lighting and heating. While this was true of spiritualistic meetings in particular, it was also true of other denominations upon the same terms, when the building was not in use by the Spiritualists. Mr. Richards then read an interesting letter from Ex-Gov. George W. Emery of Utah, a resident of Marshfield Hills, who was unable to be present on account of illness. Gov. Emery spoke of Mr. Rodgers as an original thinker, a good citizen, and a man of progressive ideas. He had been his neighbor for more than twenty years, and could speak from positive knowledge of his good deeds, his high character, and great public spirit. Gov. Emery also eulogized Mrs. Rodgers in fitting terms, and spoke of her as one of nature's noblewomen.

Mr. J. C. Eames of the Board of Selectmen, was next introduced. He spoke of the advantage the new library and building would be to the young in furnishing them a place where both instruction and amusement could be found. He believed that the more such opportunities the town could offer the young people, the better it would be for all parties concerned. He felt that there were but two things lacking in connection with the beautiful building in which they were assembled, viz., a flagstaff in front of the building, and a large flag attached to it. Prof. Willard, Superintendent of Public Schools for Marshfield, was the next speaker. He referred to the great advantages to be derived from the library as an aid to education, and said he felt that it should be open to the public every day, and that a reference room should always be accessible to students. He felt that the town was much richer for this gift, and believed that it would be the means of opening the doors of the house of wisdom to many people. He said he would gladly give one evening each week to the library association for the purpose of keeping the building open to the public.

Rev. Mr. Goodwin, pastor of the Baptist church, was next introduced. Mr. Goodwin paid a feeling tribute to the philanthropic spirit of Mr. Rodgers, and said that he felt that this was a most worthy example in the way of practically serving his fellowmen. He believed in libraries in the helpful influence of good books upon the lives and characters of the young. He did not feel that the Rodgers Library would in any way be a rival to the existing library, but rather its ally, in giving the light of knowledge unto the people of Marshfield. Mr. Goodwin's address was full of feeling, and contained many helpful thoughts. As he had set aside a regular church service in order to be present, his words certainly betokened his sincerity, and proved that his interest was heartfelt.

President Richards then called upon Mrs. Willard for a vocal solo. She rendered the selection "Our Heavenly Father," with great power, and was rewarded with an encore, to which she could not, unfortunately for her hearers, respond.

The President then introduced Mr. Harrison D. Barrett of Needham, Mass., editor of the BANNER OF LIGHT and President of the National Spiritualists' Association, to deliver the formal dedicatory address. Mr. Barrett referred briefly to the generosity of Mr. Rodgers, to his desire to leave the world better than he found it, and to his wish to leave a monument of deeds rather than one of marble to tell of what he tried to be to humanity. He proceeded to dedicate the new building to the higher education of the masses, to larger opportunities for social enjoyment and soul culture, to absolute free speech in religion, to the sublime doctrine of equal rights for all men, to the recognition of the brotherhood of the race, to a conscious knowledge of immortality through spirit return, and to an apprehension of the fatherhood and motherhood of the Infinite Spirit of Life and Love, whence all life comes. He spoke of Spiritualism as Mr. Rodgers's religion, and briefly stated what he felt would be Mr. R.'s interpretation of the tenets of that religion.

Mr. Barrett was heartily applauded as he took his seat, and was recalled a second time to bow his thanks to the appreciative friends before him. The people then united in singing "America," after which Mr. Barrett pronounced the benediction.

## BANNER OF LIGHT.

An interesting letter from our valued contributor, W. J. Colville, who is now lecturing in England, is unavoidably crowded out of this issue. It will appear in our next number. Mr. Colville is meeting with much encouragement in his work among our good friends across the sea.

Spiritualists, of all others, cannot afford to be bigoted or intolerant, even if no moral issue were involved in the question. It is but right that each man and woman should be permitted to follow the light that is theirs and be given the fullest opportunities to make the most of their lives.

## Passed to Higher Life.

At St. Louis, Dec. 3, 1899, CAPTAIN JOSEPH BROWN, aged 76 years, an old and well known Spiritualist.

Captain Brown was born in Scotland, of old Scotch Presbyterian parentage, but came to this country at an early age. He first settled at Acton, Ill., but soon removed to St. Louis, where he occupied several important political positions, one of which was that of mayor of the city for two terms.

Notwithstanding his Presbyterian training, he was early converted to Spiritualism through the teachings of the Fox Sisters, and from that time to the close of his long and eventful life he never renounced his faith nor failed to contribute to the support of his cherished theories of spirit-return and spirit-communication.

Few if any believers in Spiritualism have ever contributed more liberally to its support than did Captain Brown, and no one ever paid more liberally for information sought through mediums than did he. As a rule he was seldom deceived by tricksters or fraudulent mediums.

He knew more of spirit life through spirit communications which seemed reasonable and genuine than any other individual I have ever known who made no claim to mediumship. In an intimate acquaintance of over forty years I never heard him doubt or fail to explain satisfactorily any and all efforts at deception or fraud until two or three years ago at Lily Dale. He had been at a good deal of trouble and some expense to get a medium to go from St. Louis to the camp-meeting at that place. He had great confidence in this medium, he having sat with him many times in his séances at St. Louis. The Captain endorsed him, and induced as many of his friends to visit his séances as possible. The medium was soon doing an immense business in giving materializing séances at that camp.

But unfortunately or otherwise it was soon discovered that his methods were all fraudulent, and the so-called medium was compelled to abandon that camp, causing great excitement and indignation.

Up to that time, I don't think Capt. Brown's confidence had been lost in the integrity of his young friend. They both returned to St. Louis soon after the exposure at Lily Dale. It was at St. Louis that Capt. Brown became satisfied of his friend's deception, and denounced him through the secular papers.

Never after that time did the Captain seem to feel so thoroughly satisfied of all that he had previously seen and believed to be true, although he never expressed a doubt of his perfect faith in the truths of Spiritualism. But, through disease and advanced age, it was not unreasonable that he should at times, during the paroxysms of pain in his last sickness, express doubts of the genuineness of many supposed-to-be spirit messages, after the disappointments from which he had suffered so much.

Even these expressions were caught up by reporters from the secular press, and made to indicate in so many words that Captain Brown had renounced Spiritualism, etc., etc.

I have been in regular correspondence with him ever since I left St. Louis, four years ago, and have been his confidential friend for more than ten years; hence I feel perfectly justified in saying, Captain Brown passed to spirit life as he had lived in mortal life, in full faith and hope of the beautiful truths of Spiritualism.

After selecting some favorite spiritual songs to be sung at his funeral, his last words were: "It is well."

After a long life of exceeding charity and benevolence as an avowed Spiritualist, the great regret of his many co-workers in the spiritual field in St. Louis is that his family friends should have selected an orthodox clergyman to officiate at his funeral, while there were two excellent spiritual clergymen located in the city, both personal friends of the deceased.

The object-lesson to Spiritualists in this Brother's experience is the liability of being deceived by fraudulent mediumship, when perhaps it may be too late to overcome the damaging influence of such deception.

E. W. GOULD.

## The Missionary Work in Wisconsin.

I desire once more to call the attention of the Spiritualists of Wisconsin to the great necessity of becoming awakened on the vital subject of organization. I expect to resume my labors in Milwaukee, Wis., with the Unity Society, the first of January, 1900, and I am anxious to go out from the city into the State and hold meetings, organize societies where it can be done, and arouse the State once more into action. I ask of the friends once more to furnish me a hall, either charge an admission fee of ten cents or take up a collection, and entertain me. I will hold four evening meetings during the week, return to my Milwaukee work on Saturday, and then go out again the next week to speak and work where I can. I will pay my own fare.

I am desirous of organizing or having organized a State society, which shall do a most effective work. Last fall I made an appeal to the State for this same work to be done, but was not met with the encouragement that should accompany all such efforts, but I was kept quite busy, as I worked up meetings by being quite largely acquainted. I feel there should be a greater work done—one which would cover a larger field. I am willing to do all I can if the friends will only do the same. Years ago there was a State society, but that has gone. Many of the old workers have passed into the interior life, and now the work must be taken up by younger hands. There can be a grand work done if all will pull together. While I know there have been great changes by a large element coming into the State which has no knowledge of these great truths, yet there are enough who can, if they will, bring about this desired change.

