VOL. 86.

Banner of Light Publishing Co., 1 9 Bosworth St., Boston, Mass.

BOSTON, SATURDAY, DECEMBER 30, 1899 \$2.00 Per Annum, Postage Pree.

NO. 18

A Christmas Greeting for the Banner Reader. GOD BLESS THY HOME.

God bless thy home! These choicest glits bestowing: Glad peace of soul, Hope's life-sustaining power, The lamp of resignation brightly glowing-With these thou need'st not fear the darkest hour! What say the Christmas chimes that shake Heaven's

With such grand music? Hark-"God bless tha DEVOTION.

CHRISTMAS JOY BELLS.

BY DEVOTION.

Ring the belis, the merry belis! Roar the salutation 'Cross the sea to British hearts! Bright with decora-

Float the National flags entwined! Shout with jubi tionf

Happy, happy grows the earth! When blithe Christmas comes around, Severed friendships have re-birth; Love begets love more profound; Home becomes of priceless worth; Young and old are filled w to mirth: Hands are joined around the hearth; Carols ring with joyous sound.

Ring the bells, the merry bells! Lofty aspirations, Self-denials, noble deeds, calm renunciations. Resolutions beating strong, crown our celebrations!

Sweetest time of all the year! Scatter broadcast through the land Food and clothes the poor to cheer, With a loving, lavish hand! Breathe a consolation clear! Make the forlorn lives less drear! Thus will Christmas grow more dear With the carol-music grand!

Ring the bells, the merry belis! Pass the old-time greeting! the kindness-cup brimfull, British kinsmen

meeting! Ope the gates of Pienty wide, Want and Woe de

> Make the poor man's fireside bright! Grasp and shake his hand the while! Men! As brothers, meet to night In the good old-fashioned style! Peal the bells! Let Right be Might! Christ, the loving kindness light, Will your love to His requite With His sovereign Christmas-smile!

Happy make the orphaned lives, Charity expressing! Kiss the white-haired, wrinkled brows with a soit caressing!

Make Time's aisles of vastness ring With a song of Peace sublime, Sweeping through the carolling With a merry Christmas chime! "Bless Old England" let us sing! "Hail, Columbia," echoes bring, 'Cross the ocean thundering, Making glad our Christmas-time! Sydney, New South Wales, 1899.

Dr. Peebles and "Returning Spirits "--- Mediums --- The Genius of Spiritualism---The N. S. A.

The Hon. A. B. Gaston will accept thanks for calling attention to a few paragraphic lines selected, disconnected and published in the BANNER OF LIGHT from my pen several months ago under the heading, "Why?"

This article was so appreciated by Spiritualists that it was copied in extenso into the Har binger of Light, Australia, a portion of it into London Light, England, and also other journals. I have had a number of requests to put it into leaslet form; quite probably I may

THE SEEMING CONTRADICTIONS.

In the above referred to article I said that "The rank and file of returning spirits were idlers, spirit-tramps, and pleasure-seekers;" and in another place I declared that "Messages from the exalted souls that peopled the elysian fields of the blessed will ever be required," etc. These isolated passages Bro. Gaston thinks are "contradictory." Yes, something as the March winds contradict the mild zephyrs that fan June's roses, much as the green apples contradict the golden sweets of Autumn time. Such contradictions-if that be the proper word-enrich the realm of conprogress. Therefore, blessed be such contradictions. Facts are often contradictorytruths never.

Notwithstanding the editor is charged by Mr. Gaston with the "mistake of letting such gross statements slip" into the BANNER OF LIGHT, Mr. Barrett still survives, his health yearly improving, and he was popular enough to be again elected by acclamation President of the N.S. A., recently convening in Chicago. Upon hearing this, I exclaimed in silence (another contradiction), Amen!

"THE BANK AND FILE OF SPIRITS."

"The rank and file of spirits"-" What does telling is not very pleasant, I will say that it embraces some 400 000 000 rat-eating Chinastitious people of India; some 200,000,000 of he rank and file of spirits." And these spirite, and knavery. They know their own.

not losing their identity by dying, are nearest the earth. They are still of the earth, earthy. Their attractions are here. They are diakkas. They are ignorant, worldly, gluttonous, sensuous, scheming, selfish, and anxious many of them to re-live their depraved lives over again. I repeat, the majority of these millions upon millions of illiterate, depraved, invisible 'pleasure-seekers" constitute "the rank and file of spirits." I did not court the society of such in this world, nor would I now, though they are divested of their physical bodies. This "rank and file" is too rank with duplicity, false prophecies and disorganization to merit our unstinted praise. To mingle with them only as their positive teacher is dangerous. To encourage their controlling influences upon sensitives is to encourage ill health, inharmony, moral degradation and obsession. if not insanity. The "sun" of this kind of "Spiritism is setting." May it rise no more! this godless, religionless, prayerless necromancy-of this chatter and gibberish, in the name of our holy Spiritualism! Wisely wrote Paul: "Evil communications corrupt good manners."

Are there no good men and women? Yes, multitudes of them, and good, too, for goodness' sake; good because they love the goodlove the true and the beautiful. Many such, angels almost, have passed to spirit-life; and as their words, testimonies and messages were valuable to us in this life, so are they infinitely more valuable, if possible, when returning from those bright upland realms of immortality, with their interesting testimonies and messages, to us who yet linger on the hither side of the celestial heavens. The thinker discriminates. The educated physician does not mistake the putrefying ulcer for sound flesh, nor does the scholastic psychologist mistake the egotistic idiot for the philosopher. Neither does the genuine optimist fail to see the imperfections of mortal life. I am by nature and taste an ardent optimist, believing that in every mortal is an enshrined angel; that upward, by divine impulse, all things tend, and that sometime, somehow, and in some way, to us partially if not wholly inscrutable now, all will be overruled for good. God is love, therefore one origin, one humanity, one destiny, and ultimately one religion, Spiritualism.

PSYCHIC SENSITIVES.

Probably the more proper word for mediums would be sensitives, or sensitive intermediaries. They are the message-messengers between the visible and invisible worlds, and they require the choicest conditions, the most | try had already rent kingdoms, ruined emclean, pure and harmonious surroundings. The old Egyptians understood this, hence the watchfulness and tender care manifested to their vestal virgins.

SENSITIVENESS OF MEDIUMS.

Dr. Kane, wintering in the extreme polar regions, discovered that approaching his thermometers from the windward side affected them. The breath, and even the electric ema nations of the body, would cause slight fluctu ations and incorrect readings. The ordinary surveyor need not be informed that iron and steel affect his needle. The skilled mechanic needs not be told that his machinery runs the smoothest after dark. Sea captains know that a foot-fall, or a quick motion of the body, causes oscillations. Now then, if delicate manipulations in compliance with conditions, are so indispensible in dealing with physical bodies which phenomena we know, how much more so when investigating partially unknown phenomena involving vibrations, and the laws of thought, force and radiations in the line of oc cult phenomena?

Genuine conscientious mediums, sensitive and highly impressible, are in sé ince-rooms infinitely more susceptible than Kane's unthinking thermometers. All sensations are spirit sensations. A vicious thought, a hard, coarse word, a disagreeable odor, or the positive criticism of the egotistic cynic may destroy the proper conditions for successful spiritual phenomena. I would that I had the elequence of Demosthener, the logic of Bacon, and the power of an immortal Pitt, to enforce upon the minds trast and further reveal the grand law of of Spiritualists and psychic students these words, "care-tenderly care for-and guard your mediums." All that I know of a future, progressive existence has come through the teachings and testimonies of mediums-mediums and their messages in connection with my own conscious mediumship.

Only the scattering minority of Spiritualists are adepts in the philosophy of mediumship. Closely associated with spiritual phenomena are mesmerism, hypnotism, suggestion, willpower and all the finer psychic forces. Spiritualists should be students.

Frauds abound, as they do in politics and in the Church. Fraudulent mediums should be that mean?" asks Bro. Gaston. Though the reasoned with-sternly reprimanded; and then, if they incorrigibly persist, publicly expose them. The saddest thing connected with this men; some 300 000 000 polygamy practising, great spiritualistic movement is that some few, polyandria-indulging, child marrying, super- mediumistically gifted, will, for a few paltry dollars, deceive-aye, worse-they will manudarkest African negroes; the naked races of facture manifestations. Three penitents in Asia: the vermin-eating bushmen of Austra- the last five years have confessed this to me, lia; the snake-eating Pacific Islanders; the One of them said the spirits helped her in the scheming, clutching misers of America; the deceptions, which if not certain was very probtraveling roadside tramps; the night walking, able; the other two said that certain Spirituoutcast men in cities; the dazed insane; the alists and some investigators demanded "someoriminals in juils and penitentiaries; the gam- thing wonderful," "some astonishing and blers, unprincipled tricksters, slum-saloon pa- astounding manifestations," and so they were trons; the morally-perjured politicians; the gotten up in marketable order upon the prinselfish pleasure-seekers, etc., etc. These these ciple that demand brings supply. In those infaalmost countless millions of postponed possi- moustransactions both parties are about equalbilities of true harmonial men-passing every | ly blamable. If the curts in were lifted Diakka moment into the spirit world-go to make up would be discernible aiding in this trickery

Thoughtful Spiritualists neither expect nor | not to my taste. Their potency did not cor- | prove this beyond the shadow of a doubt. In demand the impossible; and mediums influenced by spirits and professedly conversing with angels should not only be honest, candid, conscientious and pure miled, but so far as possible, angelic. The gold and the aspira tional attract the very god from the gardens of paradise, and the reverse is measurably this the harvest of over fifty and more years true.

The majority of influenting spirits are, in my opinion, dwellers in the orderland. They from many moral combats with priests, with inhabit the purgatorial spheres. They are temporarily earthbound, at I are neither angels, gods, nor heaven-higher bassadors. Hence the command, though old, should be new: "Beloved, believe not every spirit but try the spirits." We have the same right to try and judge them that they have so judge us, and we do judge them by their fruits, judge them by their teachings, their testim nies, and especially by the moral influence that they exert Enough-enough of this childish curiosity, of upon their mediums, which mediums are the instrumental seed-sowers of spiritual truths.

PERFECTION NOT YET REACHED.

Few Spiritualists have yes reached the sublime altitudes of that positive or universal religion whose basic foundation is epirit, whose co-assistant is science, who is creed is freedom, whose psalm is love, and whose only prayer is earnest, self sacrificing work for human good. The best have not yet entered the vestibule of perfection. The ideal stretches afar into the golden distance. That there are extravagances, wild theories and moral excrescences sheltering themselves under the widespread is common in all new movements involving the activities of the emotional nature. The wheat and the tares grow together. Gold to

be pure must pass through the refiner's fire. Spiritualism can gain nothing by aping the ecclesiastical customs of other denominations. And yet whatever good they have is legitimately ours. We have a right to and should appropriate it. Awkward Freconcilable or nbinations are ever to be avoided. Masters should be builders. The world is their timberfields for selecting materia. Master-builders reason, through the testimonies of mediums,

are necessarily construction for measures for cramping the unfolding intellect, nor strive to utter the shibboleth of any man-made form of faith. The world calls for knowledge, not faith. In the introduction of this modern wave of Spiritualism upon earth, the angels, the great parliaments of heaven, proposed the formation of no new religious sect. Roman barbarities and pharaisaic bigopires, and crimsoned the earth with human blood. Their inaugurating aim, higher and holier, was to demonstrate a future existence educate, enlighten and spiritualize the children of men-God's great beating, throbbing

humanity. Spiritualism is the opposite of, and strongly antagonistic to, agnosticism and materialism in all their protean forms. When pseudo-scientists talk of the potencies in matter, of co relations and polarities, they are talking all unwittingly of spirit; for all potency as a force and a finality belongs to that vast, incomprehensible realm of spirit. "Infinite Intelli gence"-causation, factors in every phenomenon of Nature, are essential to the ascertainment and record of every law and of every study connected with the occult. This the knightly champions of material science are just beginning to understand. Such eminent professors as Hyslop and James, of Harvard, have in psychism lagged behind all too long. Gladly are they welcomed at this eleventh hour. May their lamps be kept burning. The old battle-scarred pioneers have opened the way and made their spiritualistic pilgrimage in the line of psychic studies comparatively easy. Spiritualism among thinkers is already very respectable. Lecturers are no longer mobbed. Their inspired leaders are no longer tabooed by society, nor are our mediums longer pronounced witches; neither are they impris oned for exercising their spiritual gifts. Truth

ever triumphs in the end. THE LATE CHICAGO N. S. A.

Only a sudden attack of the grippe kept me as a delegate from my post. While it was to be regretted that more of the old veterans were not precent-such as Prof. J. R. Buchanan, Prof. E. D. Babbitt, Dr. A. J. Davis. Lyman C. Howe, Hudson Tuttle, Dean Clarke, W. E. Coleman, E. Whipple, A. B. French, Giles B. Stebbins and others-still, the convention was a grand success. One of the offi cers and present President of the Ohio State Association, informed me last week that it was the best ever held. It will be better next year. No clock connected with a Spiritualist organization could be expected to strike twelve the first time. Progress, evolution.

applies here as well as everywhere else. "Infinite Intelligence" seems to have been the stumbling block. And yet, this magnifi cent universe of thinking intelligences, with its one hundred million suns enclosed in the Milky Way, saying nothing of the count- the phenomena of Spiritualism. less millions upon millions beyond, studding the measureless spaces of infinity, that no telescope can reach, is governed by Infinite Intelligence, Causation, Spirit, God; or it is governed by finite, fallible, freaky intelligences; or it is not governed at all, but goes evoluting, ratiling, rushing on, like a thistledown in a whirlwind towards - nowhere! Which? Principles without consciousness, will and purpose are little more than playthings for semi-lunatics.

As to the words "believe" and "affirm" in regard to spiritual manifestations as demon-

respond with the subject. If Spiritualists know | the science of astronomy, our own comparaanything by their researcher, senses, experiences, intuitions and matured judgment, why not say it in good, solid, incisive angle saxon? a way that the sun's rays from the center of Why half-hesitatingly, timorously "affirm' spirit-communion? Are these the sheaves? Is of faithful sowing? What say you, fellowpioneers, foot weary, purse-empty, and scarred a materialistic press, and "false brethren,' which that ancient Spiritualist, Paul, considered the "worst of all"? Never mind, you are grand old soldiers of truth! After the winter comes the spring, and after the cross comes the crown. God is first, and eternity rights all wrongs. Wait and grust.

Take from me Spiritualism, the true and the divine, and I should be like a leaky, rickety old ship, off upon a restless, rolling ocean, without rudder, chart or compass. Summed up, it is all, and I count all else as dross-paltry, perishing dross.

If I know anything, I know that there are rifts in the clouds above us; know that the river of death is bridged, the ocean of death cabled; know that voices come from invisible silence; know that seers, sages and sainted martyrs, as well as undeveloped, evil-disposed dwellers in the border-lands of spirit existence, have, all by natural law, access to earth. And oh! how I thank Paul for saying, "For we know...of that house not made with hands eternal in the heavens." He knew it wing of Spiritualism, is freely admitted. This | because he was a sensitive medium, because he fell into a trance, because he heard the spirit and environments of the mundane sphere of saying, "Saul, Saul, why persecutest thou me?" and because he was caught up to the third heaven, the third sphere of the immortal existence; know it as the distinguished Mary A. Live more knows it, and whom I remember was studying the occult some forty years ago, in Auburn, N. Y.; know it as Crooker, Wallace, Pammarion, Hyslop, Dr. Hodgson, in brief, the brainiest men and women of to-day know it. I know it through my senses and my Spiritualists must never adopt any narrow more than all, if possible, through personal mediumship in connection with my soul's deep Spiritualism is to me everything. It is the rock, too, from whence was hewn theosophy, Christian science, mental science, divine healing and hypnotic suggestion. It covers them all, for God is Spirit and Spirit is God. And when my palsied lips can no longer speak it, and my icy fingers no longer write it, I will look it with my closing, dying eyes.

Who that has drunk from this fountain of eternal life-who that has held an hour's communion with departed loved ones does not say to the world: "I am glad, oh! so glad, so proud that I am a Spiritualist!"

Spiritualists, the eyes of the civilized world and of the angels above, are upon you! Conduct yourselves, then, like men. So guide your barques that, though they flounder in the tempestuous seas of temptation, they may soon right themselves for a better, safer voyage. Live to-day for to-morrow, for eternity. Be above the commission of an unworthy act; selfish advantages of the weaknesses of your | phenomena of Spiritualism? fellow-men; sacrifice coveted comforts for the good of others; seek no praise nor fulsome them to higher planes of health and happiness; live to brighten the chain of human friendships; live to educate mind, heart and soul for the realization of a heaven on earth; plant gardens of love in unhappy bosoms; scatter gems of good-will and roses of kindness along your daily walks of life; think only good thoughts, and ever welcome the angels to your hearts and to your souls as the loved messengers of God. These are the teachings and principles of practical Spiritualism.

J. M. PEEBLES, M. D. Battle Creek, Mich.

A Lecture by J. R. Snow on the Declaration of Principles Adopted at the Chicago Convention of the N. S. A., Oct. 19, 1899.

1. We believe in Infinite Intelligence. 2. We believe that the phenomena of nature, physical and spiritual, are the expressions of Infinite Intelligence.

3. We affirm that a correct understanding of such expressions, and living in accordance therewith constitute the true religion. 4. We affirm that the existence and personal

identity of the individual continue after the | ion of the twentieth century. change called death. 5. We affirm that communication with the

so-called dead is a fact, scientifically proven by

6. We affirm that the highest code of morals is contained in the Golden Rule, "that as ye would that others should do unto you do ye

even so unto them.'

Friends: I think we Spiritualists should be principles, and we can now stand before the world as a recognized religious body.

Let us now briefly discuss these six principles:

1. What is Infinite Intelligence? It is useless to deny that there is Design and Intelligence governing the universe. All the gation and experiment, carried on by very strations of the future existence, they were sciences, both materialistic and spiritualistic,

tively little earth shows Infinite Intelligence and Design in being inclined on its axis in such the solar system of planetary worlds will reach the surface of the earth in such a manner as to produce the various seasons. Everything in the Universe shows design and Infinite Intelligence, and not mere chance; investigation and scientific experiment have disclosed the fact that Infinite Intelligence is permeating, pervading, enlivening and forming a part of the universe; in fact, is Universal Spirit; for all life is spirit, and all spirit is immortal.

Therefore the first principle of the religion of Spiritualism is a belief, a faith and an acknowledgement that Infinite Intelligence forms a part of, and governs the universe.

2. What is Nature, both physical and spiritual, and how does nature express Infinite Intelligence?

The literal meaning of nature is to be born; to be unfolded or evolved from a germ that has within itself a living principle, capable of expansion, progression, and growth to higher conditions.

Nature is the universal system of Unfoldment which is constantly in the process of evolution. By no means is Nature confined to this material planet Earth, but nature belongs to the Universe; every planet revolving in space (and there are countless thousands of them) has its spiritual counterpart.

We are finite beings, limited in our comprehension, and subject to the present conditions the world of spirits, so we cannot understand life or spirit except it be manifested through the mediumship of a material or physical organism of the mundane sphere; but everything that we can comprehend shows that there is Infinite Intelligence pervading the universe and that all nature is an expression thereof.

3. Does a correct understanding of nature, both physical and spiritual, and living in accordance therewith, constitute a true religion?

The literal meaning of religion is to bind through clairvoyance and clairaudience, and back; a reviewing and rebinding; to be bound together in bonds of fraternal love, reverence ing the Infinite and regarding the Infinite as est, divinest intuitions. And, knowing it, I our father, nature as our mother, and humanithink it, I say it, I write it, and strive to live it. Ity as our brothers and sisters, and the lower animals as a part of the Universal Intelligence. They also have spirits which are immortal.

True religion is a natural religion, and consists of a knowledge of the Infinite Intelligence that pervades, permeates and forms a part of the universe, and is based upon reverence for all the laws of nature, both physical and spiritual and also moral, by living in accordance therewith. 4. Does the existence and personal identity

of the individual continue after the change called death?

From the remotest antiquity human beings have had a belief in the existence and personal identity of the individual as continued in a decarnate form after so called death, and all religious beliefs are founded upon this spiritualistic idea. It is a fundamental principle of all spiritualistic theology.

5. Is communication with the so-called dead indulge in no ignoble insinuations; take no a fact, and is it scientifically proven by the

Angels or messengers from the wisdom spheres, prophets, seers and spiritual mediums, fiattery; intrigue for no office; partake of the have always existed, and records of the visits bread of honest labor only; administer re- and ministrations of decarnate spirits are reproof in gentleness and love; forgive as you corded in all written history, particularly in would be forgiven; be kind to the poor, the the Christian's Bible; and these facts are ocunfortunate, the sick, the dying; live to lift | curring at the present time, and are just as capable of proof and are just as clearly proven as any other fact in nature.

The phenomena of Spiritualism, both ancient and modern, prove communication with the so-called dead.

