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# BOSTON, SATURDAY, JANUARY 6, 1900.

NEW YEARS GREETING FOR THE BANNER READER.

May the year of 1900, breaking, Gird thee with a happiness complete, In thy heart a world of music waking, Crowning e'en thy sleep with visions sweet! Ministering angels guard and guide and tend thee, Giving thee fresh blessings every day. These, my heart's best wishes, do I send thee, With the prayer, " God bless thee, friend for ave!" DEVOTION.

> THE OLD COUNTREE. An Old Year Song. BY DEVOTION.

The hours are flying, the year is dying; The bells are chiming for us, dearie: My heart is beating for just one meeting With those I love in the old countree.

The shades are falling, the past recalling, When years were sinless, tranguil and free; And through the gloaming my thoughts are roaming To childhood's home in the old countree.

Farewell, O Sorrow! The veiled to-morrow Holds precious promise of what shall be. I waft this token of love unbroken, Faithful to God and the old countree.

The bells are ringing, dear love, and flinging The quaint " God bless 'ee!" for you and me. Oh! stars above us, say, say who love us? "The dear old folks in the old countree!"

Sweet, wrinkled faces of saint-like graces Take me in dreams where I fain would be; For nought can sever my memory ever From home, sweet home, in the old countree.

Bing out all sadness, ring in true gladness; Ohl draw my life in a kiss to yel The old folks' singing sets heaven's gates swinging, For God loves us and the old countree.

The hours are flying, the year is dying: I'll pass out singing when Death calls me, For peace, thrice holy, crowas souls most lowly, And bears them home to God's old countree. Sydney, New South Wales 1899.

> "The Man With the Hoe." BY W. F. PECK.

to the literature of social science. land as partial and one sided, I cannot quite all efforts that depend upon his. That not only agree with the opposite extremist, the Anar- shall he be permitted an ample supply of the chist, in his crusade against government and products of his own toll, but science, philosostatute law, though, with all due deference to phy, learning, music and it, which, but for the learned Doctor, I am convinced that the him would have no existed to, should shower philosophical Anarchist has delved far more upon him all their blessinge. Have I exaggerdeeply into, and has a far profounder concep- ated the importance of this man, or the retion of, the subject than has his critic. It ward which that imports os deserves? Dr. seems to me that the medial line between Holland himself admits that this man "makes these two extremes affords the true method possible all that is above him." Why, then, and rational solution of the social problem, should be not share in all that he makes possiand it is from that standpoint I propose to ble? speak to-night. The plutocrat and aristocrat who view the question from one side, and the Anarchist and Communist who view it from the exactly opposite side, are not only hopelessly divided, but can neither of them get a correct conception of the problem they are borer, the producer, has, in some respects been both seeking to solve.

LOSOPP

One reasons from the point of view of the rider on the top of the stage coach who is satisfied with his place-satisfied to be dragged through life with no more exertion than is necessary to retain his hold and keep from being precipitated to the ground.

The other can see the matter only from the view-point of the man in the traces, the man who performs the tollsome but necessary labor of pulling the coach over the rough and sandy road of life. In both cases the views are distorted more or less by a sort of mental refraction caused by the medium through which the subject is seen.

social question lies in this statement of a philosophic fact (a fact of which, by the way, most of the agitators from among the upper | that which is inferior or upsalable. The farmten seem to be ignorant or to wilfully ignore), er must sell his butter, cream, chickens and as follows:

The State or community is simply a greater individual, a composite man, and the same laws badly shod, and the tailor wear cheap clothes. which operate in the case of the individual are The builder of palaces must dwell in a tenealso operative in the mass.

Introduce a virus into the blood of a man, and his whole system suffers.

If he wound his foot, every member and or-And so a falso system will gison the life our passes and reduced rates given to nabobs,

would seem to demand that to him belong the seeing the operation. As soon as a stone is ing to supply the needs of his progeny. While dissenting from the views of Dr. Hol- first fruits not only of his own labors, but of found it is taken possession of by one of the

> Some will declare that he does share it; that the scientific achievements of the age reflect their advantages upon every member of society, high or low, and in a measure they say truly. but it is only a half truth. The lot of the la improved; in other respects it has become worse. While, upon the whole, he may enjoy many conveniences and advantages not possessed by his class a half century ago, yet, per contra, he often suffers from the actual neces sities, food and clothing, to an extent utterly unknown to his predecessors in the days gone by. This is true of our ow land, at least.

But, admitting that all classes share more or less in the progress of the Lge, it is absolutely undeniable that the adv: tages to the pro ducer have been utterly incommensurate with the service rendered by his in bringing about this progress. His share in the wealth produced by his industrious hands has been, as a To my mind the very root and essence of the | rule, absolutely beggarly. The man with the hoe must dispose of the choicest fruits of his labor and content himse f with consuming eggs, and content himself with bacon and skim milk. The shoemaker's family must go ment, and the carriage maker go afoot. The car-builder may not occupy the sleeping palaces bis skill has produced; but if he travels at all, in consequenc of the high railroad gan of his body will be more or less affected. fares rendered necess. ry argely by the free

gentry with the whips, and the laborers re ceive for their services what food they require applications of the raw hide thrown in. This picture represents, somewhat exaggeratedly, it is true, the industrial system of the present he creates, or even a fair share of it; but as fast as it is produced it is appropriated by others. He has the privilege, it is true, of changing masters, and if he is shrewd and lucky measures quite as effectual are always at hand.

Again the doctor says: "If labor makes property, it is no less true that property makes labor." If I get the correct meaning of this rather obscure sentence, I sense the superficial view, which so many smatterers in social science have of the question at issue. To put it in the usual form, "If work he wants so much as the returns for machinery doing the work of many hands.

It is the property that labor produces that mankind seeks, and when justice prevails, and each toiler secures the products of his own industry, he will not be dependent upon the capitalist for the privilege of earning his bread. The object, then, of the social reformer is not, I repeat, to deny or destroy property rights, but to place the title where it justly belongs, in the person who creates it.

I am not to be understood as maintaining that only those who labor with the hands are

prejudiced to be of much value as an addition | Hie is a very great one indeed. In fact, justice whiles in hand, are, comfortably seated, over- [ fate, and demands enough of food and cloth

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"Slave of the wheel of labor." The reverend critic denies this, or claims that if it is so it is the man's own fault. Sacrifices must be made to keep them in working order, with frequent | to the cause of progress. Some must suffer for the general good. And then he adds: "Why should the man with the hoe demand that all the sacrifices be made by those above him?" day. The producer does not get the property | One must read this question over several times to assure himself that it was asked in earnest and not jokingly or sarcastically.

Think of this toiler bending his back to his tasks from early morn till late at night-from enough may become a master himself. The twelve to sixteen or more hours daily, day in raw-hide is not waved over his head, but other and day out year after year-eating the coarsest food, wearing the cheapest clothing, sleeping under the commonest shelter, sustaining a mere animal existence, "to make possible all that is above him," and then ask that question. The person is hopelessly blind who cannot see that this man's whole life is a constant sacrifice, a complete immolation of all hope and prospect of comfort and advancement labor creates capital, capital also furnishes upon the altar of a false and unjust social syslabor." The narrowness of this expression | tem. And what makes it so much more deconsists in the notion that labor is a boon, an | plorable is the fact that such sacrifice is so unobject to be sought for its own sake; whereas necessary. Under a just and equitable social man uses it as a means to an end; labors that | and industrial system, no man would suffer he may secure the products of labor. It is not even for a moment by the introduction of labor-saving machinery. Not only would the work. That labor is not what he desires is inventor himself reap the reward of his skill evidenced by the constant invention of devices | and ingenuity, but every person whose labor for lightening toil; labor saving machinery; | it lightens would bless the day of its introduction. With the wonderfully productive power of the improved machinery of the age, all the necessary productive labor could be accomplished in two or three hours per day per adult individual. Yet millions more must labor from ten hours per day on the average. Millions more must exist in enforced idleness. while other millions revel in luxury, make pleasure their god, and add nothing to the wealth of the world.

Is it not obvious that there is something painfully absurd in a system of society which producers, and entitled to the property which | permits and fosters such a state of affairs? labor creates. Far from it. The man who Dr. H. is right when he says that condition is labors with his brain, either to instruct or not brought about by the natural man. No inamuse his fellows, is entitled to exchange his | deed. It is the unnatural man, the artificial capital for the more material and substantial | man, the perverted man who is responsible for it, as for the system of government which

(The following lecture was delivered to a large audience at the Church of Spiritual Unity, St. Louis, in review of a series of discourses preached by Rev. Dr. Holland of St. George's Episcopal church of that city, criticising and con. demning Edwin Markham's famous poem. In response to numerous requests Mr. Peck prepared the lecture for pub lication in The BANNER.]

No surer indication of the power and forcefulness of Edwin Markham's now famous poem could be desired than the severe criticisms that have been bestowed upon it and its subject by the apologists for and defenders of the prevailing social system of which these verses are so severe an indictment.

Many have been the protests against the terrible arraignment to which society is subject ed in this apostrophe to the low-browed, brutish laborer of Millais' painting, and, in every case, so far as I have seen, these denunciations have emanated from those who have profited by the system, and who selfishly, though nat urally, desire its continuance.

There is no evil, however far-reaching, but finds its apologists and defenders, but one would scarcely expect to find a sturdy and uncompromising defender of the present social system in the person of a professed follower of the socialist and reformer of Nazareth, the lowly agitator and doctrinaire of Judea, as is the Rev. Dr. Holland, whose lengthy and vigorous assault upon Mr. Markham and his poem is now attracting considerable attention in our city.

In discussing principles the aim should be to avoid as much as possible all personalities, and to discuss the subject independent of everything but its own merits. Yet, as environments have much to do with the views held and expressed by an individual, it is, I think, quite in order to note the controlling influences which operate to bias and prejudice so able a teacher and conscientious a man as is, no doubt, Dr. Holland.

The clergyman who ministers to a wealthy, aristocratic and fashionable congregation, among whom are few or none of the wielders of the hoe, will naturally in most cases treat the subject entirely from the standpoint of the upper classes, and with little conception of the real facts as viewed from the lower level of intimate acquaintance and experience with the subject.

In the synopsis of the entire course of nine lectures as given by Dr. H. I failed to catch a spark of that sympathy for the lowly, the suffering and the sinful that was so marked a characteristic of the Master he professes to serve. The position all through, generally speaking, might be consistently occupied by the materialistic scientist who sees only the outworking of heartless, soulless law which decrees "the survival of the fittest" in the narrowest sense of the term. Who recognizes with philosophic calm that the strongest must prevail and the weakest go to the wall, and visits with a sharp and scornful reproof the man who would modify this soulless tendency by a little human helpfulness, and endeavors to wither him with the title of "Anarchist and doctrinaire," an enemy of law and order.

(I That many of the statements of Dr. H. regarding the factors in this problem are profoundly true goes almost without saying. That many of his suggestions deserve the most careful thought and consideration on the part of reformers and teachers is beyond question, and, all would crumble to nothingness and disapseparated from the unsympathetic and un- pear. kindly criticism of the lower classes would be

rents of a nation, and an it justice to one will work evil to every member of the community. As the members of the human body are linked together by a network of nerves, so the members of a community are linked and interlinked by millions of invisible bands. The Knights class ticket. And so on of the vast majority of Labor struck the key note of the anthem of | of the producing classes. human rights when they adopted their motto,

'An injury to one is the concern of all." The wrongs visited upon an individual or a class injure not that class alone but the entire structure of the social order. Society itself suffers by every pang inflicted upon one of its units. In defending the rights of any member or class of people I am defending myself and the society of which I am a part. The greatest enemy of humanity is the man who creates antagonisms and animosities between units or classes of units in the community or state, no matter whether he be aristocrat or peasant.

In using the term class I do not want to be understood as endorsing the artificial divisions and distinctions that are recognized in society | he utters an absolutely indefensible statement. to-day. On the contrary, I can find no words | To affirm such a proposition is to ignore all strong enough to condemn them.

any more than they are in morals or physical antagonize every thinker who has made a study of the question and contradict the most strength, but I most earnestly and upqualifiedly deny the right of one person or class to indulge in luxuries while another must be content with the barest necessities. I must main tain that if anything qualifies one person to receive and enjoy comforts and luxuries that | above statement in the slightest degree. To are debarred to others that qualification should | say that because one man has done this all be moral and not mental or physical. But others may, is virtually to declare that all men right here we are confronted by that apparently incongruous fact that the most highly or Simpsons; that poetry, music and painting and morally endowed cannot enjoy comfort | in perfection lies within the capacity of everyand luxury with the consciousness that others, one. No; the social reformer does not claim however unworthy, are suffering for lack of them. That teacher who maintains that a lemic who places that interpretation upon his class or an individual has a right to advantages | language manifests but shallow capacity for denied to another, and may and should be happy in the enjoyment of those advantages, is morally and spiritually blind. Such teaching of Independence is laughed to scorn, and all is as morally false and misleading as is the doctrine that the "saved" can be perfectly and fathers are trampled under foot, it is heresy eternally happy in heaven with the full knowledge that millions, among them some of his being regarded as a heretic, I boldly proclaim dearest friends, perhaps, are roasting in an end less hell. Such teachings may be orthodox, but they are not moral. They are not religious in the true sense.

But more of this anon. Let us come back to a consideration of the part and place occupied in society by "The Man With the Hoe."

I think a moment's consideration will convince the most obtuse mind that this man is absolutely the most important, useful and necessary member of the whole social body. He is not the foot merely, as Dr. H. intimates. He is hands, feet, arms, legs, muscles, and to some extent that force pump the heart. He is the to who is the rightful owner of the property. foundation of the whole structure, the prop , The socialist claims that it of right belongs to upon which the whole social fabric leans. He is the commissary of the human army; the feed- | that it belongs to the one who is shrewd er of the race. Without him you and I and enough to get it away from the man/who Dr. Holland would starve to death, or else be made it. compelled to take his place at the hos handle. Around him revolve all human ambitions. Upon him rest all human achievements. Were every person who is able should earn his pro-

his supporting hand withdrawn, nations, gov ernments, principalities and powers, scientific attainments and philosophic accomplishments,

If rewards are graduated to the degree of im- in hand, are standing up to their knees in a who try to avoid such responsibilities. Thus that creature, or those born of her, keeping worthy of wide circulation. As it stands, how | portance and usefulness of a class it is plainly stream of water, searching for the precious | forced by his masters into this "hog wallow," | step with the march of civilization. ever, it seems to me too utterly one sided and 'evident that the meed of the Man With the stones. A number of white men, with long he is soundly berated because he bewails his

court officials, members of the legislatures, clergymen and other dead heads and semi-dead heads-among the latter you will take notice and class myself-if he travels at all, I repeat, he will be found in the smoker with a second-

Mr. Millais and Mr. Markham draw a striking and repulsive picture of the man with the hoe. As Dr. Holland says, it is not true of all wielders of the hoe, nor even a majority of them; but it is true of a very numerous type, a type found in all countries, but most numerous wherever the struggle for existence is the most severe, wherever the man with the hoe receives the least return for his efforts. Constant and unremitting toil compensated by a hut for shelter and a crust for food would brutalize an angel... The man depicted by Millais is not a brute because he wants to be, but because he is forced to be. When Dr. H--- says that it is his own fault if he does not advance, ante-natal conditions and deny the influence I do not claim that all men are equal in mind of environment upon the character. It is to

> common facts in every-day life. The fact that a comparatively few have overcome the obstacles and cleared a road for themselves to the top, does not weaken the may be mental Websters and physical Apollos that all men are equal in copacity, and the pocomprehension. In these days of imperialism and lust for conquest, when the Declaration the cherished traditions of our liberty loving to speak of equality. Yet even at the risk of my adherence to the principles that underlie that immortal document. Equality, equality before the law, equal rights, equal opportunities for all, special privileges for none. It was the denial of those rights and opportunities that "slanted the brows and loosened the jaw" of this poor brute who leans his wearied body upon his hoe and gazes vacantly into space.

> Says Dr. H.: "Property and the right to possess it is the corner stone of civilization."

Few social reformers will take issue with this declaration. The point of difference will be as the one who produced it; the plutocrat insists

The social reformer insists that no man is entitled to the results of another's labor, that perty and his living. Anything else is virtual slavery.

I recall a picture in one of my schoolbooks when a child, entitled "Diamond digging in Brazil." A long line of naked negroes, pickaxe

products of "the Man with the Hoo" and his compeers; but I most earnestly protest that is at once the offspring and protector of this neither he nor the shrewd schemer and specu- unnatural and unjust medley of conditions. lator has a right to monopolize the lion's share And here the doctor injects a meaning into of the wealth, as is now the case. I know of the poem never dreamed of by its author, and no reason in justice, religion or morals, why a proceeds to attack this fanciful creation by clergyman should receive a salary equal to the declaring the poem "anarchistic in spirit." wages of a dozen day laborers, each of whom | He quotes:

is of more real necessity in the world than he. I want every preacher, myself included, to and I want him to earn these comforts by ren- on it to the utmost. dering an equivalent to the community that provides them for him. That which I ask for society, according to his taste and require-

This is justice, this is morality, this is re-Jesus, Christianity. Anything else is irreligious. immoral, unjust, un-Christian, unspiritual.

ments.

It has often been charged that of all educated, thinking men the clergy are the most illogical. The necessity of making every fact and principle conform to their creeds is a sufficient explanation of that weakness. To be able to reason correctly, one must be absolutely free from all mental chains. Tethered

as they are to the immovable stake of dogma, they can only reason in a very limited circle, and their logic becomes exceedingly lame and halting. Apropos of the above, the good doctor utters a sentence that deserves to be blathe land: "The curse of to-day is the begetting of children in lust."

most suggestive way, but weakens his argument by his denunciations of the poor victim of the lust of his projenitors and the exactions of the false social system which prevails. The | realize the magnitude of those horrors. Had his nature and appetites than the "Man with the whip," the man of leisure and luxury.

statement for a moment. Unremitting and ening pages in all her records. arduous physical toil does not tend to increase the activity of the lustful nature as does leimeans of avoiding the consequences as are the

latter. The Doctor advises the "doctrinaire" the anathema of the Church and persecution of children and better," as hinted at in the serconsider the fact that the largest Christian

sect on earth makes it a special point to en courage and even enforce the bearing of large its church, and inflicts a penance upon those

"Oh! masters, lords, and rulers of all lands Is this the handiwork you give to G. d?"

have a comfortable home, enough to eat and | Dire visions of anarchy and lawlessness are to wear, plenty of books and papers and such conjured up by this question to the "rulers of things as he needs to make life worth living; all lands," and the Doctor sounds the changes

It seems strange that the mental vision can be so distorted that it must confound a candid the minister I ask for every useful member of | criticism of a certain kind of government with antagonism to all government. It is the same mental obliquity which charges men who would shed the last drop of blood for their ligion; this is, if I understand the teachings of | country with being "traitors and copperheads" because they oppose the policy of the administration.

There is not a line in this poem which incul cates anarchy, or enmity to government as such, and, while I cannot speak from personal knowledge, I have reason to believe that its author is a profoundly religious man, loving the human race with an intensity as profound as that which characterized the Nazarene himself.

"How will the future reckon with this man? How answer his brute question in that hour When whirlwinds of rebellion shake the world?" The doctor denies the danger here prophesied, and declares that "Idiots do not work zoued on the inner walls of every dwelling in | revolutions," though "fanatics may." The ignorant and the brutish may not lead a revolution, but when they fall in line with fanat-He amplifies upon this in an edifying and | ics in the lead they work horrors terrible to contemplate.

One has only to refer to the history of the French Revolution and the Reign of Terror to inference to be drawn from his remarks is that the brutal, sensual and selfish aristocracy of the "Man with the hoe" is more sensual in France heeded the warning of the "doctrinaires" of those days, and rendered some meed of justice to the down-trodden masses, history No well informed person will endorse such a | might have been spared some of the most sick-

Dr. Holland refers to another painting of Millais, the celebrated "Angelus," and declares sure and high living. This is a fact too well that it presents the true type of the Man with known to permit of contention. That the the Hoe. The peasant man and woman; toilfruits of such lust are more numerous among | ipg in the fields at the closing of the day, hearthe toilers than the idlers is because the for- the distant church bells call, and, ceasing their mer are not possessed of the knowledge and | work they strike a devotional attitude, and chant a prayer to the virgin.

No right-minded person can view a manifesto teach the man with the hoe to cyrb his pas- tation of sincere and earnest devotion with sions and regulate his offspring in accordance any other than sincere respect, however miswith the higher laws. This is the very thing | taken he may deem the devotee. Yet this that most social reformers have been doing for picture speaks almost as loudly as the other years, and which has brought down upon them | the degradation of labor, for here we have not only the man with the hoe, but the woman the Church inspired laws. More than one also. Not only is the man compelled to carry earnest reformer has seen the inside of prison the burden of the years, but his wife must walls for proclaiming the doctrine of "fewer assist him with it, or the children go supperless to bed. It is bad enough when the father mon under consideration. The irony of this must be brutalized in this way; but when the volunteered advice is emphasized when we mother, too, must become a beast of burden, what possible hope is there for the offspring?

Contemplate the woman yoked with an ox or a dog, dragging a cart or a plow through the families of children upon the membership of | fields-a sight not uncommon in some countries-and speculate as to the possibility of

[Continued on Fifth Page.]

# BANNER OF LIGHT.

CHAPTER XXV.

(Conclusion.)

it is far more beautiful than any dream which

ever presented itself to my sleeping brain.

eyes to stare at me surprisedly. This city

is so well managed that no one thinks of com-mitting crimes of any kind; not even a bool

or quarrel arises. That stone building, my

dear sir and madam, is Pearlville's storehouse.

Can it be possible that this city has become

I'his city has not only become self-sustain

ing, but comparatively rich. The three mil-

lion dollars which the Engleharts expended

at first has been returned to the city in full, but this three million is kept in continual mo-

tion; new cottages are constantly being

erected for the stream of new comers; the

hospital is usually filled with them, and, as soon as cured, other new-comers take their

Englebart has cultivated all the lands left

him by his father, and thousands of acres ad joining have been purchased by the city of Pearlville; but no one man shall own more

than his cottage and acre of ground surround

ing it. The well direc ed labor of four or five

thousand men, four hours each day, gives health, wealth and prosperity to all. Is not this better than fifty thousand men encamped

on a burning hillside, starving amid fiith (and

consequently disease), armed to the teeth with

deadly weapons wherewith to slay their brother

men, costing the government many, many millions of dollars?

War may have been necessary in the past,

but we will hope that wars will forever cease in the world.

"How is it possible," you ask, "for these vile and wicked vagabonds to become saints so

Not a drop of argent spirits is ever allowed

within the precincts of the city, no horse rac-

I will tell you madam, and my good sir.

of Marion Goldboro.

self-sustaining?

places

## "STDP HIGHER."

## BY MATTIE M'OASLIN.

On the finor of a room that is cheerless and damp, With fever panting breath. he form of a beautiful bright haired boy In the loy clasp of death.

