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NO. 16

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

BY J. A. EDGERTON.

Oh! 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 belping and upbearing 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.

Oh! my brother, leave complaining, See, the night of wrong is waning, And the king of right is reigning, And the flag of hope's unfurled. There are evils left for righting: 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 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 grav. I can see its banners streaming, I can see its forefront gleaming In the dawnlight on it 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 minions of oppression Meet the hosts of liberty.

'T is the conflict of the ages. It has been foretold by sages. And on poet's, prophet's pages, For a thousand years and more. It is coming-we are near it, The faint rumbling-do n'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 benighted Freedom's beacons shall be lighted, While the earth is filled with song.

Oh! my brother, why repining? All the clouds have silver lining; And the rose-white dawn is snining O'er the yet unrisen day. Ever forward, ever dawnward, Swings the earth, and ever onward; While the Christ-soul leads us vanward 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. 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: "Whatsoever 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 | rangements were in progress when, one day in | assertion or comment; and in one case (this | intercourse with our friends in the physical Investigation.

Conversation with Lilian 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 newspaperand, 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 that 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 Bishep (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 | itself is an embarassment of riches-that the | dramatized in her helpful story, "Between 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 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. lings friends are apt to speak to each other 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, 2. We believe that the phenomena of nature, 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 | afterward verified in every particular. 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 | friends of hers from Honolulu who visited this and discuss our experiences, and there is a hint | country. Two of these conversations were of counsel in this remark.

> A certain combination of circumstances had caused me some years ago to decide leaving ing any one of these meetings Miss Field would liminal self of the sitter; and whether its ori- tion of education to enlarge the sphere of influthe Boston life, that had become so infinitely comment on things that had been said, often | gin is one or the other must be determined | ence of the human conscience.—Rev. S. M. dear to me, and go to New York. The ar- taking the initiative, and surprising me by her just as we determine the varied phenomena of Crothers.

my own rooms, as I was looking from my win- conversation having been in my own room) tell dow on the blue waters o the Charles, that ing, with great vehemence, that a certain asdanced and sparkled under a flood of golden sertion made was not true, and it turned out to light, I suddenly heard an audible voice say- have been an entire misapprehension on the ing, "Stay where you are; your work is not part of the person who had made it to me, aldone here.

At the time I was not ever 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 perfeetly natural, and I replied as naturally, "I'm very glad. I could not bea. to go away.

It may sound incredible to assert that I desisted 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 think Dr. Hodgson would say, has greatly 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

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 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 replying are asked by yourself. In any effort to select from this vast, accumulative mass of evidence specific incidents to relate to others, of sittings were all more or less linked toment 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 séance stands out of a constant communion of spirit to spirit, which apparently persisted—and persists—beviva voce, in certain meetings with the friend with whom one has been all the time in perpetual daily correspondence. At such meetmore 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 day by day. Again, as these seances 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

During the first autumn after her death I saw and talked with, at various intervals, four held in my own room, one in Brooklyn, N. Y., and one in Cambridge. In the séance follow-

though 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 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 heavenphrase this better, psychic research, conducting it.' clusions 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 be lieved; 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 disare there just as, while an inhabitant of the cerned, 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 liver, 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 are all primarily and permanently spiritual beings, and only secondarily and transiently conversations extending through a long series Two Worlds." In this romance she has presented a great truth in a very attractive mangether, and, what is the most important ele- ner, 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 enterisolated; each and all bear the interrelation ing 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 intween Miss Field and myself. Thus, all the creasing joy to live. Is it not indeed true, as spiritual life. The priceless privilege of thus seances with Mrs. Piper were like actual talks, 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 to my constant telepathic intercourse with her, | 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? Psychic 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 it is possible to transform a narrow and intolonly on the threshold of the opening revela- erant virtue into one that is broad and intellition of knowledge. Mental phenomena are so gent. Conscience must always rule. It is like varied in their character that no one law of the great powers in Africa; there is a limited identity can apply to all. The communica- domain within which its rule is complete; betions given through a medium, for instance, | youd that is a more or less vague sphere of inmay be from a friend in the unseen or from a friend in the physical body or from the sub- of conduct that is left to itself. It is the func-

"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 is it 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 cooperation 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 pro-

"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, 'Lilian, 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 destined work of psychic research; or, to the physical body as a dark shadow surround-

> "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 bears to the life of the man. In infancy, child- patient of mine in Monroe, Me., Charles Cohood or maturity he is the same individual, | nant, Saturday, July 22, 1876, and my guide than there is that the questions to which I am | only at different periods of evolution. As we | 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 on the physical plane, we live in two realms | me good-bye, We shall not meet again on I always find that the amount of evidence all the time, as Mrs. Reifsnider has so vividly 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 Methcdists, 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 Mouroe, 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 fluence, and still beyond is the dark continent

(Copyrighted Oct., 1809, by Carlyle Petersiles.) MARION GOLDBORO;

WHAT ONE WOMAN ACCOMPLISHED.

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

' 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 easychair, rather pale and languid, to be sure, but looking extremely joyful and nappy. Marion

was astonished. Why, mamma!" she said, kissing her.

Mrs. Goldboro hugged and kissed her daughter rapturously, laughing somewhat hysteric-

ally the while.

"Oh! Marion, Marion!" she exclaimed,

"You are to be 'my lady' after all!"

"No, no, mother," said Marior, "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,

mother, I do not wish to disappoint your nopes, 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—Ethelbert, Earl of Leicester! really, beyond my most sanguine hopes; and yet, Marion, I believe you might be a princess. Ah! it takes fitteen 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 forchead in colorne."

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 be sides being an earl's wife."
"Dearest mamma, I do not wish to disappoint work but I really cannot become any

point 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, provided 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 locked dreamily 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 Echelbert. Really, what a nice name Ethelbert is. Lewellian is not bad. Really, Marion, you can call him by either one of those names. How aristocratic! Ethelbert, 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 Englebart in my presence. (have no objection to Ethelbert or Lewellian; but if I were you, I should always call him Earl, or Ethelbert, 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 not be so unjust and unwomanly as that! But I tell you hore 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 you 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 pin 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 clodhopper, 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. 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 trousseau, Marion? Oh! you must have it all imported from Europe. Your dresses must be ordered from Worths. 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. Ab! 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, Marion, 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 pattroon, a coward, to seek my hand in mar

riage without so much as paying court to me. I could never associate the name of Englehart with a cowardly paitroon.

"Marion," reiterated her mother, "he could drop that part of his name if he chose. An eart 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 knew 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 presentable. 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

Marion stood transfixed in wonderment. "Mamma," she said, "this is Mr. Englehart's

Mre. 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.

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."

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 ex tended.

"I beg of you to pardon me, My Lord, Sir Ethelbert, Earl of Leicester, for my seeming rudeness to you while supposing you to be plain Mr. Englebart. 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, Ethelbert, Lewel-

lian, Earl of Leicester—say, could it not?" she reiterated pleadingly.
"Oh! Mr. Englehart. My mother has lost her reason!" exclaimed poor, frightened Mari-

"Mrs. Goldboro is perfectly sane," answered 'My Lord,' with a smile. "Dearest Marion, it is plain Mr. Englehart, or my own personality, that you love, and not my title; dearest, of this attempt to disparage the mental capa that I feel assured. We will always, in this bilities of thousands of Spiritualists would be 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. "Marior, 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.

BY DEAN CLARKE.

"Charlatanism Not Science."

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 Oregorian, 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 will proceed to show by ample quotations and fair comments. The editorial starts off as fol-

"The credulity of Rev. Dr. Savage, of the Unitarian church, in accepting the so-called 'phenomena' of spiritism as scientific facts, and the startling cures of 'Christian Scient-ists,' so-called, as authentic, seems to be spreading among those people who believe that a pulpiteer 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 move-

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 inveracity, 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 unknowable, the speculations of Swedenborg, or even Bro. Savage, are as interesting as the speculations of any other intelligent person talking concerning something about which none 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 had 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 judg ment but credulous folk with 'a bee in their bonnets.' These cheerful apostles of 'occult-

ism'seriously expect that the world that investigates like a cold scientist and weighs evidence like a passionless judge will accept their faith in 'telepathy,' 'the satral body,' 'spirit materialization, etc., because they are personally satisfied that these things have so real an existence as to be justly included in the world of scientific phenomena as separated from the nether world of charlatanism, credu-lity 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 sciolism) do not be long in the same category, and I protest against thus associating them. The contemptuous fling of editorial pleen 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 acturent nor the politeness of him who has the temerity to declare it "the consensus of scientific opinion" that all spirit phenomena "are nothing but impudent imposition and absurd assumption"! Cromwell F. Varley, F.R.S., the distinguished electric transfer of the politer of 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 neget the reality of the projetted." 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 frand, there is left enough genuine "telepathy, spirit material zation, spirit communion, trance speaking," etc. to convince of its virity! Can it be that the editor of a leading journal is so ignorant of the intellectual status of hundreds who are of the intellectual status of hundreds who are the foremost thinkers of the world, as to be lieve them really "but credulous folk with a bee in their bonnets'"? Are Wallace, Crooks, Flammarion, Myers, Lodge, Zollver, and many other savants of Europe, and Profs. Mapes, Hare, Coues, James and Hyslop to be trus characterized and caricatured?

What matters it if a majority of physical sci entists, who, like this editor, are materialists in belief, have not even a "a speculative belief" in occult and spiritual things? What is their opinion worth upon facts and phenomena they have 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 guage the knowledge of their equals in acumen and superiors in research?

Martin Korkey 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"! Korkey has followers to-day who "know it

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 Edmonds of New York, Judge Joel Tiffany of Ohio, Judge Belford of Calorado, for some time a member of the United States Congress, were surely not men "deficient in the judicial faculty." I knew them all personally, and in faculty." I knew them all personally, and in a long conversation with Judge Belford while in Denver in 1890, he said that while in Congress he learned, by personal conversation 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?"

