VOL. 86.

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

BOSTON, SATURDAY, JANUARY 13, 1900.

\$2.00 Per Annum, Postage Free.

NO. 20.

GO AHEAD.

J. A. EDGERTON.

When discouraged, sad and sore, Do your best-who can do more? Other men have won before. Go ahead.

Down the current of your days May be other, brighter ways. Go ahead. Sunshine glistens unto you.

For you falls the rain and dew. Over you the skies are blue. Go ahead. All God's earth is green and fair. Birds are singing everywhere. Go ahead.

Trouble knocks upon your gates? Face it; rise above the fates. For each one some ill awaits. Go ahead Show that, whatsoe'er befall, You are greater than it all. Go ahead.

Sorrow's gloom is o'er you cast? All the good of life seems past? Do not bend before the blast. Go ahead Though you have a broken heart, Bear it still and do your part.

Go ahead.

O'er the shadow of the night Rests a diadem of light. Where the stars are shining bright. Go ahead. So In sorrow lurks a good That is little understood. Go ahead.

In the mystery of sleep Voices call us from the deep Angels vigils o'er us keep. Go ahead. Heaven's portals gleam above In the radiance of their love. Go ahead.

When our sun sinks in the west, In the citadel of rest Wait the ones we loved the best. Go ahead. And their voices call to us From a country glorious.

Go ahead.

To the beauties unexpressed Of that kingdom of the blest. Go ahead. And our dear ones who have gone

Greet us in its golden dawn. Go ahead. As we pass life's journey through, Let this one thought keep us true:

There is good that we may do. Go ahead. Not unto ourselves we live, But for help that we may give. Go ahead.

To the upward-looking soul Ever shines a higher goal, As the seasons onward roll. Go ahead. Make the triumphs you have won Stepping stones to lead you on.

Go ahead. (To be issued in pamphlet form.)

The Evolution of Worship.

A Lecture by Harrison D. Barrett. Published by special request.

I shall attempt to describe the evolution of religion, more properly, the evolution of worship, on this occasion, hence I shall ask you to journey with me in fancy down the corridors of time, through the labarynthian ways of the mighty Past, that we may note man's progress over the roadway of life until he has arrived at the goal where we find him today. It is a strange record: War, famine, pestilence, love, hatred, hopes, fears, joys and sorrows are found at every turn of the road, while the sad stories of seeming failures blend their dark lines with the brighter hues of success until the life of man, in his evolution from barbarism to civilization, becomes as varied in its colorings as were the threads of the mythical coat of many colors in the patriarchal days of Israel.

In studying man we find that he has advanced in propor tion to his intellectual unfoldment. His intellectual development has depended upon the experiences through which he has passed as he has journeyed through life. His experiences have been due to his climatic, topographical, social and mental environments. These environments in turn depend upon the circumstances of birth, and his desire for change. Climatic conditions naturally affect the plastic minds of children born into this world under a tropical sky, in the temperate zone, or in the frigid north, while the topography of a country, be it the region of snow-capped mountains, lofty plateaux, or smiling plains, has an influence equally marked in shaping the course of man's thought. It matters not where he locates himself; man as surely finds in nature objects that inspire awe, fear and reverence within him, as he finds the sun shining around him. This is due to an element within his nature which, for convenience, has been termed the religious element. The cause of this element or faculty is a matter of interest to all anthropologists, as well as to the scientific historian in search of the soul of things through the avenues of fact.

As we glance down the corridors of time, we find ample evidence to prove that man has always possessed this relig ious element in his nature. I believe it to be, either con sciously or unconsciously, an attempt of his soul to relate him in thought, feeling and purpose to his fellowmen, and to the Infinite from which his power came. I believe it is, and ever has been, a quickening of that principle within him which has led him to search for causes, and enabled him to analyze and trace effects to their source. This peculiar element has found many avenues of expression, the chief of which has been worship, during man's weary pil grimage across the plains of matter. Indeed, for many centuries man was merely a worshipful animal, obeying only the promptings of his own instincts, and blindly-worship. ource, nor comprehending their real meaning.

worship, as he has fought, struggled, toiled and suffered on pages of history, and you will find these pictures of treehis journey from the condition of the beast to that of a sentient being. Go back with me to that far-off time when the first thrill of consciousness passed along his sluggish nerves, when he roamed at will, a savage beast, over the plains, or threaded the wilds of the forests in search of his prey. He had only sought to satisfy the cravings of his appetite; he knew no more than this-that he was hungry and must eat, and that he must defend himself from other fierce brutes who would otherwise kill him and feast upon his flesh. We can see him, a flerce, hairy, savage monster, roaming to and fro over the earth, a huge club in his hands as a weapon of offense and defense, by which he secured his food or beat off his enemies; his eyes rolled wildly. while the untamed life within expressed itself in the harsh tones of the snarling beast.

One day while in search of food, our primal ancestor ventured out of the forest shade, and beheld the bright sunshine in all of its glory as it fell in rays of impartial splendor upon the level fields before him. He had seen it perhaps a thousand times before, but now for the first time he became consciously aware of the fact that there was a difference between light and darkness, between sunshine and shadow. He stood and gazed in awed bewilderment at the wondrous sight, when suddenly he beheld something strange and uncanny upon the greensward beside him. You and I know that it was only Nature's photograph of his form, taken by the magical camera of the sun, and flung at full length upon the beautiful green canvas behind him. Here was something out of the ordinary, something new and strange, something he could not understand. Obedient to the natural instinct of self-preservation, he at once sought to defend himself, and, with a wild harsh cry, struck a terrible blow with his club at that awful Something he feared was about to injure him.

He looked once more, but there lay his shadow, uninjured, quivering under the impulse of his own fear, as if it. were about to spring upon him. With another fierce cry of rage and fear, primal man struck another terrible blow at that strange, awful thing that seemed ready to destroy him. It was all in vain! Blow after blow had not the effect of causing the removal of the shadow; there it was, and there it persisted in remaining. He had it now-he would run away from it, and so he fled-fled from before his own shadow-poor, erring, ignorant, savage man-fled that he might find an avenue of escape from a representation of himself, and he has been trying to run away from himself ever since. On he rap, but, glancing backward, he saw that awful Shadow, seemingly overtaking him in his mad race, and his crude mind was filled with fear-a fear hat caused him to drop upon his knees and pray to his own Shadow that it would do him no harm. Man's first prayer arose through fear, and fear has been the mother of worship ever since man arrived at consciousness. Thus in the first stage of worship man supplicated and implored only for his own preservation from something he could not understand through his sense of fear, and Fear has been a most prolific mother in furnishing man with continued desires to worship and to supplicate for aid. Man was first a Shadow-worshiper, and Animism became the channel through which he expressed his devotions.

He feared this intangible, elfish sprite most intensely, and his mind wavered between desires to kill it and ardent wishes to placate it by prayers and supplications. Ages passed away; man continued his primitive form of worship, but found, on sundry occasions, as he sat beside a boulder to rest, or fell over a huge log in the chase for his prey, that the shadow melted into the object with which he had come in contact. He began to feel that he had found something more tangible and potent than the shadow, and he changed his form of worship to meet his change of thought. He felt at last that the rock or log or boulder had destroyed the shadow, and he rejoiced greatly at his escape; so he knelt, in gratitude of heart, and thanked the insensate object that had relieved him from the cause of his fear. These objects beeame sacred to him: he cherished them fondly, and paid them the homage of his devotion. His fetich was his idol, and he could not be grateful enough to it for the favors he received. Thus fetich worship was the second step in the evolution of man's religious worship. We also see that man's prayer from fear was succeeded by a prayer of thanksgiving-an order that has obtained in human life through all the ages.

Æon followed con, and man met with many changes as he performed his little part in life's perplexing drama. He found that the Shadow followed other animals than himself, and that the fetich was not always potent to give relief from danger. He suddenly noted the fact that a mightier power stood in his way-a something that cast a greater shadow than did he and other living creatures. His idol was lost beside it, and its arms seemed to eclipse the sunlight. He wondered and feared and trembled and prayed anew. He heard it talking in strange tones, plotting, so he feared, his own destructior. He flung himself at its feet and supplicated pardon. He looked and listened; he saw this giant reach his arms out toward the sky, and twine and intertwine them together, and weave verdant coverings over all the gnarled surface, until a canopy of green was formed above him; he saw those arms move to and fro and the fingers of green were dexterously touching the harpsichords strung across the sky unseen by man, until his ears were filled with a mellow music that came forth from this giant form, so thought man, but, as we know, from the movement of the gentle winds sporting amid the leaves and branches of a mighty tree. Man saw also those arms reach out anon, and new and huge trunks shoot downward, take hold of earth with firmer rooting, and add thereby to the power of the parent tree. Scores of these trunks at last supported the roofing of a single tree, that man soon fashioned into a God with power to save and condemn.

Poor, erring, ignorant, struggling man had taken another step forward in his worship. The tree was now his God; you and I know that it was the phenomenon of the banyan tree-simple, yet profoundly grand-that | to ask for help. He soon saw that the light of the day king | spoke to his religious nature through its giant arms and colossal trunks. Man worshiped the Tree, beneath whose shade in many lands he assembled, his kindred to pray for favors many, and to return thanks for favors few. Do I hear you say that this is not a picture drawn from the facts of history? Then go with me in fancy to old Druidic times, and find those strong children of nature worshiping humbly their sacred oak; to Oriental lands, and observe the dark races of the tropics paying their devotions to the forest-giants named; to western lands, and see the people assembled in worship around the sacred ash and beeches; to Australia and note the reverent | that he might ride with him through the star dotted reing that which caused them, yet never realizing their true awe of the natives, in centuries agone, as they knelt around | gious of space, across the heavens and back again, once their spice-breathed trees, the god of their adoration; to

worship true to life in all details. Man's God had grown, from a shadow to a feticb, from a fetich to that which was acted upon by something outside of himself—the tree that seemed to have power of its own.