The blind man's darling, his only child, His faithful little guide Through sunshine and shadow, through tempest wild, Was ever by his side.

Now the beautiful eyes have a meaningless stare, The breath comes thick and fast; Though reason has fled from her throne, his heart Is faithful to the last.

He thinks he is guiding through the street The footsteps of his sire. And whispers in accents low and sweet, " Now, father dear, step higher."

"Step higher." It is the last message of love From a happy spirit, flown. "Step higher." The words echo from above To the father left alone.

"Step higher." Yest they are words of cheer While toiling the upward way; Though dark is the night of his pilgrimage here It will lead to endless day.

"Step higher." The pathway the angels have trod, From earthly trials past; "Step higher," the motto that leads us to God And gives us peace at last,

# From the N. S. A. Home Office.

To the Editor and Readers of the Banner of Light: Dear Friends: It gives me much pleasure to announce that Mr T. J. Mayer, who so nobly promised that in the event of the Spiritualists of the United States raising fifteen thousand dollars for the general fund of the N.S. A, that this Association might have means to carry on its good work in various lines, he would give the property in which this office is situated to the National Association for its home, has authorized me to say that he will lower the sum asked for from fifteen to ten thousand dollars, and will extend the time for securing this fund from Jan. 1 to April 1, 1900. This is indeed a magnificent offer, and one that the Spiritualists of America will surely meet in a liberal spirit. Mr. Mayer asks nothing for himself; he is not selling the property to the N.S.A., but means to give it out. possible for a man to give away such a handsome estate, and so they persist in thinking that the fifteen at first, now ten thousand, he asks the Spiritualists to raise, are for him as purchase money for the Home. Nothing is further from the fact! Mr. Mayer asks the Spiritualists of America to create an N. S. A. fund, and to contribute this money to it that advice. the Association may have means to do missionary work, to send out spiritual literature, to

Tae worthy man says if all the Spiritualists together will raise the amount asked for, "I will match their united contributions by the gift of the N. S. A. headquarters, and then the National Association will have both a home "Ahl mamma, mamma!" they murmur, and a fund for its needed and humanitarian that it may not be said that the institution is carried on by any one man. Now, if the friends of the Cause who have not already contributed to this fund will but send their donations, large or small, to me, we will surely have more than is asked for, by the end of March. Please do so as soon as possible. D) not wait for others to do the work. but have a hand in it yourself. Do not say, "Oh. they will collect enough without my contribution," but send in your donation, and with it the best thoughts of your soul for the success of a grand and noble work. Any and all sums will be received, and we will gratefully acknowledge the same. It may not be generally known that the Secretary rents part of the building, and makes a a personal home hero; hence, if the N.S. A. sponsive; the musici in takes his seat at the receives the gift of this property, it will have a rental from a portion of it that will more than pay for its taxes and other expenses. Any Christian organization that made an appeal for such funds would secure them at only airs. once. I quote from an appeal to "The Sunday | Schools of the General Synod ": "To help carry This makes large offerings necessary. Let us and scholars. If all give according to their ability, fifteen to twenty thousand dollars can duce." be easily raised. For Christ's sake, and for souls, can we not do that much?" Who doubts that the amount will be raised? Why cannot the Spiritualists of the country do the fund asked for by the N. S. A.? We believe they cap, especially when one man is willing to do as much, or more, than the whole next ninety days-now that the holidays are over-will be a generous one. All things are have been regaled with a rich feast by the lofty teachings and words of the guides of Brother Grambine. In January they are to be further proved to be a medium. instructed by the eloquence of A. E. Tisdale and his spiritual inspirers. I wish here to announce that the well known special financial agent of the N.S.A. and is authorized to collect money for the Home fund, or other uses of the N. S. A.



## WHAT ONE WOMAN ACCOMPLISHED.

WRITTEN BY CARLYLE PETERSILEA, Author of "The Discovered Country," "Oceanides," a Psychical Novel, "Mary Aun Carew," "Philip Carlyle," a Homance, drc., drc.

# CHAPTER XXIV. SPIRITUAL GIFTS.

#### Any poor, wretched being, who was without | Five years have passed by on rapid pinions. a home or employment, could come and join | Let us pay another visit to Pearlville. As the this colony, and cottages would be builded for | train slows up at the depot, we gaze forth in them. Hereafter it was expected that the astonishment. Can this large, thriving city common fund would furnish money enough for really be Pearlville? It must be so, for the brakeman calls "Pearlville! Pearlville!" The the purchasing of such material as would be train stands still at length. and we alight. "Beautiful as a dream," did you say? Really, necessary for the purpose; but, eventually, all would be expected to contribute a sufficient amount of money and labor. A very little from each would accomplish the desired result; but, as we have before stated, material prosperity was not the sole purpose for which this colony was founded, but to see how nearly heaven could be made ou earth.

Marion desired to pattern after the colonies within the Spiritual World.

Come with me now, dear reader, and we will enter the beautiful building that had been erected instead of a church. It is Sunday. Look and listen. The band is playing. Look at those musicians. Finer looking men were never seen, and better music never heard, "Can it be possible," you ask, "that these

men were once common drunkards?"

Those are the men, my dear sir, that Marion saved from filth, sin and drunkenness. To save them alone is well worth the life of one man or woman. Listen again. Hear the spiritual songs, the musicians leading. Did jou ask me, "Who are those uron the ros-trum?" Englehart, Marion and Viola. Viola whole congregation. They are singing sweet is the medium-the one who stands between heaven and earth-the one through whom spiritual beings can comfort and instruct those still in the material body. The singing is over. Marion is now delivering an invocation-that is, invoking the aid of the relatives and friends of those present, who have gone on before. preparing the way for them and making the paths straight, showing them the way, caution. ing them against pitfalls, sustaining and comforting them.

Marion has ceased. Again music sweet and solt fills the air. Viola's beautiful blue eyes close. Her face has chapged ike unto an angel's face, and she is robed, as the angels are, property to the N.S.A., but means to give it out in pure white. She rises as Marion takes her right. Some of the friends cannot imagine it seat. A small table stands before her. This table is used as a signal-board. She places the tips of her dainty figgers upon it. Loud and distinct raps are now heard. She removes her figgers; the rapping still continues. In this way the spiritual beings greet their triends and manifest their pleasure at being heeded and Jistened to through the lips of this pure child, Viola. A short lecture is given, filled with up lifting instruction, sweet consolation and good

"It ere is only a thin weil between us," said the voice of the spiritual guide of Viola. 'We are simply hidden from your material sight help mediums when they are in trouble, and to and hearing; but when we have an excellent do other good work for the cause of humanity. medium the veil is rent asunder, and we talk The worthy man save if all the Spiritualists with you face to face. Listen!" Soft, but distinct raps sound upon the table. Viola is not touching the table, as all can see. Visla calls

"are you indeed present?"

"Yes," responds the entranced Viola, and work." Besides this, Mr. Mayer has himself the raps distinctly corroborate the words. given the Scoretary of the Association a check Then a beautiful message of love is given to for five hundred dollars to be put into this fund that he asks the people to secure. He has a good and worthy reason for asking the it is their mother, and none other. The ohil allowed to use tobasico, no firsh is eaten. Each people to do something for the National Asso- | dren's faces beam with love, happiness and conclation, which is that they may have a personal tentment. Now the raps cease, that another interest in the work and the Association, and may take the signal board. Now very loud, another may take the signal board. emphatic raps are heard. Another name is called out in stentorian tones. A woman rises from her seat, together with four little ones. Viola stretches forth her arms toward them: "Oh! my wife! my helpless little ones! It is your husband, dear wife. It is your father, my babies," and loud, loud raps corroborate the words. Then follow comforting messages of love and care, and the assurance made doubly sure by the loud knocking or signaling, that his mourning widow and his helpless babies are not without the constant presence and loving care of the departed husband and father.

Marion's great brown eyes glow with pleasure as she extends a hand to each, and when greetings are over Mrs Incredulous observes: We did not think it possible, madam, that such an enterprise as this, which you have undertaken, could ever be successful. I should think madam, that the overlooking of these formerly wretched beings would soon wear yon out.

"Q lite the contrary," replies Marion. "It gives me an interest and zest in life that nothing else could." "Ab! how do you do, dears? These are

vour little ones, are they not, Mrs. Englebart? Very sweet children I am sure."

"Maud, darling, go and speak to our visitors," and a graceful little girl of four or five years, with eyes and hair very like her mother's, gives us her tiny hand.

'I am very diad to see you," she says, with a smile on her rosebud lips. "And this little toddler is your brother, is

he not?"

he not?" "My name Arty," lisps the baby. "He means his name is Arthur," said Miss Maud; "and we have a little tiny bit of a brother beside," she continued, "and oh! how much we love him, do n't we, Arty?" "Me tiss me'ittle brofer," said Arty, purs

ing up his lips; and after both children had The city now numbers ten thousand. Just been kissed a number of times by myself and think of it, my friend-ten thousand human Mr. and Mrs. Incredulous, they ran away to beings saved from a vicious and infamous life.

Surely five thousand saved from prison cel s or Marion Goldboro is as beautiful as ever. Her the penitentiary, and all through the influence of one young girl-she who once bore the name form is a trifle more rounded, her face has taken on a sweet, motherly expression, that we did not observe in the young girl six or seven years ago. The door now opens. A beautiful, dreamy eyed girl enters, followed Let us stand here on this gentle elevation until we have taken in the view as far as the eve cau reach. Look at those immense fields of waving grain, all ready for the harvest;

by a frail, snirituelle or lople. "This is Viola and Mary," observes Marion, and we are delighted to meet the young ladies. and the streets of this city and the cottages are so numerous that we are not able to count "Would you like to go up stairs and see some

them. Surely paradise can be no more beau-tiful than this city. The shrubbery and trees about the cottages have attained a goodly size; of Mary's plotures?" "We should be delighted," and we ascend the air is filled with the fraerance of blooming

the clean, bright stairway and enter Mary's studio. The walls of the room are covered flowers; all the houses are clean and bright in their yearly coat of pearl colored paint. with paintings-beautiful works of art. Did you ask me if that large stone building

"Chromo copies of many of these paintings are in every cottate," said Marion; "Mary's life is not in vain." "Where is Mr. Englehart, may we ask?" near the centre of the town was a courthouse? No, madam: no, sir. This city of former va-grants and prison-birds needs no courthouse

or police-station. How wildly you open your

"He has gone with a perty of men to his mines in the mountains. We intend to form another colony there. His mines are extreme. ly rich, and we desire to benefit the world at large with the wealth which these mines will yield.'

"Then you do not intend to enrich yourself from the proceeds of these mines?"

"No, sir; not by heaping up hundreds of thousands of dollars simply for the gratification of avarice; but we intend to build another city near these mines; in fact, it is already un-der way. The men will work the mines in stead of farm land. All who prefer to work in the mines will leave Pearlville-others will take their pl\*ces here—but the cottages and the city will be patterned exactly like this. The men will work in the mines four hours per day, for which they will receive one dollar. All the overplus of wealth will go to enrich our colony aud add comforts aud luxuries to our city and-I must tell you" continued Marion, with a smile, "that Miss Viola is about to be married to a very wealthy English lord, whose father has also left him vast estates in America. He hardly knew what to do with them, but Viola has settled the question for him. His estates lie in the cotton fields of Kentucky. He and Viola will found a city unere, paiterned after Pearlville, and they will raise cotton instead of grain. Another friend of his loves our little Mary here, regardless of her mi-fortune, and she has consented to give him her hand in marriage. He has extensive manufacturing interests in Michigan. H s fac-tories have long stood idle for want of cation. The company that once owned these mills has been ruined from the habitual strikes which have occurred. Mary's future husband has en ugh to build a city such as Pearlville was at first. The men will be employed in these factories four hours per day, at one dollar. Mary will see that all things are conducted

there as they have been in Pearlville. a cotton nian JANUARY 6, 1100

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death, and a pure and true religion takes the place of these, there will be no ministers nor lawyers; when men lead perfectly natural and pure lives juils and penitentiaries will not be needed, neither court-houses, police stations, nor patrolmen; when there are no party politiolans representatives will go by the board and our expensive administration will die of old age."

"You forget," said Mr. Incredulous, "that other nations might seize our lands and our country; we surely need a goverument, a powerful navy, also a good standing army." "No doubt we do at present; but when wars

shall have ceased, as they surely will all over the world, there will be nothing to fear, for the whole world will soon join hands in peaceful brotherhood. We shall then need no more war ships. Powder and shot will be obsolete, also all other death-dealing accessories, and swords shall be heaten into pruning-hooks. Kings and palaces, Presidents and White Houses will be known no more forever."

THE END.

# Principles.

#### To the Editor of the Banner of Light:

Readers of the BANNER OF LIGHT have had a surfeit of oriticism of the National Spiritualists' Association's fundamentals, hence we will not further inflict them, except to say a few words relative to Infinite Intelligence.

In view of natural phenomena, Infinite Intelligence embraces far too much for possible reconciliation with phenomena.

Infinite Intelligence inclu tes Infinite Power, hence must be held responsible for all bad as well as for all good.

There is no possible evasion of this conclu-

These two Infinites of all that is made man what he is; mide him extremely sensitive to conditions over which he has no more control than a thistledown has over the winds. Also made his love to abide in flesh paramount to all else.

Now, considering the many catastrophies through which the earth has passed, it is questionable whether man has not experienced more pain than pleasure.

A long life of ordinary comfort hardly compensates for one hour of excruciating pain we have many, many times witnessed. Surely two Infinites could and ought to have made life all pleasure without pain. Is it not blank non-ense to assert that man must first be made miverable ere he can be happy?

Where ignorance is bliss, is it not folly to be wi80?

Those two infinities, if existing, have re-morselessly evicted millions from their supremely-loved abode in flesh. In 1876 two hundred and fifty thousand poople in Calcutta were evicted by a tornado. In 1878 thirteen million Chinamen were evicted by famine. In 1891 forty thousand Japanese were evicted by earthquake. Statistics show that such calam-

ities are increasing in frequency. How easy for Infinite Intelligence to have made China-land flow with milk and honey. If a cowboy with his sense of right could +ee to spot it, he would shoot at sight for such oruel negligence, and thus become a hero for all time.

In a late postscript Rev. Weaver stated he believed trees had intelligence, and cited as pro f that their roots seek moisture. Such arguments have oursed humanity with the banetul idea of Infinite Intelligence. Trees planted in dust ory earth never seek in any direction. They only rot. The essential moisture must first permeate the dry soil and mingle with the routlets, otherwise growth is impossible and decay inevitable.

Another silly postulate held by some who pose as scientists is, that all creatures are by infinite intelligence adapted to environment. Nothing could be more fallacious. The exact reverse is the truth. Environment moulds all flora and fauna to its own behests. Evolution clearly teaches that change of species results from change of environment.

Fraternal greetings and love to all workers in the Cause of Truth, from the N.S.A. and from cordially yours,

MARY T. LONGLEY, Sec'y. 600 Pennsylvania Ave., S. E., Washington, D. C.

#### AT TABLE.

You may breathe a plous blessing Over, viands rich and good, But a blessing with long faces Won't assimilate your food; While a meal of bread and herring, With a glass of water clear, Is a feast if its accompined With the blessing of good cheer. Knowing something funny, fell it; Something sad, forget to knell It; Something hateful, quick disperit At the table. Elizabeth H Francis, in Ever, where.

Thus is goes on, until all have received messages from heaven—from those they have loved and lost-but now have found again.

Marion has discovered that one of the musicians is a medium. He is now invited to the

ilutorm. His eyes close; his face takes on a glorified expression. The name of a beautiful piece of music is given through Viola's lips, for she is the oracle; the signals are quick and re piano; his fingers wander for a moment over he keys, and then the music commences. It is the soul of Mozart who is playing; the signal upon the table keep the time exactly, and Mozart plays some of his sweetest, most heav-enly airs. "Ah!" you ask, ' does M zirt de scenito play to these former drunkards and paupers?"

Yes," cries the voice in the silence, "they on the work, the Board of Foreign Missions are my children, all of them; for I am the has recently sent out four new missionaries. [father of paupers. A pauper myself, the whole world of paupers are my adopted children. I would rather play for them than for a king make 1900 the best of all the years. There are and his courtiers or a queen and her subjects; about two hundred thousand officers, teachers [rather, even, for the smallest and meanest of them than for the most fashionable and aristocratic audience that the whole world can pro-This is Mozart's message to the world at large-to that world who forgot him in his mery while he was yet with them in the ma terial form, and remembered him only when he needed not their assistance.

A young man is now invited to come upon as well for their home missionaries by raising the platform-a tall, pale youth is he. He had been found and rescued from an opium den by Euglehart. The mother, a widow, of this youth made one of the congregation. Her eyes now rested upon him with fond admiranumber put together. We believe the response | tion He had passionately loved a very beaufrom hundreds of hearts and purses during the titul girl; but be, the son of a poverty stricken next ninety dave-now that the holidays are widow, was looked upon with disdain, and the young lady married an old millionaire. The narcotic eased the young man's pain for the moving quietly and pleasantly at this office time being, and he gradually suck down, down, and in this city. The Spiritualists and others until he became a frequenter of an orium den, apparently lost beyond retrieve; but here in this healthful region, away from all temptation he regained himself once more. He also

The raps upon the table sounded their signals; his eye closed, his face became exilted; then his eyes opened once more, but their expression was entirely changed; another and a speaker, Jennie Hagan Jackson, is appointed spiritual being was looking through them. A name was called; a man and his wile arose: they were both young, but a look of sadness rested upon their faces. An easel was drawn in front of the young man on the platform, paints, brushes and pallet were handed him: his hands moved with lightning-like rapidity;

he was painting a picture. Englebart takes out his watch; ten minutes -the picture is done. The easel is turned toward the audience for inspection. It is the face of a lovely little girl of three years, so lifelike that a buzz of excitement runs through the audience. The young man and his wife reach out their arms, while tears stream down

the mother's cheeks. "My own Ella! My little darling!" she exclaims, for it is the face of her departed little one that greets ber. The little head wreathed in flowers, the baby hands so filled with them that they are failing all about her; great into cent blue eyes, rosebud lips sweetly smiling. They had never been able to have a likeness of their little girl taken, but this picture was | so like her it seemed as though it must be her self indeed. This was to be hung on the wall of their coltage as a memento that their baby was not dead and the veil which parted them from her was now rent asunder.

house is provided with a suitable bath-room; every one must present a clean and wholesome appearance. There are no churches, no priests to preach hell, and eternal damnation, no an gry God to be pacified through the intervention of priest or prelate. God smiles on all alike, and the great universe stretches forth its limitiess arms to embrace all peoples and nations. No creature's life is ever taken.

The children in Pearlville, or at least those who are born there, never have looked upon vice, or crime, or cruelty of any kind; conse quently they are pure and innocent, without he slightest inclination toward vice or crime. Their little faces shine with contentment, love and happ ness. All innocent games and amusements are allowed. Many beautiful parks and givens are scattered throughout the city, and out door sports are encouraged. Music is cultivated to the fullest extent of the powers of those who are engaged in it, and all are taught who desire to learn.

Politics are never discussed in Pearlville. The people sovern themselves.

Elgiehart and Marion had drawn up a code of moral obligations at the time of the found ing of the colony, and whoever did not wish to conform to them was not admitted to the city, could not become one with the colony. A copy of these laws, framed, was hung up in every cottage. The reader has already been made acquainted wi'h them. Marion and Euglehart had long since solved

the marriage problem. The marriages in Pearlville consisted of a civil contract between the parties desiring to unite themselves, to be kept inviolate so long as both could live in peace and comfort together; but if any so united tound themselves utterly unsuited for eaco other, and thereby were made miserable in cousequence, each gave to the other a writing of divorcement, by which both must abide.

Ah! did you say, that law was too loose-not stringent enough? Believe me, sir, there have been but two divorces in Pearlville within the last five years, and not a house of ill-tame exists in the city.

When mon do not smoke, drink, gamble, horse-race, bet, or visit houses of ill-fame, very few divorces ever take place; and as none of the men in Pearlville could do these things, they became good and loving husbands, and their wives gentle and amiable; and, madam, t will astonish you to see how beautiful the little children are in consequence-more like smiling cherubs, as Nature intended them to be. Men here find their happiness at home instead of a drinking saloon. The love of wife and children fill their hearts, and 1 ot fast women, horse racing, betting and gambling; they sport on the greens with their little ones instead of being sports about town.

The moral laws at Pearlville were as binding on the males as the females; but come now with me, and I will introduce you to the earl and his wife.

They live in no better style than the rest of the community. The house is much larger, to be sure, but simply that it may accommodate the helpless infant department; this, together with a large public music room-large evough to hold many kinds of musical instru ments, besides a number of planos, for the cottages as yet have no planes within them. As the colony grows richer, Marion hopes to place a good plano in every cottage; but that time has not yet arrived.

How do you like this reception room? It is no better than the cottage parlors, simply a little larger. Is not this room bright and airy, neat and clean as human hands can make it? This matting upon the floor is far more conducive to health and cleanliness than a heavy woollen carpet. These cane and bamboo chairs are much better than upholstered ones, which are so heating to the body. This large table covered with books is very attractive to these inclined to be studious; but Marion has added a large public library to the buildings in Pearwille. T is was a gitt from her father, who has become so much interested in the col ony that he spends a portion of each year with his daughters, Marion and Viola. Ahl bere comes Mis. Englehart.

"Mrs. Euglehart, allow me to introduce my friends to your charming self and also to your beautiful city of Pearlville-Mr. and Mrs. Incredulous."

Now the mining city tation, together with the city of spindles, will each purchase their grain and vegetables from Pearlville. We intend soon to erect a large canning factory, but in none of these places will any one labor more than four nours per day, all receiving one dollar therefor-their homes and sore of land assured to them as long as they live " "But in the mountains," I observed, "they

cannot have an acre of land. How are you to manage that?'

"Every man who owns a cottage in the mountains and has worked in the mines, not only retains his coltage there during the time he is thus employed, but when he is unable to work there longer, or wishes to leave, it se-cures to him a cottage and acre of land within the city of Pearlville; and he can make the change whenever his inclination points in that direction; but his mountain home must then pass into the hands of other miners.

The mining city will probably not become very large; but the cities of the plains will increase enormously. I would that the whole world was like Pearlylle-like cities scattered through the length and breadth of the land." Then you would banish all meat-eatingwhich is really a spec es of canibalism-all

whisky drinking and with it the brewing and distilling of all liquors whatever from the world?"

would," she ardently replied.

"Well, how about ship building?" I asked. "A small ship-build ng city could be managed something after the manner of the mining city: Cottages could be erected for the workmen, and when they were old, or tired of the building, their land and cottage could be assured to them within the agricultural cityor a spot near the ocean might be chosen. where there were extensive lands, and a city built like Pearlville; but of course their sup plies would have to be purchased from the farming cities. Iron foundries could be managed in the same way. And now comes the question of railroads, cars, and those employed in constructing them. The city of Pearlville was built and managed by one man and his wife: but why could not companies with capital at their command join themselves together as one man and do likewise? Why should not the railroad employe have his cottage and acre of ground like others?

