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NO. 17

OUR CHRISTMAS-JOY,

Have we a right to Christmastide-When all the world is bright and gay? When blessings all about us bide, As if in winter came the May? Why sure!-there is the heart of bliss In every bosom of the race; And we may claim the flower of this, Because it is our human grace; For now as when the stars were young, From bending blue Hope's Song is sung!

We have in sooth our Christmastide-In every home where cradles be. Where love and beauty side by side For little ones raise Blessing's tree: Why sure!-we hold to every hope, And every sign of good to man, And give the spirit grandest scope, According to Creation's plan; And now as when the world was young The Angel Song is sweetly sung! WILLIAM BRUNTON.

The Man Who Goes Alone.

BY GEORGE A. FULLER, M.D.

... The man who goes alone can start to-day; but he who travels with another must wait till that other is ready, and it may be a long time before they get off .- Thoreau, Walden, p. 83.

These words of Thoreau strike home to every thinking man and woman. How many opportunities are frittered away simply because those whom we call our friends are not ready to start with us, and we wait for them until the golden moment has sunk forever in the past. Truly there are days in one's life when one must go alone-hours when no companionship can be tolerated."

The pathway of the spirit does not admit of two walking abreast. At most times companionship is not only desirable, but an absolute | considerations. To dethrone the earth from necessity; but there are times when the spirit her central dominating position, to give her objects to partnership. Only one at a time can | many equals and not a few superiors, seemed stand on the higher pinnacles. The genius to diminish her claims upon the Divine regard. within must determine the pathway of the If each of the countless myriads of stars was spirit, and the individual must walk alone a sun, surrounded by revolving globes, peopled therein.

"Genius has privileges of its own; it selects so stupendous a price as the death of the Son an orbit for itself; and be this never so eccen- of God, how was it with them? Of them were trie, if it is indeed a celestial orbit, we mere | there none who had fallen or might fall like star-gazers must at last compose ourselves, us? Where, then, for them could a Saviour be must cease to cavil at it, and begin to observe | found?" These questions could only be an it and calculate its laws."

not be a genius in our own way? We may be than do this and admit the falsity of their "star-gazers," but never should be star follow- | teachings, these men who went in herds coners. No matter how great or grand the genius. we never should become his satellites. In the world how many satellites there are to Krishna, revolve. There are those who attempt to move tense. in orbits not their own. They simply wobble through life. The world is filled with wobblers. The man of genius may not be understood and appreciated during his earthly lifetime, but at last the world will be glad to sit at his feet and listen to his wisdom.

The self-poised man becomes the centre of his own world. His thoughts flash out flamelike meteors in the midnight sky. His soul is truly charged with celestial fire, and angels whose countenances shine with the Divine Light are his associates.

Well has it been said he recognizes no authority for truth, for truth is its own surety. No writings, secular or sacred, dictate to his soul. Peary Chand Mittra tell us that among his Aryas "No writings, revealed or sacred, were allowed to be so authoritative and final as the teachings of the soul."

Emerson said, "Build, therefore, your own world. As fast as you conform your life to the pure idea in your mind, that will enfold its great proportions." Spirit is the only creative force in the universe. Your world must be projected from within, and adapted to your own individual idiosyncrasies. Your outward life must correspond to the idea within your mind. Then will its great proportions appear Then only will your spirit find its proper niche in the universe.

In the fields of our own literature, Thoreau, Emerson and Whitman walked apart from all others, giving to the world in their own way a new literature, one into which had been infused their own intense personality. Whitman, perhaps the greatest genius of the three, declared:

"I am the poet of the Body, and I am the poet of the Soul.

The pleasures of beaven are with me and the pains

of hell are with me. The first I graft and increase upon myself. The lat-

ter I translate into a new tongue." And in this translation of Whitman we shall find that evil is ever overcome with good, and that sorrow, sickness and death are conquered by happiness, health and life eternal. He stood on the heights, his forehead bathed with the light of heaven, in whose rays scintillated inunmerable atoms snatched from the worlds and stars of the infinite spaces. Far, far beneath him in the valleys lurked the miasmas, all powerless to harm his indomitable spirit. No wonder he could cry out thiumphantly:

"I am not an earth, nor an adjunct of an earth. "I am the mate and companion of the people, all just as immortal and fathomless as myself. They do not know how immortal, but I know."

reer, so full of hope, so full of the thought that is eternal, contained the very key-note of his life. As he sat, in his declining years, watching the sunset, still true to that spirit within, he cried out:

"I do not doubt I am limitless, and that the universes are limitiess."

And again:

... "I depart from nature. I am as one disembodied, triumphant, dead."

Using the term 'dead" only as signifying more of life than it is possible for us to realize with our bodily senses.

When Copernicus appeared the learned men of the world believed this earth was flat, and likewise the centre of the solar system. This idea was also incorporated into the religious thought of the age. And the inquisition stared him in the face who dared to dispute it. Copernicus for a long time knew that the Ptolemaic idea was false, for he alone had blazed out a new path in science, and had walked among the stars, but he lacked the courage to proclaim the new truths until near the end of his mortal journey. And when the proofs of his great work were placed in his dying hands he could not fully realize their meaning.

In those days only the bravest of men dared make known to the world their discoveries in the almost untrodden fields of science. The Inquisition condemned all innovations as heretical. While astronomers claim that the work of Copernicus entitled "De Revolutionibus" completely changed the whole science of astronomy, the church condemned it as utterly contrary to the Holy Scriptures."

Draper says that "In thus denouncing the Copernican system as being in contradiction to revelation, the ecclesiastical authorities were doubtless deeply moved by inferential with responsible beings like ourselves, if we Carlyle, in his essay on Richter, says: | had fallen so easily and had been redeemed at swered by the overthrowal of the very prem-Why not create an orbit of our own? Why ises upon which all theology rested. Rather demned the men who dared to walk alone.

Who could share with Galileo his midnight vigils? Untrodden fields had long waited the Confucius, Buddha, Jesus? These men walked footsteps of this intrepid explorer. The heavalone, lived their own lives, and left an indeli- ens were about to give up many of their covble impress upon the thought of the world, eted secrets. They could not brook the pres-The character Jesus stands out on the pages of | ence of the stranger; only their most intimate history marked by its intense individuality | friend, this rare spirit, could be present when and its inherent goodness and greatness. How | the long silence was broken. Alone he must few of his satellites have left more than a name keep his tryst with the stars. His love of behind them? They became "infinitely little | truth was invincible, and his abhorrence of copies of the great original." No one can de that spiritual despotism that lurked behind termine for me the orbit in which my soul shall and within the Roman church was most in-

Sir David Brewster declares that "The scientitic character of Galileo, and his method of investigating truth, demand our warmest admiration. The number and ingenuity of his inventions, the brilliant discoveries which he made in the heavens, and the depth and beauty of his researches respecting the laws of motion, have gained him the admiration of every succeeding age, and have placed him next to Newton in the lists of original and inventive genius."

It is a most remarkable fact in the history of astronomical science that three of her most gifted sons conducted observations at the same time-Tycho Brahe, Kepler and Galileo. The first laid the very foundations upon which the science of astronomy now rests, by means of a vast series of observations with very intricate descended to such depths of despair. Alone he instruments constructed under his own super- started on the journey. Yet he has given us second, from a study of the observations of the past, discovered those laws which have made his name immortal; and the last gave to us new celestial bodies and new systems previously unknown to the world. These men did not wait for others to get ready to accompany heaven, earth, society are mirrors, and the arbitrament of justice and fraternity, why not them, they did not even tell others that they were ready for the start; instead, they pushed bravely forward alone and carved their names upon the firmament.

With the exception of Shakspeare, Newton stands out preëminently the greatest genius | the inward, the soul-life. One's inward life | ing instruments and weapons of torture. The England has produced. His "Principia" has may be full of sunshine, while the outward bow and arrow, tomahawk and scalping knife, been characterized as an "incomparable, an sees only storms and dark shadows. One's represent the savage who never worshiped immortal work" (Draper), and, might I not add, a complete demonstration that the uni | rene and unapproachable on the loftiest crag | or college. verse is not governed by caprice or Providen- of the universe, even while the outward is emtial interventions, but instead by irrevocable ployed in the most menial pursuits. Try to law, and that order reigns throughout heaven's vast domain. Surely he trod all alone the air the external world, that the wondrous light of Lyddite shells to rend and tear human flesh! of the highest heavens.

Who is there that has not heard of Bruno, one of the noblest of Italy's sons? He was intended for the church, and early had become a with them. Imbued with the spirit of the Not a representative of any nation pronounced Dominican; but his intellect would not allow new, they cleared new pathways through for the abolition of war, and of the manufachim to accept the dogmas of transubstantiation and the immaculate conception. Too neers in the camp-meeting movement-Brothproud and brave and noble to conceal the con- ers Richardson, Dodge, Gardner and Hatchvictions of his soul, he soon fell under the censure of the authorities of Rome, and was obliged to seek refuge in Switzerland, France, ment that to-day has become a recognized priest and monarch, a people who had com-England and Germany. The sleuthhounds of the Inquisition were ever on his track, and finally he was arrested in Venice and imprisoned for six years, without books, paper or that we quoted at the beginning? Surely only the slaying of Filipinos and the ravaging and friends. The so-called spiritual authorities of the church finally removed him to Rome, where | for if he waited for the world to get ready to

These words at the very opening of his call charge made against him being that he had | journey. The majority of people must see | was ignored, their envoys refused a hearing, years imprisonment he was by night before the to the secular authorities to sepunished "as mercifully as possible and without the shedding of blood"-the polite way the Roman where mortal foot had never pressed. And the stake." Knowing that is works would journey, the world comes rushing after them. live after him he said to his judges, "Perhaps it is with greater fear that you pass the sentence upon me than I receive it."

Brave words, most truly spoken, for that church which condemned trembles even to this day at the sound of thy name. The philosophy of Bruno gave to the world a broader conception of religion, and the intimate relationship existing between the "all in all" and the uni verse,-that the universe is sustained by an all-pervading Intellect, and if this force should be withdrawn all would be dissipated. Thou didst not wait for the church to be ready to walk with thee, but like a brave man, thou didst start out on thy journey alone, and now, after the lapse of more than two hundred years, many are willing and ready to walk abreast with

Voltaire was the first in nodern times to take the mask of fable from history. With the rarest of all tools did he labor, for he was possessed with the keenest of wit and the sublimest of reasoning powers. He fairly laughed out of history the follies and fables that had been cherished for centuries. Every modern historian is indebted to Voltaire for his knowledge that makes it possible for him to write history. Paine, Ingersoll, and a great host of other liberals, are simply so many stars shining in the leaped out and cried: clear atmosphere of the heavens he discovered. He punctured all the creeds of Christendomimmediately they all collapsed. Ingersoil closes his oration upon Voltaire with these ringing words: "From his throne at the foot of the Alps he pointed the finger of scorn at every hypocrite in Europe. For half a century, past rack and stake, past dungeon and cathedral, past altar and throne, he carried with brave hands the sacred torch of Reason, whose light at last will flood the world." The same

Alone he stood, like some storm-defying, mighty crag, the sentinel of the ages, laughing at the seeming victory of whong and oppression, for he knew that in the end right must | "Tireless the great years waged: the great years triumph over might.

Robert Boyle was largely instrumental in laying the foundations of modern chemistry. He would not accept the theories put forth by the learned men of his time unless proven by facts to be true. He certainly was king among experimenters and investigators, and the light of his genius certainly helped to lift the new | From treasure-laden boats that drift and bide science out of the embrace of alchemy. In the | The hours and moments of the wave and tide, age in which he lived he stood almost alone, and certainly walked with fearless tread along | And jewels such as monarchs do not wear, new paths that continually brought into view new wonderlands.

Of Dante, the wierd, the irreproachable Macauley says: "When we read Dante the poet vanishes. We are listening to the man | And staggering with over-burdened hands who has returned from the 'valley of the dolorous abyss'; we seem to see the dilated eye of horror, to hear the shuddering accents with which he tells his fearful tale."

One cannot read him without feeling the flesh creep and the hair stand erect. Listen to these awful words:

"Into a place I came Where light was silent all. Bellowing there groaned A noise as of a sea in tempest torn By warring winds. The stormy blast of hell With restless fury drives the spirits on Whirl'd round and dash'd anon with sere array. When they arrive before the sinuous sweep, Then shricks are heard, then lamentations, moans, And blasphemies 'gainst the good Power in heaven.'

- "Hell," Canto V., lines 29 to 37. These are terrible words-born out of the bitter experiences of a soul at war with the world. No other has walked the same path. No other painted the same pictures. No other vision and very largely by his own hands. The only a picture of his own blighted and disappointed soul-life. Truly does Henry Giles say ethical advancement to them. If the hundreds in one of his essays:

> "It is our inward world that makes our outtion of the one which we feel, for which conditions of the dominion of reason, and the thoughts and associations of the soul the arche- try to make these principles and sentiments types and objects."

If one's life is blighted or perverted; how dark the picture reflected! I mean one's real life of life-not the outward or external-but spirit may live above the shadows, may sit semake the partition thin between the spirit and that interior life may illuminate the world.

In the early days of our religion the grand old pioneers did not wait for others to start only that it was too wretchedly sad a farce. untrodden fields. In the early days the piowith them, but instead inaugurated a movepower in the field of spiritual reformation.

In our few gleanings from the pages of history, have we not proven how true the words "the man who goes alone can start to-day," he was accused as a heretic, and the special accompany him, he may never commence his the administration in regard to their future FUL.

taught the plurality of wo ds. After two others well on their journey before they are Do the people of this country, and especially aroused to the necessity of making an effort do Spiritualists, approve of such despotic treatjudges, and, refusing to recuest, was delivered for themselves. Have we not seen this exemment of a weaker people? Do we prefer the plified again and again in our religion? The arbitrament of savagery to that of reason and few brave pioneers blazed the way along paths Church had of saying "Burk the prisoner at now after they have gone a long way on their Helen Hunt Jackson, in most beautiful language, tells the story of the singer who daily passed up and down the sands on the seashore, crying out with yearning voice:

" These must be hills," he said. " I know they staid at sunset rosy red : And purple in the shadowed morn; Great forest trees like babes are rocked and borne Upon their breasts, and flowers like jewels shine Around their feet, and gold and silver line Their hidden chambers, and great cities rise Stately where this protecting shadow lies, And men grow brave and women are more fair 'Neath higher skies, and in the clearer air." One day thus longing, gazing lo! in awe Made calm by ecstacy, he sudden saw, Far out to seaward, mountain peaks appear Slow rising from the water pale and clear.

And then he cried aloud to the people, and pointed with trembling fingers to where he had seen the vision. But the people saw no the singer was not seen. Men said." " That as the early day was breaking red, He rowed far out to sea."

But when the sea with sunset hues was dyed, A boat came slowly drifting with the tide." And when the keel grazed the sands, the singer "Lo! I have landed on the hills of gold!"

But as his hands were empty, and he had brought no trophy from that land beyond,

men failed to believe and still thought him mad. But finally men reversed their judgment and said, "He is not mad, There be such hills, and treasures to be had For seeking there! We too without delay will sail."

We are still further told that some of the men who sailed "found the purple mountains in the sea." The others that found not the mountains in the sea returned only to scoff at

hose whose souls were filled with contage. wared:

Slowly the singer's comrades graw and gained

Till they were goodly number."

.

'Still rise the magic hills, Purple and gold and red; the shore still thrills With fragrance when the sunset winds begin To blow and waft the subtle odors in Laden with fruits and boughs and flowers rare. And costly stuffs which dazzle on the sight; Stuffs wrought for fairest virgin, bravest knight; And men with cheeks all red, and eyes aflame, And hearts that call to hearts by brother's name. Still leap out on the silent, lifeless sands, . Joyous lay down the treasures they have brought.

While smiling, pitying, the world sees naught.'

Truly, history repeats itself, and the world smiles in pity upon those they fail to understand-those who read the higher lessons of spirit, and calls them mad. But sconer or later they must ascertain the great fact, that they are not mad, but instead started on their journey before the motley human crowd were ready to start, and have walked among the stars with the angels of God as companions.

Does the Philosophy of Spiritualism and Do Spiritualists Recognize War as a Civilizing Agency and a Necessity?

BY LUCINDA B. CHANDLER.

Is there a Spiritualist in this country who doubts that war is savagery? If so, communication with decarnated spirits has not been of thousands of Spiritualists deplore the horrors and destruction of war, if they wish that ward. The life that we see is but the reflec- human beings might enjoy the humanizing effective?

The church and the university have failed to abolish the spirit of murder and the constantly-increased effectiveness of death-dealunder a church spire or heard of a schoolhouse

What school-graduated, priest-baptized savages we have to-day handling Mauser rifles, Gatling guns, inventing dum-dum bullets and The Czar of Russia called a Peace Conference which might be considered a "practical joke" ture of death and torture-dealing instruments.

The next move on the world's chessboard was the proclamation of the President of this did not wait until the crowd were ready to go | country to a people who had long been struggling to free themselves from the despotism of mitted no offence toward us, that they must submit to the sovereignty of the United States, the result being the slaughter of our citizens, destruction of their homes.

good-will to men?

If not, why not do something about it? A proclamation of allegiance to humanity, to the eternal truth that liberty is the inalienable right of every human being; that the promotion of peace and the love and good will which will actualize the brotherhood of man are the principles which Spiritualists adopt, and that the wholesale murder of war is criminal, would place "the Cause" on an impregnable ground of right and justice, and command the universal respect of all intelligent minds.

Every individual Spiritualist and every organization of Spiritualists might send a protest to respective members of Congress against a policy that calls for an increase of the standing army, with its increased burden upon the toiler, and its perpetuation of the demoralizing, brutalizing spirit of war.

Spiritualists ought to understand that they who take the sword shall perish by the sword. Spiritualists know that there is in the universe no intervention between cause and effect. They ought to know that involving the nation mountains, and called him mad. "One day in the policy of monarchs must inevitably produce the results of monarchism-the subjection of the people to the ruling power. A people who consent to the subjection of another people will sooner or later become subjected. A republic cannot exist except the spirit of liberty is its life, and the spirit of liberty seeks no conquest and subjugation of the weaker by the strong.

> Spiritualists know-surely ought to knowthat the only solution of all difficulties, between peoples as between individuals, is the mutual concessions of love-love of man and love of justice. Spiritualists must certainly admit that the butchery of war can never bring peace and good-will to earth's children. Why not try to bring a sweet bye-and-bye here and now, for the benefit and benediction of struggling mortals, instead of merely singing about one in the beyond?"

If Spiritualism does not actively promote the. brotherhood of man, the good-will that seeks the good of all, the liberty of fellowship and love, and for humanity everywhere, of all races and conditions of men, it cannot rightfully claim superiority over the creedism and ecclesiasticism of the Church. The one supreme test of all cults, philosophies, religious and isms, is the actualizing of liberty, justice, and the fraternity of love in mortal life and all human relations.

Would that I could bring to the conscience of every Spiritualist a sense of responsibility to work vigorously for the abolition of militarism and the savagery of war. What manner of spirit are we generating and evolving in warfare to day and what will be its fruitage, is of vastly more importance than to be assured that death does not end all, and that our departed loved ones still love us and can send us messages, precious as this knowledge is. If Spiritualism is not humanitarian and in

the universal spirit, it is not worthy the acceptance and devotion of human beings. War cannot be claimed as a humanitarian agency. Will not Spiritualists unite to demand the abolition of war?

The N. S. A. on Belief.

Dr. Peebles, in commenting upon the declaration of principles passed by the N. S. A. in Chicago, says in his Temple of Health:

"It is to be further observed that in this declaration the words 'believe' and 'affirm' occur and re-occur, while that telling word 'know' is utterly barred out. Should not fifty and more years of investigation and research-fifty and more years of spirit messages testimonies and communications, together with the /clairvoyant's sight, the clairaudient's ear, the medium's trance, and the temporary leaving of the body and traversing the higher spheres of spirit-life to which trustworthy mediums testify-should not all these. with other definite and well: established facts. enable Spiritualists of even ordinary intellects to say 'we know'-KNOW of spirit-return and know something of the realities, facilities and employments that obtain in the spirit-world? And yet, this convention only timorously affirmed personal identity and spirit-intercourse.' Affirmation is not the equivalent of demonstration or knowledge. Therefore the substituting of 'we affirm' for 'we know' was decidedly MAL A PROPOS.

"Not a word in this declaration of principles about evolution, about the law of progress in all worlds, about compensation implying suffering for wrong doing, about the naturalness of spirit intercommunion, about the pressing necessity of engaging in all the great reforms of the age, or about the beauties and tran-scendant glories that await the good and the pure in the higher realms of immortality. If piritualists know anything about the condition, progress and occupation of those peopling the spiritual spheres of existence, why in the name of reason not say it straight out, in good, solid, incisive Anglo Saxon? Why not write it, publish it, vote it, and daily live it to the glory of humanity? This is the day of demonstration, enunciation and construction.

"All said to the contrary, however, the convention did very much excellent work. Those not present will do the most of the fault find-

ing—mark it.
It is to be regretted that more of the old pioneers, the time-scarred veterans, with the full courage of their convictions, had not been present to have steadied the ark-such as Prof. J.

R. Buchanan, Prof. E. D. Babbitt, A. J. Davis, Lyman C. Howe, Dean Clarke, Hudson Tuttle, W. E. Coleman, E. Whipple, Giles B. Stebbins, and other men, and women too, upon whose Their efforts to find what was the purpose of he administration in regard to their future (Copyrighted Oct., 1899, by Carlyle Petersilea.)

MARION GOLDBORO;

WHAT ONE WOMAN ACCOMPLISHED.