"More than half of the Senators, from Charles Summer 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 capa simply ridiculous were it not also unjust and depreciative. But such is the spirit of this en tire editorial, as the following shows:
The vast weight of intelligent human tes

timony in the world of scientific and judicial investigation is all against the reality and validity of these so-called phenomens. Defusion 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 not 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 foremest 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

Like Korkey, 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 'did n't see" them, therefore he has the audacious conceit to think no such facts have occurred, nor are more in evidence to day than

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 Guerney, of Fifth Avenue, New York City, the oldest photogra-pher then in the United States, said to me: I'ell the world for me that by the most care ful scientific experiments I have proved spiritphotography 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 nearly 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 them-selves 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 draging of in his philosophy." Of course this sort of stuff (!) is not proof 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 wel!.—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 parentat love to the animal in us, including all do mestic relations and ties. In a recent essay in

THE BANNER he says:
"All 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 hair's breadth 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 gladly welcome inspirational talks and writings which pic ure this animal[?] love as dominant in the next life."

In thus animalizing human loves and affec tions he has out-materialized the materialists. Robert Ingersoll never tired of apotheoizing 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

but little is scientifically established beyond the fact that all vibration must be the alter-nate 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 mar, and all things; that the highest, holiest and most inte rior 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 ultimated on the physical plane in the production of all the physical forms that constitute the kingdoms of nacure. These opposite, but complementary orces 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 all" without investigation, and have the presumption to think Mr. Savage and thousands sential nature is the alternate preponderance more as able and cultured are "but credulous folk deficient in the indicial fearlier". 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, ultimating in the human realm where these sexual forces flame 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 disem-bodied 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 up of other than mediocrites of their profesand conditions prevailing in the spiritual unison. And they possess few moral or profes-verse? Mr. D. draws many of his conclusions from the theory that every definite conditions that would enable or even sions from the theory that every definite conditions the theory that every definite conditions the theory that every definite conditions the same and scruting which scious 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 vibra-tions, 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 fre 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 clarionet, 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 at-tenuations of nature all the series of more and more interior vibrations may refer to the fun damental 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 s conveyed to the ear in a vacuum is no more proof that sound is the mere motion of the air han 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 trol

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

ight and sound, and the two grand divisions four 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

muelo to our consciousness, and we could not

realize them as music-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 agtion, 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 more 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 real-

ized by our other senses. As sound sustains such intimate relations with our feelings and emotions, so it 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." Implying 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 subordinates, 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 martialled, and dismissed under circumstances by no means reputable to such proceedings. The censure was afterward removed. But proscriptive 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 denied 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 con jured up and set in operation since the Civil War, has been for this express 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. Homeopathists and Edicatics may kiss the rod and lick the dust; that is all that medical laws

To plead 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 mediocrities." Medical Examining Boards are seldom made 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 mediocrities. 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 beonged. It is high time for such legislation. Scholarly and worthy men have been pro-scribed 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 egular 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 ielded 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 liked nothing better. But Cowper would have died or gone mad; Byron would have insulted his admirers and have been shother tarred and feathered; and though I have stronger nerves than Cowper's, and, I hope; a better temper than Byron's, I should suffer much pain and give much offense."—L. B. F., in The Housekeeper.

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Children's Spiritualism.

A HOMELESS CHILD.

BY F. A. BEALS.

I met a lovely little child not very long ago, A precious boy, who had but seen five summers come

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 And never o'er it should there fall dark shadows of

thenighti Its frail but fairy barque of life should merrily glide

Its oars should make the rippling waves sing love's

"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

His little arms twined round my neck, my cheek he deftly pressed.

His eyes were large, and very blue; blue as the starry

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

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 brian

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

'T would come to me at every step, again, and yet

Did that dear little spirit call and beckon unto me

Just as it rose to soar above life's restless, troubled I found the little childish form-the body, that was all

All mangled, crushed and bleeding from a most frightful 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

That fair, young child, with its lovely face, and pretty

golden head. Do spirits tinger round our couch when we lie down

to sleep, To wipe away the falling tears whene'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-Where we can dwell in joy and peace forever ever-

"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

"The man took me while on earth, now I will lead the way."

Holyoke, Mass.

*This is the true story of a little boy I met a few years ago in a neighbor's house. His father and mother had left him, and he had no real home. The man of the house spoke crossly to him, his lips quivered, and he put his little arms up to me, and cried, "I want the man to take me." The neighbor told him to "go away, and not bother the man," but I said, "You may come, little boy." He came, as the poem states, and putting his arms around my neck, sobbed and smiled himself to sleep in my arms. The next day he fell from a porch two stories high, and was killed.

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, sweetest home any little girl ever had. It did not certainly shall go to America. That is one of have anything in it very costly or elegant, but my day dreams." 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 easychair 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 Almanac, 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 fry away to nothing."

W.e. 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 baskets and bead work, and wanted provisions in exchange. One day a squaw came in and greatgrandma was baking and cooking in big kettles 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

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 complacently 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 grandma 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

She used to tell me about when she was a

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 detain 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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DHILOSOPHIC NUGGETS.-Whether one has or has not read certain authors, it rarely occurs to the average reader to mark and copy out passages of striking import for later reference. Even though one might do so, the labor of copying, and the uncertainty of preserving make the actual doing of it very rare.
Miss Jeanne G. Pennington, the discriminating compiler of 'Don't Worry Nuggets," from Epictetus, Emerson, George Eliot and Browning, now offers another group of marked passages, from Carlyle, Ruskin, Charles Kingsley and Amiel, under the title of "Philosophic Nuggets"-paragraphs relating to the higher realities of life.

The Carlyle extracts are from his "Sartor Resartus," and "Heroes and Hero Worship"; Ruskin's, the "Crown of Wild Olives," "Queen of the Air," and "the Two Paths"; Kingsley's, the "Hypatia," "Alton Locke," "Yeast," and "Westward Ho!" and Amiel's, from the two releases of the Journal Latine. It is a single volumes of the Journal Intime. It is a singularly attractive collection of golden sayings rich nuggets indeed, from inexhaustible mines and each series is so deftly selected as to give not only the separate thoughts, each in itself worth re reading and re considering, but also a general impression of the philosophy of the book it comes from.

The little volume must be of genuine worth to lovers of those great writers, and stimulative of interest in others to take them up, and know more of their helpful thinking. It completes, for the present, the announced volumes of the justly favorite "Nugget Series." The portrait of Carlyle that is given is one of the most characteristic, and the attractiveness of paper, print and binding of the booklet is most allur

ing. New York: Fords, Howard & Hulbert. Handy volume. Cloth flexible, gilt top, forty cents. Order of Banner of Light Pub. Co.

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THE GIVING OF PRESENTS.—Here is an actual incident which occurred in a little English town. A generous American merchant of large wealth happened to meet at the tion room, in the presence of a proctor who hotel there a poor, scholarly curate, for whom could not communicate with her, and she chant of large wealth happened to meet at the 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

"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 colored painfully. "The price of a stateroom is ored painfully.
nothing to me."

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 wouldbe host also tells it as an example of the rude

ness of the English people.

ic proved neither of these things. The American had no purse pride, and the Englishman resented only what he mistook to be a personal insult. It does prove, however, that something 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 of 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 fancies since I was a child."

The book contained amateur photographs of the home she was leaving, the iriends, 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 discretion in offering presents. Tact is never so necessary as in this token giving season, yet never is it so often cruelly absent. - The Youth's

NER'S this year contains several striking as much? novelties 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 original pictures have been reproduced with absolute fidelity, bave been reproduced with absolute fidelity, so that there are none of the violent contrasts of color so often seen when a painting is reproduced by modern processes of printing. girl. She said it did not take her so long to get | produced by modern processes of printing.

The Six Short Stories are of great variety in sentiment and subject. There are love stories, eccentric commedies 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 contested an English or Scottish county in a parliamentary election since household suffrage: if I have, that tired soul will know how severe is the strain of its three weeks, and how impossible 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 made by themselves a history of prices. And throughout it all he never knew what depression 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 outof-the-way districts—the remotest corners of England—places which to-day lie far removed even from the searcher after the picturesque. In 1899, 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 prolonged, enthusiasm so sustained, argues a re markable man, while the organization he created, 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

HELEN KELLER'S COLLEGE EXAMINATIONS.—Those of our readers who have followed the remarkable career of Miss Helen Keller are doubtless aware of her admission 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, skillful and well-directed teaching, covered a complete 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 lite history the same publication states that she was born in Tuscumbia, Ala., on June 27, 1830, 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 congestion of the stomach, which eventually resulted in the total loss of sight and hearing; 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

MISS KELLER'S HANDICAP.

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

It is quite certain that no person ever took a correge examination with so heavy a handi-cap (we may say with so many kinds of a handicap) as Helen Keller's on this occasion. As all the world knows, she could not see the examination 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 examination questions. But it was deemed best by all concerned to avoid even the remotest suggestion or possibility of assistance. A gentleman was found-Mr. Vining of the Perkius Instituwho 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-

wrote out her answers on the typewriter. Here, however, came in one of the additional points of Helen's handicap. There are two systems of Braille writing, the English and the American. There are marked differences between them-very much such differences as those between the two principal systems of shorthand writing. Helen Kellar has been accustomed to the English system in which nearly all the books which have been put into Braille are printed. As the arrangement 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 arrangement. She had to puzzle out the unfamiliar "You can give the money to my poor if you method of writing, much as a writer of the wish," said the young man. "But I myself am Pitman stenography might use his sense of logic and general intelligence by a towr de force method of writing, much as a writer of the 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 the blind, had been torgotten 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 triumphantly 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 d fliculty 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 matriculation as a student of Radcliffe College. Her passing of the examinations, especially under such circumstances, is in itself a wonderful achievement. No particle of its severity was abated for her because she is deaf, dumb and blind, and no precautions were remitted because she is known to be incapable of deceit. She sat in total darkness and alone, without the touch of any friendly hand. A slip pricked with unfamiliar characters was put before her, THE CHRISTMAS NUMBER OF SCRIB
THE CHRISTMAS NUMBER OF SCRIB-

"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 English, can be translated to her in the manual alphabet as rapidly as it is spoken. Her usual

Kidney Trouble Preys Upon the Mind.