But the railroad man must necessarily work more than four hours per day," I ob jected.

Wuy should he?" asked Marion. "Each man could be relieved by another after four hours of service, and this would give employment to hundreds that are now unemployed It is not the welfare of mankind in general that is thought of, but how a few can heap up riches at the expense of the many; yet their riches invariably turn to gall and bitterness on their tongues. But behold my wealth!" exclaimed this noble woman, extending her arms toward the beautiful city-" behold my wealth! They will all go with me into the heavenly cities not made with hands but eternal in the heavens. The dross of gold I could not carry, no not one ounce, but these, oh! these, are my Evernal Treasures!"

"There are so many necessary industries," I observed. "There must be log outting, sawmills, and a thousand and one other indus-tries."

"A logging camp could be arranged after the order of our factories," answered Marion. But according to your planning, our splendid cities would soon decay

"Let them then die a natural death. They are but whited sepulohres, filled with dead men's bones, refuges for all manner of evil One man lives in a palace, while his brother starves in a garret, or rather his wife and oldi dren do, while he revels in drunkenness and debauchery. Let them die. Who would wish to exchange one of them for our beautiful Pearlville?'

"But, Mrs. Englebart, the American govern ment itself would be jeopardized."

"Well." said she, laughingly, "when all the little smillag cities like Pearlville, fill this vast R-public, as they will do some time, when all men and women within these cities are able to govern themselves, when there is no possibility of going to law about anything, when

Carl Samper demonstrated jecting artemia to salt and brackish and fresh water alternately they were so changed that some scientists mistook them for new species. Geology teaches that this old earth is dotted over with old polar centues; that a hundred or more times, possibly, she has suddenly shifted her polar centres 30° more or less, and thereby caused floods that probably covered three fourths of the earth's surface, whereby nine-tenths of all land habitats were destroved.

A sudden shifting of the poles so great a distauce would immediately change three-four hs of the old tropics to arctic conditions. Two small tropical areas, however, on opposite sides of the earth, would hold over and remain tropioal during the new polar period. On the other hand, old polar regions would not become tropical until the great polar ice cap had melted under the influence of a vertical sup. Two small areas of the old temperate zones would also hold over; from these hold over arias ex-

ising species would spread and eventually re-inhabit the whole earth. Meantime the hair-less dog of the old tropics, being caught in arotic cold, would struggle for survival, and, if successful, in time would become covered with muchneeded hair. The nude elephants of the old tropics would in like mauner become covered with hair. On the contrary hairy elephants of the old sub arotic regions, being unexpectedly subjected to tropical conditions, would become denuded of hair, thus demonstrating that environment dominates and modifies all vegetable and animate life absolutely.

Owing to this sudden change of climatic conditions we find tropic and arctic products superimposed in all zones of the earth.

Recurring to our subject, we may further add that gravity and heat are the autagonistic forces that impart and maintain molecular motion, whilst the cosmic force known as magnetism controls their relative arrangement. Surely none will claim that these forces, singly or combined, possess intelligence.

Intelligence can only originate from cosmic life, by evolution through matter. Its first expression is motion by volition.

No v,' insomuch as we find in nature so much that is hideously repulsive and pernicious, is it not more sane to impute all such to blind insensate cosmic forces, rather than to Infinite or molecular intelligence?

The foregoing concepts are not the expressions of a captious or tio, but are logical conclusions from well known premises. Washington, Pa. GEO. M. RAMSEY.

## A Unique Sentence.

While I was at Moscow, writes a traveler, according to The American Law Review, a volume was published in favor of liberty for the people. In the book the conduct of public men and even of the sovereign was severely censured.

The work created indignation and the offender was taken at once into custody. At his trial he was condemned to eat his own

words.

A souffold was erroted in a public square, the Imperial Provost, Magistrates, and the physicians of the Czar atten ling.

The book was taken from its binding and the nargin cut off.

The author was then served, leaf by leaf, by the Provost, and was obliged to swallow this unpalatable stuff on pain of the knout, more feared in Russia than death.

When the medical attendants stated he had eaten as much as he could with safety the unfortunate was returned to prison.

This punishment was renewed the following days, until, after several hearty meals, every leaf of the book was actually swallowed.-The Household.

If you are not now a subscriber to the BANNER OF LIGHT you should become one at once. Torms \$2.00 per year in advance.

#### For Over Fifty Years

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# JANUARY 6, 1900.

# Children's Spiritualism.

## TO MY DOG BLANCO.

My dear dumb friend, low lying there, A willing vas al at my fret. Glad partner of my home and fare, My shadow in the street,

I look into your great brown eyes, Where love and loyal homage shine, And wonder where the d flarence lies between your soul and mine!

For all of good that I have found Within myself or humaskind, Bath royally informed and crowned Your gentle heart and mine.

I seen the whole broad earth around For that one heart which, leal and true, Bears friendship with ut end or bound, And find that prize in you.

I trust you as I trust the stars: Nor cruel loss nor so ff of pride, Nor beggary nor dungeon bars Cau move you from my side.

As patient under injury As any Obristian saint of old; As gentle as a lamb with me, But with your brothers bold.

More playful than a frolic boy, More watchful than a sentinel. By day and night your constant joy To guard and please me well.

You place your head upon my knee The while you while and lick my hand; And thus our friendship is confessed And thus we understand.

Oh! Blanco, did I worship God As traly as you worship me. Or follow where my Master trod With your humility—

Did I sit fondly at his feet As you do sit at mine. And watch him with a love as sweet, My 1.fe would grow divine.

-J. G. Holland.

# The Lost Lamb.

To All My Dear Foung Readers: I know there are many of you who would like to know what we do in our spirit, life, so I will try to tell you of some of the things that keep us busy. One night grandma asked me if I wanted to go with her, and find a little lamb that was lost. I was very eager to 20, so placing my hand in grandma's, I soon found myself in a great city. It was snowing very hard, and the streets

were all covered with snow. It must have been near Christmas, for there were lots of people with their arms full of bundles and toys, going

this way and that, with happy faces. Grandma and I pushed our way through the great crowd or people; they did not seem to mind us, and I do n't suppose out of all the people that we passed, one of them could see us.

We went down a side street that branched off from the great thoroughfare. We soon came to a house that was all lit up. As we came to the steps of this grand house grandma said to me. "Here is the little lost lamb," and as I looked, there on the steps, all curled up in a heap, was a beautiful little girl about five years of age. She had the most beautiful goldyears of age. She had the most beautiful gold-en hair, and bright blue eyes. She was cry-ing hard, for she was blue with cold, and the few clothes that she had on were all torn and eovered with snow. Many people hurried by, and took no notice of the poor little child. Grandma told me I might lead the little lemb into the fold of the great Shepherd. So grandma took hold of one little cold hand, and took hold of the other and we were soon

took hold of the other, and we were soon back to the spirit-world again; and when the little girl opened her eyes and saw the beautiful place she was in, her eyes just sparkled with joy. Were we not repaid for our effort in trying to find the lamb that was lost?

The little girl's father had passed to spirit-life, and her mother was dying all alone and in poverty. The little girl went out to find some one to help her poor sick mamma, and when we found her she had lost her way. When the poor little body was found in the morning the people said: "She was frozen to death;" but no one knew that the spirit had left the poor little starved body before it was frozen. In the earth-life her mamma named her Mabel; but in spirit life the name of Blue Bell was given her, for her great blue eyes made every one happy wherever she went. So you see we in our spirit life can go out and find and feed the little lambs, and there are many all around you in the earth life that you and your mamma's care make happy at this grand Christmas-time. Rose Bud. Through her medium. CHARLES E. DANE. ROSE BUD. 35 Marsh street, Lowell, Mass.

own, and they had to help us. We found that, instead of hating the white faces and trying to kill them or hurt them, it was much better to help them and love them. But it was harder work to reach the white faces than it was the redskins, as we always believed in the spirit-world and that our friends came block to us, although the old medicine men used to try to frighten us into not asking for our friends to come unless "medicine man help." The white faces were hard to get at, because only once in Acces were hard to get at, because only once in a while was there one who knew what spirit voices and faces meant. The others said it was evil and the work of a devil, and those who saw and heard spirits or felt them work witches and wizards and servants of Satatie Oh, my! how foolish. Don't you think so? But that was two hundred and fifty years ago, when Boston was only a little log village, with Indi ans all around it. ans all around it. All these years I have been learning more and

more, and have become a messenger spiritthat is, one who carries words for one spirit to another and for those in earth-life from their friends in spirit. Now I know Leona thinks I have been a chatter box long enough, but I will come again another time and tell you of the funny names Indians give to their chil dren and to each other and to the birds and beasts. WHITE FAWN,

Through her medium, Henry H. Warner, 3?6 Greene avenue, Brooklyn, N. X.

# LITERARY,

THE HOUSE WITH SIXTY CLOSETS: a Uhristmas Story for Young Folks and Old Children, by Frank Samuel Child.

"The House with Sixty Closets" is the most delightful title of a "Christmasstory for young folks and old children," as the author, Frank Samuel Child, quaintly puts it, and the delight Samuel Child, quantity puts it, and the delight increases as the book is examined. It tells of the strange things that happened, or did not happen on the "night before Christmas" in the family of a minister blessed with the good ly number of fourteen children, counting his own and those left in big agent has sitten as owr, and those left in his care by a sister no longer living. The parsonage to which they come was the mansion house of a famous "Judge" and his lady, built according to the latter's ideas. How the stately couple step from their portraits for a frolic with the chil dren, of whom little Ruth is a leading spirit, and the sixty closets who are an imated with and the sixty closeds who are arbated with life for the occasior, forms a story that has not had its like since "Alice in Wonderland," and-like that famous book will charm young and old. It all concludes in a wonderfully sweet and impressive manner that will give Christmas a deeper and truer meaning to many. The plentiful and excellent pen-and ink illustra tions by J. Randolph Brown, who has caught the true spirit of the story, add greatly to the attractiveness, and the whole make up is pleas ingly unique. "The House with Sixty Closets" is the old

Sherman mansion of Fairfield, Conn., Judge Sherman, a nephew of Roger Sherman, one of the signers of the Declaration of Independence, and a royal host to many of the most eminent men of the nation. Judge Sherman was especially fond of children, but while his two sons grew to maturity they did not sur-vive him, so that he was left childless. It was his dream to see the mansion bright and merry with many little people.

All through the years since the house be-came the minister's home, the handsome, state ly portraits (by Jocelyn) of the Judge and his wife have hung on the wall of the east parlor. Traditions and reminiscences concerning these famous people haunt the old place. The fami-ly clock, tail and chaste in its dignity, still marks the lapse of time, suggesting the interesting scenes of long ago.

To day the Sherman mansion is filled with childrer, and it was in response to their earn-est importunities that Mr. Child wrote his fantasie, investing the story with the atmosphere of the place, seeking to bring his blithe troop of boys and girls into happy touch with the noble, uplifting spirit of the good Judge and his beneficent lady. (Price, \$1.25.)

Boston. Order of Banner o Shenard. Light Pub. Co.

tury, with all its evil infinences, is not devoid of persons of this type .- The Theosophist.

THE NEW CRUSADE. - We are favored with a copy of the above-named magazine, whose motto is:

OF

LIGHT

Abolish Ignorance by Knowledge; Bradicate Vice by Virtue; Displace Disease by Health; Dispel Darkness by Light.

BANNER

In the December issue the article entitled "The Hyprene of School Life," by Genevieve Tucker, M. D. is especially valuable, and worthy a thoughtful perusal, as the following extract will show: Parents should remember our public schools

are not asylums for feeblaness, nor are they re-formatories. The home does not stand for the public school, and the public school cannot stand for the home. The one is environment for the other. Every pound of energy expend-ed in work either of mind on bedy mut he ed in work either of mind or body, must be made by food, rest or sleep. It rests with par-ents to see that children are sent to school in a condition for mental work. That sufficient sleep, in well ventilated 100ms, has been had.

Children need more sleep than adults. If the adult should have eight hours for work, eight hours for sleep, and eight hours for play, a child should not have over four or six hours of work, nine to ten for sleep, and the rest for play. What food is to the blood and muscular system, sleep is to the nervous system. Most children should go to bed, instead of being taken to the theater, church or a party. Plenty of sleep is needed when the brain is taking on functional activity.

Again, more attention ought to be given to the breakfast of a school child. A child often hurries off to school with little or no food, that little taken hastily, then comes a hurried walk of a longer or a shorter distance, and before the morning session is half gone the child is weak and faint from lack of nourish-ment. This alone unfits a child for mental effort. Most children will be the better for a slight lunch at recess time, and every child should have time provided for a regular, de-liberate, wholesome meal at noon. Children should be so clothed that they may reach the school-house dry and warm when the weather is stormy and cold. If a child sits with damp feet and skirts, sooner or later catarrh develops, and this deteriorates for mental work. A child's skin needs special attention at all times, but especially so when he goes to school; he owes to others to have as clean a skin as possible, as the contamination of the air is sufficient from the impurities of respiration, aside from the effluvia of the body. Many children do too much walking in going

to and from school and to their meals, and thus use strength that should be reserved for mental work. It is not in the province of this pa-per to discuss whether the state ought to furnish conveyance for pupile, lavatories and attendants for dirty children, soup kitchens in connection with school buildings. Ought the state to provide those things which are essen tial to the health of the child and which the parent fails to do? Should there be medical supervision of schools? Emphatically yes; but that supervision should be confined to bygienic questions pertaining to school houses and chool life. Life has a physical basis, and the sine qua non of any system of education is that the child finish with "a sound mind in a sound

Wood Allen Pub. Co., Ann Arbor, Mich.

DOE COMING TO HIS KINGDOM is the title of an article in The Dial of Nov. 1, by Henry Austin, in which we learn that justice has been done at last.

The recognition of the greatness of soul and true genius possessed by Poe has come at a time when, as Mr. Austin says:

To one who tries to study Literature in the large, it seems as if we were just now pass ing through one of those irritating transition periods in which all standards are lowered or confused, in which Conglomeration reigns, taste gets freaky or fantastical, and True Art hides her head or goes to sleep. Of course, all periods are transitional; but some by their accentuation acquire the especial name, when literary or historic annals are compiled, and balances just, or approximate, are struck. But, irritating as the present period may or must be to the subtlest nerves of criticism, it is not without its assuring signs, its cloudless promises. The most cheering of present omens -more than an omen; indeed, almost a right earnest-is the final rendering of complete literary justice in the land of his birth to that genuiue man of letters whom the critical consensus of Europe has long acclaimed as our greatest literary genius. The recognition is rather late, but, clearly, it is to be lasting. Edgar Allan Poe—"the Yankee Yahoo," a stu-pid English reviewer once called him, "that jingle man" Emerson with unwonted blind ness or bitterness labelled him, while Lowell, who knew better, spoke of him as "threefifths genius and two fifths sheer fudge"-has come at last to his kingdom. When the Uni versity of Virginia, the Alma Mater from which he was not expelled, and where he was never consured, even for alleged vices, then common among the sons of Virginian gentry, honored his memory, but chiefly itself, by cel ebrating on Oct. 7 the fiftietn anniversary of his untimely death, and by unveiling, with fitting ceremonies of prayer, poem and ad-dress, a fine bust by an excellent sculptor, this long-delayed rendition of pletic justice, this formal recognition in America, of his world wide fame and genius, was made complete.



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I hope you believe, sir, that one can love God without the aid of either Luther or Calvin." The following is a passage aimed at the doctrine of eternal punishment:

 And ye, whose fierce and gloomy error Enkindles fanalic 2 :al,
To paint for us a God of terror, Wrathful and deat to all appeal—
Yealthea for gamma for an appeal. More like a Fury's image be The product of your blasphemy! His anger ye do well to shup. If there be evils for our sneering, For hating God, for cursing, swearing, Ye are such devils, ye alone.'

"A king with such views could not have been otherwise than tolerant, if sincere and filled with the courage of his opinions. And Frederick's courage was as great in the world of thought as on the field. The maxim with **RELIGION OF MAN AND ETHICS OF SCIENCE.** 

#### BY HUDSON TUTTLE.

BY HUDSON TUTTLE. The Past has been the Age of the Gods and the Religion of Pain; the present is the Age of Man and the Religion of Joy. Not servile trust in the Gods, but knowledge of the laws of the world, belief in the divinity of man and his eternal progress toward perfection, is the foundation of the RELIGION OF MAN and the system of ETHICS as treated in this work. The following are the titles of the chapters: **PART FIRST-Religion and Science.** Introduction; Religion; Fetishism; Polytheism; Mono-theism; Phallic Worship; Man's Moral Progress Depends on his Intellectual Growth; The Great Theological Prob-lems-The Origin of Evil, the Nature of God, the Future State; Fall of Man and the Christian Scheme of Redemp-tion; Man's Position, Fate, Free-Will, Free-Agency, Neces sity, Responsibility; Duties and Obligations of Man to God and Himself. **PART SECOND-The Ethics of Science.** 

**PART SECOND-The Ethics of Science.** The Individual; Genesis and Evolution of Spirit; The Laws of Moral Government; The Appetites; Selfah Pro-pensities; Love; Wisdom; Conscience; Accountability; Change of Heart; What is Good? What is Wrong? Happi-

# White Fawn's Story.

Dear Children: Once more Wahtahnowan, the White Fawn of the Cnippewas, comes to you through her medium to tell you a story. My last story was rather sad, as it told you how I and my father were slain by the Ottawas, way out in the State of Michigan, and I promised you then that I would come again and tell you how I felt when I woke in the nappy hunting grounds. Now, in those days, and even now among the incians, a girl or woman is not thought much better than a servant to wait on the braves, carry their wood and water, sew their moccasins and cook their food. Some white braves don't act much better now, eitherl

So of course I expected to find myself waiting upon my father, as I had no brave as hus band; but when 1 woke up and found where 1 really was, I was lying on a beautiful blanket, and a kind face was looking down into mine. She told me her name was Waubun Annung (Evening Star), and she was my mother, who had passed away when I was very small. She told me father was being cared for by other friends and that we should see each other just as soon as the spirit teachers had told him where he was and taught him how much better the spirit life was than the happy hunting grounds he had been told he would come to when he died.

In a few days, after we had both rested, father came for me, and with him came my mother, Evening Star. I use her English name to you, as I think your tongues were not made to pronounce her Chippewa name; although when you sound it, making your voice linger softly on the last syllables—Wau bun an nung —it has a soft, musical tone. They took me with them to a pretty tepee-a tent made of birchbalk stretched over poles, like it would be in earth-life, and with a running stream of water and great trees near by, and a beautiful meadow, all dotted with miskodeed-oh! I forget you don't know our Indian names, like my medium. Now miskodeed is a pretty flower that grows on the prairies, and blossoms with pretty white flowers in the springtime; and we call it miskodeed, or "white man's foot," for it only came after the white man came sailing down the great lakes in his big white winged cance. Your own name for it is spring beauty; and there is a big white brave says to me: "Tell them that in the flower-books they call it Claytonica Virginia," Oh, myl isn't that a big name? Perhaps I have spelled it wrong; if I have, I know Leona will tell you the right way, and let mine stand as it is, so that you can see that sometimes we make mistakes as well as you.

[Leona tuinks White Fawn is a pretty good speller. She only has one letter too many in the first word. It should be claytonia, and the whole name, Claytonia Virginia. was given to the flower in honor of John Clayton, a botanist (one who studies plants and flowers) who lived in Virginia. Perhaps some of our BAN-NER children (an find some of these flowers nex spring, and then they will remember White Fawn's story ]

But I am running away from my story. Father and mother brought me to this pretty home, where I grew strong, and then began to go around with them to help other Indiau girls and boys who came over all alone. I had to go to school every day and learn how to nelp my friends in the earth life, an t we found that we friends in the earth life, and we found that we unceasing blies; and the presence of such sages 1"You may find passages in it which are not in Price #1.25. had to help white people just as much as our clearly indicates that even the nineteenth cen- harmony with the Augeburg Confession; but Forsale by BANNER OF LIGHT PUBLISHING CO

WEE LUCY'S SECRET is the title of the fourth volume of "Little Prudy's Children "series by Sophie May.

Wee Lucy and her brother are on a long visit to Grandpa and Grandma Parkin in the East. Their junny sayings, laughable adven tures, and quaint and lovable ways make older people wish there was not a home in the land without the wee prattlers, and fill the childreaders' hearts with delight from sympathy and a complete understanding of the working of those active little minds. Because of the dear, loving anntie she pos-

sesses. Wee Lucy thinks to be an auntie is the nicest thing in the world, and conceives the unique idea of adopting another little girl as her niece. The acceptance of this relationship, and the affection existing between the two are extremely touching. Then they have a secret, but as I dare not tell it the only way for our little readers to Ind out is to read the book and look at all the pretty pictures it con-tains. Price 75 cents. (Lee & Shepard.) Or der of Banner of Light Pub. Co.

A GREAT YOGI.-Mr. P. Ratna Mudaliar, Sub Registrar of Vellore, writes us the two following communications:

"It was on the 20th August, 1899, that our long-cherished desire for paying our humble homage and respects to the much-talked of Yogi, who has taken the public roadside as his residence near Palnattu Agaram, a village of the Vellore Taluq, nineteen miles off the Vel lore Town, Southwest Side, was gratified. Mr. Raju Mudaliar, a government pensioner, Mr. Chengalvaraya Mudaliar, a military hospital assistant, Mr. Sivasankara Mudaliar and my. self, left Vellore Town early on the morning above mentioned, and, after a drive of three hours in the jutka, reached the place where the Swami was, finding him in that costasy of joy-in which he always is-so peculiar to the higher spiritual beings. The very sight of the Swami, the majesty of his countenance, which seemed to us the impersonation of power and thought, held us rapt in awe and reverence.

On close examination, it is clearly manifest that the Swami is a Jivanmukta, fully merged in the happiness pertaining to that exaited state, and quite forgettul of all these mundane affairs. In stature he is all that could be desired, robust with a shining appear ance. He depends on no meal whatever, except what is offered by plous persons who pass the road. He wears no robes, and is proof against the sun, the wind and the rain. It has been told at times that during nights, loaded bandies pass over him while he is lying on the roadside, without hurting him. The people of the locality where the Swami is, state that once on a time a blacksmith severely beat him so as to make him speak, for the Swami always preserves golden silence, being quite rapt in perfect bliss. A few hours after the beating, the blacksmith became mad and continues to be so even to the present day. Being a novice in spiritual affairs, I am unable to understand his further excellences; I therefore recommend those who are interested in spiritual matters to take the earliest opportunity of paying a visit to the above Swami, and thus to be profited thereby, for it is not known when the Swami will take shelter in some-secluded mountainous range, as the Mahatmas generally do.