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

CHAPTER XX.

IN THE WILDERNESS.

When the June roses were infull bloom, and the air was laden with the sweet perfumes of the various flowers of that delightful month, | planted; for, in the end, this must be a self-Marion Goldboro and the Earl of Leicester were married.

ing renowned places on the Continent; and when the June roses bloomed once again, they returned to America, for Marion meant to carry on the work she had begun.

As we have before stated, the Earl owned many thousand acros of land directly in the heart of the United States.

"Dear Englehart," said Marion, shortly after Dear Engienart, said Marion, snortly after their return to America, "will you not take me to see this land of yours? Why may we not found a colony together? We are worth many millions of dollars enough, certainly, where-with to accomplish all our desires toward benefitting the poor and down trolden of our country. Let us gather in the lame, the halt and the blind, the widow and the orphan, the sick and all cted, and build beautiful and comfort able homes for them on this land."

A look of deep interest overspread the Earl's

countenance.
"Marion, my angel," he said, as he wound his arms about his sweet wife, "it shall be as you say. We will make a heaven right here and now, and will not wait for the separation of soul and body before entering in at the pearly gates of happiness. Ever since my father departed this life I have questioned what I had best to do with this large, uncultivated, beau tiful, but wild tract of land. Yes, dear, it shall be as you say. We will make a heaven of it, and take hundreds of poor creatures into this heaven before they linger out a miserable existence in the body. My land lies in Colorado, not far from the Rockies; in fact, it takes in a portion of the foot hills, and Pike's Peak hangs

over it like a glant sentinel."
"We can start by the first of the coming week, can we not?" asked Marion, with spark

There is no good reason why we may not,"

he replied. And the following week found them in the city of Denver, and less than a hundred miles from the point which they wished to reach; here a couple of traveling vans were fitted up with all the comforts and luxuries possible. Four large, commodious tents were also purchased, and taken along.

All this was new to Marion, and she entered into the spirit of the wilderness enthusiasti-cally and j yfully. The mountain scenery was magnificently sublime, and as the vans slowly wound their way southward, the grandeur of the scenery became more and still more pronounced. The Earl had also purchased in Denver an easy and elegant carriage, to which were attached a pair of spirited gray horses. In this the Earl and his wife were seated most comfortably. A good driver, who knew the route and was well acquainted with the country was on the box, and a footman rested easily in a good seat at the rear; then followed the two loaded vans. Two good cooks, two drivers. and a half-dozen men of-all work, together with three maids and a valet, made up the

This was Marion's first taste of really wild life. "Dear Englehart," she said, "I believe I shall never care to live in a city again."

"You need not, my dear wife," her husband answered, "if you do not wish to; but this colony which we intend to found will be quite a city of itself."

"Yes, but a warw different situ from North

"Yes; but a very different city from New York or the other cities which we have vis-

"Very different from London, where the most of my former life has been spent.'

The first night out found them encamped in a beautiful spot, under a bright moon, a cloud-less sky, the grand old mountains at their back, the vast sweeping prairie in front, breathing the crisp, clear, cool air of a Colorado evening, with the sound of a gurgling brook in their ears as it came scurrying down from the mountains, winding its way among the foothills. Here the horses were picketed, the teuts pitched and a large camp-fire lighted. The cooks were busy preparing supper, the maids were attending to their mistress; small brass bedsteads had been brought along, that Marion and the Earl might not be obliged to lie on the ground. These were soon made up in their dainty white coverings; temporary tables were spread, and all went merry as a marriage bell. Comfortable camp chairs were placed outside the tents, and Mariou, wrapped warmly, was seated near the door of her tent, her thoughts roaming back to Sarah of old, to the children of Israel being led by Moses into the wilderness, wherein they wandered forty years; and she thought she could live and wander here for forty years, if need be; she also meant to gather about her a multitude of unfortunates. hoping, spiritually, to lead them into a land

flowing with milk and honey.

The third day out found the party encamped on the earl's land. This tract of land proved to be about five miles square. It extended back into the foothills for some distance, in fact quite to the base of Pike's Peak. Much of the land was rolling prairie, a considerable portion of it being perfectly level. Through this tract of land, gurgling down from the mountains above, ran quite a large stream of water, a tributary to the San Brazos. In many places this stream broadened out into miniature lakes, and small boats could be easily managed in almost every part of it. The tents were pitched close to the foothills on the bank of this small river, and Marion, as she sat at the door of her tent, was able to take in at a glance nearly all this vast tract of land which

belonged to the Earl and herself.
"Marion," said Englehart, 'this tract of land holds within its embrace vast possibili ties. If it were sown to wheat alone the yield would be immense. But we hope to put the land to a better use still. Now, dear wife, let your eyes roam over this land, and then we will lay out plans for the colony."

"We will begin the settlement just at this spot," said Marion, "and I hope our city will be as enduring as yonder lofty peak."

Amen!" echoed Englehart. "And when we are laid to rest may others take up the work and carry it forward. On that hill yonder, with the dark pine forest just at the back, we will build our hospital. In the bend of the stream, just over there, we will have our schoolhouse, for the children of unfortunates must be educated. Just where the camp fire is now blazing we will place a very long building, which shall be cook house and dining room, where all who cannot keep their own little home will find plenty of good wholesome food, and where the tramp and the beggar shall be made welcome. A flour mill can be built near that whirling cascade yonder. A vast storehouse can occupy that dry looking spot not far away; and down there, where the stream eddies so prettily, a laundry must stand. Now let me see," she continued re-flectively, how many buildings I have already: bospital, mill, laundry, schoolhouse, cookhouse, and, dear, where shall we place our own resi

I think that elevated spot out there would answer admirably. Just beyond, in that little run, are very many trees of various kinds."

neat, and our own home must not be an exception to the rule. We will put up a hundred of these houses to commence with, and then add as we need them. The land must be gradually turned into waving fields of corn and wheat. Potatoes, and other vegetables, must also be sustaining colony, and all who are able to work must work at least four hours each day. The eating of meat, or the killing of animals for The Earl returned with his bride to England, and they remained in Europe for a year, visit-

and, now, dear, what about a church?"
"We will put up one grand, imposing edifice, and dedicate it to highers powers-to the Spir itual powers above us, to the angelhood within us, and there we will all meet and hold communion with those who have departed to the spiritual realms."

"Mother will never join us here," said Mari

on, a little sadly.
"No," answered the Earl. "Your mother has already begged me to allow her to go to England, and live at Leicester palace. She thinks it wrong for me to desert my ancestral halls; but, if she cannot change my determination, she would like her family, at least, to enoy the honors of European life.

"Just the thing for mamma!" exclaimed Marion. "I wonder I never thought of it before. And you consented, Englehart, dear?" "Certainly, my love. Your father and mother will enjoy looking after my interest and honors there of all things best; but, Marion, we have said nothing as yet about a prison, courthouse, police station, and so forth.

"No prison shall ever be built in our colony no court-house, no legal proceedings shall find a place here. Within the hospital we will have one or two rooms wherein we can confine those who may be for a time insane or violent, and all shall be treated with the utmost kindness. All the houses that are built here shall have one acre of land attached for a garden. Trees shall be planted around each dwelling, and flowers shall be cultivated, but the large fields shall belong to the colony, or, rather, we will hold them for the good of all; and each ablebodied man shall be paid one dollar per day for four hour's labor therein. A life lease of a cottage and its surrounding acre of land, shall be given to each family, or to a man or woman singly, who desires such a home. Our school and hospital shall be free, and one dollar per day for four hours' work of any kind therein, shall be paid to all who are employed either at the hospital or school. The school session shall be four hours, the primary classes two." "How about the doctor and minister? asked the earl.

"Ministers we shall not need-that is, not of the clerical kind. When we meet at our Temple each and all shall give forth the best that s within him or her—all shall be teachers. It will probably be necessary to have one or two good surgeons at the hospital; but they, like the others, must be content with one dollar per four hours, their house and acre of ground. Artists, physicians and musicians must follow their professions for the love of them, and not for the money they can get out of the people, or the riches they might be able to pile up. None need join our colony that do not wish to but if heaven can be made on earth, we will make it; and I am sure that we shall be as happy as the angels, trying to make a heaven for others as well as ourselves. I do not be-lieve that crime of any kind will exist amongst us, for all incentives to crime will be taken company, and a happy, merry company it away; and not a drop of liquor nor the fish of animals will ever pass the lips of anyone within our colony. A binding oath to that effect must be taken before anyone is admitted among us.

The moon was shining brightly on beautiful Marion. It was growing late. Her eyelids drooped a little heavily. They entered their tent, and soon the camp was in silent repose.

CHAPTER XXI.

BEGGARVILLE. Marion remained for a week, and each day

was spent in reviewing the land and perfecting the plans for the constructing of the buildings and laying out the streets for the little town; then she returned to New York; but the earl remained to look after the constructors and the purchasing of materials for building.

Most of the lumber, together with bricks

and so forth, must be obtained at the city of Denver, and the nearest railroad station was some twenty five miles distant; so it would take three months at least to have the little city fit for habitation. They had already named it Pearlville. Now the earl and Marion determined to make Pearlville their perma nent home for life, and they meant to pass the remainder of their lives on earth in doing all the good which was possible for them to do; so Marion returned to the Goldboro mansion in New York, pending all necessary arrangements therefor.

Mrs. Goldboro was frantic to think that Marion should so forget her position in the world as to sink herself to the level of dirt, as she expressed it.

To be sure her daughter had married a title, but, with her plebeian notions, what good could it do her? Shortly after Marion's arrival at home, Mrs.

Goldboro made a last effort to turn the tide of Marion's determination.

"So you are to call your camp of shanties 'Pearlville,'" she said to Marion. "I think 'Beggarville' or 'Shantyville' would be far more appropriate. O, Marion! give up this wild project! It will be the ruin of the Earl of eicester, and you will be the cause of it all. No doubt you will both become beggars, in the end, on account of it. What can you expect of such wretched beings as you intend to fill your camp with?-outcasts, drunkards, tramps and

beggars. Oh, that I should live to see my daughter such a crank!"
"Mother," said Marion, "I think you are partly to blame for my-as you think-unworthiness; for, when I was a little child, you bade me read the New Testament, and you did not care to have me read but little else. As read about Jesus and his commandments, t made a deep and lasting impression on my tender mind; and I determined, as soon as I became old enough, to obey those commandments to the letter. I should sell all that I possess and give it to the poor, but I think by using my wealth in the way I have mapped out, it will really be doing more good than to sell all that I have. Mamma, you are always talking of going to heaven when you die. Why can we not make a heaven right here and now, instead of waiting for death to enter it? If I ive here on earth three score and ten years, the allotted time of human life, it will be a long, long time to wait for heaven. I am impatient, dear mother; I always have been, as you too well know, and I cannot wait so long. Like a child, I am eager to have a small foretaste of

heaven, here and now.' "A foretaste of heaven? Then, indeed, I should think you would desire to live in Eng. land, in the Earl's palace, be called 'My Lady, govern a house full of menials, have the cor mon people bow down to you, and be honored by the nobility and gentry. Ah! that would be a heaven to my taste."

"At least, mamma, you shall go and be the mistress of such a heaven for the remainder of your life here. Father shall be installed in the Earl's place, and you shall be called 'My Lady,' and sister Bess shall marry a Prince, if she can. Willie shall have every advantage that Europe can give, and—Viola? what kind of life will she choose, do you think, mamma?'

she will allow me, I will become an Oracle in the Temple at Pearlyllie."
"An Oracle!" exclaimed Mrs. Goldboro.

"You, Viola Goldbore, an Oracle! Great heaven! What can you mean?"

"The angels bid me," answered the girl.
"Hear them, mamma," and laying her hand on a table near by, loud rape, or curious concussions, were heard. Marion looked deeply interested. terested. "Oh! merciful heavens! have my daughters

become lunatios?" oried Mrs. Goldboro, in great distress. "What are you doing to that table, Viola? This is not the time nor occasion to play tricks. Take your hands off the

Viola obeyed, but the sounds came with redoubled loudness on the back of the chair in which the lady was sitting, the chair at the same time being twisted partly around, Viola not having moved from her place; she had simply taken her hands from the table, that was

"You will drive me quite insane, between you," said Mrs. Goldboro, with great petulence. I know very well what you have been dabbling with, Viola. Those raps, and this movement of my chair, mean nothing more nor less than Spiritualism. Can it be possible, Viola, that you are becoming so vile and degraded as to bring Spiritualism into my house? Then, indeed, it is time you joined your sister, and you may both live at Beggarville, if you choose.

Great tears stood in Viola's eyes.
"Mamma," she said pleadingly, "these raps came of their own accord. They have come to me a great many times when I have been alone. When they first came I had never heard of Spiritualiam. I used to amuse my self often by asking questions, and these sounds would answer them. When I was gay they would come joyfully and glad. When I was sorrowful they would be soft and low. I'nen often when my eyes were closed, I saw a lovely girl about my own age; then I would see troops of beautiful children; and they talked with me, and all said they were the spirits of little girls and boys who had once lived in the earth-life as I was living now. How could I help all this, dear mamma? Now that I am older, they tell me I must show to the world at large the truth of spirit-com munion. You have always at church said or repeated the ritual that you believed in the communion of saints, and these who talk with me are little sainted children."

"Rupping spirits are not saints," said her mother sternly. "The ritual says nothing

about spiritual rappings."
"But saints are the souls of departed men and women, are they not? Many of them were not even sainted until they departed this

"A saint is a very different being from these rapping spirits; moreover, I do not believe that spirits can return at all."

"If the spirits of the saints can return, why not other spirits as well?"
"Well, God may permit the saints, but not

"I think," said Viola, "as God governs all things through natural laws, and some spirits can return, all can do so through the same laws; and I positively know, dear mamma, terest was attached by the community to the My next lecture out of London was given in that these sounds which I hear are made by spiritual beings."

"Oh, satau is getting in his diabolical work with my children," groaned Mrs. Goldboro, "causing one to make homes for wicked beggais and tramps, and the other to become a witch, that, according to Holy Writ, ought not to be suffered to live. Go and live in Beggarville—yes, go! That is the proper place for you." And the unhappy mother covered her

face with her hands.
"But, mamma," said Viola, "Jesus says that
the rich can scarcely enter heaven." "Well, we shall not be rich after we are

dead," said the mother.

'No," said Marion, "we cannot take a penny with us, but all our good works will go before us to prepare a place for us; but I am de termined to make a heaven here and now, and

then carry it with me when I go hence."

'How an you carry Beggarville with you?"
asked has. Goldboro, raising her head. "Many of the tramps and beggars in Pearlville will probably go before me," answered Marion, "and they will form a Pearlville for me; others will go about the time I do, and they will accompany me; I shall leave a great many behind, no doubt, and to them I will return to help, bless and comfort them."
"But why not love your own mother a lit-

sobbed Mrs. Goldboro. "I love you with all my heart," said Marion, throwing her arms about her mother's neck. "Will you not obtain your greatest desire through me after all? You will be happier to

have it all your own way at the palace, much

happier than if $m\,I$ were there to interfere with

you."
"Marion," exclaimed Mrs. Goldboro, "I believe if it were not for Earl Ethelbert I would wash my hands of you entirely. To think that a Goldboro should so far forget herself and her position in the world as to talk such crazy nonsense as forming a heaven-dreadful travesty on the word-with beggars, drunkards and tramps—low, illiterate, degraded human beings, that the merciful God of the real heaven condemns to everlasting torment, where the worm dieth not and the fire is not

quenched." Mother," said Marion, with indignant eyes, 'do not, I beg of you, speak to me of such a God, for I cannot believe in a monster of in iquity. The God in whom I believe is a God of mercy, love and truth; and as a child of mercy, love and truth I intend to give my life an individual, however favored and exalted; in serving the God-or rather the Good-in and gathered there that day under circumwhom I believe. But we will not quarrel on stances in themselves sufficiently striking, they this subject, dearest mother. I shall come to might well give them an application to their England as often as every two years to visit you at the palace, and, oh! how I wish that you would visit me at Pearlville the alternation community, never, indeed, at any stage lack years.'

That I never will," said Mrs. Goldboro with asperity; "but I will return here, to the Goldboro mansion, in those alternating years. Your father has determined to keep the house just as it is, for the old lady, his mother, does not care to go to Europe with us, and your father thinks he also would like to remain here half of the time. Viola may not care to stay very long in Beggarville, and in that case may wish to return home.'

[To be Continued.]

Letter from Liverpool. BY W. J COLVILLE.

Though I am still busy in London I go out of town to lecture quite frequently. The first of my journeyings north during my present stay they obtained them in the Metropolis. It was in England was in response to an earnest call from Liverpool to fill an engagement with the old society, whose President is the venerable and political emancipation of the Jews of the old society, whose President is the venerable John Lamont, and which still keeps open a large centre of activity in historic Daulby Hall. Responding to a kind invitation from my faithful friend Mrs. R. Morgan (formerly of Manchester), I arrived on the date of Sarasate's violin recital, Saturday, Nov. 18. I found Mrs. Morgan delightfully situated at 39 Prospect Vale, very near 5 Laburnum Road, which has long been the residence of Mr. Lamont and his faithful niece. Mrs. Morgan's son, who was wonderfully benefitted by mental treatment when in New York when thirteen years of age, is now a successful young business man of twenty-one, and a very earnest and efficient worker in the Liverpool Progressive Lyceum, which meets in Daulby Hall every Sunday at 11 AM. The following account of Sarasate's wonderful concert may prove of interest. On the two previous occasions when he appeared in Liverpool, we heard Senor Sarasate

interpret compositions of Mendelssohn, Raff, and Dvorak; now his choice fell upon the com-positions of Bach, Schumannn and Saint-Saens -and an excellent choice he made. Bach was represented by his second sonata, Schumann also by his second sonata, and Saint-Saens by his "Concertatuck" in A major, op. 20. The placing of these pieces in this order was inter-

poetic beauty of Schumann, and the brilliance offizens had solemnly declared to be their due. of the Frence composer, were all alike artistically and all sufficiently realized. It may sound trite and commonplace to remark that Senor Sarasate played better than ever; but this expresses the real fact of the matter, as all present who had heard him before must have felt. And not only did he play better than ever, but—though this may seem impossible—he played with more grace and with even more ease than ever. It was really marvellous to see such consummately clever executive feats

attained without the slightest app crent effort. This was always a chief characteristic of the all, what was the use of the purest emotions great violinist's performances, but never before was it so noticeable. Wouderfully beautiful trills, the most difficult double-stopping passages, and inordinately complex harmonics shut. All the growth and prosperity of which were all alike played with surpassing skill and the visible signs were about them had its darkexquisite taste.

His performance of the third movement of the Schumann sonata, which consists almost time, and never was there, therefore, a strongentirely of pizzicato passages for both hands, er call upon all whom heaven had blessed by was as astonishingly clever as it was entrancingly be utiful, and the violinist was rewarded with an enthusiastic outburst of applause. After the Saint-Saens piece he coming claims. They mutually supported each plied with the demand for an encore by play ing the prelude to the Bach E major sonata (unaccompanied), the latter portion of which he afterwards gave as a second encore piece. Senor Sarasate's final contribution to the procomposer as well as an executant, and he now performed for the first time an unpublished Spanish dance, entitled "Miramah," which is dedicated to the Queen Regent of Spain. It is charitable institutions in their miles. a composition of great beauty, alternating from the most exhibitanting form of dance music to the most voluptuous waltz imaginable. Here, as elsewhere, he had an admirable subject of fighting the enemy with insufficient accompanist in Dr. Otto Neitzel, who cannot be too highly commended for efficiently sec-onding the efforts of the violinist. Dr. Neit-zel also figured as a solvist, playing the Chopin or rifles, or one who faced them in rags, and "Ballades" in F major and A-flat major, and,

spirit-life, and contained a tribute to Emma and the decencies of life, he suggested that they Hardinge-Britten, who was greatly beloved should follow the practice of the London Jeward is now sadly missed in the northern and ish Board of Guardians, and make their charity western parts of Eugland, where she worked so long and so efficiently. The Sunday evening lecture was on a striking topic, "Satan's Return to Heaven; What on Earth Will Follow 1t?" The hall was crowded by a most ence too much to desire charity, or to continue intelligent and apprentic and income. After it became the receipments doing their best conditional on the recipients doing their best worked to render their homes clean and decent, and to conditional on the recipients doing their best worked to render their homes clean and decent, and to conditional on the recipients doing their best conditional on the recipients doing thei

company of the Jewish Lads' Brigade, under the command of Captain E. K. Yates, as a guard of honor. The Lord Mayor was received by the President of the society, Mr. Julius My lecture drew a representative but not a Town Clerk (Mr. Pickmere). Aldermen Sir been excited, and both he and his son extrements II. Sheep, Garnett, Watts, Menlove, Cookson, Smith, Paull and Houlding; Councillors May, Smith, Turner, Berry, Lea, Lawrence, Ratherford, Major Elwardes, Dr. Asl cannot relinquish my hold upon my Clerke Saunby, Mowie, Contain Donton W. Clarke, Saunby, Morris, Captain Denton, W. W. Walker, Lister, Petrie, Thomas, Hough, Closthwaite, Bullen, Utley, M'Guflie, Farmer, Closthwaite, Bullen, Utley, M'Gusie, Farmer, Hampson, Colonel Porter, Samuel, Shelmerdine, Roberts, Lloyd and Chevalier; Mr. A. F. Warr, M. P., S.r. E. Russell, Messrs. T. E. Sampson (city coroner), T. Snape, G. H. Dazlish, J. R. Grant, G. H. Neale, E. Yates, F. Rosenheim, G. Wynne, C. Samuel, C. O. Bremner (sergeant at-mace), C. F. Bellamy, P. F. Corkbill, T. Gossey, F. Salisbury (postmaster), R. C. Oldfield, J. E. A. Rogers, Sheik Abdullah Q. illiam, Prot. H. Nasrullah Warren and Shejkazude Mahomed Ber. The congregation Sheikazude Mahomed Ber. The congregation also included the Lady Mayoress and her two daughters, Mrs. Edgar and Miss Cohen, Mr. Harold Cohen and Mr. Rex Cohen, her sons, and Miss Vera Levy.