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

and cheerfulness gradually disappear when the | and uric acid troubles. kidneys are out of order.

Kidney trouble has become so prevalent that t is not uncommon for a child to be born afflicted with weak kidneys.

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

Kidney trouble often causes quick or un steady heart-boats, and makes one feel as though they had heart trouble, because the heart is overworked in pumping thick, kidneypoisoned 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 manifested in the kidneys, back, bladder or urinary passage, is often by mistake attributed to female weakness or womb trouble of some sort. The error is easily made, and may be easily avoided by paying a little attention to the condition 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 condition of the kidneys; if it stains the linen it is evidence of kidney trouble; too frequent desire 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 I ton, N.Y.

possibility to give her all this through her fingers. 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 piercing, mortifies, A look that's fastened to the ground. A tongue chained up, without a sound; Fountain beads and pathless groves, aces which pale Passion loves, Midnight walks, when all the fowls Are warmly housed, 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. BEAUMONT AND FLETCHER.

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BOSTON, SATURDAY, DECEMBER 16, 1899.

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Heresy.

The Catholic Mirror, Oct. 14, 1899, takes the pains to present, for the instruction of English speaking people, a translation from the French, an article declaring that "the [Catholic] Church claims, and always has claimed, the right of punishing heresy"; that "the Church believed it her duty to repress heresy, and impressed the civil authorities with the same duty, holding herself responsible for whatever wrong or right there was in such repression that "the Church took this stand against here sy because the chief heresies of the Middle Ages were subversive of society, and therefore the Church, in destroying them, saved society from anarchy and even destruction." Among the "great heresies" are named those of the Albigenses, the Waldenses, Wycliffe and John Huss. These "forced the Church, as the guardian of society, to suppress them with severity. The article then closes with the following as a

sort of conclusive summary:
The Church in the M ddle Ages did perse cute heresy often with extreme severity. It did so legitimately, because these heresies meant social anarchy, the ruin of the family, and the commission of crimes which to day are repressed by civil punishments, often death itself, in every civilize; country. The Church saved society by repressing heresy in the Middle Ages, and she has, therefore, no excuse to offer for her action beyond an occasionally misdirected zeal of her officers.

The above, taken from the columns of the Advent Review and Sabbath Herald, is suffi ciently explicit as to the purpose of the Catholie Church with regard to heresy. That Church | that it is really a dead issue. It was repudiated claims to day the right to punish heresy. When | by the Mormon church, and by the people of it is strong enough it will do so openly in the United States. Persecution for heresy is even | continued polygamous relations with the wornow more prevalent than is generally supposed. The inhuman treatment of that young girl who wedded a priest is yet in the minds of many people. The priest was sentenced to three years confinement in a monastery, while enacted, he is a criminal, and is not entitled his heartbroken wife was sent to a convent, the location of which is unknown to her friends, for the remainder of her natural life.

This is but one individual instance of persecution It has even been general in certain his State, and of the children of those mar communities where the Catholics were in the majority. Many of the leaders of the church are earnestly at work to establish the successor | when they are shown to be gallantly warring of Leo XIII. in an American Vatican either in Baltimore or Washington, D. C. No doubt the latter city would receive the preference, as it is the Capital of the nation, and the seat of the great Catholic Columbian University. We took occasion not long since to note the rapid increase of the Catholic population in this country last year. Its converts and accessions to its membership numbered over 260,000 persons, or almost as many as Methodist and Baptist | their ballots against Roberts for taking care of churches both received, their joint gains being the results of his mistaken marriages, while in **about** 270,000. There are now nearly 9,000,000 Catholics in the United States. Add to this great number the 12,000,000 Catholics of Porto endeavoring to engage in practices which, if Rica, Cuba, and the Philippine Islands, who discovered, would make them known to the will ultimately become citizens, and the extent of the influence of Romanism begins to be

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 that is born of innate soul goodness. That can and will wield is seen to be enormous. there are true noblemen in both branches we x This power will be used against heresy and here have no doubt, but in order that they may etics at every opportunity, for The Mirror says prove their consistency, and show themselves 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 ascendency in this na ly treated the member from Utah, whose chief people in our ranks.

tion. Unscrupulous Protestants, who are more | offense consists of being a member of an unp ppparty, than they are for the promotion of prin- secution. ciple, will not hesitate to unite their forces with those of the hierarchy. Once in power, and the heads of departments, the superior officers of the army and navy will soon be Catholics. Catholic army officers are far more numerous even now than is generally supposed. This fact is a straw that strongly shows the trend of the tide of events, and should be thoughtfully studied by the true patriot.

When the executive officers of this Government, as well as the highest officers of the army and navy, are adherents of the Roman Church, look out for persecution. It is the desire of the Holy See to make this great nation the main prop to the Papacy. Militarism and ecclesiasticism always supplement one another, hence go hand in hand. A large standing army and an immense navy are demanded now, ostensibly for the defense of the nation, but really to be the ally of ecclesiasticism when the time comes to strike. Those who are so loudly prating about this nation having become "a world power," hence needs a perfect ly disciplined army of large proportions, and hundreds of warships, are simply playing with fire. They are putting weapons into the hands of those who are secretly advancing the interests of Romanism. Unpalatable as these words are, they are yet based upon evidences of fact, and time will prove their truth.

Not many years ago a Protestant sectarian journal contained words similar to the followng: "When the Roman Church will join hands with us in a common warfare upon scientific atheism and rationalism, we will bridge the chasm that has long existed between us with the shining arch of fra ternity, and make common cause against our mutual enemies." These are significant words, and ominous of a coming struggle. Protestant bigots are willing to join hands with Rome to crush out scientific atheism and all forms of free thought. This means the Infidels, Freethinkers, Spiritualists, Unitarians, Universalists and other liberalists. They must go first because they are the most dangerous of all the heretics. With these classes stamped out, it will be easier to maintain the supremacy of Romanism; Rome could then turn its guns upon its Protestant allies, and remove its last enemy from its pathway. It may never be done, but the signs of the times indicate the above described course of events. These calamities can be averted, provided the people are aroused to a full sense of their danger, and made to feel their responsibility in the matter. We trust that the Spiritualists of Amer ica will keep a watchful eye upon all matters of public interest, and cast their ballots for principle, out of pure love for their country.

The Roberts Question.

The expected has happened, and Congress man Roberts, of Utah, has, been denied the right, given him by the Constitution of the United States, of taking the oath of office as the Representative of a sovereign State in Con gress. That he was legally elected, his bitterest enemies admit, yet he is stopped at the bar of the House, with no charges proved against him as to his legal or moral untituess to sit as a member of that body, and denied the right that is surely his. Mr. Roberts is not the only sufferer in this case, the people of Utah, wronged by this action. In other words, a State is denied representation from a prejudgment of the case on the part of those who have permitted their prejudices rather than their reason to influence their actions.

Precedents were set aside in the case of Mr. Roberts, and a special committee was appointed to investigate-in other words, try him for an alleged crime. Ordinarily, the complainants in a case at law are required to prove that right is on their side, but, in the present instance, Mr. Roberts is compelled not only to defend himself, but he must also furnish all of the evidence in the case as to his right to his seat, and his innocence of the allegations made against him. His cause is hopeless, for he faces a hos tile majority, who, fearing that their constituents might misunderstand their actions, will blindly vote for his expulsion. We believe this to be a monstrous wrong, the evil effects of which will be felt more in years to come than at the present time. Popular sentiment has been lashed into fury by certain sectarian bigots who are using the present opportunity to strike a blow at religious freedom in America. It is easy to bow to public opinion in the midst of a clamor, without reflecting upon

what may be the outcome of such hasty action. In speaking as we have of this case we must not be counted as advocates of that relic of barbarism known as polygamy. We believe it should be stamped out, and it has been so treated Utah several years ago. Mr. Roberts may have en he married prior to the passage of the Edmunds-Tucker act, yet this is only an allegation that is as yet unproved. If he has con tracted plural marriages since that law was to his seat. His enemies do not claim that he has done so; they simply hold him responsible for taking care of the women whom he married under the sanction of the then law of riages. How philanthropic these reformers are! How pure and noble their characters appear

against women and innocent children! It is said that some of the leaders of the oppo sition to Roberts are known to be libertines of 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 secret hearts they were perhaps planning liasons forbidden by civil and moral law, and 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 true moralists, it is their duty to treat all of their fellow members who have committed social crimes against women, as they have united- that our efforts meet the approval of the best

anxious for office, and for the success of their | ular church now undergoing unwarranted per-

Spiritualism.

Hall is now out of press, and awaits the unblassed verdict of the reading public. The author speaks almost wholly from the premises of his own experiences in psychic phenomens, and draws the conclusion therefrom that spirit return is a scientifically demonstrable fact. Indeed, Mr. Hall infers that science will yet demonstrate the truth of the oft-repeated assertion that spirit-communion is not only a possibility, but a veritable reality. Mr. Hall writes from the standpoint of a Christian Spiritualist, and draws many analogies from the teach ings of the Bible, especially from the sayings of Jesus and the Apostles, to substantiate his argument. The tone of the book is healthful, and while many of the arguments have already been placed before the world by other writers, there is yet much in it to awaken a spirit of inquiry with regard to psychical matters in the minds of those who read of Spiritualism for the first time in its pages. Old time Spiritualists will be interested in the author's original and rather ingenious method of stating his arguments, even though they take exception to the theological tone he has given his book by his constant use of the vernacular of the Christian church. The work is for sale at this office. Price, from two to five dollars per volume, according to the binding.

A Joint Debate.