The writer of the foregoing has subsequently sent us the following in response to letters of inquiry from various parties concerning the Swami

"He is of dark brown complexion, aged about fi ty-five years. His caste is not known, neither the place whence he came. It is believed that he came from the Mabadeva Malai -a mountain consecrated for its sacredness,

as it is considered to be the abode of many saints. He has been in the place where he is for the last fifteen years. The Swami does not seem to have shown special favor to anybody. nor has he disciples, but is equally accessible to all. A view of the Swami will only contirm our idea that such persons enjoy supreme and unceasing bliss; and the presence of such sages

THE RELIGION OF FREDERICK THE GREAT furnishes the subject matter of an excellent essay by Prof. W. H. Carruth, University of Kansas, written for the October issue of The Open Court.

In reference to the religious views of Frederick, Prof. Carruth says:

"Strictly original views of religious problems we shall not find in Frederick, as indeed strictly original views are tew and rare at any time. But there is no good reason for thinking that the views he expressed were not sincerely his own. He had thought through and lived through his philosophy of life. While even his phraseology borrows freely from that of his masters, yet of his deeper convictions l feel justified in saying, as Lowell said of Parker's words, that they had been 'fierily furnaced in the blast of a life that had struggled in earnest.'

"But if serious thought and deep conviction on the mysteries of the universe and the greater problems of human life and destiny: the existence and nature of God, the nature of the soul and its future, the relation of the creature to the Creator, the right relation of the individual to his fellows-if conviction on these subjects so deep as to control the course of one's life constitute religion, then Freder ick was certainly a religious man."

After passing through a period of material-ism, Frederick wrote: "Gradually I begin to perceive within me the dawn of a new day; it does not yet gleam and glow fully before my eyes, but I see that it is within the possibility of human nature that I have a soul and that it is immortal.

"Frederick met Voltaire in 1736, and in a letter to him, less than a year atter the one just quoted, he writes: 'Metaphysical subtle-ties are beyond our grasp; my system is re-stricted to the worship of the Supreme Being who alone is good, merciful, and therefore deserving of my reverence, and to trying with all my power to alleviate and lessen the sorrows of mankind, in all else submitting to the de crees of the Creator, who will do with me as to him seems good, and from whom, come what may, I have nothing to fear.' Whether he was aware of it is not evident, but certainly this beautiful confession of faith comes close to the Gospel requirement of a complete religion, 'do justice, love mercy, and walk humbly with thy God,' while the trust expressed in the last phrase suggests Whittier's faith, 'No harm from

him can come to me on ocean or on shore." From this essay we learn that Frederick could not tolerate theological sreeds. In a letter he says of the Ode on the Coodness of God: You may find passages in it which are not in

which he began his reign, 'Every one shall be saved here in his own fashion,' was adhered to, and found many repetitions and pleas in the king's writings. In the review of the Reformation he congratulates the world on the division of the Church, because the existence of several sects compels toleration. He speaks with pride of the policy of his house in this respect, adding:

" 'All these sects live here in peace, and alike con-tribute to the welfare of the S ate. There is no re-ligion which deviates much from the others in point (I moral teaching; therefore government may treat them alike, and leave to each man the liberty of pursuing his own favorite way to Heaven; all that is asked of him is that he be a good citiz n. False zeal is a tyrant who depopulates lat ds; toleration is a tender mother who fosters and cultivates them. '

"In brief, thep, Frederick's beliefs were The existence of goodness of God; the suffi ciency of the motive of the highest happiness as the spring of action, supported by the categorical imperative of the conscience; the excellence of the Christian ethics, as well as that of all great religions; the duty of service to mankind and the State. He denied: All dog matic affirmations regarding the independent existence of the soul and of the persistence of the personality; all dogmas regarding the supernatural character of Jesus; future rewards and punishments. He indulged on occasions some hope of meeting his friends after death. He firmly he'd the right and duty of religious toleration. He lived a life so great and honorable and consistent with these principles that those who find themselves in possession of many more positive beliefs than he had may well hesitate to cast doubt upon the reality or aspersions upon the character of his religion."

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## PRESS REVIEWS.

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under better governments through peaceful means. The first step toward a universal peace among the nations of the earth was taken in the century now closing. Other ideals of a high order have been put forth, and will become the heritage of the century upon which the people of earth are about to enter. These is not too much to say that the height of material greatness, in the line of invention and the subjugation of the forces of nature, appears to have been almost fully attained. The twentieth century must therefore deal with problems

of a different character. The most important of all these problems will be that of the origin and destiny of the soul of man. Psychology has called attention to it psychic science established, and the philosoin an abstract way, while the Psychical Researcher and Spiritualist have attempted to experiment in the laboratory of amusement and deed, and all these blessings will be ours, in order to determine for the satisfaction of and through us given to all of our fellowmen. the few that they were dealing with a real thing. Some there are, it is true, who have sught faithfully for facts in the chemistry of being for the good of others, but their work was not appreciated, and has been left for completion to the truth-seekers of the cent iry now upon us. For thousands of years the Hindu peoples have been taught that they are, inmortal souls, while for many centuries their Occidental brethren have been told that their souls will be immortal. This is the situation to day, hence the people of the West have much to learn in this direction, and need a new revelation of truth with regard to the powers and possibilities of the souls that are now and always will be theirs. 'Ine few demonstrations made by the Spiritualists in the school of life, that spirit communion is a fact in nature, need supplementing with positive divs' time. It seems strange that Spiritualists instructions with regard to the science and philosophy of psychism. They must go together, and the twentieth century will see the psychic phenomena that are everywhere manifesting themselves, duly analyzed and classified, duly tested and proved, and shown to be of greater importance than are the phenomena of the material world up in which so much emphasis has been laid for the past hundred years. The twentieth century then is to solve the

problem of the soul by proving through the mediumship of science, its survival of the change called death, and by showing from logical premises the sublime truth of its immortality. the required balance. It each individual Spir-When the soul element is in the ascendency, the great moral problems of the ages will be easily solved. Right will be shown to be man's trouble. We trust that the friends of organiz guide, and Justice his counsellor. Truth and | ation will consider the offer made them by the Purity will direct his reasoning, protect his noble-hearted philanthropist, Mr. Mayer, and lature? Spiritualists can best answer these vision, and shape his destiny. Material things will be shown and known to be mere means to the unfoldment of the divine spark in man, believe that the Spiritualists of this country aids to his piritual growth, and not the sole will exemplify that law in full in the present objects of his life. With these facts in mind, case. the people of the new century will have the power and ability to govern themselves, and

will see to it that a share of the heritage of

alave trade, the repeal of the corn laws, the | mated. Scul values are never stated in words, manumission of the seris and the freedom of nor are they bandled about in trades of a mathe slaves are cases in point. To these must | terial nature. Mediumship is the hope of the be added the struggle of the peoples of all na- | sorrowing, the comfort of those who moure, tions to gain for themselves larger liberties the joy of those who would know of life beyoud the grave. Through it spirit-return has been proved to be a fixed fact all over the globe; by it theology has been shorn of its terrors, and love made known as the staff of support for the race. It is a treasure trove of the soul. that has within it all possibilities of life and light. Therefore, mediumship should be sought ideals pertain to mental and moral questions in each household even as the scientist seeks rather than to material triumphs. Indeed it for knowledge, and when found reverently placed in its true position. Spiritualists, let us have home circles, home mediumship, and home revelations of truth. From them gifted psychics will be evolved who will be endowed with power to go out into the world, carrying with them the longed-for evidence of life beyond the grave. Let us have organizations through which mediamship can be protected, phy and religion of the soul revealed to mankind. Let us be Spiritualists in thought, word

# The Mayer Fund.

On our second page will be found a very interesting letter from the Secretary of the National Association with regard to the generous donation of Mr. Theodore J. Mayer to the cause of Spiritualism. We desire to emphasize one or two points in the Secretary's letter. Mr. Mayer does not wish to sell any property to Spiritualists. He means to give it outright, provid ed the thousands of Spiritualists in America will unitedly do as much as he does alone. This is but fair, as all will admit upon calm reflection. It is not right to ask one or a few to do all of the work or to pay all of the expenses connectel with the propagandism of Spiritualism. Had this offer been made to any Orthodox denomination it would have been met within ten should be so indifferent to this splendid opportunity that is theirs through meeting Mr. Mayer half way. That they will do this there is now no doubt, as pledges and donations that are made each day abundantly prove.

He now says he will give the Spiritualists a warrantee deed of the fine property in Washington, if they will raise ten thousand dollars in lieu of the filteen thousand originally mentioned. More than this, he gives them until April 1, 1900, in which to make up this amount. More than half of this sum is already pledged, hence it should be an easy matter for one hundred and fifty thousand Spiritualists to raise itualist would but give a few dimes the sum asked for would be made up without any meet him in the same spirit in which he greets them. Reciprocity is the law of life, and we

# The Message Department.

mean the emancipation of women, the libera- to confer a great favor upon their friends in tion, Jan. 2, rendering several songs very acthe spirit-world, and desire to aid investigators

#### Annual Convention.

The annual meeting of the Massachusetts State Association of Spiritualists was held in Wesleyan Hall, 36 Bromfield street. [The regu lar report will be printed in the next BANNER. ] The following off pers were elected : President, Dr. G. A. Fuller, Greenwich; First Vice Presi dent, Mr. J. B. Hatch, Jr., Dorobester; Second Vice President, Mrs. Carrie F. Loring, temore. Newton: Secretary. Carrie L. Hatch. Dorchester; Treasurer, Hebron Libbey, Dorchester'; D.rectors, Mrs. A. S. Waterhouse, Somerville; Mrs. J. W. Wheeler, Orange; Dr. uptil 2:30 P M.

Mrs. Cora L. V. Richmond delivered one of the ablest of her always able lectures in Handel Hall, Chicago, Ill., Feb. 19, 1899. It was published in a subsequent issue of the Progressive Thinker of that city, and met with the hearty approval of all friends of clean Spiritualism throughout the land. Those persons who are now earnestly protesting against the exposure of the evils practised in the name of mediumship will find something in that lecture that they will appreciate.

Next week we shall print the first install in store for them in following the thread of sumed. the story.

as Anglo-phobia in this country. Even ministers of the Gospel have denounced the Boers in gized Great Britain. In 1776 those who lauded Rogland were called Tories in this country; in and Traitors." What a change is this!

20 Another joint bebate between Rev. J. January 7. The question at issue is: "Rewill be held in Paine Hall, Appleton St., at 3 P. M. It will be a battle of intellect.

BF What about the medical question in this Common wealth this year? Are the people go ing to submit to the tyranny of the medicos, or will they defend their rights in case an assault is made upon their liberties before the Legisquestions by joining the Massachusetts State Spiritualist Association. May thousands of them do this at once.

ET The address of Miss Ella Robbins, instrumental musician and vocalist, is 214 West Canton street, and not Columbus Avenue, as stated last week. Miss Robbins took part in If the readers of the BANNER OF LIGHT wish | the exercises at the State Spiritualist Conven-

# JANUARY 6, 1900.

## Prof. Joseph Rodes Buchanan.

This eminent scholar, anthropologist, philosopher and Spiritualist has passed to spiritlife at the ripe age of eighty-five years. Wherever Spiritualism has been made known to man, the name of Prof. Buchanan has gone with it. His writings have been voluminous, but he has always spoken upon subjects of moment, and has generally had something of in-Braintree; Third Vice President, J. Q. A. Whit- torest to say to his readers. One of his greatest works was his Journal of Man, published for some years as a monthly magazine. Through it he won an enviable place among the thinkers of that period. He will also be remem-A. A. Kimball, Malden. Meeting adjourned bered as the discoverer of psychometry, and one of the first to emphasize the true principles of mental science and therapeutics. His work, "Therapeutic Sarcognomy," will ever take high rank in its especial field, and is a oredit to its distinguished author.

Prof. Buchanan believed implicitly in himself, and had every confidence in the illustrious men and women who were said to be his guides in spirit-life. He is now with them, and is better able, or soon will be, to judge of their interest in or influence upon him. Perhaps his greatest mistake was in the thought that people ought to accept whatever was offered to the world through his voice or pen as ment of another psychical serial, by Rev. M. E. | absolute truth, hence his bitter complaints Danham. It will be up to THE BANNER'S usual over the criticisms that his published views high standard of excellence, and will be far in called forth. He grew to take as a personal advance of the usual compositions of the day. | affront every minor difference in opinion with -Mr. Dunham has shown in a most charming and regard to his ideas, and visited the severest very logical manner the effects of true Spirit- | condemnation upon those who felt compelled ualism upon those who really seek to live by in the name of truth to ask for the substanits principles. Our readers have a rich treat | tiation by evidence of the positions he as-

But in the field of his specialties he was a power, hence he could speak as an accepted The Boer English war is developing some authority upon topics that came within his extreme cases of that peculiar disease known province. In these lines he was eminently successful, and gave the world many important truths as the result of his researches. Had he vehement language, and as vehemently culo been content with these achievements he would never have been subjected to the running fire of oriticism that was evoked by his 1900, those who believe in liberty, and are op- attempt to induce people to accept theories for posed to oppression are denominated "Tories | evidence and speculative thought for facts. It

is but fair to say that this error of judgment was made late in life, when the virile power that had sustained him in his contests in early P. Bland and Dr. Dean Clarke will be held life was rapidly waning. No one can read even his later works and doubt his sincerity and solved-That man's spirit and soul are the earnestness. He believed in his work and felt products of his body." Rev. Mr. Bland will that he was divinely commissioned to be a affirm, and Dr. Clarke will deny. The debate | message bearer to mankind. He was in all respects a good man, and desired to do good unto

his fellows. No one can review his long, useful career and say with truth that he has not done good in rich and full measure. In his palmy days he was an intellectual giant, towering far above the majority of his contemporaries. He has closed his earthly pilgrimage and gone on to higher spheres to enjoy a rest from labor and change of scene. His departure leaves a great void in the spiritual ranks that will not soon be filled. It is a happy new year to this aged scholar, and all of his friends will rejoice with him in his new found joy. Peace to the memory of a great and good man.

BT Note A. J. Weaver's references in another column to the Spiritualist Training School at Lily Dale, N. Y. It is a worthy institution, and is under the tuition of comme tent instructors. It should therefore be liberally patronized by Spirit ualists.

## 1900.

We stand upon the threshold of a new century. With the year 1900 the nineteenth century will pass away, and will be known only by and through its history, Reviewed in the calm, clear light of Reason, it is found to be the greatest of all the centuries since the human race has been able to tell of its achieve. ments through the written or printed page. In material things, it has wrought greater changes than were off cied in all of the Christian centuries combined that have preceded it. It has witnessed the most marvelous triumphs of mind over the elements of nature, and has seen seeming inanimate matter forced to speak to hum in consciousness, through the yielding up of its secrets as revealed by fossil remains, by the rocks, and by other insensate objects.

The steamboat and the steam engine, the use of india rubber, and the invention of the sewing machine, the electric telegraph and the telephone, the steam car, electric car, horseless carriage, wireless telegraph, the phonograph, telediagraph, telemicroscope, megaphone, biograph, and hundreds of other useful inventions, as well as the achievements in railroad building, equeducte, bridges, canals, architectural marvels, and the wonders revealed by science, are all evidences that the mind of man has been busily and faithfully employed. Obedient to his will, his hands have torn open the surface of the earth, and wrested the dusky diamonds from their ages of repose, to warm his household, and to furnish the necessary heat with which to win other battles in his warfare with matter. H + knocked at the doors upon the sides of the loftiest mountains, with the hammer of intelligence, and with the pickaxe of knowledge he revealed their hearts of gold, nerves of silver, and veins of copper to the admiring gaze of his fellows. With one eye he flithfully studied the surface of the earth and with the other he searched the skies to see if he could find other worlds like this floating in the blue ether above.

He tamed the unbroken electric current and made it his messenger boy to take his written and spoken words around the earth in an instant's time. Not content with this he harnessed it to the railroad cars, and forced them along without the aid of steam. He became impatient over the dull glow of gas and petroleum, took the same electric spark, and with it transformed the darkness of midnight into the glory of noonday light. Noting the cruelty of many of his kindred to the brute creation, especially to the faithful horses, he again seized this wonderful current and forced it to pull the street cars and household carriages over their respective roadways. He tied the nations of the world together by cords of steel, and united cities by bridges of iron and granite. Everywhere has he forced material elements to serve his will and to do his work.

In the mental world the closing century has wrought mighty changes. Education is more generally diffused and better appreciated than ever before in the world's history. Schools have multiplied and books and papers have become as common as the air we breathe. Intellectual development is apparent in all directions. It is inspiring to note the reforms that have been inaugurated through the higher cul- the good of others. It is the pearl of great friends of right and justice. Send in your or balm of healing. By so doing she may be

oligarchy of concentrated wealth, and the hierarchy of the church, through the recognition brotherhood of the race. In this work of ro' have the lead. Will it take its rightful place, and inspire the masses to press forward? Yea, verily, for as sure as the sun shines, as true as the magnet to its pole, as real as life, as pure as God's love for mankind, so is Spiritualism, the revelator of truth, the gleaner of wisdom, the inspiring guide, the loving friend, and the angel of glory to a sorrowing world. The twentieth century is Spiritualism's, and its true to their highest convictions. Will they do so? Yes, in every respect!

# Mediumship.

Phenomena, science, philosophy and religion are the corner stones of Spiritualism. The phenomena are made known to mortals through the organisms of certain sensitives, called mediums. These phenomena when properly analyzed and classified reveal a series of well-defined facts. A number of facts when duly arranged define a truth. A number of truths establish a principle. Well defined principles, when logically related, establish a science. The principles of science, when correctly interpreted, establish a philosophy, and philosophy opens the door to the realm of religion. In Spiritualism all of these steps have been taken during the past fifty years by a few earnest seekers for truth. They have done a good work, and have set an example that no true Spiritualist should hesitate to follow. There should be more of the methodical work of the scientist and logician, if Spiritualism is to continue to appeal to mortals through its phenomena, as a science, philosophy and religion. Mere guess work and the ipse dixit of some mortal or spirit, will never establish the science of Psychism. Careful, painstaking investigation, patient study, calm reflection, as well as methodical experimentation are absolute necessities in this work. The way has been opened to the Spiritualists of to-day by those loyal, valiant souls who dared so much for truth's sake in other days.

All phenomena presented by Spiritualism have a basis in fact. None of them are too sacred to be tested, nor too simple to be studied. They are helps to a correct understanding of the great problem of the soul, and should be prized accordingly. Even if they can all be simulated, the fact that there is one genuine manifestation, from which the duplicate has been made, should be an incentive to every student to push on in his work. It is because of the great value of these psychic phenemena that their simulation has been made and utilized as a source of profit. They would not be noticed if it were otherwise. Because of their duplication, the genuine become of greater value than, over before to the pense of time and money that may be made to not follow that the office of mediumship is of

who have psychic power be carefully shielded | ture has most effectually answered the clergymeans of giving comfort and knowledge to their fellowmen?

who possess it as a trust, to be held by them for should be ordered at once and mailed to tivation of the mind. The abolition of the price, a jewel whose value can never be esti- I ders and induce your friends to do likewise.

on earth, they can do so by promptly acknowl edging the messages they are able to recognize of the religion of humanity that teaches the through our columns. They can further serve the Cause by calling the attention of their acform, and higher education, Spiritualian should quaintances and of strangers to whom these messages are sent, and ask them to veri'y the same. It is only a little thing to do this, but it will be a great service to Spiritualism. We are prompted to make this request through a remark we recently chanced to hear. A stranger to us said in substance: "A message with my husband's name to it recently appeared in the BANNER OF LIGHT. It was just like Lim in every way, but I would n't admit it in the work will be well done, if its followers will be paper for all the world. I don't want to have anything to do with ghosts or with Spiritualism. But how any one could tell things that only my husband knew is a mystery to me." We could not learn her name, otherwise should have published it in connection with the remarks quoted. We have reason to believe that many of the messages that appear from week. to week are treated as the widow above men tioned treated the communication from her hushand. A spirit message is an important fact, and each and every Spiritualist should feel it his duty to substantiate the same when ever it is possible to do so.

## Thought Gems.

The initial number of a little Lyceum monthly bearing the above title is just at hand. It is everything its name indicates, and has the further merit of being up to date in the subject matter upon which it treats. For a long time simple lessons for Spiritualist Lyceums have been needed, in a form that would be neither cumbersome nor expensive. Thought Gems meets this want, and places matter of exceptional worth before the children. We are pleased to note that nearly one thousand subscriptions were in hand even before the first number made its appearance. This little journal will be pub lished under the auspices of the National Spiritualist Lyceum Association, and if we were called upon to give an opinion, we would say that it is a success from the start. It reflects credit upon its publisher and the promoters of he journal itself. We take pleasure in recom mending it to the Spiritualists of the land, especially to those who have children. It twenty-five cents per year. It is published at the office of The Sunflower, Lily Dale, N.Y., with our friend and brother, W. H. Bach, as editor. Subscriptions should be sent to Mrs. Mattie E. Hull, 72 York street, Buffalo, N. Y. Success to Thought Gems!

# "The Man with the Hoe."

Our readers will find an able lecture by Prof. W. F. Peck upon the above topic, a subject immortalized by both Millais and Eiwin Markham, on the first page of this issue. It will be honest student in search of spiritual truth. of more than ordinary interest to the people One tiny rap, well established, means much to of St. Louis, in which city the lecture was desuffering humanity, and is worth all of the ex livered. It was inspired by the attempt of Rev. Dr. Holland of that city to cast opproseries of lectures against Markbam's poem. the utmost importance? Should not those Mr. Peck took the matter up, and in one lecfended the cause of Labor. This lecture should

# Spiritualism.

ceptably.

What will be the place of this great movement in the new cycle upon which the world is now entering? Will it lead or will it follow the other religious movements of the age? We believe it is to lead them all. Even now. with all of the ills that have befallen it, with all of the errors that have attached themselves to it, with all of the wrecks mortals have made of themselves in its name, with all of the false lights established under its auspices, it is the only religion that has aught of value in it for the soul of man. It is the only demonstrator of life beyond the tomb-the only bridge over the chasm of death-the only light in a sorrow-shadowed world.

Therefore, if party strife should disturb some of its followers, if blind ambition should hawk at it, if envy and jealousy should tear it, if hatred should seek to destroy it, if falsehood should strive to defame it, if all the Furies should assail it, it would still be Spiritualism -man's greatest comfort, the spirit's chief solace, the soul's truest joy. Blessed, forever blessed, therefore, be that Spiritualism which is born of the soul, and is to the soul a teacher, guide, counsellor friend and everlasting joy!