For the present send all letters to my home address, Wheaton, Ill.; when I arrive in Milwaukee, and know where I shall be, I will then notify all, through the press, of my street and number. Trusting I may hear from many parts of the State, I am, as ever, the well wisher of all.

Wheaton, Ill. G. H. BROOKS.

P. S.—The work here in Pittsburg is progressing finely, and I hope a good has been done. My work closes here the last Sunday in December, 1899.

G. H. B.

## Movements of Platform Lecturers.

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

After Jan. 27, 1900, Mrs. Georgia Gladys Cooley, pastor of the society at 71 Thirty-first street, Chicago, will be able to fill week-night engagements within a reasonable distance from the city, giving lectures and spirit messages. Also open for camp-meeting engagements for the coming summer. Address 98 Thirtieth street, Chicago, Ill.

Mrs. Mary C. Von Kanzler has completed a two-month's engagement with the First Association of Spiritualists of Washington, D. C. Present address, Fulton, N. Y.

Henry H. Warner, lecturer and medium, addressed First Christian Evolution Society, corner Fulton street and Broadway, New York, on Sunday, Dec. 10, and will speak for them again Dec. 17. Can be addressed for lecture and test work 306 Greene Avenue, Brooklyn, N. Y.

## Wonders That Are Being Performed AT A DISTANCE.



DR. 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.

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## 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 cured 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.

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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 alive 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 better 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.

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

Your patient, JULIA TESSIGOUT.

Marcellus, Mich., Nov. 6, 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 is quite a miracle to me. I am so thankful for what you have done for me. Sincerely yours,

Mrs. G. I. NASH.

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## SPRIT Message Department.

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

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

### 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.

Report of Séance held Nov. 30, S. E. 52, 1899.

### Invocation.

Oh, blessed power of Truth! we come with consecrated hearts seeking for truth and light. We trust that some word, some thought, some effort of ours, may be helpful in some direction to the children of earth. We would put out our arms, and, with hearts filled with love, lift all to a better understanding of life and love and beauty. We would have all people feel the security of days to come, feel the peace of time that is to be, feel the consciousness of unfolding life throughout eternity, that they may live as truly as the spirit lives, casting aside all doubt, all thought of ill, all sense of everything save the sweetness of living and loving nobly and well. Amen!

### MESSAGES.

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

#### Leonard Fletcher.

The first spirit that comes is a gentleman, about thirty-eight or forty years old. He has dark hair, blue eyes, and a dark mustache. He is a little above the medium height, is not very stout, has square shoulders, and a firm, determined mouth and chin. He says: "Will you please say my name is Leonard Fletcher? This is not an entirely new subject to me, although I did not know much about the laws of spirit communion. In a general way I had believed it possible for people in the spirit to know what the people on earth were doing, but I do not think it was ever a knowledge with me that men and women in the spirit could keep in touch with those they loved, but only that it was a special privilege that they might have at times, if desire prompted them to take a peep into old conditions. I return to say that the normal spirit is the one who lives along with his loves, his friends and his associates. This will mean much to those who have known me.

"I want to reach Claremont, N. H., where I was well known. I have many friends left and some relatives. I cannot say much about myself one way or the other, being in a sense a modest man, and thinking that it will be rather out of place for me to preach a funeral sermon over my own remains and tell how good I have been. But this I can say, that everything I attempted to do in earth-life and was interfered with through conditions or circumstances, I find an opportunity now through my broadened life to carry on. I want to reach Fannie. That is all."

#### Frank Stacy.

Here is the spirit now of a young man, I should think about twenty-three or twenty-four. He is quite light, tall and thin. His hair is very light brown, while his eyes are blue, and his moustache is rather light. He has a thin face and unusually large ears, but he does not seem to be at all disturbed over his physical appearance. He seems awkward with his hands, as though he were nervous when he was here and hardly knew what to do with himself if he went into a room where there were a great many people. His name is Frank Stacy. He says: "Goodness! what a change in the atmosphere. I thought when I started it would be the easiest thing in the world to tell all about myself and just what I was doing; but when I get here it seems stuffy and stifled, and I can hardly find expression for my own thought. But do say this, that although it is hard for me to say what I want to, it is easy for me to think and to act, and, in a way, to influence those who are left. I have a great many friends left, because I passed out young and had a great many relatives. My father is alive. His name is David, and he lives in Springfield, and if he knew that I could come back he would be quite pleased to hear from me; but he is a very determined man, and when he makes up his mind a thing cannot be done, seldom undertakes to see if he is wrong. So I have little hope of making him understand now that I can come to him, praying that this opportunity that is granted me will so strengthen me that I can help him when he comes to me."

#### Aunt Mary Robertson.

Here comes a woman named Aunt Mary Robertson. She says: "I am from England, but I come to my friends who live in this country." She is rather a tall woman, but is well proportioned and she has a nice way about her, and comes in a straightforward fashion, as if nothing would ever satisfy her except truth. She could not even prevaricate. She had rather a religious thought when she was here, and still believes in religion as a cleanser for the human life. "If I may be pardoned for expressing what I think, I will say this, that religion has cleansed the hearts of the people until they are able to receive this truth of Spiritualism. Without it, I doubt if they could have so good an understanding and so clear a perception of the needs of spiritual life."

#### Betsy Henderson.

Here comes quite an old lady. She is a little below medium height and she has almost white hair. Her eyes are blue, but are dim, as though she had looked so many years through them, and had shed so many tears over her friends, both through joy and through sorrow, that they had left marks upon them, like raindrops on a window pane. As she stands here she clasps her hands together and seems so patient, as though she were waiting her turn to say a little word. She says now: "Dear, dear friends, I am so glad to come! I have waited a long time, and it is only through extreme kindness and thoughtfulness that I am able to get to the front and speak to-day. I am Betsy Henderson and I want to get to James Henderson. I am sure he would expect me to come and to help him if it were possible, and I am sure that I will be able to do it. Tell him,

please, that I have outgrown some of my ideas, and that I do not miss them any more than I would miss my old heavy shawl when the springtime came. When the snows of earth-life are around about us perhaps we need our opinions as a cloak to keep the frost of other people's influence away from us; but when the sunshine of the spirit is full upon us, we can drop them off and feel nothing but warmth and beauty of love that comes from the truly purified spirit."

#### Daisy Hallett.

Here is a little girl—Daisy. She is about eight or ten years old. Her hair is brown, and she has blue eyes and a little round chubby face. She is as bright as can be; and she looks up into my face, claps her hands together, and says: "I am so glad!" and she keeps singing it over and over again. I think she had a very happy disposition, because she seems to have been singing always when she was here in that pretty way. She laughs and says: "Daisy Blossom." That is not her real name; it is Hallett. She knows Frank Hallett, and he is alive. I think she came from Halifax, Mass. She says: "My mamma is with me. She passed out before I did, and it seems so good to her to have me with her. She comes back with me now and says: 'I have no tears now. I am only happy that I can come and speak a word with this, my child.'"

#### Luella Crosby.

Here is a woman about twenty-five. She has dark eyes and dark hair, and the first thing she says is: "My name is Luella Crosby." She is quite thin, and she spits her hands as though she would put everybody out of the way until she said what she wanted to and got through with it. "I know the Crosbys are quite a numerous lot, and that there will be plenty of them looking to see if any one of their name has come back; and so I want to say that here I am and that I belong in Vermont, way up among the Green Mountains. While I was in earth life I had such a desire to come to Boston and see what was going on there, that about the first thing I did when I got into spirit life was to find out if it was possible for a spirit to travel about to other places, and I found that it was. So I used my power, and while I had been tied right down at home for a long time, when I got into spirit I traveled to my heart's content. My father was a minister. He was pretty strict. He thought women ought to be kept at home and do the housework, and that that was a woman's duty. My mother was a little more liberal, and she says—her name was Susan—that if she were back again she is not sure but that she would be tempted to preach along the lines of my father, because women are taking their liberty as though it was a plaything they had instead of a responsibility."