Dr. Dean Clarke and ex-Rev. J. P. Bland will hold a joint debate Sunday, Dec. 17, in Parker Memorial Building, Investigator Hall, Appleton street, Boston, at three o'clock in the afternoon. The question under discussion reads as follows: Resolved, "That spiritual phenomena are facts and that Spiritualism is true." Dr. Clarke takes the affirmative side of the question, and will, we are certain, ably present the subject of Spiritualism. Mr. Bland was once a clergyman in the Unitarian church, and is a scholar of note as well as a forceful speaker. Each disputant has a foeman worthy of his steel, hence the debate will be of unusual interest to all progressive thinkers. We trust that the Spiritualists of Boston and vicinity will be in attendance in large numbers to lend their moral support to Dr. Clarke in his efforts to present the truths of Spiritualism to the world. A door fee of ten cents will be charged to meet the legitimate expenses of rent, music and advertising.

Capt. Joseph Brown.

In another column will be found a tribute to the life and character of this fearless champion of the truths of Spiritualism who has recently ascended to his immortality. Capt. Brown made no secret of his convictions, and his frank avowal of them seemed to add to rather than detract from his popularity with the people. He was Mayor of St. Louis for two terms, and held the position of City Auditor for many years. He was highly respected by all who knew him, and his integrity as a ple as an official, were everywhere acknowledged. It was our good fortune to have known who chose him as their representative, are also him for many years, and we esteem it a prividefenders in the great city where he has so long resided. He lived a long aud useful life, and the world is the better for his having lived.

Mr. and Mrs. E. W. Sprague

Are serving the Spiritualists of Philadelphia. Pa. for the month of December, and will return to Alliance, O, for January, February and March, 1900. These true hearted friends of Spiritualism are always busy doing what they can to promote its interests in the cities and towns where they are called upon to labor. They are devoted to Spiritualism, and have earned the popularity that is deservedly theirs. Mr. Sprague has been a loyal friend to organization ever since he has been associated with Spiritualists, but more especially so since the formation of the present National Association nearly seven years ago. He has done much to augment its usefulness, and has proved what one devoted worker can do when he puts his soul into his labor.

At the suggestion of a valued friend. we publish the Declaration of Principles adopted at Chicago, also the full text of the resolutions that received the unanimous approval of the delegates present. Much more work than that of adopting a code of principles, was performed at the recent national convention, not the least important of which is the series of resolutions, published in another column.

Remember that the generous offer of Mr. Mayer, Treasurer of the N. S/A., expires Jan. 1, 1960, and that fifteen thousand dollars in each must be in sight by that time in order to secure his splendid gift. Spiritualists of America, will you not aid the Cause you love by giving of your bounty to make this gift available? Now is the time to act. Send in your dollars and induce your friends to do likewise.

Spiritualism teaches its followers to be true to themselves, and to fearlessly face every question that is presented to them. It stamps as cowardice every stab in the back, every vicious scandal uttered sub rosa, and every rumor covertly started for the purpose of in juring others. No honorable man or woman will ever attack an enemy, much less an opponent, from ambush. He or she who does it is unworthy of confidence, and should be treated accordingly.

Kind Words.

To the Editor of the Banner of Light:

I hand you herewith my check in renewal of subscription for THE BANNER to Dec. 1900, In doing so I desire to express my full approbacion of the fearless, independent conduct of the paper upon all questions pertaining to the good of humanity, and more especially commend your outspoken denunciation of the deception and fraud practiced in the name of Spiritualism. The whole business should be rooted out and obliterated. Then, and not till then, will Spiritualism pure and simple, take its proper place as the leading religion of the age.

Very truly yours,

G. C. HAMILTON.

Thanks, Bro. Hamilton. We are doing our best to make THE BANNER the representative of true Spiritualism, and are pleased to know

Crookes' Proof of Materialization.

The Purity and Destiny of Modern | Photographing Katie King and her Fifteen-Year Old Medium by Electric This interesting work by Thomas Bartlett Light.

Medium's Pulse is Ninety and Spirit's Pulse only Seventy five; Other Marked Points of Difference; A Touching Scene when Katic Bids a Last Adieu to Her Medium.

[Now that the question as to the reality of materialization has been raised by a former be liever in that phase, and who has thoroughly investigated it with many of the most noted mediums in America (having made a complete tour of the country) we deem it timely to here republish the one scientifically demonstrated case of materialization. Upon the testimony of many sincere and seeminaly reliable friends we were led to fully believe, at one time, in the powers of certain of the most noted materializing mediums in this country, but upon personal investigation we found the séances of these mediums to be such a transparent fraud throughout that it would seem that a child could see through the whole performance. We know an alleged materializing medium who has been caught in the very act of deception, her complete paraphernalia captured, and she thoroughly exposed in nearly every city and town on the Pacific Coast, full accounts of which were often published in the daily press, yet she still operates in the same fields. Nothing but hypnotism will account for such bold and successful deception In view of these facts we began to doubt the reality of this phase, and were only reassured by the following case which was many years ago (in the early seventies) contributed by Wm. Crookes, F. R. S., (now Sir Wm. Crookes, inventor of the Crookes tubes), to the London Spiritualist, and later reprinted in his "Researches in the Phenomena of Spiritualism," from which we copy it. But the very conditions under which Miss Cooke's materializations were produced would brand the public so-much a head séances as fraudulent.—En HARBINGER OF DAWN.

Having taken a very prominent part, of late, at Miss Cooke's scances, and having been very successful in taking numerous photograpus of Katie King by the aid of the electric light, I have thought that the publication of a few of the details would be of interest to the readers of the Spiritualist.

During the week before Katie took her departure she gave séances at my house almost nightly, to enable me to photograph her by artificial light. Five complete sets of photographic apparatus were accordingly fitted up for the purpose, consisting of five cameras, one of the whole-plate size, one half-plate, one quarter-plate, and two binocular stereoscopic cameras, which were all brought to bear upon Katie at the same time on each occasion on which she stood for her portrait. Five sensitising and fixing baths were used, and plenty of plates were cleaned for use in advance, so that there might be no hitch or delay during the photographing operations, which were per-

formed by myselt aided by one assistant. My library was used as a dark cabinet. It has folding doors opening into the laboratory; one of these doors was taken off its hinges, and man, and his conscientious devotion to princil a curtain suspended in its place, to enable Katie to pass in and out easily. Those of our friends who were present were seated in the labora tory facing the curtain, and the cameras were him for many years, and we esteem it a privi-lege to testify to his worth as a man, and to graph Katie when she came outside, and to phot-then successfully carry out for three years so his service to Spiritualism as one of its ablest | tograph anything also inside the cabinet, when ever the curtain was withdrawn for the purpose. Each evening there were three or jour exposures of plates in the five cameras, giving at least fifteen separate pictures at each seance; some of these were spoilt in the developing, and some in regulating the amount of light. Altogether I have forty-four negatives, some inferior, some indifferent, and some excellent.

Katie instructed all the sitters but myself to keep their seats, and to keep conditions, but for some time past she has given me permission to do what I liked—to touch her, and to enter and leave the cabinet almost whenever I pleased. I have frequently followed her into he cabinet, and have sometimes seen her and her medium together, but most generally I have found nobody but the entranced medium lying on the floor, Katie and her white robes having instantaneously disappeared.

During the last six months Miss Cook has been a frequent visitor at my house, remaining sometimes a week at a time. She brings nothing with her but a little hand-bag, not locked. During the day she is constantly in the pres ence of Mrs. Crookes, myself, or some other member of my family, and, not sleeping by herself, there is absolutely no opportunity for any preparation even of a less elaborate char acter than would be required for enacting Katie King. I prepare and arrange my library myself as the dark cabinet, and usually, after Miss Cook has been dining and conversing with us, and scarcely out of our sight for a minute, she walks direct into the cabinet, and I, at her request, lock its second door and keep possession of the key all through the séance The gas is then turned out, and Miss Cook is eft in darkness.

On entering the cabinet Miss Cook lies down upon the floor, with her head on a pillow, and is soon entranced. During the photographic séance Katie muffled her medium's head up in a shawl to prevent the light falling upon her face. I frequently drew the curtain on one side when Katie was standing near, and it was a common thing for the seven or eight of us the laboratory to see Miss Cook and Katie at the same time, under the full blaze of the electric light. We did not on these occasions actually see the face of the medium because of the shawl, but we saw her hands and feet; we saw her move uneasily under the influence of the intense light, and heard her moan occasionally. I have one photograph of the two together, but Katie is seated in front of Miss During the time I have taken an active part

in these séances Katie's confidence in me gradually grew, until she refused to give a séance unless I took charge of the arrangements. She said she always wanted me to keep close to her, and near the cabinet, and I found that after this confidence was established, and she was satisfied I would not break any promise I might make to her, the phenomena increased greatly in power, and tests were freely given that would have been unobtainable had I approached the subject in another manner. She often consulted me about persons present in the séance, and where they should be placed, for of late she had become very nervous, in consequence of certain ill-advised suggestions that force should be employed as an adjunct to more scientific modes of research.

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 cameras, placed exactly as in the other experiment, and illuminated by the same light. When these two pictures are 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 her medium, and the photographs show several other points of difference.

But photography is as inadequate to depict the perfect beauty of Katle's face, as words are powerless to describe her charms of manner. Photography may, indeed, give a map of her

brilliant purity of her complexion, or the evervarying expression of her most mobile features, now overshadowed with sadness when relating some of the bitter experiences of her past life, now smiling with all the innocence of happy sirlbood when she had collected my children round her, and was amusing them by recounting anecoctes of her adventures in India?

Round her she made an atmosphere of life; The very air seemed lighter from her eyes, They were so soit and beautiful and rife With all we can imagine of the skies; Her overpowerly g presence made you feel' It would not be idolatry to kneel."

Having seen so much of Katle lately, when she has been illuminated by the electric light. I am enabled to add to the points of difference between her and her medium which I mentioned in a former article. I have the most absolute certainty that Miss Cook and Katie are two separate individuals so far as their bodies are concerned. Several little marks on Miss Cook's face are absent on Katie's. Miss Cook's hair is so dark a brown as almost to appear black. A lock of Katie's, which is now before me, and which she allowed me to cut from her luxuriant tresses, having first traced it up to the scalp and satisfied myself that it actually grew there, is a rion golden auburn.