The service, which was most impressive, was conducted by the Rev. S. Friedeberg, the reader being Rev. H. Burman (Pringe's Road), while the other ministers were Revs S. Singer (St. Petersburg Piace Synagogue, London); J. Harris (Prince's Road), Kutkowski (Hope place), Lipkin (Fountains Road) and Macht (Crown

The Rev. S. Singer took as his text, I. Chronicles, xxix., 12-14—part, he said, of the hymn of thanks into which David broke as he surveyed, toward the close of his career, all God's mercies to him, but not less appropriate in the mouth of a community than in the mouth of ing in vigor and dignity. If the founders of that congregation more than a century ago-if the original promoters, nearly ninety years ago, of the oldest existing Jewish charitable institution of Liverpool, the Hebrew Philanthropic Society, could revisit the scene of their pious and beneficent labors how they would stand amazed!

Of the extraordinary development, material, social, civil and political of their successors, not the most sanguine of them could have had a prevision. They would be the first to exclaim, "Both riches and honor come of Thee." The story of Jewish progress in this country had often been told, but there were a couple of points which it might not be out of place to emphasize. The first was that in the work of removing disabilities from those who happened not to be of the dominant creed, Liverpool had taken a foremost part. It was a fact that Jews enjoyed civil rights in this city before United Kingdom, an effort within the memory of some of his congregation. But as long ago as 1830 not only were the Jews of Liverpool themselves active in striving to obtain their rights, but their demands were also strongly backed by their fellow citizens, and by the distinguished Parliamentary representative of Liverpool at the time, William Huskisson. Early in the year in which he met with his untimely death at the opening of the Liverpool and Manchester Railway, he presented a petition in favor of Jewish emancipation, signed by two thousand of his constituents, including clergymen of the Established Church, and every banker and every merchant of repute and influence in his constituency. That Liverpool had been faithful to her principles of equal rights and equal opportunities for honorable distinction for all good and loyal citizens, they themselves could furnish the best proofe.

And on another point he would touch. The lot of the Jews of England had been in one respeet unique in the experience of European countries. Other nations had had their genercountries. Sether nations had had their generous impulses, but their emotions had often been transient. Not so that dear land of theirs. England might be slow to deviate from her accustomed course, but when once she recognised. "Just the spot," echoed Marion. "Now we said that young lady, who had just entered the and others; and that must be not far from the dining room building. Aside from these buildings all the others must be small, plain and some coose, do you think, mamma; "I will answer that question for myself," placing of these pieces in this order was interplacing of the p

God had breathed into this great nation the spirit of equity, which was the true spirit of life in the body politic-a mighty, transforming and enduring spirit. The congregation that ordinarily gathered there for worship, and the charity on whose special behalf they were assembled, were the two links uniting them with the earlier history of the Jews of Livergraph and they trained the transfer that the transfer that the trained they trained the transfer that they are a trained to the trained the trained that pool, and they typified the two great aims of all religion-the service of God and the service of man. No minister was likely to minimise the importance of Divine worship, but after unless they bore fruit in conduct? The door between us and heaven would never be opened if that between us and our fellowmen was er side. Never were the contrasts between wealth and poverty so glaring as in our own any measure of prosperity to tone down that contrast. Upon them there was a double call other. Never, he trusted, would Jews willingly forget the honorable distinction that, while they rightly bore their share of the general burdens, they would not add to the burdens of others by imposing upon them the charge of

object could only be properly accomplished by the relief being alike timely and adequate. We had lately been taught a few lessons on the forces, and we had had to pay heavily for it. with all the distressful and repellant features as an encore piece, the beautiful though somewhat hackneyed G minor "Nocturne." These two acute forms of suffering among the poorand distinctness.

On the same day at 8 P M I spoke to an excellent audience in Daulby Hall, and addressed two very large gatherings on Sunday, Nov. 19.

One of the lectures was on rest, and work in sible to respect the elementary laws of health One of the lectures was on rest and work in sible to respect the elementary laws of health intelligent and sympathetic audience. After it longer than was necessary. In closing, he

the evening service a few friends met privately at Mrs. Morgan's home, and it is declared that Mrs. Britten spoke characteristically through my mediumship.

Sunday, Nov. 19, was Monation Day for the Hebrew Philanthropic Society. It is an annual event for the Lord Mayor of Liverpool to at the direction and the service, the next being \$\frac{\pmathcal{E}}{2}\$ for the Lord Mayor of Liverpool to at the direction and the service of the general community.

The collection amounted to £195, the largest ever received at this service, the next being \$\frac{\pmathcal{E}}{2}\$ for the Lord Mayor of Liverpool to at the direction and the service of the general community.

occasion, by the fact that the holder of the Eastbourne, by invitation of my old friend, office this year (Mr. L. S. Cohen) is himself a R bert Cooper, who was the first person to Jew, and a member of that particular syna-gogue. This circumstance drew not only a first sight of Boston in the late autumn of crowded congregation but also a large gather- 1878, when I was known as "The Kitten Oraing of people in Prince's road, who watched with sympathetic curiosity the procession from the chambers adjoining to the synagogue, at the entrance to which stood the Liverpool doing all in his power to advance the Cause of

Jacobs; the Honorable Treasurer, Mr. D. Ga- very numerous audience; it was given in a prielsen; the Honorable Secretary, Mr. H. J. | Church of England schoolroom, dealt directly Davis, and the wardens of the synagogue, with Spiritualism, and was followed by an-Messrs. L. Solomon, Eliot Levy and Ellis swers to questions and an impromptu poem. Yates. Accompanying his Lordship were the Mr. Cooper feels that renewed interest has

> London audiences, I have to travel quite extensively to fill my provincial engagements, which are pouring in so thick and fast that were I able to settle in the North or West of England I would be incessantly employed. One of my excellent friends of former days, Mr. James Lingford, a prominent commercial man, whose chief business centres are Leeds and Sheffield (two very large and thriving cities of Yorkshire) cooperated with one of the Spiritualist societies in Sheffield, and with only two days' announcement arranged for me to speak in a large hall on Sunday, Nov. 26, at three services. The attendance was very good both morning and afternoon, and so crowded in the evening that late comers had to stand. I spoke again in the same place—Vestry Hall, Attercliffe—Monday, Nov. 27, at 8 P.M., on "Joys and Sorrows of Satan," by particular request, to another crowded audience. On Tuesday, Nov. 28, I lectured in Manchester for the Spiritualist Alliance, on "Character Re-vealed in Hands," which is at present a very popular theme in England, and always gives

good opportunity for introducing important points in spiritual philosophy.

I had to be back again in London for balance of the week and am now again in Liverpool. I hear the kindest words about America and Americans wherever I go, and can sincerely declare that liberal philanthropic workers all over Great Britain are in fullest accord with transatlantic brethren. W. J. COLVILLE.

What Shall the Vision Be?

BY WILLIAM FOSTER, JR.

I read with thrilling sensations, which almost overpowered thought, "A Vision of Lost At. lantis," in THE BANNER of Dec. 9, by our ascended brother, James C. Clark. Awful, awful, was that vision, a limning of the doom of that now ocean-buried land, with its countless people, verdure crowned plains and hillsides, magnificent cities, betokening a high civilization as the world estimates things, nevertheless a civilization without a soul, bottomed on wrong, inequality and oppression. As I read the closing lines,

"He who slays a starving brother Smites his maker in the face,"

I realized that Retribution was an eternal law, a two edged sword, ever whetted, the one edge sharpened by Justice, the other by Equity, which in the balancing of the deserts of nations, institutions and actions strikes effective blows, and mows down the "rulers and rob-bers," who ever cry, when the "plain people" demand their rights and a just government,

"Give them blood instead of bread." For the moment I passed Atlantis by, turned my thoughts to my native land, these United States, which boastfully claims to be "the land of the free, the home of the brave," a Republic which it is not, only one in form, the spirit de-parted; for oil princes, coal barons, railroad

kings, and the like "Have locked up Nature's great storehouse, And to thieves have consigned the keys."

Need I recall the details of the degradation and the decadence come upon the nation as evidences of the supineness of the people, and the audacious activity of the political prostitutes who dictate policies and engineer legislation? The facts are burned into the history of the last thirty years, so deep that even an idiot cannot fail to read them. Within this short period, thousands of millionaires and hundreds of multi-millionaires have come to the front-prophets that in the near future the billionaire will appear to be master of the situation, ruling with a rod of gold, which a corrupted states mapship has put in his hands. The century just closing has been a remarkable one, fruiting in much that was capable of ministering to the welfare of the people; but its possible blessings have become curses, to pass on to genera-tions unborn, a legacy of woes unutterable, sacrificing manhood on the altar of associated wealth, followed by a gilded aristocracy and millions of slaves. We, with an excellent tone boast of our progress, giorying in the present,

[Continued on Seventh Page.]

Children's Spiritualism.

THAT LITTLE CHRISTMAS TREE.

It was a little Christmas tree, with candles all aglow, And golden balls and silver stars, a bright and shin-Ing row.

The children danced around it, and chapped their hands with glee;

And not a child was bappior than the little Christmas tree.

But next week, stripped of all its gifts and east into the yard, It murmured with a little sigh; "Now, surely this is

> To give delight for but that night And then to be forgot, Weuld seem to be for any tree A most unhappy lot!

But Ned and Ted and little Fred soon spled it where itlay.
"Hurrah!" they cried, "A mast! A mast! We'll

sail and sail away. And far across the Arctic seas
Our gallant ship shall go
To find the seals and polar bears And jolly Esquimaux."

A plank their ship, a sheet their sail, the happy tree These bold explorers northward turned, and sailed away so fast

That soon o'er unknown lands there waved
The banner of the free. The staff that providly bore it Was the little Christmas tree.

What afterward befell it would take me long to tell: Tt once became a fairy wood, where elves and dryads

And once a prancing, coal-black steed, With a noble knight astride; And once a dark and gloomy cave Where bears and flous inde.

But when, one day, there wandered by a ragged, shivering boy.

He saw the little Christmas tree and dragged it home

with joy.

A merry blaze he kindled. With its welcome warmth and shine, And the cold bare room was tragrant

With the odor of the pine. -Helen Standish Perkins, in December St. Nicholas.

Dear Little Banner Children: I have a Thanksgiving story that I want to write you; it is a true one, which is best of all. In a poor humble home lived two little children named Harold and Ethel. They had very few of the luxuries of life, yet they were happy because they had learned some of the sweet lessons of life, and knew that angels of love from the spirithome visited them. On Thanksgiving morning they arose as usual, and performed their little duties, for although small they had learned to help others. But in their home no preparations were going on for a grand dinner, the same as in many homes. Their food was of the coarsest and most simple kind, but these same little ones sat down at the table, and both said they were thankful for even the few good things they had, and wished all little children fared as well as they. Ere the day was done they had taken pencil and paper, and written down fifty nine things that they were especially thankful for. I thought if only all little and big children would look at the blessings of their lives in a like manner, how happy the world would grow. And, dear children, how much better it is to feed our spiritual bodies with good things, than it is to feast these material bodies. Little Harold said he was thankful because he knew about the angels coming to help us, and Ethel was thankful for Sunbeam's sweet talks in THE BANNER. All along life's way we may find many things to be thankful for, and, dear children, I hope you will gather all the roses of life that you can each day as you go along, then will a little bird sing your own hearts, and the music will make others glad. You each have a garden of your own to take care of; always speak kindly, and the flowers will be beautiful in your own gar-den. Good bye, with love to you all. MARY W. JENNE.

Dear Sunbeam: A long time ago I received the lovely box of goodies you sent from your party, and I have thanked you every day since, and now write to thank you again. I think you were very kind to remember the little boys and girls who could not be with you. It made me very happy, and I guess I shall grow to be a better man because of your kindness. I hope you will write to us boys a special letter soon, for you know this cold weather we have to stay in doors a great deal, and I know you can tell us some good things to do. I wish the little spirit boy Dick would write to us again, also Leona; it is a long time since she wrote. My mamma reads THE BANNER every week to me, and I remember many things. I just hope Mr. Barrett can stop long enough to write us a let ter some time, for I like him. We children are going to have a party at grandma's some time, and I give you an invitation to come, dear Sun beam; will let you know later when it will be. With much love from HAROLD R. JENNE. Monson, Me., Dec. 6, 1899.

Dear Sunbeam-1 have often thought of you in the past few weeks, and watched for your letters in the dear BANNER. I have been busy going to school, but now school is done, so I write to especially thank you for the box of good things you sent us. My little brothers all thank you much also. I wanted to come to your party, but live so far away I could not. But the kind remembrance of us who were ab sent made me very happy. Dear Sunbeam, you do us all good. Please write and tell us some more about how we little children may best live and keep our hearts pure and clean. wish I were better, but sometimes it is hard to be good. I still remember the Sunday Club. Please visit me and give me your loving thoughts. With best love from

ETHEL RUBY COY.

Monson, Me., Dec. 4 1819. My Dear Little Friends: It has been some time since I wrote to you, but I am sure that never a day has passed that I have not been to see some one of you. Everywhere I go I find some planning for Christmas, and so I know you will all be glad to know what I am soing to do on that day. I have told you many times that in spirit land we have no holidays as you do, and that we only know about them and feel an interest in them through our friends in earth life; but of all the holidays you have, the one that the spirit-children are most interested in is Christmas, and all my little friends call it gift-day. That is really what it is, for, although it was at first a birthday, and the gifts were brought to the Mother (because it was the custom of the people in those days to give presents when a child was born, it is now a day of secrets and gifts. I think it is a lovely way to have one day in the year that is given up wholly to telling your friends that you love them, and telling them with a gift instead of writing letters or running errands or telling them so in words; for, do n't you know, sometimes when you love anyone very much you just feel as if you would like to give him or her something. I have often felt that way, and when I look for something that will make them know right away that I love them very much, I find it very hard to know what to give; but I know that the gifts that will tell the story best are those that you have made with your hands or bought with money that you have earned. I never knew there was such a day as Christmas until after I came to spirit-land, and when I heard the children over here talking about it, I thought it was a wonderful day when a wonderful man named Santa Claus rode around the world and carried beautiful dolls and lovely books to everybody who was good, and I could not understand how he had passed me by and had remembered so many, many other children, and so I asked our teacher about it, and she said she would take me to a big city on Christmas day, and I could see how it was done and who did it. Oh, wish you could have been with us that day!
saw so many beautiful things and so many happy people; but I saw many other things beside that were not as pleasant to look at, for

we went to many different places. In some homes, where some very pretty and tionally well fitted to prepare a book for man-very good children lived, I saw that there was ly, energetic boys, and it is no discredit to his

nothing that Santa Claus, or any other good man, had left, but that everything was as cold sind as gloomy as could be, so I knew that it was not true that all good children got presents. I saw some poor little boys and girls who were hungry, and some who had to stay in bed because they had no clothes. In one place, where everything looked dirty and dark, I saw a sick little boy playing with a little tin hore, that was bont and broken in some places. It had been sent to him by a woman who was trying to remember a great many poor people, and had only a little money to do it with. He was so happy with it, and while I looked at him he fell asleep with it in his hand. When we got back to spirit land again I asked my teacher if I might not some diffusions and size abildren and size as it is seen as a second size as a second poor and sick children, and she said that I might some day; so when I came to my "medi," and began to talk to people, I thought my chance had come. The first Christmas I spent with my medi I was only able to help one poor old lady, because I did not know many people to ask to help me; but that old lady had a big basket of everything nice to eat, and some money to help pay her rent, and buy some coal, so she was very happy. The next year I had ever so many things given me, and they were sent away to a neighborhood where only very poor people live, and were given to the chil-That was four years ago, and every Christmas since then ever so many good people have helped to make a happy day for some children who never knew what Christmas was. Two years ago we had our first Christmas tree, with lunch and presents for forty boys and girls, and last year we had a tree, and a nice turkey supper, and presents for sixty children, and everything was given because people loved children, and wanted to see them happy. This year we are to have a supper and tree,

and if we have money enough we are going to have one hundred poor children. I have told you all this because I think perhaps you can help in some way, or can find some child who is in need who would like to come. I expect we shall have a lovely time, for we are going to treat the little visitors as if they were our others and sisters, and play games with them and do anything we can to make them have a

nice time. I must tell you about a little spirit who is a member of the Sunday Club, Her name is Marion Piper, and she has not been over here very long. Before she came she used to have a great many playthings, and she was very careful of them, so that when she was through with them they were about as good as new. Her papa and mamma felt so badly when she came to spirit-land that they packed her toys and dolls away and could not look at them for a long time; but when she began to send them messages by me they began to feel better, and when I sent some things away at Christmas they gave me a few of her things. Last year her mamma brought a lovely big doll to my medie and said:

"This was one of little Marion's favorite dolls, and I want you to give it to some little girl who will take care of it; and I want Mari-

on to go and help the little girl all she can." My medie took it, and as she was looking over the names she heard some one say, "Pin that name on," meaning the name written on a slip which she held in her hand; so she did. and when the little girl got it her mother came and thanked my medie, and said that her little girl had been wanting a dolly so much, but that she could not afford to buy one, as the papa was in spirit, and she had to earn all the money they had, and she had been out of work for a long time; and then my medie told her how the doll had belonged to a dear little girl, and that her mamma was there; and when the two mammas met they both cried for joy-one in the joy of giving and the other in the joy of

receiving. After awhile the little girl came over to Marion's mamma, and said she would keep the dolly as long as she lived, and that she had named her Marion; and was n't it funny that was the name Marion had given her before she came to spirit-land. Now Marion and I knew that it was the little girl's papa in spirit who had told my medie to pin her name on the dolly, and we were happier than we would have been had some one given us some beautiful present. Don't you think that was lovely?

I hope you will write me a letter soon. Gerdo as much as she expected to, and I think we will have to work all the harder and do her

I have the paper fire crackers that Rupert Davis brought to the party, hanging on the chandelier in the dining-room, just where they were put that night. Alice Griffin, Winnie Ireland and Harold Piper were here last Thurs day night, when we had a supper to get money to pay the rent for the hall for Christmas. wish you could all come and play with my

gift day friends. My dearest love to you all. Sunbeam, through her medium,

MINNIE M. SOULE. Saturday, Dec. 9, 1899.

The Christmas festival that Sunbeam refers to will be held at 200 Huntington Avenue, on Christmas day. Supper will be served to the little guests at six o'clock. Any contribution of clothes, food, 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.

Faithfully yours,
MINNIE M. Soule. 79 Prospect street, Somerville, Mass.

LITERARY.

R. THOMAS BARTLETT HALL, author of "The Purity and Destiny of Modern Spiritualism" (Mesers. Cupples and Schoephof, Boston, publishers), which is having a lively sale by subscription, graduated at Harvard in 1843. He was admitted to the bar in Boston in 1847, after less than the prescribed period of study, and practiced his profession in Boston with good success but little zest for about ten years, when he became devoted to some manufacturing interests that had come to him in the civil war. For the last twenty years he has been engaged chiefly in auditing accounts, examining some of the largest and most important corporations in New England and the country. All through his life he has taken the deepest interest in Spiritualism. Mr. Hall has a Charles Lamb like appearance - beautiful blue eyes, high spirits, a contagious laugh, and, like William T. Harris, one of those rare minds that are both practical and speculative. Though he is in his seventy sixth year his activity would shame many young men, his business day usually extending from half past seven in the morning till nine in the evening. He is one of the saints. He was born at Springfield, Mass, in 1824. The foreman of the printing-office where "The Purity and Destiny of Mod-ern Spiritualism" was printed, a hard headed Scot and a strait laced and even blue Presbyterian, took home some of the sheets and reac them with his wife; on appearing in the "shop" the next morning, he remarked as he returned the sheets to their place, "Well, if 's Spiritualism I want to be a Spiritualist!" Dr. J. M. Peebles of Battle Creek, Mich., writes: "The book is no doubt a work of great merit; it necessarily must be, being the work of fifty years of investigation." Dr. Joseph Rodes Buchanan of San José, Cal., writes: should be delighted to obtain and read Mr. Hall's excellent book." The work is both admirably adapted for furnishing inspiring read ing, and can be used as a text-book in instruction on Spiritualism.

GRANT BURTON, THE RUNAWAY. COMPANION TO SIX YOUNG HUN-TERS.-Mr. W. Gordon Parker attracted much favorable notice last year by his excellent story, "Six Young Hunters," copiously illustrated by himself, and this year adds "Grant Burton, the Runaway," as a companion. Mr. Parker, a former student of Phillips Andover Academy and an enthusiastic amateur sportsman, as carable literateur and artist, is excep-

first volume to say that this surpasses it both in its handling and in the number and excellence of its illustrations. Grant Burtor, the partially spoiled sorts of wealthy parents, attends the same school as the "Six Young Hunters." Being refused admission to the Greyhound Club on account of full membership, he broods over what he considers an insult, assaults one of its members, and then, in sorrow and shame for his deed, runs away from school, intending to forget the past while hunt-ing by himself. Here misfortune overtakes him, and after many tribulations he achieves his object, learns the most important lesson of his life, and returns to his home and school a different boy. The story is a pleasing one; the descriptions of the scenory in its varying aspects will appeal to every lover of nature; and every boy who reads it will not only enjoy a capital book, but will learn a lesson of self denial and self-reliance which will help him. Price \$1.25. Lee & Shepard. Order of Banner of Light Pub. Co.