#### Andrew McKane.

Here is some one from Baltimore, Andrew McKane. He is a man between about fifty and sixty years old; a round, full face and florid complexion, and a little white beard under his chin. His hair is silver-white, and it is not very heavy. He is quite stout, walks with a little difficulty, and uses a cane, as though to hold himself a little from the full weight on his feet. He passed out very suddenly, with something like apoplexy, and everybody knew he had it because he showed it in his face for years before he went over. He was interested in all questions of importance in Baltimore, and seemed to have plenty of money. He is very well dressed indeed, has a black suit and a heavy gold chain with a heavy charm on it. He is not one of the kind who believes that money would buy him anything, but he does believe that money is a very valuable acquisition; and as he stands here he says: "I have not many to send word to, because the most of my people are over here with me. I was a widower for some years before I passed to the spirit life, and yet I felt like keeping up the home exactly as though my wife had lived. Some way after she died it seemed as though the other world was nearer to me than ever before, although I knew nothing in the world about Spiritualism. It seems to me, as I look about, as though death often brings a realization of the other life—that, after all, it is a blessing to man. It makes him stop to think of what comes after all the show and the pomp and the glory have passed away. I was interested in church, but I was not very bigoted or narrow, because I did not think I knew it all."

#### Nancy Turner.

This woman I should say was about forty years old. Her hair is iron gray, and it is combed back straight from her forehead, and quite a big round bunch of it in the back. Her lips are thin and white, and she is very pale. Her eyes are gray, and she looks as if she were a hard-working woman, and that every day found her with more duties than she knew how to meet. She says: "When I passed to spirit-life everybody said they guessed it was a good thing, that at last I would get some rest; but somehow I could not rest. I was so used to working that the very first thing I tried to find something to do. Why, I could no more do without work than other people could do without fine clothes. My name is Nancy Turner; I came from Bellows Falls. I have many people living there now. I have a girl whose name is Emma, and to her I would say it is all right. You need not be afraid to invest, because no harm can come to you so long as you keep a level head."

#### George Andersen.

Here is somebody from Stonington, Ct. He comes in with a bright smile on his face. His face is smooth, and he has real kindly blue eyes, and black hair, with some grey in the front, but there is none on the top of his head. He straightens up his shoulders, and says to me: "What! you would not call me bald-headed, would you? Well, I have enough to look in the glass and not see any bald head in the front." Then he laughs. "My name? Well, my name is George Andersen, and I used to be a baker. I think I grew stout fixing up things for other people to grow stout on. I kept at it all the time, and my capacity seemed to be to make things that looked very inviting, and puffed up to that extent that you would think you were getting a lot for your money. My biscuits were twice as big as some of the other bakers, but it was because I let them raise longer. My little cakes I blew up to their fullest extent; and so I made some money. But I would like to say to Annie that just the same as my cakes and my biscuits were deceitful because they did not contain half so much as they seemed to, and were only puffed up with wind, so I find that a lot of the folks who used to

come in and put on airs with us were puffed up with gas of their own making, and did not have the real stuff that made them big men in the spirit land. I cannot talk very well. I used to speak very brokenly when I was here, and I was not a very devout church member. I cared more for my pipe than I did for any sermon I ever heard preached. Sermons had about the same effect on me as my pipe did, kind of put me to sleep. I will say this: I do so enjoy the freedom where there is no old woman to say: 'See here, George, you ought to be going to church this morning, and doing your part toward the Lord's work.'"

#### Frank P. Sargent.

Here is one now from Merrimack, Mass. The name is Frank P. Sargent. He is a nice, quick, sharp, brisk business man; he steps along with an air of selling goods right away, and yet he laughs and says: "I have no goods to sell, but I do want to pass in my card and see if I will be admitted to the head man of the firm; and if I am, then I will say that anything I can say, or any courtesy that you may show me will be fully appreciated by the firm that I represent. Oh! it was hard when I first came over here. It seemed as though I could not stand it. My life was snapped in two so suddenly, it seemed that I broke it off right where I ought to pick it up and go forward. But it had been so much of a commercial life, so much a life among men and women on the outside that it was very hard indeed for me to get my pulse and see just where to begin in this other half of life. I have come to say to Jennie that she need not fear for me, and need not feel badly for me either; that I am getting along pretty well now. I am somehow getting an insight into the other life, and feel that if she would help me or would in any way send an encouraging thought to me, I would get along a good deal better. I found mother the first thing, or rather she found me, because I was not looking for her, but the first thing I knew her arms were about me, and I knew that somehow I was all right, for I was where she was."

#### Estelle Wiggin.

A woman comes now and gives me the name of Estelle Wiggin. She is quite an old lady—has passed the middle life. She has brown eyes, brown hair with some silver threads in it, and it is combed very plainly. She wears glasses, and comes in such a nice way. She says: "Yes, yes, do speak for me; although I came at the last minute, I do want to say one word. It seems sometimes so long between the days of my coming to my friends. I understand more or less about Spiritualism, but I am not able to send a communication very often. My name is Estelle Wiggin."

#### Lena Cartwright.

This one is Lena Cartwright from Kansas City. She puts her hand up to her head, and says: "Oh! it seemed as though I should die with my head before I went to the spirit land, and I really think that my spirit went out of the body through the pain I suffered. Nobody knows what it was after day, day after day. Sometimes I was tempted to take my own life, and everybody thought I would, but I did not, although I passed out under suspicious circumstances. Tell Charlie Cartwright, please, that I have come."

#### Verification of Spirit Messages.

To the Editor of the Banner of Light:

Mrs. D. L. Alexander of South Boston writes: "The message in the BANNER OF LIGHT of Oct. 14, from Daniel Alexander, answered the description of my husband's stepfather, of Meredith, N. H., the place correctly designated by the spirit, but whose name is Daniel Wiggins. His own father's name is Daniel Alexander, and he, too, is in spirit-life; but it was the stepfather whose communication is given, and was so recognized by his own daughter. I thank Mrs. Soule and the controlling spirit for favoring us with the message."

Dear Mrs. Soule: The message in the BANNER OF LIGHT of Dec. 2, giving the name of James Ryder, was accurate, and I believe it to be a genuine communication from my father. My husband and myself were very grateful for the message on Thanksgiving day, and thank you and your control for the comfort it gave us.

Very sincerely,

MRS. F. T. LAMBERT.  
58 Greene street, Fitchburg, Mass.

#### A Letter from Abby A. Judson.

NUMBER ONE HUNDRED.

To the Editor of the Banner of Light:

Last December I suffered all the month, and it bids fair (I mean), to be so this closing month of 1899. It is winter cholera, malaria, gripe, or something that when the fit is on prostrates me, and makes it impossible to write. All the week I have been trying to get able, and as I always mail THE BANNER letter on Monday, I knew that if I could not write to day there would be a break in this series of letters, and as I was prostrate yesterday, I feared that it would be impossible to write to-day.

Last night came one of those wonderful manifestations of spirit-power which call to mind the dear old words, "I will never leave thee nor forsake thee." As usual, it came unexpectedly, and for a purpose. Though the room was dark, it was in a blaze of light. When this ebbed at times, there were brilliant flashes of all the colors of the rainbow, followed by streams of living light which darted up and down and from left to right. I have never seen anything so bright nor so lightning quick. Then the colors would mass themselves and burst into showers over me. One light mingled with the others, but was always soft and tranquil, and of that lovely purple that shows my angel mother is near.

Sometimes the physical eyes were open and sometimes shut. It made no difference, showing that it was the spiritual eyes through which the soul took cognizance of these spirit-lights. In "Aurora Leigh," where the blind Romney

"Is wheeled by seeing spirits toward the east," and she who loved him always

"Saw that his soul saw,"

she said,

"And second sapphire; third chalcedony;

The rest in order—last an amethyst."

Well did Mrs. Browning know that it is the soul that sees. In the common daylight it sees through the fleshy eyes; but in the moments like these it avails itself of the eyes of the spiritual body. It was through the latter organs of vision that I was so happy as to see last night.

All at once the vision ended and I was left to ponder on its meaning. That was easily found. It was to conquer my physical ailments and to prepare me to write to-day. So I fell asleep, cradled in Omnipotence and rocked by the ministering angels of the Infinite, and awoke this morning without an ache or a pain and feeling nearly as strong as usual.