One evening I timed Katie's pulse. It beat steadily at seventy five, while Miss Cook's pulse, a little time after, was going at its usual rate of ninety. On applying my ear to Katie's chest I could hear a heart beating rythmically inside, and pulsating even more steadily than did Miss Cook's heart when she allowed me to try a similar experiment after the séance. Tested in the same way Katie's lungs were sounder than her medium's, for at the time I tried my experiment Miss Cook was under medical treatment for a severe cough.

Your readers may be interested in having Mrs. Ross Church's, and your own accounts of the last appearance of Katie. supplemented by my own narrative, as far as I can publish it. When the time came for Katie to take her farewell I asked that she would let me see the

last of her. Accordingly when she had called each of the company up to her, and had spoken to them a few words in private, she gave some general directions for the future guidance and protection of Miss Cook. From these, which were taken down shorthand, I quote the following: "Mr. Crookes has done very well throughout, and I leave Florrie (Miss Cook) with the greatest confidence in his hands, feeling perfectly sure he will not abuse the trust I place in him. He can act in any emergency better than I can myself, for he has more strength." Having concluded her directions, Katie invited me into the cabinet with her, and allowed me to remain there to the end.

After closing the curtain she conversed with me for some time, and then walked across the room to where Miss Cook was lying senseless on the floor. Stooping over her, Katie touched her, and said, "Wake up. Florrie, wake up! I must leave you now." Miss Cook then woke and tearfully entreated Katie to stay a little time longer. "My dear, I can't; my work is done. God bless you," Katle replied, and then continued speaking to Miss Cook. Herearted continued speaking to Miss Cook. For several minutes the two were conversing with each other, till at last Miss Cook's tears prevented her speaking. Following Katie's instructions I then came forward to support Miss Cook, who was falling on to the floor, sobbing hysterically. I looked round, but the white robed Katie had gone. As soon as Miss Cook was sufficiently calmed, a light was procured and I led her out of the cabinet.

The almost daily seinces with which Miss Cook has lately favored me, have proved a severe tax upon her strength, and I wish to make the most public acknowledgement of the obligations I am under to her for her readiness to assist me in my experiments. Every test that I have proposed she has at once agreed to submit to with the utmost willingness. She is open and straightforward in speech, and I have never seen anything approaching the slightest symptom of a wish to deceive. Indeed, I do not believe she could carry on a deception if she were to try, and if she did she would certainly be found out very quickly, for such a line of action is altogether foreign to her nature. And to imagine that an innocent schoolgigantic an imposture as this, and in that time should submit to any test which might be imposed upon her; should bear the strictest scrutiny; should be willing to be searched at any time, either before or after the séance, and should meet with even better success in my own house than at that of her parents, know ing that she visited me with the express object of submitting to strict scientific tests-to imagine, I say, the Katie King of the last three years to be the result of imposture-does more violence to one's reason and common sense than to believe her to be what she herself

It would not be right for me to conclude this article without also thanking Mr. and Mrs. Cook for the great facilities they have given me to carry on these observations and experi-

My thanks and those of all Spiritualists are also due to Mr. Charles Blackburn for the generous manner in which he has made it possible for Miss Cook to devote her whole time to the development of these manifestations and latterly to their scientific examination. WILLIAM CROOKES.

From the Harbinger of Dawn.

Not a Spiritualist.

Nor Is She Open to Engagements by Spiritualist Societies.

The following note, which is self-explanatory, has been received: Editor Evening News:

As the item in your issue yesterday, "A Noted Spiritualist Here," is based on an entire misconception, and, if allowed to pass without correction, must create a false impression, I wish to state that I am not a Spiritualist, and am not open to engagement by the Spiritualist HELEN STUART RICHINGS. Dec. 8, 1899. -Chattanooga, Tenn., News.

We publish the above item from the columns of one of the secular papers of Chattanooga, in order that the Spiritualists of the nation may make no mistakes in the future with regard to the lady whose name is signed to the above letter. No Spiritualist speaker, male or female, has in the past sought and received more favors of the Spiritualists of America. and especially of the Spiritualist press, than has Mrs. Ingalls, better known as Mrs. Richings. If she is not a Spiritualist-and we have her own word for it that she is not-then it is our duty to apologize to our readers for having heretofore misled them in the matter. Hereafter our space, such as we have to devote to individuals upon our platform, will contain the names of those who are not ashamed to acknowledge themselves to be Spiritualists.

A Christmas Festival will be held by the members of the Gospel of Spirit Return Society at 200 Huntington Avenue, for the purpose of bringing happiness and material help to such little ones as would not otherwise be remembered at the holiday season. Supper will be served to the little guests at six o'clock. Any contribution of clothes, food or toys or books can be left at the BANNER OF LIGHT office or sent direct to 200 Huntington Avenue. Tickets can be procured for any child who will have no other Christmas, on application, until the requisite number is filled.

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 countenance; but how can it reproduce the 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, day, that I should join with my kindred and friends in expressions of gratitude for the blessings of life, health and a small share of acknowledge that the Supreme Wisdom which 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 acknowledgement of its receipt at your convenience.

Fraternally and sincerely yours.

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 edective 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 read-

ers 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 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 effice. 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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E. V. Wilson's book, entitled "Truths of Spiritualism." contains four hundred pages of most interesting reading, such as personal exand it is fitting on this, my seventieth birth- perionces of the author in his thirty years work for the Cause, discussions with ministers, spirit messages and tests given by the author in different parts of the country, a chapter on the bountles that our Heavenly Father pro | mediumship, etc., etc. It contains a fine porvides for all of His children in magnificent trait of Mr. Wilson, and is nicely bound in profusion. I think we must all recognize and cloth. It is worth many times its cost, and by sending for it you will help his widow, who provides the genial sunshine, the balmy air, | very much needs this help. She is a true Spirthe productive soil, the gentle showers and the | itualist and a noble woman. Her health is very poor, and we should help to cheer her on her lonely way. Send \$1.00 to Mrs. E. V. Wilson, No. 1 Union street, Valparaiso, Ind., and she will send the book by return mail.

Jamestown, N. Y. E. W. SPRAGUE.

Dedication of the Clift Rodgers Library.

The formal dedication of the Clift 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. Lysander S. Rich-ards, 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 comfortable furtished and sensible hypothesis. ably 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 entertain ments 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 Spirit ualist, 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 pre-

pared. 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. Lysander 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 disopened 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 iuteresting letter from Ex. Gov. George W. Emery of Utab, 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

blewomen. 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

terms, and spoke of her as one of nature's no-

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 associa tion 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 philauthropic spirit of Mr. Rodgers, and said that he felt that his 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 se lection "Our Heavenly Father," with great power, and was rewarded with an encore, to which she could not, unfortunately for her hearers, responda

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 foundait, 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. REPORTER.

13 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.

EF 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 throug 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 theo-

ries of spirit-return and spirit-communion.

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 me-

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 sé ances as possible. The medium was soon doing an immense business in giving materializng séances at that camp.

But unfortunately or otherwise it was soon discovered that his methods were all fraudu lent, 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. t was at St. Louis that Capt. Brown became satisfied of his friend's deception, and de-nounced 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

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 cler gyman 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 per haps 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 effectual 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 to gether. 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 pro-

gressing finely, and I hope a good has been done. My work closes here the last Sunday in G. H. B. December, 1899.

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

After Jan. 271900, Mrs. Georgia Gladys Cooley, pas tor of the society at 17 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 93 Thir-

tieth 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,

Henry H. Warner, lecturer and medlum, addressed First Christian Evolution Society, corner Fulton street and Pennsylvania Avenue, 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.



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

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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 paychic 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. Magnetized Medicines. He uses only the mildest medicines, these being preparations of roots and herbs. Drastic drugs and poisons he has totally abolished. The remedies for each patient are magnetized and vitalized

of testimonials of so-called incurable cases. Locke, N. V., 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.

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Your patient, Mrs. L. N. Dresser.

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

Marcellus, Mich., Nov. 5, 1899. Dear Doctor—I am feeling well. I could hardly imagine I would ever feel so well again. I never realized so strongly your magnetic influence as I did last Thursday evening. It 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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CONTENTS.

ARTICLE 1. Down of the New Day .-- ARTICLE H. Heart and Head. -- ARTICLE HI. Spiritualism and Material Interests: Article IV. Spiritualism the Opening Way.—Article V. Spiritualism a New Era.—Article VII. Spiritualism a New Science, ARTICLE VIII. Spiritualism waiting. Possession and Obsession. -- ARTICLE IX. Closing Illustration. Soul. Culture the Chief End of Spiritual seeking. The Marriage Relation in Conclusion.

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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, Sunbeam.

Leouard 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 at | it is not very heavy. He is quite stout, walks | day. Sometimes I was tempted to take my tempted to do in earth-life and was interfered with a little difficulty, and uses a cane, as own life, and everybody thought 1 would, but the orders for books. He refused, on the with through conditions or circumstances, I though to hold himself a little from the full I did not, although I passed out under suspifind an opportunity now through my broad- weight on his feet. He passed out very sud- cious circumstances. Tell Charlie Cartwright, ened life to carry on. I want to reach Fannie. denly, with something like apoplexy, and please, that I have come. That is all."

Frank Stacy.

four. He is quite light, tall and thin. His he does not seem to be at all disturbed over 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 started it would be the easiest thing in the and stifled, and I can hardly find expression for my own thought. But do say this, that 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 rela- did not think I knew it all." tives. My father is alive. His name is David, and he lives in Springfield, and if he knew that Lould 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, 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 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 level head." 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.

below medium height and she has almost white in the glass and not see any bald head in the hair. Her eyes are blue, but are dim, as front." Then he laughs. "My name? Well, though she had looked so many years through | my name is George Andersen, and I used to be them, and had shed so many tears over her a baker. I think I grew stout fixing up things friends, both through joy and through sorrow, for other people to grow stout on. I kept at it that they had left marks upon them, like rain- all the time, and my capacity seemed to be to drops on a window pane. As she stands here make things that looked very inviting, and she clasps her hands togther and seems so patient, as though she were waiting her turn to say a little word. She says now: "Dear dear My biscuits were twice as big as some of the 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 Hen- as my cakes and my biscults were deceitful bederson. I am sure he would expect me to cause they did not contain half so much as they come and to help him if it were possible, and I seemed to, and were only puffed up with wind, of vision that I was so happy as to see last am sure that I will be able to do it. Tell him, so I find that a lot of the folks who used to inight.

please, that I have outgrown some of my ideas, and that I do not miss them any more than I 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."