The mighty soythe of Time moved swiftly across the acres of being, and quickly mowed the centuries into huge | heard the sighs and groans and wails of woe, as the waters swaths, whose spreading covered the entire globe with epochs, cycles, decades, years, months and days by which after a time man could accurately measure duration and his own relation to it. The trees were his fanes, and the vaulted forest aisles rang with his songs, and echoed to the chanting of his hymns. One day the sky was overcast at high noon; the air a solemn stillness held, while distant mutterings told of the coming warfare of the elements. Suddenly an angry roar burst upon man's ear, and he saw the forked lightning cleave the clouds asunder, dart downward and lick up with its feverish, fetid breath the very God-Tree he was then worshiping. Affrighted man fled to a place of safety, where he tremblingly bemoaned his fate. His God had failed him, and had disappeared before his very eyes. A new thought swept in upon his consciousness-only a God could destroy a God, hence that which had destroyed the tree must be more potent than the tree. "Fire is the Destroyer God, he must be placated; I will worship him that he may save me alive," said man, and he began to build altars to the Fire-

Note this, my friends, in passing. Man was anxious to please the stronger power, hence he transferred his worship from the weaker to the stronger, hoping and desiring to obtain the especial favor of the one whom he served. Through all his history, man has almost always been found worshiping at the shrine of those who were more powerful than he, especially so, when he wished to gain something personally through that method. He has not outgrown that habit to day; "The king is dead! Long live the king!" is the cry at the present hour, and every attraction, no matter how delightful it was at first, is speedily forgotten when a stronger one comes into view. He became a Fire-worshiper; in many lands he erected his altars, upon which sacred fire was forever kept burning, before which he bowed in humble submission, to which he knelt in supplication, or uttered prayers of thanksgiving for some imagined favor. Fire was the object of man's adoration through long ages, during the lapse of which he took several steps upward in the scale of being, and became still more conscious of his power to think and to do.

He saw the sacred flame consume the sacrifices he made the God power within it, and rejoiced thereat; he saw flames lick up the refuse around his camp and was satisfied that leanliness should be a portion of his religious life. Would that all men thought so to-day! Perhaps the fireflame in its purity symbolized the spirit-flame of pure, true love within the soul of man; who shall say that fire-worship was not a means by which the elevation of man was made possible? I hear some one say: "I do not believe that primitive man was ever a fire-worshiper; it is all a fanciful creation of the mind!" Then go with me to-day to the hills and plateaux of old Persia, where the Parsees dwell, and you will find them even now bowing in worship before their alters on which the sacred fire is yet burning. the lineal successor, they believe, of that other fire that burned for their ancestors ages and ages ago. Our Parsee brethren worship their God in all sincerity, and obediently chant his praise in song and speech, while the nations that are no more, out of their long forgotten tombs, speak to us of the age when their people worshiped in spirit and in truth the Fire God of the Universe. In these and other evidences of fact, you will find your proof of the poetic

worship of Fire. Behold how man's idea of God had grown: animism to fetichism, fetichism to Tree worship, Tree worship to Fireworship, each marking the recognition of added power on the part of the God he feared and praised, and supplicated and adored. One day, ages and ages ago, the clouds again swept across the sky, and the windows of heaven were opened to let down a flood of rain upon the patient, thirsty earth. Its power was great, and man stood aghast for the rain, the water was more potent than the God-Fire, and the sacred flame upon the altar was extinguished. Man was sore distressed, and found no resting place for his feet, until be suddenly learned that Water was ever the conqueror of Fire, whereupon he hailed Water as his God. He saw that water not only washed clean the face of nature, not only extinguished the flame upon his altar, but it also revived the fainting flowers and trees, made harvest time possible, and saved the lives of his animals, as well as of himself and family. He therefore transferred his worship from Fire to Water, and Water was his God. His sacred rivers, lakes, seas and oceans were visible presences of his God, wherever he dwelt, and he was often found kneeling in worship on their shores. Worship of the Water God obtained for centuries, and indices of the same have found their way into our own times. The sacred Ganges of the Hindu, and the sacred sea of the Chinese, are resultants of the ages when man's God was Water.

Time swept onward with its majestic march, and an age came when man stood beside his sacred ocean, looking out over the vasty deep in awed thankfulness, reflecting upon its mighty power. Suddenly he was startled from his reverie, for he saw something weird and strange. He imagined that giant hands, with long, sinewy fingers were reaching down out of the skies, tossing and drawing the God-Water into the heaven above. He was again afraid, and trembled lest this unknown Something should see fit to catch him also up into the sky. We know that he saw only the fingers of the Sun, the King of Day, catching up the sparkling drops of water, to fling them back in gentle rain upon the thirsty earth. Perhaps it was a water spout in which the strength of the sun and that of the wind combined to place of rest. In distress of mind, man sat him down upon the banks of the sounding sea to think, to pray for release, was necessary to the life and growth of plants, and that darkness, long prolonged, destroyed both plant and animal life. He learned that something more than water was ne cessary to cause things to be, and to grow into maturity. 'The Sun! the Sun is the cause of all these things! The Sun is mightier than Water, and I will worship the Sun," cried ignorant man, and the Sun became his God.

He builded temples to his new deity, whom he endowed with powers far beyond those ascribed to Water. He even imagined that the Sun-God was so nowerful as to be able to draw him into the sky, even as he had lifted the Water. more to become the light of the world. Night came on, always a reaction which is abnormal.—Marion Enterprise.

Let us draw a poetic ploture of the various stages of man's | other lands, where tree-worship is recorded indelibly on the | and the sun set; the moon, that silvery queen of the Night, came forth in all her radiant beauty, and cast her mautle of loveliness over earth and sea and sky. Man saw once more the billowy sea rise up from its native bed and leap to meet the siren kisses of this resplendent queen, dashing upon the rocks along the banks in the agony of despair at being unable to nestle in their enchantress' arms. He ebbed and flowed in the wonderful tides at the call of the moon, and believed that he had found a God more potent than the king of day. The moon became his God. Morning came, and the moon was gone; the sun ruled again. Evening came, and the moon once more held sway. Daylight and darkness played the game of shuttlecook in the mind of man, until he felt that neither the sun nor the moon was the true God. He had seen the twinkling orbs that stud the blue empyrean by night, like windows set in the arched roof of space, through which he felt that some Argus eyed Being was peering to see what was transpiring on earth. Man then worshiped the heavenly bodies, thinking that he had at last found the true God.

But the alternation of day and night, the appearance and disappearance of the stars, perplexed man sorely. Long he meditated and reflected upon this all-important problem. Suddenly a new thought dawned upon his consciousness-there must have been a creator of the sun, the moon and the stars and in ecstatic glee man cried out "I have it! I have it! I will worship the Maker of the sun, moon and stars, and he shall be my God!" What a mighty step was this! For the first time in the history of man his God became a creative force, endowed with power to do. Heretofore inanimate things were the objects of his worship; now he was worshiping the cause of those inanimate things. How his God had grown! From the Shadow to the Fetich, the Fetich to the Tree, the Tree to the Fire, the Fire to the Water, the Water to the Sun, Moon and Stars, and now to the Creator of them all! A marvelous change, yet one that must logically come forth under the magic touch of the spirit of Evolution, that has ever been man's chiefest and truest guide. Step by step we have seen man evolve from the brute estate, until he has reached that of intelligence, and step by step we have seen his God advance with him until at last the age of conscious creation has arrived.

[To be continued.]

"The Man with the Hoe."

BY WM. FOSTER, JR.

Six columns of THE BANNER, Dec. 6 were well filled by the trenchant criticisms of Prof. Peck, on the gospel disnensed in nine discourses, by the Rev. Dr. Hollan ministers in the St. George Episcopal church, St. Louis., a. labored effort condemnatory of Edwin Markham's truthful and soulful poem, "The Man with the Hoe." The reverend ecclesiastic, in imposing canonicals, from the "coward's castle" opened the floodgates of condemnation, giving loose reins to his criticisms and denunciations, probably to please the kid-gloved and gorgeously-bonneted saints who occupied the pews: for most of our city and large town steeple houses are built for "society" pinks and aristocratic upper crustdom, who must be tickled by the Dominie, elso he will fail of his salary. Such creatures cannot tolerate "the man with the hoe"; they move. preach and pray (sometimes prey) on aristocratic lines, seduously dispensing rosewater religion, instead of such as the man from Galilee used to send reverberating over the plains and hills of Judea. I apprehend, if this Galilee man, first cousin if not brother to "the man with the hoe." a carpenter in his early life and necessarily a tramp in his latter days, should drop down in St. Louis of a Sunday, and should enter the steeple-house and endeavor to occupy the pulpit and teach as of old, Dr. Holland would have him hustled out in a hurry, handed over to the police to be dealt with the next day for disturbing a religious meeting.

In these days, when the "tabernable of the Lord" costs a half million, and he who ministers at God's altar within for many thousands of dollars a year, and the songs of Zion are sung by a surpliced choir well supplied with filthy lucre, the t oly place must not be descrated by an advocacy of the religion of humanity, or a defence of "the man with the hoe." Prof. Peck well limned and depicted this phase of churchianity, so I need not dilate, only insist that Spiritualists should be reformers, exhibiting to the world a religion that is vital, practical, active every day, unhampered by creeds or dogmas, those theological weeds which for centuries have cursed the race; till the popular steeplehouse religion is a sham, a mockery, a deftly woven web of hypocrisy. Christ was a humanitarian; he never preached nine discourses to malign and degrade "the man with the hoe," to force him to ever live and move with the finger of scorn pointing at him.

Clergymen of the stamp of Dr. Holland should cultivate modesty, and not be so self assertive. Knowledge is abroad; they stand on quaking ground. Ecclesiasticism has been shorn of the power it once possessed, though there be bigots who lust for the reunion of Church and State. History testifies that progress and civilization owe but one insignificant debt to the church. She antagonized science and liberal ideas when she became supreme under Constantine

Interrogate Bruno, Galileo, Copernicus, and thousands upon thousands of martyrs who died in prison, at the stake, and on numerous battle fields, and there will be no uncertain answer. One and all will testify that they were the victims of the Church. Interrogate Mary Dyer and the Quakers of Massachusetts and Connecticut; you will have a like answer. Bigotry is still in the field, and in the great questions which concern the public welfare in its largest sense, it protests against reform and changes. The pulpit, which should be aggressive for the right, is conservative. cause the ccean's elements to leap into the air to find a Its utterances are not for the weak, but for the strong. This is natural, for within a few years the millionaire magnates have been very liberal to the churches and other hotbeds of sectarianism. They hate "the man with the hoe," and mean to kill him, so they feed the church and the politicians.

The gospel of Dr. Holland calls to mind an old Essex County (Mass) Federalist, who declared that we never should have good times in this country till the laboring mar, "the man with the hoe," was forced to work for a sheep's head and pluck a day and sleep under a cart at night. The reverend gentleman must be a lineal descendant of this old Federalist, and true to his ancestry.