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Columbus Avenue.

EEPING ONE'S COAT ON.—In one of the large wholesale grocery houses of New York everybody seems so contented, so ready to chat with a visitor on other subjects than a chop of Oolong or the rise in California prunes, that considerable curiosity has been expressed concerning the manner in which this happy condition came about. The firm does not pay large salaries. Its men work just as long as those of competing houses. The secret was revealed by a young man who had been with the firm but a short time.

"When I went into the place," he said, "the President took me under his wing, and laid out some work. When I was solid with that he had the chief clerk turn over a few more little jobs. Then he had the manager give me a few additional duties, which seemed to fill up the time to overflowing. A few days ago he had the secretary turn over certain city letters. I tried to attend to all these things, and succeeded for a time. Then came a big rush of business. The others did not seem to work any harder be-cause of it, but it just swamped me. I flew around like a politician after votes on a close election day, but it was no use. The more I worked the worse the snarl became. Finally I got mad, took off my coat, and began to get heated. About this time the President came ir, and saw something was wrong. He called me into the private office, and began to talk in a general way that seemed not in the least useful. He said he preferred to have his people keep their coats on, except when the weather was hot; for a man who was not a laborer to take off his coat showed he was too warm, or not working properly. If he was too warm he should have the room ecoled; if he was worktrude's medie is sick, so she won't be able to ing with friction he should oil up the bearings a little. He went on to say that when he was a brakeman he found it always paid to keep all the boxes just as cool as possible. About here I began to see the drift, I went cut to my desk, put on my coat, looked over what was to be done, spent five minutes or so in planning how to do it, and finished everything by six o'clock. A few days later I told one of the other men what had been told me. He laughed, and said the President had given the same advice to others, so that 'Keep your coat on' was a sort of battle-cry on a busy day."

There seems to be considerable hard sense in that motto—solid value which could be usefully applied in professional circles. It is often said there is a dearth of five thousand dollar ayear men. This cannot mean a dearth of men with the requisite knowledge; such a view is plainly untrue. The lacking faculty or charactoristic is the ability to plan instinctively while carrying on other work, so that affairs never become tangled and there is always time

for one more undertaking.

One frequent cause of delay and slow work is dawdling over details until they have been developed far beyond the main subject. This is particularly notable among engineers, physicists and others dealing with measured quantities. Engineers will often report their tests show that power plants develop, say, 1257 31 horse-power. Those decimals look very convincing, yet they are thoroughly fraudulent. Even the unit figure, seven, is a lie, for the in struments and methods used in testing power plants are accurate only within two per cent This is a case of what is me int by uncultivated judgment among specialists. They know the pretended accuracy of their results is ridiculous, yet because they lack business training they keep on publishing such statements as truth. Of course there are some who have learned better, who appreciate that in their calling, as in every field of human industry, the men who succeed best are those who have trained themselves to recognize instinctively just how much work to put on each part of an undertaking. The ability to plan quickly and surely is the secret of professional as well as business success, for it lies at the bottom of the executive ability of which so much is often written. - John Goodell, in the Philadelphia Evening Post.

TORA'S HAPPY DAY, by Florence Pel-tier Perry, editor of Children's Department in Mind, is a wholesome, instructive, enter

taining story for the little people. Tora is a little Japanese boy, and the story is all about the cherry blossoms, the toys and plays of the little Japanese, the stories the good priest told, and, best of all, how Tora gave, up seeing the cherry-blossoms so a little boy who had never seen them might have a day of

The book is full of pretty Japanese pictures. the print is large and clear, and we think it is one of the most delightful stories we have read in a long time. Price 50 cents.

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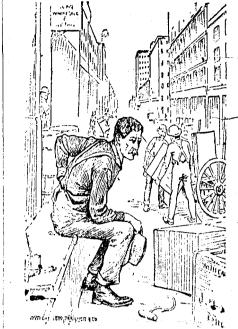
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nomena, ad infinitum.

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be the mother of cruelty in all forms, and that knowledge alone works goodness.

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Banner of Fight.

BOSTON, SATURDAY, DECEMBER 23, 1899.

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Special Notice.

As Monday, Dec. 25, is a legal holiday, the office of the BANNER OF LIGHT will be closed throughout the day. Our patrons will kindly take notice of the fact, and govern themselves accordingly

An Object Lesson.

The New York Journal of Nov. 9 says that Henry Slade, the well-known medium of more than thirty years ago, has returned to New York City to reside permanently. He is said to be broken in health and in fortune, and apparently is a cripple for life. Slade was one of the first (if not the first) slate writing mediums in Spiritualism. The phenomena that were produced in his presence in the early years of his mediumship were undoubtedly genuine. and proved to be a power for good through their influence upon men of letters and scientists of the times. He submitted to many crucial tests, and did not hesitate to welcome suggestions that would make the evidence of spirit | to unite with the State Association in order intervention more certain to the investigators. Slade made a tour of Europe and wrought many seeming marvels through his mediumship. His séances with Prof. Zöllner were faithfully reported and carefully analyzed by that able scientist. The results of those experiments are said to be the basis of one of the Professor's ablest works.

Slade was courted and flattered on all sides, and his mediumship made him a welcome guest in many households. He was susceptible to influences of divers kinds, good, bad and indifferent, hence was soon subjected to tempta--tion. The Spiritualists, instead of caring for this fine instrument for his own sake and for the sake of the good he could do the world. paid him a few dollars for the spiritual wares he was thought to have for sale and left him alone. The continued draughts that were made upon his magnetic forces weakened him physically, and it was perhaps only natural that he should resort to stimulants to keep up his waning strength. That one misstep often leads to another was proved true in the case of Henry Slade. His use of stimulants often interfered with his mediumistic powers; at length he found himself unable to become en rapport with the spirit world, and his abnormal appetites and his love of money finally led him to resort to deception.

His case is another striking object-lesson to the Spiritualists of America. Had they organized their forces forty years ago, and placed their finest psychics, of whom Slade and Lottie Fowler are types, above want and temptation, the work the Psychic Research Society has done and is doing would have been known to the world years ago. The oracles of the ancients were tenderly cared for, and given every condition that would enhance their spiritual powers and enable them to give the best many wrecks, nor would there be so many breakers along the shore to entrap and destroy those who are sailing in vessels that are imperfectly constructed. Had Slade been placed in the midst of spiritual surroundings, under the care of an earnest seeker for spiritual truth, the finest possible demonstrations of diamship would to-day be a blessing to the same truth seeking spirit as he evinced in 1874. soul of man.

world, rather than an object of suspicion on the part of the enemies of Spiritualism.

Slade's case also shows the necessity of establishing a pension fund for superannuated and invalided Spiritualists. It will do no good to build homes for the unfortunate, unless those homes are well endowed and placed in charge of practical men and women. A pen sion fund is far more feasible. From it can be drawn sufficient means to provide board, clothing and other necessities, so that the recipient may not feel that he is an object of charity. If the Mayer fund for the N.S.A. were but filled, it would enable the National Association to do some very practical work in this connection. It is a good time now to reflect upon the above facts, and place funds in the hands of the Treasurer to enable the officers to carry the needed reforms forward. In saying what we have, we make no excuses for Slade's apostasy to his mediumship. For the good he did years ago, he deserves well at the hands of the Spiritualists of the world. For what he is now, he deserves the world's pity and the kindly care that humanitarianism always bestows upon the unfortunate. We hope that every reader of these lines will reflect upon the object lesson given him, and at once send their dollars to the N.S.A. to enable that body to care for those who are worthy, and to relieve the necessities of such as Henry Slade.

A Strange Case.

A gentleman in Boston reported the death of his wife to the police, saying that he tried to obtain medical aid, but that the doctors he asked to visit his dying wife refused to go. The police summoned a physician, who certified that the woman's death was due to "natural" causes! How very considerate he was! How does he know that the death was not due to lack of medical aid? If it was, why are not his brother doctors guilty of murder? Must they be shielded, even if the people are killed by them? Is poverty a crime that people must die because a doctor fears that he may not get his fee? Does modern civilization produce men without hearts or consciences, and make them physicians to the people? It would be well for every man to qualify himself to be his own physician, in order that he may not be placed at the mercy of such human brutes as those must be who refused to treat a sick woman because of her poverty. It is only fair to state that many physicians are noble men, who would scorn to neglect a patient, no matter what his financial condition might be. It is because of the brutality of some of their number that men and women should learn to depend wholly upon themselves when illness enters their households.

Hudson Tuttle.

Our esteemed contemporary, The Progressive Thinker, proposes a novel New Year's gift to the noted man whose name stands at the head of this article. Hudson Tuttle is known the world over as an earnest, honest advocate of an enlightened, progressive Spiritualism. Some of his works have been translated into other languages, and the value of his thought has been so apparent to the scholars of the world as to cause them to rank him as authority as an interpreter of the message of Spiritualism to the children of men. Mr. Tuttle has labored zealously for a full half century to advance the interests of Spiritualism. For his arduous toil he has received but little in the way of compensation outside of the approval of his own conscience and the commendatory words of a few appreciative friends. It is now proposed that all Spiritualists should send this veteran worker, in person, a thank-offering in the form of a contribution of whatever sum he or she may feel able to give. By this method it is hoped to secure a goodly sum, which will relieve him of all care and hard physical labor in his old age. Mr. Tuttle is nearly seventy years old, and deserves well at the hands of the Spiritualists of the world. We hope our contemporary's suggestion will be acted upon by all lovers of justice wheresoever dispersed.

The State Convention.

On Tuesday, Jan. 2, 1900, the annual convention of the Massachusetts State Spiritualist Association will be held in Boston. In view of the fact that an attempt will probably be made to secure the enactment by our next Legislature of laws inimical to the interests of the people, it behooves all Spiritualists in Massachusetts that they may be better able to offer successful opposition to all measures proposed to their prejudice. The question of the abolition of capital punishment, that of the repeal of compulsory vaccination laws, and proper resistance to the passage of medical monopoly laws, are issues of importance to all Spiritualists, who can best gain the ends desired through the State Association.

Spiritual Work.

Says our valued contemporary, The Religio-Philosophical Journal, "We like the sentiment of Bro. Barrett's leading editorial in THE BANNER of Dec. 2. We have always maintained that the word spiritual was not an adequate expression when used in connection with the work of Spiritualists. The entire orthodox pulpit and press use this word to designate the character of their work. The time has come to take a decided stand, and cease to give forth no uncertain sound. Let us be Spiritualists, and give credit where it belongs." Thanks for your words of approval, esteemed contemporay. We say Amen most heartily to your timely suggestions.

Florence Cooke.

The Psychische Studien for October and November has a report of sittings with Mrs. Corner (formerly Florence Cooke), made famous through Prof. Crookes' experiments in his own house. These scances were participated in by Ochonwicz and others, but the results seemed to show that she had lost very much of her mediumistic power.—R. P. Journal.

Her loss of power may be due to the fact that no spirit, nor body of spirits, can come as closely into rapport with the medium as did her quondam guide, Katie King. Every Eéance must stand upon its own footing, and a failure to day may be followed by reliable evidence on possible messages to those who were in search | the morrow. An honest failure is sometimes of truth. Had this been done, the beach of negative evidence of genuineness on the part the spiritual sea would not be strewn with so of the medium. In Mrs. Corner's case, the conditions under which she sat to-day cannot possibly be what they were a quarter of a century ago. She had different people, different ter the door of the soul. Purity of thought. surroundings, and different magnetic forces with which to contend. It is possible that results of the same scientific value as those obtained by Prof. Crookes may be received his evil-eyed servants Pride and Fashion are

Holiday Greetings.

We take this opportunity to extend to our readers, and to the spiritualistic press of the world, the compliments of the season, with best wishes for a happy and prosperous New Year. To our American contemporaries one and all we extend the right hand of followship, and hearty good will, with the hope that the coming year may bring added joys and new successes to them. We trust that there may be on the part of all unity of effort and purpose to do for our good Cause, that Right may prevail, and all forms of Error be forever banished from our

A Just Move. .

The Society of American Authors is endeavoring to secure a readjustment of the rates of postage on authors' manuscripts. At present letter rates are charged by the postal authorities upon all such productions. There are, it is estimated, more than twenty thousand persons, outside of editors and employes, who strive to obtain a livelihood by the pen. Why should they be compelled to pay enormous rates of postage upon their productions that are sooner or later to find their way into print, and then pass through the mails as second class matter? Why can they not be rated as second-class matter at the first, and thereby save to a worthy class of people the expense and bother consequent upon the present methods? The change will work no harm to the Government, nor to any person or class of persons. It will, however, be of great benefit to writers. We are heartily in favor of the proposed rerating, and we hope the Society of American Authors will meet with complete success in its efforts to secure the change.

The Joint Debate

between Dr. Dean Clarke and Rev. J. P. Bland took place, as advertised, Sunday, Dec. 17, before a large and very enthusiastic audience. Mr. Bland, after the debate was over, in private conversation with us, paid a very high tribute to Dr. Clarke's sincerity, nonesty and ability, and stated that his work was excellently done. Dr. Clarke, also in private conversation, complimented his opponent in terms of highest praise, and stated that his views were presented in a most logical manner. No vote was taken by the people as to the outcome of the debate, but both speakers were vigorously applauded by both their friends and opponents, indicating that telling points were made on both sides. A more complete report will appear in our next issue. It is not unlikely that another debate may take place between the same disputants in the near

"The Man Who Goes Alone."

This suggestive title is the subject of a recent which is to be found on the first page of this issue of the Banner of Light. It is a subject in which every Spiritualist is Interested, hence it would be well for all of our readers to order extra copies of this number and send them to their friends. Dr. Fuller's address | test. was received with demonstrations of hearty approval on the part of the large and intelliat every appearance.

Off for Europe.

That able and conscientious advocate of our Cause, Miss Lilian Whiting of Boston, sailed for Europe Saturday, Dec. 16, via the German S. S. Line. She will remain abroad an indefinite period of time, and during her stay will contribute a few articles exclusively for the BANNER OF LIGHT. Miss Whiting always has something of interest to say, and never fails to hold the attention of her readers. We know that the patrons of the Banner of Light will be pleased to learn that they are to hear from this gifted writer through the mediumship of their favorite paper. We wish Miss Whiting a pleasant voyage, an enjoyable visit in foreign lands, and a safe return to her native shores.

The Mayer Fund.

As the limit set by Mr. Mayer for the filling simple from him, expires Jan. 1, every Spiritualist in America should make an effort to record his name by a generous donation, as one who appreciates the philanthropic spirit Surely the thousands will speak, and let him know it to be such. know that they will meet him dollar for dollar, Only ten days in which to act; will not the premises?

A Correction.

In our references to the joint debate between Dr. Dean Clarke and Rev. J. P. Bland, in our last issue, we spoke of the latter as an is yet a clergyman in good standing, who holds the position of an agnostic upon the question of the source of the phenomena of Spiritualism. He admits the occurrence of the phe nomena, but is not convinced that they are produced by excarnate human spirits. We gladly make this correction in the interest of truth, and take great pleasure in placing Mr. Bland in his true colors before our readers.

Illness of Mrs. May S. Pepper.

From the secular press of Springfield, Mass. and letters from personal friends, we learn that the gifted psychic, Mrs. Pepper, was suddenly stricken with a serious attack of heart-failure during her lecture Sunday evening, Dec. 17 At last accounts her condition was reported as critical, with the chances doubtful as to her recovery. Her illness is a matter of sincere regret to her thousands of friends through. out the nation, all of whom will unite with us in sending her their sincere sympathy, healing thought, and best wishes for a speedy recovery

Love departs in sorrow from every heart when Mammon, Pride and Fashion ennobility in action and kindness in speech spring forth from the inspiration of Love; but they are killed by Mammon whenever he and

DREAMS OF A SOUL.

How burns the soul with dreams of world-wide Right; How eager it to gain the vision sent, And know what now of happiness is meant In this deep stirring of prophetic might; Our nature is deep touched with love and light:

We sense the higher in the lower blent-As our real self, not as an ornament, And would for it as valiant soldiers light! Ah! yes, a battle wares in the mind-To conquer foes of fear and greed and wrong, And spirit to the law of beauty bind, Until all hearts are vibrant with love's song: Beside the door of this grand century new. Let us advance to find our dreams made true!

If any beauty is in life to-day, It is the beauty of the soul made free-By love of truth-that gives it unity With all the past and what must future sway: Then here we must as faithful spirits stay, As this blue sky, or yonder stretching sea, Or stand as oak, or orchard-blossomed tree, For here is lise and life's divinest way! Our souls like heaven flash out with stars of grace Each ray of light a point of living truth; Our hearts with love give flowers of blessing place, That they may grow in summer's balmy ruth: 'T is for the soul to thus the century greet That opes its broad'ning paths to pilgrim feet. WILLIAM BRUNTON.

The Temple of Health

Is the title of Dr. J. M. Peebles' progressive little monthly published in Battle Creek, Mich. views of psychical questions are instructive as well as interesting, and show that the young times. His journal is worth many times the subscription price, twenty five cents per year, and we hope it will find its way into every spiritualistic home.

The Dawning Light.

This fearless little champion of Spiritualism in the great Southwest comes to us in a new form, and seems to be introducing some changes in its reading matter. We hope these new methods are indicative of our contemporary's prosperity. Its editor has made a brave fight for Spiritualism for more than four years, and has pluckily held on his way in the face of heavy odds. The Dawning Light is well named and deserves the support of all lovers of truth.

The war in South Africa has thus far given the British soldiers a great deal of hard fighting, with decidedly unfavorable results to them. The Boers have shown themselves to be excellent soldiers, and their leaders have displayed ability as tactitians superior to that of their English adversaries. The Boers feel lecture by Dr. Geo. A. Fuller, the full text of that they are fighting for their homes and their sacred rights as freemen, hence are proving themselves true patriots on every occasion. The loss of life on both sides is large, and the horrors of war are being clearly demonstrated by this frightful and wholly unnecessary con-

It is rumored that an attempt is to be gent audience that had assembled in Berkeley | made in this State to secure the passage of a Hall to listen to him. It is a scholarly produc- stringent amendment to the present unjust tion, and is ample evidence of the great ability | medical law, imposing severe penalties upon | of its author as a student, orator and speaker. the so-called irregular practitioners. Spirit-After reading this lecture it will be a matter | ualists should be on their guard, and hold their of regret to all Spiritualists that they have not representatives to a strict account for their had the privilege of visiting Berkeley Hall actions. No further medical legislation is during the present month. He completes his necessary, and those who would foist an unjust engagement for the current lecture year on law upon the people must be made to realize Sunday, Dec. 31. He should have full houses that fact. Through the State Spiritualist Association, the followers of Spiritualism can exert a greater influence for good than by individual effort. They should therefore join the State Association at the earliest possible

Remember that Treasurer Mayer's offer expires Jan. 1. The fifteen thousand dollar fund required by him is not yet filled, but there is yet time to place the full amount in the treasury, if the Spiritualists will but act in the matter. One dollar from every Spiritualist in America will place the needed amount in the hands of the Association several times over. Who will take the lead in this work? Now is the time to act. Let the responses be many and prompt.

A valued friend, as well as an esteemed contemporary, asks us what we are going to do with the account of Sir William Crookes's experiments in materialization through the meof the fund of fifteen thousand dollars, to diumship of Miss Cooke. Prof. Crookes told meet a gift of the present headquarters in fee the truth as he saw it, and conscientiously reported that which he felt to be true. We accept proofs, not theories, as reliable evidence of fact. We are unalterably opposed to counterfeiting in all forms, hence can never be coerced of Mr. Mayer. One man against thousands! into the support of any form of evil when we

A Georgia preacher says that he befriends of the Cause do their duty in the lieves that Harvard University, with her Unitarian, Universalist propagandism, will yet realize what hell is. He declares that the great majority of our institutions of learning are going to hell at the rate of a mile a minute, sweeping preachers and laymen with them as they go. He has no use for the "Higher Criti-'ex-Rev.," which is not the fact. Mr. Bland cism," Rationalism or progress; the old fashioned hell is good enough religion for him. Poor ignorant man! May he be privileged to enjoy his religion in peace.

> The love of seeming mystery often leads to serious results. A desire for secrecy is sometimes the cause of a certain air of mystery, which, long continued, leads to intrigue. Intrigue is followed by deception, and deception by the ruin of the home and by the death of all earthly happiness. True Spiritualism does away with mystery, and sheds the light of confidence into the souls of those who truly seek to live and to do the right. If homes are to be maintained and happiness made immortal, true Spiritualism should be made the guide of every human soul.

Mrs. Kate R. Stiles has completed a successful lecture engagement with the Wilkes Barre, Pa., Spiritualist Society, and goes to Baltimore, Md., and Richmond, Valuator the next two months. We wish her the best of success in her efforts to advance the interests of Spiritualism.

We are indebted to Hon. John Hooker, of Hartford, Conn., for a copy of his excellent work, "Reminiscences," that is just out of press. We shall take pleasure in reviewing the work in a future issue of THE BANNER. Judge gifted wife, Mrs. Isabella Beecher-Hooker.

Life Beyond Death.

Such is the title of Rev. Minot J. Savage's latest contribution to the world of books. Its wording is suggestive of the thought that the gifted author has found something to convince him that there is such a thing as conscious life beyond the tomb. This thought becomes a settled conviction as the reader peruses the well filled pages and interprets their contents by the light of reason. The work is the result of the author's experiences in the field of paychics, and proves that he has not only been a careful observer but also a close reasoner upon that which he has seen and proved to be true.