# The Sunflower

flourishes and continues to bloom in beauty, at Lily Dale, N.Y. "Nulla vestigia retrorsum" is the motto of its wide awake editor, W. H. Bach. He finds cold weather no Bar (B-a-c h) to his progress, neither does he intend to take back-(B-a.c-b) one of his promises to give his readers a splendid paper. He is going to make it a bi monthly journal from this time forth. We prophesy success for the Sunflower and its genial editor, and venture to assert that it will not be long before it will take its place among the Spiritualist weeklies of the times.

# The Bland-Clarke Debate

will take place in Paine Hall, Appleton street, Boston, Sunday, Jan. 7, at 3 P. M. The public is cordially invited to be present. This is a contest of mind with mind on the part of two scholarly gentlemen, each one having the cour age of his convictions. It will be an interest should attain a wide circulation, as it is only | ing event, and much practical knowledge can be obtained through its instrumentality.

# The Vermont State Spiritualist Association

Will ho'd its thirty first annual convention in G A. R. Hall, Montpelier, Jan. 19, 20 and 21. Able speakers and mediums will be in attend ance, and a grand good time is in store for all who are privileged to attend the meeting. Full particulars will be given in a subsequent number of THE BANNER. Our readers in the Green Mountain State should certainly plan to attend the Convention.

Mrs. May S. Pepper, the gifted medium continues very ill at her home in Providence. obtain it. In view of the foregoing, does it brium upon the laborers of this country, in a Her recovery is problematical, although the chances are apparently in favor of that much desired result. Mrs. Pepper has brought the truths of Spiritua ism to many sorrowing souls, and lovingly protected, that they may be the | man, and at the same time successfully de- | all of whom are daily sending her their loving. prayerful thoughts and earnest wishes for her have a wide circulation among all classes of speedy recovery. At eight o'clock each even-Mediumship should be cherished by those | thinkers, hence extra copies of this number | ing let each and every reader of these lines helped to regain her health.

19 All hail, 1900! May you bring the children of men more of peace, harmony and prosperity than did your predecessor.

KT A Happy New Year to all! May health and prosperity abide in each household, and may the inmates be inspired by angels from wisdom spheres to live nobly and truly for the good of others.

EF After six years of silence, the following was heard by A. J. Davis, Aug. 16, 1899, from the Summerland, uttered by the well-remembored Spiritualist orator, Seldon J. Finney: 'I CAN SHOW YOU A HOME THAT WAS QUAR-RIED FROM THE MOUNTAINS OF THE SUN."

Farewell to the old, and hall to the new, May each one to self, and to all men be true, May truth, love and wisdom abide in each heart, And lessons of love unto all men impart.

# Prof. Grumbine in Washington, D. C.

#### BY GEORGE - A. BACON.

This exponent of the higher teachings of the Spiritual Philosophy, closed his initial engagement with the First Association of Spiritualists Sunday evening, the last night of the old despite the three feet of suow about its home year, having given the greatest satisfaction to the many who have attended upon his instructive lectures.

> The high grade of thought which characterize his public ministrations put him in the front rank with the speakers of our fraternity, in company with Mrs. Richmond, Mr. Colville, Dr. Fred L. H. Willis, Mr. Wiggin, and other kindred ones of our spiritual illuminati.

> He voices spiritual truths, veritable soul teachings, in an acceptable manner, not with vociferous speech and impassioned gestures, but in a quiet, gentlemanly, conversational manner adapted to his subject matter. His style is clear and natural. His thoughts, always discriminative and instructive, are orderly in their arrangement and become impressive as he unfolds them, they having been evidently first assimilated and personally appropriated by the speaker. He impresses his hearer with the very spirit of sincerity, loyalty and conscientiousness, a sine qua non for a public teacher.

> His private classes, on subjects of which he has made a specialty, evoke the highest enthusiasm of the large number of attending members. To have wisely classified and presented in concrete form the knowledge which adaptability, study and personal experience yield, with reference to such terms as Paychometry, Clairvoyance, Auras, Colors, etc., is what the average Spiritualist should be intelligently familar with, but how few of them really are! Hence the value of these condensed lessons.

Bro. Grumbine also speaks on his last Sunday afternoon before an Independent Christian Science organization here known as "The National Circle of Divine Ministry," which holds its meetings on Connecticut Avenue, a fashionable quarter of the city.

As indicative of the pleasure which his present course of lectures have been received by all classes, it may be stated that he has had a cordial invitation extended to him to return and speak here during the months of April and send her a kind thought freighted with the May-which he has accepted, an item full of pleasant anticipation.

Washington, D. C.

# JANUARY 6, 1900.

# BANNER OF LIGHT.

# [Continued from First Page.]

It is characteristic of the spirit of coolesiasploted in the painting of the "Angelus" should be regarded as the type of what the repeat it as follows: man with the hoe ought to be, and the constant admonition of the elergy to the common peowhich God has assigned you here, and an eternity of bliss awaits you hereafter."

It would seem uncharitable to intimate that churchly and personal interest and aggrandizement had anything to do with this advice; yet it is open to that interpretation. If the producers were once awakened to a realization of their rights, and stood together in demanding them, there would be fewer and plainer churches and less toadying to wealth and fashion by religious teachers.

Finally,

"How will you ever straighten up this shape?

Touch it again with immortality?"

Dr. H--- says: "This is a task that lies partly with the church, partly with the man with the crooked shape."

If the church were true to her mission, if her ministers really followed in the footsteps of their Master, if they were guided by His precepts and inspired by His example, the church might well assume this task and with every prospect of success. But the church represented by the gentleman with whom I am taking issue could not accomplish that object in a million years-nay, not through eternity.

Read the synopsis of his nine lectures upon the Man with the hoe, and point out one passage that would appeal to the soul of the poor benighted, sinful wretch upon whom he is bestowing so much attention; one kind, loving, tender expression, that might give evidence that he regards that creature as a member of the same family as himself, a child of God, a brother man. There is nothing in it to appeal to the poor and lowly, the man in the depths, the moral weakling, the social outcast, the beart of Jesus.

The whole animus and spirit of the dissertations is plainly a coldling of the wealthy, an apology for and defense of the aristocratic worshiper to whom he ministers and from whom he receives his support.

I would not be unjust to the gentleman or his church. I have no doubt that they contribute large sums for charity, that they support missions and help to seud workers into the slums to save the fallen, but so long as they make the Cnurch a religious clubbouse, so long as they worship in select and aristocratic exclusiveness, the Davine Spirit will never bless their efforts with success.

As a preliminary to the conversion of the man with the hoe, the prime necessity is the conversion of the Church, and especially of her ministers to the true religion of which she has but the shadow. The churchianity of to-day is not the Christianity of Christ. It has the name but little of the spirit. Until her ministers can rise superior to the considerations of pelf and worldly advantage; until they can imitate the Mister, and seek the company and fellowship of the fallen, the outcast, the poor fellowship of the fallen, the outcast, the poor of education. No college exists that does not and lowly; until they can feel deeply and truly have a chair devoted to it. It may be said by that they have no right to indulge in luxurfes some that the trance speaker, and all who speak so long as others are dying of want; until in any way under spirit influence, are an exthey can rebuke the selfishness and greed, the aid that schools or teachers on earth can rensin and wickedness of the rich as fearlessly der. and vigorously as they reprove the poor, they have not brought forth fruits meet for repentance.

trespass against us," I should be asking the great Almighty Power to punish me. I love tioism that the meek and doolle orestures de- the Lord's Prayer, and this event impressed me to put it in a slightly different form, and I now

"Our Father, who art in heaven, hallowed be your name, Holy Father. Your kingdom come, Loving ple has been, "Be contented with the lot to | Father. Your will be done in earth as it is in the heavens, Benevelent Father. Give us this day our dally bread, Bounteous Father; and forgive us our trespasses, and help us to forgive them that trespass againstus, Merciful Father. Guard us against t-mptation, deliver us from evil and lead us to all truth, Graclous Father; for yours is the kingdom, and the power and the glory, forever and ever. Amen."

> One of the first communications I obtained spiritually, after saying the prayer as I have given it, was: You may repeat it in that way. Another spirit said he came purposely to forbid my repeating it in that style, but having heard it, saw nothing to forbid; and lately another spirit said, "I never heard it in that way before." He was, however, pleased and interested with it.

> > I am, dear Mr. Editor,

Yours in the Cause, CHARLES GRAY. Birmingham, England, Dec. 13, 1899.

Written for the Banner of Light.

The Spiritualist Training School.

#### A. J. WEAVER, SUPT.

This School will open its fourth session at the Cassadaga Camp Grounds, Lily Dale, N.

Y., on May 14, and close on July 13, 1900. The Course of Instruction is as follows: Higher Criticism and Biblical Exegesis, Moses

Hull. Oratory, Voice and Physical Culture, Mrs. Alfarata Jannke.

Rhetoric, Composition and Logic, A. J Weaver, A B.

Psychio Lessons and Class Sittings for De-velopment of Mediumship, under direction of spirit guides, Mattie E. Hull.

Juvenile Department-to be supplied. Expenses.—Taition for the entire term of eight weeks, \$6:0. For part of term where the moral weakling, the social outcast, the whole of term cannot be taken, per week, class that appealed most deeply to the great \$1.00. Board and Lodging, at So. Park Hotel (in grounds), per week, \$300. Cottages or rooms for soif boarding at small expense. Cost of Books (to be obtained on grounds), from \$1 50 to \$4.00.

The object of the School is to prepare work ers in Spiritualism and those who wish to be come workers, both private and public, whether as mediums, speakers, writers or organizers. for doing better and more acceptable service. There has been a long-felt need for such a school, and teachers have been selected who are amply qualified for their respective positions.

The school is divided into four departments. Mr. Hull's work is to give such instruction in regard to the Bible, what it is, and what it is not, that we shall become fitted to wrench this weapon from the hands of our oprosers, and use it successfully in the detense of our own Cause. One of the achievements of Spiritual-ism is to attack, and try to annihilate error, and there exists no error more productive of evil than that the Bible is the "Word of God," because that is the source of all the other errors which have cursed religion. To do this work effectively no one in our ranks is superior, and probably no one is the equal, of Mr. Hull

The second department is oratory. In these daysscarcely any one ventures upon the career of public speaking, whether at the bar, in the pulpit, or on the platform, until he has received instruction and drill in this important branch ception to other speakers, and are above any

# PAINT TALKS ---- XXIV. Why Combination Paints Are Eco-

nomical.

The saving in first cost of a good combina-tion paint over the cost of pure lead, is, of course, an item for consideration; but it is not the only item, nor, in fact, the most important item to be considered. The best combination paints cost, pound for pound, generally about one cent less than pure lead. This is not a great deal, but still it amounts to something on a large building. But when it is remembered that a pound of the combination paint will cover anywhere from one-fourth to one half more surface than the pure lead, then we see that we effect a really important saving in se lecting the former.

But it is in comparing the wear of the two classes of paint that we reach the fountain of the economy involved in using combination paints. Pure lead will protect a building fairly well for three years at the longest. Even be-fore the end of that time it is usually chalky and absorbent of moisture, promoting the decay of the underlying surface rather than en-abling it to resist decay. The combination paints containing zine white, however, if of the standard brands, which can be obtained in every village of the land, afford perfect protec tion during periods ranging from five to lifteen years. They do not become porous or absorb-eut, and hence are protective during their entire life.

Here is the great economic advantage gained by the use of combination paints containing zinc; they preserve buildings effectually and they require renewal only at long in ervals. STANTON DUDLEY.

by the teacher. In addition to the class sit tings a full course of lectures will be given by Mrs. Hull and others on Development of Medi-umship.

None will be admitted to this developing circle except those who join it or who belong to some department of the school. The very best conditions will be sought. All needed requirements for good development will be complied with and the rest left to the spir ts We believe spirit power is the chief power in devel-oping mediumship. All we can do is to make good conditions. We think the spirits which the class will bring together will organize themselves into a band at the opening of the school for the work of development in the class. We think by thus combining the lectures with the sittings, better results will be obtained than by any course of lectures the most eloquent lips could give without the sittings.

Mrs. Hull will have charge of this department. Her medium ship commenced when she was but a girl. She was an unconscious medium for seven years. She then became con-scious, and is now inspirational. We are deeply interested in this department, and we expect important results.

Let it be distinctly understood that the school is not for those who seek simply recreation or pleasure or rest or a social resort or a pleasant outing. It is established for workfor solid work. Self-imprisonment is the one sole object-intellectual, spiritual and psychic improvement of each one's selt. The school means business.

The forenoon will be devoted wholly to study, to the preparation of the lesson, the afternoon to recitation, and the evening to social relaxation, to let down the nervous tension, and get the system ready for sleep.

The school is not a one man concern, but is under a board of officers annually elected, and is subject to their decisions. Neither is the school a business concern, established to give the teachers employment, by which they may earn a tew dollars. I have belonged to the school since its inception, and I have received no pay for my work, and what is true of myself is true of Mr. and Mrs. Hull. We have simply carried the school on our shoulders.

Neither is the school a transient affair, but is the beginning of an enlarged and permanent e-jucational institution. It was started at Maple Dell, but the Trustees moved it to Lily Dale, because they considered Lily Dale the better place for such an institution; it would be more in contributions of money and bequests, and exert a wider influence. Lily Dale is the one important Spiritualist conter between Massachusetts and Chicage, and the school will become there what it neve could become at Man ua Station. 72 York street, Buffalo, N. Y.

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HRONIC DISEASES are as a rule considered incurable. This has been the verdict of the regular physicians for centuries. Thus the poor victim, with that awful word incurable ringing in his ears, suffars on in pain and misery without having recourse to those agents which science has r cently discovered and developed for the benefit of suffering humanity.

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# OUR REPUTATION IS BASED UPON OUR SUCCESS.

Paradise, Calif., December 8 1899. Dear Doctor Peebles-Vour one month's treatment taken according to directions, has improved me greatly. The psychic treatment was certainly wonderful. I feel all right now after one month's treatment. Thanking you kindly, I remain yours truly, W. L. MELVIN.

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

Uncas, Oklahoma, Nov. 20. 1899. Dear Doctor Paebles-I sat for psychic treatment Tuesday evening, and I felt very much relieved by it. I want to bed and slept soundly all night, something I had not rone for weeks.

New Orleans, December 2, 1899. Dear Dietor-I must say I am improving wonderfully under your treat-ment. My stomach, feet and limbs bloated terribly at times, but this has all passed away now. MRS. RETTA HATHAWAY.

Garden Plain, 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. Thousands 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.

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# THE PURITY AND DESTINY **OF MODERN SPIRITUÄLISM:** Light for the Seeker, Hope for the Weary Hearted. BY THOMAS BARTLETT HALL. ٩.

CONTENTS.

ARTICLE I. Dawn of the New Day .-- ARTICLE II. Heart and Head. -- ARTICLE III. Spiritualism and Material Interests.—Auticus IV, Spiritualism the Opening Way.—AUTICUS VI, Spiritualism a Searching Power.—Auticus IV, Unfoldment of a New Era.—Auticus VII, Spiritualism a New Science.—Auticus VIII, Spiritualism waiting. PosseSion and Obsession.—Auticus IX. Closing Illustration. Soul. Culture the Chief End of Spiritual seeking. The Marriage Relation in Conclusion.



When they have reached that stage of development, then their ability to reform the world will be augmented a thousand fold, and the morality of the race, including the man with the hoe, will be correspondingly increased.

I said at the outset that while I utterly repudiate the spirit of plutocracy, I cannot agree with the opposite extremists. I am not an anarchist. I have many good and valued friends who are, and I have listened to all the arguments presented in proof of their views, but I am utterly unconvinced. Neither do I believe vocal training by a competent teacher. in Communism in the broad sense of the term. I should not want any share of a communal toothbrush, nor a communal suit of clothes. 1 want my own bed. I want my own room. I prefer my own dwelling, to which I may invite the Emerson School of Oratory of Boston. those who are congenial. I believe in the right of private ownership in the product of one's own labor or its equivalent, but I deny the right of individual ownership and monopoly of the gifts of nature, soil, sunshine and air. These belong to all the people, and each individual is entitled to use as much of these as is necessary for his sustenance.

I deny the right of private ownership of public utilities. Railroads, telegraphe, waterworks, lighting plants, etc., etc., should be the property of the State or community, and run in the interest solely of the people.

In short, the effort should be to establish a system which will provide the fullest community of interest consistent with the liberty of people perceive them, and are disguited. I believe every writer and speaker would the individual, and vice versa.

Time will not permit me to elaborate this thought. I can only say that such a system would in my opinion completely abolish the many injustices and extreme inequalities, eradicate poverty and reduce crime to its minimum. It would lift the man with the hoe from the position of a brute and menial to that of a respected and self-respecting citizen-the equal socially, intellectually and religiously of any in the land. It would bring about a state of society whose moral and spiritual perception would be summed up in that grandest of mottoes: "From every one according to his abilities, to every one according to his needs."

## A New Prayer.

#### To the Editor of the Banner of Light:

I am a man of advanced age, and upon retiring to bed for the night I have had occasionally this difficulty: After sleeping two or three hours I have awakened, unable to compose myself to sleep again. This led me frequently to say the Lord's Prayer earnestly; concluding that it would help to quiet my mind, and probably I might be assisted by the higher powers. One night a few years ago I was in this state, and began to say the Lord's Praver. Having arrived at the petition, "and forgive us our trespasses," I was spiritually stopped from proceeding, and although I was in no pain, no fright or distress in any way, I could not say any more. If I had had worlds to give, and willing to give them, I could not go on. During the next two days I thought carefully over this event, and on the second day it occurred to me that during the day previously to my being stopped saying the prayer, I had put the law inforce against a man who owed me money, and by repeating "as we forgive them that

I think this idea has become well nigh ou grown by the intelligent Spiritualist. We know that a spirit, when it speaks to beings on earth, uses the voice and vocal organs of the

medium. If that voice has been deepened, strengthened and enriched by culture, the more attractive and impressive will be the delivery. It is supposed by some that the controlling spirit itself can train the medium's voice without other help. This is seldom if ever done; but, even if it could be done, the most of spirits who speak are not teachers of oratory and do not know how to train the vocal orgaus-and even if they did, they exhaust their magnetic force simply in speaking.

Aside from argument, it is a matter of fact that those who speak under control are more or less defective in delivery, like of her speakers, and are more defective tuan had they received

In this department there are few better teachers than Mrs. Jahnke. In the first place, nature made her for that kind of work. She loves and eijys it with her whole soul. Besides this, she has received years of training in She is very successful in her profession, and we are able to secure her services for the school only because of the vacation of her classes.

The next department is that of Logic and Rhetoric. These are essential both in writing and speaking. For a discourse or essay to be made impressive, and convincing and interest ing, the thoughts must be arranged in logical order, and expressed with rhetorical force and brauty. Ideas, jumbled together in violation of the laws of language and of thought, as is often done, especially by crude writers, may produce no effect like the still air of a quiet June day, but these same ideas taken in hand by a trained master mind, become a cyclone in the impression they make. Errors, either in Logic or Ruetoric, may not be perceived by the illiterate, as discord in music is unnoticed by those deficient in time and tune, but educated

like to improve himself. But improvement is impossible till one becomes conscious of his errore, and this seldom happens without a teacher to point them out. Every one ought to do the best work of which he is capableought to do justice to himself, and to his own natural abilities, but he never can do this till he has been trained for that especial work.

Mr. Weaver, who has charge of this department, is a graduate of Tuits College, Mass., ef the class of '59. He was Superintendent of Public Instruction in Kansas for many years, and is a teacher of age and experience.

The fourth department is devoted exclusively to the practical development of medium ship. Heretotore it has been customary for some public teacher to organize a class to which he would deliver a course of lectures on develop ment, and then leave it to the members of the class or their guides, after they had disbanded and gone to their homes, to sit in circles, or in other ways put in practice the instruction given. By this method much of the spirit force gathered by the occasion is dissipated and lost. We propose to avoid this mistake by resolving the class three times a week, if not oftener, into a circle for development under direction of spirit guides. A boy becomes a swimmer not by receiving instruction, simply, but by jumping into the water and trying to swim. Is it not something so in becoming a mediun? Has

there not been much money paid out for which no practical benefit has been received except

May 27.

# Lake Helen Camp-Meeting, Florida. Last Two Excursions.

Cottage building is the chief topic now at this beautiful winter home. Mrs. El.za Phil brook is to build a cottage. Others are planning to do so.

The Webster Hotel is now ready to receive guests.

The Hotel Cassadaga on the grounds is open. and the Managers (the Dohrn Brothers) are prepared to set a fine table, and cordially care for guests.

The new bicycle path (three feet wide) is being rapidly made from Lake Helen to Da-Land, being already completed to Lake Winne missett. All bicycles are carried free by Clyde Line, and by Florida East Coast Railroad.

Those intensing to keep house while at the camp should write Mrs Emma J. Huff at Lake Helen, for particulars c neerning the apartment house, which is fitted for light housekeeping. Circulars giving information of the meeting, etc., can be supplied by Mrs. Huff or myselt.

A new grocery store has been built at the entrance gate, which will be kept by Mr. Spencer. My last two excursions will leave New York

C ty Jan. 5 and 26. Tourists for any part of Florida can join them, and save nearly five dollars, or a ticket. These parties will sail on the Comanche of the Coyde Line.

I shall personally conduct the party leaving Jan. 26. It some of this party decide, I intend to go with them up the St. Jonns River by boat, landing at Berestord, and ride in carriages from Berestord to Lake Helen — a pleasant ride through the pine woods of eight miles. Write me for particulars, enclosing four cents

in stamps for circulars, etc. H. A. BUDINGTON.