Beware of excitement, of undue elation. It matters little whether elation or excitement is produced by narcotice, or magnetic currents flowing from mind to mind, there is

JONATHAN COLEMAN

An Instance of Spiritual Development.

BY M. EARL DUNHAM.

CHAPTER I

HASTE TO BECOME RICH.

Shakspeare savs: "There's a divinity that shapes our ends, rough-hew them how we will"; but to what extent and by what process this shaping takes place are disputed questions. Some claim that we each shape our own destinies, which is partly true and partly false; for while it is true that we have a part, and a very important part, in the shaping process, it is equally true that no one having reached even the meridian of life finds himself or herself just what or where in all respects he or she had expected and set out to be in the beginning of their active careers. It might be imp saible for either to specify and define the precise causes which had operated to change or modify the result. Sometimes the cause or causes have been so startling, marked and impressive as to make them distinctly remembered; but more often they have been little events, making little or no impression at the time of occurring, yet powerful enough to change the trend of a whole lifetime. Were these sent or controlled by a "divinity" shaping "our ends"?
This brings us to the point of dispute again

Life's mysteries are too deep and profound for our present power of research. We can see some things but can only guess at other things. We can see that no man can meet with emi nent success without putting forth his best effort, and that, too, to the best of his ability and with a persistent pertinacity. We see also, not infrequently, a man's plans frustrat ed, his purposes brought to Eaught, in spite of his best efforts persistently carried out. Now and then one is thwarted again and again, un til torced into a way he would not have vo'untarily chosen and in which he meets with eminent success. Of such a man this narrative is

Jonathan Coleman was a young man of splendid abilities, both natural and acquired. Entering early in life into politics he had at tained a fairly high political position, was a leader in society and prospered well financially. From his farm, which he held jointly with an older brother, and from his salary as officeholder he had laid by several thousands of dollars; but the comparatively slow accumulation of money did not satisfy the demands of his rising ambition. He saw clearly that money carries power and influence, social standing and political advantages with it, and these were what he especially desired. In deed, from close and carefully made observations he had been thoroughly convinced that without money, and a good deal or it, it would be impossible for him to reach the neight of his ambition. The first thing, therefore, for him to do was to win a fortune, and to win it in the least possible time. This he would do. He would lay aside for a time all political aspirations and turn his attention exclusively to money making.

Hence the Hou. Jonathan Coleman—as he

was then called - began looking about for schemes of money-getting, quite fastidiously at first; for from his innate sense of honor and of integrity he resolved that whatever scheme he entered upon should be truly "gilt-edged" in quality, and in manner of procedure; but, unfortunately for his ideal, large wealth is not ordinarily accumulated in that way. The god of this world's riches crowns his devotees with large success only when they render him a service devoid of conscience, and unscrupulous as to chances. This was a hard lesson for Jonathan Coleman to learn, and one which he never put fully into practice. However, he had rebut make it—and there he stopped, without stating the alternative.

Having reached and settled this point of decision, he met an acquaintance, a business man whom the world accounted shrewd and succersful, and in the course of conversation casually mentioned his desire to enter into some paying business enterprise where money could

"I've got just the thing," said his acquaint

ance, Mr. Brill. "Big prospects, certain success, and piles of money—to be made."
"That sounds well," replied Mr. Coleman. "The sound is warranted by the facts," said Mr. Brill, "and what is more, I'm looking for just such a man as you to go in with me as partner, to share in the enterprise and prifice.' Perhaps, then, both of us may find what we

want," snugested Mr. Coleman.
"It looks like it; I'm looking for a partner, and you are looking for a business. Well, I can furnish the business, and you can furnish the partner-two wants, and the supply of each at hand. How could things fit more nicely?" Let us sit down and talk the matter over.'

"Agreed." And they did sit down and discuss the mat ter for two hours. Was their meeting providential? or was it purely accidental? Here were two men, each with a special desire in his heart, meeting casually, so tar as previous purpose or arrangement was concerned, and finding each in the other precisely what he was seeking. Was this accidental, a mere chance conjunction, or was there behind it and con troiling it some unseen but superintending power? Wno can tell? Along these lines the mysteries of life cluster thick. Suffice it, in this instance, that after an unplanued meet-

ing, and two hours' intercourse, Jonathan

Coleman and Mr. Brill were partners, by agree-

ment, in business. The business was that of cutting and marketing the timber on a large tract of land, and then of developing the land for farming pur poses. To human foresight the business not only appeared feasible, but promising greatly profitable success. On paper a large profit was easily figured out, apparently beyond a peradventure. Indeed, so promising was the ven ture that it was thought best to take in a third partner, the Hon. Mr. Howe, who brought with him influence, and a decided increase in capi There was abundant need in the oversight of the enterprise for the three partners, and the sooner the enterprise was completed, the sooner could they come into possession of

the profits. Thus everything moved on smoothly as though some invisible hand had prepared the way and was guiding to success by superior wisdom; but an old adage says that "all ships sail well except partnerships"; and there is much of truth in this adage-especially when one partner is an arrant rogue, the second partner a decayed saint, and the third partner absorbingly anxious to become speedily rich, as was the case in this instance. High moral integrity, exact and true to the demands of moral right irrespective of and beyond the requirements of statute law, could not be ex pected in such a firm; and in fact it was not expected; for in this age of sharp business practice, living up to the requirements of statute law is fast becoming the standard of busi ness integrity. The firm of Brill, Coleman & Howe was considered quite up to the business standard of the times and therefore highly respected. The world, however, only saw the outside, and knew little or nothing of the inner characters of the respective members of the firm. Mr. Coleman was content with re ceiving his legal share of the profits, while each of the others was grasping, overreaching and full of plotting with intent of winning the

The business was pushed to its utmost. Acres of land were cleared, large quantities of lumber marketed, new mills built, houses erected, and heavy debts contracted. might have moved on successfuly had the three partners been honest, fair-minded and fair-dealing with each other; but they were not. Schemes of advantage taking were dis. covered, and led to distrust and al enation. Then came a sesson of hard times: money became closer; men everywhere were calling in

their funds; credit was at a high premium, even on "gilt-edged" paper; these who could pay must pay; those who could not pay must "go to the wall"; the financial basis of all that region was quaking; what could a firm of heavily-indebted and alienated partners do? Ruin was inevitable. Brill and Howe advised the secretion of assets to the utmost possible, and the saving of all that could be saved by fraud and deception; Mr. Coleman utterly repudiated the suggestion, and insisted that, whether they outrode the storm or swept to financial rule, every transaction should be morally as well as legally honest; and hence, at this point, Mr. Coleman and his partners parted company. While he sought to admin ister the affairs of the company honestly, they sought by every artful dodge to save for them selves what they could from the impending

It will be readily seen how this complicated matters and rendered the continuance of the firm life an impossibility. Such a complication of itself, irrespective of the financial conditions of the times, would have been ruinous in all probability, while it was inevitably so under all the circumstances. Mr. Coleman had only one course to pursue, in honor: he must fight his own partners in behalf of their creditors; and at the same time he was com nelled to fight the wilv schemes of a few cred itors who sought to secure their own claims without regarding the rights of other parties The scheming creditors joined hands with the two scheming partners, making a formidable combination to withstand. Of course legal talent was brought into requisition, and lawyers employed whose reputations best accorded with the work to be done. Those of Mr. Coleman were learned, skilled, of high standing in the profession, accustomed to handle difficult cases, and of great reputation for success; and yet, now and then, they would leave a loop-hole so unguarded that one

through and gain a point. This was exceedingly annoying; but what could be done? He had the best legal talent attainable; his law yers were doing their best, exhausting their legal knowledge and skill in efforts to guard every point; and yet, discreditable as it was to them and detrimental to his interests, they were again and again outwitted by their oppo nents. What could be done to prevent it? Mr. Coleman felt that something must be done, or otherwise wrong would triumph, and his efforts to uphold the integrity of the firm and to secure equal justice to all the creditors alike would come to naught. This lay as a crushing weight upon his soul, and brought from the innermost chambers of his heart an agonizing cry for help-directed to whom or to what he did not know; but help was what he

of the partners or wily creditor would steal

It is a fact worthy of note that a cry for help, wrung out of a despairing soul, seldom, if ever, goes unanswered. It did not go unanswered in this case; but the answer came curiously, in this manner: Mr. Coleman sat in his home, at his wit's end, perplexed, despond-ing, half ready to give up the struggle, yet silently uttering the cry for help, without any definite thought or expectation as to the source from which help could come. His wife was sitting by the table, on which her elbow rested, leaning her head upon her hand, with closed eyes. She had been seated thus for some time, apparently in a doze. At length she stirred uneasily, and, without opening her

eyes, said:
"Why do n't you seek counsel from the other

side?"
"What other side?" inquired her husband.
"The spirit side."

"Judge Elmonds says they will, if you will

"Who is 'Jadge Edmonds'?" "An eminent lawyer and judge who has passed over into the spirit-world.

And who are 'they'? "A spirit band of the most eminent lawyers this world has ever produced."
"That sounds well," doubtingly remarked

Mr. Coleman; and after a moment's pause he said more seriously: "If they can counsel me and help me to success, let them give a proof

'Isn't that a rather ungrateful way of asking for it?"
"Well, is n't the thing they propose to do a

very unnatural thing, and one that may very justly require proof before one should be asked to believe it?

"Very well, here's the proof: you have lately lost a point, and lost it through lack of shrewdness in your lawyers. They did the best they knew, but they could not foresee the contingencies that would arise. We did and might have saved you all that defeat and consequent trouble had we been in communica-

tion with you."

Judge E imonds then, through Mrs. Coleman, recounted the whole case, showed where the loop-hole had been left, how it might have been prevented, and made the matter so plain and clear that Mr. Coleman could see and un-derstand it fully. "And now," continued the udge, "they are plotting another move which will outwit your lawyers and gain them an other point unless you give heed to our

"How am I to receive your advice?" quired Mr. Coleman.

'We will communicate with you through your wife"; and then the Judge proceeded to give a minute outline of the steps to be taken in order to thwart the plottings of opposing awyers and to maintain his own position.

Why should not Mr. Coleman follow the Judge's advice, or, at least, test its reliability? The clearness with which the Judge had set orth and demonstrated the former mistakes of his lawyers, offered some guaranty for the Judge's advice as to the future—at least, it so seemed to Mr. Coleman, and he resolved to follow it. On the following morning he visited his lawyers, laid before them in detail the possible plottings of the opposing counsel and how these might be thwarted, without mentioning the source from whence these suggestions came. His lawyers listened attentively, then discussed the matter between themselves, but could not see the danger indicated nor the need of taking the steps suggested. Mr. Coleman, however, insisted so strenuously that his lawyers yielded, pursued the course suggested, and found in due time that if they had not done so they would have been badly defeated.