Christianity as a religion and form of Spiritualism was not really first presented to the world at the birth of Jesus of Nazareth. It is recorded that the angels sang the song of "Peace on earth, good will to men." That event marks the commencement of the Christian era.

What is now known as Modern Spiritualism was not really commenced March 31, 1848, at Hydesville, N. Y, but this date marks the beginning of the new spiritual era, based upon scientific experiments and indisputable evidence, which has spread with the most remarkable rapidity over the entire civilized world, and has received the name of "Modern Spiritualism."

The National Spiritualists' Association, at the recent Chicago Convention, October, 1899, by declaring and adopting the six principles we are now discussing has done the crowning work of this organization, and has placed this movement ou a firm foundation for what I believe it is destined to be, the universal relig-

This modern movement in the science, philosophy, phenomena and religion of Spiritualism came prominently before the world with the so-called Rochester Rappings, carrying on communication with the so-called dead by means of what Prof. Crookes called percussive sounds, and in the process of evolution of this movement many avenues of communication with the decarnated have been more clearly justly proud of these very clear and precise and convincingly opened-automatic writing, spirit voices, spirit paintings, spirit photography, independent slate writings, playing on musical instruments by decarnate spirit intelligences, transfiguration, etherealization, materialization, etc., etc. All these facts have

been abundantly proved by scientific investi-

[Continued on Fifth Page.]

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MARION GOLDBORO;

WHAT ONE WOMAN ACCOMPLISHED.

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

CHAPTER XXII.

"RAG SHAG AND BOB TAIL."

About four weeks after the foregoing conversation took place Mr. and Mrs. Goldboro, together with Bess and Willie, started for Europe. Marion, in the meanwhile, busied herself in gathering together as many unfortuna tes as she, in her visits of mercy, came in contact with. Of course Bill Fry and his fami ly were to go, Jennie and her father, Mrs. Dufries and Elnora. Mary would remain a mem ber of the Earl's family.

It was shortly noned about in the neighbor hood of the old tenement house that Marion was forming a colony of the poor and needy; and during the following month she had a thousand applicant, who desired to go with her to Pearlville. Many of these were in rea sonably good remunerative positions, consequently Marion would not accept such; but there was a residue of about five hundred whom she did accept. These were made up of helpless orphans of both sexes, drunkards of both sexes-men predominating, howeverwho were apparently past all hope of reforma-tion, and therefore could not obtain employment, and who were so shattered by drink that they could not work even had they been fortunate enough to obtain it. There were also about a hundred able bodied men who could not obtain employment, together with their families; then there were many halfstarved widows, some of them deserted wives and mothers, nearly all having helpless little children who were pinched with hunger and

cold and clothed in rags. Marion accepted none who were not entirely destitute and helpless. Nearly every day she received a letter from Englehart. Everything was going on as rapidly as possible. Already about fifty cottages had been erected, but Marion wrote they would need a hundred at the very least to commence with.

Another month passed and Englehart himself made his appearance at the Goldboro mansion. The meeting between husband and wife was a joyful one, for they had not been separated before since their union.

I hope, dear Marion, we shall never be separated again, in this life or the next," said the earl, as they together descended to the dining

Englehart now informed Marion that all was ready at Pearlville. One hundred neatly built cottages stood ready to receive those who were to occupy them; the hospital was built, also the large building which was to take the place of a church. A strong and spacious storehouse was ready to be filled with provisions of various kinds, and these were also on their way to Peariville. The laundry stood on the banks of the little lakelet; barns and sheds had been put up wherever needed, and all was ready to receive the colouv.

The day at last came when five hundred helpless outcasts were put on board a special train. chartered for the purpose, and shortly thereafter were whirling on ward to their destination. The train was made up principally of sleepers, and the company was made as comfortable as possible, for they must necessarily remain on the road six or seven days at least. None of them had a penny in the world, and Marion did not intend to give any of them money, for the drunkards might not resist temptation if they had money, and all must be treated alike that no dissatisfaction might be felt. Regular meals were served on small tables in the cars, but not a particle of the flish of animals, towls or fish. Fruits, vegetables and cereals must do. Of course the drunkards faces expressed dissatisfaction, and soon they became sunken-eyed and wos-begone, but the train whirled on regardless of their misery, and nothing could be had to drink except plenty of clear, cold water. All tea and coffee had been stricken out of the menu. All kinds of fruit and vegetables that the season would afford, were served in plenty, together with white and brown bread, corn and oat-meal mush, and sa-

vory vegetable soups.
At last they arrived at the little station twenty five miles distant from Pearlville; here large covered vans were awaiting them. The chif dren ran about screaming with delight at the wild freedom which held out its inviting arms before them. The faces of the weary, over-worked mothers began to beam with pleasure; the drunkards wondered if tons of gold could not be taken from those mountains; the able bodied men looked happy and hopeful; the maidens eyes brightened delightedly, and the flush deepened in their cheeks; the slouching youths raised their heads, and straightened their shoulders, for their eyes looked no longer on poverty and vice.

When at last the vans started, a great cheer went up unanimously from all, for all were

They were obliged to make camp for one night, and tents had been provided. The tents were owned by the men who provided the These men were ranchers whom the Earl had hired, together with their teams, vans and tents, to take the Colony to its destination, for the ranchmen far and near had become deeply interested in the movement

Marion had not as yet turnished clothing for the company, so they were a company of "rag shag and bob-tail," but suitable clothing was awaiting them at Pearlville.

Tney traveled along near the base of the mountain all day, their course lying toward the south. When night came, the vans stopped, the tents were pitched, and a number of campfires lighted, the ranchmen cooking for the hungry people; for not one of the colony knew how to cook over a campfire, and probably not one of them had ever camped out before.

The children were wild with glee and shouted until they were hoarse, to hear the echoes from the mountains; the men gathered in groups about the fires, spinning all manner of yarns; the ranchmen's rugged faces glowed pleasantly as they improvised tables of all descriptions here and there, and passed to and fro from the fires to deposit the tood upon them. It was a large company to feed in this way, but they managed to do it, nevertheless, and by the time they were all seated—the most of them on rocks and boulders-the great full moon raised its shining face over the crest of the mountain and smiled broadly upon them after an approving fashion; and by the time all were ready to retire to their tents, where they must wrap themselves in blankets and lie upon pine boughs, the moon also wrat ped a great cloud about her, and all was silent and

The next day, just as the sun was dipping behind the mountains, the travelers came in sight of Pearlyille, and this is what their glad and eager eyes beheld: a small city of a hundred houses, all built alike and painted a soit pearl color. The city was circular in form, surrounding an extensive circle, from the centre of which arose a grand editice, also circular in form, this being the building which was to take the place of a church. This was painted white, with a golden-colored metal dome, which glistened in the rosy light of the setting sun. Each house s ood within its acre of ground, each acre being neatly fenced, the fences painted the color of the houses. Be-tween the fences of each plot a space had been left for a good wide street or roadway, also a very wide boulevard had been left, which ran entirely around the central building, but distant enough for it to allow of extensive and elegant park grounds. Of course every house faced toward this park and the beautiful build ing within it, the building itself having four entrances-one north, one east, one west, and one south-all exactly alike. A flig was flying | proving in health. from the spire on the dome as a signal of wel-

come to the strangers. Outside the city, on an elevation, stood an other large building, not high, but very long

the distance, stood the strong, substantial-looking storehouse. This was painted brown; then, further on, near the edge of the water, stood the breezy-looking laundry, surrounded by open verandae, and far up the river near the mountains, where the water leaped in swift cascades, stood the mill; not far from this also a company of outsiders had a planing or lumber mill. Here nearly all the lumber had been purchased wherewith to build the city, making glad the hearts of the owners, and more convenient for the Earl, not having to send to Denver for it as at first he thought he would be obliged to do

On an elevation overlooking all stood a house exactly like the others but much larger. This was Marion's home. The size of the building was not that she might live more luxuriously, but that a great many rooms in it were to be used for the general welfare; one large room to be devoted to the manufacture of wearing apparel; another as a music-room wherein all who wished and had the required talent were to be instructed in music; another large chamber was intended for the care of helpless babes and small children; and last but not least, in the pleasantest spot on the whole extensive landscape, stood the schoolhouse, almost as grand in appearance as the church, but fully a

quarter of a mile distant.

Toward the east, from the mountains, stretched a boundless prairie as far as the eye could react, uncultivated, wild, as nature had left it; filled with sage brush, cactus, prairie dogs, gophers, squirrels, covotes, owls and rattlesnakes; but this should become blooming and food productive. Long sheds and barns were standing down there at present, looking desolate. empty and bare—desolate as the

prairie itself. The weary but happy company alighted. This first night, of course, some disorder must reign; but a hundred or two of boys and men could sleep at the hospital for this one night; and long tables were spread there for the first The next day all would be appointed to their several places, or as many of them as could be properly examined, for Marion de sired that every person in this large assem blage should fill a place or position best adapted to his or her natural inclination or talent; for she never doubted that she should find genius and perhaps great talent among them.

CHAPTER XXIII.

HIDDEN JEWELS.

The next morning bright and early the task of examination commenced. All the inebriites who had delirium tremens, or were unfitted for work through physical weakness or disa-bility, were to remain within the hospital until cured. Each able bodied man, together with his wife and children, if he were so fortunate as to have a wife or children, was given a lifelease of one of the cottages, together with its acre of ground. In case of his death the lease reverted to his wife, and if both were to die then the lease would revert to the eldest child, be it son or daughter; each widow in the colony was also to have a cottage, and if there were children the eldest was to retain the lease. Widowers and unmarried men were each to possess a cottage. All who were able to work were expected to pay the government tax, to gether with the poll tax, but if misfortune or sickness overtook them the colony would be responsible for the taxes.

Among the youths and children there were many orphans, and Marion decided that an other large building must be immediately erected; in the meanwhile these must find homes in the comages with the people.

At first Marion thought they could be adopted by the various lamilies, but she came to the conclusion that such a project would not be well for all concerned.

The school children must be graded into

classes. The regular school session was to be four hours each day, for which the teachers were to receive one dollar. All labor, whatever the avocation, was to be remunerated alike, but youths, maidens and children would not be allowed to work more than two hours per day,

for which they would receive one half dollar. Many days were spent by Marion and Englehart in getting everything into running order, and, strange as it may seem to many who live in this world of friction and worry, not a protest was uttered by any one; not a single quar-rel took place; all seemed deeply interested, and all fell naturally into their rightful places There really was nothing to quarrel about. Al were to receive exactly alike. Not one could envy another, and as there was to be no meat eating or whiskey-drinking, there would be nothing to incite bad tempers; as no one was to be overworked, none would be querulous

with weariness. The colony was to be supplied with food for one year from the large storehouse. This sup ply consisted of wheat flour, with all the various preparations of other grains, such as oatmeal, corn meal, pearled barley, buckwheat, and other preparations too numerous to mention; all kinds of dried and preserved fruits with puts of various kinds. There was also a supply of cotton-seed oil for cooking purposes olive oil and plenty of olives, but no eggs, mill or fish were to be used. I hear some one ask: "What are the babies and small children to do without milk?" I will whisper a secret in your ear. Take oat-meal, make a thin por-ridge, strain it, sweeten it; the younger the baby the thinner the gruel; feed it through a bottle to the sucking babes after it has been strained through thin cloth, and the babies who cannot be nursed by the mother will thrive and grow fat and healthy; but let all mothers who can nurse their babies at nature's

Some of these things puzzled Marion at first but many of these poor washer women knew all about it, for they had been obliged to leave heir little ones day after day in the care of an older child, and they had found oat meal por ridee an excellent thing.

Now the storehouse contained in plenty peas

Marion must now take up the great question of c othing, for a more ragged community could not be imagined, most of them slovenly and dirty. Marion was determined that pride, envy and jealousy should find no place in this little city, therefore every woman should be furnished with two plain, neat calico gowns for every day wear, all of the same dark pattern and all made alike. These were to be made by the women themselves; another and better dress was to be worn whenever a better dress was required; and like material was to be made up for the children. The men and youths were furnished each with two suits of clothing, one for work, and the better suit to be worn when not at labor; and all were to be alike. When all things had been accomplished to the satisfaction of Marion and her adored husband, they counted up the cost and found that but three millions had been expended and conjointly they were worth twenty mil

Ah! three million dollars had been well inrested, so they thought. The three million had been laid up in heaven, where moth and rust do not corrupt nor thieves break through and steal. The thieves in this colony had no need to steal; they had enough, and their brothers had no more nor better than they: he murderers had no desire to murder, for nothing cou'd be gained by so doing, and when meat nor aident spirits did not enter their sys tems, murderous passions were not aroused. Most of the d unkards in the hospital were

now in a convalescent state and rapidly im-Marion thought it about time to find out what kind of material there might be found among them that could be put to the highest possible

cover; so, one by one, the former inebriates were examined, and to the utter astonishment of all, many were found to be exceedingly talented. One grand master musician was found, who had fallen from his high estate into the drunkard's slough. Of course this had been gradual, still he was not yet fifty years of age. A number of other fine musicians were discovered; a half-dozen broken-down actors were also sifted out of the mass; painters, artists and sculptors were also of the number. Life was returning to thom. They were waking up Hope once more shone from their eyes.

Marion and Englehart soon had the grand o'd

musician at the plane, and shortly he was swallowed up by the vibrating strains of Mozart, Beethoven and Chopin; then a violinist, whose hand had long been so unsteady that he could not handle the bow, was so much that he found courage to take up the little instrument and try his hand once more. In fact, a whole orchestra was found among these former subjects of delirium tremens. An orches tral band was soon formed, and these musicians should also teach all within the colony who so desired music; but they should receive no more for their work than any other laborerone dollar for four hours' work. The painters and sculptors should produce works of art for the people, but should receive no more than the others. Art should not be obliged to demean itself for gain. The artists and musicians must use their talents for love of their art, not for money.

Now among these outcasts of society were found five preachers, or tormer ministers of the gospel so called; one or two had been excommunicated from their various churches, and through despair had sunk to their present level Marion scarcely knew what use to make of these. She did not wish them to preach their former errougous dogmas to the people of the colony, consequently they must work like the others in the field, live in their own ittle bouses and cultivate their acre of ground

which they were quite willing to do.

As soon as the proper time came a large tract of land was put under cultivation, and soon there were waving fields of wheat, barley, oate, corn, polatoes and all manner of veg-etables. Each cottager was to plant fruit trees near his house, also strawberries, raspberries, currants, gooseberries, blackberries and so forth. This acre of land alone, if well cared for, would sustain him, together with his fam y, and whenever a surplus occurred it should be preserved in the common store. For all public work each man or woman was to receive one dollar for four hours' labor; but within the home and its acre of land they must work for their own pleasure and for the improve ment of their homes.

Marion and the Earl well knew that colonies as a rule had been failures, and they had concluded that it was because they had been erroneously founded—the bases had not been right. No man or woman likes to work all day and put their labor into common stock. Many are lazy and slovenly, having no incentive to labor; but when each person should receive one dollar for four hours of good work-the kind which he liked best and for which he was best adapted-he had an incentive to do his best. But Marion was determined that the aim of these people should be higher than merely to labor and exist. The culture of the spirit within the body should be the object, the labor merely the necessary adjunct of the body, simply to support it, that the spirit might gain its proper development; moreover, every spiritual faculty should be trained to its utmost, and there should not be lacking pleasure of all kinds that had not a degrading ten-

It was now expected that the colony would be self-supporting, besides a large surplus—the surplus was to be sent to the nearest towns and cities and sold, the money to be saved as a common fund to be used for the improvement of the city of Pearlville, after each had received his or her wages for labor and time

spent on public work. Marion desired to make this colony as near her ideas of heaven as possible. "Why not make a heaven there upon earth?" she often asked herself. "People are always talking and dreaming about the heaven they expect after Why wait for death? Why not have death. it right here and now? Long waiting is ex-Let us all go to work and have a heaven here on the earth. We are not sure of heaven even after we leave our mortal forms, and I feel certain we must make our own heaven wherever we go. I have no faith that there is a heaven already constructed for us. Such ideas are to me exceedingly childish, and, for one, I much prefer to construct my own heaven. There is much happiness in the building; in other words, we enter into our own heaven and abide within that which our

hands have constructed." To be Continued.

John James Garth Wilkinson.

BY ALEXANDER WILDER, M.D.

A copy of the London Times, for which I am indebted to Mrs. Tebb, contains the announcement of the death of Dr. John James Garth Wilkinson. It occurred at his residence, No. Finchley road, London, on the 13.h of October, at the age of eighty-seven.

Dr. Wilk nson was a great man among his ellows. He was always awake to his relations to others, instant to do good as well as to be good, and in his knowledge and perception of truths far seeing beyond the men of his age. If he had taken the popular side of questions, instead of following his convictions, he would have ranked among the reat m n of Eugland. He was well born, a blessed boon to a man, though not a merit of his own. He was the oldest son of the Hon. James John Wilkinson, barrister of Gray's Inn and judge of the County Palatine of Durham. He received a university education and engaged in the study of medicine. Habnemann was then fighting the battle of homeorathy, the abolition of purgations and blood letting, and the disuse of heavy drugging in disease. Only philosophers make genuine homeopaths, and young Wilkincon became a champion of the new school of practice. He furthered its claims by the pen as well as by voice and example. It is hardly necessary to say that he was a successful prac-

He was still young when he became a reader and receiver of the religious and metaphysical doctrines of Emaruel Swedenborg. He was too broad for a sectarian, but he had the instinct and diligent habits of the scientist. While engaged in actual practice, with the enthusiasm of a disciple, he found time to unearth the scientific works of the Great Seer, and to translate them into English. Aided by the Rev. Augustus Chiswell, he managed, in the ten years from 1834, to publish them. "The Auiyears from 1834, to publish them. nal Kingdom." a proposed work on physiology, "The Economy of the Animal Kingdom, or Generation," are the principal ones of the number. They were so has pily rendered that their style is totally without the stiffness usual to translations, and they read as though Dr. Wilkinson had written them himself. Added o these he published a treatise of his own, "The Human Body, and its Connection with Man." He confesses that the views have little originality: perhaps nor, but the reader can haidly think so. The thinking person who cares to regard the noble buman form as it is, and its offices and activities as the organ and receptacle of spiritual powers and energies, will find it the book that he wants. Lippin cott's reprinted many years ago, and the edi-

tion was speedily exhausted.
The first work of his that I read was entitled "Swedenborg, a Biography." Mr. Otis Clapp of Boston republished it in "the forties."

It was a gem in style, and had the intrinsic merit of being a faithful endeavor to represent the man as he was, veiling no facts and exag gerating no virtues. My copy was long ago lent and never returned. I remember well Wilkinson's allusion to Swedenborg's great use ot coffee-a taste, by the way, which was characteristic also of Voltaire. Remarking that captious incividuals might attribute Sweden borg's Spiritualism to this habit, Wilkinson expressed doubts whether any one could imagine that Swedenborg drew the inspiration

then publishing the New Church Repertory, and himself a convert comparatively recent, de placed his dislike because of its plainness of

statement. But the ed tion was largely sold. Whether Dr. Wilkinson sfilliated with Spiritualists, I do not know. He was a star that moved in its own orbit. He certainly possessed a superior ken, and a faculty that reached very far into spiritual things. Ralph Waldo Emerson twice notices him in

his books. He describes Wilkinson as "a phil osophic critic with a coequal vixor of under tanding and imagination comparable only to Lord Bacon's," and adds that "the admirable preliminary discourses with which Mr. Wilkinsou has enriched these volumes throw all the con temporary philosophy of England into spade.'
Again he says in "English Traits": "Wilkinson, the editor of Swedenborg, the annotator of Fourier, the champion of Hahnemann,

has brought to metaphysics and to physiology a natural vigor, with a catholic perception of relations, equal to the highest attempts, and a rhetoric like the array of the invincible knights of old."

To this, however, he adds the qualifying remark: There is in the action of his mind a long Atlantic roll not kno an except in deepest waters, and only lacking what ought to accompany such waves, or manifest centrality. If his mind does not rest in immovable biases, perhaps the orbit is larger, and the return is not yet; but a master should inspire a confidence that he will adnere to his convictions, and give his present studies always the same high place."

This is nardly just. But Wilkinson was a man too large for Mr. Emerson to encompass and measure He was not an ocean bounded by continents of land, but a living stream, like the Aravisura of Zoroastrian theology, that takes its rise in the heavenly world, and flows forth into regions always new, and carrying life and fertility where it has its course.

Where he planted his feet to day was his starting point for a new step to-morrow, and always in the direction of the true and the good. He transcended the common limitations. A disciple of Hahnemann, yet he reached beyond in his concepts to a medicine without medication, where the true man and true phy sician should work cures as by the finger of God. A disciple of Swedenborg, and his best interpreter, he conceived a progress and a development when we should be all seers, and il luminated from on high. He was equally zealous in his philanthropy.