Luclla Crosby.

Here is a woman about twenty five. She thing she says is: "My name is Luella Crosby." She is quite thin, and she spats her hands as 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. 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 of Estelle Wiggin. She is quite an old ladypower, and, while I had been tied right down has passed the middle life. She has brown at home for a long time, when I got into spirit I traveled to my heart's content. My father it, and it is combed very plainly. She wears was a minister. He was pretty strict. He glasses, and comes in such a nice way. She thought women ought to be kept at home and says: "Yes, yes, do speak for me; although I do the housework, and that that was a woman's | come at the last minute, I do want to say one duty. My mother was a little more liberal, word. It seems sometimes so long between and she says-her name was Susau-that if she | the days of my coming to my friends. I underwere back again she is not sure but that she stand more or less about Spiritualism, but I would be tempted to preach along the lines of am not able to send a communication very my father, because women are taking their often. My name is Estelle Wiggin." liberty as though it was a plaything they had instead of a responsibility.'

Andrew McKane.

and sixty years old; a round, full face and and I really think that my spirit went out of under his chin. His hair is silver-white, and knows what it was day after day, day after 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 import-Here is the spirit now of a young man, I ance in Baltimore, and seemed to have plenty should think about twenty three or twenty- of money. He is very well dressed indeed, has a black suit and a heavy gold chain with a hair is very light brown, while his eyes are heavy charm on it. He is not one of the kind blue, and his moustache is rather light. He who believes that money would buy him any has a thin face and unusually large ears, but thing, but he does believe that money is a very designated by the spirit, but whose name is valuable acquisition; and as he stands here his physical appearance. He seems awkward he says: "I have not many to send word to, with his hands, as though he were nervous because the most of my people are over here when he was here and hardly knew what to do 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 change in the atmosphere. I thought when I it seemed as though the other world was nearer to me than ever before, although I world to tell all about myself and just what I knew nothing in the world about Spiritualism. was doing: but when I get here it seems stuffy | 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 although it is hard for me to say what I want | 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

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 praying that this opportunity that is granted a hard-working woman, and that every day grippe, or something that when the fit is on found her with more duties than she knew how to meet. She says: "When I passed to spiritlife 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 withwell proportioned and she has a nice way out fine clothes. My name is Nancy Turner; I about her, and comes in a straightforward came from Bellows Falls. I have many people fashion, as if nothing would ever satisfy her 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

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 savs to me: "What! you would not call me bald-head-Here comes quite an old lady. She is a little ed, would you? Well, I have enough to look puffed up to that extent that you would think you were getting a lot for your money. 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

come in and put on airs with us were puffed up with gas of their own making, and did not would miss my old heavy shawl when the have the real stuff that made them big men in springtime came. When the snows of earth- the spirit land. I cannot talk very well. I used life are around about us perhaps we need our | 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 | nite, and awoke this morning without an ache ever heard preached. Sermons had about the or a pain and feeling nearly as strong as usual. 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 pdise and see just where to begin in has dark eyes and dark hair, and the first 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 though she would put everybody out of the getting along pretty well now. I am somehow way until she said what she wanted to and got | getting an insight into the other life, and feel through with it. "I know the Crosbys are 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 While I was in earth life I had such a desire to knew that somehow I was all right, for I was where she was."

Estelle Wiggin.

A woman comes now and gives me the name eyes, brown hair with some silver threads in

Lena Cartwright.

This one is Lena Cartwright from Kansas City. She puts her hand up to her head, and Here is some one from Baltimore, Andrew says: "Oh! it seemed as though I should die McKane. He is a man between about fifty with my head before I went to the spirit land, ters. florid complexion, and a little white beard the body through the pain I suffered. Nobody

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 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 BAN-NER 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 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 (foul, I mean), to be so this closing month of 1899. It is winter cholera, malaria, 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-

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 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 spiritlights. 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 fleshly eyes; but in the moments like there it avails itself of the eyes of the spiritual body. It was through the latter organs

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 Infi-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 salable 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 Let-

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 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 sat 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, intelebbed at times, there were brilliant flashes of ligence and kindness. I always love young ail the colors of the rainbow, followed by 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 wile 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 diver 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. xy, verse 1-6. Ezeklel holds the vine up to the most contemptuous treatment. It is good for nothing, dead or alive—not even good to burn. Jesus—1 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 symbo by the later?

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 not even 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 disunion 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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Passed to Spirit-Life,

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

HENRY R. BISHOP, aged 29 years and 23 days.

Mr. Bishop had been in poor health for several months before his transition, yet his althout 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.

aged 69 years 10 months.

A consistent Spiritualist, whose dal'y 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. Mr. Sherman will be greatly missed in the community where he was born and has always lived. He leaves a wife, with whom he had lived nearly forty-four years, and between whom and himself there existed unusual sympathy and attachment, but, being a true Spiritualist, she looks hopefully forward to a happy reunion in the Summerland.

From Moretown, Vt., Nov. 18, Roswell Child, aged 78

years 5 months.

Mr. Child's mentality was of a high order. He delighted in the beauties of nature and art, and loved poetry next to his love for family and friends. 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 abared by his devoted wife, a lady beloved for hergreat 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 overage make a line. No poetry admitted under the above heading.]

LET YOUR LIGHT SHINE.

BY STEPHEN BARNSDALE.

Tune-" I'll Stand By You." Light through rifted clouds now, brother, One pure, blissful ray Shines from star-lit heavens yorder, On thine ocean way,

Into blackest night, Thus sweet cheer to give another, And guidance with your heavenly light; Yes, sweetest cheer to give another, And guidance with your heavenly light.

Guide thy bark aright, oh! brother, By the light thus given; Shed its rays abroad to other Voyagers to heaven.

Chorus: Let your light shine, brother,

Wrecks of human lives lie broken All along the shore, Will you not, life's treacherous ocean, Guide men safely o'er?

Your small light, though faint, will, brother, Help them shun the rocks, Till a harbor, reached, forever Safe from tempest shocks.

There Is Something In It.

.It has often been said that more important truths have been discovered in the last fifty years than in any thousand years of the world's history before. Probably the statement falls within the truth. At the time of the revolutions of 1848 the world woke up. Everything which it had accepted as a fact was re-examined; every institution, every scientific hypothesis, every philosophic theory, every creed, was tested. At the same time the subjugation of steam and the growing familiarity withsuch mysterious forces as electricity excited expectation. Believing that new truth lay just behind the screen of nature, and released from the ancient fear of the creeds, whether religious, scientific, or political, the mind of man began to scrutinize every substance, to make notes of every phenomenon, and to seek for the law by which the facts and phenomena of nature and human life could be classified

and explained. For ages the world had known that there was something in electricity; but more knowl edge of this subtle force has been acquired in the last half-century than in all the ages between Aristotle and Benjamin Franklin. When at last all the conditions were prepared, when the human mind had made its preliminary explorations, when it had devised apparatus for the generation and application of electricity, suddenly the revelation came. When the time was ripe, the knowledge of electricity increased so rapidly that for more than a generation the mind of man has been scrambling to keep up with the rapid pace of science. Nothing could be forced in advance of knowledge. The right conditions followed each other in regular order, each step deter-

mined by the one taken before it.

We are at a similar stage of progress in regard to many social questions, and especially in what is called "the new thought," about the relations between mind and matter, between health and disease, between life in this world and life in the world which lies out of

In Spiritualism there is something: there is truth, there is reality. In all the ages of Christian history, in all the religions of the world, in the experiences of mankind from the earli est times, there has been taken for granted a spiritual world surrounding our limited lives from which have come impressions, with action and reaction between human life and the spiritual atmosphere in which the mind of man lives and breathes. In all ages there have been reports of unveilings of a spiritual order, glimpses, intimations, suggestions of a life which is not part of our conscious life, and of lives which are believed to be continuations of lives which have at some time passed beyond the range of our mortal acquaintance. In view of these facts, and of professions frequently made by our contemporaries, that they have knowledge which is both exceptional and conclusive, what should be our attitude? There is but one answer. With open minds and willing hearts we should look and listen, we should ex amine and test, we should seek knowledge, and gladly receive whatever comes to us accredited as a genuine discovery. But also the recorded experience of many ages indicates that it is better not to jump to a conclusion. Because there is something in it is no proof that we can wrench from unwilling nature a description of that something, and a total knowledge of its relations to ourselves. The lesson of experience is that, when enough people are attentive or teachable, or willing to receive the truth without prejudice, evidence of reality begins to accumulate; and at last whatever exists behind fleeting phenomena stands forth self-evi dent and self attested. Electricity might have been applied a thousand years ago if men had knowledge of other kinds sufficient to make it available. We now lack the accurate knowledge of the spiritual world which we eagerly seek, probably because we have no other knowledge of various kinds which would make fresh

discovery useful and desirable.

What has been said of Spiritualism is true of all forms of mental science in its application to health and disease. As in the case of Spiritualism, intelligent study of obscure, occult and exceptional phases of human experience have tended to the emancipation of the human mind from superstitions, from ignoble fears, from dangerous practices, and from religious tyranny and persecution. To our better knowledge of human nature we owe our delivery from witchcraft, possession of the devil, and artificial sins and crimes for which Church and State once inflicted penalties. By the study of the laws of health, we are beginning to discover what part hope plays, not only in the increase of human happiness, but in the lengthening of human life and the increase of health. The place of fear, also, which corresponds to pain as a protective emotion absolutely necessary to the safety of animals and men in the struggle for existence, is coming to be understood.