To the lawyers it was a source of deep chagrin to find a layman shrewder in points of law and of practice than they were; to Mr. Coleman it was confirmation strong of the wisdom in following the Judge's advice; to the Judge and his unseen band it gave the management of the case—though no one aside from Mr. Coleman and wife knew the inside facts. His awyers were amazed at what they regarded

his superior legal wisdom and acumen. Be it remembered that this is a narrative of facts, without any attempt at accounting for them, though it will be interesting, and now be shown, how these facts came into existence.

CHAPTER II.

SPIRIT CALL AND CONSECRATION. . Mr. and Mrs. Coleman had been married for

filteen years before any remarkable manifestations appeared in and through her. As a girl she had been mild, loving and lovable, eventempered, self poised, fairly intellectual, and especially sensitive to psychological influences. Brought up and trained in a Christian country nume, in a quiet neighborhood of respectable farm-rs, among whom simple, Christian faith was the prevailing sentiment, and where temptations to unbelief were few, she had fallen into the simple, trusting ways of her people, | As Mr. Coleman said this his eyes dilated.

pelleved what they believed, and rejected what they rejected. Among the things which they rejected was Spiritualism of the modern kind, though they knew of it only from report. This ism had not manifested itself in that neighborhood; not one in that community had ever seen a medium, or attended a sé mee; not one had even met a believer in Spiritualism; and yet they firmly believed the ism to be a thing of the devil, which ought to be studiously avoid-

ed as a deadly contagion.
In all this Mrs. Coleman most thoroughly acquiesced, and remained firm in this opinion until near the date when this parrative opens. Indeed, no influences had been brought to bear to change her opinion. Spiritualism had not crossed her path, nor offered itself to her for acceptance. But her husband's effort to acquire wealth had brought her into a new neighborhood, where Spiritualism had a foothold. To her this change in surroundings brought regret and fear. It was as if she had been thrown into the atmosphere of a deadly contagion, or into the very jaws of a deadly danger. Instinctively she shrank from all contact with her spiritualistic neighbors, and maintained this attitude until circumstances forced her into their society; and then, to her utter surprise, she found them to be very charming people, intelligent, refined and highly cultured, instead of being ignorant, vulgar and debased as she had supposed. Indeed, they constituted the most refined, attractive and intellectual social circle in the community; why should she not mingle with them socially? In doing so she need not adopt their peculiar belief in spirit communication, nor attend their absurd spirit incantations.

The social attraction won the day with her; the charm of the superior social life among the Spiritualists could not well be withstood; she became a member of their social circle; and then was verified again the Arabian proverb, which says: "If you permit a camel to thrust his nose into your tent, it will be only a question of time when his whole body will enter."
A few weeks later she was in attendance upon a séance. Her excuse-for there always excuse—was that she desired to see and judge for herself. Certain manifestations appeared which she could not explain; strange mysterious manifestations which led her to fear that, atter all, the devil might be in it; and yet she was fascinated by and deeply interested in what she saw. She would investigate; certainly there could be no harm in that; hence she attended several other séances with a coustantly growing belief that spirits were ac'ually present, communicating to the living through mediams. But why through mediums? Why not directly with the person to woom they would make communication? The answer given was a counter question: Why has God, the chief and greatest of all spirits, communicated with his people, as the Bible records, through prophets, priests and kings, and not to the people directly? In all affirs of this world-and undoubtedly of the nextthere must be fitness as to the means, and adaptations as to ends. Spiritual communications require spiritual agents, and all men are not sufficiently spiritual to be such agents; indeed, very few are. Hence God and spirits must be limited in means of communication to the mass of mankind; they can speak directly to and through those only who are sensitive to spirit touch and spirit impression; and this condition of communicating will limit communications to and through the few until the race becomes much more spiritually developed. However, as the race goes on in development, the time must come, will come, when every person shall be his own medium, and communication between the living and the dead will be as free and easy as it is now between the living and the living. That will be

ment on the question, but it satisfied Mrs. Coleman as it ought to satisfy every believer in the mission of prophet, priest and king among the ancient Israelites. It led her also to ask if she possessed mediumistic qualities, and the assurance was given that she did in a marked degree. And so it came to pass that one evening at a sé moe a test was made. Ac cording to directions she sat down passively to await developments; and lo! in the midst of the sitting her eyes closed, her hands twitched convulsively, and her whole body showed evidence of being under some strong influence. This continued for a few minutes, and then she straightened up, assumed a manner totally unusual to her own, and began speaking. At once those present recognized the fact that she was personating some person in manner, tones of voice and use of words. Whom she was personating no one of the listeners could tell. The question was then asked, "Who is speaking?" Promptly came the answer: "I am Alvan Stuart; was well known in anti-slavery times, when I fought for the right. Would fight for it still if I were in the flesh; indeed I am still fighting for the right through every avenue open to me. For this purpose I am here to night; for, though slavery is abolished, there are other great wrongs that need to be righted. One battle has been fought and won, other battles are to be fought and victo-ries won; and I am here calling for soldiers, lovers of humanity, moral heroes, to come to the front. Slavery had to be throttled or it would have throttled the life of the nation. Other evils still exist which must be throttled or they will destroy this nation. Great wrongs cannot long exist in a republic like ours without sapping the foundation on which the re-public rests. The wrongs are here; the dan ger signals are on every hand; awake, ye men of brains, of heart, of liberty loving souls! Arise, ye lovers of truth, purity and righteous ness, and go forth bravely to the conflict. God and humanity call you now."

This answer may not be the end of all argu

The sensation produced upon the listeners was protound. The very air seemed to be surcharged with a mysterious power, as if living, though invisible beings, filled the room. Every nerve was on tension, and currents of psychological electricity surged through every muscie. It was a strangely impressive scene. No one present had ever seen anything like it in intensity and power. Mediums usually develop slowly, beginning with slight manifestations, and gradually growing up into greater power of receptivity and expression; but here was one who at the first trial swung out into

full-fleaged mediumship. Mis. Coleman said nothing of this to her husband. All her dabbling in Spiritualism had been carried on unbeknown to him. To him Spiritualism was a delusion or a fraud; he would have nothing to do with it. Hence, on that eventful night when, in the midst of his perplexities, his wife advised him to seek help from spirits, and then proceeded to give proof of the superior wisdom of spirit advice, the eyes of his spiritual understanding were opened and the results following have already been mentioned. That Mr. Coleman from this time on was a Spiritualist, goes without the saying; for to have been otherwise would have been contrary to the ordinary working of human nature. His conversion was as sudden and as emphatic as his wife's development into medium ship; and both were based on the proof of de monstration, and that, too, with clearness and with power. It was not surprising, therefore, that both yielded themselves willing and ready subjects to their new belief, heart and soul in

it, to be led and used by spirit influences A few evenings after a séance was held at a neighbor's house, and the spiritualistic clan was gathered in full force-Mr. and Mrs Coleman among them. Again Alvan Stuart was present, took pussession of Mrs. Coleman, and through her made an appeal for volunteers in the great conflict against injustice, inhumanity, and the wrongs needing to be redressed.

To whom are you addressing this appeal? To us particularly?" asked Mr. Coleman. Yes; to all present; but to you especially.'

"Wny to me especially? "Because vou love the right, and you dare de e id it. You are manly aud brave, and"-Yo taffy, if you please.

"Well, then, every man has a special misson in this world, to which he is specially a ied. Your mission is to fight against wrong, aud to help your fellowmen to a larger free-

dom, and to a higher plane of living."
"Name the line of special work to which I am called, and I will be ready for it. Specify the evils I am to combat, and, in the name of G w and of humanity I will go forth to the con-

his face lighted up with a glow of enthusiasm, his six feet of stature assumed superior courage and manliness, and his mion was that of one suddenly and divinely inspired. Uncon-sciously his whole being said: "Here am I, send me."

Immediately came the reply:
"The evils to which I refer are the curse of drink, political corruption and the oppression of labor. These are the agencies of heil and destruction. Their works are works of iniquity. Woe to the individual, and much more to the nation, that joins hands with them. They are under the curse of God because they are a curse to humanity. They are vipers whose fangs strike the seat of life. Their polson steals through every artery and veln of the body politic. They corrupt the legislator, weaken the executive force, break down all respect for law, and breed anarchy. They trample under foot moral principle, make a football of virtue, and utterly destroy the well-being of the people. They know no pity; they feel no compassion; they fear not God nor regard man; they open sluice ways of unrighteousness; they laugh at purity and mock at all things sacred. Away with them before this nation goes down in anarchy and the people drink the cup of debasement to its

"What would you have me-have us all-

do?" inquired Mr. Coleman.
"Cry out in alarm. Show the people their danger. Plead with Christian men until they stand up against these deadly foes and fight them by precept, by example, by vote; aye, by vote, for pleading against a wrong amounts to nothing so long as your vote sustains the wrong. Go forth, then, in the name of God and of humanity on this mission. Cry aloud spare not; lift up your voice like a trumpet; tell the people their sins and their danger; and that you may be fully equipped for this work, a host of shining ones here assembled, unseen by you, join in laying hands upon your head in consecration. From this hour you shall be endued with spirit-power, and through you our united energies shall operate."

At this point Mrs. Coleman, seemingly in a trance, arose and laid her hands upon the head of her husband, saying: "We now consecrate you to the work of fighting wrong, combatting error, and promulgating the truth, promising to work with you, and through you, with the combined force of our spirit power.

With a long-drawn breath, like a sigh of re lief, Mrs. Coleman opened her eyes, looked around bewilderedly and sank into a chair exhausted.

The scene was dramatic. Mrs. Coleman, in all the majesty and solemnity of an old time prophetess, had been professedly speaking the oracles of the dead. The air of the room was electric with some unseen presence. The stillness that followed was oppressive. An uncanny feeling pervaded all and hushed to silence. For a time no sound was heard save that of excited, yet suppressed, breathing, Then followed a sound like the gentle rustling or wings, but no wings were visible.

How shall we explain this scene? Were spirits actually in attendance? Had one of them been speaking through Mrs. Coleman? Was it a call from the unseen world, bidding Mr. Coleman out into the field of reform Was that a real ordination for the work he was called to do? Or was it all a strange halluci nation, a magic dream, an inexplicable optical and mental illusion? Let the sequel answer. [To be Continued.]