The dedication to his recently ascended son, Philip Savage, is the tenderest and most touching combination of words we have ever read. The tribute to the splendid virtues of that beloved son is sincere in every word and is not ostentatiously made. A full heart only could prompt those utterances, and the author's soul has faithfully expressed in choice words the language of the soul.

The opening chapters are devoted to brief historical sketches of man's beliefs in a future life, and to the drawing of parallelisms between the crude conceptions of primitive minds and the well established beliefs of the present age. This tracing of historical relationships is done in a most interesting and instructive manner, and holds the attention of the reader from first to last. Mr. Savage also The good Doctor gives much timely advice deals briefly with ethnic beliefs, and presents with regard to physical health, and ably shows | many instructive thoughts to his readers by how necessary an even state of mind is to the giving them a clearer idea of the teachings of maintenance of good bodily health. His re- the great religions outside Christianity upon the subject of life after death.

He weaves into his narrative many intervenerable "Spiritual Pilgrim" is bound to esting facts with regard to the Old Testament keep abreast with if not a little ahead of the and its teachings concerning immortality, and gives much new light upon the character of the works said to have been wrought by Jesus of Nazareth. His references to the Apostle Paul are also of moment, showing as they do the influence that Paulism has had upon the Christian church. Mr. Savage finds much that is of interest upon this question in the history of the Middle Ages, and enriches his book with a fine chapter upon that subject.

> He deals with the agnostic and spiritualistic reactions against the theology of the past in a fair and impartial manner, and pays a deserved tribute to the change they have wrought in the world of religion. We have already published his chapter on Spiritualism in the columns of the BANNER OF LIGHT, he having used his Easter sermon of 1899 to express bis views upon that great question. To him Spiritualism is but an aid to the student in his search for scientific evidence of a future life. It is a signboard, pointing the way to the coveted goal, even as other movements of a religious nature have been in the ages of the past.

His arguments in favor of a scientific basis of a future life are clearly put, and conclusive to all fair-minded thinkers. He simply takes the position of the advanced Spiritualists of the present day, and approves of the work that is being done by the friends of Psychical Research. Mr. Savage credits Spiritualism with having accomplished a great deal of good during its history of the past fifty years, and points out the dangers that beset its pathway through the influence of the counterfeit element connected with mediumship. His denunciation of the conscienceless tricksters is justly severe, and has a ring that will please the ear of every truth lover who may be able to hear it.

Mr. Savage describes in detail many of his psychic experiences, and frankly admits the truth of many of the phenomena given to him in the presence of mediums. Notwithstanding his open acknowledgement of the genuineness of these manifestations, he does not admit that he is a Spiritualist. Perhaps it had better be said that he is a Spiritualist in everything save the name itself. If he were to accept the label he feels that he would be classed as an exponent of that kind of Spiritualism which has been made obnoxious to the more intelligent people of the world by those who have assumed to be mediums, yet possessed no real psychic power. One of Mr. Savage's readers, an original thinker, writes us of this work: "Mr. Savage is a good doubter, but I could not help wishing for more affirmations of what he knows to be true, and less semi-apologies for being obliged to admit the truth involved in psychism. He tells his readers of the facts he has discovered, yet gives no advice as to what they shall do with them. He leads up to the threshold of Spiritualism, and makes one feel that he is ashamed to enter its temple of truth through fear of being misunderstood by his friends.'

As an aid to the student honestly in search of spiritual truth, this work by Mr. Savage will be of great value. Its rich historical references will open a mine of information to those who are desirous of tracing man's belief in Immortality to its source. His arguments in behalf of scientific investigation of psychical phenomena will serve to induce psychologists to turn their attention in that direction. In this respect, it will do the Cause of true Spiritualism-the Spiritualism that instructs and spiritualizes its followers at one and the esam time-a great deal of good. Indeed, we feel that Mr. Savage has set the pace for all students of psychism in the right direction, even as he did when he forced the truths of evolution upon an unwilling world. The book should, therefore, be widely and carefully studied. Every well regulated library should have a copy, while all Spiritualists should purchase it in order that they may be able to overcome the objections of an honest critic to their methods of propagandism. We confess to a feeling of disappointment that the distinguished author did not declare himself a Spiritualist. Had he done so he could have spoken with greater power upon this sublime question, and would have done far more to remove the evils, to which he refers so strongly, from the movement that means so much to all of the children of men than he can possibly be able to do as an outside critic.

The Declaration of Principles adopted by the Etna (Me.) Camp meeting Association, in September last, was the work of Charles E. Dane, of Lowell, Mass., to whom the same should have been credited in our reference thereto in a recent number of THE BANNER.

The gifted Lucinda B. Chandler speaks words of wisdom to the Spiritualists of America in her article on "War," published on the first page of this issue of the BANNER OF LIGHT. It should be read by every true American patriot.

A communication from the facile pen of Dr. J. M. Peebles was received too late for this spirit-power would have resulted, and his me- through a series of experiments made in the permitted to lodge even for one night in the Hooker is a loyal Spiritualist, as is also his issue. It will be published in full in our next

Letters from the People.

A Nut for the Pulpit to Crack.

If God Almighty created man The soul of his perfection, What power to o'erthrow his plan Give place for imperfection?

If God Allwise created man To be an fallen creature, Where is the wisdom of his plan To curse him for his nature?

Rev. Moody and dozens of others have so far Very respectfully, JOHN BADER.

A Suggestion.

I am a friend to the N. S. A., and have had fifty years' knowledge of the purposes of its organization, viz., to educate humanity into a perfect knowledge of the now well established facts in the best minds in all nations, of continuous life beyond so called death. It is, in my opinion, the most important information that has ever been imparted to the human mind in this world. Therefore I suggest that the N.S. A. establish a Spiritual Institute at its headquarters, under the management of its present able Secretary or some other competent volunteer, to give free lectures by volunteers, and the use of a free reading room and library, as in Cooper Institute in New York City. Such an institution would soon become more popular than the Smithsonian or any other institute, because it would be educa-tional on the true science of life here, and in the world of causes where all go when they leave this life; where justice is law without regard to persons. There are no "dead men there—all sooner or later must drift into active, useful, everlasting life of progress toward the Creator. As our brother, Jesus is reported to have said, 'Be ye perfect even as your Father in heaven is perfect.'

They say that all persons guilty of selfish acts to the injury of any one, or nation "have the mark of Cain on their foreand the sure punishment of "remorse until justice is done to the injured by "good

Selfishness, they say, is the only sin recognized in spirit-life; that God, the Creator, is Love, and His mercy endureth forever; to impart the true knowledge of the science of life and death is the best education. Therefore, the Spiritual Institute would be the most use ful, and ultimately take the highest rank, in all the world, because it would deal with causes, while all other institutions only deal with effects. So it would be the world's Savior from war, crime and suffering; for who would be so foolish as to commit a crime, knowing that the "mark of Cain on his forehead," for all to see, and "remorse" would remain, until he or she "worked out their salvation from sin" by "good works"? This knowledge would create any longer the hearts and nurses of right edge would open the hearts and purses of rich men and women to supply the N.S. A. with plenty of money for its uses and a suitable building for its headquarters, like the Cooper Institute in New York city, with a large half in the basement for public lectures, stores to let on the street floor, offices to let on the second floor, free reading-room and library on the third floor, and class-rooms on the fourth. The rents would make it self-supporting. The Cooper Institute is one of the most useful buildings in New York City. Such educational institutions should be built in every city, and will be when we are more spiritual. We now know how to construct public works without money on the Guernsey Market plan.

Fraternally, B. FRANKLIN CLARK, M. D. Belvidere Seminary, N. J., 1899.

From A Subscriber.

home. I have been a reader for years, but not a subscriber until last fall. I do not want to miss a paper. The dollars come slowly to me, but I send mine as soon as I can.

Maine. Mrs. G. C. Manley.

More Kind Words.

I do enjoy reading THE BANNER; it has been a source of unfoldment to me and mine, and in many ways thoughts have been developed the subject before it. There seems some satisthat I have found answered in your paper. Hoping you will excuse me, I remains yours, MRS. N. F. COLLIER.

Another Subscriber Speaks.

I-live in an obscure part of the town on a back road, where neighbors are about as scarce as the proverbial hen's teeth, and where souls are so cramped by dogmatic delusions, that to draw any spiritual comfort or inspiration from them would be about as much consolation as drawing blood from a turnip. Therefore send along the BANNER OF LIGHT, for it is only from its pages that I can draw consolation and happiness. It is the only source I have (with the exception of one week in August at campmeeting) to learn of spiritual things and Spir itualism. I should become of all men the most miserable if I did not receive the "Light' that shines forth from Bosworth street. Wishing you all the success possible in the good work in which you are engaged, I am
Fraternally yours, F. B. GLIDDEN.

Fraternally yours,

Voice from the Shakers.

Esteemed Friends: Enclosed please find two dollars for The Banner to besent the coming year, 1900, to our address.

We have been friends for many a long yearfrom THE BANNER'S incipient stages to the present time, and, being the oldest spiritualistic society in existence, to us it bears no "strange device"; we understand its bearings better, perhaps, than is generally known, and with satisfaction note its growth toward that which makes for righteousness and peace.

Had you attended our Thanksgiving meeting and heard the testimonies there delivered, after the reading of the President's proclamation, we might have thought you had stolen our thunder. So with the Vaccination and Vivisection subjects, and then your splendid editorial in a recent issue upon Polygamy, that should have wide circulation. And your handling of doctor craft and all that, is in perfeet accord with our convictions.

We bid you God-speed and a loftier floating THE BANNER for the coming century and den

In the power and strength of the spirit-world, Cordially your friend, Anna White. Mt. Lebanon, N. Y.

A Veteran Writes.

"Mr. Leonard and myself commenced taking THE BANNER in its early days. We were both born and trained until thirty years of age in the strictest orthodoxy. During the time of the anti-slavery agitation, we were interested to help the colored people as they tried to escape from bondage, what was called the underground railroad, and sheltered some of them in our homes. We listened attentively to lectures given by William Lloyd Garrison, Wendell Phillips, Stephen and Abby Kelley Foster, and When George Thompson was here a great effort was made to get a place in one of the churches for him to speak, but without suc-We were obliged to take an old dilapidated hall, on a non-business street. On his way there he was pelted with eggs, and after his lecture was hung and burned in effigy on Court Square. Experiences of this kind led us to inquire to whom do the churches show mercy, it not to the poor slave. The tendency was to disgust, not to attract us.

In 1840 a small number, ourselves among nite Nonsense." But, as he claims, "they have them, commenced to investigate Spiritualism, and were soon convinced of its truth. Since have "struck the death-blow to the Associaand were soon convinced of its truth. Since that time it has given us great solace and comfort. Mr. Leonard went to spirit life in June, 1898. Dr. Fuller officiated at the funeral, and published a notice of the same in THE BANNER You will find enclosed the renewal of my subscription, and send the paper to the same address. I am eighty years of age.

MRS. C. T. LEGNARD.

In Re What Shall We Do?

Dear Banner of Light: Under heading "What Shall We Do?" you make extracts from different letters, each dictating a different policy. Now I have been on editorial staffs for more than thirty years, and in that time have found that every body but the editor knew just how the paper should be run, and what should be its policy. So, Mr. Barrett, having learned to be humble through editorial experience, I thought you were pursuing the right policy, though it was not my policy. You are true to your convictions, and your ideals are high and noble. Pursue unfalteringly your own course, and all will be well. I am only an earnest investigator, but I want the truth. I have long admired the high tone of your paper, and I feel sure that if there is a future life you are guided by angels who are pure and true.

Your for truth and spirituality,

MRS. S. D. FORBES.

An Ohio Friend Speaks.

"I must tell you how much I appreciate the dear old BANNER OF LIGHT. It always comes freighted with ambrosia from heaven, bringing us glad tidings of the loved ones beyond the clouds, beyond the tomb. I could not think of doing without it, so you may set me down as a life subscriber.... I enjoy the articles by W. A. Cram, C. G. Oyston, W. J. Colville, J. Clegg Wright and many others. Your correspond ent from Sydney, New South Wales, Australia, has greatly interested me, as with his writings there always comes to me a grand and beautiful inspiration that lingers long with me. His nom de plume is 'Devotion'. May the angels ever bless you in all your good works is my constant prayer. MRS. M. A. MERRELLS."

From Over the Sea.

Henry Rothwell of England, in renewing his subscription until July 1, 1902, writes: "I want The Banner and will pay for it as long as I can. I look for it every week, and it comes to me regularly. Please renew my subscrip-

Still Another Speaks.

Mrs. C. H. Snell writes: "I want THE BAN-YER for another year, and you will find enclosed the price of my subscription. I most sincerely hope you will receive many more to help you make it the 'glad tidings of great joy,' which you desire to do."

Written for the Banner of Light.

The Effect of Adopting a Declaration of Principles, at the Late Spiritual Convention.

BY E. W. GOULD.

As long as this topic has been under consideration, and been the subject of discussion by thinking Spiritualists, new thought, new interest, new zeal, new speculation, new opposition and new courses of ridicule seem to have been inspired by the adoption of a few simple declarations of general principles, recognized THE BANNER is a welcome visitor in my by nearly all religious organizations known to civilization.

It seems to have been the principle, the irritating thought, to writers in spiritual papers in spiritual meetings, in common conversation, at all times and under all possible circum-stances since the adjournment of the convention. But the discussion has been largely confined to those who were not at this convenfaction however in the thought that if no other good results from this discussion, valuable information may be secured, and a degree of harmony upon this subject heretofore unknown may prevail at the next convention that shall presume to amend or change the present code.

From my standpoint, the Convention did a very wise thing to pass the resolutions even in their present form.

It is an important feature in spiritual philos ophy, and necessary to its thorough comprehension. We have been floating about for fifty years, attempting to teach Spiritualism, and

when asked what we believe no two teachers would give the same answer.
The subject has several times been introduced into our Conventions, referred to committees, who have failed to agree, or failed to report for want of time, or some other reason. And it had become necessary that some report should be made on the subject dropped, as one

beyond the comprehension of delegates to our conventions. One of the principal objections I have heard to the present code or declaration, is that it uses the term believe, instead of know. The printed report of the Convention shows that point was made, and stronuously urged; but voted down by a large majority, as were many other amendments. It was evident that the consensus of opinion of the delegates favored the articles as passed, that it was either that or nothing, at this convention, and the majority very wisely decided that if the items in the code, or any one of them, were not satisfactory to Spiritualists generally, alterations or amend-

eral convention.

And rather than have this subject hanging fire, and resting under the imputation of not knowing what our religion teaches, or the proper terms to express it, the convention very properly adopted, by a large majority, what has been so freely commented upon.

ments could be made at any subsequent gen-

A few of the commentators upon this subject talk and write sensibly and seem to compre-hend the situation; and while they do not endorse what was adopted by the convention, they very readily realize that it has opened to discussion an important subject-one that is often referred to and never satisfactorily settled, and probably never will be until much more is known of the fundamental principles and philosophy of Spiritualism than is at present realized. They admit that at any subsequent convention alterations and amendments

may be made or the whole may be expunged.

It is very evident to an impartial observer that in the great majority of cases those criticising the code adopted by the convention were not at the meeting, knew nothing of the spirit of debate, nothing of the limited time allotted to the debate, never attended a spiritual convention in their lives, knew nothing of the previous efforts that have been made to get any agreement or report upon this subject, knew nothing of the voluminous manuscripts then before the convention from various able authors, embodying "Declarations of Principles," all of which were referred to the committee appointed to consider and report a

Declaration of Principles

Among the many critics, I notice our very worthy veteran, J. S. Loveland, Esq., who is always found in the front ranks of those who have impracticable theories to advance. He classifies the product of this committee and the endorsement of the Convention as "Infi

A Delightful Effervescent

beyond compare. Superior in all respects

to any mineral water known, 'A refreshing

drink that cures sick headache, constipa-

tion and disordered stomach in the most

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pleasant and effective way.

tion as a liberal movement." further discussion upon the merits or demerits of the subject will, of course, from his standpoint, be time lost.

However, as his observations on this subject are most unjust, if not insulting, to the mem bers of the committee, who devoted their time and best ability to the consideration of the vo-luminous reports submitted to them, as well as to the President who appointed the hoodoo of the jubilee celebration at the head of the most important and responsible committee of the meeting," we may venture further considerations from the standpoint of others.

While I am not here as an apologist for any one, I must in justice say I think the President acted wisely in selecting almost the only committee in the convention that could or would have reported at that late hour a unanimous report upon that mooted subject; and even then he voted against the report, as adopted.

Whatever may be said against the code of principles, as it now stands, I am satisfied that it will result in good to those who are seeking spiritual knowledge. And they are about the only ones who need to be enlightened. Those who have made up their minds that they know it all cannot be benefited or enlightened by anything that does not coincide with their preconceived opinions. Hence I am becoming very doubtful of the practicability of trying to introduce a code of principles embodying even the salient points in the teachings of spiritual philosophy, however much that would do to enlighten those who are seeking to know what Spiritualists believe, and to advance the cause of true Spiritualism.

There is such an inclination on the part of many of our thinkers and teachers to say something new, to introduce some new thought, to advance some new theory, it will be exceedingly difficult to formulate any code of principles that will be acceptable to a maority of spiritual thinkers. Unless it can be done, even the hope of producing more harmony, more sympathy, more spirituality must be abandoned.

If the friends of the National Spiritualist Association can succeed in convincing Spiritual ists generally of the necessity of organization in all its legitimate forms, we can afford very well to dispense with any "declaration of prin-

With all the opposition and contumely we have had in the effort to introduce organization, since the organization of the N. S. A. from our friends, our croakers, our skeptics, we have good reason to congratulate Spiritualists of America upon our success in that particular.

When we shall have succeeded in quieting all opposition in that direction, and satisfying our people that only through organized effort can we overcome selfish ambition, disintegrating influences and fraud, we shall not suffer for the lack of a "declaration of principles.

There is good evidence for believing that a vigorous effort will be made at the next annual convention to undo or expunge what was done at the last meeting in this particular. As there is not the slightest probability of a

more unanimous expression of opinion being had than was secured at the last convention, or a more satisfactory "Declaration of Princi-ples" adopted, it would seem a wise and prudential measure to avoid inharmony and ill feeling, for the Board of Trustees, or whoever is authorized to arrange the program of the next convention, to place this irritating subject near the close of the proceedings of the convention, as was done at this and previous meetings, and that limited time be granted to each delegate to discuss the same. After all that has and may be said and learned upon this subject before the next convention, I think all friends of the Cause will agree, the less discussion at that time the more harmony and kindly feeling will be manifested and felt.

Magnets that Draw Fools and Money.

Certain humbugs are traveling through the State of Missouri, calling themselves graduates of the Memphis School of Magnetic Healing. The tuition fee for the entire course is only fifteen dollars, they say; they declare that the diploma will be thrown in, and affirm that it is a rare opportunity to learn a profitable profession at a reasonable cost. Another clipping states that "Dr. HOOPINGARNER, the evangelist who conducted a revival meeting in the First Methodist Episcopal Church last fall has retired from the ministry and opened a school of magnetic healing at Holden, Mo." These clippings we find in The Memphis Re veille of Missouri.

This system of healing is an unmitigated hum bug-not that these "practicers" do not some times, by affecting the imagination and by manipulations and some other things, produce some effect on the class of minds that will be likely to be attracted by these advertisements. Whether they believe in the thing or not, we cannot say.

The distinction between a humbug and a raud is this: A humbug is not what he thinks he is; but as he thinks he is what he is not, he is not lying when he endeavors to make people believe that he is what he is not. Whereas one who knows he is a humbug, and tries to make people believe that he is what he knows he is not, is a hypocrite, or what is popularly called a fraud. From four to twelve bodies a week of people from a place of this sort in the same State, who went there to be healed, are being

shipped to their homes.

Magnetic healers of this class are either humbugs or frauds. We do not make specific charges concerning Dr. Hoopingarner, but we will say that we have known several evangelists who gave up the work to go into magnetic healing, and in every instance that has come under our knowledge they have become absoute frauds, known and recognized as such.

A large number, whether educated or not are born with a constitutional susceptibility to be humbugged; each generation develops such characters, and there never yet has been a susceptibility in mankind whereby money could be filched from them that a sufficient number of persons to work upon that susceptibility has not been developed to enrich them and impoverish the humbugged.—The Christian Advocate, New York, Aug. 24.

Memorial Services of Mrs. A. M. Glading.

Memorial services were held Nov. 26 in the hall of the First Association of Spiritualists of Philadelphia, 13th St., above Girard Ave. Dr. N. F. Ravlin, their speaker, lectured on "The Problem of Life and Death." Mrs., M. E. Cadwallader followed with a tribute to the memory of Mrs. Glading. Special music was furnished for the occasion. Prof. Gray gave three solos on the violin, two of which were accompanied by Prof. Bacon on the organ. Little Florence Clark, a child of five years of age, presented Mrs. Glading's sister with a beautiful bouquet on behalf of our arisen sister. Mrs. Glading dedicated this child in its infancy, and she is the youngest member of the society. Appropriate remarks were also made by Capt. F. J. Keffer. The platform was beautifully decorated with a stand of flowers, and a life-size painting of Mrs. Glading, draped with a scarf and a large wfeath of roses. The hall was crowded to its utmost capacity. The husband and sister journeyed from their country home to be present at the ceremonies.

W. H. G. Gena Fairfield Grant, of Rockland, Me., formerly known to THE BANNER readers as Gena F. Smith, has just issued a book of miscellaneous poems, entitled "Forget-me nots." Price by mail one dollar, and eight cents postage. Address Gena Fairfield Grant, 26 Crescent St., Rockland, Me.