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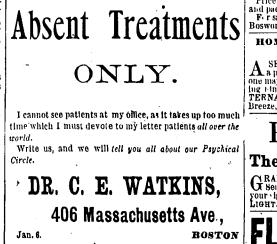
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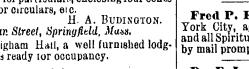


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#### LIGHT. BANNER OF

# JANUARY 6, 1100

# SPIRIT Hlessage Department.

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

The following communications are given by Mrs. Soule while under the control of her own gaides, or that of the individual spirits seek ing to reach their friends on earth. The meseages 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.

place where he has lived. So I give my thought We earnestly request our patrons to verify and my word for whatever it is worth to help such communications as they know to be based this movement. upon fact as soon as they appear in these col umns. This is not so much for the benefit of the management of the BANNER OF LIGHT as reach Nellie Hancock Adams, of Boston." 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. 21, S. E. 52, 1899. Invocation

Oh, Spirit of Love and Tenderness! we ask that the sweet influences of the past may wap themselves about us, and that, gathering strength and helpfulness for future days, we may go forward happier and better. Not only do we ask that the influence of what has been may surround us. but that the dear ones who have lived and have gone on before, who see our faults, our desites to do, our downfalls may come to us and whisper to us of their life, where all is beauty and love. May we find them strengthened by this hour of communion, and in their new strength find expre sion in the hearts and homes of their loved ones. At this alter freely may they gather. Not here alone may their is sufficient to say that." She puts her hand influence be felt, but wherever 1 earts beat, wherever souls aspire, wherever tears are to be drived, there may they hasten, and with that power which comes from an under standing of spiritual law, may they case the burden and dry the tears. We ask all this in the name of the sweet love which finds expression through all tender hearts. Amen1

# MESSAGES.

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

#### Frauk Hathaway.

The first spirit that comes here is a man. He is quite tall and thin. His eyes are blue, his hair brown, and he has a light brown moustache. He has rather a thin face, and seems excited and nervous as he comes. He passed to spirit life very suddenly, as though an accident took him away-not an accident with maly, it seemed as though everybody around chinery, but as though there is something that would die from grief; it was nothing but came between him and another person, and in blackness and despair, and it almost made me the struggle he went to the spirit. He says: "There has been quite a mystery in connecmunication, to see all the trouble and sorrow. tion with it, but I have never been able to Whyl you cannot imagine the feelings of a epeak plainly. I do not know that I can say all I would like to at this time, but really it seems as though there was a burden on my heard. It is like a horrible nightmare. I had soul, and that if I could clear it up, I would be to be taken away; I could not stand it. My freer to go forward." He speaks as though grandmother came and took me where I could many spirits are burdened by mysterious conditions surrounding their death, that if they thought that the time would come when I could be lightened they would be freer to go on into their new spiritual existence. He gives me the name Frank Hathaway. He came from mother; they are both alive. My father's Burlington, Vt. He continues: "It has not name is William, and he will be so glad. He been a great many years since I went, but it may have some doubts, but the time will come seems to me ages since I was in contact with people whom I loved, and who loved me. Of in my struggle to get to him. I am a little eourse I found many friends in the spirit, but easier now, because I am looking forward with it is like a drawing I have to the old conditions hope until the time when I can speak or can in that I want to say things that shall clear matsome way divert their attention from the sor ters. It was a dark cold night when I came nd it seemed to me that I left a dark, cold bleak condition, and entered into sunlight. I had done no wrong, and yet I had been she victim of bad conditions, and so when I came it was like entering into a burst of sunlight that dazzled my eyes. I could not stand it, and I then learned that spirits must become | in the same condition that I am. We have accustomed to brighter conditions just the often talked of organizing a little body of same as a child who has never had enough to eat could not sit down to a table spread sumptuous y, without making himself sick, but have to come to it by degrees." He has a brother named Henry. "To him I would say, It is all a mistake, a mistake, and if I had the same strong influence all the time to speak that I have now, I could clear it up, and fix it as it ought to be."

head. He has bushy eyebrows, and wears spectaoles. Around under his ohin are whiskers. He has a high collar on, and it looks like the from. I thank you for letting me come. It is old-fashioned stock. He says: "I feel a cora privilege I had hardly dared hope for."

tain sense of responsibility in coming here. I

am interested to see every movement that is

for progression have something like a backing

from those who are thinking people, and while

my influence to do in the earth-life is not what

it was once, still in the spirit I am sure that a

word from me would help some people to make

an investigation. I do not say this with any

pride, because I feel that every man should be

influenced from within rather than from the

thought of his fellow-men; and yet it is too

true that when one has in any way succeeded,

he becomes a power and an influence in the

"Elizabeth is with me, and she says: '1, too,

am glad to be of some use.' We would like to

Lucy Adams.

Now there comes a woman named Lucy

Adams. She is quite a buxom looking woman,

with dark hair and eyes. She says: "This is

not entirely new to me. I knew something

about Spiritualism, but did not believe much

in it. I looked on it more as a sort of make-

shift for religion, that would never survive the

test, but, since I have been over to the spirit.

I can understand the need of it. I feel so

to reach some people by the name of Hall-a

Mrs. Hall: she lives, and I lived, in Brighton:

They are Spiritualists. She will know me. It

up to her head and says: "I am not suffering

with my head as I was. Before I passed away

it seemed as though I died daily with the pain

and distress, but I find there comes relief every

time a thought of helpfulness is sent to me.

any one who reads this message to send a

thought of steady faith that will lift their

friends to a better condition of spiritual exist-

ence and will help them as well, because of

their understanding how to get back to them."

Arthur Armstrong.

Here is a young man, dark blue eyes and

dark hair. He rushes in and says: "My name

is Arthur Armstrong. I passed out so sudden-

desperate to find myself shut off from all com-

spirit when he longs so to get to his own and

knows they are there, yet cannot speak and be

in a measure take up my mind with the

# Mary Agnes Wilson.

Here comes another spirit, a lady about forty years old. She is weak. It seems as though She tries to speak and cannot. Mary Agnes satelite. Wilson from Pasadena, Cal.-a long way to travel, but well worth the effort. She wants to get to some of her people in the East. She little strength: "Charlie is with me. He seems as bright as ever and studies all he can."

### Mrs. Sarah Leonard.

Here is a lady, about forty five. She has black eyes, and dark hair with some gray in it. She is very thin and old maidish; has quick, nervous ways, as though she was looking for something she did not get. She keeps turning around, as though in this corner she expected to find it, or in that corner. She laughs heartily now, and says: "It does not make much difference. I found somebody waiting for me when I came over to the spirit, and I am afraid that I did not like to be called an old maid very well, so it will seem rather strange when much a desire to get to my own people. I want me." She came from Delaware; her name is Mrs. Sarah Leonard. She wants to reach her brother. His name is George Leonard from Cheswold, Del.

#### Joseph Snyder.

Here is a very tall man, with a bald head and smooth face. His hair, what there is of it, goes right around the back part. He has It is like a little uplift to my spirit; and I beg broad shoulders and he seems almost majestic as he comes. He says: "I want to find a woman by the name of Caroline Snyder. She lived in Catskill, Pa. She can do more for me than anyone else. I was sent here because it is sort of an Inquiry Bureau as well as Postperhaps do us both good. My name is Joseph. I had been sick a long time before I went away, and it seemed as though it was best I should go, yet I clung to earth. I had no particular religion. If I had had, it might have made it easier for those left, but not a bit it is annular. I have never seen an annular easier for me. I have not had anything to eclipse of the sun. I wish that I might, beoutgrow, no creed so imbedded in my bones I could not get it out; but my friends would | thus debarred from ever seeing directly so cuhave felt a little safer about my destination. So I feel that a word to let them know that I am not in a place where I cannot get back will could go to them. I come from Charlestown, be what is needed, and will do good. I have a and I am so anxious to get to my father and | son with me. He is named after me too. He passed out when he was a child, and I found him waiting for me. I tell you it was a glorious day, and 1 felt more like praising God when he will fully understand how I suffered then than I ever had at any time when I was alive. Some have to wait until they die to appreciate things, and I was one of that kind. I was not sour exactly, but I could not see the older girls were greatly interested in the much to ,be thankful for that God had given simile by which Milton described the dimmed row that is theirs. Will you please say I love

these things as something of the past, and per- nearest one is at a distance of two hundred and souls, did we converse with them in these rehaps we may have gained some growth there | forty thousand miles from the earth. It is our | mote regions, would see these things in the own little moon, held to us by a force that same way, and adore that matchless intellinothing can sever, and yet, how far away! It gence, to which all things bow, whether visible is beyond my poor powers to conceive of a or invisible.

teuse interest the collpse of the moon on the wonderful appearance of the sky. At the went to California for her health and passed | yet her brightness became dimmer and dim. | zon, was a magnificent arch of light. Along away there; and she wants to get to Emma | mer, until one hundred and nineteen one hun- | its edge projected bright bars, which seemed Wilson. She says, as though she had gained a | dred and twentieths of her fair face was covshadow of herself.

Who can estimate the many thousands in our land from the Atlantic to the Pacific coast who watched this amazing phenomenon? In California they could see only the passing off of the shadow, for in that longitude the moon arose from the horizon already eclipsed. And vet, of all the host of human beings who watched this celestial phenomenon, how many had a clear notion of exactly how it was produced? I spoke with a number here, and not one of them knew just what was happening. Some gave some odd theories; but every single person was delighted to talk with one who knew the cause and could make them under-I come blok and let anybody say this about stand it. When they comprehended clearly that the earth always casts a long shadow in the direction away from the sun, and that the think of this simple explanation before.

Some inquired why we saw the moon at all during the eclipse. But on reflecting that there was no opaque body between her and the spectators on the earth, and that we still saw the whole of her face though under a shadow, this too became clear to the mind.

But when the sun is eclipsed, a very different thing happens. On such an occasion, the body of the moon comes between the sun and us, and we see only that part of the sun that is Office for the spirits, and I think if you could not hidden by the disk of the moon. When find her and tell her that her husband has she comes directly between the sun and us, come, that he has not been sleeping, has not the eclipse is total, or else the edge of the sun been unconscious of her prayers and her de [ is seen as a fliming ring around the body of sires, but that he loves her and desires to lift the moon. An eclipse of the sun is total or her from her sorrow and her remorse, it would annular (ring shaped) to a very small part of the earth at the time of occurrence.

Our not being always at the same distance from the sun causes these two kinds of eclipses. When we are nearest to the sun, the colinse is total. When we are furthest away, fore giving up the physical body, and being rious a phenomenon.

March 16, 1885, there was an annular eclipse of the sun in the northwest portion of the United States, manifesting the rim of brightness for only fifty seconds. In Minneapolie, where I then lived, it was nearly total, and it looked about as the moon did a little while ago. Though it was toward noon, the day became like sunset, and it was impossible to attend to school work. The pupils watched its progress out of doors through bits of smoked glass, and me. I worked for everything I had, and had | brightness of Satan in the first book of Para-

length of eight thousand miles, which we all I saw a beautiful phenomenon in the sky know measures the size of the earth. But to about 1862. I was teaching in Bradford Acadreach the moon, it would require thirty plan. emy. Muss., and had been to a prayer-meeting she can hardly speak above a whisper. When | ets like our own, strung like amber beads to | in Haverhill. It was a revival time, and we she passed out she had some trouble with her grace the neck of beauty, to reach across the had lingered late, so it was after ten o'clock throat or lungs, because there is no voice left. mighty interval between the earth and our when we crossed the bridge over the Merrimao. As we came up the street leading to the Many of us, Mr. Editor, watched with in- Academy, our attention was arrested by the

16th of December. Absolutely full that night, north, about forty-five degrees above the horisolid, and yet constantly melted into each ered by the dark haze, which left her but the other, and reformed. We had seen the Northern Lights before, but this display was so fine that we all stood still to watch it. But what followed, I have never seen before or since.

As we were gazing up, suddenly that arch of light which spanned the northern sky began to move. Slowly, majestically it moved over the zenith, and settled at the same altitude over the southern sky. The sight was so strange that I, for one. felt a little fear, and we went home in a quite solemn mood. My own room was on the opposite side of the building, so I saw it no more: but those on the other side watched it from their windows, and said it. was hours before that bright arch faded away and left the sky to the stars.

I would gladly be aroused from my bed, even on a cold winter night, to see these wonders of the sky, be it northern lights, comet or a showmoon on this occasion came directly into this | er of meteors. But alas! there is no one to see shadow, they only wondered why they did not | it here. Ou this quiet street my neighbors retire early and sleep all they can till they have to rouse themselves early to go to work. I sit up later, because there are so many letters to write. But, though I may not wake before, I am sure to wake when the steam whistle of the celluloid factory blows at seven. It is difficult to conceive how Gabriel's trumpet could pos-

sibly blow louder. When that gives its dread sound every worker in the factory is expected to be on the spot. Woe to him who has been detained by illness of wife or darling little child. No matter, he must be there. Is he not a laborer? Is he not under the dominion of capital? Which brings me to wonder when the spell under which the country labors will be broken. Which brings me to inquire why it is that we have to pay so much more for oil just at the time when the days are getting shorter, and when the cold weather is gaining ground? Probably Mr. Rockefeller could tell us why this is so, but probably he will not tell us anything about it. Oil is up again. Pay your twelve cents a gallon and keep quiet or go without. "Down wantons, down l" as the old woman said to the eels that she was frying, as she rapped them on their heads. Or, get your class consciousness. If you be a laborer of either high or low degree, become conscious of it know where you belong, and when the chance comes use your vote to aid a government "by the people," as they did in Haverhill and Brookton. Yours for humanity and for spirituality.

ABBY A. JUDSON Arlington, N. J., Dec. 22, 1899.

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

[QUES.-[By Florence Maberly, London.] 1. In

## Ada Cromwell.

Here comes a girl. Her name is Ada Cromwell. She is about medium height. Her hair is brown, and so are her eyes. She is pale, and she looks about twenty five years old. She is dressed in light clothes, and has a pretty, ladymy mother is alive. She often yearns for some particular word that shall give her comfort. will not be long before she comes to me. I thought if I could speak to her, perhaps it Her name is Lucy Cromwell, and she lives in Harrisburg, Pa. Almost all of the family are with me and I think that is one thing that makes me very anxious to get to my mother. because she is so lonely. The message is not from me particularly, but from everyone who is gone. Tell her there is enough to take care of her, that she will never come to want; but that I am looking forward to her coming to me as the one joy of all for her."

#### Willard Grant.

Here is a man-short, stout, with a little pug nose, red face, and bald. His hair is quite dark with no gray in it to amount to anything. Still he is old, I should think between fiftyfive and sixty. He has rather a bluff way of speaking, but seems good-hearted. He looks at me with a funny little smile, and says: "Well, I have a pretty good name-Grant. I am no relation to the General; wish I had since I came over. I think 1 would have fought for him though, but I did not seem to have a chance. I was too old. So you can see from that I have been over here quite a while. My name is Willard Grant." (He came from Freetown, L. I.) "It is no use trying to find my relations; they are all with me; but we all thought it would be a pretty good thing if I could come back and speak. I got permission and so I am here. I have a grandson alive. His name is Charlie, but he travels all around, and it would not be any use to try to chase him with a letter. It is possible he may come across this. If he does he will be glad to hear from me."

### Benjamin Hancock.

Here is a man named Benjamin Hancock. He is quite old, and a Boston man. He says, "Yes, sir; a good old fashioned Bostonian." He is quite tall, with square shoulders, long, grey hair; which is quite thin on the top of his ' too, will come to me, and then we can look on ' human vision from the sky. And yet this where it comes to an end? And intelligent ' the three, so when we duly grasp the thought

them so much and that life is not life without them; it is a living death. If I could be assured that they understood I was with them, it would not be dark any more, and that is what I am struggling to do. I have so many people over here and so many friends who are spirits where we could go with a force that would be overwhelming, until they were obliged to recognize us. If the cry could only pierce through the shadow, it seems as though the world would be so much happier for every-

body both sides."

#### Bertha Chadwick. A girl comes now, and says her name is Ber-

tha Chadwick. She comes from Salmon Falls, N. H. She has blue eyes, brown hair, a little round plump face, and is just about the medi um height. She puts her hands together, and says: "I do not come with a sadness so much because I feel it is not any use. What is the sense in being disc uraged over things you canlike, quiet way. She puts her hand up to her | not accomplish? You might as well start in, forehead as though she would try to collect | and do what you can, and then Hen God take herself while she speaks: "I am so anxious to care of the rest. I was not very mach of a reach my mother. My father is with me, but | Christian when I was here, but I have been convinced that there is a power stronger than I, and so I say that I trust God will help us. She is getting to be an old lady now, and it [ Then, too, I am happy that some time I shall know my own again. I was not a bit sure of that before I passed away. I was afraid to die. would prepare her a little bit for the coming. The fear was more because I did not know whether I would ever see them again or not. So it does me good to say I know I shall see them again, because every day I see people meeting their friends, just the same as they would if they went down to the station, and met them coming home from some far off country."

Mrs. Haggerty.

Here comes a woman who says: "I want to get to Charlie Haggerty. I am his wife. It is about Frances I want to speak. I feel so nervous when I come that I can hardly hold myself together. My mother is with me. Dear me! Surie; that is the name. I suffered so before I went that it was a relief to get out of the body. I feel such a desire to get to my child. Why cannot somebody speak for me in a way that will clear the matter up?" I think they live out of town a little way, but near Boston. A new condition has arisen that been. I have not even been in his company | makes it quite necessary for her to come close to Frances with an influence to help her, because Frances is little, and needs the mother's thought.

#### Aunt Annie Tucker.

Now there comes a lady who is very tall, rather square shoulders, grey hair, crimped and combed down the side of her face, grey brows and bluish grey eyes. She comes very quietly and yet strongly. "My name is Tucker. They used to call me Aunt Annie Tucker, and I lived in Brockton, Mass. I had no more use for Spiritualism than I had for anything that was false. I belonged to the Church, and was a worker, and I hailed with gladness this op portunity to speak for myself. I would like to say to William Tucker, many are the things he has done that I have felt if I could have been with him he could have been saved. He has been forced into them through conditions, and it is a shame that it has been so. But he, the very nearest of all the orbs that greet the universe as limitless, as to think of a point seven prismatic colors, and the seven are in

to fight like a soldier for everything I ever dise Lost:

possessed, and I could not see God's hand in that very strongly; but I did say when I found my son waiting for me that somebody was guiding the universe, and I did not care whether they called him God or what name they gave him. I felt a great desire to give thanks to him.'

#### Abijah Chase.

Here is a funny old man, quite a little below medium height. He says: "Can a man from Toronto get in?" He is an American, though. His name is Abijah Chase, and he winks his eye as though he had a funny little wink with that eye when here. He is as jolly as can be, seemed always saying something to make people laugh. "Well, I have to play my jokes on the people just the same now as when I was here. One of my jokes used to be about my name, always talking about 'I cannot A bi jah (abide yeb).' I want to get to Frank. He is in business in Toronto, and he needs my advice. He is headstrong and wilful, and thinks he knows a lot more than he does. I never saw a young fellow yet that did n't. It takes them about sixty or seventy years to understand that there is somebody else knows as much as they do. I say this with all good will, because I am fond of the boy and I would like to see him get ahead. When I see him standing right up as though he knew it all, I feel like pulling his coat-tail and saying: 'Sit down a little bit, and let somebody else talk.' So I feel if I could really get strength to pull his coat-tail hard enough so he would sit down, his business affairs would be better."

# A Letter from Abby A. Judson.

NUMBER ONE HUNDRED AND THREE.

To the Editor of the Banner of Light:

In the science of geology, the mind of the student deals with immense periods of time: in that of astronomy, with enormous stretches of space. Geologists estimate that it has taken more than fifty millions of years to lay down all the strata that form the crust of the earth, from the azoic period, when there was no life at all on the planet, down to the present age, which is that of man. The coal stratum including the rocky formations are nearly three miles, or twelve thousand feet thick. At presout rates, it takes one hundred and seventy years to form one inch of anthracite coal. So, though the process was quicker in the age of coal, yet the time requisite to lay down those beds are beyond computation, and it dazes the human mind to fancy such tremendous periods of time.

"Roll it backward, roll it backward, Backward still, and backward more,

- Through vast cycles, till the effort
- Strains the mind till it is sore,
- Still a nebula beyond you,
- Down within the past's dim vale"" Are those years which can't be counted
- By the human mind so frail."

Turning now from geology, which has to do with only one little planet, to the sister science | and the material universe, which is its expresuniverse, the mind must cope with the immense spaces which it reveals.

Take our little moon, little, for its diameter

"As when the sun, new risen, Looks, through the horizontal, misty air, Shorn of his beams; or from behind the moon. In dim eclipse, disastrous twilight sheds

On half the nations, and with fear of change

Perplexes monarchs. Darkened so yet shone

Above them all the archangel." The transcendent genius of Milton could well cope with themes like these, and he has this advantage over the more spiritual Dante, that we can read him in our own tongue. The foundations of Milton's astronomy were correct. He understood the true relations between the members of the solar system. But the little members of the solar system. But the little spy-glass of Galileo, through which the poet probably looked when he visited Florence about 1638, could not reveal the starry depths which modern telescopes have made manifest. So, though his foundations were true, he had no conception of the tremendous distances of fixed stars and of nebulae, which make the ut-

most bounds of even Neptune fade into insig-

nificance. If the human mind cannot grasp in its entirety the distance of the moon from the earth, far less the distance of our planet from the sun, and inconceivably less the amazing distance at which Neptune revolves around the common centre, what can poor, frail human intellect do with the statement that it takes the light of the nearest fixed star two years to flect its rays to our eyes, and with the fact that some stars are so remote that it takes their light more than six thousand years to reach the earth? These considerations do indeed show us that though geology gives us wonders regarding the lapse of time, astronomy reveals still greater wonders as to marvelous space. Also the vast periods of time hinted at by geol ogy are conjectural, while the spaces revealed by astronomical research are founded on the absolute science of mathematics.

"God geometrizes," said an ancient philosopher. His expression was an apt one, for, though he had no conception of the starry universe as revealed by the telescope, yet his their reasonings being to measure the earth. We only extend his geometry much further, and find that its principles are as true in Sirius as on the earth. Its truths are everywhere applicable. The relations between lines and angels are always the same, whether we are measuring the height of a tower or the semidiameter of the earth, or estimating the distance of a fixed star by taking its semi-annual parallax. The relations arising from cutting cones are the same, whether we are drawing a two-inch ellipse on a bit of paper, or calcu lating the elements of a comet.

An Intelligence that we take to be infinite is at the basis of all law, and the ancient philosophers believed in such an intelligence, as we do, for those famous men of Greece were not restricted by any narrow conception of a lect is seeking communion with the divine every age and in every clime.

To our insight, the Intelligence is infinite,

Power? There must be some Almighty Power or 2. If the spark of the Divine within one is all pow

eriul for good, why, when wishing earnessly to do the right, the reverse seems not only takier, but pleas-anter at the time, and the Divine Power does not asanter at the time, and the Divise Fower does not as sertits it. Even St. Paul found it difficult for he says, "The good I would, I do not, and the evil I would not that I do." Are there two minds, a nat-ural and a spiritual?

3. As for disease coming through the mind, don't you think that many phy lcal ills have been and are caused through our izuorance of how to treat our bodies? The kn wn dge of physiology was not taught in our schools flity years ago, and many were sick,

Ans. 1-We cannot picture to ourselves the absolute Divine Being in any form whatever. Moses Maimonides, the great Jewish philosopher who flourished in the twelfth century, went so far as to say in his declaration of principles, or creed of Israel, "God has no form whatsoever." Form implies limitation to the finite intellect, therefore a distinctly limited personalized idea of God cannot possibly convey the thought of infinity.

For ourselves, we do with perfect faith believe in Infinite Intelligence, and that Intelligence is to us illimitable Love and Wisdom. It is only in an accommodated revelation that Deity can be known to man, therefore almost all peoples have acknowledged some deific incarnation.

The highest Jewish thought differs from that of the Gentile world, in that the philosophic Jew sees God revealed in humanity at large, not simply in some special Messiah or Avatar. It is only practicable to think of the divine within us as the first which is the highest and inmost of our life.

It has always seemed strange to us that so many people should make a difficulty of the first or uncaused Cause of all phenomena. By first cause we never mean first in the sense of time, but purely in the sense of order. We say that things can go back to their original, and we talk of getting back to a first principle, by which is clearly meant nothing other than principles of geometry were true, the object of | a logical, which is in no sense a chronological. commencement.