Ancient Lore.

B PAUL F. DE GOURNAY.

Expt claims-not without reason-to be the cradle of the world. Her antiquity is lost in the night of ages. What is known of her history is incomplete. Although Plato accepted as true facts to which the Egyptian annals attribute an antiquity of ten thousand years, matic smile taunts modern thought with an unsolved riddle.

A veil, which only spirit hands can lift, conceals a pre-historic civilization of which the builders of the pyramids had but a tradition. To those remote times belongs Hermes Trismegistus (thrice great), the father of Thoth-a god incarnate. His works, written in sacred characters, or hieroglyphs, numbered no less than twenty thousand books, according to the legend. This monument of his earth-life mis sion as a civilizer of peoples perished in an awful cataclysm, which came near destroying this planet. The old civilization disappeared; a new people grew and a new society was con stituted.

It is the old story of the flood, which is found in the traditions of several peoples, on the American continent as well as in the old world-a proof that Noah's deluge was not universal, but circumscribed, as were the many floods that have happened in diff rent parts of the world and at diff rent epochs and changed the configuration of the earth.

It was at this period of reconstruction that the divine couple of reformers, Osiris and Isir, appeared, whom popular gratitude deified. The principal agent or associate of Osiris and Isis in their providential mission was the second Hermes, a rei icarnation of the pre historic Hermes.

Here we deal no longer with legend and tradition. This second Hermes is a human being, a man divinely gifted, who will use his gifts for the benefit of his people; a teacher whose lessons will be treasured by the great minds of other countries ages later. Among the many blessings conferred on Egypt, and on the world at large, by this instrument of the spiritworld, were the invention of writing, music. architecture, arithmetic, geography and astronomy, and the introduction of many valuable industries.

All this-his life-work-is consigned in the forty-two books he wrote. They were called the Sacred Books, and were given into the custody of the priests. All that is known of the hermetic books is found in the otten in-correct—Greek translations. The most valuable are the Pimander and the Asclepias. They are a compendium of the ancient sci ences, the cosmogony and philosophy of that remote age, the mysteries of the secret sciences, magic and divination.

The following passage from one of these books will give some idea of the advanced thought of the time:

"For certain men, death is an evil which strikes them with terror. This is ignorance Death supervenes through the debility and decay of the members of the body: the body per ishes because it can no longer carry the BEING; that which is called death is only the destruction of the members and senses of the body; the real being, the soul, does not die.

"Of all the terrestrial animals, man alone is endowed with a double existence; he is mortal by his visible body, immortal by his invisible being. Being immortal, all that is perishable is subjected to him; the other [unimals] suffer the law of destinies. Man is therefore a superior harmony.... The same as man, all animals are doomed to [physical] annihilation, but G id says to him: 'You to whom a portion of latelligence is conceded, know your own nat ure and consider your immortality. Too great Daity, in accord with the laws of destinies and the harmony of worlds, composed the mx ure of the various elements and constituted the to their respective character.

"The material body loses its form, which is destroyed in the course of time; the senses which were animated return to their source: they will, some day, resume their functions, but they will have lost their passions and desires; and the spirit will re-ascend toward the heavens where it will see itself in harmony. In the first zone it will leave the faculty to increase and decrease [to grow and decay]; in the second zone, the power of evil and the frauds of idleness; in the third, deception and concupiscence; in the fourth, insatiate ambition; in the fifth, arrogance and rashness; in the sixth, the dishonest love of ill-gotten riches; in the goddess.

seventh, falsehood, and the spirit thus purified by the effect of these harmonies, returns to the so-desired state, possessing a strength and merit proper to it, and will accustom itself finally to be with those who celebrate the praise of the Father. They are henceforth placed among the Powers, and, in this estate, they enjoy God....Such is the supreme lot of those to whom it was given to know, they be-

Hermer, it is seen, plainly taught one God, an immortal soul, and another life where our merits will decide of our happiness and unhappiness-the same doctrine our spirit guides teach us to day. The successive zones of puri-fication the spirit has to pass through in its ascending progress were meant to teach that only by persistent effort and gradual success can man get rid of defects that impede his spiritual unfoldment. The more he accomplished in self improvement during earth-life, the lighter would be his task as a spirit. These zones or spheres were schools, so to speak, where advanced teachers strove to help the penitent spirit to understand the evil of some particular tendency, habit or passion, and crush it out. Having done this, the spirit was in harmony with its teachers. Such groups were called harmonies, and the spirit belonging to one was designated as a harmony. Leaving out the assignment of particular faults to special zones, this teaching of Hermes is in accord with what wise spirit guides teach us modern Spiritualists. A group formed by spirits united in purpose is still called a harmony; our "spheres of progress differ little from the hermetic "zones," both are conditions rather than defined localities.

The religious system founded on these purely spiritual principles was destined to be the least understood of ancient religious. Until modern science succeeded in reading the symbolic mean. ing of some of the numerous myths under which the truth lay concealed, the religion of the Egyptians who, it was alleged, worshiped all sorts of animals, and even vegetables, was looked upon as a grotesque mythology, more absurd still than the extraordinary conceptions of the oriental mind.

In Egypt, as in most ancient countries, the religious teaching was twofold: the exoteric, embracing all that could be taught the uneducated masses, viz., moral etnics, the rules of good living, duties to the deity and to society, etc.; and the esoteric, reserved for the priesthood and the privileged few whose superior in-tellectuality entitled them to initiation in the mysteries of the "sacred due rine" This teachng was both religious and scientific. Here, the superior dogma of the oneness of God be-tween whom and man intermediary beings spirits, in fact-formed an unbroken chain; the divine laws governing the universe; reincarnation, necessary for man's progress toward god-like perfection, were taught. Following this purely religious instruction was the study of the positive and occult sciences. The Egyptian priests excelled in the latter; not even the Chaldeans could surpass them in the knowledge of astronomy, astrology, magic and divination. The study of magnetism was given the greatest attention, the priests knowing the important part it plays in the economy of the universe, and the natural and spiritual phenomena.

The great thinkers of succeeding ages, those who shed such lustre on Greece, and Moses himself, drank at the fountain of Egyptian lore the living waters of philosophy, of morals, of legislative science, of wisdom. When the last ruins of Egyptian civilization shall have been explored and the last inscriptions deciphered many of the discoveries of modern science will have to be classed as the discoveries of long lost facts. Is it not so with Modern Spiritualism and its phenomena? New to us, they are as old as the world; our mediums do nothing that has not been done by the wise men of Egypt and India. The higher teaching, long creasured in the temples whose ruins attract the archæologists, is just being revealed to us. If it is sparingly measured we may thank our pride and self conceit. We know so much (to our thinking), there is nothing more to be learned, and we not even pause to inquire scientists are still delving among the ruins of whence comes our knowledge and for what her ancient civil zation. Its records lie buried purpose it is given us. Many a much admired nius is nothing more than mouthpiece of some ancient sage.

To return to the exoteric teaching of the Ezyptians, there we find true esotericism, free from any emotional influence, but rational and scientific; the student is taught to forget self, or to remember it only to realize its littleness in presence of the awe-inspiring laws by which all worlds and every living thing are governed-mysterious laws indeed they must appear to the uninitiated; glorious, simple and perfect they are for the student whose spirit has reached out from self and is in harmony with the celestial spirits who inspire the

Spiritualism, that is, communion with the souls of the departed, was the bed-rock of the sacred, or secret, doctrine, as it is of many religious or philosophic systems which repudiate tue name. The modern magi (self equitled), the Theosophists, the so-called esoterists, who disclaim connection with Spiritualism, or hold their creed or system superior to it, yet evoke spirits or claim to be inspired by them, make a grave mistake and show a very illogical way of reasoning. Whoever has dealings with the spirits, let them call them angels, demons, ghosts or what they list, are Spiritualists, or,

if you prefer, spirnists.
The Spiritualits, like the believers in any other religious system, may be divided into two classes: those who are content with the name, the elementary knowledge and the vulgarized practices and those who, with a better understanding of the revelation, aim higher and cultivate soul growth as the only way to progress and knowledge as an end. The former are ruled by the senses, and have not progressed beyond what may be called the exoteric side of the spiritualistic teaching; the latter are, to all intents and purposes, esoteric Spiritualists. An exception might be made for the Christian ecstatics, whose consciousness es lost in the adoration of God and contemplation of his glory, but the moment they have visions, see or hear angels and saints, they are dealing with spirits and come under the last category. The Catholic's Lives of the Saints and the Protestant's Bible are replete with testimony proving spirit communication.
The religions of mysterious India, at once

contemplative and scientific, are better known than that of ancient Egypt, for the reason that, owing to disastrous wars, invasions and other calamities, the religious past of the land of the Puaraohs is a closed book, of which only a few fragmentary leaves have been read. More fortunate India has preserved her traditions, and she has been the fountain head from which other peoples have derived their religious systems.

Manon's code which comprises the religion, philosophy and science of ancient India, dates as far back as the fourteenth century before the Christian era. It is founded on the Vedus, and this collection of prose and poetry compositions by different writers was gotten to gether as far back as the fourteenth century B. C. The Vedas are written in old Sauscrit and present a model of ancient thought so elevated in its moral and religious conception that the unknown authors must undoubtedly have been divinely inspired.

The Vedas teach monotheism, notwithstanding the idea of a trinity which prevailed among all people of Aryan origin. Those ancient thinkers had observed the action of three principles of nature-motion, life and thought. They gave form to these abstract ideas: molove for the corporeal part of yourself will be tion, which proceeds from and products heat, the cause of your death.' After these words, was Varuna, the Father; there is no life without heat, and life manifests through motion, hence it is represented by fire, Agni-the son; fire, in order to manifest its power, needs that species, which were all to propagate according | the air be put in motion, this is done by Indra

> -the wind. But it is said in the sacred books: "There is but one Goo, he Supreme Spirit, the Lord of Universe which is his work." The principal creations or manifestations of this Supreme Intelligence were Brahma, Vishnu and Sive. Each of these delegates of the Supreme Power had his wife, his goddess, seated beside him. The concrete idea of exclusively dual creation in accord with the principles of life-the union of the positive with the negative was thus illustrated. Man without woman is incomplete. and where a god with human attrioutes is, there must also be his natural companion, a

These creations, meant to personify attributes of the supreme (lod, were resolved in him; the Bhagavata Purana teaches that the

prayer addressed to one of the triad is addressed to all three or the one supreme God. Below the above named were several inferior divinities, good and bad genii or spirits, intermediaries between God and man, who people space, exercise an influence on mundane af-fairs and may manifest themselves when

evoked by certain privileged persons.