Wonders That Are Being Performed.

AT A DISTANCE.



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

Psychic Diagnosing.

DR. PEEBLES is admittedly one of the greatest Psychic Diagnostic cians living. He is able to definitely locate the seat of your disease. The causes, conditions and effects he reads as clearly as if each organ

The Egyptians and Assyrians appreciated, perhaps more

fully than we, the efficacy of the "Soul-Cure" of diseases.

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

They were psychics under other names. Their histories contain numerous examples of aston-

ishing 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 tyramical 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

Psychic Treatment.

M. D. who has become too proud, too much of a bigot to investigate and make use of the psychic laws of healing, finds that patients he has treated unsuccessfully and pronounced incurable, are being cured by the irregular physician who has the courage to investigate and use, in conjunction with his medical knowledge, the laws of the higher arts of healing. Magnetized Medicines.

He uses only the mildest medicines, these bonds preparations of roots and herbs. Drastic drugs and preparations of roots and herbs. He uses only the mildest medicines, these being poisons he has totally abolished. The remedies for each patient are magnetized and vitalized by the Doctor himself before they are shipped. In this way his patients get the benefit of his

healing and life-giving magnetism. He makes no exorbitant claims, but could print hundreds of testimonials of so-called incurable cases. Locke, N. 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.

Very truly yours, ALMA HALLADAY.

Putnam, Conn., Nov. 3, 1899. Dear Doctor-I continue to gain in strength, and am feeling so much better than I did in July; am like another being. I do not think I can ever repay the debt I owe you in this respect Your treatments are like a glimpse of heaven. Your patient, Mrs. L. N. Dresser.

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

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.

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

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THE PURITY AND DESTINY OF MODERN SPIRITUALISM:

Light for the Seeker, Hope for the Weary Hearted.

BY THOMAS BARTLETT HALL.

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A.—Ordinary Library Style. Cloth, gilt top, gilt back and sides, in box .

B. Presentation Style. Fancy cloth, gilt edges, gilt back and sides, in box -Ladies' Favorite Easter-gift Style. White parchment cloth, gilt edges, gilt back and sides, in box D. -Extra Library Style. Half Pegamoid Morocco, gilt edges, gilt back, in box

E. -- Extra Library Style. Full Pegamoid Morocco, gilt edges, gilt back and sides, in box 5:00 During the holiday season, the demand for this charmingly written book is likely to far exceed the supply owing to the slowness and care required in printing it. To prevent disappointment, orders should be sent in now. It is just the book to give to the elder member of the family.

BANNER OF LIGHT PUBLISHING CO.,

Agents for the Publishers, Boston.

We regret to learn of the illness of our good friend Dr. Woolsey of Hartford, Ct. His many friends and patrons unite with us in The Occult in Handwriting. sending him thoughts of healing and sincere sympathy.

that he has gained all possible wisdom, and dares to say that he never makes a mistake. Such a man is proud that he knows so much, whereas a truly wise man is humble that he

The Massachusetts State Association | HARRISON D. BARRETT. of Spiritual

Will hold its annual meeting in Wesleyan Hall, 36 Bromfield street, Tuesday, Jan. 2, 1900, morning, afternoon and evening. A large array of talent will be present to take part! in the exercises. A list will appear in the next issue of this paper.

DR. GEO. A. FULLER, Pres. CARRIE L. HATCH, Sec'y.

SPECIAL NOTICES.

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

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

Dr. F. L. H. Willis may be addressed at 43 Alexander st., Rochester, N. Y. Jan. 7.

New Dream Book.

A DICTIONARY OF DREAMS; ore, thousand dreams, and their interpretation, by DR. R. GREER, 52 Dear-norn street, Chicago. Price 25 cts. By mail 30 cts.

HOME COURSE IN MENTAL SCIENCE. BY HELEN WILMANS.

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

Nov. 4

CURED-After repeated failures with others.

I will gladly inform the addicted to MORPHINE, OPIUM, LAUDANUM, COCAINE, WHISKEY, of a never-falling, harmless home-cure. (MRS.) M. B. BALDWIN, P. O. Box 1212. Chicago, Ill. 13w* Sept. 30.

Psychic and Palmist.

LOUISE ALBRIGHT, 67 Pembroke street, Boston. Sittings by mail. W. Dec. 9. MAGNETIC HEALING. Greatest dis-IVI covery of the century. Mail course. Absent treatment given. Write PROF. B. G. SHELTON, Hamlin, Kan. Dec 9.

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ympathy.

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SPIRIT Miessage Pepartment

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

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

To Our Readers.

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

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

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

It is probably true that many spirits come who are unable to sufficiently concentrate their force and give a message that would find its way where it would be needed, and it is also true that limitations of time and space crowd out many who might otherwise communicate. In fact I never leave the circle that I don't feel a certain sense of disappointment. Now if you who are anxious for a message from your loved ones will spend the amount of time and energy in loving, trusting thought to assist your friends in their effort, that you would to write me a letter, giving me details that forever bar you from a perfectly satisfactory test message, you will help more than I can tell you. Ask them, exactly as you would if you could see them, to come to the circle and give their messages clearly and distinctly, and then sit in your home at the hour of the circle and give them the benefit of your strength and force. I do not need any information for I am not doing the work. Your friends are the workers and are returning on the strength of your mutual love or desire or need for each other. Do not be discouraged if you do not immediately get a message, for there will be so many of you who are hoping and asking, that it may take some time to reach you all, but at some time I feel confident that love will find a way to comfort you. The circle is held at 2 o'clock every Thursday at the Banner of Light Building. If there is any change of time or place I will let you know. I know you will all understand that I write with a heart full of appreciation of your interest in this department, and I hope that you may receive many comforting messages in the days to come. Yours faithfully,

MINNIE M. SOULE.

MESSAGES.

The following messages are given through one of Mrs

The first spirit that comes here is a little

Report of Séance held Dec. 7, S. E. 52, 1899. Lena Fox.

girl. She has dark eyes and hair, and is about five or six years old. "Please will you say that my name is Lena Fox, that I lived not far from Boston, and I am in familiar conditions when I come here." Then she claps her hands, and trouble she has had. It seems as if it had been first one thing and then another. But now things look a great deal better. "My grandmother is with me in the spirit, and she has tried to help Emma." It seems there is an Emma Fox. Then she speaks again: "Tell my

Charles Sawyer.

of anybody else, that just as soon as she steps

no use in her having so much disturbance, and

so much burden."

Here is a man whose name is Charles Sawyer. He is quite old, has grey hair, and a white beard around his face. He throws back his head with an air of authority as though every ordinary man, because he has marked characand a good manager. "In some ways," he says, "I led my fellows, and in others they led me. If I ever attempted, though, to understand anything, I usually went to the bottom of it. and was neither laughed out of it nor sneered out of it, but kept right on to the end. I knew that I could come out and be a leader in it. My they kept back from me, for they never and of what I had been doing, I felt that perhaps | In the early days of my clairvoyance I saw

as though things have gone to the dogs, but I have used my influence, and have in a way helped things to be made better; and I am not through yet. So long as there is a representative of my name, or my firm left, so long I shall use my influence to assist, even though it be many, many years."

Abbie Noyce.

A woman walks right up to me and looks into my face. Her eyes are blue, and she has rather stooping shoulders. As she came to me she stooped down, took my hands and looked into my face so earnestly, and she says: "Can you say that my name is Abbie Noyce, and that I do feel such a desire to get back into earth conditions? I feel the desire because I have friends here who love me and whom I love I want to get to William. He needs me very much, and I see him sometimes strain his eyes to see if there is not something that will be real to him from the spirit, because he understands this, and I did. I have been so anxious to give him some manifestation, but I want to to say to him it is not always possible; love is not the only thing that makes us strong. one. It is my earnest desire to do everything | Sometimes love makes us weak, because we are anxious to prove it; and if he will stand still and trust that I will come as soon as I can, and not feel discouraged because I do not come as soon as he wants me to, I believe I will get there. This seems mixed up, but it is the best I can do. I am a good deal disturbed benefit to someone, somewhere. The circle is | myself. I came from Bloomington, Ill. My father is with me, too. He helped me to come. He did not know a thing about this, and he looked rather curiously at me as I gave the message, but, in his gallant way, he took my arm and led me away.'

Sarah Wilkes.

Here is a lady about twenty eight years old. She talks so fast, and the sound seems right in her mouth; she does not seem to have a voice that goes very far out. Her name is Sarah Wilkes. She puts her hands up to her hair and keeps fixing it, as though she was very particular about herself; she brushes the front of her dress, smoothes her forehead, takes out a hairpin and adjusts it again, and seems to be doing something about herself all the time in a nervous fashion. She says: "Never mind that. If I do so, it is only to show I was like that when I was here. Now I have grown calm, because I find nervousness does not help me a bit. It has been years since I tried to get to the Message Department of this BANNER. Now, thank God! I have got here, and I am going to stay until I get through. I want to say that I found Uncle Thomas. When I first saw him it seemed that it had not been more than a day since he and I parted. I used to think this spirit-return was all bosh and nonsense. I did not see how it was possible for one, if he had gone on, to ever care to come back to any one here. I can see now that it would be the most natural thing in the world to desire not only to get back but to make different some things.

"I used to make patchwork, and after I passed away it was all put away somewhere; nobody cared anything about it. It seemed as though they, with my transition, lost all interest in pieces or in quilts. I used to make a good many things for the house, and as quick as I went they were all packed away, as though they could not use them because I had made them. Why, it would do me good if I saw every dress I ever owned worn by somebody, and if I saw everything I ever patched used exactly as though I was here again. I do not think much of this idea of saving dead people's clothes and getting them all full of camphor smells or moths, so they are no good to anybody. Take them out into the sunlight and let somebody have some use of them. I would like to get to Fred. He will know and he will hear that I have come." She lived in Princeton, N. J.

Franklin Daniels.

This is a big, fat man: it is all he can do to get in here. He says: "Wouldn't I do for a picture of daily circulation?" His face is red and his eyes are blue as can be. He has thin hair, and such a nice smile that you forget how big he is, or how slow he is to get along. He sticks his foot out as though he would give a good deal if he did not have to carry around so much weight on such little feet. Now as he comes up close to me I smell tobacco. He used to smoke and chew, and he says: "They used to tell me that it would help my breathing, because I was phthisicky; but it did not help a bit. I seemed to breathe all the harder the more I smoked and the more I chewed. My name is Franklin Daniels, and I came from Meadville, Pa. I was not of much consequence the last years of my life, but when I was a young man I was interested in everything that happened there. I remember when they cut through for the railroad. It seemed to me that it was a pretty wild scheme, and I was one of the fellows who opposed it; but I was glad afterwards that says she wants to see her mamma, because she they did just what they set out to do. There thinks it will cheer her up. She knows of the | were two contrary factions there, and it was about the bitterest fight they ever made. I have come to say this: that like new railroads being put through old towns is the fact of new thought being put into old bodies; and somehow it would be pretty hard for me to accept what had not been mine for a long time. So mother that she must be guided by her own | it does me good to stand here and say that at best judgment, and not by the whim or thought | last I have the light; at last I can say fully and freely that I am glad God made me to live aside from what her impression brings, then, on and on." I think he was sort of a materijust so soon trouble comes to her, and there is alist.

Peter Farnsworth.

Here is a little wiry man, below the medium height. His eyes are black and snappy, and his head as bald and smooth as your hand. He had a little cap on his head, but took it off when he came in. He says: "Please do not say too much about me, because it is not about step he took in earth-life was marked with that | me that I want to talk. I want to get to my dignity and understanding of just how he ought own. My name is Peter Farnsworth, and oh! to deal with his fellows. I think he was not an I want to get to Maggie, of Lubec. We were so far away that we hardly got any knowledge teristics and abilities. He has a very heavy of this; but it is such happiness to know it is brow, as though he was intellectually strong, true that I can come that I feel like thanking everybody connected with this establishment for the opportunity. You cannot understand true and devout member of the Baptist church, what it means to a poor old soldier like me- and I thought that to be a Baptist was all one to get to his own. The church never satisfied | when I went over; but somehow when I got | outline of that oval form in which she presents much about Spiritualism, though I did not feel me. I had an idea that there was something over here, and there was so much knowledge herself to my spiritual vision.

thought was in it; my understanding and my swered my questions clearly and concisely, it would be possible for me to understand, and knowledge of it were correct, but I did not see and when I got over here I found that many I was not afraid to investigate. Do you know how I could leave my other business, and at | of them might have baptized me with truth | that some of the old Baptists who come over tend to it. I came from New Hampshire, where and done me more good than they did to bap- here would no more attempt to get back than she has attained see each other's faces and I shall be well known. One of the places where | tize me with water. I feel as though I passed | they would attempt to go on before death re-I used to go a great deal was Concord, but that I through many fires and had come out clarified, was not my home. Since I went away it seems and that my love will be strong to assist those who are still living with the love I bore them as a sweet memory of the past."

Maud Wentworth.

Here is a very stylish girl. She has brown eyes and brown hair, and her hair is done up | tion. I feel as though I have a good report to | high on her head. Her dress is beautiful; it is black, with a lot of jet on it. Her name is Maud Wentworth. She sweeps in here and knew. I would like to get to Frank; he is says: "Well, why should I not dress well? I always did, I always liked to; and I feel that if I come back I want to make a good appearance. If I did not come in this way, nobody would believe that it was I, for I spent just about half of my time in putting good clothes on to my back. I was married, but I did not live with my husband only a little while. He could not give me all that I thought he ought, and I felt that it was better to leave and get what I could myself; and so I went to work, and the clothes are mine. I paid for them, and with effort and at the cost of a spiritual liberty that might have been mine. I want you to say, please, that I belonged to Andy mourning the touch of a vanished hand, and Wentworth, and that I am familiar with Chicopee, Mass.; and that is about all I want to say. It seems to me if I could get back and for the last time make a good appearance, that I might forget about clothes and go forward with something better as an inspiration for my future life."

Ethel Allyn.

I think this is a Boston girl, because she has such a peculiar way with her. She is about sixteen years old, and is light-light brown hair and blue eyes and a round, full face. She has pretty little hands and a very sweet way when she comes. She says: "May I please come in and say that my name is Ethel Allyn? Say that I want to get to my father, that he is a business man, and knows very little about this, but is anxious that I should make some appearance if it is possible."

Mr. Miss.

Here comes a man who puts his hands up to his face and says: "Please say that I want to get to Charles Hiss-that I am his father. Oh! it was such a shock to me when I went out, and I feel if I could come it would be better for me. I know a little about coming back, but not much. I am very anxious to come strong and to make all the manifestations that I can. My son knows a little about it. My wife is here in the earth life and I would like to get to her. Everything is being done for her that can be. but how I would like to get to her!" I think her name is Lizzie; I hear that name. Now he throws back his head again and says: "I am from Boston. Although our name is a peculiar one, I think this will get to my son." He has gone. He seems to be loving, tender and true, and that it is the spirit of fatherly love that brings him back here to his own.

Ruth Henshaw.

Here is a lovely woman. I think she weighs about one hundred and eighty. She has blue down over her forehead. It looks as smooth and nice as though it had been ironed, and as glossy as though the sun was shining on it. a God." She steps up to me and says: "It is a pleasure for me to come. I feel as if I had dressed up and started out for some sewing circle, and when we all met here it seemed as though we had met for one common purpose-to do something for somebody else; and instead of talking much about it, we stood ready until an opportunity should come. My name is Ruth Henshaw. I want to reach Charles Henshaw. You will find he lives in Rutland, Vermont. He knows something about this. He has traveled quite a lot. He is back and forth from one city to another in a business like way, and little thinks that his mother is with him, that she sits by his side and watches him as he is making up his accounts, or sees him throw back his big coat and pull out a picture. I am there and I see it, and I feel so strong in the spirit and so amply able to help him that I do not feel so much like asking your strength as I do your forbearance until I get through talking about him. I have a little girl over here. She belongs to him, and she is a sweet child and is growing in the spirit strong and true and to look like him."

Eunice Morse.

Then another spirit comes right along. It is a woman about eighty years old. She is very well preserved. Her face looks like a rose that has been wrinkled with age. As they grow old, they kind of grow together, she says, as though the flesh understands its weakness, and all rolls up like a scroll, that the spirit may be freed the better. She never minded it so much that she was growing old, because everybody stuck to her and seemed to love her even to the last. Her hair is quite dark, even though she is such an old lady. I think, if the secret was out, that she used to wash it in something to keep it that color, because it looks as though it had just been fixed. She laughs when I say it. She has big long earrings on, old fashioned gold, and around her neck is a string of gold beads that she thinks a lot of. She says: "When they were first put on my neck, it was plumper and prettier than it is to-day; but before I went away, the beads had grown thin, and so had my poor old neck. I suppose all this time I am giving a description of myself and of my ways, you are anxious to know who I am. My name is Eunice Morse, and I came from Aroostook County, Maine.' Everybody called her Aunt Eunice, she seemed to have such a good way that they naturally called her aunt. The place is Littleton.

Lydia Pierce.

This is a little bit of a short woman. She is with a ruffle around it on her head. She does not tie it; she has the ends laid out smoothly over her shoulders, as though she was particular about them. She says: "Yes, I was particular. My name is Lydia Pierce. least idea that this could be true. I was a who is crippled, who stands on one leg, and could ask. I lived and died in the faith, and I looks across the valley of the shadow and longs felt contented and as though it was all right

leased them? It seems a sort of spiritual suicide to them to try to get back into earth conditions. But I said one day when we were only the oval form and the tint. talking about it: 'See here, my friends, I think we do wrong to sit still and not make the effort to see what all this means;' so this is my first appearance and is the result of that conversagive them, for I am not losing my identity; I am only rehearsing some of the things that I quite a young man starting out into life, and needs spiritual companionship to aid him. He is my grandson."

A Letter from Abby A. Judson.

NUMBER ONE HUNDRED AND ONE.

To the Editor of the Banner of Light:

When this letter reaches our readers we shall be nearly at Christmas, one of the brightest, pleasantest days in the calendar of earth. So we take this occasion to wish to one and all a very happy one. To some who sit solitary, the sound of a voice that is still, this wish may almost seem a delusion and a mockery. Dear soul, you feel that you cannot rejoice, missing as you do the loved companions of bygone years. But there is one thing you can do that will be sure to bring some consolation to your sad heart. Think of some one you know or have heard of who is also sad, perhaps lonely, very poor it may be, in wearing illness, in the distress of bereavement, worn with watching, perhaps for various reasons but little esteemed, and do something to brighten Christmas Day for such ones. A visit, a letter, a loving gift from you, may make a great difference to such a person, and change what would have been a day of gloom into one brightened by the sunshine of sympathy and love.

Our learned men tell us much of the origin of this day. According to some, it was a revival by the Christian church of some old Pagan festival; and so, though Jesus must have been born in spring time in Palestine, if the details given are correct, yet his advent must be celebrated late in December.

The actual day matters not. What really matters is the sentiment that the angels are said to have sung, that there is peace and goodwill from God in the highest to the children of men. The old gloomy words that God is a wrathful God, and is angry with the wicked every day, were laid aside, and all, Christian and Pagan, Jew and Gentile, are encouraged to think that the highest is beneficent, and is indeed Love; and that the all-penetrating soul, that knows us far better than our fellows, will that is born of perfect comprehension, and of loving sympathy.

When the dying consumptive asked Bernardine if she thought we got another chance, or if it all ended in that lonely little churchyard to which he was so near, this is what she said to him:

"If there be a God, some intelligence greater than human intelligence, he will understand eyes, with glasses on, and a round, full face, better than ourselves that life is very hard and with a small mouth, and gray hair parted right | difficult, and he will be astonished, not because we are not better, but because we are not worse. At least, that would be my notion of

When man was but a little higher than the one; but as man becomes more humane, his God seems more humane to him. The Infinite ses of the absolutely perfect, and knows by intuition that it exists.

oneness with this infinite source. If we are not one with it, it is folly to think we can affect it to feel or act differently from what it did an infinite beneficence, and while we express the wish, the thing we desire is already in process of accomplishment.

When we are in this harmony with Infinite Life, we often answer our own prayers. For instance, a mother may desire that her child be good and true. Becoming more so herself, an influence goes out from her that affects the child in the desired direction, and she is a true instrument of invisible forces.

We sometimes make the mistake of wrestling with the power of the spirit, as if we could snatch by violence what it is reluctant to give. But with more spiritual insight we rest more, we trust more, and at last realize that we have it all already and more abundantly.

A correspondent has just sent me a very beautiful calendar for the coming year of her own design and her own handiwork. She calls it "an ideal suggestion calendar." It consists of six leaves joined by violet ribbon, and all six are displayed as it hangs on the wall, each leaf containing the calendar for two months. The leaves are bordered with gold and are painted with sprays of violet. Each leaf bears a single word of a still deeper shade of purple, and these words offer the "ideal suggestion' for the whole year. These words are Joy, Love, Hope, Rest, Faith and Peace. Surely a peace like that which passeth all understanding must nestle in the heart of her who conceived this calendar, and of all who dwell during the year in the thought suggested.