There is a great deal of illness in this part of New Jersey, and as there is always a natural cause for every condition we find it in the dampness of the climate. A friend moved lately to Brooklyn; and when making visits here she finds a marked contrast between the dry air in her present home and the atmosphere here, where "the winds have sucked up from the sea contagious fogs." Besides the adjacent marshes, the summer breeding-ground of mosquitoes, are haunted by malaria. Some portions of this town are on higher ground, but the part of Arlington where I live is the lowest of all. In fact, the land rises to the north, south, east and west from my little home. It is one of fifteen which are all built on exactly the same plan, the land of each one being twenty-five feet by one hundred. I am often asked why I continue to live here. I was led here when nearly blind, and found that I would be but a few miles from friends of a lifetime, and quite near New York City. This city seems different to me from all others, as I have two own brothers living there.

Arlington has many small houses, is inhabited mostly by working people, and the living here is cheap. Everything that I have in the world is in this house, including all my saleable books. As fast as I have new ones printed or bound, they are brought to me here. I am thoroughly settled here now, and I have not the physical strength to pack all these books again and convey them elsewhere. So I expect to live here and to pass to spirit life from here. I have made arrangements to sleep in my little study, and the folding-bed is at the "morning-glory window." So the past week, when I lay here feeling so ill, I could look at the beautiful green hills to the south, and think that here

"Were the mornings gray or golden,  
By a sweet enchantment holden,  
I could slumber till the angels  
Bore me up to heavenly rest."

One very pleasant thing about this climate is that we have green grass nearly all winter. Even those blizzard snows did not quench its life, and as they melted away, patches of green became visible.

I think it is manifest why I cannot leave Arlington permanently. But, being asked why I do not go away for the winter, I will explain that too. I have lately received two most kind invitations for the whole winter, one to dear "Jasmine Hill," near Augusta, Ga., and the other to a restful farmer's home, amid the hills of New Hampshire. Either would prove delightful, but there are two main reasons why I cannot go to either place. These reasons are the sale of my books, and THE BANNER Letters.

I have no one in the world to take charge of my books for me. When I was going to the eye hospital, I asked him who is dearest in all the world to me to read my letters and to fill the orders for books. He refused, on the ground that the books were of a harmful character. If I went away for the winter I should have to carry a large quantity of each kind of book with me, and perhaps bring most of them home again. Or, I should have to trust some one here to open all my letters, take charge of the money enclosed, and take the trouble to sort out the books ordered, wrap them, and mail or express them. I can ask no one here to do this, as those whom I trust most are very hard-working persons.

As to THE BANNER Letters, I can do that work much better at home. The house is quiet, I can choose the time when I am best fitted, my mind can "mull" on the subject for hours, if desirable, the light falls on my desk just right, shining on the "New York eye," and shading the poor, abused and always painful "Worcester eye." Besides, all my books and newspaper slips, are close at hand. For instance, in writing this letter, I had to find "A Midsummer Night's Dream" and "Aurora Leigh." And each letter requires different references.

There is a third reason why it would be difficult to go away. Some would think it a reason not worth counting; but I put it in all faith and sincerity to every lover of pets, "What could I do with Daisy and Pudgie?" If I could put them to sleep, as the man was put to sleep in "Looking Backward," to wake up bright and happy in the spring, that would do very well; but I cannot chloroform them in a box; they are too happy.

Thanksgiving Day has come and gone. The best wish I can give to our readers is that they eat down to a good meal in company with "all they love, and all who love them," and all in good health. For me, I was not so happy as to be with my relatives. I suppose it was on account of "my views." I humbled myself so far as to write and ask them the privilege of being with them at Thanksgiving dinner. I was refused. Well, I love my kith and my kin as well as most persons do, but I love "my views" still better; and they will find when they pass over to the great majority that our revered parents have the same views as mine. Though not very well, I was glad to dine with some friends in Arlington, my special friend in the family being the youngest daughter, and the most intimate I have in this place. She is one of nature's noblewomen, full of dignity, intelligence and kindness. I always love young girls; my life has been spent mostly with them. I like to know their joys and sorrows, and sympathize with their glad young life.

My other "best girl" in Arlington is "the California girl." Many a lonely hour did she write away for me last winter. And during the illness of the present week her loving words and acts were indeed invaluable. She is a near neighbor, and I need not fear want of care when ill till she returns to her home in Southern California. I do not often write in rhyme now-a-days, but to show what she is I will subjoin some lines that I wrote for her last winter:

TO CARRIE.

"The girls of Arlington are nice,  
But for me a choicer pearl  
Than eager folk ever found,  
Is the California girl.

Her smile is gentle, kind and true,  
She never plays the churl,  
She tells the truth whate'er betide,  
This California girl.

She does her work up faithfully,  
And then she likes to twirl  
Her feet in many a merry dance,  
This California girl.

She's fit to mate with high degree  
E'en with a belted earl,

But her choice will be a Western lad,  
This California girl."  
Yours for humanity and for spirituality,  
ABBY A. JUDSON  
Arlington, N. J., Dec. 3, 1899.

### Answers to Questions

GIVEN THROUGH THE MEDIUMSHIP OF  
W. J. COLVILLE.

Ques.—[By C. G. Garrison, Philadelphia.] Ezekiel, Chap. xv, verses 1-6. Ezekiel holds the vine up to the most contemptuous treatment. It is good for nothing, dead or alive—not even good to burn. Jesus—I am the vine. The Father is the husbandman, ye are the branches. What is the reason for the contempt of the earlier prophet and the choice of the symbol by the latter?

Ans.—We think if our questioner will carefully study the connection in which the "vine" is condemned by Ezekiel he will see that there is no discrepancy whatever between its exaltation as a symbol and its denunciation when in a corrupt or depraved condition. Ezekiel, in common with other ancient prophets, styled the House of Israel the Vine of the Lord's planting.

The passage from the Psalms "He brought a vine out of Egypt," is a familiar one, and in that instance there can be no mistaking the obvious analogy. The mission of a vine is to bring forth grapes, and this choice variety of fruit has been practically chosen as a similitude of the highest appropriateness when a whole life of practical usefulness is intended. Israel is the chosen vine, the most gifted among all the peoples of the earth, and therefore called upon to bear most abundant fruits of intelligence and virtue.

The hideous doctrine of innate human depravity, which is still a curse in Christendom, was utterly foreign to the teaching of the Hebrew prophets, who never lamented over the intrinsic vileness of the human heart, but bewailed the degenerate condition of the people in certain periods of Israel's history. So high an opinion did the prophets entertain of human capability, and so convinced were they that Israelites in particular were capable of manifesting exceptionally great and noble attainments, that they sometimes burst forth into bitter invective against idolatry and all forms of sensuality.

The vine as an emblem was always exalted, but the vine was severely reprimanded for failing to bring forth luxuriant grapes. In the New Testament Jesus is represented as having employed the ancient Jewish metaphor, and declared that every unworthy or unfruitful branch would be removed from the vine. Pruning is often necessary for a literal grapevine; so is pruning needful for a church, a people or a nation, as the case may be. Unworthy elements must be cast out, for unless these are eliminated the vine itself must fail to prosper, and the welfare of the entire body must ever be the doctor's care. Amputation is a heroic measure, and a last resort; but if it be necessary to amputate a member to save the organic structure from decay, the surgeon is compelled to use the knife.

As we do not tolerate the base assumption that any human soul will be finally cut off and annihilated, or everlastingly condemned, we differ radically from many so-called evangelical interpretations of the words of Jesus. The unending destiny of the soul is never hinted at in any reference to the "vine," either in the Old Testament or the New; but a very plain and positive declaration is made in both instances, that severe penalties follow both upon corruption and unfruitfulness.

A leading cause of unfruitfulness is found in a lack of the spirit of unity. Jesus prays that all his disciples may be one, that perfect good feeling may prevail among them, that no jealousy or strife may mar their unity. The older prophets remonstrated with the people in their day, urging them to put away all dissensions and hypocrisy, for those were the sins which led Israel into banishment, and made those who should have been the world's enlighteners a byword and reproach among the nations.