The universe contains nothing but Life and its expressions. God is Life itself and the prime author of all life's manifestations. It is quite easy to understand how children and childlike people can picture to themselves divine men, because there are in the spiritual world just such individual Theoi or Elohim as they conceive of; consequently, when people tell you they receive communications direct from a definable personal divinity, they may be telling the exact truth, but it is an angel whom they see or from whom they hear.

The highest court of appeal must ever be the voice of the divine within, and whosoever hearkens diligently to the voice which speaks into the mystic silence when the outer intel-Zens. Intuition gave to them what it gives to centre of intelligence, will assuredly perceive us, and shows the truth to receptive souls in the needed light and become a partaker of all necessary wisdom.

A. 2 - This inquiry has to do with the age old question of our two natures, and can which has to do with all worlds in a boundless sion, is boundless. Supposing we could go to never be settled until we have a clear idea of one of those stars, so distant that it takes its our three fold constitution. We will not atlight a thousand years to reach us. Would not tempt to complicate definitions by introducing the starry world seem just as boundless at that the idea of man's seven fold consistency, beis but one-fourth that of the earth, the moon, point? Is it not far easier to conceive of the cause just as there are three primary and

# JANUARY 6, 1900.

#### LIGHT. OF BANNER

that we are at least three-fold, we shall be able | ualism on a scientic basis; and all of the latter to understand, at least in adequate measure, the two distinct sources whence our intellects receive two distinct and opposing sets of positive suggestions.

The rational human being is a mind capable of receiving enlightenment from the soul (anima divina) and also of getting impressions from the lower self (anima bruta), which is the source whence all solicitations to carnality proceed.

As the terms "good" and "evil" are constantly employed in conflicting senses, we will seek to define these two much mangled words as we always use them in the entire course of our teachings.

All is good in the absolute sense, but in the relative evil exists, wherever there is inversion or misplacement. The human mind (mens), which is the seat of intellectual disorimination, is placed midway between the spiritual plane (within or above) and the material plane (without or below). We are all in the Garden of Eden, where we hear two voices proceeding from opposite directions until we have attained to that degree of self conscious individual development that we know the use of all things, and can so handle the sixty-four or more elements in our chemistry as to produce only harmonic compounds.

Not one of the twenty-six letters in the English alphabet is to blame because there are objectionable words in the common lexicon. Change the arrangement of the old letters, and you at once produce new words. The most mischlevous and altogether misleading view of existence is that any part of primary substance is other than perfectly excellent. This world is neither a place of reward nor punishment; it is a school, a workshop, a laboratory. If we do but admit the truth to enter our minds concerning the right use of all things, we shall quickly learn the lesson of transmutation, and spiritually perform the undemocratic. magnum opus of the alchemists.

The epistles of Paul are full of instances of struggle, conflict and final victory. When we interpret Paul's experiences aright we shall see in their record, as though reflected in a mirror, the history of all who struggle and aspire. It is worse than useless to be moan the presence of lower tendencies, because we can only master them by setting our thought, as well as our love, upon those higher tendencies which must be brought forth to exercise dominion. There are no bad natural propensities, but there are two distinct sets of propensities-higher and lower-therefore upon rightful subordination of the latter to the former must ever depend the success or failure, the beauty or deformity of our manifest expressions.

A. 3.-We cannot in the least agree with the implication in this interrogation, for facts are entirely at variance with the presumption that a technical knowledge of physiology is necessary to health. We are perfectly in sympathy with a correct study of the human body, considered both anatomically and physiologically, but we cannot overlook that natural instinct which preserves in health all undomesticated animals in their native state, and also all those vast multitudes of peasant people who enjoy on the whole much better health than the pampered darlings of fashionable colleges.

olass so interested should be especially invited to witness a collective mediumistic exercise. as well as each medium in his or her own phase of mediumship, the results to be for Spiritualism and its furtherance. This last part has been suggested to me be-

fore now by my spirit triend , at the time when you, through THE BANNER, made a call for me diums to give their services in the interest of solence, and I is quired if mental mediums were included in the call, you answering me in the affirmative; but my guides told me the time for it had not come yet, a little later it would work more to desire. I arose to speak of it when it was before the convention, but was impelled by my controls to sit do vn without making mention of it, as it was still too scoon. and the time was needed for other business. I the time was needed for other business. and the time was needed for other business. I hope that something can and will be done to give Spiritualism a lift. It is or pocially desirable now that there is so much criticism put out by the spiritualistic household, lest the house divided a raiset itself fall.

MR8. M. KLEIN. Van Wert, O.

## A Criticism.

#### To the Editor of the Banner of Light:

Your correspondent, Fred L. Hildreth, says: "All over this beautiful land the toilers are seeking to throw off the yoke of bondage and don the robes of freedom, hoping thereby to receive more compensation, fewer hours of toil, and some of the pleasures which they are told gold will bring to its possessor. Our banks have their vaults full of unused money," etc.

I want to criticise our friend for not inform-ing us how these banks are established. Why does n't he tell us the simple fact-that if I have one hundred thousand collars' worth of government bouds, and if I wish to establish such banks as he speaks of, I only have to de posit them in United States Treasury, ask the flicials for ninety thousand dollars to estab lish said bank, and I can still draw interest on said bonds; and they are exempt from taxa-tion-the said ninety thousand dollars given to him for an indefinite time to loan to the wealth producing classes.

I wish furthermore to call your attention to the fact that in the circulation of such banks we are paying double interest, which I think

Wuy not ask the Government to issue the same amount to be paid out to liquidate debts and pay public expenses, to be redeemed in twenty or thirty years, instead of giving it to a favored few to loan to the people for big in terest. The masses would soon save it in in terest to liquidate the bonded indebtedness. This is only a drop in the bucket of what ought to be said of other injustices.

I truly believe in Woman Suffrage, and voted for it in Legislature twenty years a.o. But do not wait for it. Let us, as Spiritualists, show up the injustice to our fellowman right here and now

To have a better government we must re-move the causes that have brought the depression of business, the crimes and poverty. I want to say, brother, that the reason Spiritualism is not more prosperous and growing is because we do not pronounce against the great evils and injustice in our land.

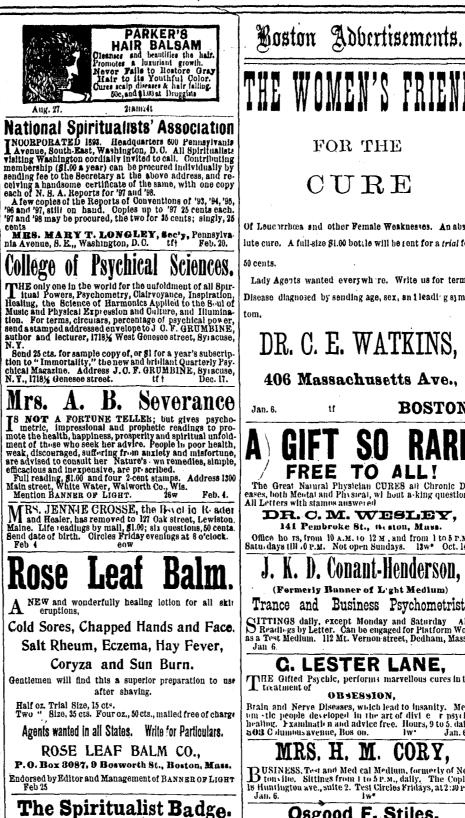
God bless F. L. Hildreth! he is on the right tra^k and doing a great work for humanity. We must show to the world that Spiritualism means something here and now to better the condition of the great wealth producing class. We must vote as well as pray.

C. M. DAVIS. With best wishes, East Jefferson, Me.

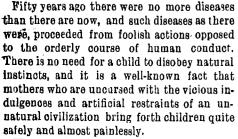
#### Passed to Spirit-Life,

Off the Newburyport bar, on the evening of Dec. 28 LUTHER W. JOHNBON, of Groveland, Ma-s.

He was engineer of the tug Laura Marlon, and was drowned in the week of the ves el. Th- body was recov-e ed the next day by the Plum I land life-savi g crew a d was given into the charke of Dr. C W Hidden, President of the New buryport First Spiritualist Inde pendent Club, of which decea ed was a me ber. The funct-1 services







We must remember that all antagonistic mental states result in physical disease, whether people know of the workings of natural law or not. We constantly hear sensitive people say that inharmony makes them sick and it can be clearly demonstrated all over the world that multitudes of invalids are kept such solely because they are environed with discord and do not know how to resist its pressure.

Mental treatment is the only truly effective treatment, because it alone goes to the root of the malady and teaches concerning the necessary attitude to be held to conquer present disorder and prevent a recurrence of similar disease in future.

There is no safety in ignorance. Fear, anger, jealousy and other disorderly emotions eventually produce bodily ailments, and it is a foolish superstition that we can sow without reaping merely because we are unacquainted with the nature of the seed.

It is not taught by any rational advocate of mental healing that the only cause of disease is thinking about illness. We need to strongly emphasize the universal operation of the law of cause and effect. Science can only be such in reality in proportion as it is based on the knowledge that the same cause inevitably produces the same effect. We can learn what effects can be produced by set ting certain mental causes in motion, and in this consists our moral freedom; but we cannot escape consequences through lack of knowledge of laws. Those ignorant people who are truly healthy and happy are in dulging precisely those mental habits which the most learned must also encourage if they wou'd be healthy and happy also.

A. 4 - The soul is the entity, the real individual, the spirit (from spiro, I breathe), is the outbreathing therefrom. The soul is the breather, the spirit is the breath; spirit is therefore the result of the soul seeking expression, and is the soul's manifestation of itself. We instinctively speak of the immortality of the soul. Soul is sol, the central sun of our conscious being, from which the spirit proceeds as radiance, efflux or emanation. The soul is the entity, the spirit the conscious working of that entity.

# A Suggestion.

To the Editor of the Banner of Light:

I am urged by my spirit friends to mention to you a plan for securing the necessary means for furthering the spiritual work. It is this: To call a mass meeting as soon as rossible, invite all the meaiums, great and small, of all phases or mediumsuip, to take part ia it for two or three days and evening, and to give their services file to gain something for the National Spirituality' Association Treasury.

This, though much needed, is the least im-portant feature of such a gathering which is meant as a force massing for desired scientific results. It is a truth that many good tiue mediums lack that psychic fluid and force of which others have a superabundance, and by a mingling of forces, say in one ression in form of a large circle, much could be gauded for the mediums, and in turn the greater spirit power that could be manifested by such a massing of forces and their exchange, would certainly be of benefit to all who seek to establish Spirit-

of which decea ed was a mé ber. Tas fuier-i services were held in Have hill, Mass., on Dec. '6 being cond cted by Dr. Hidden. The decea ed was a clean, upright citizen, a loyal friend and a devoted Spiritualist. C. W. H.

From his earth residence, 241 Shawmut avenue, Boston

From his carth residence, 241 Shawmut Aven 16, Boffon Masa, JOHN W. SHIRLEY, aged 74 years and 23 days. He leaves a wife, Mrs. M. A. Shibey, a medium well-known among Boston Apiritualists. For many lears they had it's d together in love and harmony, and it is with great grief that the parts with the visible' presence of her companion. As she is one of those privileged to look be-youn the vell, we try style may be use her comfort from the lowing messages she will be whet to receive from him. The funeral services were conducted by Hairlson D. Bar-rett.

From Leominster, Dec. 23. ISABELLA L. FARNSWORTH, wife of John B. Farusworth, aged 63 years.

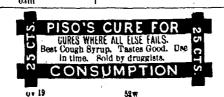
wife of John B. Farnsworth, aged 63 years: Mr and Mrs. Farnsworth, aged 63 years: Mr and Mrs. Farnsworth had be n b dievers in S dritn alism for many years, during which thus it che r d them in sorrow, and her beautiful mediumistic gifts were as healing balm in her own home and the homes of many friends. Nine brohers and siders, a son an a beautiful daukher i ad preceded her to the unseen lif. The daugh-ter's transition loss-ned the cord that bound the mother to ear h, and she rapidly failed. No more devoted wite and m ther +ver blet a lowing Vamily, and in the home her compan on is left alone, but liweling near is his son, who, with his wife an ellidern, were very dea to the departed. The funeral was holden in the Metho is Courch on the alternoon of Dec. 25, the services being conducted by its pa-tor. E. If rick, and the writer, in the pres me of a inge as-emblade. Beautifut flowers in profusion encircled the look of suffe ing and left the im ress of youth by on the face. May the c inforting press ce speak in the h-arts of husband and son and her beloved bro her and sister. JULIETTE YEAW.

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

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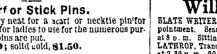
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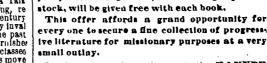
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#### BOSTON AND VICINITY.

Boston Spiritual Temple meets in Berkeley Hall, 4 Berkeley street. Every Sunday at 10% and 7% r. M. E. L. Allen, Presidenti J. B. Harch Jr., Secretary, 74 Sidiey St., Derrobaster Mass. Take alexator Dorchester, Mass. Take elevator.

The Gospel of Spirit Return Society, Minule M. Soule, Pastor, Assembly Hall, 200 Huntington Avenue, Sun-day evenings at 7%. Discourse and Evidences through the mediumship of the pastor.

Eagle Hall, 016 Washington Street. First Spirit-mints' Church, M. Adeline Wikkisson, Pastor. Services at 1, 2% and 7%; also Thursdays at 3. BANNER OF LIGHT 11, 2% an for sale,

Home Rostrum, 21 Soleystreet, Charlestown. Spirit-ual meetings Sunday, 11 A.M. and 75 P.M.; Tuesday and Triday, 3 P.M. Thursday, 75. Mrs. Glilliand, President, 21 Soley treet, Charlestown.

Bible Spiritualist Meetings, Odd Ladios' Hall, 446 Tremont Street.--Mrs. Guiterrez, President. vices Sundays at 10½ A. M., 2½ and 7 P. M.

vices Sundays at 10% A. M., 2% and 7 P. M.
Bpiri uni Fraternity - At First Spiritual Temple Excer and Newbury streets, Sundays at 10% and 7% P.N. the continuity of life will be demonstrated through different phases of mediumship. Other meetings announced from the platform, A. H. Sherman Secretary.
The First Spiritualist Ludies' Aid Noclety meets every Friday atternoon and evening. Supper served at 6 P. M. - at 11 remont street, near Ellot street. Elevator now run ing. Mrs. Mattle c. A. Allbe, President; Carrie L. Hatch, Sec7, 74 Sydney utreet, Dorchester, Mass.

**Ohildren's Progressive Lyceum**-Spiritual Sunday School-meets every Sunday morning in Red Men's Hall, 614 Tremont street, at 10% A. M. All are welcome. Mrs. M A Brown Sunschlandenden K. A. Brown, Superintendent

Commercial (al', 694 Washington Street.-Mrs. Nuter, President, Services Sunday at 11 A.M., 254 and 154 P.M., and Thursday at 3 P.M.

The Helping Hand Society meets every first and third weunerday it G and hall, 3 adylston Place. Business meeting at 4 o'clock supper at 6 o'clock. Entertainment at 7%. A. A. Eldridge, Secretary. Boston Spiritual Lyccum meets in Berkeley Hall every Sunday at 1 o'clock. J. Browne flatch, Conductor; A. Clar-ence Armstrong, Clerk 17 Leroy street, Dorchester, Mass. Pohen Manmael, Unithum-Annulou, Hall, Annulo

Paine Memorial Building—Appleton Hall, Apple-ton street, No. 9, side entrance,—Meetings every Sunday, at 3:45 and 7:45. Speaking and tests by Mr. and Mrs. O. F.

The Ladies' Spiritualistic Industrial Society meets at Dwight Hall, 514 Tremout street every Thursday atternoon and evening; supper at 635. Mis. C. H. Appleton, President.

Ministry of the Divine Science of Health.-Service Sundays 3% P.M. Mys ic Circle and psychic readings Tuesdays 7% P.M. 585 Mass. Ave., city. Dr. F. J. Miller, Psychic Hesler and Teacher.

The Ludies' Lyceum Union meets every Wednes-day Atternoon and Evening. In Dwight Hall, Sli Trement street. Supper served at 6:30. Evertainment in the even-ing. All invited. Mrs. Maggi- J. Butler President.

W. Scott Stedman holds meetings at Hlawatha Hall, #I Tremont street, Sundays, at li A.N., 2:30 and 7:30 P.M. Banner of Light for sale.

Mrs. Florence White will hold a tess scance every Sunday evening, at 8 o'c.ock, at 286A Columbus avenue. Echo Hall-1 Johnson Avenue, Charlestown Dist.-Meet-ings Wednesday and Suldsy evenings. Circles Tuesday evenings.

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

## MALDEN.

Malden Progressive Spiritualists' Society, Ma-sonic Building, 76 Pleasant street. Meetings every Sanday at 7 r. M. Weilnesday, 8 r. M. Wm. M. Barber, Presitent; Mrs, Rebecca Morton, Secy, A. Jordial w-loome is extended to co-workers in the cause of progressive Spiritualism.

#### NEW YORK CITY.

The Spiritual and Ethical Society, 744 Lexington Avenue, one door above 5xth street -Services every Sun-day morphic at 11, and wening at 8 o'clock. Questions an-swered in the morphag. Improvised poeus sfue each lec-ture. 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 Tar Hall, 1101 Bedford Avenue, Good speakers and mediums always in attendance. Sests free. All welcome. Mr. G. Delerce, President; Mrs. Alice Ashiev. Recrotary

The Woman's Progressive Union of Brooklyn at 6 o'lock, at Hall 423 Classen Avenue, between Lexing, ton Avenue and Quincy street. ELISABETH F. KURTH, Pres't. BANNER OF LIGHT for sale at the Hall. 808 Tompkins Ave., near Gates Ave.-Miss Ohapin, Blind Medium, Meetings Sunday and Friday evenings. Spirit Messages and other Phenomena, Admis-tion free, Collection taken.

for the grand lectures that he had given dur- | hesitancy in engaging her for two months next ing the month. It was also voted to engage acason. Next Sunday we celebrate the sixth Mr. F. A. Wiggin for the entire season of 1900 anniversary of the formation of the society. and 1901. Your name ought to be on the sub. The exercises will consist of readings by Mrs.

Boston Spiritual Lyceum -A. C. Armstrong writes: "Sanday afternion, Dec. 31, 'What was the Most Important Event Evolved by the Nineteenth Century?' was the question, and a general review of the wondertul events of the century was brought out. Mrs. Jahnke re-

the century was brought out. Mirs. Jahnke re-cited Mirs. C. Fannie Allyn's poem entitled 'Helping Along.' Others taking part: Dr. George A. Fuller, Harry Head, Mr. E. B. Pack-ard, E. Warren Hatch, Mabel Berry. Esther Mabel Botts, Harry Gilmore Green. Question for next Sunday, 'Which is of the Most Im-portance to Civilization, Religion or Politics?''

First Spiritualist Church, Mrs. Adeline Wil-kinson, pastor.—Song service led by Mrs. Nellie Kueeland; prayer, Mr. Newhall; New Year's Koeeland; prayer, Mr. Newhall; New Year's greeting, Mrs. Wilkinson; those taking part: Messrs. Fred DeBos, Martin, Marston, Blackden. George Baker; Miss Sears; Mes-dames Zinn Mosia, Tracy, Dunbar (the healer.) Afternoon, Scripture reading, George Emerson; messages, Mesdames Wilkinson, Woodward and Dr. Blackden, Evening, Song service Mrs. Casiton: watch meeting, those service, Mrs. Carlton; watch meeting, those taking part, Mr. DeBos; recitation, Mr. Preston; messages, Mesdames Woodward, Knowles, S. C. Cunningham, Reed, Weston of Onset, Baker; recitation, Cora Munroe; tableau rep-rementing "Cuba," "America,", "Old Year," "New Year," and "Goldess of Liberty." \*

Commercial Hall, Mrs. Nutter, President.-Sunday, Dec. 31, L. A. Cameron, pianist, meet ing opened as usual with service of song; in vocation, by Miss Brehm; Mesdames who took part throughout the day : Nutter, Maggie Butler, McKenna, Bell, Fisher. Cunningham, Wheeler, Irwin, Gough, Raizel, Knowles; reci tation by Mis. Piper Wordward. Messre. Krasinski, Brown, Sawin, Turner, Holland. From 10 o'clock till 12 we watched the Old Year out and the New Year in.

The regular meeting of the Ladies Spiritualistic Industrial Society, Mrs. C. D. Appleton, President, was held Thursday atternoon and evening, Dec. 28, '99. At 6 30 supper was served to a large number. Dancing was the program for the evening. Next Thursday. Jan. 4, an ice cream scoial will be held. Supper, however, will be served at 6:30, as usual.

Red Men's Hall Christmas Eve Spiritual services, W. Scott Stedman Conductor and Medium.-Owing to the inclement weather, only about forty persons were present, who listened with close attention to the following program: Congregational singing; scripture reading, Mr. Milton, "Saul, Saul, why persecutest thou me?" A lesson was drawn from the above to cease persecuting God by laying the responsi bility of our individual acts upon the spirit world, but rather be obedient to the heavenly vision and exercise our own individuality; solo, "Palm Branches," Mr. Clark; invoca-tion, W. Scott S'edman, "A Christmas Les son," Mr. Frank Clark; address, "Christmas," Mr. Austin: plano solo, Prof. Milligan; spirit messages, Mrs. Bird; solo, "Dream of Para-dio," Mr. Clark; address, Mrs. Wast dise," Mr. Clark; spirit messages, Mrs. West piano solo, Prof. Milligan; spirit messages, W. Scott Stedman; singing of Doxology, and benediction.

The regular meeting of the First Spiritualist Ladies' Aid Society was held Friday, Dec 29, at 241 Tremont street, with the President, Mrs. Allbe, in the chair. The evening was devoted to whist. Next Friday will be the annual meeting, when election of officers will take place. All members are requested to be present to cast their vote; meeting to begin promptly at 4 P M. A good time in the evening. Carrie L. Hatch, Sec'y.

Echo Hall, 1 Johnson Avenue, Charlestown District. Sunday, D.c. 31, meeting opened at 7:30 P M., with a good house. Song service led Mrs. E. J. Peak, also a poem on the dying year. Mrs. Smith from Maine, Mr. McLean, and

and hol. Your name ought to be on the sub-soription list of the BANNER OF LIGHT for 1960. Now is the time to send your name in with \$200 and have it enrolled. You can sub-soribe at this hall any Sunday at the nows stand. J. B. HATCH, JR, Secretary. will be served in the hall.

Sunday, Deo. 31, by request Prof. T. A. Jack son of Boston made interesting remarks; four to five circle; magnetic treatments, Dr. Quaide: Mr. Badger and D. E. Matson, spirit communi cations. At 7:30 Prof. Jackson wave fice clairvoyant descriptions, and messages read from articles, also answered questions from the au dience. Next Sunday C. B. Hair, D. E. Mat son will be assisted by others. Subscriptions for BANNER OF LIGHT.