He magnified his apostleship as a minister of healing. Though physicians unhappily, are seldom philosophers, yet the converse seems to be, from Aristotle, Hippocrates, Galen and Paracelsus, that the philosophers are very often ph sicians, men whose higher views took their beginning from medical study and observation.
Wilkinson was one of the early followers of

our glorious William Tebb, William White and their collaborateurs, in their holy crusade against vaccination. He wrote and published and did whatever lay in his power against the obscene practice of raping human to lies with an animal poison. He boldly declared his ob servations and convictions. Mr. Constable of Hull cites him as follows:

"Dr. Garth Wilkinson (whose writings Emerson seems to admire for insight into truth more than any other Englishman) reckons the deaths from vaccination to have been more than ninety thousand in the last forty years; but it is very difficult to understand how the British public can have allowed such a massa cre of the innocents." (Answer: "The doctors

must live.")
As he passed into advanced life, Dr. Wilkin son devoted himself more zealously to writing. He made a new translation of Sweden-borg's most philosophic work, 'Divine Love and Wisdom." It is more easy to read and understand than the editions previously published. He also wrote exegeses of various myths and legends current in Assyrian and their mythologies. One of his works severely yet righteously criticized the medical usages and medical legislation of the present period -so outrageous, so subservial of the sacred rights of persons, so obnoxious to healthy human instincts, so purposed as to invest mediocrity with police power to chain up and mutilate heaven born genius.

Living to not many years short of a century, like a Humboldt, a Gladstone and a Victor knees. H. asked the Emperor to close Hugo, he saw his friend, pass from the earth- ket, keep the key in his pocket, still life before him. Yet the terrible solitude to said casket with the Empress. which old age so generally consigns us was happily mitigated by the care, the attention and society of an affectionate family. He had no gloomy future to apprehend, and he looked forward as to a renewing of intimacy with cherished friends. His life long he had walked with the gods, and to the last the genii of the divine regions were in his company. Such men are few, but they make the world beautiful by living in it.

Newark Nov 7, 1899.

[From Revue Parisenne, October.] The Marvelous and Psychic Force.

CONCLUDED.

M. Sardou makes the following declaration For more than forty years I watched, as con noisseur, the phenomena which, under the names of magnetism, somnambulism, ecstasy, second sight, etc., were in my vouth the laughing stock of the scholars. When I hazarded telling them of some experience where my skepticism ought to have shown up, what a welcome of gaiety! I still hear the laugh of an old doctor of my friend's, to whom I spoke of a certain girl put into cataleptic state by magnetic passes. A shot resounded by her ear a red iron grazed her neck-she did not move! "Pshaw!" replied the good fellow, "women are such deceivers."... And now see, all the facts denied at that time through prejudice are accepted by the same people who treated them as jugglery. Not a day passes but some young savant reveals to me some facts which knew before he was born, only that the name is changed; it is no longer magnetism. You think, indeed, that this name has an evil sound to the ears of those who ridiculed it so much. It is hypnotism, suggestion, more graceful terms. In adopting these one means magnet ism was really only a deception, which has been justly dea t with, and that official science merits doubly our recognition. It has freed us, and at the same time given us in exchange a scientific truth-hypnotism-which, however,

is exactly the same thing. I was quoting one day-a long time agoto a very clever surgeon, a well known fact to day, of the insensibility induced upon certain subjects by obliging them to gaze fixedly at a little mirror, or some shining object, so as to produce squinting. This revelation was received as it deserved, by hearty laughter and subtle jokes about my "magic mirror." Years p issed. The same man came one day to breaklast, and excused himself for being late. He had to pull a tooth for a young wom in who was very nervous and afraid. "And I tried a new and very strange experiment with her. With the help of a small metal mirror I put her so soundly to sleep that I could extract the tooth without her having any idea of it.'

Here I exclaimed:
"Pardon, but I first told you of this fact, and you made fun of it then."

D sconcerted a moment he soon regained his "Yes, but you spoke of magic; this is hypnotism. All of official science has treated our poor misinterpreted truths in this way. After thor

oughly reviling it appropriated them; but it has carefully thanged etiquette. Finally, whatever the name, they are in their place. And since our scholars have end by finding at Salpeti è e what all Paris could see under Louis XV at the tomb of Saint Medard, we may hope that some day they will deign to occupy themselves with the

Spiritualism which they think dead from their isdain, and which never has been more alive. They will then need only to change its name in order to attribute to themselves the merit of having discovered it after all the rest of the world. "Only it will take a long time!" Spiritualism has other enemies to fight han those of ill wil. It has first of all against

the parlor experiments, a detestable means of investigation, serving at most to confirm the other large building, not high, but very long use. She meant that health should be the rule in and painted white—a dark grove of pines rest—this colony, and those who were now sick she ing in shadow at the back; then, a little in expected, under the present regime, would reskeptics in their incredibility, to suggest to its practitioners ingenious mystifications, and to sist attacks made upon it.

Brennus.

It has furthermore to fight the charlatane who make Spiritualism of the Robert Houdin kind, and against the demi-charlarans who, not content with actual mediumistic powers, supply their insufficient means by made up devices, owing to vanity or ambition. But it has above all to surmount two great obstacles: the indifference of the whole age to its pleasures and material interests, and that weakening of character more manifest every day in a country where no one any longer has the courage of his conviction, but is concerned above all with that of his neighbor, and does not allow himself to adopt one until it is proven to be that of the whole world.

In all fields, art, letters, politics, sciences, etc, what is must feared is to pass for a naive person who believes something, or for an enthuriast who does not understand because he admires. The man most sincerely stirred by a beautiful word, a fine piece of work, a fine deed when he sees some skeptic hide a smile, is only anxious to laugh at what he was about to applaud, to establish that he is no more "taken in" than any one else, and that he is a very enlightened judge, since there is no way of satisfying it.

How many people so anxious about the opinion of others, were they to be convinced, however, of the reality of the spirit manifestations by most decisive proofs, how would they dare to avow in public, to confess their change of faith, and in this age of lights, after Vol-taire...."Oh! Prudhomme to brave thy indiztaire.... Oh! Prudhomme to brave thy indiz-nation and the terrible apostrophe which thou dost hurl at my ears for so long a time!"

Then, sir, you admit the supernatural?" "No. Prudhomme, no! I do not admit the supernatural?"
supernatural. There is no supernatural. Any fact produced is only the effect of a law of nature. It is then natural! But to deny it be forehand, without examination, under the assumption that the productive law does not exist: to declare that it does not exist because it. is not known to contest the reality of the fact because it does not enter into the order of established laws, is the error of an unbalanced mind which thinks it knows all the laws of nature. If any scholar pretends that he is to be

But I am waiting for the serious examina-tion of facts, when he will be obliged to admit

troth. I promise him some surprises. Among the most celebraten mediums one must cite Home, the American who died a few years ago at Passy, where he lived in retirement with his family. Home certainly gave the first conclusive proof of psychic force. If my space were not limited, I would give the

details, as surprising as the following:
Given nothing but the sheer thought power,
he could shift as he pleased a real weight on a scale from the one side to the other without the help of an electric or magnetic agent; augment or diminish on either side from fifty to one hundred pounds the real weight. Home left America for England, where he

became acquainted with William Crookes. I shall give below what the English scholar him-self has to say about one of these experiences: This strange man was wont at times to pass some time in Paris. There he came in contact with Baron du Potet, with Agénor de Gasparin, de Mirville-all friends and adepts of the former Lyons professor. Allan Kardeo. The rumors circulating about his name helped

rather than injured him.

Napoleon III., the dreamer, wished to become acquainted with Home. The Empress, although of strict religious principles, yet dominated also by the race superstition (Arabian blood flows in the veins of the Spaniards), agreed to receive the American spirit. The evening he came to the Tuilleries there was a very intimate reunion-forty persons at the most. Napoleon asked for any experiment; the nature of it he left entirely to the experimenter. Home, somewhat uneasy, soon recovd, and, turning to the Empress, said:

'Madame, have you a casket with secure lock? The Empress had Countess Pono Wagner send the reader to her rooms, to fetch a small jewel-case with its key.

Home, addressing the count, asked fifteen persons, each independently of the rest, and without communication between them, the name and taste of some drink. Each then folded his paper at a sign from H, and placed it in the casket, which the Empress held on her ket, keep the key in his pocket, still leaving

This done he asked the chamberlain, the Marquis of Primus, if I remember aright, to have three or four carafes of pure water, and fifteen glasses brought. The primitive refreshment being brought, the Emperor himself filled the fifteen glasses. Every one who had signed his name took a swallow of the liquid and each one affirmed that the pure water poured out in this way had the taste inscribed on the little paper contained in the casket, which the Empress did not for a moment let out of her hands during the entire sitting. Great was the sur-price, and greater still when Home, asked to make another proof, made an isolated, detached hand, in no connection with any body, pass through the salon, and make a knot in the lace kerchief which the Empress held in her The august exile could not propounce false this experience because she still keeps at Farnborough the kerchief, which dates back to better times.

Yueling Ramband, author of a remarkable study on psychic power, reports the following

Beissac, officer in the Legion of Honor, held a very high office in the war ministry; he was a remarkable linguist, speaking and writing all the languages in Europe, not counting the majority of the Oriental languages. I observed to him one day how unfortunate it was that the materializing mediums, for instance, and the investigating experts are produced only in foreign countries. I regretted that France, after the start had been made by Allan Kardec, should also be behind the other

"Undeceive yourself," said he. "There are in France investigators and even materializ-ing mediums. Madam Bablin is one of several. She is a subj ct with whom the spiritual phenomena have undergone two stages; she begau by being-without being conscious thereof -a recepticle for the incarnation of beings unknown to her, living and departed, absent or present. Little by little one became aware of her phenomenal power. Starting for instance a convergation with any person, instead of replying to said conversation, she assumed the personality of some individual present to the memory of her questioner. But this power ceased suddenly, and Madam Bablin became a material zing medium. Here is an experience from her which took place a few mouths ago at her house Rue Faubourg-Poissonière. There was an 'intimate' séauce, ten or tw lve present at the most, among whom one employed in the administration with his wife and three children.
This official had a colleague and friend, dead

for some time, who had left a natural daughter, whose mother had disappeared. This young girl she housed. This child was seven years old when she became dangerously ill with variocele. Fear of having her own children catch it obliged her to send the little orphan to the Hospital of the Enfant Jesus, not far from Hospital Necker. Two days had passed between her entrance into the hospitable house and the reunion at Mme. Bablin's. At her !riend's request Mme. Bablin entered the trance state, the lamplight having first been lowered In an instant the little sick girl appeared, dressed in white, perfectly tan-

gible. She was crying bitterly.

The trustee, his wife and three children recognized her immediately and asked her what her trouble was. 'I have been dead si co seven this morning,' she replied. Another second and the materialized form had van-ished, dumbfounding us all. The news of the death brought by the child herself was con-

trolled. It was unfortunately, true. We hereby close our slight investigation into psychic power without pretending to have convinced the skeptics. And in connection with incredulity, let us say in closing that Flammarion, the astronomer, to whom one article was devoted, has never discredited what he has worshiped. There has been only one too zealous reputer.... Flammarion has denied him in the Figure, but the legend has

(Translator, B. M. Grossmann.)

Children's Spiritualism.

FEED THE BIRDS.

A little bird, one cold and wintry day, Bat perched upon a bare and leafless tree. The winds blew chill, and not a ray Of sunshine glittered over land or sea.

The snowflakes gathered in the sky o'erhead, And one by one they fell upon the ground. Poor birdle, with his little breast of red. Sat there and shivered as he gazed around.

Thought he, if snowflakes were some crumbs of bread How gladly would I leave this tree, and fly; No longer would I sit up here and gaze with dread Upon a cold and gloomy winter sky.

Just then a dainty maiden, tripping by, All dressed for school, with basket in her hand, Stopped short, and, looking up, poor birdle did espy. His little trill of sadness she could not withstand.

'B'rdle," said she, " will you sing me a song? You dear little songster from a far-off clime. Tell me, please tell me, have you dwelt here long, And how do you live in the winter time?

"Are you going home to the sunny South, Where the chilling blasts are never known; Where the snow and ice melt at their birth, And sunshine, and melody make their home?

"Come down, little birdle, come fly to my hand, My dinner with you I will gladly share, And then fly away to your summer-land, To its spley groves and perfumes rare!"

So birdle came down and ate up the crumbs, And perched on the hand of the maiden so fair; He ate till his hunger was vanished and gone, Then off to the Southland he flew through the air.

Now, children, be kind to the birds, and know That each time you to any of God's creatures show A kindness, or help them in any good way, An Angel is listening, and bearing away

The tidings to heaven of good deeds rare. Which make your homes all bright and fair; And every kind act is recorded on high, And will weave for you garments to wear bye-and-bye WHITE WING.

Etta Goes to her Mamma.

My Dear Little Banner Children: I am going to write you about the little niece of the lady with whom I board.

Her name was Etta Porter, and when she was very small she must have got hurt, for her left hip began to pain her, and it was so bad that her leg staid little, and so she could never walk like other children; so she learned when she was very young to read, and could read stories that were in The Youth's Companion, and other children's papers, and wrote nice little letters, and they were printed in the papers. When she was about a year old her mamma went to heaven, and little Etta and her sister went to live with their grandma.

Sometimes little Etta would sit looking up at the sky, and say, "I wonder if my mamma sees me, and knows how lame I am," and sometimes she would keep still for a long time, and then cry out as though her heart would break. saying, "I do n't want to be lame, I want to go out and play; will I always be lame?" and her grandma used to cry too, she felt so sorry for side.

The people were very good to Etta, they would send her in things to please her, but she suffered so she could not take any comfort. For a long time before her mamma came to take one corner of the room, leaving a space behind her to heaven she could not lie down in bed, but they used to fix pillows, and she would kneel down on them, and lay her head on the bed, and go to sleep. She looked just as though she was saying her prayers, her aunties said. They all loved her very much, and when she was ten years old her mamma came for her, and she was on her knees. For hours they thought she did not realize what was going on the corner, holding hands, and the rest of the the society sitting in front of the curtained off the corner, holding hands, and the rest of the locks curtained off the members of the corner, holding hands, and the rest of the locks curtained off the members of the society sitting in front of the curtained off the least of the locks curtained off the members of the society sitting in front of the curtained off the least of the locks curtained off the members of the society sitting in front of the curtained off the locks and help.

Sp ritual philosophy and a medium whose powers have eachlistic dentity was the light of her file, which was as pure and sattle from the chair were piled the dulcimer, guitar, bells, etc. It was explained that the black curtain was intended to make that one corner dark, the rest of the room being under the gaslight.

This time a complete circle was not maintained, Mr. Allen and two of the members of the society sitting in front of the curtained off th thought she did not realize what was going on around her, and one of the aunties said, "I wish I knew if her mamma was here." Little Etta heard it, and raised her head, and looked all around, to see if she could see her: may be she did, for very soon the spirit had gone from the little body, and Etta was with her own mamma, where she could walk and enjoy life, and bid good-bye to pain forever.

Christmas is coming soon, children, and I hope you will be very happy; but you will be happier if you give to some sick or very poor children something to make their lives brighter. Won't you write a letter to THE BANNER, and tell your friends how you made Christmas a happy day for some one who is sick or lonely? Your loving auntie.

CARRIE E. S. TWING.

LITERARY.

HEALTH GERMS, by Alice B. Stockham, M. D., is an artistically bound brochure, in which the author gives a glimpse of a philosophy that not only makes health possible to all, but through a redeemed contagion health germs may become intectious, and life, love, joy and peace follow their dissemination. What grander life work can be performed than to carry the angel of health into ever home? Prepaid, 25 cents. Alice B. Stockham & Co., 56 Fifth Avenue.

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THE HARBINGER OF DAWN, a monthly review of occult and psychic reviews, edited so ably by Ernest S. Green, is a valuable maga zine for those who desire to know more of the Laws of Life. The Table of Contents for De-cember is very attractive. Gleanings from such writers as Emil Ulrich, Wiesendanger, Andrew Wilson, M. D., Lucy A. Mallory, E. K. Hurlbut, A. Lovell Bain, the editor, and many others, greet the readers. From the account of "Two Séances With Henry Allen," by E. S. Green, we quote the following: THE REPORT OF AN EXAMINER REPRESENTA-TIVE ON MR. ALLEN S POWERS.

On Nov. 23, 1893, a reporter of the San Francisco Examiner was invited to attend one of the meetings of the Oakland Society for Paychical Research, held for the purpose of inves-tigating Henry Allen's psychical powers, and tells his story in the Examiner, supplemented

by a flashlight photograph, as follows:
The Oakland Society for Psychical Research
has been patiently conducting its investigations with Henry Allen of Summerland, Santa Barbara County, until they have received what they consider some very remarkable manifestations and phenomena, such as they consider worthy of being given to the public.

This society is not in any sense a spiritualistic society, and neither are its meetings open to the general public, but only to invited guests, and the expenses are paid out of the seance about its meetings, and the members are making their investigations just what they are claimed to be-impartial examinations into strange psychical phenomena. The society is a branch of the main Psychical Research Society at Boston (American branch), and is in

communication with that society.

of Mars, as well as psychic phenomens, have made him famous, Camille Flammarion, Angelo Brofferio, Professor of Physics of the Royal School of Agriculture, Alfred Russel Wallace, and Carl du Prel. Ph. D., of Munich.

There are two reasons why man should not work, althou one of which must consist in

HENRY ALLEN'S POWERS.

The peculiar manifestations of Henry Allen, who is Postmaster at Summerland, Santa Barbara County, were called to the attention of the society, and Mr. Allen was invited to give the society some exhibition of his power in order that they might carefully examine into the truth of the claims made for him. Mr. Allen came, and has now been with the society for several weeks, and they have examined into his manifestations very thoroughly, from the ordinary "dark circle" séance to materializa-tion phenomena in the light. So satisfactory does the society consider this work that an Ex aminer reporter was invited to attend one of the regular meetings of the society held last week. The meeting was only for members of the society, the Examiner representative being the only one present who was not an elected member of the society.

The members of the society determined that at this meeting they would endeavor to get some results that might be kept and placed among the archives of the organization, and in this they were successful. The s ciety had also determined to see what could be done in the light, and they were prepared for gaslight manifestations of all kinds. The meeting was held at the residence of one of the members on Twenty-Fourth street, in Oakland.

RESULTS IN THE LIGHT.

Mr. Allen, the medium, entered heartily into the plan, and seemed determined to do what he could to produce results in the light as well

as in the dark. The meeting of last week was divided into two parts, each of which produced some remarkable results. In the first part Mr. Allen was kept in the dark, the circle being in the light, while in the second part everything was done in the open.

The rooms in which the meeting was held were an ordinary front and back parlor. They were separated by sliding doors, and these were utilized in making a dark place for Mr. Allen. The doors were about haif closed, and stretched from top to bottom, over the opening, was a long black cloth, with holes cut in through which Mr. Allen put his hands. Mr. Allen then took his seat behin i the curtain, an i putting his hands through into the light they were held by two of those present.

Behind the curtains and the doors were the usual instruments that Mr. Allen supplies for his controls to manifest themselves upon—a large dulcimer, a guitar, bells and a triangle. In addition to those instruments there was a shallow box filled with potter's clay and a pan of cement, put there in the hope that there would be some kind of an impression made of

a spirit hand.

The light had a depressing effect upon the manifestations, and while some wanted to dissolve into a dark circle, Mr. Allen invisted that they should remain as long as possible in a light circle to see what could be obtained. In time the manifestations did come, but they were confined to the dark room behind the curtain. There was music, and the bells and instruments were heard being thrown about the room. The guitar floated up into the air, and was heard playing at the top of the foldingdoors, and all this while Mr. Allen's hands were being held in the light, and while all the instruments had been placed at such a distance from him that it would be impossible for

him to reach them from where he sat. But the triumph of this part of the meeting was an impression that was obtained in the potter's clay. The impression was that of a large hand of the very largest size. It was a peculiar impression, too, for only the tips of the fingers and the ball of the hand showed in the clay, and the thumb was very much on the

HANDS IN THE AIR.

After that Mr. Allen proposed some materiit just large enough to hold an ordinary wood

the society sitting in front of the curtained off corner, holding hands, and the rest of the company sitting around the room watching.

In a few moments fingers were seen above the curtain, and then hands of several sizes. The hands were very distinct, and they were laid upon the head and shoulders of those in front of the curtain with no uncertain force and sound, and the three venturesome ones were slapped right roundly.

Then the bells were thrown out into the

room one by one, and the dulcimer was thrown off the chair on the floor, it being turned over in the air above the curtain and in full view of the audience in the operation.

THE GUITAR IN THE AIR. Suddenly the wild tumult that was going on behind the curtain ceased and the guitar was held in air, a hand grasping the neck of the instrument being plainly seen. While held in this position, in full view of everybody, it began playing, without any visible agency operating upon the strings. When the cords which were being struck ceased to sound the guitar was brought down upon the head of Mr. Allen with a resounding whack, and the circle was brought to a close when the chair was thrown out into the room, hitting one lady upon the head.

An effort was made during the first part of the séance to get a flashlight photograph of some of the manifestations, but it only resulted in getting a photograph of the position of the medium, showing how he was held, and the impossibility of his having aided in the manifestations behind the curtain.