No cause can prosper with internal strife eating at its vitals or if it be honeycombed with hypocrisy. Neither traditions nor prophecies will save a people if dissension be permitted to corrode its vitals. Thus prophets arise and speak to the blighted vine to rid itself of those parasites which are strangling it and which could not prey upon it were it free from internal weakness and bad blood. Those who can rise highest can sink lowest; and though it is always the pleasanter task to commend a people for well-doing than it is to rebuke iniquity, yet it is often a duty that must not be shirked to point in a degenerate age to the causes of degeneracy. Were the "vine's" condition hopeless it would be useless to remonstrate with it, but while there is life there is always hope, and prophets see the life and express the hope and point the way to redemption from all evil plights even while they are uttering their fiercest diatribes against iniquity. Such thoughts as the foregoing may suggest a line of interpretation.

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assortment of spiritualistic works in  
the world

### Passed to Spirit-Life.

From his earth-home in Revere, Mass., Dec. 3, 1899, Mr. HENRY R. BISHOP, aged 29 years and 23 days.

Mr. Bishop had been in poor health for several months before his transition, yet his attitude did not seem to be of a serious nature until within a short time of his departure. He bore his suffering with great fortitude, and looked forward to the change as a welcome release from physical pain. He was a Spiritualist from conviction, hence had no fear of the future. He was the third to depart from his father's home within the past thirteen months. His aged parents, one sister and four brothers survive him. They have the knowledge of Spiritualism to comfort them in their sorrow, hence they know the way their loved ones have gone, and realize that they can and do return.

The funeral services were held at the residence of his parents, in Revere, Tuesday, Dec. 6, Mr. Harrison D. Barrett officiating.

From Huntington, Vt., Nov. 17, 1899, HENRY SHERMAN

aged 69 years 10 months.

A consistent Spiritualist, whose daily life conformed to his interior light. He was a prominent and highly-esteemed citizen, helpful to his fellow-men, earnest in all good works, and for many years identified with the Cause of Temperance, Morality and Humanity. He was among the first in his vicinity to embrace the knowledge of spirit-communion, and allowed no opportunity to further its interest to pass unimproved. For many years his home was a Mecca to mediums and Spiritualists. His generosity and hospitality were gladly shared by his devoted wife, a lady beloved for her great worth. He had filled many positions of public trust, and was well-known and respected throughout his section of his native State. He leaves seven children and a host of friends to mourn his visible presence.

MRS. E. L. PAUL.

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







# Banner of Light.

BOSTON, SATURDAY, DECEMBER 16, 1899.

## Spiritualist Societies.

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

### BOSTON AND VICINITY.

**Boston Spiritualist Temple** meets in Berkeley Hall, 100 Berkeley street, every Sunday at 10:30 and 7:30 p.m. E. L. Allen, President; J. H. Hatch, Jr., Secretary, 74 Sidney st., Dorchester, Mass. Take elevator.

**The Gospel of Spirit Return Society**, Minnie M. Scott, Pastor, Assembly Hall, 200 Huntington Avenue, Sunday evenings at 7:45. Discourse and evidences through the mediumship of the pastor.

**Single Hall, 610 Washington Street**. First Spiritualist Church, M. Adeline Wilkinson, Pastor. Services at 11:30 and 7:30. Also Thursdays at 8. BANNER OF LIGHT for sale.

**Home Rostrum**, 21 Seelye street, Charlestown. Spiritualist meetings Sunday, 11 a.m. and 7:30 p.m. Tuesday, 7:30 p.m. Thursday, 7:30 p.m. Mrs. Gilliland, President, 21 Seelye street, Charlestown.

**Bible Spiritualist Meetings, Odd Ladies' Hall, 446 Tremont Street**. Mrs. Guitierrez, President. Services Sunday at 11 a.m. and 7:30 p.m. Tuesday, 7:30 p.m. Thursday, 7:30 p.m. Mrs. Gilliland, President, 21 Seelye street, Charlestown.

**Practical Spiritism**. At First Spiritualist Temple, 100 Berkeley street, Sunday at 10:30 and 7:30 p.m. the continuity of life will be demonstrated through different phases of mediumship. Other meetings announced from the platform. A. H. Sherman, Secretary.

**The First Spiritualist Ladies' Aid Society** meets every Friday afternoon and evening. Supper served at 6 p.m. at 24 Tremont street, near Elliot street. Election now in progress. Mrs. Mattie E. Allen, President; Carrie L. Hatch, Sec'y, 74 Sidney street, Dorchester, Mass.

**Children's Progressive Lyceum**—Spiritualist Sunday school—meets every Sunday morning in Red Men's Hall, 314 Tremont street, at 10:30 a.m. All are welcome. Mrs. M. A. Brown, Superintendent.

**Commercial Hall, 694 Washington Street**. Mrs. Nutter, President. Services Sunday at 11 a.m., 2:30 and 7:30 p.m., and Thursday at 7:30 p.m.

**The Helping Hand Society** meets every first and third Wednesday, 9 a.m. to 12 noon, 100 Berkeley street. Business meeting at 8 o'clock. Supper at 8 o'clock. Entertainment at 7:30. A. A. Eldridge, Secretary.

**Boston Spiritualist Temple** meets in Berkeley Hall every Sunday at 10:30 and 7:30 p.m. E. L. Allen, President; J. H. Hatch, Jr., Secretary, 74 Sidney st., Dorchester, Mass. Take elevator.

**Fair 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. Miles.

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

**Ministry of the Divine Science of Health**.—Services Sunday 9 a.m. to 12 noon, 100 Berkeley street. Tuesday 7:30 p.m. 335 Mass. Ave., city. Dr. F. J. Miller, Psychic Healer and Teacher.

**The Ladies' Lyceum** Union meets every Wednesday afternoon and evening in Dwight Hall, 514 Tremont street. Supper served at 6 o'clock. Entertainment in the evening. All invited. Mrs. Maggie J. Butler, President.

**W. Scott Steadman** holds meetings at Haverhill Hall, 100 Tremont street, Sunday, at 11 a.m., 2:30 and 7:30 p.m. BANNER OF LIGHT for sale.

**Mrs. Florence White** will hold a tea service every Sunday evening, at 8 o'clock, at 286A Columbus avenue.

**Echo Hall—1 Johnson Avenue, Charlestown**. Circles—Tuesday evenings.

**The Cambridge Industrial Society of Spiritualists** meets at 100 Berkeley street, every Thursday evening, the second and fourth Thursdays in the month. Supper served at 6:30. A. M. Cane, Cor. Sec'y, 183 Auburn street, Cambridge, Mass.

### MALDEN.

**Malden Progressive Spiritualists' Society**. Masonic Building, 7 Pleasant street. Meetings every Sunday 10:30 p.m. Wednesday, 8 p.m. Wm. M. Barber, President. Mrs. Rebecca Morton, Sec'y. A cordial welcome is extended to co-workers in the cause of progressive Spiritualism.

### NEW YORK CITY.

**The Spiritualist and Ethical Society**, 74 Lexington Avenue, one door above 54th street—Services every Sunday morning at 11, and evening at 8 o'clock. Questions answered in the morning. Improvised poems after each lecture. Mrs. J. H. T. Allen, Sec'y. Meetings every evening. All are cordially invited. Mrs. Helen T. Brigham, speaker.

### BROOKLYN.

**The Advance Spiritual Conference** meets every Saturday evening in Single Tax Hall, 101 Bedford avenue. Good speakers and mediums always in attendance. Seats free. All welcome. Mrs. G. Delees, President; Mrs. Alice Ashby, Secretary.

**The Woman's Progressive Union of Brooklyn** holds meetings every Sunday afternoon and evening, at 3 and 8 o'clock, and every Thursday evening at 8 o'clock, at Hall 423 Classon Avenue, between Lexington Avenue and Quincy street. ELIZABETH F. KURTZ, Pres't. BANNER OF LIGHT for sale at the Hall.

**596 Tompkins Ave.** near Gates Ave.—Miss Chapin, Blind Medium, clairvoyant and Friday evening. Spirit Messages and other Phenomena. Admission free. Collection taken.

### CHICAGO, ILL.

**The S. and M. H. Society**, 3310 Rhodes Ave., meets every Sunday, 11 a.m. Conference and tests. Tuesday, 12 p.m. Oriental Reception. Open doors, and everybody welcome.