The Deliberative Hall Meeting conducted by Mrs. M. A. Moody and Mrs. Emma F. Whittier was held Suuday, Dec. 31 Usual praise ser-vice, and invocation, Mrs. Moody. J. R. Snow discussed "Some of the Evils of Fase E 'not-tion." Reparks by Mr. Norcross and D. Kin hell, beth of Molden Eventometric requires ball, both of Malden. Psychometric readings and messages, "Appleblossom." Next no 1-ing, Sunday, Jan. 7.

First Spiritualist Society of Lowell closed the year very appropriately with two good and useful talks by Mrs. Hattle Mason of Chel-

S. A. Lowell (462 Main street, Amesbury), Secretary of New buryport Spiritualist Society, writes: Dec 3 we had for our speaker and me dium Mrs. Effie Webster of Lynn for the third time this season. She always has good and attentive audiences, and sometimes her prophecies are fulfilled to the letter, and to the consternation of those most intererted. The case in mind is that of Eogineer Johnson of the tug Laura Marion of Groveland, which was wrecked on the bar at the mouth of the Merrimao river on the night of Dec 23, when the pilot, captain and engineer lost their lives. She warned him at this meeting. Mrs. Pettengill of Malden was to be our speaker for the 10th, but, owing to sickness, did not come. In her place we were pleased to secure Mrs. Helen Taylor of Philadelphia. She filled her engage-ment for Dec. 17 and gave excellent lectures and messages. She held a séance (giving her messages by flower readings), and a package party for the brnefit of the society at our hall on Wednesday, Dec. 20. It was a success. spiritually, socially and financially. We have add ed substantially to our bank account through the efforts of Mrs. Taylor, and we are duly grateful. This closed her season's engagement with us, but she will be here next season. On the 24th we were again disappointed in our speaker, Mrs. Sadie L. Hand of Boston, through sickness. The severe rain prevented the service by local talent. Dec. 31 was the Sunday we planed to give to our own mediums, and we closed the old year with a successful meet-ing. Our speakers for January, 1900, are to be Mrs. Webster of Lynn on the 7th, and Mr. Lucius Colburn of Vermont Jan. 21 and 28 We extend "Happy all the-year" greeting to all readers of THE BANNER.

#### New York.

First Association of Spiritualists,-Sunday, Dec. 31, our President being still absent in at-tendance upon her sister, our Vice President, Mrs. Milton Rathbun, took charge of the after noon session, during which Miss Gaule gave many excellent tests and touching messages from the spirit world. At the evening meet ing Miss Gaule was again at her best, and many were made happy by words from the unseen. During January Miss Gaule will continue with us, and we shall hold afternoon and evening meetings each Sunday.

The Church of the Fraternity of Divine Communion held its usual Sunday service Dec. 31, at Aurora Grata Cathedral, Bedford Avenue by the organist; invocation by the Conductress and Madison street, Brooklyn, Ira Moore Courlis, pastor and psychic, in the chair. Mr. Courlis gave his usual service in conjunction with a twenty minutes talk upon "The Twen

the worthy Brother and his work, introduced Dr. J. M. Peebles, who held his audience spellbound from the beginning to the close; the difference he portrayed between faith and knowledge when it comes to so-called death; what he had to offer when in the ministry of faith, and what he knows at the present time and can point to which will bring relief to the sorrowing souls who have lost the form from view, but can converse with the spirit still. The evening lecture was on "Travels Through India and Ceylon." and the hall was sea, followed by tests. Friday, Jan. 5, is our annual meeting, and election of officers. Sun day next, Jan. 7, we have Mr. A. P. Blinn, of Boston. This being his first visit, we look for-ward to a grand day. chairman made some brief remarks and intro duced the speaker of the evening, Dr. J. M. Peebles. The lecture was very interesting, and much power and force were displayed by the doctor. Mrs. Carrie Firth-Curran.

Christmas entertainment by Lyceum and Y. P. S. U. of First Association of Spiritualists, Philadelphia, Wednesday evening, Dec. 27. Program: Greetine, Dr. N. F. Ravlin; music, vocal and instrumental, humorous songs and recitations, by the following members: Ruth E Whitner, Florence Clark. Esther Cahoon, Fredrick Sigmund, George Zummerman, Rudolph Zimmermau, Master Dieman, Fannie Read, Victor Bunz, Edwin Jobes. Pantomime, "Coming Home": Mrs. Lillian Reid Heasley, B. E., reader; Mrs. Minnie Phillips Reed. Clara The play is a dromatized version of an old poem, adapted and rearranged for the occasian. An nie and Willie, the two children of Gordon Lau rence, annoy him with questions concerning Christmas and the presents Santa Claus is going to bring them. He repulses them and sends them to bed, refusing to kiss them good night. The children, being unable to sleep, are brought to their Aunt Ruth, and ask her if they nay pray 10 their dear mamma, in spirit life, to send Santa Claus to them. They do so, and the sequel shows how their prayers were answered. "A Real Uhristmas tree! A Real Santa Claus!" Char acters: Santa Claus, Capt. F. J. K. ffer; Aunt Ruth (Mrs. Laurence's sister), M. E. Cadwallader; Gordon Laurence, Wm. Heasley; Nurse Annette. L. Reid Heasley, B. E.; Annie, Edith Ables; Willie, Florence Clark; Santa Claus distributes candy to the young people.

Mrs. D. M. Lowe writes from Worcester : Our three-week's engagement with Mrs. Sarah A. Byrnes closed Sunday, Dec. 31. As always, her lectures have been along the lines of advanced thought, and never failed to interest those who look beyond the plane of phenomena, seeking the more advanced lines of a practical philoso phy. Her lecture of last Sunday atternoon on The Significance of Christmas," was worthy of especial mention-deemed by many as the "very best" they ever heard from her lips, and a lecture that will leave a lasting impression

with a few well chosen remarks concerning ( with us. In the afternoon he gave a very fine fecture, plain, practical and to the point, and at the close a test scance, very successful in its results. At the evening session he gave a shorttalk and a most wonderful seance, many remarkable tests being given and fully recog-nized. Sunday, Jan 7, 1900, Mrs. Nettie Holt Harding will be with us. H. C. Berry.

# One Who Trusts.

#### To the Editor of the Banner of Light:

Allow me to say in reply to Abby A. Judson's Letter in your issue of Dec. 30, that I feel in quoting the lines she does she misconstrues them. It is true they read, "We shall neverl've lived almost seventy years, and I can say that I have no evidence of ever meeting my spirit friends; I've no quarrel with those like my friend "Miss Judson, who say they have to trive a compart unriddle Lwill enhave; but "where I cannot unriddle I will en-deavor to trust." I am one of those who be-lieve in the "powers that be," or in what is called an "all wise providence."

Miss Judson speaks of those who believe that this world is all they have, "so eat and drink, etc." Now I think we should be true, should do all we can to make the most out of this life whether there are more worlds for us beyond or not. We are here to develop our-selves, and we need not give ourselves any worry about what is to take place either here Is. E., reader; Mrs. Minnie Phillips Reed. Chara Zmmerman, Emelia Gundermann. Myrtle Phillips, May Snyder. Sketch, "Victim and Agent." Victim, A. Groom; Agent, William Heasley; Office Boy, Victor Bunz. Drama, "Annie and Willie's Prayer." An Object Les-son in Spiritualism (specially written for the cocasion by M. E. Cadwalladei). Synopsis: as our friends who have gone; and whether there's a heaven or a bell does not trouble me, as I'm trying to "be quiet in this Infinite Power," be it what it may," and desire with all my heart to know no will but his.

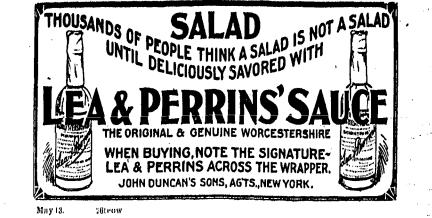
Yours for submission, Winsted, Ct. MARY A. PARSONS.

# ALMOST MIRACULOUS.

## Facts That Are Stranger Than Fiction.

The wonderful results that have blessed the work of the Christian Scientists at the end of the nineteenth century seem almost miraculous to the ordinary layman who has not seriously considered their methods, or who perhaps has forgotten that in the inspired word all things are promised to those who ask and that those who seek shall find.

While the Christian Scientists of modern times make no claim of ability to work miracles or to raise the dead, it is an incontestible fact that through the knowledge of the superiority of mind over matter and the skill ac-quired by years of study of the lessons taught by the great intellects of all ages, the most wonderful results have been achieved in the cure of the physical ailments of distressed humanity. No disease has been proof against this treatment, and no case of human sufferon those who sit under her inspiration. Dr. ing has failed to secure relief even when the Geo. A. Fuller will be our speaker the first two sufferer has been without belief in Christian Sundays in January. 'Miss Blanche Brainard 'of Lowell the last two. The Woman's Auxil or contact with the Healer.



First Christian Evolution Society—Penn Fulton Hall, cor. Penna, Ave. and Fulton st. Services every Sun Hall, cor. Penna. Ave. and Fulton st. Services every Sun day at 8 P. M. W. W. Sargent, Chairman; Mrs. Julia Sicar di, Secretary.

**Psychia: District Culture Conference**—Single-Tax Hall, 1101 **Bod** ord Ave., Weinesday evenings, at 80'clock. Lectures by Henry H. Winer, with Questions and Answers, and dis **cussion** by audience, with demonstrations.

#### CHICAGO, ILL.

The S. and M. H. Society, 3310% Rhodes Ave., meets every Sunday, H A.M. Conference and tests. Tucs-day 3 P.M., Oriental Reception. Open doors, and everybody

Sp ritualist Temple, Fort Worth, Texas, Taylor st. between 7th and Jackson Services for children 2 P. M.; for adults, 3 and 75 P. M. Mary Arnold Wi son, A. sistant Pastor, levds siging. ennie Hagan Jackson, Pastor, resi-dence 716 Florer ce s reet.

#### Notice to Local Societies.

Hereafter all reports will be condensed in the same general style as given below. We re-spectfully request our correspondents to gov-ern themselves accordingly. We shall deal faily and impartially with all socioties, lience must ask them all to conform to the same gen-eral 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.

Sunday, Dec. 31, notwithstanding the extremely cold weather, a very good audience was in attendance at Berkeley Hall, where Dr. Geo. A. Fuller delivered his last morning lec ture of this season, and those present were well paid for coming out in the cold. Prof. Geo. E Schaller, Mrs. Pearl and Mr. C. L. C. Hatch furnished excellent music both morning and evening. At 7 30 P. M Dr. Fuller gave his last lecture of the season before a small but an appreciative audience. The severe cold weather kept many at home. It was as in the morning, a very profitable lecture to those who were present. Dr. Fuller took for his subject "Spiritualism the Necessity of the Hour.'

During the month Dr. Fuller has given some of the best lectures that have been given be fore this society; they have been intellectual and instructive, and will be long remembered by those who have been privileged to hear them. On Sunday next, Jan. 7, Mr. H. D. Barrett will commence a series of lectures before this society, and will be followed with spirit communications by the swert little cont of Bumble Bee, through the organism of Mrs. Minnie M. Soule. Both Mr. Barrett and Mrs. Soule are too well known to need an introduc tion to a Boston audience. At a Directors' meeting held at the close of the morning session, a vole of thapks was tendered to Dr. Fuller



Mrs. Peak occupied the platform for spirit messages and remarks

The Children's Progressive Lyceum No. 1 on Dec. 31 held its usual session with a good at endance. The lesson subject was "Spiritual Development Versus Animal Development. The following rendered songs and recitations: Wilhelmina Hope, Esther Botts, Ada Gray, May Burdett, Mabel Emmons, Clara Weston, Ella Felman, Floyd Sibley and Mr. Harold Leslie. Remarks were made by Mr. Dean Clarke and Dr. William Hale.

Odd Ladies Hall, 446 Tremont street. Sun day, Dec. 31, Spiritual Meetings, Mrs. Guiter Those assisting, Messrs. Hill, Westby, Sawin, Pye, Johnson, Ibell, Whittemore, Hersey, Wood, Turner, Mesdames Brown, Masia, Pye, Guiterrez, Western, and many others. Mis. Chapman of Brighton expected next Sunday. Last Sunday in January, the second anniversary of this meeting, a good day promised.

Home Rostrum Society held circle at 11 A.M. Sunday, well attended. Many messages 16-ceived through different mediums; healing, Mr. Lothridge, Mrs. Gilliland. Evening praise service, 7:30, followed by remarks and mes sages by Messrs. Saunders, W. A. Wilkinson, Howe; Mesdames Gilliland, Hayes, MacKay; solos and duets, Messre. Howe, Palitier, Miss Stone; baujo and harmonica solos, Mr. Loth ridge. Closed at 12:30 P.M., all wishing each other a happy New Year. The President furnished sandwiches, coffee and cake to all, and thus closed one of the most harmonious and united meetings of the year. Spirit-presence was strongly felt by all present while singing "Nearer, My God, to Thee," at midnight. \*

#### Massachusetts.

The usual Christmas Festival was observed the evening of Dec. 25, at the Independent Liberal Church of Greenwich. Chicken pie supper was served from 6 to 8 o'clock, followed by a choice literary and musical entertain-ment, opening with "Grand Banner March and Song." of Lyceum. We were favored by the genial presence and beautifully rendered music of Mr. Geo. B. Cutter of Boston. The presence of Dr. Geo. A. Fuller and wife, and her able assistance in the musical program, contributed much to the happiness and success of the occasion. The grand finale was the distribution of innumerable gifts by Mr. and Mrs. Santa Claus. None went away empty-handed. The writer was generously remembered, while in an apt speech Mr. Geo. B. Cut-ter presented, from Mr. H. W. Smith and Miss H. B. Lochlan, a beautiful silver service to Dr. and Mrs. Fuller, the Doctor responding for himself and wife in his own inimitable manner. With a few parting words from the pas tor the festivilies ended, but the Christmas spirit abideth still in many a heart. Juliette Yeaw.

Progressive Spiritualists' Association held services at 21 Market street. Lynn, Sunday, Dec. 24. Juna E Davis occupied the platform At 2.30; poem, "We Are Wiser Than We Know"; music, T. J. Q laide. From 4 to 5, Know' social circle massage anu magnetic treatments, healing the sick free, Dr. Quaide. D. E. Mat son was at his best. At 7 30 the guides of Julia E. Davis gave their whole attention 'ospirit messages. Hot supper served at 5.30 every Sunday night.

Cadet Hall,-Lynn Spiritualists' Association, L D. Millikon, President. Large audi-ences were with us, Dec. 31, to listen to the farewell discourses of Mis. Carrie Twing, who treated the subjects taken in a very able manner and gave a large number of very satisfactory readings and messages. Mrs. Jahnke, of Stoneham, who visited us in the evening, gave several character readings, which were highly appreciated. Solos were rendered most ably by Mrs. Bertha Merrill, vocalis, and W. H. Thomas, cornetist. Mrs. Twing has been with us two months, and we wish to exprass our appreciation of the good work accomplished in that time. Her engagement has been so successful, both financially and in the in orease of interest, that the committee feels no can excel them. Mrs. Carrie Firth Curr.n,

tieth Century Religion" to a large and appreciative audience. After an intermission at 11 o'clock sharp, began the Watch Nightservice-composed of music, song, short addresses. At 11:50 the church lights were lowered, and for ten minutes the audience, by request of Mr Courlis, joined him in silent prayer and medi tation. At 12 o'clock sharp the church was beautifully lighted by electricity of the na-tional colors-red, white and blue-and the organ pealed forth Handel's grand "Hallelujah Chorus.'

Brooklyn.-The Advance Spiritual Confer ence held a grand tarewell meeting to the old year at their hall, 1101 Bedford Avenue on Saturday evening, Dec. 30. The following program was given: Piano folo, Miss Sperling; congregational singing, "Anget Blessings" address, Mr. Hopking, subject, "Progress in the Closing Century Spiritual and Otherwise"; congregational singing, "Refuge"; duet, Ira Moore Courtis and Sater Mrs. Miller, "Think-ing, Dear Mother of You"; address, Ira Moore Courtis, with psychic demonstrations of spirit presence-many strangers dumbfounded at the marvelous power of this wonderful medium's descriptions-messages, with full names and relationship; Mr. H. H. Warner followed with parts were all well rendered, owing to the unshort address, and clairvoyant descriptions; piano solo, Miss Sperling, the whole audience joining in singing "America." This was a grand closing meeting of the most successful year in the history of the Advance Couference. This Conference wishes to thank all the participants who so generously helped in the Conference's success, and wish them all a Happy New Year.

Sunday, Dec. 31, at the Woman's Progressive Union, Brocklyn, Mr. Baxter's lectures at both sessions were very instructive, and upon those who think a lasting impression was niade. His engagement with our society closed with the old year, and may the dawn of the new century bring to him happiness, peace and all the honors which he has so well earned. Mr. Altemus also bade us good bye. The hearty hand shake and "God bless you!" were xpressed by all. May his life be bright and j yous for his faithful endeavor to make others uappy. A successful and happy New Year to all

#### Other States.

A correspondent writes from Toronto, Ontario, Canada: We would report a decided impetus in the spiritualistic field, which indicates a permanent growth. The scientific, philosophical and religious aspects of our modern spiritual dispensation have been presented by Dr. G. C. B. Ewell since Nov. 1 with the power and force of the spirit from inspirational spheres Demonstrations of life beyond have been abun dautly given through his organism, and his magnetic power to heal has proved a boon, especially to that class of invalids given up by the usual practice. Classes for individual unfoldment have also given good results to its members. A lyceum was organized four weeks since, in which much interest is manifest. The subject of change of speaker, presented in conformance to usual demand for monthly novelties, was met by the intelligent majority pro-testing "list they be put back into the kinder-garten," and thus is confirmed the wisdom and demand for settled speakers, for a time at least. The formation of another society is under consideration, comprising those who wish to pursue progressive lines of research apart from the repeated presentation of sensational and questionable phenomena. THE BANNER has been presented as a reliable avenue of information, and received many trial subscriptions.

The Spiritual Church of Progressive Thought of Tolede, Ohio, had the good fortune to secure Dr. J. M. Peebles for two lectures Sunday atternoon and evening, Dec. 17. The after-noon services opened with a plano solo by Miss Julia Curran, after which Mrs. Carrie Firth-Curran gave the invocation, and Mrs. George Leibus rendered a solo, "The New George Leibns rendered a solo. Jerusalem," in a charming mauner. Mr. and Mrs. Leibus know but very little about Spirit

iary will meet on Friday of this week in Banquet Hall, 306 Main street.

Dr. C. L. Fox writes from Fitchburg: Full houses greeted Mrs. Annie E. Cunningham of Bostou, Sunday, Dec. 31, speaker for the First Spiritualist Society. The addresses were appropriate to the New Year, and were presented in a very interesting manner; the many spirit messages were fully recognized; the piano selections by Miss Howe were finely rendered. Mrs. L. M. Prentiss of Lynn, test medium, occupies the platform next Sunday.

Mrs. Anna M. Kelsey, Cor. Sec'v, 376 Union St., Springfield, Mass., writes; The Ladies Aid Society has closed a very successful month owing to the unprecedented work of Mrs. May S. Pepper, which surprised even those who knew her best. The hall was filled to overflowing at every session. On account of pion health the ladies, upon her request, cancelled her last Sunday of Dec, 31. Mrs. Helen Palmer Russegue of Hartford, Ct., was secured to fill the vacancy. The Lyceum held a very successful Christmas entertainment on Saturday evening, Dec. 30, in Ladies' Aid Hall, present tiring efforts of the Conductor, Mrs. Lida Hart. A Christmas tree beautifully decorated and laden with gifts for the children made their hearts glad; all were well remembered. Mrs: C. Fannie Allyn of Stoneham, Mass., begins one month's engagement with the society Jan. 7, 1900.

Mrs. J. A. Chapman writes from Norwich, Conn.: Miss L zzie Harlow, of Haydenville, Mass., the gifted trance and inspirational lecturer, has served the Spiritual Union of this city the Sundays of December. Her work is of an educational order, and is fully appreciated by people who are ready and willing to think along lines of human progress and reform. Miss Harlow will continue her minis trations for the Union the Sundays of Janu ary.

The First Spirifual Society, Portland, Me.-Dec. 3, Edgar W. Emerson served the Society, giving two lectures and seances in a very satis factory manner. Dec. 10, Mrs. A. W. Smith of Portland lectured before the society, each lecture followed by psychometric readings. Dec. 17, Mrs. C. Fannie Allyn occupied the rostrum, giving two of her characteristic lectures. Dec. 24, not having any regular speaker engaged, the society held social meetings at each session. You can Interesting remarks were made by Mr. Todd. Co., 33 ( Capt. Beals, Mrs. King. Mr. McGregor and others. Dec. 31, F. A. Wiggin of Boston was business.

Notable among the most successful of the Christian Science Healers of to day is S. A. Jefferson, of Chicago, Ill., who is blessed by the grateful prayers of hundreds if not thou-sauds of those who have been restored to health by the intelligent application of the methods of Christian Science. To those who are suffering and who desire to test the beneficent results of this treatment, bearing in mind that distance and unbelief in the theory of Christian Science make no difference, a little book called "A Message of Health," and giving detailed information regarding this blessed truth, will be sent on application and receint of a two-cent stamp by S. A. JEFFERSON, 1775 Masonic Temple, Chicago, III.

Kr Adults as well as children can learn many useful lessons from that department of our paper denominated "Children's Spiritualism," for are we not all mere children seeking for more knowledge and wisdom? We invite all mediums, speakers and writers, in fact all Spiritualists, to take an interest in this department and send contributions for it.

# Over-Exertion of Brain or Body.

#### Take Horsford's Acid Phosphate.

It is a wholesome tonic for body, brain and herves. Wonderfully quick in its action.

#### A Chauce to Make Money.

In '97 I contracted Consumption from asevere cold and was pronounced incurable by the best physicians. I tried various preparations, all of which proved worthless. By chance I secured a Curocumpino Health Pillow and began sleeping on it. It proved to be just what my case required. It stopped the night sweats, loosened tue nasal organs, relieved the pain in the lungs and completely cured my crugb. The Pillows are splendid for persons suffering from Asthma, Catarrh, Hay Fever, Bronchitis, Nervousness and Insomnia. As I needed money, I began selling the Pillows and make from \$35 to \$40 per week. The Pillows sell readily. Almost every

family will buy one. You can make more money selling the Curocumpino Pillows than in any other business. I give my experience for the benefit of other poor people who may want to make money. Any intelligent person can do as well as I.

You can get the Pillows from W. H. Baird & Co., 33 Century Bldg., St. Louis, Mo. Write them for particulars. They will start you in business A READER.