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HOME CURE TREATMENT FOR WORRY. To cure worry, the individual must be his own physician; he must give the case heroic treatment. He must realize, with every fibre of his being, the utter, absolute uselessness of worry. He must not think this is commonplace-a bit of mere theory; it is a reality that he must translate for himself from mere words to a real, living fact. He must fully understand that if it were possible for him to spend a whole series of eternities in worry, it would not change the fact one jot or tittle. It is a time for action, not worry, because worry treasury of the society, so that there is not the least trace of the paid medium spiritualistic down a column of figures in addition, no seance about its meetings, and the members amount of worry can change the sum total of those figures. That result is wrapped up in the inevitability of mathematics. The result can be made different only by changing the figures as they are set down, one by one, in that column.

The one time that a man cannot afford to The Oakland society has endeavored to fol low only the best known investigators into paychic phenomena: Prof. Wm. Crookes, F. R. Clopenni Sahinanalli whose investigators. This is the time when he needs one Giovanni Schiaparelli, whose investigations hundred per cent. of his mental energy to

worry, either one of which must operate in every instance. First, because he cannot pre vent the results he fears; second, because he can prevent them. If he be powerless to avert the blow, he needs perfect mental concentration to meet it bravely, to lighten its force, to get what salvage he can from the wreck, to sustain his strength at this time when he must plan a new future. If he can prevent the evil he fears, then he has no need to worry, for he would by so doing, be dissi-pating energy in his very hour of need.

If man do, day by day, ever the best he can by the light he has, he has no need to fear, no need to regret, no need to worry. No agony of worry would do aught to help him. Neither mortal nor angel can do more than his best.—William George Jordan, in "The Kingship of Self Control," published by Fleming II. Revell

THE METAPHYSICAL MAGAZINE for December furnishes its readers more food for thought than they can properly digest in one month or in years. There is a diversity of thought, a unity of purpose, all tending to the unfoldment of the human consciousness to the infinite knowledge of the soul. As we read we are led to a real'zation of the

stupendousness of creation, of the importance of the here and now, and the thought is forced upon us that, try as we will, we cannot escape our responsibilities; we must achieve and pur sue. We are instructed to suspend all thought and read the closely-written pages of the past, to listen to the angel within, who will reveal the purposes of life here and assist us to find peace and pleasure in our efforts to complete this page of the history we are all compiling.

AN UNDIVIDED UNION, by "Oliver Optio," (W. T. Adams). Completed by Ed ward Stratemeyer.

It calls up a wealth of remembrance to see the name of "Oliver Optic" upon a title page, and while it is a sad thought for all boys that it can never stand upon another new book, they will be glad to know that his unfinished last work, "An Undivided Union," has been com-pleted according to the outline left by the great writer at his death two years ago. Mr. Ed ward Stratemeyer, author of the famous "Old Glory Series," has, after long and careful study of the campaigns forming the military setting of the "Blue and Gray-On Land-Series," of which this is the sixth and concluding volume, ably and successfully brought the story to such

a conclusion as was evidently intended.

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From his late residence, in Dryden, N. Y., Friday, Nov 24, 1899 GILBERT SMITH, aged 12 years 3 months.

He is sur-lyed by an aged whlow, two sons and three daughters, with their families. In the midst of disbelievers in our beautiful religion Mr. Smith was a consistent Spiritalist, and kept abreast with the progress of the Cause. The fune all services were held Monday, Nov. 27, Rev. Moses Hull, of Buffato, N. Y., officiating.

From Granville, N. Y., on Saturday, Nov. 18, 1899, MRs HANNAH MORSE BAKER, aged 7. Years 11 months 18 days. Mrs. Baker had been for many ears a lecturer on the

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Banner of Light.

BOSTON, SATURDAY, DECEMBER 30, 1899.

LESUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

Entered at the Post-Office, Boston, Mass., as Second-Clas. Matter.

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

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

THE AMERICAN NEWS COMPANY, 59 and 41 Chambers Street, New York.

TERMS OF SUBSCRIPTION IN ADVANCE. Per Year......52.00 Blx Months..... 1.00 Postage paid by Publishers.

Issued by BANNER OF LIGHT PUBLISHING COMPANY,

Isaac B. Rich......President. Fred. G. Tuttle......Treasurer. Harrison D. Barrett Editor-in-Chief.

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

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The Holidays.

The holiday season is again at hand, bring ing happiness to many of the young, and sorrow and care to the vast majority of those of mature age. The children have been taught to look forward to this particular period of the year as the time when they should receive numerous presents from their parents and friends, through "Santa Claus" or "Kriss Kingle." in which mysterious personage they were impressed to believe most imp icitly by their elders. To a rational mind, it is nothing less than ridiculous, if not criminal, to teach young children to believe in the myth of Santa Claus. It impresses false ideas upon their plastic minds, with regard to some good genii, some bands of loving fairies, or good-natured brownies, whose mission it is to bring them whatever they wish for without any effort on their part being made to realize their desires through honest effort. Children soon learn to expect something for nothing through these false ideas, and seek in after life for opportunities to gain the desired end without having to work for it. Fairy. stories and their concomitants influme the imaginations of children unduly, and not infrequently turn them into impractical, idle dreamers, always longing for the invisible sprites to bring them wealth in order that they may gratify their love for finery in dress, household furnishings, and food.

Aside from the foregoing evils, and far in advance of them in evil influence, is the religious myth relating to the person of Jesus of Nazireth. Millions of people are taught to regard December 25 as the anniversary of his birth, and are led to observe the day in honor of the sins. Because of God's great love for the chil- old appetites or to recall the pleasurable exdren of men, exemplified through the gift of his son to save mankind, the people of earth should be in duty bound to give some token one to another of their love for each other. This was the theory of the religionists, and minds of their unfortunate dupes. They succeeded, alis! only too well, in fixing this error firmly in the minds of millions of honest, wellintentioned people. Out of this stupendous error numerous evils have grown, until to-day the holiday anniversary is a period of dread to the man of moderate means or slender income, and works untold ills to those who are under the bane ul influence of the myths they are forced to recognize.

It is acknowledged by the most careful historians, exegetes and archæologists, that the birthday of Jesus was not Dec. 25, but at some other per od of the year. The months of June and October are both mentioned by different authorities while some writers have fixed Dec. 6 as the day of birth, and allege that the date of observance was changed in order to placate the converts to Christianity from the ranks of was thought best to turn this pagan festival winter solstice occurs about this period; the warmth and sunshine, betokening the coming 'has failed to fulfill its purpose? May not this 'wise? Who will help us?

of spring and summer. No doubt the "pagans" so-called recognized this fact, and timed their celebration accordingly. Pig killing, and other forms of blood-letting from surmals, and not infrequently from human beinge, were the accossories of this feast, Pig-killing is still tollowed in some Christian countries, as it is at the holidays that the home reared porkers are called up in to yield up their lives.

R stionalists argue that, granting the existence of the man Jesus, he could not be, by the very nature of things, the Saviour of the world. He is recognized only by a very small minority of the human family on earth, hence the millions of souls who never heard of him, could not be expected to look to him to save them. Then the denizens of other planets must be considered. It is the height of absurdity to consider for one moment that any one person, a resident of our little earth, could be taken as a moral teacher or guide, by the residents of sister planets who know nothing whatever of life upon this ork. It is decidedly wrong, therefore, to urge the observance of Christmas because of the birth of an alleged Saviour, and each recognition of the day in any respect simply serves to perpetuate the falsehoods of theology through the support of this ancient religious myth. Falsehood is ever the foe of truth, and no true Spiritualist feels that he owes any allegiance to the erroneous doctrines set forth in the name and under the system of | Christianity. Hes duty is to the cause of truth. hence he rejects the errors of the past, and declines to slavishly worship that which enchained him in other days, and still enchains his fellowmen. Apart from all of the foregoing facts is the

practical side to this question. Families of the observance of Christmas. Last year they received some nice presents; throughout the year they pinched and saved in order that they might give costlier ones in return. Many | ideals for the improvement of the world. people give hoping to receive something better in return from those upon whom they bestow their favors. Laboring men and women often stint themselves in clothing, food and fuel in order to take part in the annual bleeding (financially speaking) known as Christmas. Christmas trees, so attractive to some, are yet demoralizing in their influence upon the many. The rare and costly presents bestowed upon the children and friends of the r ch cannot but be contrasted with the small candy bags and inexpensive toys received by the poor. Envy and jealousy are aroused in the minds of those less favored, and the seeds of future evil deeds planted in their minds. Then there is the demoralizing it fluence that always results from of time, are led to expect them as matters of course, and resort to rude and sometimes questionable methods to secure them. These evils can be removed by Spiritualists at least in their own ranks, when they refuse to countenance them by recognizing the Christmas the year are holy days-days of forgiving and cup of cold water to those who are athirst, days of saving the weak from the errors of shiping a fiction, for teaching a lie or for in- and the life beyond the cloud rift will be filled stilling envious and jealous thoughts into the minds of the poor and unfortunate. Spiritualism is a practical, common sensed, uplifting the food of the soul until time shall be no religion, philosophy and science, hence needs no theological bolsters to uphold it, no caste distinctions to label it, and no discriminating tétes to mark the line of social division between the rich and the poor. It would have the hungry fed every day instead of one day in the year, and would minister unto the needs of the bodies and souls of men three hundred and sixty-five days during the reign of King Annus, and not give them one day of heaven and thereby make the tortures of hell harder to bear during the other days of the year. In the name of truth and honesty, right and justice, true religion and morality as well as economy, the festival of Christmas should either be abolished or so changed as to apply to humanity at all times in all days.

The Fruits of the Soul.

Ere we greet our readers again the year 1899, S. E. 51-2, will be gone forever. The New Year is before the children of men, rich in possibilities of advancement to all who truly seek to find the road to wisdom. The old year, with its ruined hopes, blighted ambitions, its thwarted plans, its variant sufferings, its clouds of grief and sorrow, its pains and pleasures, its joys and disappointments, can now be reviewed in the light of history by each and every one who finds consolation in speculating upon what might have been. In this review many persons think they perceive opportuninities of which they resolve to avail themselves in order that their experiences of the past year may not be repeated during the twelve months next ensuing. Firm resolugentle N zarene. He, as God, on that date is tions to turn over a new leaf, and to do or not alleged to have taken on flesh, in order that he to do certain things, are made, only to be might save the people of the earth from their broken as circumstances arise to revive the citements of other days. Many people enter upon the New Year determined to make the most of their opportunities, and to be ever so much farther along the pathway of progress when the New Year shall have become white they zealously sought to impress it upon the with age under December's frosty smile-only to feel, when the twelve months are over, that they have taken a circuitous route, and have arrived at the very point from which they

But what becomes of these numerous resolves to be better, to do better, these determinations to improve, these desires to go forward in Wisdom's way? Are they lost forever to those who make them, and as useless as the blighted blossoms upon the fruit trees in spring? The unthinking would say "Yes," and argue that they are lost to view in the foam on the sea of being, even as the ocean closes over the fleck of spray that falls upon it from the mantle of a cloud. The hard work a day world cares very little for speculative philosophy, and is more concerned with that which applies to material needs, to material ends, than with the question as to what becomes of the invisible children of paganism. These pagan peoples had been ac. the soul-the unspoken thought, or the unrecustomed to the celebration of the feast of alized wish. Yet, in the economy of nature, history of Spiritualism, and should inspire Saturnalia for twelve days from Dec. 22, and it these invisibles are of moment; they have their place, and are of as much account-yea, even into a Christian memorial. It is true that the of more account-than are many of the out ward material reals to which they are oblized sun, the day king, pauses for a brief period in to give way. If nothing is lost in the great lab "is fourney southward, and begins to retrace orator, of nature, who has the right to say that making up the amount stipulated. Will not is course toward the North carrying with him a blighted cherry blossom is of no account, or seven hundred forty-nine others do like-

blossom be the epitome of a richer, juicler oherry in some other relation? Rether may it not be a sign of promise that a pericoted cherry through many years of service in humanity's will be produced, in a country just out of sight, advancing army, and has stepped seide to take where wind, and storm, and insect and fire cannot interfere with its growth?

As with the cherry blossom, so with the blossome upon the tree of the soul; the resolutions and friends. She was a Spiritualist in thought, to be good and to do good, the tiny buds of hope that were early killed by the frosts of hate, the half-blown ideals that were knocked she received a warm, loving welcome from her from the boughs by the hailstones of envy, the plans for improvement that were slain in embryo by the arrows of distrust, all all are invisible reals here, and in the land that lies beyond the turn of the road of mortal sight, who shall say they may not, one and all, grow to fullest | Of India, has been giving a series of instrucperfection upon the truly-trained and care- tive lectures on Vibration and Concentration, fully-nurtured soul-tree? The sorrows, griefs, oruel pains, mental agonies and heart woeswhat of these invisible reals? Do we find them fully matured upon that same soul-tree? Yes, ohl sorrowing mortals, doubt it not! Each sorrow endured for another's good, each grief caused by a pure and wholesome desire to mitigate pain, each mental and physical pang borne in calmness of spirit, without hatred for others, or repining over what cannot be helped. each heart-ache induced by a wish to be of service-all are there, upon that tree, full grown and ready for the harvest at your hand! What! Are we to meet all of these ills of life again? Yes, but clothed upon in the raiment of the spirit, with the husk of the material removed, and only the wholesome kernel left to be garnered for future use. Each one of these untoward shadows of earth is shown to be an inverted ray of sunshine, confined within the prisonhouse of Doubt, whose windows are moderate means are almost impoverished by barred by the shutters of ignorance, and its doors bolted by the iron of prejudice. Remove these, and even the life that now is would see the fruition of many noble hopes and splendid

It follows, then, that those who feel they have but followed the circumference of a circle for twelve months, or for a lifetime, and found no power to set them off at a tangent in a line of progress, are really growing in their aspirations, in their thoughts, the fruit that is to hang upon the tree of the soul, after they have left the body. But if thoughts of good, if noble desires and honest efforts to do right that are blighted on earth are permitted to grow to perfection in the realm of the soul. what about their opposites-the hatreds, the envies, the jealousies, the sins and errorsthat of times bud and bloom in secret here, and are only prevented from growing to fruition through the fear of the law of man or the present giving. The recipients, in the course dread of public opinion? Are they allowed to ripen upon the tree of the soul? Even so, and mortals when living in the soul-world will be forced to eat of the fruit that they have grown, be it good or bad. Each gnarled and bitter apple of hate, each wormy cherry of mistrust, each acrid orange of selfishness, each juiceless holiday. Spiritualism teaches that all days in | plum of malice, must be eaten again and again by those who have allowed them to bud and forgetting, days of doing good to others, days blossom in their souls on earth. Here, then, of rejoicing in and with the joy of others, days is the lesson: plant no seeds of evil in the ferof aloing the sick and needy, days of giving the tile soil of the mind, grow no night-shade in its orchards and vineyards; rather let the seed of good, the fragrant flowers of love, be the their ways, days of striving to add to the hap- objects of your care, and there will be no piness of all mankind; and that there is no trouble when the fruit is harvested from the his loved ones, and no more, none will be in need of any one special day for present-mak- branches of the tree of the soul. Think pure- want, and none will be over rich. ing, for celebrating religious myths, for wor- ly, speak truly, act nobly, while here on earth, with the sunshine of perfected joy, and the golden fruit of true and worthy deeds will be

Dwight L. Moody.

more.

the evangelist, has taken leave of earth, and has solved the problem of life beyond the grave beyond the shadow of a doubt, so far as he is concerned. His was a busy life, and there is no doubt that his efforts to promote the edu cation of the young have been productive of good. His theology was strictly of the old orthodox type, hence had little of rationalism in it. His fame as a revivalist was world wide, but it is doubtful whether any permanent good ever resulted from sensational revival meetings. For the time being, excitement runs high, only to recede as soon as the cause is removed, leaving those who are hypnotized by the preacher, upon a lower moral level than they were when he brought them under his power. Moody's life has been lived, and his influence as a man can only be measured by the good he has done. That good can only be known in the life of the spirit, where the rec-Mr. Moody can now see himself as he really is. and is face to face with the record he has himself made by his efforts on earth. We hope his theological vision now has wider scope, and one another. that he may at once enter upon progression's highway to go forward in the work of undoing the error he wrought through his false theology while on the earth.

The State Convention.

The Spiritualists of Massachusetts should keep in mind the important fact that the annual convention of the Massachusetts State Spiritualists' Association will be held on Tuesday, Jan. 2, 1900, in Wesleyan Hall, Bromfield street. Three sessions will be held during the day, all of which will be of unusual interest. The reception of the officers' reports, election of officers for the ensuing year, and the transaction of such other business as may legally come before that body will be the first orders of the day. Addresses and phenomenal manifestations will be given afternoon and evening. The public is cordially invited, and the admission is free to all sessions. Every Spiritualist in the State, if he be a believer in progress, should see that his name is upon the roll of membership of the State Association on or before Jan. 1, 1900. "In union there is strength," therefore let us unite our forces and move on to victory.

The Mayer Fund for the N. S. A. is about half pledged. Treasurer Mayer now extends the time for raising at once to heaven or hell, because God has no the other half to April 1, 1900. It should not take ten days to raise the required balance. Mr. Mayer's generosity is upparalleled in the every Spiritualist in the land to do something for the "good Cause." Deeds count, therefore let us act. We ask nothing of others that we are unwilling to do ourselves, hence we will pledge the sum of ten dollars toward

Mrs. H. Morse-Baker.

This veteran worker has become weary a needed rest. She entered the world of souls a few days since at an advanced age, leaving a rich legacy of good deeds to her loved relatives word and deed, and never was ashamed to say so. She has earned her rest in spirit-life, where many friends who had gone on before her. Peace to the memory of this true friend and loyal servant of humanity.

Pandit F, K. Lalan,

at Hotel Pelham, and will close his course upon the Essays of Emerson this week, at his rooms, 6 Oxford Terrace. Pandit Lalan is a scholar, an able teacher, and a most genial gentleman. His students speak in highest terms of praise of him and his work. We are pleased to learn of his success, and trust that he may find an orportunity to throw the light of truth with regard to the people of the Ori ent upon the minds of many per p'e.

The Gospel of Spirit Return Society Gave a free dinner and Christmas tree to the children of the poor that the members were able to reach, at its hall, 200 Huntington Ave., Monday evening. Quite a number partook of the edibles that were prepared by loving hands, and many sad little hearts were cheered by the remembrances found upon the tree. Such work is practical Spiritualism, and does more to prove the moral worth of that great movement than all of the transcendentalisms the world has ever known, have wrought, when taken together.

The angel, Life, once found resting place for his feet upon the top of the icy peak of Doubt. Alone he stood and gazed around, over the hills, plateaux, plains and vales of earth. Over the vales brooded the dark clouds of Despair, while the plains and hills were barren through the malevolent spell of Hate. Life looked down again, and saw within the cave of Hope the luminous figure of Love. With the potent power of the soul he softly called her name. Love, hearing, looked up, smiled and stretched her hands up toward him. Life bent down and clasped her hands in his, and drew her up to him, and lo! the ice melted from the peak of Doubt, the clouds of Despair vanished like mist before the sun, and great lesson of the failures of mediums under the hills, vales and plains were covered with verdure of radiant beauty. Thus Life and Love redeemed the earth from waste, and saved alive the souls of all mankind.

The poor we have with us always," say those who accept the doctrines of absolute fatalism. Spiritualism has come to show mankind a truer way of living, through which may be evolved a leveling up process, whereby the poor will be given an equal opportunity to labor for their own good, and a chance to receive the income from their toil. There is no need of an extremely rich nor an extremely poverty-stricken class of people on earth. When each man has enough for himself and

A viper, when unable to sting the object of its hatred to death, buries its fangs in its own body, and expires, a victim to its own poison. So it is with men who, unable to work an injury to others through hate and prejudice, distill a mental poison that sooner or later permeates the system, and destroys them. The moral will deduce itself.

Miss Ella Robbins, the well-known vocalist and instrumental musician, formerly of Toronto, Ont., is now located at 294 Columbus avenue, Boston. Miss Robbins is a thoroughly competent instructor in both vocal and instrumental music, and we trust that she will be remembered by all Spiritualists who are desirous of employing one of their own number as a teacher or as a leader at their public meetings.

The man who is sincere in purpose, honest in soul, and truthful in action, need have no fear, even though the rifles of envy, hatred and revenge be discharged at him a thousand times each day, Truth serves her own pur pose, and never fails to reward her faithful servants according to their deserts.

Error is always gaudily arrayed, boastord of good and evil is kept in full, and the ful of speech, and malicious in spreading tidone that has been most potent in man's life lings of ill. Truth is her own interpreter. can be revealed by contrast with the other, hence simply dressed, modest in speech, and bears only words of love to all who serve her, When Spiritualists remember this fact, they will be less prone to bear false witness against

> The Salvation Army gave a free dinner to seven thousand persons, regardless of their religious beliefs, in the city of Boston Dec. 25. Feeding the hungry is a practical sort of a religion, and does a great deal of good.