**Spiritualist Temple**, Fort Worth, Texas, Taylor st., between 7th and Jackson. Services for children, 2 p.m.; for adults, 3 and 7:30 p.m. Mary Arnold Wilson, Assistant Pastor, leads a singing school. Hagan Jackson, Pastor, residence 1616 Florence street.

### Notice to Local Societies.

Hereafter 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 ask them to ask them 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 \* have the BANNER OF LIGHT on sale.

### Local Briefs.

#### BOSTON.

**Berkeley Hall**.—On Sunday, Dec. 10, Dr. Geo. A. Fuller spoke before a large and enthusiastic audience. He took for his subject "The Man who Goes Alone," and gave a most interesting lecture, a report of which will appear in full in a later edition of the BANNER OF LIGHT. Prof. Geo. E. Schaller gave a fine selection upon the piano, after which Miss Helen A. Dudley, a young lady with an excellent voice, made her first appearance before this society, and at once captivated her listeners. She not only has a fine voice but she knows how to use it. In the evening an intelligent audience listened to a splendid address by Dr. Fuller upon the subject, "Prove all things, hold fast to that which is good." Mr. Pearl was the singer in the evening, and opened the meeting, Prof. Schaller being unable to be present. On Sunday morning, Dr. Fuller will take for his subject "The Medium." In the evening he will speak without notes, as his custom is. Remember this is Dr. Fuller's only engagement in Boston this season. He will speak every Sunday in December. During January Harry son D. Barrett, First Vice President of this society, will be the speaker, his only Boston engagement this season. Have you ordered the BANNER OF LIGHT for next year? If not, why not do it before Christmas? You can order it at this hall where it is for sale every Sunday. J. B. Hatch, Jr., Sec'y.

**First Spiritualist Church**, M. Adeline Wilkinson. Song service led by Miss Nellie Kneeland; prayer, Mr. Fred de Bos; remarks, Messrs. Hill and Proctor; messages, Mesdames Grace Baker, Wilkinson, Kneeland, Messrs. Hunkins and Baker. Afternoon, song service, reading of Scriptures, Mrs. Wilkinson; prayer, Mrs. Kneeland; remarks and messages, Mesdames Wood, Fish, Fagan of Malden, Chapman of Brighton, Messrs. Badger and Baker; solos, Mesdames Sutton, Barnes, Pierce, Kneeland. Evening, song service; prayer, remarks and messages, Mrs. Burbeck; recitation, Mrs. Preston; reading, Mrs. Albright of Philadelphia, Mesdames Knowles, Curtis, Woods.

**Boston Spiritual Lyceum**. Sunday afternoon, Dec. 10, "What Does Spiritualism Call For?" was the question that brought out a large number of interesting answers from the children. Taking part, Harry Gilmore Green, Mrs. Sheldon, Harry Head, Fred Head, Grace Fernald, Esther Mabel Belds, Alice Jackson, Miss Mabel Head, Willie Shotton, Prof. G. E. Schaller, Dr. Geo. A. Fuller, Mr. Forest F. Harding. Question for next Sunday, "Which is of the Most Importance, the Past, Present or Future?"

**The Ladies Lyceum** Union met at 514 Tremont street, Wednesday afternoon and evening, Dec. 6. Meeting called to order by the President, Maggie J. Butler. Several new

members were voted in, and business in connection with the coming Fair, which is to be held in Deacon Hall, 1051 Washington street, on evenings and evenings of Dec. 14, 15 and 16, for the benefit of the Children's Lyceum was taken up. There will be many tables, on which will be for sale articles suitable for Christmas gifts at very reasonable prices. There will be music and entertainment each evening, and refreshments will be served both afternoon and evening. Saturday evening the Fair will close with a grand ball. We hope to be favored with your presence, and that the many novel and useful articles on sale will prove of interest, and amply repay you for your attendance. Tickets can be obtained of members of the Lyceum, and Lyceum Union, also at the residence of Mrs. W. S. Butler, 103 Huntington Avenue. Any donations sent will be gratefully acknowledged. BANNER OF LIGHT for sale at the hall on Wednesday evenings, and subscriptions taken for the same.

The regular meeting of the First Spiritualist Ladies' Aid Society was held as usual at 241 Tremont street, Friday, Dec. 8, with Mrs. Mattie E. A. Allen, President, in the chair. In the evening, owing to the absence of the President, Mrs. Waterhouse presided. The meeting opened with singing by the audience, led by Mrs. Jenkins, after which Mrs. E. I. Webster of Lynn spoke briefly and gave many spirit messages. Mrs. Carrie E. S. Tving, who so kindly volunteered to give the society a benefit, was present, and in her very pleasing manner said in substance: "Live as though God were, and we shall know that he is." "I should then took control of the medium, and in his unique way gave messages, which were all recognized. The society feels deeply grateful to Mrs. Tving and her guides for the interest manifested in the society, and a vote of thanks is extended to both. We hope to have the pleasure of their company again before long. The meeting closed with singing. Next Friday there will be a public circle at 4 p.m., "Mediums' Night," which means many mediums and a good chance to hear from loved ones gone before. Carrie L. Hatch, Sec'y.

**Odd Ladies' Hall, 446 Tremont street**. Sunday, Dec. 10, circle opened by Mr. Hall. Afternoon, Mr. Whitmore. Evening, Mr. Hall. Those taking part throughout the day, Mr. and Mrs. Hall, Mr. and Mrs. P. D. Hoyt, and Blackdon, Messrs. Sawin, Wood, Hersey, Nelke, Turner, Cohen, Graham, Dearborn, Whitmore, Ibell, Mesdames Reed, Alexander, Fox, Henley. Mr. Hersey will answer written questions next Sunday evening.

**Home Rostrum Spiritualist Circle** on Sunday full of power. Healing, Mr. Lothridge, Mesdames Erickson and Gilliland; remarks and messages by many present. Evening service at 7:30, opened by praise service; poem, Mr. Thompson; remarks and messages, Dr. Saunders, Mr. Howe, Mesdames Erickson and Gilliland; duet and solos, Mr. Howe and Miss Stone. William Hutchinson, organist; Mrs. Gilliland, president.

**The Children's Progressive Lyceum No. 1**.—Dec. 10 the lesson subject was "The After Life as a Result of This One." The little folks' subject was "Love." The following members rendered songs and recitations: Wilhelmina Hope, Esther Bots, Iona Stillings, Harry Greene, May Burdett, Alice Jackson, Floyd Sibley, Carrie Engel. Remarks were made by Mrs. Florence White, Dr. W. A. Hale and Mrs. W. S. Butler. On Dec. 14, 15 and 16 a fair will be given in Deacon Hall, 1051 Washington St., Boston, for the benefit of the Lyceum.

**The Helping Hand Society** met Wednesday, Dec. 6. A most interesting meeting was held in the evening. We were highly favored with the following talent: Mrs. C. F. Allen opened the meeting in her usual pleasing manner. F. A. Wiggin delivered a short address. In the line of thought for the evening, "Are We Progressive as Spiritualists?" Dr. Dean Clarke gave a very interesting sketch of his experience in spiritualistic work. Wednesday, Dec. 20, is Whist night. There will be tables furnished for those who do not play whist. Tickets, fifteen cents. A. A. Eldridge, Sec'y.

**Echo Hall, 1 Johnson Avenue, Charlestown**. Dist.—All who desire to attend a religiously-conducted spiritual meeting we cordially invite. We open at 7:30 p.m. Sunday, with service of song led by F. W. Peak, organist. On 10th inst. invocation by Mrs. E. J. Peak; remarks, Bro. Eben Cobb through Mrs. Peak. Through Mrs. May Clapp, Topsy and Little Red Jacket as controls gave excellent messages to a very large audience. W. F. PEAK.

### Massachusetts.

Mrs. D. M. Lowe writes from Worcester: Mr. Albert P. Blinn of Boston, who has occupied our platform for the last two Sundays, is not only a young speaker, but logical and enthusiastic, and richly deserving of encouragement. His work here was highly appreciated, and we bespeak for our young brother a brilliant future. Mrs. Sarah Byrnes will be our speaker the remaining Sundays of the month.