Here then we find, clearly enunciated, the existence of a spirit world and the possibility of spirite communicating through specially organized mortals—our media.

In India, as in Egypt, as in most nations, the monotheist religion with its sublime simplicity was, in course of time, submerged in a wave of gross idolatry; it became an absurd polytheism, accepted by the ignorant and superstitious, but rejected by the intelligent Brahmins who hold to the original sacred teachings and deplore that symbols of divine attributes, or, oftentimes, of simple abstract ideas, should be mistaken for realities. But it cannot be dealed that the Brahmin priesthood countenanced and encouraged these supersultions by which they obtained a greater hold over the masses. Lust of power has ever been the stumbling-block of expounders of religion.

It is not our purpose to describe here the Hindu doctrine, nor that of its superior off-shoot, Buddhism. We will say, however, that the latter owed its origin to the abuses of the former. Cakla Mouni, the Buddha, founder of Buddhism, a prince of royal blood, deeply moved by the sight of human miseries and the orimes and vices that caused them, descended from the steps of the throne to live poor among the poorest and by his example to induce them to lead better lives. Buddhism, like Hinduism, teaches reincarnation, but far from desiring reëmbodiment, the Buddhist's aim is to live so purely as to avoid the necessity of an-other earth life trial. This is also the aim of the reincarnationist Spiritualist, not a fond desire to live again in the flesh, as it is often alleged falsely by the ignorant decriers of this most sensible and consoling doctrine.

Buddhism and Hinduism both teach that the soul is clad in a subtle fluidic body, which in its turn is enclosed in a denser envelope, which it retains throughout its various transmigrations, thus preserving its individuality as a spirit. An immortal soul, a spirit body, progress through spiritual evolution and transformation of the material body; such are the tenets which, added to the recognition of possible communication between this and the invisible world, ancient revelation has in common with Modern Spiritualism.

India, like Egypt, has its secret (or sacred) doctrine, but, more fortunate, has preserved it to this day. The method of study is the same as was in use in the Egyptian temples. The student proceeds from below upwards, from the known to the unknown-first learnsion, to make the senses subservient to the will, until pain and pleasure can be borne with like equanimity. When he has achieved all this and proven himself steadfast and true, he is initiated to the "soul-study" which leads to the knowledge of Gled. Mornwhile, he has to the knowledge of God. Meanwhile he has acquired a knowledge of the forces of Nature and how to control them.

That is the first course. When, having followed this ascending scale of study, he stands on the high spiritual plane of the adept, the procedure is reversed; he takes up successive ly, on a descending scale, every study he has mastered. What he has learned from the earth-plane, or human point of view, he must now consider by the higher light he has received.

There is something grand in this method, the wisdom of which is apparent. We have used our human intelligence, limited by physieal obstructions, to learn the nature of things and the known laws that govern them; but when spirit has overcome flesh, we see these same things in a different light and become aware of laws hitherto undiscovered by man, which explain the mystery of their existence and their part in the deific plan of creation. Do not we, Spiritualists who have cultivated soul-growth, view our trials, the wrong and right of society as constituted, the vices and crimes from which spring so much human suffering, in a different light since we have learned to use the soul-vision?

We need not turn to ancient Egypt or India for a religious system suited to our needs. We, too, have received the light; but when, clear ing the accumulated rubbish of ages, the ruins heaped by craft and superstition, we bring to light those inestimable pearls of truth, the sublime thoughts of ancient seers, and find that the principles taught centuries ago suctain and corroborate the revelations we have from the spirit world, we should feel strengthened in our faith and should endeavor to live up to those principles of Love, Right, Justice and Charity the agents of Divine Wisdom have inculcated from time immemorial to our own days. The seers of those forgotten ages and the inspired mediums of to-day received inspiration from the same source and for the same purpose; they were and they are educators and reformers; but the spiritualistic medium should remember and teach that education and reformation should begin at home. The sages of antiquity, whose best thoughts have survived and now reach us as voices from another world, were, in private and public life, exemplars the modern truth-seeker may be proud to emulate.

It is the thought, not the form given to it, we should consider. That Truth may be obscured and degraded by superstitious practices, yet reveal its pristine purity when discovered, is a lesson even Spiritualists should bear in mind. There is much in the teachings of ancient wisdom we might emulate with profit to the Cause

Will Appeal to the Ideal.

Commencing with the issue of Dec. 30, the Times ceases to publish the itemized proceedings of the district court.

While always alive to the best interests of the people, and ready at any and all times to act energetically and impartially in standing for the sacred rights of the masses, it recognizes the fact that the publication of court proceedings probably causes more heart aches and tears and more genuine suffering than we are aware of. That it is mental and not physical makes it the more intense and harder to bear.

11 also believes that the publication of such records has a tendency to discourage those who, perhaps, in a moment of weakness have fallen, as the saying is, but whose one desire and wish afterward is to lead a life of honesty, sobriety and manhood.

The records kept by the societies interested in the good of mankind, and especially in those who have been brought under the ban of the law, all instance many cases where if it had not been for that fateful court record the discharged prisoner would have made a successful struggle in his fight to attain to his ideal of a just and proper life. The same records also show that many have lost hope because of the heartless manner in which they were taunted with their mistake, and kept or returned to their downward road.

Tne Times does not believe that the publica tion of the court records conserve to the best interests of the public, because of reasons already stated, and neither does it believe that children (and many are great readers) should have the proceedings of crime paraded before their young and impressionable minds in the manner in which it often is, by the press, but rather that the ideal of manhood, the ideal of womanhood, the ideal home and the ideal society, should be presented instead of the do ings of a degenerate lumanity. The more important cases, if any there be, will be briefly noted, but the time usually spent by the reporter in the court-room, and at police head-quarters, will be used to a better advantage in securing matter that will not offend any one's sense of purity, right and justice, and which will point to the ideal in life rather than to the immorality, the weakness and the meanness of human nature.-Cambridge Times.

IF If you like THE BANNER, speak a good word for it whenever you have a chance. It will be appreciated.

Children's Spiritualism.

LET THE OHILDREN SING

BY MARY BY BURRMAN.

Ob, let the little children singt

Hear the merry voices ring. Teach them to on self depend. If we feel no pleasure in them, If their games and romps offend, If their voices, shrill and loud, Hideous discord send abroad. If some puny little thing Took a fancy oft to sing, Though the tune was far away From the measure of our day, If the rythm seemed to jar From the ringing voice afar, If the words did "gang aglee," If we knew some future time That same little voice would chime Melodies with skill as rare, Aught we'd heard could not compare, Would we speak a hasty word? Would we crush the tender bud, Or disown the symphony we heard? Many a genius, many a poet. Smouldering fire their lives consume, (Talents burn on the altar's flame). Die, even unto themselves unknown. Legion is their name.

Aunt Annie's Story.

"Ob, Auntie! please tell us a story." These words fell in chorus from the lips o three bright, happy children, as they clustered around the chair of Aunt Annie, who had come to visit her sister in her city home.

Tea was over, and the children, always anxious for some amusement before retiring. planned to ask auntie for a story; so almost with one voice did they speak.

"Well, my dears, what shall I tell you?"

"Oh, tell us about your home," said May.

"No, auntie, tell us what you used to do when you were a little girl."

Thus spoke Alice, the younger of the two girls, while Benny, the baby, said "Yes" to

Aunt Annie was a practical woman, and de sired to instruct as well as to amuse; so it was several seconds before she could decide what Would you like to know how a little girl

taught her mamma a lesson?" Ob, yes! we should like that."

"Weil, then, Benny, you may sit in my lap, and you girls just in front of me, where I can

see you.
"Some years ago, in one of the small cities of New England, there lived a widow with one child, and in her was centered all the love of a mother's heart. It was her thought by day and by night how she could best train her dar

ling to become a true and useful woman.
"The little girl, at the time I am about to tell you of, was a little more than three years old, and had so well obeyed that she was considered almost a model child.

About this time the little girl, whom we will call Dorothy, began to play with other children in the yard, and it became necessary to reprimand her from time to time, although no very severe punishment had ever been in flicted. One day, however, a number of chil-dren were in the yard and began climbing a adder which rested against a cherry tree. Mrs. R—, the mother of the child, fearing that her darling might fall, raised the window and said, 'Dorothy, do not climb the ladder, for you are too small, and might fall and hurt yourself.' But Dorothy, thinking she knew better than her mother, and wishing to do as the older ones did, began to go up again. Her mamma was watching, and again speak. ing, this time a little severely, said, '1 do not of all glad tidings, of every breath of j y; for want you to climb the ladder again.' To all it is not great love, but the lack of great love. When the s appearances, for the time, there seemed to be ing, that has brought sorrow and suffering to no intention on the part of the child to discovery her mamma; but some of the older ones of the individual soul or of the common soul head, and instead of his having to look for a said, 'O, go up there, if you want to; do n't mind her!'

"This Mrs. R- heard, and speaking again, said, 'If you go up the ladder again I shall punish you with the little whip I bought for you.' Hardly were the words spoken before she saw the child well up on the ladder. Without again speaking, she took the whip and went to

where the children were and said:
"Dorothy, mamma told you she should punish you if you disobeyed her: now come here to me, and receive your whipping.'
"Run, Dorothy, run,' said the children, and

away went the child. "But mamma very quietly, though positively

said, 'You may run if you want to, but I told you I should punish you, and I shall.'
"Mrs. R— had always made it a point to do

just as she agreed, and never to tell a falsehood to her child, so that in later years it could never be said she had deceived her. Acting upon this plan she was bound to punish her in the manner she had stated.

"Dorothy did run, but soon seeing that her mamma did not follow, she walked deliberately to her."

Did she whip Dorothy, auntie?"

"Yes, May, because she had said she would, and felt she must, but not then; taking the little girl by the hand, they went into the house.