The Light of Truth announces that its subscription price will be \$1.50 per annum after Jan. 1, 1900, an increase of fifty cents. The enhanced cost of paper is said to be the cause of the rise in price.

A Splendid Book --- Old but Good. [At the urgent request of a valued contributor, we republish the introduction to a work by Josiah A. Gridley, first published in 1853 It is said to be a work of merit, and this brief introduction will give the reader some idea of its contents as a whole.-ED]

INTRODUCTION.

This little work is now presented to the public in the confidence that it will prove accept. able to a large class of readers who could never comprehend how a righteous God could damn the weathen to an endless hell for not believing in Him of Wnom they had never heard; or how, on the other hand, infants could pass at once from earth to the highest heaven, equally ignorant of Him in Whom alone is salvation, It solves the puzzle how a God of Love may pormit souls to be lost without being Himself win lictive or revengeful, or in any way an awerable for their choice. It relieves the orthodox solecism that teaches that mankind go other place to put them, and then, after ages of suffering or olies, they are called up on trial for acquittal or condemnation. In snort, the narrative maintains the great doctrines of Christianity, draws them from the unnumbered absurdities that professed teachers have gathered around them, unfolds their philosolievers in the New Testament who think for themselves, it cannot fail to prove refreshing; while to Spiritualists it will be acceptable as presenting a phase of Spiritualism new in many of its asp cts and far out of the channel of spiritual communications as they have been generally received. J. A. G.

Personal Responsibility ... Some Sound Advice.

To the Editor of the Banner of Light:

In the last BANNER there is an able editorial in review of the deplorable condition of that once popular medium, Henry Slade, in which you point to an object lesson for Spiritualists. I happen to have had several peculiar experiences with him, and know from personal knowledge of his depraved life; therefore I

believe I can speak understandingly. I believe there is a lesson in his life, and not only his, but many of lesser magnitude, who claim (or others do for them) that they should not be condemned for their seeming shortcomings, "for they are sensitives and are subject to the influences of all kinds of spirits."

While I fully agree with you as regards the care and influence of all mediums by the Spiritualists, and that there ought to be a fund to provide for worthy, indigent and superannuated mediums, I believe also that there should be some such fund to help struggling societies, so that worthy active mediums and speakers might be kept busy, knowing that they were sure of work with a decent compensation.

But where is that fund to come from? Those who have money will not contribute more than they are obliged to, to ease their consciences: and those who have none, or little, sacrifice much to pay for what little they receive. Such mediums as Slade (and in fact all who have been before the public for five years) have had all the teaching necessary to inform them that spirits are only counterparts of the same individualities they meet every day in this material life; therefore they should accord them no more consideration or respect.

The above is corroborated by all the teachings of every Spiritualist leader since Modern Spiritualism was born.

If this be so, then the following lesson, to be derived from the lives of the mediums who have been led astray by spirits, must be regarded as the true teachings of what to me is the only holy thing ever known by mankind, viz., Modern Spiritualism.

When one becomes aware that a spirit can in-Avence or control him it is not necessary to give up his individuality.

We often hear a medium say: "The dear spirits want I should do so and so," or "They compel me to do so or so. I know it is not right," or "I know the people will laugh at me or say it is wrong, but I can't help it." They do not try to help it; and here is where the

such conditions comes in. Spiritualism as taught by a Davis, a Brittan.

a Sargent, a Tuttle, and many other illustrious advocates, is that each one must rely on self; must control self; must ever reach out toward an ever ascending plane of development, and NEVER allow undeveloped influences to retard his progress or drag him down; its greatest injunction is, "Man, know thyself." But does the result of fifty three years of

close contact with the spirit world show that those who are advocates of the spiritual philosophy are any better able to combat evil influfluences than those theologians whom most Spiritualists ridicule so vehemently? As a rule I think not.

It must be, then, that if Spiritualism teaches anything it is that mediums especially, and all believers in general, must be self-reliant, and not allow any one, whether in the body or out, to influence them in the least in any way contrary to their own best judgment of what is right or wrong at all times and under all circumstances.

According to the story in the Bible, when the man Jesus was taken to the top of the mountain, and told if he would fall down and worship the evil influence, etc., he said, "Get thee behind me Satan." What was the result? Simply that the evil influence left him. Do many of our valuable mediums ever think of doing or saying anything of the kind under their most trying conditions? And yet their temptations are much of the same order; many of them profess to believe the Bible story, yet even from that they apparently learn nothing.

The names of Lottie Fowler and Henry Slade have been mentioned several times as examples by whom sad lessons are taught. If all public advocates of Spiritualism, either on the rostrum or in the editorial chairs, were to tell all they know, they could tell of scores of those who are in the same boat, and every one will lay their wrong doings to spiritual influences.

There seems to be but one solution of the problem, and that is for the advocates of our holy cause to preach less of the beauties of spirit life, and to emphasize more than any other the imperative fact that no one can escape personal responsibility.

If one does anything reprehensible, and offers the excuse that the spirits influenced him to do it, simply say to him, then your excuse is lame, for you have no more right to allow a spirit out of the body to influence you wrongly than you would to allow one in the body to do so. You would be ashamed to asknowledge that you could not prevent a man or woman influencing you contrary to your own better judgment.

There are none in this life to-day who are qualified to be mediums, who are not also qualified to judge whether it is right to kill, to steal, get drunk, or do other things which only animals of a lower order do; and yet some do one or more of these evils, and offer the paltry excuse that the dear spirits made them.

Bahl they are not Spiritualists, they are spiritists ! they have no spirituality.

Is it any wonder our opponents ask us where we display any better qualities than other sects of religion? It is a very serious thing for a person to ac-

cept Spiritualism as a fact and become a Spiritualist; it creates a great responsibility-far more than for one to embrace any theological religion. A person with a knowledge of Spiritualism, and especially a medium, should be on a higher plane of development so far as self-control is concerned than any other person, for such a person can claim no Bible to give him consolation, no personal God to lean upon, and no crucified Savior to atone for him. He must go it alone; he is wholly responsible for his every thought, word or act; being responsible, he should ever be so afraid of doing injury to himself here, or what he may do here will retard his advance in spiritlife, that he will control self against the inflaence of spirits of all sorts at all times. Thus his greatest study will be self; if he makes pby, and makes all clear as light. To all be | himself his only study, he will ever avoid evil or seeming evil from whatever cause, and the influence he will then exert will reflect a light which must help others to seek for the same cause, that they too may be able to bring themselves to the same plane of development M. F. HAMMOND.

[Continued from First Page.] aminent professors in all departments of sol ence, many times under the atriotest test con ditions. Among these scientific, men I will merely mention a very few: Prote. William Orookes, Alfred R. Wallace, W. B. Carpenter, Dr. Thomas Low Nichols. Prof. Hare, Prof. William Denton, Robert Dale Owen, Hon. J. W. Edmunds; and there are many hundreds of other very eminent men in all departments of science, literature and art, whose testimony is indisputable.

Most of us present here to-day, I have no doubt, have had actual proof satisfactory to ourselves that communication with the socalled dead is a fact; and we positively know that it is solentifically proven by the phenomena of Spiritualism.

6. Is what is known as the Golden Rule the

his hest code of morals, and why?
What is known as the Golden Rule has been expressed by true spiritualistic teachers in all ages. It was expressed in various forms by Socrates, Buddna, Confucius and Jesus of Nazareth. In the Sermon on the Mount, recorded in the Christian's Biole (Matt. vii., 12), it is positively stated: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets" It was stated by Confucius in a negative form: "Weat you do not like when done to yourself, do not do to others."

As a member of the N. S. A., I now desire to put myself on record as affi ming with that organization that the Golden Rule is the high est code or standard of moral, because it has back of it the principle of reciprocity, a fundamental principle of the universe.

All Nature is based upon a system of com-pensations, reciprocal actions and reactions or counterbalance of forces, being the Eternal Laws or Principles of Infinite Intelligence. The American Indians, true children of Nature, declared Nature to be the work of the Great Spirit

The Christian declares the grandeur and power of Almighty God.

The Spiritualist declares a belief in Infinite Intelligence and refers you to the infallible book of Nature, as written upon the rocks, recorded in a drop of new, and emblazoned upon the starry heavens above.

Yes, triends, it gives me great pleasure to know that the representatives of our glorious gospel of pure and true Spiritualism have at their recent convention held in October, 1899, at Chicago, put us on record before the world as having a platform of principles so broad, so deep, so grand, so true that it will stand throughout eternity as the solid rock of truth.

A Protest.

For many years an association known as the "Y. M. C. A." has been very prominent among societies all over the world. Its object, ostensibly, is this: To sustain and create morality and sociability; to lift men above the lower plane of life, making them considerate and no one near him, and, startled, he turned aft, a humane in every respect; to teach them to overcome obstacles by reasoning and intelligence, kindly but wisely applied, leaving "brute force" to the animal kingdom.

This association in many cities has pleasant rooms, equipped with literature to develop the mind, every physical comfort, and last, but not least, all modern appliances with instruction for physical culture under the lofty title of "manly art." No sooner does a man become proficient in the above named "art" than he is seized with an overruling passion to demonstrate the power of his muscle "soientifically." He puts his "Christly principles" aside while the game is in progress or while in the ring, as the case may be. The man is completely overshadowed by the animal ele- had put the ship about all on account of a voice ment of his nature. He has but one aim-to he would in all probability be either put under win, even at expense of life or life-long suffer-fit for duty, while the men would think he had ing and deformities.

under title of "Christian," can indulge, or by silence give consent to the now popular game, 'I have come to report: 'Captain,' he said, 'I have come to report that I have put the ship football, is beyond my comprehension.

No doubt a "prize-fight" would meet the most earnest disapproval of this association that is proud of its "Y. M. C. A. Football" team. In the "Prize ring" men face but one; "Football" is nothing but a conglomeration of kicking, fighting humanity.

While the life of someone is being crushed out, these men are wildly cheered-for what! for sending another "soul" to "Heaven" with the "passport" of Christianity, via the new short route of legitimate murder! The injured are carried from the field, and the game goes on.

Why do "College Fraternites" also permit such modes of recreation? Protests should ring from coast to coast until football is abolished. Are not our people in general degenerating or retrograding when they pay admission to witness such inhuman sport?

I question the good judgment and Christianity of every one who sanctions, by presence or otherwise, a rough-and tumble fight, called by the pointe name of "Footbal," to evade the and told all hands to keep an eye out for danger law. Perhaps I am not keeping pace with shead. Glover himself went forward, and these times; nevertheless I fail to recognize every top had one or two men. the affiliation of a "Christian Association," or any other lover of divinity, with "Football." Toledo, O, 1899. MRS. D. H. LAVENBERG.

Aids to Courtship and Marriage.

history connected with the introduction of ship surged around into the wind, while the leap year. In 1288, when Queen Margaret sailor pointed to the starboard where the sea reigned over Scotland, this gracious lady de-sunken ledge just at or below the surface, so creed that during her reign every maiden in low, indeed, that it could not have been seen her realm, whether of high or low degree, should propose to the man that she loved, and that if the man were not betrothed already he must either wed the maid or pay a heavy fine.

On the death of Queen Margaret, the women were urgent in their demands that their new privileges should be continued. To appease them, an act of Parliament was passed which made it lawful for maidens to do the proposing every leap year.

Not all the romantic ideas of our ancestors have been thus perpetuated, and comparatively few were transferred by our Pilgrim Fathers across the Atlantic. For instance, in the good old days, it was the custom in many towns and even viliages in England to own a house where poor courles, after they had been wedded in church, could entertain their frients at small cost, the only outlay indeed being entailed by the purchase of such provisions as they chose to bring with them.

In Hertfordshire there was such a house, which had a large kitchen with a caul frou, large spits and a dripping pan; also a large room for merriment and a turnished boudoir. Disnes, table linen and bed linen were among its possersions

In Essex there was a house very much like this, which was used by the poorer folks for dining in after they had returned from church. In some of the old English histories one may

read that in 1456 Roger Thornton granted to the mayor and community of Newcastle-upon Type the use of the hall and kitchen belonging to Thornton's Hospital for the use of young couples "when they were married to make their wedding dinner in and receive the offerings and sifts of their friends.

At Hamelin there still exists a large building which is known as the wedding house. It was erroted during the around decade of the seventeenth century - Exchange.

For Nervous Exhaustion Use Horsford's Acid Phosphate.

Dr. A. L. TURNER, Bloomsburg Sanitarium, Philadelphia, Pa., says: "As an adjunct to the recuperative powers of the nervous system, I know of nothing equal to it."

A Warning Carried Far.

Thought-Transference Vouched for by a Naval Officer.

A Ship in the Pacific Saved from an Unchar tered Reef, He Belleven, through a Premonition of Dinger Felt by the Wife of an Officer Thousands of Miles Away.

PASADENA, Cal., Nov. 18 -" This invention of wireless telegraphy," said a naval officer now on the retired list, "is to my mind the beginning of a remarkable series of discoveries in what has long been considered a puzzling a message, radiating into the air with the aid thirty miles distant. This is merely the be. ed as conclusive. ginning, and mark my words the day is coming when a man will be able to call through the air to a friend five hundred miles away and be heard clearly. It has been done," said. the officer, bringing his hand down upon his knee emphatically as he noticed a smile of inoredulity upon the faces of his listeners. "Listen and I will give you an instance which is initiated into the lodge at Freder ckaburg Nov. true in every particular, though I do not care to mention the names of the persons concerned; but they are in the navy to day:

"We will say that Lieut. Glover was officer of the deck of the saip Rincocus. She had been cruising off the coast of South America for several months, and on putting into port received orders to sail for a small group of islands one thousand miles to the west, and rescue some sailors who were reported there. The vessel was nearing this place when the incident occurred. As I have said, Mr. Glover was on deck that night. It was blowing pretty fresh and clouding up, and he ordered the royals in and then topgallant sails; even then the ship was heeling over so that it was not com fortable. He was about to call the watch and reef topsails, and was standing by the weather rigging looking out over the water listening to the swash of waves, when he heard a voice:
'Keep to the right; keep turther to the right; for God's sake.' It was so distinct and clear that he turned, expecting to see some one; but the man at the wheel was a long distance off. Glover called to him: 'What did you say, Quartermaster?' he asked. 'I did n't speak, ' replied the man. 'I thought you did, over rejoined. He walked forward a way and looked out over the water again, when again came the cry, Keep to the right; keep to the right.

The officer turned quickly, but there was strange fear, or something akin to it, taking possession of him. He was in charge of the ship, and was respons b'e for her, but he had no right to change the course without consult ing the captain. Then, again, it was nonsense to listen to his imagination, he thought; so he strode forward with an effort to throw the feeling off. But as he grasped the shrouds, and

looked ahead, the voice came again: 'Keep to the right, in God's name! Keep to the right!'

"That settled it. Glover sprang forward, and shouted: 'Lay att, watch; 'bout ship!'
The men sprang to their stations. 'Realy about stations for grave!' came the order false. for a few moments, and then swung away on the other tack. As sue came on her course Glover made up his mind that he was in for it, as when he explained to the Captain that he ing and deformities.

How an association, or members of same, under title of "Christian," can include, or by seem to mind anything else, and he immediabout for what you will consider an idiotic reason. Three times I heard a voice by me on the deck say, "Keep more to the right!" and I was

so convinced that there was danger ahead that it became a certainty, and I put the ship about, "Glover stood, and waited for his sentence, as the Captain was a noted martinet, and an explosion was fairly sure to coma; but, to his amazement, the Captain said: 'You did quite right, Glover; reduce sail, and keep her as near

the spot where you went about as you can until morning.' Glover went on deck much pleased, and in twenty minutes had the ship lying to on the port tack.

The wind blew hard during the night, but by morning it had gone down. The captain came on dack early and at once sent for Glover. Mr. Glover,' he said, 'I wish you to figure out exactly the leeway and drift during the night and put the ship on the old course again, and let me know when you estimate that she will reach where you were last night when you put her about.' Glover figured for a while, ordered the ship about, and stated that they would reach the spot in two hours. The men soon discov ered that something unusual was in the wind, and excitement grew intense when the officer of the deck ordered an extra lookout in the top

"The ship was forging ahead at great speed, and at four bells Glover informed the captain that, as near as he could judge, they were on the exact pot. 'Keep a weather eye out, lads,' sa'd the captain, and the man who sees anything ahead gets extra grog.' For twenty minutes the ship plunged on. Then a man in the There is quite an interesting and little known fore top waved his arm, shouting, 'Luff; luff; rocks ahead!' Un went the helm, and the big until the ship was nearly on it. Glover's face was as white as a sheet as the captain walked up to film and sail, Say nothing of this, my boy, but you have saved us from a horrible death. 'Not I, sir,' replied Glover, looking so demoral zed that the captain sent him below while he ordered the ship to be laid to. In a few minutes a boat was lowered, and the crew, with leads and all the appl ances for making soundings and mapping the reef, rowed to it.

The wind was dying rapidly, and in a short while the boat ran within a few teet of the spot and found a ledge about a foot below the surface of jagged, to thinke rocks, extending along for a mile, and very narrow, with deep water all about; a ledge never known before. Whether it was a new upheaval could not be judged. In any event it was a most dangerous place, and in ten min utes more, probably, the ship would have crashed into it on the previous night and not man would have been left to tell the story Now that ledge is marked on the charts. The strangest part of the whole affair now comes in. Glover never mentioned the circumstance to any one; but when they reached port again, some months later, he found a letter from tils wife, a portion of which he showed the Cap-ain. 'I cannot give it verbatim,' said the

story teller, 'but I have seen the letter, which ended with the hope that her husband would not think her foolish, but she had had a fear ful dream. She saw the ship rushing along, with him on deck, and there seemed to be a horrible abyss right before it. There was still time to save him, and she screamed, "K-ep more to the right! keep to the right!" so I udly that it awoke her. She hoped it was not a a presentiment of evil.

"That's all," said the retired officer. "and it is almost exactly true, or as true as I can give it without naming the date, the officer, the ship and her cruising ground. The fact remains that this wife in a dream saw her husban i rushing to disaster, and by some stupen dous mental effort communicated a warning to him several thousand miles away, her very words being repeated, so that his ship was The moment I saw this machine of Marconi's, and realized that he was talking first two Sundays of April, 1900 open, which I would through space without the aid of wires, it like to fill. Lizze Harlow, Haydenville, Mass.

struck me that the incident of my story could be explained the same way. Of course it may have been a coincidence, one which might happen once in ten thousand years; but I believe that this woman had a premonition of disaster and communicated it to her husband; and moreover I believe that it will not be long before, by means of electricity, or some means or sense that we do not fully appreciate to day, and things will be thoroughly understood."—

When Was Washington Born?

SO CALLED AUTHORITIES SEEM TO BE AT SEA IN REGARD TO THE DATE.

It seems that Pilate's historic question, What is truth?" is never to be answered in field. I refer to that of so-called Spiritualism, this world. Recent investigations by the Mathought-transference, psychometry, and so sonic fraternity have raised a question as to forth. Now the electrician of a ship can send | the veracity of the hatchet story, and the solemn statements on tombstones—never incluof electricity, that reaches another man's ear | sive of the epitaph-are no longer to be accept-

The Masons celebrated the one hundredth anniversary of Washington's death, Dec. 14. There is no question as to the date of his death. The dates for investigation are that of his birth, and that on which he became a Mason, in relation thereto, for it seems that one may not become a Mason until of "mature age," which has been officially construed to mean twenty one years old. Washington was 4, 1752. (See Encyclopedia of Freemasonry, p.

Now, when was Washington born? That is a question which any school boy ought to an-

a question which any school boy ought to answer, yet, if Washington was twenty-one in November, 1752, or if the inscription over his grave at Mt. Vernon be true, then the accepted date of his birth—Feb, 22, 1732—is a mistake.

In Howe's "History of Vuginia," at page 507, is the following: "The birthplace of Washington was destroyed previous to the Revolution." A stone has lately been placed there to mark its site by G. W. Cusii. E. a. It bears mark its site by G. W. Custis, E. q. It bears the simple inscription, "Here on the 11th of February (O. S.) 1732 George Washington was born." Custis was Mrs. Washington's grandson, and ought to have known.

All the encyclopæ lias and nearly all the biographies say Washington was born Feb. 22, 1732, or else state it Feb. 11 O. S., Feb. 22 N. S., 1732. But in Edward Everett's "Life of Washington," at page 19, is this:

In the family record contained in a Bible which belonged to the mother of Washington and which is now in the possession of George Washington Bassett, of Hanover County, Vir ginia, who married a graudniece of Washing-

ton, the following entry is found:

"George Washington, son to Augustine and Mary his wife, born ye 11th day of February, 1731 1-2, about ten in the morning, and was baptized the 3d of April following; Mr. Beverley Whiting and Capt. Christopher Brooks, godfathers, and Mrs. Mildred Gregory, god-

Mr. R. A. Brock tells me he has seen a facsimile of this entry, and that the handwriting is that of Augustine Washington, the father. This ought to establish it as authentic.