There are other beautiful colors within the vibration of human vision, but violet seems the most lovely of all to me, because it is the color by which my mother has taught me to become aware of her presence. There is violet here, and there is also violet in the spiritual world, on the principle that Dr. Babbitt has elucidated. He says there are octaves of light and color far beyond what we can see. So when the "bright ones" desire to manifest themselves to us, and we partly leave the fleshquite stout, but she wears a little plaid shawl ly body in order to meet them part way, they over her shoulders, and she has a white cap give us glimpses of the same colors at the greatly increased scale of vibration which be longs to the realm where they dwell, the colors thus partaking in tint of those of earth, and vet wholly invisible to carnate vision. It is thus that I see my mother's heavenly violet I came from Franklin, N. H. I had not the in moments when the earth body is devoid of expression and I am brought for a short time into the more purely spiritual state. True it is that I have never seen in any earthly object the clear, soft and living purple, deep in the centre and melting imperceptibly toward the

her face a few times. But for several years I have seen her as an oval light; and my impression is that spirits who dwell in the realm that forms, each in its own characteristic light, while we who look with a spiritual vision still beclouded by the mental mists of earth see

Spiritualism clears up much that used to seem vague and fantastic in the more spiritual poets. In this class, Dante is one of the highest. In the Inferno the spirits are seen, and bear their torments in their mortal form. In the Paradise the forms of the glorified are not seen, but they appear as lights, and each isknown and recognized by the quality of the light. They are called in the course of the narration, splendors, fires, lights, flames, effulgencies, cressets, and the like. I quote from Carey's translation from the Italian. John appears as a light of clear amplitude, Peter's light has the color of the red planet Mars, and these living effulgences sometimes appear in a band.

After passing through eight spheres of the Paradise, each one of which is smaller than the preceding, he saw in the distance a point that darted a light so vivid that no mortal eye could bear its keenness. This is Deity enringed by nine ranks of spirits. Those nearest the center are scraphim. Then come cherubim and thrones. Then come in order dominations, virtues, powers, princedoms, archangels, and the band angelical. In the last and outermost Dante pictures the vast host of beatified spirits of earth.

All these ranks circle around the center of light which whirls the most rapidly, and is the visible manifestation of God. As the poet words it, "Heaven and all Nature hangs upon that point." He says elsewhere:

" It may not be, That one who looks upon that light can turn, To other object, willingly, his view."

The words so simple and yet so intense, express the love of finite beings for the Infinite Source on which they depend.

When the poet comes to picture the central, eternal beam, he says that in that abyss of radiance were three orbs of triple hue. Of two of these, one was reflected from the other, as rainbow is from rainbow; the third seemed fire, breathed equally from both.

This conception of Deity as a central light has been followed by many thinkers. Mr. John P. Ccoke in his brochure entitled "God" saw in a moment of spiritual exaltation a Great Central Spirit Sun, and his description has been recognized by others who have seen the same.

Recognizing the magnificence and the spirituality of these and similar conceptions of the "steering apparatus" of the universe, to quote a felicitous expression lately used in an editorial in Light, it yet seems to us that no finite being ever can or ever will sense a concentratherefore deal with us with the true justice tion of this absolute force. Quoting what has been quoted before, "God is a being whose centre is everywhere, and whose circumference is nowhere." God, to the writer and her inspirers, is life. Each entity-be it plant, animal, man or spirit—has a portion of this life. To them, God is Infinite Life. This life is nowhere concentrated. It exists everywhere. As Lizzie Doten said:

"It springs to life in grass and flowers. Through every shade of being runs, Its glory flames in stars and suns."

That God is a concentration of Light or Force in any special direction belongs to the views of the old theology. We expect to find brutes, the God he worshiped was a brutal it in Dante and in all who are still dominated mentally by the notion that God is "a being." God is being, is no personality, unless we use Intelligence does not change, is always benefi- the paradoxical and incomprehensible formula cent, spiritual and wise. And as man increases | that God is infinite personality. A person is in these qualities himself, he gets clearer glimp- | per se limited, and what is infinite is not limited. The words contradict each other.

But we have no quarrel with those who see As to true prayer, that must depend on our this matter differently to ourselves. We revere all spiritual thinkers, and expect to clasp hands with them on the uplands of eternity, when all the narrow conceptions of earth will before. But if we are at one with it, then our | blend and disappear forever in the ever increasprayers are in harmony with the on goings of | ing vistas that will be presented to progressing

We are thankful to have been so far emancipated, and think one of the choicest expressions in the Old Testament is this, "Come now and let us reason together," and will close by quoting the following words from an editorial in Light of Nov. 18:

"The thoroughly sane mind asks, 'Why?' It loves reasons; it can wait; it holds its own; it discriminates; it can afford to consider; it can bear to be alone.

"Such a mind as that will not count its company and will not care what the world says. It will be receptive, but it will be its own master; ready to march, but resolute to see its way. It may suffer, but it shall

" ' Know how sublime a thing it is Vo suffer and be strong." Yours for humanity and for spirituality. ABBY A. JUDSON Arlington, N. J., Dec. 7, 1899.

MY MOTHER.

BY CHARLOTTE A. EATON GREENE.

My mother came each night in prayer, She placed her hand upon my head; My forehead then was smooth and fair, When she her benediction said.

There came with her a ray of light

That proved to be her counterpart; Her gentle hand, so thin and white, Then pressed me to her loving heart. Sweet mother, long have been the years. But still fond memory doth retain Thy pleasant tone, thy smile, thy tears-These are all sacred as thy name.

My mother's face' both young and sweet. With lengthy tresses of dark brown hair, When flowing touched her lovely feet: Such is her image that I wear.

I see her while in evening prayer, Kneeling beside my infant's bed. I knew her slender form was there Long ere I heard the words she said.

Age twenty-nine-so young to die And leave her offspring here alone. I cease to wonder at her sigh. Or question her last plaintive tone.

Passed to Spirit-Life,

From Norwood, Mass., Dec. 12, HARRIET AMELIA, wife of George H. Metcalf, aged 74 years 5 months 10 days. Mrs. Me tealf was a Spiritualist of many years' standing, a frequent attendant of Berkeley Hall Society and an old subscriber to the Banner of LIGHT. The functal services were conducted by Mr. J. Frank Baxter, who came on from Brooklyn, N. Y., for that especial purpose.

(Obtivary Notices not over twenty lines in len-lished graduitously. When exceeding that num-conts for each additional line will be charged. I an average make a line. No poetry admitted und heading.)

[Continued from Second Page.]

with no thought of the future, shutting our eyes to the trend of the present order of things social and political.

My life covers more than three fourths of the century. I have been a close observer, in-terested in public affairs, noting parties in their policies, statesmen and their tergiversations; Presidents, and their prostiputions of their high office, paving the way for the moral and economic obliquities of the last thirty years, whereby the low have been given full opportunity to abrogate the rights of the people and spollate the public welfare. I remember the first millionaire in the country, John Jacob Astor. He engaged in the fur trade with the Indiaus on the Northwest coast. The million was accumulated—perhaps honestly— God knows, nobody else. It was the lustini. grasping Dutchman against the simple redskin, unversed in paleface civilization and its devious ways. It is no libel to guess the red-skins were shaved. It was many years before another millionaire appeared; conditions were not favorable. With the civil war conditions changed, and have been rapidly growing more favorable. To this end the conspirators who trusted for better opportunities were unsparing of money. Party bosses were installed with unlimited amount of cash; corruption was rapid. Presidents were subspared. Conwas rank; Presidents were suborned; Congressmen were bought, newspapers were purchased, the result being, a political hotbed was prepared in which millionaires generated, grew and flourished luxuriantly. A politically de-bauched people uttered no protest but justily shouted Amen.

The Standard Oil Company was early in the field to plunder. Its success tempted others; a brood of evils was hatched; robbery became a fine art under the forms of law. When at leugth the time seemed right the trust idea was born. When, in 1882, the Standard Oil Company led off to put the breath of life into the idea, the sworn valuation of the property of the company was \$6,000,000; yet it organized on a basis of a stock valuation in the sum of \$90,000,000. The organization of trusts has been going on since, till now they are capital-ized in a sum more than one-twentieth of all the landed and personal estate of the country. But this huge capital does not cover all the money to be used against the liberty and well being of the people. Banks and other cor-porations are to be counted in. Be sure all corporations will pull together, act as a unit mark; the end sought is to prevent anybody in the United States or other country from competing with the capitalists who have pooled their money, that they may continue to defy

God-fearing, zealous in all the ordinances of religion, donate money by the hundreds of thousands to religious purposes, yet shrink not from robbing the people covertly, thrusting them into the remorseless jaws of the mouopo ly they control, to stuff their already plethoric money-bags. Remember, "there is no conclusion in the science of moral physiology more certain than this, that the greed of money in-evitably grows by what it feeds upon." So this greed is insatiable; the million are aspires to be the billionaire, and will be unless a check is seasonably applied.

What shall the Vision be? The answer depends upon the action of the people. Already it is outlined; and if there be inaction, if plutocracy be not curbed, the vision will be filled The republic will be ended, an oligarchy will be enthroned, liberty beheaded, the public welfare trampled in the dirt. Then will come the torch of revolution, for human nature is much the same the world over; it will suffer and forbear for a season, but there will come a time when forbearance ceases to be a virtue. was so in France: after centuries of oppres sion she unleashed the tiger, and king, crown and government disappeared in a sea of blood. This episode, the most tragic of all time, is a lesson of double significance. It tells the people to nip social and political evils in the bud; it tells tyrants to beware lest they step over the line of safety. But far back beyond the French Revolution, history has important lessons, all promant warnings against the machinations and aggressiveness of associated wealth. The great empires of Asia, the Grecian republics, imperial Rome, the Italian republics of a later day, went down, the greed of money cankering their framework, all a prey to associated wealth. Like causes are now operative in the United States. A like doom which obliverated old nations is impending here; the elements of unutterable woes are brewing, which may be arrested, insuring happiness, plenty and prosperity; otherwise comes the sad alternative of revolution, with all its fearful result 4:

"For a flerce tiger crouches In a starving man at bay."

The Shakers. EDITORIAL FROM THE FLAMING SWORD,

NOV. 24, 1899. A note of wailing goes up from the Shaker colonies. They are in imminent danger of being wrecked on the rocks of selfishness. Disorder is beginning to reign in hitherto peaceful people—the oldest, strongest, wealthiest and most influential Communists of modern times. Bound together-by strong religious ties, with conceptions and customs which have made them a peculiar people, they endured great persecution in the earlier days of their existence. Their religion was founded by Ann Lee, who fled from England to America with a number of followers in 1774, and who taught celibacy, Caristian communism, and separation from the world. They have been successful; they have been happy. They have made great progress in the direction of purity; their life was a rebuke to the many forms of modern sensualism. They have demonstrated that celibacy is conducive to longevity; they conserved an enormous amount of force through their asceticism and self-denial. They once numbered about six thousand members, having in all seventeen societies and about fifty-seven communities. They have flurished; but they are now waning, like all other similar communities. It is a remarkable fact that many of these communital societies originated in Europe and emigrated to America. They have performed their work in the line of human progress; their forces were nearing the focal point. But must failure be the fate of all colonies? No! The great religious communities that have practiced celibacy and ce nity of goods, all belong to the bloom of the Tree of Life; they are stamens, which finally yield their pollen to the central stem or pistil of the flower. The stamens wither that the pistil might survive. These societies have waned since the founding of Koreshanity; their forces have concentrated in the Koreshan body, they have merged into the central Sys tem, the climax of all celibate and communital societies. When the Shakers ordained the Founder of Koroshanity, they unwittingly and unconsciously transferred all their progressive entities to their final goal. The central spirits of numerous societies have been gathered by the Shepherd of Koreshanity; the ultimate point has been reached, and the society of societies will succeed!

A WORD FROM THE SHAKERS.

There recently appeared in a paper printed in Chicago an article concerning the Shakers which would astound every Shaker in the land. While parts of it are true, other parts are so entirely untrue, so preposterous, that it is not worthy of notice, except for the enlightenment and perhaps the protection of persons who may have interest in the real facts.

A people of whom they had never heard, needy and obscure, applied for recognition and

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aid. They professed to live a celebate life were desiring to enlarge and establish a small community which they had started; were willing to confess their sins to find a joining to the Shakers, and anxious to have the ministry and elders reappoint and confirm their already active leaders. Their requests transported to the starter of and elders reappoint and confirm their already active leaders. Their requests were granted, and whatever little help the society considered wise was given to them in the spirit in which sympathy and the helping hand had always been extended. Their "doctrines," after being candidly heard, were left for them to profit by, the Shakers considering that in loving God and working righteonsness they had a vast and permanent basis on which to continue to build the kingdom of heaven, "therefore the forces were "not concentrated in a strange body," nor were they merged into any "central system," except the glorious one in their own home. If the Shakers are full of good feeling, they are neither rash nor obtuse, and they did not when they ordained persons "unwittingly and unconsciously transfer all progressive entities to a final goal." Being consistent, progressive entities, they are not ex-ercised about "final goals, climaxes, focal points or ultimates."

No Shaker central spirits have been gathered to the aforesaid company, nor have the societies waned on account of its existence, any more than the outside churches have waned

for like cause.
There is in the article some very flowery talk about celibate communities belonging to the bloom of the Tree of Life—that they are sta mens which will finally vield their pollen to the central pistil of the flower. If this figure of speech means that stamens are Shaker communities; that the pollen is the product of growth, the wealth material or financial, which is at this or any other time to be yielded to a person or a group of persons who pronounce themselves the flower, the writer is blindly entertaining a misapprehension or is making a

preposterous demand.

The societies of Shakers are not connected with any associations on a material footing. They keep informed of, and are deeply interested in, all advancing movements; but theirs is a home work, to be so consecrated and faithful that the Good Spirit through them may say "Come." And they are enthusiastically confident that sincere, upright people will come to help to bring to light and duration that which was seen in part that which was seen in part.

The Shakers are not numerous now, but they are still bound together by their well-con-structed covenant, and hold the living faith which has been unfolded and illuminated in their money, that they been enacted to protect the people from oppression and slavery.

In brief, such is the situation, such the enormous power concentrated to perpetuate they is contrary to their order to run in debt, and is contrary to their order to run in debt, and if any transaction is made that contravenes this law, even for a short time and with ample property behind it, there is an anxiety felt until dues are paid that is unknown to people who do business in a common way. But there is no note of wailing. All assemblies, all churches are subject to those who sow division. Mark those who do this among the Shakers, their souls, so that the new thought preached Mark those who do this among the Shakers, they go out from among them because they are not of them.

The above is written for all who wish to know the truth about the Shakers. LEVI SHAW, FREDERIC MCKECHNIE,

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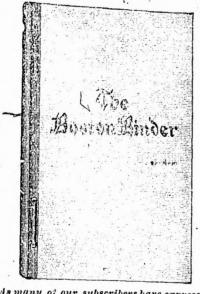
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The Sermon.

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Banner of Zight.

SOSTON, SATURDAY, DECEMBER 28 1899.

Spiritualist Societies.

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

BOSTON AND VICINITY. Biston Spiritual Temple ments in Berkeley Halt, 4 Berkeley street. Every Sunday at 10½ and 7½ P. M. E. L. Allen, President; J. B. Hatch. Jr., Secretary, 74 Sid 1ey st., Dorchester, Mass. Take elevator.

The Gospel of Spirit Return Society, Minnis M. Soule, Pastor, Assembly Ital, 200 Huntington Avenue, Sanday evenings at 7%. Discourse and Evidences through the mediumship of the pastor.

Eagle Hall, 616 Washington Street. First Spiritualists' Church, M. Adeline Wilkinson, Pastor. Services at 11, 2% and 7%; also Thursdays at 3. BANNER OF LIGHT for 8ale.

Home Rostrum, 21 Soley street, Charlestown. Spiritnal meetings Sunday, 11 A.M. and The P.M.; Tuesday and Friday, 3 P.M. Thursday, 7 Mrs. Gilliland, President, 21 Soley street, Charlestown.

Bible Spiritualist Meetings, Odd Laties' Ealt, 446 Tremont Street.—Mrs. Gulterrez, President. Screes Sundays at 10% A.M., 2% and 7 P.M. **Biritual Fristephity.—At First Spiritual Temple Exter and Newbury streets, Sundays at 10% and 7½ P.M. the continuity of life will be demonstrated through different phases of medianiship. Other meetings announced from the platform, A. H. Sherman Secretary.

The First Spiritualist Ladies' Aid Society meets every Friday afternoon and evening. Supper served at 6 P.M.—at 24 Tremont street, near Ellot street. Elevator now run ing. Mrs. Mattle 6. A. Allbe, President; Carrie L. Hatch, Sec'y, 74 Sydney street, Dorchester, Mass.

Haten, Sec. 7, 14 Sydney dreet, Dorenester, Mass.

Ohitdren's Progressive Lyceum—Spiritual Sunday
School—meets every Sunday morning in Red Men's Hall,
14 Trement street, at 10% A. M. All are welcome. Mrs.
M. A. Brown, Superintendent.

Commercial 3nF, 694 Washington Street.— Mrs. Nutter, President. Services Sunday at 11 A.M., 25 and 74 P.M., and Thursday at 3 P.M.

The Helping Hand Society meets every first and third Wednesday in G and hail, 3 coylston Place. Basiness 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. Clar-ence Armstrong, Clerk, 17 Leroy street, Dorchester, Mass. Paine Memorial Building—Appleton Hall, Appleton street, No. 9, side entrance.—Meetings every Sunday, at 2:45 and 7:45. Speaking and tests by Mr. and Mrs. O. F.

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

Ministry of the Divine Science of Health.—Service Sundays 3½ r.m. Mys:ic Circle and psychic readings Tuesdays 1½ r.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 Hiawatha 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-I Johnson Avenue, Charlestown Dist.-Meetings Wednesday and Sunday evenings. Circles Tuesday

The Cambridge Industrial Society of Spiritualists meets at vambridge (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.

Maiden Progressive Spiritualists' Society, Masonic Building, 76 Pleasant street. Meetings every Sunday at 7 p. m. Wednesday, 8 p. m. Wm. M. Barber, Presi tond Mrs. 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 II, and evening at 8 o'clock. Questions answered in the moreing. 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 Saurday evening in Single Tax Hall, 1101 Bedford Avenue. Good speakers and mediums always in attendance. Seats tree. All welcome. Mr. G. Delerce, President; Mrs. Alice Ashiey, Secretary.

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. Elisable Hall.

Pres't. Banner of Light for sale at the Hall.

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

CHICAGO, ILL.

The S. and M. H. Society, 3310/5 Rhodes Ave., meets every Sunday, Il A.M. Cenference and tests. Tuesday, 3 P.M., Oriental Reception. Open doors, and everybody

Spiritualist Temple, Fort Worth, Texas, Taylor st., between 7th and Jackson Services for children. 2 P. M.; for adults, 3 and 7½ P. M. Mary Arnold Wi son, Assistant Pastor, leads singing. Jenuie Hagan Jackson, Pastor, resi-Pastor, leads singing. der 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.

Another large and appreciative audience was present Sunday morning at Berkeley Hall. Prof. Schaller opened the meeting, as usual, and Mrs. Pearl furnished the singing. Dr. Fuller read a poem, gave the invocation, and took for his subject "Involution." It was agreed by all to be one of his best. Among other things he said: "The universe rests in the supreme soul. In my lecture last spring before this society I attempted to show the ways and means by which living organisms assume their present characters or forms. Necessarily I antagonized many of the pet theories of men, for evolution must always be opposed to creationism. The old argument that reason appears as the brain develops, is not valid. We talk very glibly of the beginning of things, but how little we really know along this line; our theories fill immense volumes, but our facts we have only just begun to collect. The visible is the result of invisible

Evolution gives to us perfected forms; involution true intellectual and spiritual growth. Evolution enrolls, unsolves, unfolds from within. Involution, the act of infolding or wrapped or a rolling or folding in or round.

The spiritual scientist commences where

the physical scientist finishes his work. The latter stands in the valley and looks up at the lofty mountain heights and declares they can-not be scaled. The former presses boldly forward and hews out of the bowlders a broad

pathway that leads to the summit.
"It is not expected that all humanity will at once rush forward and climb this mountain, for only those who are ready for the higher wisdom can press forward.

"Spiritual truths are perceived only by those who are ripened to them.

"God is manifest only unto those who have so far unfolded their sane powers as to perceive "Involution has ever kept pace with evolu-

tion. They have walked hand in hand down through the ages." The Doctor spoke for forty-five minutes, and was followed by Pandit F. K. Lalan, who referred in favorable terms to the lecture given

The meeting closed with a benediction. the evening Dr. Fuller took his subject from Plato, and, of course, gave an able ad-

by Dr. Fuller.

On Sunday next, in the morning, Dr. Fuller will take for his subject "The Spiritual Sig-nificance of Christmas," and a good lecture may be expected.

Remember, H. D. Barrett will be the speaker

during January.
What a fine Christmas Present the BANNER
of Light would make! Why don't you give a subscription for one year to your friend? It costs only two dollars. It is for sale at this hall every Sunday. J. B. Hatch, Jr., Sec'y.

The Children's Progressive Lyceum No. 1.—
Dec. 17 the lesson subject was "Phenomena of Spiritualism." The little folks' subject was "Duty." The following members rendered songs and recitations: Withelmina Hope, Ethel Weaver, Francis Peters Louise Bederman, Edder Bowman, Eather Botts, Ella Felman, Harry Green; and Mrs. M. A. Brown, Conductor, read a Christmas poem. The children will be given a Christmas Festival on the avening of Dec. 27 evening of Dec. 27.

Boston Spiritual Lyceum. Sunday, Dec. 17, question considered "Which is of the Most importance, the Past, Present or Future?" Miss Jessica R Ellsworth was the essayist on "topics of the day," and read an excellent paper on "Woman's Increased Opportunities." Others taking part: Harry Gilmore Greene, Esther Mabel Botts, Charles L. C. Hatch, Mabel Washington. Next Sunday the Lyceum will treat the children to a Christmas Festival.