'But, auntie, did she whip her real hard?" "Well, my dear, I cannot say; she did punish her with the little whip, just as she had promised, but mamma was punished too, in a

way"
"How, auntie?" "Listen, children. After Dorothy had re ceived her punishment, with tears running down her cheeks, she looked up at her mamme, and then throwing her arms around mamma's

"Please love me, please love me!"
"Oal how those words burned into her heart; not one word about the hurt to her body, if there was one, for mamma was careful to protect her child from suffering, but 'Please love

me.'
"Taking Dorothy on her lap, she said, 'My d rling, I do love you; you have taught me a lesson to day; from this time forth I will govein you by love, instead of the old way, "Spare the lod, and spoil the child." I shall not soon forget this.' Nor did she. When, after this, Dorothy was disobedient, instead of being punished with the rod she was ruled by reason and love; and to day she is a beautiful lady.

"Now, children, don't you think that is a better way than whipping?"

Yes, yes. Is it tive, auntie?"
"Yes, my dear ones, it is a true story, and I want you to think about it, and always try to be just as kind and good as you can; remem ber. your mamma does not like to punish you, for it hurts her as much as you. So always try to make her heart glad by being good and lov-

ing to both mamma and papa."
"I know some little girls who get punished real often, and they don't mind it at all," said

"Yes, my dear, but such punishment does no good and, then may be mamma is somewhat to blame too. Every mother should study the nature of her dear ones, and only punish that good may be the result. Don't you think it is better to punish with reason and love than the

"I am sure I do." "So do I," chimed all the children.

'I mean to be real good myself, and kind to all my playmates, then everybody will love me, and I shall be very happy," said May, the old

est of the children.
"Now, my dears, you have had your story, and it is time little folks were in bed." With a hearty good night kiss all around they went with mamma to be safely and snugly nucked in bed, happy as only good children can

"My dear sister, you have opened my eyes, and I will try to follow in the footsteps of the one you have to night spoken of. I will make army of colored men and women, with the pur-

reason and govern them by love. I think you for the story, I see my way clearer and my heart is glad,"

Annie's only answer was a kiss and good night to her dear slater and brother. She felt she had dropped good seed into rich ground, and in due time the harvest would be great. MRS. IDA P. A. WHITLOCK.

Dear Sunbeam: Christmas has passed, and I must tell you about my presents. My dear uncle gave me a nice lamb. Christmas morn before I was awake, he brought him into my room; he called me, and I jumped up, and thought it was a dog at first. I ran out, and the lamb did also. He was dressed up with my old red sweater on, and I was more than de lighted to know he was my own, for I love all the animals, and am very kind to them. I give my pet a half a pint of oats every morning. He will follow me whenever he sees me with a dist. I had a new jack knife, and I want to thank you all a thousand times for the nice candy, book, and writing material. I think now I can write to you real often. We are to have sort of a Spiritualist Sunday school at our Grandma's home every Sunday afternoon at one o'clock. We would be very glad to have you come and help us do lots of good. Good bye, with love to all.

Monson, Jan. 1, 1900.

ELHANAN D. COY.

LITERARY,

THE OMNIPOTENCE OF HUMAN LIFE, by Prof. George D. Herron, is the subject of the leading article in the January issue of Mind. It is a sermon full of power and force, breathing the spirit of the age-that man may be a perfect expression of God. Prof. Herron

"This divine manhood is at hand; you do not have to wait for it. You have within you the power to create a new earth every morring. That power resides in your thought-forces, or rather in the quality of the will on the throne of your thinking. This is a thought world, and your life is a thought-life. Thought is the substance out of which our practical activities spring; these activities are the fruit age of our thinking—the index of the common mind. 'As he thinketh in his heart, so is he.'
You are what your thoughts are. The thing you are conscious of, the thing that possesses your thoughts or energies, the thing you in vest your life in—that is your universe, and you make it such to others. What you think is your life, which no man nor combination can take from you. You are omnicotent over your own mind, free and absolute in your choice as to what your mind shall attend to, and there is nothing on earth or among the stars that can destroy or hinder you. You have in your mind the whole of God's power to create and to make new, and out of your consciousness will spring both individual deeds and social order. If you will, you can be a spiritual dynamo, connecting the machinery of the world with the secret places of the most high."

Every word of the essay is pregnant with the loftiest thoughts and purest ideals. Each paragraph is a sermon in itself. Note the fol-

lowing:

"Finally, you have power to lay down and take up your life in the service of the love that is creating the world anew. The world was made in order that men might be taught how to love; it endures in order that love may bring men into association and liberty. Love is the real universal life force; every other force is a shadow or a seeming. Love is God; that is, love is the only real good, or the source and substance of all good. Cre ation is simply the self-giving of love-love giving itself in the sacrifice of service. This creative love is the shepherd that the apostle sees coming from the throne of omnipotence, to tion with these buildings is that, with the ex-lead the people unto fountains of living waters, coption of three, they have been built by stuwhere every thirst of soul is quenched and every tear is wiped away. Love is the bearer we name society. The problems of the nations will find in love their solvent; for love is the creator of democracy, the synthetical element that is bringing all men and things to gether in association or harmony. Perhaps this word association, which Mazzini so nobly pronounced for the social movement, better expresses the meaning of love than the word love itself—vitiated by ages of pictism and sentimentality." We cannot leave this sermon till we repeat

one more paragraph:
"To-day is a time of paradox. Christianity is passing; but the annointed human life is appearing as the Christ of the future. Religious are ceasing to command; but the life of the people is becoming a religion, and every soul a temple of the Most High. Night falls on the gods, while the multitudes are forsaking the temples, where the priests abide alone with their crumbling authority, and the creeds of human serfdom and childhood; but the ages of the God-man, of the common life transfigured by its own ineffable divinity, are already within the human vision. The love of man for his kind is quickening within him the consciousness that human life is omnipotent; that the most daring assertions of faith have scarcely hinted at the power that lies in associated hands. At last is Prometheus breaking the bonds—bonds of fates and furies; bonds of gods and necessities; bonds of natural and economic laws; bonds ordained by priests and politi cians. Man is discovering that he himself is the master of his destiny, and a creator of the universe; that he himself is the real presence and power of God. And the masters of the world have seen the vision of the God-man, and are taking warning; for they know that there will be no more masters, nor powers to create

POR LOVE'S SWEET SAKE. Selected Poem of Love in All Moods. E lited by G. Hembert Westley. Cloth, illustrated. Any one capable of constructing a scrapbook can compile a volume of selected love-poems, but only one who is himself a true poet and a scholar of exceptional research could do what Mr. G. Hembert Westley has in the charming collection called "For Love's Sweet Sake." The poems are presented in four divisions, re spectively entitled "Love's Morning," "Love's Noontide," "Love's Evening" and "Love's Night. The contents are fitly chosen for each section, and suit themselves to all moods of love and friendship. We fail to find a single unworthy selection; and so accurate has been the trained literary taste of the editor that there is scarcely one containing a line, even, of faulty metre. As this book is intended to be a companion to the same publishers' previous widely known collection, 'Because I Love You,' care has been taken not to duplicate any selections therein, and we are thus treated to many poems that are less familiar but equally worthy of our admiration.

The book is a gem of the printer's and binder's art, with its rich cover, fine paper, excellent full page illustrations and profusion of decorative designs. No one need seek farther for a tasteful gift to a friend or lover. (Price,

Lee & Shepard, Boston. Order of Banner of Light Pub. Co.

TUSKEGEE THEN AND NOW. Remarkable Growth of Booker Washington's Institute and its Work in Regenerating the

For sale by BAN'ER OF LIGHT PUBLISHING CO.

TDEAL SUGGESTIONS THROUGH MENTAL PHOTOGRAPHY. A Restorative System for Home and Private Use, preceded by a Study of the Laws of Mental Healing. By HENRY WOOD.

The unstable and extravagant phases of what is known as "Mental Healing" are passing away, and its underlying principles and scientific practicability are now receiving attention. Mr. Wood, who is an independent investigator, belongs to no "school" or party, and has given several years of conservative study to the philosophy and demonstrations of this science in order to interpret lis laws and possibilities. He has no professional interest in the subject, and is well known as a careful and capable writer upon paychological and metaphysical topics. Part I. of this new work is a study of the lacts of Mental Healing, and Part II. embodies them in a restorative system, formulated and arranged for home and private use.

Fine cloth, ocravo, \$1.25
For sale by BANNER OF LIGHT PUBLISHING CO. "Signs of Progress Among the Negroes" is the title of an authoritative article in the January Century from the pen of Booker T. Wash-THE STORY OF A GREAT DELUSION THE STORY OF A GREAT DELUSION,
In a Series of Matter-of-Fact Chapters. By WILLIAM
WHITE, Esq.
"We may fairly call this sturdy volume the anti-vaccina
tor's bible. It is a determined and well-informed impeachment of the Vaccination theory, bristling with facts, and
enlivened by the most biting sarcasm. The author has
scarched all nooks and crannles of the subject, analyzed the
figures and arguments of the upholders of Vaccination, and
his conclusion is that 'Vaccination is a medical monopoly
established, endowed, and enforced—a tyranny to over
throw." "Chester Chronicle.
Cloth, pp. 627. Price \$2.00, postage Iscents.
For sale by BANNER OF LIGHT PUBLISHING CO. ington, President of Tuskegee Institute.

At Tuskegee, Alabama, starting fifteen years ago, in a little shanty with one teacher and be. When Mary, Aunie's sister, came back to thirty students, with no property, there has the sitting room, she said:

grown up an industrial and educational vilgrown up an industrial and educational village where the ideas that I have referred to no rash promises, but endeavor in all matters toose of having them become centers of light concerning the welfare of my children to use and civilization in every part of the South.

CLOGGED KIDNEYS

They Produce Poison in the Blood, Become Infected with Disease, Break Down the Entire System and Bring on Bright's Disease.

You know what happens to a sewer when it perfect healer and gentle aid to the kidneys becomes clogged, do n't you?

Do you know what happens to the human system when the kidneys become clogged? They are unable to throw out the impurities fron the blood, and become infected with poisons; they decay, fall apart, and pass out in the urine; the blood, unfiltered, carries the poison all over the system, and if not checked death follows. The kidneys are the sewers of the human system.



ton, N.Y. Home of Swamp-Root.

When your kidneys are not doing their work some of the symptoms which prove it to you are pain or dull sche in the back, excess of uric acid, gravel, rheumatic pains, sediment in the urine, scanty supply, scalding irritation in passing it, obliged to go often during the day and to get up many times during the night to empty the bladder; sleeplessness, nervous irritability, dizziness, irregular heart, breathless ness, sallow, unhealthy complexion, puffy or dark circles under the eyes, sometimes the feet, limbs or body bloat, loss of ambition, gen eral weakness and debility.