The notation 1731 1-2 was the not uncommon way of writing "1731 or 1732" for the change from the Old Style to the New had not then been made. In all the Catholic countries the Gregorian calendar had been adopted and the year began on Jan. 1. In Great Britain and all her dependencies March 25 was the begin ning of the year; thus the dates between Jan. I and March 25 were stated alternately as say in 1731 or 1732, ascordingly as one reakoned from one date or the other. It was 1732 reck oning from Jan. 1 as the new year; 1731 if the year did not begin till March 25

By act of Parliament passed in 1751 (24 George II), it was enacted that what we know as the New Style should become the law of the laud, to take effect the ensuing January 1; so that the minths of January, February and March up to the 25th, that had therefore been the last three months of the year, should be the first three of 1752 and all succeeding years. Thus the year 1751 had but nine mouths and six days, and the eleven days added to "make up for lost time" were not inserted in the calen-dar till September of 1752, and by the terms of this act "the day following the 2d of September was reckoned as the 14 h.'

Consequently the year 1751 had no birthday anniversary for Washington, because the February that belonged to it was made the second m inth of 1752 instead of the eleventh month of 1751. Consequently also, when he became a

Mason, Nov. 4 1752, he was not twenty-one, nor did he attain his majority till Feb. 22 1753

He d ed Dec. 14, 1799, and the inscription over his grave is that he was sixty eight years old. That cannot be true, and neither can he be held responsible for the statement; bu

how about his application to become a Mason i The Encyclorædia Britannica, by a singular error, gives April 25th as the old-time New Year's Day in England. A reference to the statute above referred to discloses the mi-take. The date was March 25 - W. W. Scott, (State Library) in Richmond (Va.) Times.

Doings in Texas.

The headquarters of the State Association are in Dallas and Fort Worth, President David G. Hinckley living in Dallas, and Secretary A. A. Kunkle in Fort Worth.

Mrs. Jennie H. Jackson continues successful ministrations for the "Temple" in Fort Worth, and has done some work in adjoining places during the week.

Miss Eller T. Thomas, State Missionary, has ately done effectual work in Cleburn and Dallas, and contemplates visiting Sherman

Bonham and Hillsboro. The noted Brockway family of mediums have been doing excellent work in Galveston. Prof. W. Brockway, psychic physician, has re lieved and cured many of their physical ail ments. Mrs. Brockway, the professor's wife, is an excellent slate writer, and those for whom she sits are filled with gratitude for the comforting messages received. Their son Charles gives psychic readings, also writing in sealed envelope. Persons preparing their questions at home and sealing them have received an swer on reverse side of paper in the public

hall. They go to Houston for January.

John W. Ring reports increased interest and attendance in Galveston. He also lectures quite often for the friends in Houston.

Massachusetts State Association

will hold its annual meeting Tuesday, January 2, at Wesleyan Hall, 26 Bromfield street Boston. Meeting to commence at 10 30 A M. Among those who will take part in the social part of the meeting are President George A Fuller, Mrs. Carrie F. Loring, Mrs. Minnie M. S. ule, Mrs. N. t ie H. il. Harding, Mr. Harrison D. Barrett, Dr. Doan Clarke, Mrs. Carrie E. S. I'wing and Mrs. Sadie Hand (if able). Others to be announced.

CARRIE L. HATCH, Sec'y.

TO CORE A COLD IN ONE DAY Take Lexative Bromo Quantue Tablets. All Druggists retued the money if it fails to cure. E. W. Grove's signature is on each box. 25c.

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

Henry H. Warner, lecturer and medium, is engaged y Christian Evolution Society for D c 31, at P n :-Fulton Hall, Brooklyn, Has open dates in Ja uary and February, Address, 506 Greene avenue, Brooklyn,

Mrs. E. Cutler lectured and give messages in Stud holm Hall, Philade p is, for two months, filling the place of Mrs. Helen Taylor, web was absent in Mass sachusetts. Sunday afternoons sheep ke in Thompson-street church. Present address, 1023 Spring Garden street, Pulladelphia. G. W. Kites and wile are having crowded meetings in Minnesota. They have more calls than they can fit. Meetings in Bederwood were held Dec. 17 to 22.

and may people come from adjoining towns and the country districts. They resumed meetings in Minne apoli Sunday Dec. 24 Address them permanently at No 1 Highland avenue, Micheapolis, Minn. Having had an engagement cancelled, I have the

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Paradise, Calif., December 8 1899. Dear Doctor Paebles—Your one month's freatment taken according to directions, has improved me greatly. The psecule freatment was certainly wonderful. I feel all right now after one month's treatment. Thanking you kindly, I remain yours truly, W. L. Melvin.

Wasco, Oregor, December 2, 1899. Dear Doctor—The last month's treatment acts like a charm. It is sorking wonderful changes in my health, and I am nearly well.

LORAINE CANFIELD.

Uncas, Oklahoma, Nov. 20, 1899. Dear Doctor Probles—I sat for psychic treatment Tuesday evening, and I felt very much relieved by it. I went to bed and slep, soundly all night, something I had not done for weeks.

MRS. DORA CALLAHAN.

New Orleans, December 2, 1899. Dear Doctor—I must say I am improving wonderfully under your treatment. My stomach, feet and limbs bloated terribly at tines, but this has all passed away now Mrs. Retta Hathaway.

Garden Plair, Kansas, Nov. 25, 1899. Dear Doctor—I am better than I have been for ten years. I can do all my hous work with less effort. To you and your efficient assistants I owe a debt of gratitude to deep for me to express.

MRS. A. FOLLETT.

If you have failed to get relief elsewhere do not give up. There is still help for you. Thouands of those who have been given up as incurable are receiving new life and vigor from Dr. Peebles and his able staff of a sistants. He can no doubt cure you or give you permanent help. Write him to day, giving full name, age, sex, and leading symptom, and receive a correct diagnosis of your case free of cost. Do not fail to accept this offer.

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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 seek. ing 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 columps. This is not so much for the benefit of the management of the BANNER OF LIGHT as it is for the good of the reading public. Truth is truth, and will bear its own weight whenever it is made known to the world.

Report of Séance held Dec. 14, S. E. 52, 1899. Invocation.

Oh, Spirit of Life and Truth! at this hour we would turn our hearts to thee. Whatever may have been in our lives of error, of darkness, or misunderstanding, may some thing of the light of truth shine in at this time, and so ennobie, inspire, and lift us out of degradation, despair and unhappiness, that we may go forward as free souls bearing the stamp of truth through all our fature existence. We ask that our eyes may be opened wide that we may see clearly, and understand our close relationship to everything that speaks of thee. Out of our sorrow and despair, we yearn for some manifestation, for some thought of thine, that will satisfy our hunger and lead us to apprehend thee more fully. When we are overwhelmed with grief and stand apart in the valley of the shadow of death, we ask that the light of thy truth may guide us on

MESSAGES.

henceforth and forever. Amen!

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

Albert Foote.

The first spirit that comes here to me is a gentleman. He is quite tall, and has a long. thin face, with a gray mustache but no beard. His hair is quite gray in front, and drops down on his forehead. On the back part of the head the hair is very thin, and he has very large ears. It seems as though everything about him is larger than it is about an ordinary person. As he comes toward me he folds his arms and looks at me, and says: "Well, well! is this the way I come? My name is Albert Foote. I came from Biddeford, Me., and I used to go to Saco a great deal. I had quite a lot of business there. I felt that I could look after my own affairs better than any one else could, and if there was anything that needed my attention I went, no matter what time of day or night it was. So one day I found I had used up all of the energy I had and was on the spirit side of life. That means that I died very suddenly; in fact I was found dead; and it was as much a surprise to me as it was to the people who found me. I did not really know that my spirit had left the body until some one came and spoke to me, when I found I could not an swer. It was a strange experience, I can tell you, and reminded me more of a case of a bad dream than anything else; but as soon as I realized I was gone I turned and found many friends waiting to receive me. I found my wife-her name was Frances. She had been gone quite a while before I went, but she was little changed. She looked so natural and so that really I felt glad I had gone, and I up my mind to get back here, I just kept at it until I got here."

Clara Harvey.

Here comes a woman. She was in a hurry to get here, and seemed to fear she would forget what she wanted to say. Her eyes are real dark and so is her hair, which is pushed back from her forehead in a plain way; her face is round, and she has pretty little short hands. She folds them tightly as though trying to conserve every bit of her energy until she gets through with her message. Then she puts them up to her eyes and begins to cry. and says: "No wonder I cry. I did not want to go one bit. It seemed to me a terrible thing to do. I thought I never could get used to it. My name is Clara Harvey. I lived in Free mont, Mich."

She is very nervous. As soon as her spirit had left her body, a little smile came over her face, so that no one knew afterwards or would have guessed how much she dreaded to go. She was a Christian girl, but she was afraid just the same. It was not because she had been bad, but it was the horror, the uncertainty of death that frightened her. You can face most anything when you are sure of it; but when you are not it is awful. Now she comfort to me. My own people are still living are able." and they do so want to hear from me; but they do not know anything about Spiritualism, and if they could only hear even though in an indefinite way that I have come, perhaps it would do them good." She says, "I want to get to him," referring to a man whose name I safe and sound and sends his love back to our own people."

Jennie Stone.

Next comes a stately old lady. She is quite back with a sort of a commanding way. Her eyes are as blue as the sky. Her hair is grey," as can be. She has a clear complexion, but she estrangement from me he was killed, and I that it is best for every man to run his own eternally fixed—and, as some one has well ex-t that unproved, the sensualist could say, "Let of mental states upon physical conditions. It

never felt like emiling again; so here I stand with him to tell you that we are united in the feed at the table where he is beet fed. I son than he is with me, and I am with him."

Willie Maynard.

years old. His eyes are brown—a bronze kind of brown. His hair is the same color, and he has freckles on his face. He is dressed a little old fashioned, and it would seem that he went to spirit life a long time ago. First I find him a little boy, and then grown up in spirit. He says in a sort of lisping way: "My name is Willie Maynard, and I came from Cochituate." He shakes his head as though dissatisfied with the way he was speaking. "I have been gone me, but I hope not, because I have not forgotten them. I had a sister Emma. She is grown up now, and she is very mediumistic. Often I go to her and make her swing her head around faster than she would if I was not | wanted." On her cheeks are little red spots. like to speak."

Willie Woodworth.

Here is a red-headed boy. His eyes are sort of brown, and he is quite tall. His name is Willie Woodworth. "Is n't it strange," he says, "that I cannot come as clearly as I want to? I want to find Lizzie. I tried and tried to speak to her. My mother is with me in the spirit, and she often goes and brings a loving because he is not; he is over here. His name commences with J. Lizzie will see this beto tell her that there is a good deal she wants to look out for that I have not been able to tell her about, that if she is not careful she will be cut under so that she will not be able to ac complish what she is trying to do now. It is a pity, but it seems as though every time she feels that she is getting into the right condisomething happens, and cuts the string that | before they get his body; and finally, when | remain "fin de siècle" men and women. holds her, and she fails; but I will try to help her now, and give her the strength that she needs so much."

Ned. Boynton.

A Boynton man comes; he gives the name of Ned. His face is awfully wrinkled, as once he straightens up and unfolds his face so as they can be. His hair is dark, with a few streaks of grey in it. He has a thin face and thin hands. He says: "Don't talk much about me, but tell what I have to say, and let suffered since I have been gone. It seemed as though everything went to destruction from grind me to pieces to find I have not the power lieve in purgatory, he can all right, because I have been there, and I know what it is like." He seems to belong in Brighton, Mass. "And nobody in Brighton has very much good to say for me. I wish they had, but they have not."

John Robinson.

Here is a spirit named John Robinson. He tell you it was quite a relief to know that it has blue eyes and light hair and is as bright was not as bad as I had pictured to myself as a dollar. I do not think he had so many many times before. I have a good many friends | friends, but those he had he was very devoted left, but every one of them will tell you that to. He was quite a good business man. I see they knew that when I said a thing I meant it, | him writing, as though he used his hands and and that if it took the last dollar I had or the the pen a great deal. He has a way of runlast bit of strength I would carry it out. That | ning his hands through his hair and scratchis the kind of man I was. And so when I made | ing his head as fast as he can, as though he was thinking, and when he thought, he had that her name, but I would like to make this experiment and see if she knows me from this description. God help her. She is a good woman, but she is in a transition state. She does not know whether she belongs in the church or in Spiritualism. But she will find out pretty soon that she belongs in the broad field."

Reuben Cole.

This man is named Reuben Cole. He is an old man, and he passed out with apoplexy. His face is puffed up and as red as though he'd burst, and something in his head did burst. He says: "Oh! the first sensation was something terrible. When I looked about I found my child, and that made me very happy. She was Lizzie, and she had been gone so long that she had grown up like her mother, tall and slender and graceful. She said: 'Father, I am glad you have come.' With that it was as though the whole earth condition was relieved, and I straightened up and took her arm and walked away with her. And now when I come back I want to tell her mother, who is Elizabeth the same as the girl, that we turns around, and says: "Oh! this is such a are both ministering unto her as much as we

Henry Sinclair.

Here is a spirit from St. Albans, Vermont. He is a big man. His name is Henry Sinclair. As he opens his eyes now he looks like a big. good natured boy. His face is as clean and think is William Harvey. "Please do not for- smooth as a baby's, and so is the top of his get to say that my brother is with me, and is head. He has broad shoulders, and he looks fat and good, as though he enjoyed life and life enjoyed him. He says: "Nothing ever troubled me much. Burdens came, and I laughed them off. Other people's sorrows counted more to me always than my own. It was not anything stout, and she walks along with her head up as | that I should have credit for, because it was straight as a queen. Her shoulders are thrown | natural to me. I never remember fretting over the loss of money, or friends, or position. or anything that might come, and I think is and combed down, but it is not smooth; it has was my constant good nature that made me some waves in it, and it is as white and pretty | my friends and kept me my place in the line of march. I started out a poor boy, but I had does not smile at all, as though she was on pa | quite a good deal of money when I went to rade. She turns around in a stately way. "Will spirit. I had a good deal of trust money. you please say for me, if you can (as though she | People had put their money in my hands for half doubted that it was possible to do it) that | investment. I was a pretty good business manmy name is Jane Stone, Mrs Jennie Stone. My ager, and I feel that if I did not make the husband's name was C. L. Stone, Jamestown, money bring as big returns as some other bro N. Y. She folds her hands in a kindly way. She kers, I always made sure investments. Didn't has a black satin dress on, and says: "This have much of the gospel according to the was what I was laid out in." As she moves it church calculation in me. Kind of made me rustles, and I think she had a way of making think that they knew too much when they things rustle everywhere she went. She says tried to run my business and theirs too, and so too: "I tried to be a good mother, but every- I used to tell them that they had better let body who knew me knew that my heart was Hen Sinclair alone, and if he needed any of nearly broken because of my son. He was not | their assistance he would call on them. Then a bad boy, but he was easily influenced. His I would laugh, and of course they could not There we find the dreadful essence of the old in process of fulfilment, is an immense advanname was Charlie too. In one of his hours of get mad. So I say to-day, when I come back, theology—the statement that our condition is tage to the civilized world of to-day. With close attention, viz., the demonstrable effect

business. I would like to get to my brother. He and I were pretty good friends, but were Here is a little fellow. He is about eight | quite different in our understanding of things. His name is Addison Sinclair. He has Aunt Lucy with him."

Grandma Taft.

Here is a spirit called Grandma Taft. She is a little short woman, and has a little black cap | the love of the All Father, and sank at last into on, with kind of fluffy hair over it. She is the insanity of melancholy from which death fixing herself all up, as though she wants to alone could free him. be sure that she looks all right. "Well, of The angelic Mrs. Browning pictures him as course I knew I was going to see a good many so long I suppose every body will have forgotten | people whom you would not see, and I thought | dream, to find himself clasped forevermore in | joice that we live in the world to-day rather when I came I would like to look as well as I the arms of loving angels, the ministers of that than at any previous era. could. I am just as particular about myself | Infinite Power whom he dreaded and feared as to-day as when I was here, and I was always fussing if I could not have everything that I by the mists of earth. there. It is to her, Emma Maynard, I would They were Grandma's roses, which never faded. The eyes grew dim but the cheeks stayed pink. She wants to get to Charles Taft. He is a Boston man. She believes if he once heard from her he would be very glad. Her name is Sally.

Ernest Nelson.

they do. it is all bloated with water. It seems | I well remember in the long gone years how almost as though it would break open. He | my mates and I used to draw up resolutions, could not be seen. Everybody felt dreadful plainly written out, for our governance during over it. There were others who were nearly the coming year. These sometimes read: drowned, but not quite, as though the rest, "Resolved, Not to get mad; not to use slang were saved but he went down; and he did not words; not to eat too much. make much of a struggle either. It was said if though he noticed a disagreeable odor. All at | he had made the least effort he could have got- | prayers every morning and night, and learn all ten out; but he said he was dazed, and did not my lessons; to be punctual at school and at that I can look at him. He has eyes as black seem to know enough to make the effort to class." escape.

Nellie Williams.

it go at that. God only knows how I have comes a girl, and she is Nellie Williams. She ed, the pins came out, the paper went into the is pretty. She has brown eyes, brown hair. She is a young girl; I do not think she is the year, when the process was repeated. the time I left the body. I want to reach over twelve or fifteen years old. She is as Mary. She knows that if there is anything I slight as a little fairy. She puts her head on of a Christian upon me, the years became more could do for her, I would; but it is enough to one side in a pert way, and dances around as solemn, and I many times wrote out an abso to undo some of the things that 1 did when I | while, and still I come from the spirit as often | prayed, signing it upon my knees. But even was here, and I have to stand still and see as I can, because most of my people are back these solemn dedications lost their effect in them work out the result. If one wants to be- here, Moltenboro, N. H. Everybody knew me /time, and I fell into the way of doing all my there." She was going to school when she work thoroughly, for the work's own sake, and was here, and she passed out quickly.

not talk much about it, I suffered excruciatingly." He has a brother whose name was spent. John Williamson, but his mother is with him -went out before he did. She was an old lady. His brother is a pretty old man and almost nervous way. He says: "I have not anyone so | blind; looks out of little cracks in his eyes. very near to me except a friend, and that | This spirit would so like to tell him what a | and non comprehending ones, sometimes the friend will know. It is a lady; I will not give | comfort it will be to him when he gets in the spirit-world.

Moses Hinckley.

This one is Mr. Moses Hinckley. "I promised my wife that I would come here for her satisfaction. So I come to give this account of myself, and to say I used to live in South Boston. My wife is not there now. I passed out after a short illness, and after suffering quite a good deal. I have tried several times to come here, but have not been successful, and now I feel that I have been helped to speak in a clearer tone than I ever have before. She is Sadie Hinckley. She needs me more to-day than she ever did before. I bring her my love, and tell her that I will come to the table whenever she sits for me."

A Letter from Abby A. Judson.

NUMBER ONE HUNDRED AND TWO. To the Editor of the Banner of Light:

"While with ceaseless course the sun Hasted through the former year, Many souls their race have run, Nevermore to meet us here. Fixed in an eternal state, They have done with all below; We a little longer wait,

But how little none can know." Lines like the above, Mr. Editor, formed my hymnal diet during most of my life; and if any of our readers should go to church on the

sung by the choir or congregation. To dwell in subjection to thoughts like these s like dwelling in the valley of the shadow of death, where Bunyan's pilgrim walked on a very narrow pathway, with a ditch on his left hand and a quicksand on his right, with the mouth of hell yawning in the middle of the valley, and a company of fiends ready to drag live there where all is also natural. him into it. "Over that valley hang the clouds of confusion; death also doth always spread

his wings over it." Look at the fourth line quoted above-'Nevermore to meet us here." Is that a line fit for a Spiritualist to sing? It expresses a downright falsehood; for, if we know anything at all, we know that they do sometimes meet us here; and that when they find our soul is congenial to theirs, they look over our shoulder (the psychic shoulder, not the physical one), read the spiritual essence of what we read, give us their illumined thoughts, and aid us to sift the wheat from the chaff.

Look at the fifth and the sixth lines:

"Fixed in an eternal state, They are done with all below."

affairs, get his religion where he wants it, and pressed it, "forever incarcerated in either spirit, and that I am happy, if for no other rea- | would not undertake to interfere with any | the doctrine of progression, and we wondernot | all the good we can, for we may soon fade into one's belief any more than I would with his that many a person who has dwelt under this non existence." But with immortality rengloomy shadow has gone melancholy mad.

through fear that he had committed the unpardonable sin. Thus environed, thus beset, the gentle, humane and devout Cowper walked the earth as one-who walks a gloomy vale, doubted

awakening in spirit-life from life's fevered 'moving in a mysterious way," when beclouded

Millions will watch the old year out and the new year in, many of them in fear and tren b ling lest they are not saved, and that the new year may bring

"A point of time, a moment's space, That shuts them up in hell.'