Commercial Hall, Mrs. Nutter Conductor, L. A. Cameron pianist. Sunday, Dec. 17, meeting opened as usual with song service and invoca-tion, led by Miss Brehm. Mesdames who as-sisted throughout the day: Nutter, McLean, Fish, Dach, McKenna, Gilliland, Ratzel, Fisher, Woodward, Gough; Messrs. Krasniski, Brown, Tuttle, Baker, Furbush, Howe, Graham; Mr. Rummey favored us with some music with his graphophone. We shall watch the old year out and the new in the 31st of December.

First Spiritualists' Church, 616 Washington street—M. Adeline Wilkinson.—Morning service, prayer, Mr. Newhall; solo, Mrs. Kneeland; remarks and messages, Messrs. Fred Deland; plant of the property of th Bos, Hill, Blackden, Marston, Baker; Mesdames Lewis, Fagan, Miss Sears. Afternoon, song service conducted by Mrs. Nellie Kneeland; reading of Scripture, Mrs. Wilkinson; piano solo, Mr. Mackintosh; address on "The Cartinana Science and and reading, Mr. Hicks; readings, Mesdames Chapman, Lewis, Carbee, Branch; solo, Mrs. Ida Knowles; piano solo, Dr. Sawin.

The First Spiritualist Ladies Aid met as usual at 241 Tremont street, Friday. Dec. 15, with the President, Mrs. Allbe, in the chair. A circle was held in the afternoon. Many communications were given from spirit friends. The evening meeting opened at 8 P. M., with music by Mr. Sawin Mrs. Waterhouse spoke. music by Mr. Sawin Mrs. Waterhouse spoke. Reading by Willie Sheldon; messages, Mr. Barker, Dr. Huot and Mrs. Healy, which were very satisfactory. Mr. Shaw, President Veteran Spiritualist Union, was present, and spoke. J. B. Hatch, Sr., was called in, and closed the meeting with a good night speech. The Secre-tary was absent, and Mrs. Barnes filled the po-

The regular meeting of the Ladies' Spiritualistic Industrial Society, Mrs. C. A. Appleton, President, was held Thursday afternoon and evening, Dec. 14. A very large number enjoyed the supper at 6:30 P. M. The hall was well filled when the President called the meeting to order at 8 P. M., and opened with singing, Mrs. Boyd at the piano, after which Mrs. Ida P. A. Whitlock, First Vice President, with a few brief remarks, introduced Mr. F. A. Wiggin, the well known and wonderful medium. His words were well chosen and instructive, and the seance was most satisfactory. Next Thursday, 21st inst. is the regular Whist night, and five prizes will be given. Tickets fifteen cents for playing.

Services Sunday, Dec. 10, at 241 Tremont street. Class in psychical research meets at 11 A.M.; subject, "Charity"; W. Scott Stedman, Conductor. Afternoon service at 3 o'clock. Address by Mrs. Ott, preceded by praise service, after which the following mediums gave spirit messages: Mesdames Gilliland, West, Messrs. How and W. J. Hardy. Mr. Willis Milligan tayored the audience with a piano solo; Mr. Clark took charge of the singing. In the evening the meeting opened with a praise service of thirty minutes; invocation, poem, and fitteen minute address by the Conductor. The following talent took part: Mrs. Shaw, soloist; Miss Fern Foster, reader; little Jen nie Melton sang; Prof Milligan, piano solo; W. Scott Stedman, spirit messages. Meeting closed by the frien's rising and singing "America." Christmas evening, Dec. 24, there will be special music. Service will be at Red Men's Hall, 514 Tremont street.

Odd Ladies Hall, 446 Tremont street, Bible Spiritual meetings, Mrs. Guiterrez Conductor. Sunday, Dec. 17, those assisting throughout the day: Messrs. Pye, Hall, Sanders, Graham, Co hen, Sawin, Nelke, Webster, Whittemore, Mes-dames Hall, Woodward, Fagan, Guiterrez. Mr. Hersey answered written questions. Many others took part. Mrs. Chapman from Brighton will be with us next Sunday. Subscrip tions taken for the BANNER OF LIGHT.

Home Rostrum.-Morning circle opened by poem, Bro. Thompson; remarks, Mesdames Gilliland and Geuthner, Messrs. Howe and Waite; messages by several others present. Evening service of song, 7:30, remarks and messages by the President and Dr. Saunders: messages by Mesdames Mackay, Erickson and Stone; Mrs. Gilliland read a poem, and Miss Stone gave two vocal selections. Special ser vices on Christmas Sunday. Great interest is shown by investigators at these meetings.

Echo IIall, 1 Johnson Ave., Charlestown, Sunday, 17th. The Bible says, "Try the spirit." We invite everyone to come to our meetings to investigate and test the truth of spirit return. Our meeting opened at 7:30 P. with a service of song led by the organist. Mrs. Peak followed by an invocation; solo, "No Night There," F. W. Peak; remarks, Mrs. Peak, under control, Mrs. McLean and Mr. James McLean; also, Mrs. Peak gave good

Cadet Hall, Lynn Spiritualist Association, L D. Milliken, President. Mrs. Twing was with us again Sunday, Dec. 17, and as usual did grand work, both in addresses and messages. Music was furnished by Mrs. Bertha Merrill, vocalist and pianist, and W. H. Thomas, cornetist. Mrs. Twing's benefit tendered to the society in the form of a mystery supper, was a great success; a large crowd was present, and netted a good sum for the treasury. Mrs. Twing will be the speaker again next Sunday.

Massachusetts.

Progressive Spiritualists' Association held services at Providence Hall, 21 Market street, Lynn, Sunday, Dec. 17. Dr. Cates's remarks and messages were well received. From 4 to 5 social circle, massage and magnetic treatments; healing of sick free, Drs. Quaide, Badger, Matson. The treatments carried sunshine to many of the audience. The evening services were impressive, and in sympathy with Spiritualism and its teachings. Music, J. Franklin, T. J. Quaide. Next Sunday, the 24th, Julia E. Davis is to be with us afternoon and evening. Subscriptions for BANNER OF LIGHT. Hot supper every Sunday at 5:30.

The Deliberative Hall Spiritualists' meeting conducted by Mrs. M. A. Moody and Mrs. Emma F. Whittier, 46 Pleasant St., Malden, Dec. 17, at 7 P. M., was well attended. Praise service and devotional exercises; addresses, Mrs. Moody and Mrs. Whittier; Mr. Snow discussed the origin and purpose of Christmas, and Dr. Kimball read an able paper on "Ob session." Messages were received from "Ap pleblossom "and from the guides of Mr. Clark of Malden. Mrs. Dr. Kimball gave psychometric readings. Closing service with healing, Next meeting at Deliberative Hall Sunday, Dec. 31, at 7:30 p. M.

The First Spiritualist Ladies' Aid Society of Stoneham met at O. U. A. M. Hall, Main street, Dec. 14. Business meeting, 4 P.M., Mrs. Frank Danforth, Vice-President, in the chair. Mrs. Nettie Holt Harding in the evening gave a very instructive and forcible lecture, followed by messages from spirit-friends. Mrs. Harding has many warm friends in Stoneham, and her work is greatly appreciated. At our next meeting, Dec. 28, 7:30 P.M., a lady from Haverhill will be the speaker and medium. Mrs. Frank Robertson, Sec'y.

The Cambridge Industrial Society of Spiritualists held a meeting Dec. 14 which filled the hall. Mrs. Carrie Twing was in her happlest-mood and held her audience until she intro-

duced Mrs. Webster from Lynn, who gave some messages. Dec. 28, owing to the near proximity of Christmas, the society will have home talent, assisted by Mr. Scarlett, who will be the speaker of the evening. The ladies will meet at 2 P. M. to sew. Business meeting at 4 P. M., supper at 6:40, and regular evening meeting at 8. Cambridge Lower Hall, 631 Massuchusetts Ave.

The First Spiritualist Society of Fitchburg was favored with full houses Sunday. Mrs. Pettingill was unable because of sickness to fill her engagement. Mrs. S. C. Cunning ham of Cambridgeport occupied the platform. Her guides gave their whole attention to spirit-messages. Mrs. Lizzio D. Butler of Lynn, medium, speaks for the society next Sunday.

Brockton, Sunday, Dec. 17, Mrs. Effic I Webster of Lynn, Mass, served the People's Progressive Spiritual Association. Sunday, Dec. 24, Miss Lillie A. Prentiss of Lynn, Mass., will occupy the platform.

The First Spiritualist Ladies' Aid Society of Springfield held he annual Fair and sale in Ladies' Aid Hall Thursday, Dec. 14, afternoon and evening, serving a salad supper from 5:30 to 7. The attendance was unusually large, and, judging from the reports so far received, a decided financial success. The contributions were liberal-the tables groaned under the weight of good things. The booths were prettily decorated, and offered many attractive fancy and useful articles. The Lyceum, under the supervision of the Conductor, Mrs. Hart, assisted by her husband, Mr. Fred Hart, was well represented, and aided very materi ally in swelling the receipts of the evening. Mrs. May S. Pepper was greeted with large and euthusiastic audiences afternoon and evening Dec. 10, in American Mechanics Hall, which has a much larger seating capacity than piano solo, Mr. Mackintosh; address on The Continuance of Life." Mr. Hicks; solo, Miss the society's hall; but even this was too sman Merrill; readings, Mesdames Woods, Woodward, Lewis, Wright, Miss Albright, Mr. Turthe overheated condition of the hall Mrs. Pepper fainted during the singing of the closing With prompt medical attendance she piece. With prompt medical attendance she recovered sufficiently to be carried to her boarding place in a carriage. While not fully recovered she was able to fulfill her engage-ment of Dec. 17. Mrs. Anna M. Kelsey, Cor. Sec'y, 376 Union street.

The Arthur Hodges Spiritual Society of Lynn held services Sunday, Dec. 17, at Templars Hall, 36 Market street. An appreciative audience greeted the speaker and medium, Mrs. Lizzie D. Butler. Appropriate music, Mrs. J. P. Hayes. At 2:30 Rev. James Smith read a poem from the BANNER OF LIGHT, "Hope on, Toil on," and gave well chosen remarks on "Higher Life." Mrs. L. D. Butler spoke well, and gave a splendid séance of an hour's duration. At 7:30 invocation, N. S. Noyes, and interesting remarks "What All Should Do." Mrs. Lizzie D. Butler then spoke on "Spiritualists and Mediums, and their Duty to Humanity," and gave many spirit Liessages. Next Sunday Mrs. Holden, late of California, Mrs. N. S. Noyes, and others.

Malden Progressive Spiritualist Society, Masonic Building, 76 Pleasant street. Sunday evening, Dec. 17, invocation, Mr. Quint; Scripture reading and remarks by the President, subject, "Heirs to the Heavenly Kingdom" instrumental music, Mrs. Barber, whom the audience gladly greeted; her first appearance since her late serious illness; poem, remarks and messages, Mr. Chase of Waltham; piano solo, Mr. Jones; address and messages, guides of J. W. Cowan; remarks, Mr. Quint. Our Musicale and Social last Wednesday evening was largely attended. Inspirational music, Mrs. Barber; piano solos, and duets by pupils of Mr. Jones: Miss Chase, Miss Dowling, Miss Rogers, Miss Perkins, all of whom were a credit to their instructor; songs, Miss Jones and Miss Doré of London; both were highly appreciated. Light refreshments and a social hour completed our December Social. Mrs. R. Morton, Sec'y.

dered. Mr. Altemus was present at both sessions and gave many convincing messages from our loved ones. His genial manner and sweet singing has won him many friends in Brooklyn. Mr. Baxter and Mr. Altemus will both be with us till the close of the year.

Brooklyn.-The Advance Spiritual Conference held its Saturday night meeting on 16th inst., at 1101 Bedford Avenue. Mrs. Tillie Evaus gave the opening address; subject, "The Devil, Hell and Heaven from a Spiritualistic Standpoint." Messis. Henry H. Warner, Hopkins and Deleree followed on same topic. Mr. Warner and Mr. Frank gave readings and seem. Warner and Mr. Frank gave readings and communications, closing with congregational singing and benediction. Geo. A. Deleree.

First Association of Spiritualists.-Sunday Dec. 17. Miss Gaule fairly exceeded herself at the afternoon meeting with the power and inten sity of her manifestations. An extra musical program was presented that was extremely fine and liberally applauded. The evening meeting was fully up to its usual standard in all particulars, Miss Ciare's music being exceptionally pleasing.

The Church of the Fraternity of Divine Communion held its usual Sunday evening service at Aurora Grata Cathedral, Bedford Avenue and Madison street, Brooklyn, Sunday evening, Dec. 17, at 7:45. Mr. Ira Moore Couris gave a great number of messages which were spiritual and gladly received. Large audiences greet us from Sunday to Sunday, and the afternoon meetings, at which the philosophy is presented under the hand of Mr. Jerome H. Fort, are also largely attended. Sunday evening Mr. Courlis is assisted by Prof. Angus Wright, organist; Prof. Adolf Wnitelaw, vio linist, and Mrs. A. A. Miller, contralto.

Other States.

Mrs. S. Augusta Armstrong writes from Los Angeles, Cal.: "I am still in the land of sunshine and flowers. As I write I am sitting on the piazza. Near by in the shade the ther mometer registers 80°, and from the appearance of all nature about me I would say we were approaching the Fourth of July, instead of Christmas—the season of snow and ice in my native State, New York. I have visited many places of interest and beauty in this southern portion of the State, and as I look up from my writing now my eye rests upon the famous 'Mount Lowe,' away in the distance. The awe-inspiring pleasure has been mine of taking that grand mountain ride and viewing from Echo Mountain, which is thirty-five hundred feet above sea level, the glories of sunrise and sunset, and the wonderful cloud effects, which I fail to find words to describe. At night you gaze up into the starry firmament and down upon the thousands of electric lights from Pasadena, Los Angeles and Santa Monica and it is a question in your mind which is terrestrial and which is celes-tial, so alike they seem. The 'Mount Lowe trip' will ever be a bright spot upon mems page. Then another point of interest that my eye rests upon from my present loca-tion is 'Old Baldy,' white with snow, and still this mountain looks to be only a short

ride away.

"The spiritual outlook for this part of the State is good; the only drawback seems to be the scarcity of money to pay workers. This 'City of the Angels' has the most progressive thaught in it of any place I have been in, and thought in it of any place I have been in, and I feel the truth of the saying that it is the 'spiritual center' of the world.

"To my friends east, west, north and south I

send the greetings of the season, and may the dawning of light come to all. I shall remain here yet a while longer."

Mrs. M. A. Brackett writes from Portland. Me., Mrs. M. Knowles of Boston occupied the platform at Orient Hall, Dec. 17. Her remarks and messages were practical and pleasing to

Providence Spiritualist Association, Columbia Hall. Speaker for Sunday, Dec. 17, E. J. Bowtell, who delivered two very able lectures, subjects being."The Blackness of Death," and "Good and Evil." Next Sunday, the 24th, we shall have J. S. Scarlett of Cambridgeport, We hope for a full house to hear Bro. Scarlett.

The First Church of Spiritual Progression,

Newark, N. J., meets every Sunday evening at 7.30, corner Broad and West Park streets. BANNER OF LIGHT always for sale at the door. Dec. 10 platform was occupied by Mr. H. Dorn, the organizer of the association and a powerful medium. He will be with us again on the 17th inst. Mr. Dorn is always ready and willing to exchange with the medium of any other association within reasonable distance of our

Campbell Brothers write from Manchester, Eug.: "We are pleased to inform you, and your many roaders, that we have filled our engage ments in London, Paris, and other places, where we have been highly successful, both in public and private work. We are now winding up our European engagements in Manchester, Eng., being booked full up to the day of our de parture, which will be Saturday, Dec. 9, on which day we sail by the steam-ship Ebruria of the Cunard Line for New York. We have re ceived the most kind and courteous treatment from all, but we shall be glad to return to the United States, and our many friends. We have been offered other engagements, which we had to decline, owing to our promise to return to the States by the first of the year. Letters after this should be addressed to us at box 25, Lily Dale, N. Y."

Conflict of Love and Hate.

Rabbi Fleischer on Christian Theory and Practice.

CHRISTENDOM HAS NOT LIVED UP TO THE TEACHINGS OF THE MASTER, HE SAYS-MOHAMMEDANISM FRANKLY INTOL-ERANT, BUT CHRISTIANITY HAS PRETENDED TO CHARITY.

In Temple Adath Israel, Boston, Rabbi Charles Fleischer spoke upon "Christian Theory and Practice." He said, in part: "The sectarian lawyer, the minister who conceives it to be his one business to make a special plea for his sect, constantly evinces a bias for his own, and a prejudice against every other, form of faith. This quarrelling habit of the ministers is one of the causes of to-day's so-called irreligion, for it is confession of the absolute weakness of a faith if it shows only a comparative strength. Judaism has not had a very edifying experience at the hands of the average Christian teacher. Christianity, on the other hand, has been reverently or respectfully treated by most rabbis who have given it any attention at all.

And yet, at the risk of being misunderstood, I want to say that I, for one, feel tempera-mentally inclined to make Judaism still an actively Protestant faith, an unflinching opponent to unscientific theological teaching, and an uncompromising antagonist to the prevail ing habit of divorcing ethical theory and prac-tical conduct. Therefore, about Christmas time always I feel the temptation to interrogate Christianity and to test Christendom by the distinctively Christian teaching of love. And I cannot help but ask: How far has Christianity lived up to its central teaching? How, indeed, when its career has been one of ruth less expansion of intolerant Christian dominion?

Mohammedanism frankly avowed its intoler-

ant purpose, but Christianty still preached love and practiced as it pleased, according to natural, selfish interests. I need but mention the inquisition, St. Bartholomew night, the various Protestant persecutions, the many various Protestant persecutions, the many "religious" and other irreligious wars, the Franco German, the civil war, the English-Boar and the American Filipino war, to illus-Franco German, the civil war, the English-Boer and the American Filipino war, to illustrate with painful vividness the statement that the preaching of love has not been al-Union, Brooklyn, Mr. Baxter gave a very fine discourse in the afternoon. "Materialization," subject for the evening; solo, Mrs. F. Kurth Seiber, the "Lord's Prayer," beautifully rendered. Mr. Alternus was present at both serious are at peace with the world if only the large transfer of the both serious are at peace with the world if only the large transfer of the large tr world will leave them at peace, still loving However, even if Christians have not been rue to Christianity, there fact does not discuss the rue to Christianity. humanity, still dreaming the universal dream. true to Christianity, that fact does not diminish the force of Christian ethical teaching. Only it would suggest that the doctrine of love be taught less arrogantly, more humbly, with more of aspiration and more of love. And, after all, love and all the other ethical ideals are not exclusive, cannot be monopolized. They transcend person, party, sect, country. They make us all akin, they unite mankind and

emphasize the divine.

Theretore, I say, let Christianity, though its theology become less Christian and more normal, natural and rational, still continue to hold before an aspiring world, at Christmas time and at all times, the uniting, compelling doctrine of love, until Christian and Jew, and all humanity, acknowledge its power, and illus trate its sway.—Boston Herald.

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signature is on each box. 25c.

Passed to Spirit-Life, From Stoneham, Mass., Wednesday, Dec. 6, 1899, of heart trouble, LUTHER F. JONES, aged 61 years and 8 months. He leaves a wife and one son to mourn the loss of his visible presence. Another son passed to spirit-life fifteen years ago, since which time Mr. and Mrs. Jones have been spiritualists. He was a niember of Col. J. P. Gould Post 75, G. A. R., and of Highland Council, O. U. A. M. Funeral services were held in G. A. R. Hall, conducted by Mrs. M. S. Wood and Mr. D. Evans Caswell. Ceremonies of the Order were performed by the members thereof.

M. S. Wood.

From her home on Payson avenue, Dorchester, Mass. after a painful illness, MRS. MALVINA F. FARWELL, aged

81 years 3 months. She was an old-time Spiritualist, and a constant sub-scriber of the BANNER OF LIGHT for twenty years. She was beloved for her many virtues, her large hospitalities, and her kindness to the unfortunate. She has been a sum-mer resident at Onset for eighteen years, and was inter-ested in the meetings, but her age and illness prevented her attendance of late. She will be missed from her bome on West Central avenue, where she always had a smile and cheerful words for her many friends.

R. H.

From his home in Junction City, Kansas, Dec. 4, of heart allure, FREDERIC VOGL, M. D., aged 67 years.

He had been a Spiritualist for forty years, and a medium. He also held meetings at his home for the last twenty years. A valuable worker has gone. He always kept his religion before the world.

MRS. E. D. CONCANNON.

The First Spiritualist Society of Junction City, Kansas, at its last regular meeting, passed the following resolution:

Resolved, That in the death of Dr. Frederic Vogt the society has met with an irreparable loss, and that his chair as
President of the Society be draped with flowers for the
next thirty days.

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

May 13.

J. C. F. Grumbine is booked to speak in Washington, D. C., on a return engagement during April and May, 1900. He will speak at the summer meetings of Onset, Cassadaga, and Freeville camp. He can accept no other engagements for the season.

Mrs. Kate R Stiles has just closed a six-weeks' engagement with the Wilkes-Barre, Pa., Psychic Society. She expects to be in Baltimore, Md., the last two Sundays in December. Will proceed from there two Sthdays in December. With proceed from there to Richmond. Va., where she has been invited to open a series of meetings for the presentation of the all-important truths of Spiritualism. Societies desiring her services for the months of March and April, 1900, can address her publifurther notice at 222 Polymond Va. and Mr. Vesten. Belvidere Ave., Richmond, Va., care Mr. Yeaton.

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