Mrs. R. Morton, Sec'y, writes: Malden Progressive Spiritualist Society, Masonic Building, 76 Pleasant street. Sunday evening, Dec. 10, invocation, J. W. Cohen; Scripture reading and remarks by the President, subject, "Our Inheritance"; address and messages, guides of J. W. Cohen; messages, Mrs. Robinson of Boston; messages from guides of Mr. Hewitt were recognized, one after he had left the meeting; remarks, Mr. Quint; instrumental solos, Mr. Jones, with violin. "Our New Spiritual Singing Books" are greatly appreciated. A splendid Literary and Musical Entertainment will occur Wednesday evening. Our Treasurer earnestly solicits BANNER OF LIGHT subscriptions.

The Sunday meetings held under the auspices of the Veteran Spiritualists' Union at Waverley have been a success. The first one was held on Sunday, June 25; they have been held each successive Sunday since, and will be continued indefinitely. More interest has been taken in the Home, and the object has become known to more people through these meetings. Societies from the surrounding towns have been represented in large numbers, notably Waltham, Stoneham, Lynn, Cambridge, Boston and from distant parts of the county as well. The collections alone from these meetings have amounted in all up to date, to \$171.95; that does not include memberships—simply collections, clear of all expenses; and as a representative of the Union and one of the committee on Sunday meetings, I thank those who have so generously contributed. Many things have been promised for the Home when it will be opened, and we feel sure a renewed interest will be taken the coming winter. It is proposed to hold a union meeting or entertainment to raise funds in January, when we can unite on the best time to hold it, to which all societies throughout the country are cordially invited to take part, with contributions in goods to sell or in talent that will make the entertainment a success financially. It will be held all day on evening, or longer if desirable. As we will have had to pay for the hall—it will be held in the long parlors of the home—the proceeds will be clear gain. Come, friends, let us take hold with a will and help make the mortgage now on the Home, which prevents the doors from being opened to the deserving poor in Spiritualism. Mrs. J. S. Soper, Clerk.

**The Deliberative Hall Spiritualist Meeting** conducted by Mrs. M. A. Moody and Mrs. Emma F. Whittier, at No. 56 Pleasant street, Malden, was opened by the usual praise and devotional exercises. Dr. C. E. Spurr, an interesting paper on "Ancient Spiritualism." Remarks, Mr. Booth. Mesdames White, Bridges, Leach and Taylor; musical selections and remarks from Messrs. B. F. Emery and J. R. Snow; messages from "Apple blossom" by Mrs. Moody. Next meeting, Deliberative Hall, next Sunday, at 7 p.m.

**The Progressive Spiritualist Association of Lynn** held services Sunday at 10 a.m. in Providence Hall, 21 Market street. At 2:30 Dr. Amanda A. Cate gave lecture and spirit messages, instructive and interesting; 4 to 5, social circle; messages and magnetic treatments, Dr. Cate; supper, 5:30 to 7:30, prayer, P. E. Matson, remarks and messages; Mrs. Dr. Cate gave another lecture and closed with a poem, entitled "Death." Dec. 17 Dr. Amanda A. Cate will be with us again. Subscriptions for

BANNER OF LIGHT taken. All invited to sup per every Sunday.

About one hundred pupils in the Bradstreet Avenue school, Braintree, were addressed on Dec. 5 on the subject of vivisection by Anna Sargent Turner. The object of this address was to show the audience that the best advance in all civilization is along the line of willing self-sacrifice. It is irrational to seek through the torture of the helpless brutes cures for our own diseases. Such cures can be best attained by careful experiments made by investigators on themselves or those who gladly offer to aid them in benefiting mankind. The discovery of chloroform was instanced as of this kind.

The Hopkinton Society of Progressive Thinkers met Sunday at North Milford. Mediums present were Jennie Pond of Hopkinton, Mrs. T. W. Monroe of Milford and Mrs. Anna M. Coggeshall of Lowell. The society meets with Mr. and Mrs. Sturtevant, North Milford, Sunday, Dec. 31, at 2 o'clock. Mrs. Coggeshall of Lowell will again be present.

The Arthur Hodges Spiritual Society of Lynn held services at Templars' Hall, 36 Market street, Sunday, Dec. 10, appreciated by the fine audiences. Appropriate musical selections by Mrs. J. P. Hayes. Mrs. C. Pannie Allyn gave two able lectures. At 2:30 she spoke on "Would Reincarnation be any benefit if we cannot remember our past existence?" Rev. James Smith gave well chosen remarks. At 7:30 Mrs. Allyn spoke on "What is Truth? and is Truth in Accordance with the Science of the Age?" She also gave fine improvised poems and mental readings, which were well received by all. Next Sunday Mrs. Lizzie D. Butler will lecture and give a séance at 2:30 and 7:30.

**Cadet Hall, Lynn Spiritualists' Association**, L. D. Milliken, President.—Mrs. Carrie Tving is still with us, doing grand work and bringing in many not accustomed to attending spiritual meetings. She gives psychometric readings after each lecture, which are greatly appreciated. Mrs. Abbie Burnham made us a call on Sunday, and spoke a few pleasant words. Solos by Mrs. Bertha Merrill and W. H. Thomas.

The First Spiritualist Society of Fitchburg was favored Sunday, Dec. 10, with two able lectures and many spirit messages by J. S. Searlett of Cambridgeport. Piano selections by Miss Howe were pleasingly rendered. Mrs. A. J. Pettengill of Malden speaks for the society next Sunday.

Mrs. May S. Pepper of Providence, R. I., is filling a month's engagement with the First Spiritualists' Ladies' Aid Society of Springfield. The society finds the hall too small to hold the crowds who wish to hear her most excellent work. Meetings will be held in American Mechanics' Hall, 385 Main street, until further notice. The annual fair and sale will be held Dec. 14. A salad supper will be served.

Mrs. J. K. D. Conant Henderson occupied the platform of the Haverhill Spiritual Union on Sunday, the 10th inst. She was present at the meeting of the Children's Lyceum in the forenoon, and gave the children many useful hints in regard to their duties as members. The Lyceum of this Society is a very progressive organization, and is conducted on progressive lines. There were fifty children in the march. In the afternoon Mrs. Henderson's guides delivered an instructive lecture—subject, "It Is Better to Give than to Receive"—which was well received by an appreciative audience. Mrs. Henderson is with this Society again on Sunday, Dec. 17, and her guides announced that the subject of the lecture on the afternoon of that date would be, "Why is it there so much so called Fraud in Spiritual Manifestations?" and that the guides would also explain to the children in the forenoon the Spiritual meaning of the various evolutions of the Lyceum march.

### New York.

First Association of Spiritualists.—Dec. 10 Miss Margaret Gaule was present at both afternoon and evening sessions, having recovered from her serious illness during the early part of the week. Her work was of its usual admirable quality, and her words were listened to with absorbing interest. Other parts of the service were most interesting, and our meetings were never better attended by most appreciative audiences. Miss M. J. Fitz-Maurice, Sec'y.

At the Church of the Fraternity of Divine Communion Mr. Ira Moore Courlis devoted nearly the entire evening of the 20th inst. to spirit communications, giving a large number, every one fully recognized. The audience was unusually large, and apparently enjoyed the services fully. This church endeavors to provide for as many poor children as possible each Christmas. Last year four hundred were provided for, and we hope to do equally well this year. Mr. Courlis stated these facts to the audience and asked for a collection to help raise the necessary funds for the work. When the baskets had been passed more than forty-four dollars were received. The ladies of the church held a cake and apron sale for the benefit of the same fund at the home of Mrs. Lillian M. Rayce, on Saturday, the 9th inst., the net proceeds of which amounted to fifty dollars; and we have received in addition donations amounting to about thirty-five dollars; so we feel confident of being able to make Christmas Day a merry one for many little ones who would otherwise have found it a bleak and dreary day.

The class meetings of the church, which are devoted to the philosophic and religious sides of Spiritualism, are well attended. Mr. R. E. Fichthorne, with whose name BANNER readers are familiar by reason of several articles he has contributed to it, lectured last Sunday afternoon most ably on "The Relation of Spiritualism to Christianity," following which Mr. Courlis gave several communications regarding the development of mediumship. Next Sunday afternoon Mr. Jerome H. Fort will speak on "The Law of Compensation and Retribution," and Dr. A. H. Bullard will give manifestations of psychic healing. Dr. Bullard has been doing most excellent work of this kind in public at these meetings for the past six weeks.