For me, I do not expect to attend any watch. Here is a spirit who gives me the name of cradled as ever in the encompassing arms of an Inot think me lonely on that day, but as happy Ernest Nelson. He came from Farmington, | gelic love, and to wake in the morning feeling | with those so dear to me. Me. He is a boy about twenty years old and quite the same, except being refreshed by the is as quiet as can be. He moves in and stands | night's repose. I do not see why Jan. 1, 1900 thought and tender sympathy to those who are here as though he would not do the least thing should be greatly different from Dec. 31, 1899. left. You need not ask me if my father is alive, to disturb anybody, but he is very anxious to though its day may be a minute or two longer. speak. His eyes are a soft blue; his hair is It will be the first day of a new year, I shall brown, and his face is long, but it is filled out | begin to record its events in a new diary, and cause she knows about Spiritualism. I want | pretty well. He says: "I was drowned, and I | those who find it necessary to use a calendar feel that if I could come and say it was an acoi | will begin on a new one. But it will not be the dent, no one was to blame and nothing could | first day of a new century, though I often meet have been done to prevent it, perhaps the rest persons who contend that it will be so. I supof the people would feel better." There is pose it is because they live in New Jersey. If some one he wants to speak to by the name of | Jan. 1, 1900, were the first day of a new century, Millie. It was winter time when he was then some century since the beginning of the drowned, because I see the ice all around. I Christian era must have had only ninety nine tion, and things are going to be smoother, see him go down, and it is quite a little while years in it. No; for still another year we must

"Resolved, To read my Bible, and say my

There was ample space after each resolution to record each violation of it. This paper was pinned on the wall of the room, and frequently Quick as can be he is pushed aside, and there | consulted for a few days. Then it was neglect waste-basket, and was forgotten till the end of

As time passed on, and I had taken the vows bright as can be. "I have been gone quite a lute dedication of myself to God, over which I with a feeling deep in my heart that God cared not for me, that I might never know anything

speak, and one arm hangs down at the side. roseate tints of hope, yea of an assurance that "For years I was in this half-paralyzed condition; it seemed as though my body died, and my spirit was chained to it. Although I could itualism has ennobled my life and made its eventime the happiest years that I have ever

The days do not seem very different the one from the other, as they used in the old days. To be sure, the mail some days brings loving and friendly letters and on others worrying milkman neglects to leave the milk the night before, or the baker-cart forgets my bread, or (worst of ills) I get up and find the coal fire is out, or the dogs chew up my beeswax and spools or the pencils that were ready sharpened to write the Banner Letter. But these are outer matters that make only a few little ripples on the surface of the lake. They do not disturb the calm that pervades its depths. They do not shake the pillars on which all things, both heavenly and earthly, rest.

It was the separation between time and eternity that used to hurt. Now that we know that the two belong to one complete and wholly natural whole, ruled by similar laws, pervaded by the same spirit of progression, and not haunted by the ghosts of lost or demonized souls, we can rest secure, and listen early morning,

"God is in his world, And all is well."

peace. Once, we thought God was in heaven, but that the devil was in the world. Now we know that heaven and earth are one, that the outside circumstance of having a fleshly body or not does not alter our amenability to natural law, and that getting out of the flash does not bar our way to progress.

As to the use of the word Gol, we use it for want of another. We mean "the power that makes for righteousness." And if any of our readers think that expression does not fit "the steering apparatus" of the universe, first Sunday of 1900, it is more than likely that then we think that such have a God to whom they would hear this hymn, or one like unto it, | they give the attributes of a demon, of whom | that a plentiful supply of fruit which contains one of course could not say that he "makes for righteousness."

that exists, and that there is no antagonism between life as it is here and life as it is there. And, as we are not afraid to live here, where all is so natural, so we shall not be afraid to tise, "Etiopathy or the Way of Life," gives It is much to me that

"The angels come and walk with me, And sweet communion here have we,"

but it is more to me that the power working through all worlds and through all states of

souls works for righteousness. As to preparing for a future state, that pre-

paration is best made by studying the conditions of healthful living here, on physical, mental and spiritual lines, and adapting ourselves claims of intelligent mental practitioners. to those conditions. By making the most of Let us all agree that, mental things being ourselves in every way here we can make the equal, the well fed, housed, clothed and exerworld better than we find it by our sojourn cised child will display a decided advantage here, and shall, on that account, enter the life | over one who with equally good constitution to come on a vantage ground.

That Kate Field's remark, that she "looked to see science prove immortality," is already | mosphere.

us eat and drink, for to-morrow we die," and heaven or hell." This view flatly contradicts the sad hearted agnostic could say, "Let us do dered probable by the proving of man's surviv-The hymn was written by John Newton, an ling the death of the body, the view of our life intimate friend of the poet Cowper. It is no here is immensely widened and ennobled. It wonder that the latter thought to kill himself also becomes more intensely practical as we see its bearing on our individual condition in the life that is to come.

So living in the last part of this nineteenth century attains more significance and more sublimity than at any previous stage of man's history on the planet. And though those who will live on it in future ages will have a still grander outlook, resulting in still grander incentives to righteous living, we may well re-

I was selfish enough to sadden some of our readers by saying that I was not permitted to eat Thanksgiving dinner with some of my kith and kin not far away. So I feel it a duty to add to this letter, perhaps already too long, that I am lovingly invited to Christmas dinner with my best loved brother and his wife. Surely blithe breezes from the heavenly shore have wafted me this blessing, which will make this Christmas tide truly a Christmas to me. meeting, but to go to bed as usual, to sleep and those of our readers who love me need

> And for those of our readers who have to be always lonely and always sad on the bright days of the year, I can only say that my heart bleeds for them, and tell them the day is surely coming when they will be united, with no need of separation, to those whom they hold most dear. Some, alas! have had to live their lives uncheered by human love. But that sadness, too, will come to an end, for, as Achsa W. Sprague so beautifully wrote through Lizzie Doten:

Lonely hearts that famished for sympathy and love Will find a free affection in the angel-home above." Yours for humanity and for spirituality,

ABBY A. JUDSON Arlington, N. J., Dec. 15, 1899.

Answers to Questions GIVEN THROUGH THE MEDIUMSHIP OF' W. J. COLVILLE.

QUES.-[By Arthur Flushing, London.] A long and close study and experience has impressed me with the conviction that earthly, calcareous or mineral matter, in combination with uric acid, which is applicate to the beginning of the combination with uric acid, which is eral matter, in combination with uric acid, which is supplied to the body by the flesh-eating habit, is the cause of rheumatic symptoms in their various forms; and, further, that the treatment adopted by the orthodox medical men adds to the evil in the most awful manner conceivable, until the subjects become fre quently like veritable pillars of stone. I will not presume to say that mental science, as taught by Mr. Colvilla, would not reach and remedy their oddsess. Colville, would not reach and remedy their sad case, or I should be putting a limit upon omnipotence; but or I should be plating a mini apon ominipolence; but will declare that, even supposing such patient be radically cured by such means; all the sad evil would again overtake the patient providing all his previous experience be re-enacted. Therefore it appears to me to be of paramount importance for the healer to mean his patient that only by obsquing patients laws. warn his patient that only by obeying nature's laws, which are all inclusive, can he avoid a repetition of his former evils. Is this your view?

I know by experience that the mental attitude or mood is not necessarily the cause of what is termed disease. For instance, if it is undeviatingly provided tuat children constantly breathe pure air, night and day, then they will neither require, nor will they suffer from catarrh; but such a result is inevitable, at a convenient state of the atmosphere, if at any time or by any means they do breathe an atmosphere to any extent exhausted or tainted. So also do injurious foods produce vait its hodily atments or dis Alexander Williamson.

Here is a man who was paralyzed—all one side of him. His name is Alexander Williamson; he lived in a place called Ridgeway, Pa. His tongue is all twisted so he can hardly clouds that overhung earth's valley with the research tirts of hone was a garage and the research tirts of hone was a garage at the color of the research tirts of hone was a garage and the research tirts of hone was a garage at the color of the research tirts of hone was a garage at the color of the research to so also do injuri-ous foods produce various bodily allments or diseases, and it must be acknowledged in respect of children, quite it.d-pendently of mental conditions upon the bodily health; and my children to some the color of the instantaneous effect of mental conditions upon the bodily health; and my children to some the color of the instantaneous effect of mental conditions upon the bodily health; and my children to some formula science is to hope that I may thereby become more truly mester of mental conditions upon the bodily health; and my children that it may be acknowledged in respect of children, quite it.d-pendently of mental conditions upon the bodily health; and my children that it may be acknowledged in respect of children, quite it.d-pendently of mental conditions upon the bodily health; and my children that it may be extent exhausted or tainted. So also do injuri-ous foods produce various foods

> stant, toying and tatinin wire, and my assorbing ussire is to be the good and loving husband she deserves;
> but that we are not complements of each other I am
> forced almost daily to recognize. It is shown by the,
> I must confess, most trifling and insignificant circumstances, of which, unfortunately, the importance and
> effect to must be useful as most returnly quite in effect to myself my wive is, most naturally, quite unable to appreciate. I plainly see my duty, but I have not yet succeeded in mas ering such ill effects upon myself. I am aware that these otherwise trifling innarmonies are to me the most serious ills with which I have to contend, and in respect of which naturally my wife is quite unable to afford me any assistance or sympathy which in every other respect is all my own. This is, I see, a mental condition which can own. This is, I see, a mental conly be met by a mental rem dy.

> Note. — The foregoing appears to me to be illustrative of two sets of evil. The one proceeding from the violation of nature's material or physical laws, and but for which guidelinesses. but for which violation most of the physical ills from which mankind suffers at the present day would soon cease to exist; and the other from purely mental conditions which are more particularly subject to mental treatment. If it is asserted that the great difficulty is to know

precisely what are nature's physical laws, I am bound to say they are not to be found in the deductions of our so-called scientific men, nor by any means are they usually taught by our doctors; but for all that, as it seems to me, they are to be fearned fully by as Is seems to me, may are to be tearned timy by those who carnestly and humbly seek the same at nature's hand, and my exp-rience, as also that of numbers of propie whose testimony is always available, has been that health is always the sequence of obedience, and that d sease is merely the remedial manular of displactions, and therefore that the property of displactions are the same and the same and the same and the same and the same are the same and the same are the penalty of disobetience, and therefore, that the proper teaching of obedience of physical laws cannot be for sweet Pippa's voice as she carols in the separated from the true Mental Science of Healing.

Ans.—The many questions involved in the above inquiry can only be answered in brief space by means of a short essay on the scope Yes: that is the thought that makes for our and limits of practical mental healing. A few of the most salient points in our questioner's interrogation we will not proceed to examine. We wish our readers everywhere to understand that we are not in sympathy with any fanatical theories which are opposed to hygienic law, and though we refrain from taking extreme ground on the diet question, we have always steadily maintained that flesh eating is a vestige of savagery; and that with the advance of true civilization flesh will be entirely banished from the feeding-places of humanity. As to the use of mineral salt, it has long been conceded by most reliable authorities all the salts necessary for introduction into the human body does away with all taste for We think that God is manifested through all | those minerals which produce calcareous deposits in the system, and thus hasten old age with its characteristic decrepitude. Dr. Geo. Dutton of Chicago, in his admirable new treaexcellent reasons for abstinence from mineral salt as an article of diet.

We are also fully in sympathy with the present inquirer as to his attitude concerning fresh air, wholesome exercise, and every other sanitary measure, also with reference to the health of children being greatly affected by observance or non-observance of sanitary rules; but these admissions are far from constituting a nulification of the reasonable to start with is not only deprived of these blessings but subject to a highly inclement at-

The other side of the situation now demands

is easily possible for people in comfortable circumstances to provide their families with every requisite for physical well being, but far more difficult, in many instances, to supply those mental conditions which are essential to the highest health. The effect of mind upon body is ofton manifestly so great that unhappiness completely undermines the organism, rendering sleep, digestion and assimilation of food well nigh impossible. Good food undigested and unassimilated is of no use in the production of wholesome tissue, and when insomnia becomes chronic no amount of exercise air and sunshine can arrest decay for long.

Granted-that two persons afflicted with unhappiness and its attendant consequences might be one worse off than the other, and the one worst off be he or she who lacked the physical advantages the other shared, it could also be shown that in very unsanitary conditions happiness will enable many people to survive the effects of even the unhealthiest surroundings.

We teach emphatically and persistently that one's mental state so far affects one's ability to take advantage of exterior benefits that in thousands of cases nothing but mental treatment can avail, because all has been done that can be done physically, and still the sufferer grows steadily worse or weaker.

Another very important fact to consider is that our material habits are the collective offshoot and outcome of our interior state, thus our very disposition or willingness to live hygienically or otherwise is itself a mental state. All tastes and desires which seek and find physical ultimation are primarily psychical, just as all designs and projects are conceived mentally before they can be executed materially.

We have not the slightest reply to make to any who are honestly and usefully seeking to benefit humanity along material lines; but there is a wide difference between advocating unsanitary conditions and living unclean lives from choice and the conscious conviction that if one is placed in an unfavorable environment. one can rise above it.

The well known words of Paul, "All things are lawful unto me, but all things are not expedient," apply at this juncture. All things could be mastered or overcome if the necessity arose for meeting some particularly trying situation; but though an experienced apostle might safely handle a viper at Malta, and conquer any number of seemingly insuperable difficulties in the course of his eventful and perilous travels, that same man was levelheaded and discreet enough to advise those to whom he was writing to be extremely cautious in their daily conduct, so as not to offend the weak or put a stumbling block in the way of the uncertain. A very great distinction must ever be drawn between the environment we purposely fashion or select and that with which we are perforce brought into collision.

Every one who travels much, or who is obliged to fill varied engagements, knows that exposure to all kinds of weather and to all sorts of peculiar customs is inseparable from his vocation. Most people "catch cold," suffer from dyspepsia and other ailments because they lack constitutional stamina or due resisting power.

Now it is clearly the province of any phase of successful healing to lift people above the weak and dangerous susceptibilities which have led to so many disastrous results in days gone by. Fear always weakens; thus the very dread of bad air often leads to the condition in which a patient is said to be suffering from malaria, while so called overwork leads to nervous breakdown in numberless instances when the occupation itself is quite innocuous. Let hygiene be supported in every reasonable way; let physical cleanliness and all connected themes receive their due meed of attention, but let us beware lest in overrating the importance of things material we degenerate into simple externalism or soulless formalism. There are two extreme tendencies at work to-day, the one flagrantly contradicting the other. One of these tendencies is to an altogether materialistic adoration of physical conditions; the other an extravagant ultra idealism.

Can we find and enjoy the middle ground between these decided extremes? Our own position is that for a vast majority of persons in reasonable circumstances the ground needs to be entirely shifted, i. e., their thoughts need to be directed away from their stomachs to their souls, and because they are in direct need of mental change of air and scene, Christian scientists, even the extremists, often accomplish great good by weaning their patients from long-worshiped material idols, to center their affections upon ideal mental states. Children to our knowledge are made ill far oftener by inharmony than by injudicious feeding, though the diet of children is a matter of importance.

A. 2.—The signs of the zodiac, or to speak more simply the birthmonths, certainly do indicate general disposition, and if we observe the peculiarities of our acquaintances with whose nativities we are familiar, we shall soon learn that there is something in astrology; there is, however, no need for permanent discord. Pisces (Feb. 20 to March 20 of any year) represents the feet of human society, and those who are confirmed in that sign are specially adapted to do what is commonly called servile work, regardless of the trade or profession chosen. A certain over-sensitiveness may often characterize these people, and one of their chief weaknesses is timidity or selfdistrust, but they are very efficient servants in any capacity, and though they cannot as a rule plan or design or rule others, they are most useful workers in cooperative enterprises. Virgo stands for the solar plexus of humanity (Aug. 22 to Sept. 23 of any year). Persons fully established in this sign are intuitive, self-reliant, given to reasoning; not particularly affectionate, and therefore liable to appear cold to those who are in the more impulsive signs. Great recuperative power is a Virgo characteristic, and amazing ability to overcome difficulties by mental acumen.

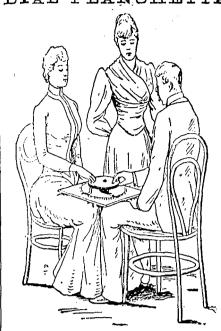
Whenever two people are found together in any close family or business relation in these diverse signs and it appears as though continuous friction were inevitable, the wisest course to pursue is to make a faithful study of temperamental differences, freely admit their existence, and then set to work to cooperate understandingly. Virgo people are usually good reasoners and quite ready to listen to reason: therefore if the P sees person is the one who feels under a cloud of misunderstanding his wise course is to discuss points of difference calmly and logically with his companion.

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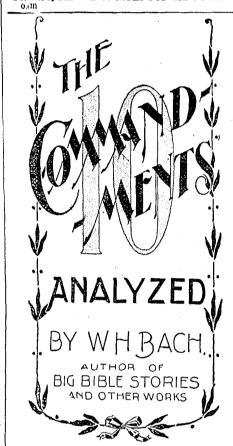
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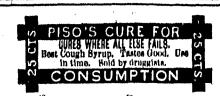
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Banner of Pight.

BOSTON, SATURDAY, DECEMBER 80, 1899.

Spiritualist Societies.

We desire this list to be as accurate as Possible. Will secretaries or conductors please notify us of any errors or emissions. Notices for this column should reach this office by 18 o'clock neon, of the Saturday preceding the date of

BOSTON AND VICINITY.

Boston Spiritus Temple meets in Berkeley Hall, 4 Berkeley street. Every Sunday at 10% and 7% 1. M. E. L. Allen, President; J. H. Ha ch. Ir., Secretary, 74 Sid 1ey 8t., Dorchester, Mass. Take elevator.

The Gospel of Spirit Return Society, Minnie M. Soule, Pastor, Assembly Hall, 200 Huadington Avenue, Sunday evenings at 74. Discourse and Evidences through the mediumship of the pastor.

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

Home Rostrum, 21 Soleystreet, Charlestown. Spirit-cal meetings Sunday, 11 A.M. and 7½ P.M.; Tuesday and Priday, 3 P.M. Thursday, 7½. Mrs. Gilliand, President, 21 Soley+treet, Charlestown. htble Spiritualist Meetings, Odd Ladies' Ball,

446 Tremont Street.—Mrs. Guiterrez, President. Ser

**Epiri uni Fraternity — At First Spiritual Temple the continuity of life wid be demonstrated through different phases of mediumship. Other meetings announced from the platform, A. H. Sherman Secretary. The First Spiritualist Ladies' Ald Society meets every Friday afternoon and evening. Supper served at F. M.—at 241 Tremont street, near Eliot street. Elevator now run ing. Mrs. Mattle & A. Allbe, President; Carrie L. Hatch, See'y, 74 Sydney street, Dorchester, Mass.

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

Commercial 'al', 694 Washington Street.— Mrs. Dutter, President. Services Sunday at 11 A.M., 21/4 and 11/2 P.M., and Thursday at 3 P.M. The Helping Hand Society meets every first and third weuneaus; if G and nall, 3 coylston Place, Business meeting at 4 o'clock supper at 6 o'clock. Entertainment at 7%. A. A. Eldridge, Secretary.

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

The Ladies' Spiritualistic Industrial Society meets at Dwight Hall, 514 Tremont street every Thursday atternoon and evening; supper at 6. Mrs. C. A. Appleton, President. Mini try of the Divine Science of Health .- Ser

vice Sundays 3½ P.M. Mys ic Circle and psychic readings Tuesdays 7½ P.M. 585 Mass. Ave., city. Dr. F. J. Miller, Psychic Hexler 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. Maggi. J. Butler Prevident. W. Scott Stedman holds meetings at Hlawatha 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 lunday evening, at 8 o'c.ock, at 286A Columbus avenue. Echo Hall-1 Johnson Avenue, Charlestown Dist. Meetings Wednesday and Surday evenings. Circles Tuesday

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

Malden Progressive Spiritualists' Society, Masonic Building, 76 Pleasant street. Meetings every Sunday at 7 P. M. Weinesday, 8 P. M. Wm M. Barber, Presitent Mrs. Rebecca Morton, Sec'y. A sortial witcome is extended to co-workers in the cause of progressive Spiritualism.

NEW YORK CITY. The Spiritual and Ethical Society, 744 Loxington Avenue, one door above 58th street — Services overy Sunday mornine at 11, and wening a 8 o'clock. Questions arswered in the mor-ing. Improvised poems after each lecture. Mrs. J. H. Tuttle sings morning and evening. All are cordia ly invited. Mrs. Helen T. Brigham, speaker.

BROOKLYN.

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

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

First Chr stian Evolution Society-Penn Fulton Hall, cor. Penna. Ave. and Fulton st. Services every Sunday at 8 P M. W. W. Sargent, Chairman; Mrs. Julia Sicardi, Secreta y.

Psychic Culture Conference—Single-Tax Hall, 1101 Bed oid Ave., Wennesday evenings, at 8 o'clock. Lectures by Heory H. Woner, with Questions and Answers, and dis-cussion by audience, with demonstrations.