Because there is something in it then, there is no reason why we should greatly change our course of life until the demonstration is perfect. If we are open-minded, teachable and intelligent, the right conditions will come and the revelations so long sought for and expected will be made beyond cavil and dispute.—The Christian Register.

Mrs. E. H. Britten.

BY DAVID MEAD.

· I have just read in your paper of the transition of Mrs. Emma Hardinge Britten. Some thirty years since I spent a day in company with her, (then Miss Emma Hardinge) at the home of a friend of mine in Salem. In conver-sation, she proved to be the most refined, genial, intelligent and interesting person I had ever met. During the day she played and sang, the words and music being of her own composing; this she did as a special favor to me, as she had not sung before for a long time, as singing affected her unfavorably. For her great goodness and kindness of heart I have kept her in loving remembrance from that day to the present hour. In the evening I heard her speak in Lyceum Hall in Salem before a large audience of intelligent citizens. When the hall was filled a committee of five was chosen to select a subject for Miss Hardinge to speak upon. When it was given her she arose, stood a few moments, closed her eyes, and spoke for nearly an hour with power and elequence such as I could not attempt to describe. During that time a clergyman arose, and interrupted her by remarks and questions, which she readily answered so forcibly as to cause him to sit down in silence, and remain so. Saugus.

Henry N. Sunderland.

Again I am called upon to memorfalize au old friend in Providence, who glided into the Beyoud sometime during the night of Nov. 17. At a late hour a policeman passing his store saw the lights in full blaze, and on entering and ascending to an upper room where the deceased lodged, found him silent and breathless, seated in his chair. Evidently the departure had been paintess, without a struggle. No sickness or premonitory warnings had ap peared; for days previously he had appeared to be in his usual health and spirits. But his time had come; he was ripe for the harvest, like a shock of corn fully ripe; he sipped from the goblet of age the black wine of Death, and departed. The measure of his life was eightytwo years and nine months. I am grieved that I did not seasonably receive news of his translation; that I was procluded from paying my heartfelt tribute to his life, adorned, as it was, with those virtues which were like fragrant roses, diffusing a sweet aroma wherever he might be.

My friend had been happified by a knowledge of Spiritualism. He prized the BANNER OF LIGHT, its weekly visits being welcomed as beacon lights on a darkened way. His wife and daughter preceded him some years agone, leaving a void which was a shadow over his pathway. At length opportunity offered; they then often came to him with messages of continuous love, always blithesome and cheery, telling him what he might expect when he should have "joined the caravan" of the so-called dead. On two or three occasions since leaving the mortal, he burst "the cerements of the tomb," coming full of radiant joy, rejoicing that "life's fitful fever" was ended, permitting him to rejoin the departed in the realm of the spirit, where there is no parting, no carking cares, but cloudless skies and un-alloyed bliss. His comings in this manner are reviving baptisms.

My friend was honest on all sides—a man it was safe to tie up to. His religion was humanitarian, leading up to good deeds—right doing, rather than shallow professions. I shall miss him sadly, for we were in close sympathy. His neighbors will miss him, but they will remember him as a man who devoutly believed

"The true art of life is to fill up the hours With works for the good of mankind."

At the funeral services, raps were frequent, distinct and audible throughout the room. At the close of the address of the minister, when he said the deceased had gone to be united with his family, the raps were frequent and heard mostly on or near the costin.
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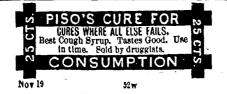
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Banner of Pight.

SOSTON, SATURDAY, DECEMBER 16, 1899.

Spiritualist Societies.

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

BOSTON AND VICINITY.

Boston Spiritual Temple meets in Berkeley Hall, Berkeley steel. Every Sunday at 10½ and 7½ P. M. E. L. Alleo, President: J. B. Harch. Jr., Becretary, 74 Sidney st., Dorchester, Mass. Take elevator.

The Gospel of Spirit Return Society, Minnie M. Sonie, Pastor, Assembly Hall, 200 Huntington Avenue, Sunday evenings at 734. Discourse and Evidences through the mediumship of the pastor.

Eagle Hall, 616 Washington Street. First Spiritualists Church, M. Adeline Wilkinson, Pastor. Services at 11, 24 and 74; also Thursdays at 3. BANNER OF LIGHT

Mone Rostrum, 21 Soley street, Charlestown. Spiritual meetings Sunday, 11 A.M. and 7% P.M.; Tuesday and Friday, 3 P.M. Thursday, 7½. Mrs. Gilliand, President, 21 Soley street, Charlestown.

Bible Spiritualist Meetings, Odd Ladles' Hall, 466 Tremont Street.—Mrs. Guiterrez, President. Ser-vices Sundays at 10% A.M., 2% and 7 P.M.

Spiritual Fraternity.—At First Spiritual Temple Exeter and Newbury streets, Sundays at 10% and 7% P.M. the continuity of life with be demonstrated through different phases of mediumship. Other meetings aunounced from the platform, A. H. Sherman Secretary.

The First Spiritualist Ludies' Aid Society meets
every Friday afternoon and evening. Supper served at 6
P.M.—at 24! Tremont street, near Ellot street. Elevator now
run ing. Mrs. Mattle & A. Allbe, Presiden; Carrie L.
Hatch, Bec'y, 74 Sydney street, Dorchester, Mass. Children's Progressive Lyceum—Spiritual Sunday school—meets every Sunday morning in Red Men's Hali, Sid Tremont street, at 10% A. M. All are welcome. Mrs. M. A. Brown, Superintendent.

Commercial Inl., 694 Washington Street.—Mrs. Nutter, President. Services Sunday at 11 A.M., 2% and 1% P.M., and Thursday at 3 P.M.

1% P.M., and Thursday at 3 P.M.

The Helping Hand Society meets every first and third Wednesday it 6 uid fail, 3 poyiston Place. Business meeting at 40 clock. supper at 6 o'clock. Entertainment at 7%. A. A. Eldridge, Secretary.

Boston Spiritual Lyceum meets in Berkeley Hall every sunday at 1 o'clock. J. Browne Hatch, Conductor; A. Clarence Armstrong, Clerk. 17 Leroy street, Dorchester, Mass.

Paine Memorial Buttling. Appleton Hall Apple Paine Memorial Building—Appleton Hall, Appleton street, No. 9, side entrance.—Meetings every Sunday, at 2:45 and 7:45. Speaking and tests by Mr. and Mrs. O. F.

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

Ministry of the Divine Science of Health.—Ser-vice Sundays 3½ P.M. Mysic Circle and psychic readings Tuesdays 7½ P.M. 585 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 6:30. Entertainment in the evening. All invited, Mrs. Maggie J. Butler, President.

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

Echo Hall-1 Johnson Avenue, Charlestown Dut.- Meetings Wednesday and Sulday evenings. Circles Tuesday

The Cambridge Industrial Society of Spiritualists meets at ambridge (lower) Hall, 631 Massachusetts Avenue, the second and fourth Thursdays in the month. Supper served at 6:30. Ada M. Came, Cor. Sec'y, 183 Auburn street, Cambridge, Mass. MALDEN.

Malden Progressive Spiritualists' Society, Ma-sonic Building, 76 Pleasant street. Meetings every Sunday \$17 P. M. Wednesday, 8 P. M. Wm. M. Barber, Presilent; \$188, Rebecca Morton, Sec'y. A cordial welcome is extended to co-workers in the cause of progressive Spiritualism. NEW YORK CITY.

The Spiritual and Ethical Society, 744 Lexington Avenue, one door above 59th street.—Services every Sunday morning at 11, and svening at 8 o'clock. Questions as wered in the morning. Improvised poems after each lecture. Mrs. J. H. Tuttle sings morning and evening. All are cordia ly invited. Mrs. Helen T. Brigham, speaker. BROOKLYN.

The Advance Spiritual Conference meets every saturday evening in Single Tax Hall, 1101 Bedford Avenue, Good speakers and mediums always in attendance. Seats tree. All welcome. Mr. G. Deleree, President; Mrs. Alice Ablan Esparature.

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

308 Tompkius Avc., near Gates Avc.—Miss Capin, Bilind Medium. Meetings Sunday and Friday evenings. Spirit Messages and other Phenomena. Admis-tion free. Collection taken.

CHICAGO, ILL.

The S. and M. H. Society, 3310% Rhodes Ave., mosts every Sunday, 11 A.M. Cenference and tests. Tuesday, 1 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 7½ P.M. Many Arnold Wi son, Assistant Pastor, leads singing. Jennie Hagan Jackson, Pastor, residence ils Elegangian. **Pastor**, leads singing. Jen **dence** 716 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 must ask them all to conform to the same general rule. The addresses of all local societies in Boston and vicinity, as well as in cities and towns in other States, can be found above. Societies marked with a * have the Banner OF LIGHT on sale.

Local Briefs.

BOSTON.