At the Woman's Progressive Union, Sunday, Dec. 10, a goodly audience greeted Mr. Baxter in the afternoon, and listened to a very fine lecture. Mr. Altemus gave messages, all recognized. A large gathering in the evening. Subject, "What Use is Spiritualism to Men or Nations?" Mr. Baxter the speaker. Mr. Altemus followed with tests and singing. The Lyceum is preparing for a fine Christmas entertainment under the leadership of Mr. and Mrs. Akin; fine singing.

For the past few weeks services were held at Penn-Fulton Hall, Penn Fulton St., East New York, conducted by Mr. W. W. Sargeant, State organizer of the N. Y. S. S. A. By his efforts a new society was organized known as "The First Christian Evolutionist Society." Services held every Sunday evening. On Dec. 3 Mr. Sargeant read a poem, "Chemistry of Character," and made remarks. The subject for the evening "Capital Punishment" was postponed, owing to illness of Mr. Sargeant. After singing, Mr. Walter D. S. Hayward gave an address, "Chemistry of Character," which was very interesting; closed with readings and spirit messages. Next Sunday Mr. Warner of Boston, Mrs. Patie and Mr. Walter D. S. Hayward will assist.

**Brooklyn.** The Advance Spiritual Conference held its Saturday evening meeting on the 9th inst. Opening address, Mr. Henry H. Warner of Boston, Mass.; subject, "Evolution of Life." His remarks were logical, and to the point. After his address the control gave many spirit messages; Dr. Franks followed with reading and message. This conference had an election of officers for the year 1900 on Friday evening, Dec. 8, resulting as follows: Geo. A. Delees, President; Dr. Wm. Franks, First Vice-President; Miss Winnie Brown, Sec'y; Miss Anna R. Palmer, Cor. Sec'y; Mesdames Robinson, Green and Bogart members of Advisory Board. Strangers visiting our city are invited to meet with us any Saturday evening.

### Other States.

The usual home talent, Mesdames De Lewis and Redon, occupied the platform of Orient Hall, Portland, Me., Sunday, Dec. 10.



**GAIL BORDEN**  
**EAGLE BRAND**  
CONDENSED MILK.  
Borden's Condensed Milk Co., New York

### Take Notice, Speakers.

#### Clergy Permits for 1900.

The rules of the Central Passenger Association governing the issue of the Joint Clergy Credentials remain the same as they were for the year just closing; but the form of the certificate has been changed, as you will notice by the letter from the Commissioner of the Association, which appears below. He requests that this letter be printed for the instruction of applicants the coming year.

A. G. ADAMS.

CENTRAL PASSENGER ASSOCIATION,  
Office of the Commissioner, eighth floor, Monadnock Building, Chicago, Ill., Nov. 2, 1899.

To the Editor: On or about Nov. 15, application blanks for joint annual clergy certificates entitling the holders to the reduced fares accorded to clergymen by the railway lines operating in the territory of the Central Passenger Association during the year 1900, were in the hands of various ticket agents. Beginning with Jan. 1, 1900, an important change will be made in the form of the annual clergy credential, concerning which we would, if consistent, be very glad to have you inform the clergymen who read your valued paper.

The card clergy certificate, which has been used since the institution of the Clergy Bureau of this association three years ago, will be entirely discontinued, and in its stead will be issued a book certificate of convenient size to be carried in the pocket, neatly bound in leather, containing one hundred consecutively-numbered orders, or requests, for clergy tickets, one of which the holder of the certificate will be required to sign and deliver to the ticket agent for each ticket purchased.

The principal reason necessitating a change in the form of the certificate is as follows: Under the old system the lines constituting the annual certificates issued by this office, while, on the other hand, this office has been unable, without great inconvenience and expense, to obtain a record of the passage tickets issued by the agents on the annual certificates. As a result, it has been possible for unscrupulous persons to counterfeit the card certificate by the photographic process, with comparatively little fear of detection. It will readily be seen that this will be impossible under the new plan, as the agent will have a signed and numbered slip for each ticket issued, which slip will eventually reach this office, be compared with our reports, and, if spurious, the fraud will be immediately detected.

The cost of printing and mailing the book certificate will be many times greater than that of issuing and distributing the old style card, and it will also be necessary materially to augment the clerical force of the Clergy Bureau. To meet the added expense it is deemed necessary to increase the fee required from those applying for the certificates from fifty cents to one dollar. In view of the importance of safe guarding these valuable credentials, the necessity of which, I am sure, as fully appreciated by the clergy as by the railways, and of the great convenience afforded by the new certificate, which will be available on fifty-one important lines of railway in the territory of the Central Passenger Association, we believe that the increased fee will not be regarded as a hardship. The holders of certificates who exhaust the entire one hundred requests, and desire an additional supply, may obtain the same by sending the covers of the original book to the undersigned, accompanied with a remittance of fifty cents, covering the cost of issuing the new credential.

The annual clergy certificate of this association will be issued on proper application to those coming within the requirements of the Clergy Rules, residing in Illinois, Indiana, Iowa, Kansas, Michigan, Missouri, Ohio, Wisconsin, West Virginia, and also in the following cities of New York and Pennsylvania: Allegheny, Pittsburgh, Erie, Suspension Bridge, Niagara Falls, Buffalo, and Salamanca; also at such places in the Province of Ontario as may be authorized by the roads operating therein.

Time clergy certificates, available for a limited period, will be issued to proper beneficiaries residing at any place in the United States and Canada who have occasion to remain more than thirty days in the territory of this association. Arrangements have also been consummated whereby the undersigned will issue, in behalf of the various railways belonging to the Clergy Bureau, trip permits to clergymen residing in Chicago, Ill., or without the territorial boundaries of our association.

Respectfully yours,  
F. C. DONALD, Commissioner.

### Resolutions Adopted at the Chicago Convention.

#### MEDIUMSHIP.

Resolved, That we hold that true mediumship is the foundation of our spiritual temple, and all attacks made upon our genuine mediums strike at the very foundation of our philosophy; at the same time we denounce in the strongest terms possible all attempts to deceive the public by simulating the various forms of genuine spirit-communication, either by those who have more or less of psychic power or by those who are simply fakirs, fortune-tellers, and persons utterly devoid of any moral principle that ought to govern human actions; and we pledge ourselves to do all in our power to eliminate the fraudulent and pretended mediumship from our ranks.

#### ORDINATION.

Resolved, That the ordaining of Spiritualist ministers does not belong to the N. Y. S. S. A., but to the State Association, and to local societies; and we recommend extreme caution be used in granting ordination papers. Adopted.

Resolved, That Spiritualism is a fact in nature, and its truths are recognized by the unfolded human intellect, and we acknowledge organization as a united effort in the directing of these truths to human progress and usefulness. Adopted.

Resolved, That inasmuch as the Spiritual Philosophy covers all human needs, we are in favor of all reforms along either temporal or spiritual lines, believing that a wrong done to one is an injury to all. Adopted.

Resolved, That we extend our cordial sympathy to the struggling masses of other countries, as well as our own, in their efforts to achieve larger liberty, a better chance to earn an honest living, thereby to better their condition socially, morally and physically.

Resolved, That we are in favor of taxing all church property, and are opposed to all Sunday laws that are based upon the idea that it is God's holy day. Adopted.

Resolved, That we believe every person should have the privilege of selecting his own physician, and therefore we are unqualifiedly opposed to the effort being made to enact so-called medical laws.

Resolved, We believe that Church and State should be kept separate, and therefore we deplore all attempts to engraft the word "God, Christ and Christian" upon the Constitution of the United States. Adopted.

Resolved, That we extend our cordial sympathy to the struggling masses of other countries, as well as our own, in their efforts to achieve larger liberty, a better chance to earn an honest living, thereby to better their condition socially, morally and physically.

Resolved, That we are in favor of taxing all church property, and are opposed to all Sunday laws that are based upon the idea that it is God's holy day. Adopted.

Resolved, That we believe every person should have the privilege of selecting his own physician, and therefore we are unqualifiedly opposed to the effort being made to enact so-called medical laws.

Resolved, We believe that Church and State should be kept separate, and therefore we deplore all attempts to engraft the word "God, Christ and Christian" upon the Constitution of the United States. Adopted.

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