CHICAGO, ILL.

The S. and M. H. Society. BB10% Rhodes Ave., meets every Sunday, Il A.M. Conference and tests. Tuesday 3 P.M., Oriental Reception. Open doors, and everybody

Sp ri ma'i t Temple, Fort Worth, Texas, Taylor st., between 7th and Jackson Services for children 2 P.M.; for adult 4, 3 and 7½ P.M. Mary Arnold Wi son, A sistant Pastor, leads 8 nging. emile Hagan Jackson, Pastor, residence 718 Ellurate ex rect dence 716 Flores ce s reet.

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.

In Berkeley Hall, Sunday morning, Dr. Geo. A. Fuller spoke before a large audience, taking for his subject. The Spiritual Significance of Christmas. The lecture was one that every Spiritualist should have heard. Mrs. Pearl arranged a special musical program. Prof. Schaller gave piano and violin solos; Mr. C. L. C. Hatch played violin obligatos for Mrs. Pearl, wlo ang Christmas music. Next Sunday will be Dr. Fuller's last appearance this season at Berkeley Hall. Don't fail to hear him. Dur ing the month of January H. D. Barrett will be the speaker and Mrs. Minnie M. Soule will give platform messages in the morning. With such a speaker as Mr. Barrett and a medium like Mrs. Soule, Eerkeley Hall ought to be filled to the doors. Why not commence the new year by subscribing for the BANNER OF LIGHT? You cannot do better if you like good reading. It is always for sale at this hall. J. B. Hat h, Jr., Sec'y.

Boston Spiritual Lyceum.-Sunday, Dec. 24, was our annual Coristmas Festival. There was a feast of good things after the following program was enjoyed: Recitation, Maud Arm strong; song, Helen Head; recitations, Harry Gilmore Greene and Harry Head; song, Esther Mabel Botts; recitations, Fred Head, Gracie Madel Botts; recitations, Fred Head, Gracie Fernald, Mahel Berry; piano solo, Willie Sheldon; recitation, Alice Hatch; zither solo, Joseph Pollock; song, E. Warren Hatch; essay, Mrs. Ada L. Pratt; piano solo, Prof. A. C. Schaller: remarks, Dr. Dean Clarke Question for next Sunday, "What was the most import and event evolved by the nineteenth century?" A. C. Armstrong Clerk

A. C. Armstrong, Clerk. Sunday, Dec. 17, Spiritual services at 241 Tremont street. W. Scott Stedman, Conductor. Psychical research class, 11 A.M. After noon session opened at the usual hour, pre ceded by song service of thirty minutes; lectare of twenty minutes upon "Truth. What is lt?" and 'How to Milutain Truth." Piano solo, Mr. Milligan: vocal solo, Mr. Frank Clark; spirit messages, Mrs. Florence White and W. Scott Stedman. The messages were gladly received and recognized. Evening service. 7 o'cicck. Song service of thirty minutes, after which the following took part: Mrs. Smith, Mr. Lamont of Fitchburg, Miss Forn Foster, reader, Mrs. Shaw, soloist. Mrs. West and Mr. Stedman, mediums. Service closed by singing the Doxolozy and a benediction.

Old Ladies Hall. 446 Tremont street. Sunday, Drc. 24. circle and alternoon meeting opened by Mr. Hall. Scripture reading and

prayer, evening, Mr. Hersey. Those sasisting, Mesdames Kimbali, Chapman, Hoses, Brown, Guiterrez, Western, Dodge (a poem), Messrs. Hall, Turner, Whittemore, Badger, ibell, Cohen, Hersey, Drs. Huot, Blackdon, Nelke.

Commercial Hall, Mrs. Nutter, Conductor, L. A. Cameron, planist. Sunday, Dec 24, morning circle harmonious and interesting. Afternoon service opened with singing, and invocation, led by Miss Brohm. Mediums who took part, Mesdames McKenna, Knowles, Messrs. Dr. Brown, Hill, Pye, Nelke, Sawin Althur Brown. We shall watch the old year out and the new one in the 31st of December.

First Spiritualists' Church, 616 Washington St., Mrs. Wilkinson pastor. Morning service of song, led by Mrs. Nellie Kneeland; prayer, Mr. Fred. deBos; remarks, Dr. Blackden, Miss Sears; messages, Mesdames Tracy, Wilkinson, Mr. Marston; written messages, Mrs. Griffen, of Lynn. Afternoon services opened by Prof. Cowen, who also gave many convincing messages; Mr. Armstrong gave two fine recitations: messages. Dr. Blackden and Mr. Howe: solos, Mr. Howe and Mrs. Kneeland. Evening, invocation, Mr. deBos; remarks, Mr. Sawin: recitation, Mr. Preston; readings, Mrs. Wilk nson. Watch meeting next Sunday evening,

The Helping Hand Society met Wednesday, Dec. 20, in Gould Hall. Business meeting at 4 P.M. A nice supper was served at 6 P M. Social from 7 to 8. At that hour a very pleasant whist party was held and enjoyed by all. There were four prizes awarded. The next meeting will be held the first Wednesday in January. Prof. Pfleging will lecture on Astrology. Jan. 31 we will hold our annual Country Store and en ertainment. All friends cordially invited to be present. Carrie L. Hatch, President, A. A Eldridge, Sec'y.

The regular meeting of the First Spiritual ist Ladies' Aid Society was held at 241 Tremont street, Friday, Dec 22, as usual, with the President, Mrs. Mattie E. A. Alibe, in the chair. A social was held in the evening, all having a good time. Next Friday evening will be Whist Night. Come and enjoy yourselves. Members, please take notice, as next Friday will be the last meeting of the year. All are requested to be present, as important business vill come before the meeting. Carrie L. Hatch, Sec'y.

Ministry of the Divine Science of Health, and Boston Institute of Occult Science. Meeting every Sunday at 2.30 P M. Lecture and psychic readings Tuesdays, 7:30 P.M., Hotel Reno, 12 and 14 Windsor street, Boston, Dr. F. J. Miller psychic, healer and teacher.

Massachusetts.

The First Spiritualist Society of Fitchburg heid services Sundry appropriate to Christmas. Pythian Hall was finely decorated. Mrs. Lizzie D. Butler of Lynn occupied the platform. Good audiences were in attendance considering the weather. Able addresses, and many convincing spirit messages were given. Mrs. Annie E. Cunningham of Boston, medium, speaks for the society next Sunday.

The Deliberative Hall Spiritualist Meeting, 56 Pleasant street, Malden, conducted by Mrs. M. A. Moody and Mrs. Emma F. Whittier, will be held Sunday evening, Dec. 31, at 7:30 P.M. No meeting was held Sunday, Christmas eve. *

On Dec. 20 the pupils of the Stoneham schools (above the sixth grade) were addressed on the subject of "Kindness to Animals, and Vivisection," by Anna Sargent Turner. These addresses went to show that the motive for protecting dumb beasts should be their utter helplessness, and not the fact of personal owner We have the same outy to an animal in some foreign laboratory that we have to our own cats and dogs at home, and if we intend to recognize any claims of justice, we should to shall struggle for the right and the true, let us tally prevent all torms of vivisection, both at home and abroad.

After the lecture on Dec. 20, at the Theosoppical headquarters in Boston, there was a short address on the subject of "Vivisection," by Anna Sargent Turner. Miss Turner tried to impress her hearers with the fact that oppoof civilization, and vivisection, by brutalizing those who practice it, is a return to the barbar-ous ways of the past, and should be discarded as unsuitable to our day and generation.

During the ten days preceeding the close of the Revere public schools the scholars above the fifth grade were addressed on "Viviseo tion" by the Secretary of the New York State Anti-Vivisection Society. Some of these chiloren are already members of the Band of Mercy, and they listened with interest to an explanation of their duties in regard to the prevention of scientific cruelty. It is from the rising generation that we must hope for such legislation as shall totally prevent all vivisec tional experiments in each State of the Union, and in the District of Columbia.

J. S. Jackson writes from Lowell Dec. 24 We held two grand services in Odd Feliows Hall, with Mrs. Nettie Holt Harding of Somerville as lecterer and medium. The alternoon meeting was specially given to messages. In the evening we had a memorial service for our late beloved brother, Albert B. Plymton, who passed on to the Higher Life on Tuesday last. Mrs. W. S. Davis sang very tenderly "The Va cant Chair," accompanied by the quartet. Our President, John S. Jackson, paid a tribute of respect to his memory, followed by an eloquent address by Mrs. Harding, after which she gave a few communications, and thus ended

a grand spiritual day.
Our Christmas tree family social was Saturday hight, and "Santa Claus" was very kind to all present, especially the writer, for whom Mrs. Harding, Mr. Stanley and Mr. Jordan arranged a surprise party and presented me with a handsome silver tea service, as a token of appreciation from members and friends of the society. I wish to publicly thank my friends for the kind gift. Songs and recitations were given by the Lyceum children, and cake and coffee served.

New York.

Mrs. E. A. Newton writes from Glen's Falls N. Y.: "Mrs. Tillie U. Reynolds has just con cluded her engagement with the Universal So ciety, which has been of unusual success. Mrs. Reynolds came for the month of Novem ber, but the interest awakened seemed to de mand a lengthened stay, and she was induced to ex end it to six weeks instead of the month. If Spiritualism everywhere had such an interest manifested as seems apparent here, surely there need be no anxiety as to its future. Mrs Reynolds goes to Troy, her home society, for the remainder of the month, and then begins the new year in Massachusetts.'

First Association of Spiritualists.-Sunday, Dec. 24, in the absence of our President, who is ministering to a sister now I overing between this world and the next, Miss Gaute presided at both sessions in her usual pleasing fashion, and paid graceful tributes to Mrs. Newton and to Mrs. May S. Pepper, who, we regret to hear, is so very ill. The afternoon meeting was made memorable by the extra Christmas music beautifully rendered by Mr. and Mrs. Severn on plano and violin, with the able assistance of Miss Grace Clare, whose charming soprano voice was never in better tone. Just before closing, Miss Gaule, in behalf of the Association, presented to Mr. and Mrs. Edmund Sev ern a handsome copy of Millais' famous paint ing, "Harvest Moon," as a token of sincere appreciation for their generous kindness to this society in taking charge of our music during the present season. Mrs. Severn ac cepted the gift and expressed, her thanks in a few well chosen sentences that were liberally

applauded. Sunday, Dec. 24, at the Woman's Progressive Union, services suitable to Christmas were held, Mr Baxter, speaker. The platform was decorated with greens and flowers. Singing by Mr. Altemus; spirit messages followed. Subject in the evening, "Curist and Christmas." Very instructive and interesting. A large gathering despite the bad weather. Mr. Aliemus gave many convincing tests to skeptics. Messrs. Baxter and Altemus close their on gagement with us next Sanday. Mrs. N. B.

Brooklyn.—The Advance Spiritual Conference held its Obristmas Festival on Saturday, Dec. 23 The Band of Willing Workers took the product of their work with the donations of clothing and other presents to the building of the Society of Prevention of Cruelty to Children, where they had the pleasure of giving to the unfortunate little ones many things to some comfortable, and dolls and other into their confirmed, though it is but one phenomenon out of thirty, more or less equally contained.

the evening the usual conference meeting was held at the hall, 1101 Bedford Avenue. Mr. Deleree opened the meeting by reading a poem entitled "The Christmas Tree," with appro-priate remarks, followed by General Bullard, Messrs. McDonald and Warner. Dr. Franks and Mrs. Mills gave clairvoyant descriptions and messages from spirits present.

The First Christian Evolution Society-a correspondent writes-held services in Penn Fulton Hall Sunday evening, Dec. 24, at 8 o'clock. A good audience was present and spiritual or etherial body which survives dis listened to an address by Henry H. Warner of Boston, followed by messages through the mediumship of Mr. Warner and Mrs. C. Batly. This is a new society organized in a locality (East New York) that is not covered by the other Brooklyn societies. They have their monthly sociable Wednesday evening, Jan. 17. Mr. Warner has spoken for them three Sundays and is engaged for Dec 31. He has given good addresses and has pleased the audiences.

Other States.

Mesdames DeLewis and Redlon did their usual good work Sunday, in Orient Hall, Port-

Mrs. M. McCaslin writes from Columbus, O.: Spiritualism has taken several advance steps here in the past two months. During this time J. O. M. Hewet and Mrs. Nellie Mosier have been holding meetings in the old Masonic Hall, the former as "inspirational speaker," and the latter as medium. Mr. Hewet urged people to investigate Spiritualism, and find out for them selves whether it was a real instructor, or only a pile of bricks and mortar rubbish, that ought to be swept away. Even the frauds, he de-clared, proved its truth, for there must be the genuine before it can be counterfeited. It de-monstrated by evidence the claims of the Chris-tian churches which now exist through their spirituality, creeds and dogmas being mostly in the past, and also answers the question of the skeptic, "if a man die shall he live again?" Before opening her séance Mrs. Mosier christened three little boys and a girl, children of Messrs. Flemming and Miller. The names given were respectively Freedom, Orville, McKinley and Mabel. Each child was presented with a bouquet of white flowers, and a flag. The parents were admonished to teach them all the cardinal virtues, including patriotism; that patriotism did not consist in butchering. She prayed for the future of the little ones in extemporized verse, a sort of prophesy. The children were then dismissed from the platform, and the medium described the invisibles

G. W. Kates writes: The Cause in Minnesota is certainly full of great promise. Wherever we go the people crowd the halls, and are deeply interested in the religious teachings of Spiritualism. Organized effort attracts pub-lic attention, and gives the conviction of power and zeal necessary to create a cause. We hold free meetings, and obtain quite liberal collections. The impress of the public work, as created by a system founded upon public good, is for more active advance in local support. We need not the selfish aspirant for spirit help so much as the unselfish devotee of spir.tual progress and dissemination. We need liberality and zeal. When we arise to proper self respect and zeal. When we arise to proper self respect the world will properly respect us. Whilst we shall struggle for the right and the true, let us give earnest help to all movements founded in the sincere desire of a majority. That Principle of not working unless "it is done my way," or unless "I am made the leader," must pass away, and a devotion to the cause of truth under all circumstances prevail. The declared principles may not suit us, and they need not be permanent, hence we-should go forth striving to develop for the future need. With Spiritualism taking higher ground, and with no possibility of being longer a crude desultory force, we have promised results heretofore not dreamed of. Let us all press forward with Ashley, Secretary.

The Woman's Progressive Union of Brooklyn holds meetings every Sanday afternoon and evening, at 3 and 8 o'clock, and social meeting every Thursday evening at 8 o'clock, at Hall 423 Classon Avenue, between Lexings at 8 o'clock, at Hall 424 Classon Avenue, between Lexings at 8 o'clock, at Hall 424 Classon Avenue, between Lexings at 8 o'clock, at Hall 425 Classon Avenue, between Lexings at 8 o'clock, at 125 Classon Avenue, between Lexings at 8 o'clock, at 125 dreamed of. Let us all press forward with zealous desire to achieve the best.

The Debate.

To the Editor of the Banner of Light:

As I did not expect to be called upon to report my discussion with Rev. J. P. Bland, I am not prepared to give more than a brief summary of what proved to be a very amicable contest. To show the position and line of argument adopted by my disputant, I subjoin the one sided report of the Boston Globe, which

"What was, according to the advance announcements, 'the greatest debate in Boston for a quarter of a century,' took place in Paine Hall yesterday atternoon, the question at issue being: 'Resolved. That the Phenomena of Spiritualism are True.'
"A large audience was present, a majority

of them women, and most of them apparently

believers in Spiritualism? "Although the unbelievers were in the minority, as far as could be judged by general appearances, they seemed to have the most enthusiasm, and certainly made the most noise in the way of applause.

Dr. Deau Clarke took the affirmative side of the question, his reliance to prove his case being, first, the quotation of names of many eminent scientis, sthroughout the world as believers in so called Spiritualism; and, second, his own faith, deduced from witnessing

state-writings, materializations, etc. "Rev. J. P. Bland, Agnostic, who took the negative side, professed to annihilate his opponeut's case by proglaiming that while he would like to be able to seel that Spiritualism is true, as a matter of faut it cannot be true, because it is impossible to show that a man's body con tains a spirit or a soul, and if a man has no soul, how can it come back from the next world?'

"He challenged the Spiritualists to show how, when or where the soul enters the physical being, in the tourse of its germination, and declared that it the Delty is supplying a soul for every human being born, he has to turn out one hundred and thirty-four thousand a day, and must keep taily in order to see that every soul 'leaches the right person.'

'Moreover, he maintained that it is impossible to show, scientifically, that animals have not rouls as well as human beings, which, it true, puts still more enormous burdens, in the rapid production of embryotic souls, upon the Freator. He considered it utterly absuid. Finally, he charged that spiritualistic claims are not justified because, it spirit com-

should long before this have received communications from Jesus, Plato, Sucrates, Shakespeare, Dante and lugersoil which would have been worthy products of such master minds. "He concluded: 'If mediums can tell you about your friends in the Philippines and the Klonuike for fifty cents, why did not some one of them all disclose the whereacouts of Aimy, the murderer, in the very barn of the father of the girl whom he had killed, considering that a reward of four thousand dollars and the con-

sciousness of a public duty perfermed was to be obtained by means of such a disclosure?" sciousness of a public duty performed was to be obtained by meens of such a disclosure?"

The above report (?) gives, as far as I recollect, the main points of Mr. B.'s two spreches, and I with endeavor to supply the defect of the reporter, and give a few of mine. As it was my duty to subtain the affirmation "Tout the phenomena of Spiritualism are facts, and Spiritualism is true," I gid so at first, as the reporter attact, by quoting the statements of many eminent scientists, supposing they would be regarded as better authority than myself, but my opponent strove to render their testimony "irrelevant and incompetent," as lawyers say, by ol-iming that material scientists are not qualified to judge of spiritual things. Not seeling its bearing upon themselves, this point was loudly applauded by my "friends the enemy."

MRs. K. S. Little, thy base chantal, Cal. MRs. Carrial Edson, 113 East 20th street, Oakland, Cal. MRs. Softhan, 113 East 20th street, Chick, MRs. L. Lowell, Allowa, Illist East 20th street, Anoka, Minh.*

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MRs. H. S. Lake, Cleveland, O.*

MRs. L. A. Carria F. Loring, Box 8, East Braintree, Mass. Cella M. Nickerson Liceol., Nickerson

In my second speech I candidly replied to my disputant's facetious argument that "man has no soul," etc. The resolution under discus sion does not require that I should show the source of man's "soul or spirit," but I would affirm that we know as much about its source as we do about the origin of the material of which his body is composed. No matter when or how the spirit gets into the body, when it leaves it it still lives while the body decays, as an spirit phenomena prove. Spiritual science proves that there is within the physical body a spiritual or etherial body which survives dis ing them accurately.
Swedenborg was cited as an instance, and

Andrew Jackson Davis, the greatest modern seer, who on several occasions has seen the spiritual body leave the fleshly one at its birth called death. His evidence of the decarnated existence of "a soul or spirit" is incontrovert-

Clairvoyance annihilates the materialistic theory of mind and sensation being but "function of brain matter." Memory also proves that the record of events is not imprinted upon the constantly changing substance of the physical brain—it proves that our true in-dividuality consists in a soul and spiritual body which is the real seat of all sensation, and does not change with the constant flux of the atoms of the material form.

Materialization also furnishes evidence that there is a spiritual body," as Paul affirmed, which, under favorable conditions, may be reclothed with tangible matter. But the most positive demonstration is spirit-photography. presented several speciments of Mumler's production whose genuineness I could prove. Here was a fact worth more than all the arguments that skeptics ever adduced; it is proof palpable and absolute of the resolution we were discussing.

In regard to spirits acting as detectives, I cited the case of a young man by the name of Estabroos, who about forty years ago was murdered at Leonidas, Mich., and soon after, as a spirit, came to his brother in Vermont, and revealed the fact and attendant circumstances, and directed his brother to proceedings which led to the conviction of the murderers.

As further evidence of practical reality, I cited a revelation through Chas. H. Foster to Chas. DeLong, ex Consul to Japan, by which he gained possession of eighteen thousand dol lars from his father in law's estate, of which the family knew nothing. Questions and quibbles raised in my oppo

nent's second sp ech I had no opportunity of answering, as he would not consent to the customary closing speech of the affirmative; but as he gave neither facts nor theories to overthrow those I had presented, and expressed ardent hores that after all Spiritualism is true, I contented myself with the little I had done to help him and his vocaries to get the scales of materialism off their eyes.

DEAN CLARKE.

Passed to Spirit-Life,

From his home, 6 Fayor street, Lowell, Mass, after short Illness, ALBERT B. PLYMION, aged 78 years.

LIST OF SPIRITUALIST LECTURERS. If there are any errors in this List, we wish those most interested to inform us.

LIST UF SPIKITUALIST LECTURERS,

If there are any errors in this List, we wish those most interested to inform us.

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MR. S. H. C. ANDREWS, Bridgeport, Mich. Mus. S. M. ATHERTON, East Saugus, Mass.

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