Berkeley Hall.-On Sunday, Dec. 10, Dr. Geo. A. Fuller spoke before a large and enthusiastic 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 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 list ened 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 Sun day morning next Dr. Fuller will take for his subject "Involution." In the evening he will speak without notes, as is his custom at the evening meetings during his engagement. Remember this is Dr. Fuller's only engagement in Boston this season. He will speak every Sunday in December. During January Harrison D. Barrett, First Vice President of this season. 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. Huckins and Baker. Afternoon, song service, reading of Scriptures, Mrs. Wilkinson; prayer, Mrs. Kneeland; remarks and messages, Mesdames Woods, Fish, Fagan of Malden, Char-man 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 Philadel-phia, 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, Gracie Fernald, Esther Mabel Botts, Alice Jackson, Miss Mabel Head, Willie Sheldon, Prof. G. E. Schaller, Dr. Geo. A. Fuller, Mr. Forest F. Hard ing. Question for next Sunday, "Which is of the Most Importance, the Past, Present or Future?" 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 con-nection with the coming Fair, which is to be held in Deacon Hall, 1651 Washington street, on afternoons 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 york reasonable prices. 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, 164 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. Allbe, 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 drs. Judkins, after which Mrs. E. I. Webster of Lynn spoke briefly and gave many spirit-messages. Mrs. Carrie E. S. Twing, 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." "Ichabod" then took control of the in his unique way gave messages, which were all recognized. The society feels deeply grateful to Mrs. Twing 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 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. Whittemore. Evening, Mr. Hall. Those taking part throughout the day: Mr. and Mrs. Hall, Mr. and Mrs. Pye, Drs. Huot and Blackden, Messrs. Sawin, Wood. Hersey, Nelke, Turner, Cohen, Graham, Dearborn, Whittemore, 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; goem, Mr. Thompson; remarks and messages, Dr. Saunders, Mr. Howe, Mesdames Erickson and Gilli-land; duet and solos, Mr. Howe and Miss Stone. William Hutchinson, organist; Mrs. Gilliland,

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 Botts, Iona Stillings, Harry Craene Way Ruydett Alice Jeakson Floyd 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, 1651 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. Allyn 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. Sundays, 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 avery large audience. W. F. Peak.

Massachusetts.

Mrs. D. M. Lowe writes from Worcester: Mr Albert P. Blinn of Boston, who has cccupied 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 fu ture. 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. Cowen; 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 vioin. "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 subscrip-

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 represen tative 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 entertain-ment 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 and evening, or longer if desirable. As we will not have rent 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 wipe off the mortgage now on the Home, which prevents the doors from being opened to the deserving poor in Spiritualism. Mrs. J. . 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 Maiden, was opened by the usual praise and devotional exercises. Dr. Kimball read an interesting paper on "Ancient Spirituatism." Remarks, Mr. Booth, Mesdames Whittier, 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.

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 mes sager, instructive and interesting; 4 to 5, sooial circle; messages and magnetic treatments, Dr. Quaid; supper, 5:30. At 7:30, prayer; P. E Matson, remarks and messages; Mrs. Dr. Cate

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

About one hundred publis in the Bradstreet Avenue school, Beachmont, 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 ourse for our own diseases. Such ourse 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. Fannie Allyn geve two able leatures. At 2,30 she Allyn gave two able lectures. At 2:30 she spoke on "Would Reïncarnation 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 Twing 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.

The First Spiritualist Society of Fitchburg was favored Sunday, Dec. 10, with two able lectures and many spirit messages by J. S. Scarlett 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 most most most mark. Martings will be held in 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 after-noon of that date would be, "Why is it there is so much so called Fraud in Spiritual Mani-festations?" 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 by the new certificate, which will be available of the week. Her work was of its usual admirable quality, and her words were listened territory of the Central Passenger Association, to with absorbing interest. Other parts of the we believe that the increased fee will not be regarded as a hardship. The holders of certificate which will be available on fifty-one important lines of railway in the mirror of the Central Passenger Association, to with absorbing interest. service were most interesting and our meetings were never better attended by most appreciative audiences. Miss M. J. Fitz-Maurice,

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 o the same fund at the home of Mrs. Lillian M. Reeve, 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 Ret-ribution," 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 Lycoum 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 ef torts 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. Pattie 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. Deleree, President; Dr. Wm. Franks, First Vice-President: Jaffrey Simmons, Second 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.

gave another lecture and closed with a poem, entitled "Death." Dec. 17 Dr. Amanda A. Cate will be with us again. Subscriptions for Hall, Portland, Me., Sunday, Dec. 10.



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, Monad

nock Building, Chicago, Ill., Nov. 2, 1899. To the Editor: On or about Nov. 15, applica-tion 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 tick-ets, 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 Clergy Bureau have no knowledge of 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 num bered slip for each ticket i sued, which slip will controlly accept the office of the compared 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 is, I am sure, as fully appreciated by the clergy as by the 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 associa tion will be issued on proper application to those coming within the requirements of the Clergy Rules, residing in Illinois, Indiana, Iowa, Kentucky, Michigan, Missouri, Ohio, Wisconsin, West Yirginia, and also in the following cities of New York and Pennsylania, and places west thereof in the latter States Allegheny, Pittsburg, 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 lim ited period, will be issued to proper benefi-ciaries 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 clergyman 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-manifestation, either by those who or genuitie spirit-maintestation, either of 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.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 in-tellect, and we appreciate organization as a united effort in the directing of these truths to human prog-ress and usefulness. Adopted.

Resolved, That inasmuch as the Spiritual Philoso-phy covers all human needs, we are in favor of all re-forms along either temporal or spiritual lines, believ-ing that a wrong done to one is an injury to all.

Adopted. 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.

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.

Resolved, That we hall with joy the rising sentiment in favor of universal peace manifested at the inception of the recent Peace Congress at The Hague, recognizing thereby peaceful operation between indi

recognizing thereby peaceful operation between individuals and nations. Adopted.

Resolved. That we endorse the efforts of the First Spiritualist Training School, incorporated July 4, 1897, under the laws of the State of Ohlo, and all other efforts wherever made to encourage a higher standard of education in our ranks, and especially among our mediums, writers and speakers. Adopted.

Resolved, That we earnestly recommend the establishment of Lyceums with all local societies. Adopted.

Resolved, That we endorse all praiseworthy efforts to assist the aged, sick and worn-out workers who are needy.

needy.

Resolved, That we believe all Spiritualists in the United States and the Dominion of Canada should organize into local societies, that all local societies should organize into State Associations, and that all State Associations should join the National Association. Adopted.

Resolved, That we recommend that each society energy speakers for such length of time as seems beat

gage speakers for such length of time as seems best to conserve local interests, but we would urge the octo conserve local interests, but we would urge the oc-casional employment of lecturers upon astronomy, geology, anatomy, physiology, and other physical sciences, each tending to extend the boundary of hu-man knowledge. Adopted.

Resolved, That inasmuch as the tendency of human appetite and sensual gratification is so widely ex-pressed in drink, tobacco habit and licentious prac-tices, we recommend a thorough exposition of the in-fluence these habits have upon the nervous system and mankind, believing that by these methods the

and mankind, believing that by these methods the human mind may be educated away from vicious practices. Adopted.

Resolved, That we believe in the equality of man and woman in all departments of life.

Resolved, That we are opposed to capital punish-

Resolved, That the thanks of this Convention be tendered to the Spiritualist press of the United States for the assistance it has so generally given to this Association.

Notes.

The Buffalo Spiritual Society is doing much good work in awakening the people to realize that truth will ever prevail, even as the sun will ever shine under a cloud; that we feel the oldest, best and most essential paper in the world (christened with a name to bring glad-ness to all), BANKER OF LIGHT, should know also, even as we in Buffalo know, the desire to be obtained, viz, reaching the masses by spreading the gospel that the soul is immortal and will ever shine to strengthen the weak, even as the sun does its work to raise the desponding. Wherever we find love we find the companion-mate, joy. The writer views soul as love, to the extent of soul growth. That is to say, two in quality of the same kind means twice as much as one. Soul is love, love is God, God is man, and man is nature. Love or soul does its work according to its best means of advancement, as we in our society see on the one hand through the mediumship of those who give clairvoyant diagnosis of subjects who as a rule are extremely doubtful of nature's powers; while others do the work of those who desire growth in soul life, by bringing them into communion with spirit friends.

It is pleasing to see strangers rise in their seats and express their joy in receiving traces of the supposed lost. To those using their talents best, nothing to them is lost, for they realize more fully each day, as a child and part of nature, that a little sprig in the cold and darkened soil of mother earth brings forth the beauty and fragrance of the rose, if the spring

F. MILLER WILSON.

The Waitt method of healing is most successful in curing the tobacco, and other intemperate habits, without drugs, as many who have tried it can testify. Dr. Waitt treats all diseases, at any distance, without medicine. Send stamp to A. H. Waitt, Healer, 1015 Park Avenue, Minneapolis, for particulars.

Passed to Spirit-Life,

From New York, where he had gone to be treated for his

disease, Nov. 22, Homer Whiting, aged 70 years.

His body was brought to Winsted, Ct., his home, where
the funeral was attended on Friday, the 24th. He was beloved by all for his whole-souled nature and ever-smiling
and good natured countenance. He was a wide-awake
Spiritualist, and for thirty years had attended every summer the Lake Pleasant Camp-meeting in Massachusetts.

His casket was covered with flowers, which he in life loved.

M. A. P.

A New and Valuable

Book of Spiritual Songs.

A new book of rare spiritual songs by C. PAYSON LONG-LEY, the well-known compo-er, is now on sale at this office. It is entitled "Longley's Choice Collection of Beautiful Songs," and is issued in conve ient form for circles, camp meetings, social assemblies, and for societies, as well as for home use. All lovers of choice music, wedded to beautiful words and sentiments, should possess a copy of this work, which is placed at the lowest possible price. Every song in the book would sell at thirty cents if issued in sheet form. The songs in this book are all sweet, simple, and soul-stirring. They uplift the heart and satisfy the spirit. All but two or three of these songs are entirely new, and have never before been published. The two or three republished ones are such general favorites that there is a demand for them to appear in this work. The author intends sho tly to issue a second volume of such songs that will reach the hearts and souls of the music-loving world. Words and music complete in this valuable work. The contents are as follows: "The Land of the By-and-Bye," "Resting under the Daisles," "We Miss our Boys at Home," "The Land Beyond the Stars," "I'm Thluking, Dear Mother, of You," "Where the Roses Never Fade." "Come in some Beautiful Dream," "My Mother's Tender Eyes," "They are Waiting at the Portal," "In Heaven We'll Know Our Own," "Dear Heart Come Home," "The Grand Jubilee," "When the Dear Ones Gather at Home," "The Good Then Yet to Be." The latter song is a rousing one from the pen of E. A. Humphrey, and the only one in the book that has not the musical setting of Mr. Longley. Any song in this collection is worth more than the entire price of the book.

Price 15 cents per copy; postace 3 cents.

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