When you are sick, then, no matter what you think the name of your disease is, the first thing you should do is to afford aid to your kidneys by using Dr. Kilmer's Swamp Root, the great kidney remedy.

In taking Swamp-Root you afford natural help to nature, for Swamp-Root is the most One visiting the Tuskegee Normal and Indus-

trial Institute to day will find eight hundred and fifty students gathered from twenty four States, with eighty eight teachers and officers training these students in literary, religious

Counting the students and the families of

the instructors, the visitor will find a black

village of about twelve hundred people. Instead of the old, worn out plantation that was

there fifteen years ago, there is a modern farm

of seven hundred acres, cultivated by student labor. There are Jersey and Holstein cows, and Berkshire pigs, and the butter used is made by the most modern process.

Aside from the dozens of neat, comfortable

and sizes, owned and built by the school, prop-

erty valued at three hundred thousand dollars.

Perhaps the most interesting thing in connec-

dent labor. The friends of the school have furnished the money to pay the teachers and

When the student is through with his course

head, and instead of his having to look for a

place, the place usually seeks him, because he has to give that which the South wants. One

other thing should not be overlooked in our efforts to develop the black man. As bad as

slavery was, almost every large plantation in

the South during that time was, in a measure,

an industrial school. It had its farming de-

partment, its blacksmith, wheelwright, brick-

making, carpentry and sewing departments.

Thus at the close of the war our people were

in possession of all the common and skilled labor in the South. For nearly twenty years

after the war we overlooked the value of the

ante-bellum training, and no one was trained

to replace these skilled men and women who

were soon to pass away; and now, as skilled

laborers from foreign countries, with not only

educated hands but trained brains, begin to

come into the South and take these positions

once held by us, we are gradually waking up

to the fact that we must compete with the

white man in the industrial world if we would

hold our own. No one understands his value

in the labor world better than the old colored

man. Recently, when a convention was held in the South by the white people for the pur-

pose of inducing white settlers from the North

and West to settle in the South, one of these colored men said to the President of the convention: "Fore de Lord, boss, we's got as

many white people down here now as we nig-

WORKS BY R. B. WESTBROOK, D. D., LL. B.

MARRIAGE AND DIVORCE. This book is

not an apology for free-and-easy divorce, and is not intended to undermine the foundations of marriage or the sacredness of the family relations. Cloth, price 50 cents.
For sale by BANNER OF LIGAT PUBLISHING CO.

If a Man Die, Shall He Live Again?

A Lecture Delivered by PROF. ALFRED R. WALLAGE, at Metropolitan Temple, San Francisco, California, Sunday Evening, June 5th, 1887.

This Pamphlet embodies in clear typography and convenient form, the first and only discourse delivered in America on the subject of Spiritrialism by this widely-known English Scientist during his late visit to our shores. Copies may be had for circulation at the following low rates: Pamphlet, pp. 24, price 5 cents; 13 copies for 50 cents; 30 copies for \$1.00.

For sale by BAN'ER OF LIGHT PUBLISHING CO.

and industrial work.

foothold in your kidneys and nature is calling If you have the slightes' symptom of kidney

that is known to medical science.

Perhaps you are in doubt about your kidneys

and want to find out. Here's a simple test:

Take from your urine passed when you arise

in the morning about two ounces; place in a

glass or bottle and let it stand for twenty-four

hours. If, upon examination, you find any set-

tling or sediment, if it is milky or cloudy, or if

particles float about in it, disease has gotten a

or bladder trouble, or if there is a trace of it in your family history, you would profit by taking Swamp-Root every now and then as a preventative, and thus absolutely forestall kidney and bladder troubles.

The famous new discovery, Swamp-Root, has been tested in to many ways, in hospital work, in private practice, among the helpless too poor to purchase relief, and has proved so successful in every case that a special arrangement has been made with the BANNER OF LIGHT by which all of its readers who have not already tried it, may have a sample bottle sent absolutely free by mail; also a book telling all about kidney and bladder diseases, and containing some of the thou ands of testimonial tributes from men and women reclaimed to lives of happiness and usefulness by the neans of Swamp-

Be sure and mention reading this generous offer in the BANNER OF LIGHT when sending your address to Dr. Kilmer & Co., Binghamton,

Root, the great kidney remedy

Swamp Root is sold by all druggists the world over in bottles of two sizes and two pricesfifty-cent and one dollar.

Remember the name, "Swamp-Root," and the address, Binghamton, N. Y.

BANNER OF LIGHT: Spiritual Philosophy.

At 9 Bosworth Street, Corner Province Street, Boston, Mass..

BANNER OF LIGHT PUBLISHING COMPANY.

cottages owned by individual teachers and other persons, who have settled in this village for the purpose of educating their children, he THE BANNER is a first-class Family Newspaper of E: GHT (OR MORE) PAGES, containing upward of FORTY COLUMNS OF INTERESTING AND INSTRUCTIVE BEADING, embracing A Literary Department; Reports of Spiritual Lectures; Original Essays—Spiritual, Philosophical and Scientific; Editorial Department, which treats upon spiritual and secular ovents; Spirit Message Department; Reports of Spiritual Phenomena, and Contributions by the most talented writers in the world, etc., etc.

TERMS OF SUBSCRIPTION, IN ADVANCE:

ADVERTIBEMENTS published at twenty-five cents per line, with discounts for space and time.

Subscriptions discontinued at the expiration of the time paid for. Banner of Light Publishing Company Also publishes and keeps for sale at Wholesale and Retail a complete assortment of Spiritual, Progressive, Reformatory and Miscellaneous Books, embracing works on Occultism, Theosophy, Astrology, Psychology, Hygiene, etc. Descriptive Catalogue sent free on application.

Any book published in England or America, not out of print, will be sent by mall or express.

Publishers who insert the above Prospectus in their respective journals, and call attention to it editorially, will be entitled to a copy of the BANNER OF LIGHT one year, provided a marked copy of the paper containing it is forwarded to this fice.

For Sale at this Office:

THE TWO WORLDS: A journal devoted to Spiritualism, Occult Science, Ethics, Religion and Reform. Published weekly in Manchester, England. Single copy, 5 cents.
THE BIZARRE. NOTES AND QUERIES, with Answers in all Departments of Literature. Monthly. Single copy, 10 cents PHILOSOPHICAL JOURNAL. Published weekly in San

PHILOSOPHICAL GOURAGE. AUDIDIOU (1997)
Diego, Cal. Single copy, 5 cents.
THE TRUTH-SERRER, Published weekly in New York.
Single copy, 8 cents.
THE THEOSOPHIST. Monthly, Published in India. Sin-THE THEOSOPHIST. Monthly. Published in India. Single copy, 50 cents.
LIGHT OF TRUTH. A Spiritualistic weekly journal. Published in Cincinnati, O. Single copy, 5 cents.
THE PATH. A Monthly Magazine, devoted to Universal Brotherhood, Theosophy in America, and Aryan Philosophy. Single copy, 20 cents.
THE PROGRESSIVE THINKER. Published weekly at Chicago, Ill. Single copy, 5 cents.
MODERN ASTROLOGY. Published monthly in London, Eng. Spiel copy, 25 cents.

MODERN ASPROLOGY. Pholished monthly in London, Eng. S nele copy, 25 cents.

The Sphinx. A monthly Astrological Magazine, published in Hoston. Single copy, 30 cents.

The Adept. A monthly Magazine, published in Minneapolis, Minn. Single cop. 5 cents.

The Prophetic Messenger. A monthly Magazine, published in Minneapolis, Minn. Single copy, 5 cents.

Garnered Sheaves.

An intensely interesting Narration of the Good Deeds of a Young Lady of Wealth and Fashion. BY SHERMAN N. ASPINWALL.

WORKS BY R. B. WESTBROOK, D. D., LL. B.

THE ELIMINATOR; or, Skeleton Keys to Sacerdotal Secrets. This book is the most radical the author has ever published. It means revolution to the old theology. It is doubtful whether a more outspoken book has ever been printed. Yet It is a most reverent work, and always regards with respect the religious prejudices of those whom HE ANTAGONIZES. He shows that sacerdotalism is responsible for the fact that this has not been done, and brings strong articles of impeachment against the clergy as a class. Uloth, 12mo, pp. 440 (with steel-plate portrait). Price \$1.50.

THE BIBLE—WHENCE AND WHAT? The questions where did the books of the Bible come from? what is their authority? and what is the real source of dogmatic theology? are treated fearlessly in the light of his tory, philosophy and comparative religions. It is impossible to give even a condensed statement of what is itself a marvelous condensation! Whole libraries are here concentrated into one little book! The author's conclusions are, of course, against the supernatural origin and infallibility of the Bible, while the dogmas of the dominant theology are shown to be priestly perversions of the ancient mythologies. Printed in good type and bound in cloth. Price \$1.00.

MARRIAGE AND DIVORCE. This book is This story will interest you from beginning to end. It 8 written in an easy and agreeable style; the characters are well taken and held throughout, and it is particularly interesting to the young. The leading character, Hattie, is bright and sparkling with wit and humor.

Cloth, price 75 cents; paper, 50 cents.
For sale by BANNER OF LIGHT PUBLISHING CO.

Spiritual Science of Health and Healing,

Considered in TWELVE LECTURES, delivered in-spirationally by W. J. COLVILLE, in San Francisco and Boston, during 1886. Francisco and Boston, during 1886.

The author in his preface says, "Those whose minds are fertile as well as receptive, those to whom one idea suggests another, and who have the gift of tracing conclusions to their sources and following thought further than its outward dress can convey it, will doubtless be able to successfully treat themselves and others if they carefully read and meditate upon the contents of this volume, as a perfect system of treatment is definitely outlined in its pages."

270 pages, cloth. Price \$1.25.

For sale by BANNER OF LIGHT PUBLISHING CO.

THE HENRY SEYBERT BEQUEST,

INE MENKY SEYBERI BEQUEST,
And What Has Become of It? An Open Letter to the Seybert Commissioners and the Legatees of Henry Seybert.
By Hon. A. B. RICHMOND.
The article of Mr. A. B. Richmond on his published review of the Seybert Commissioners' Report, which originally appeared in The Banner, appeals strongly to the deep interest of all readers who have a demonstrated knowledge of the communion of spirits excarnate and incarnate.
While it penetrates all the prejudices governing the Commissioners, and exposes the blankness of their willful ignorance, it furnishes a hield statement of the truths of Spiritualism and a convincing argument in the support for which a great multitude of readers will feel spontaneously grateful.
The complete refutation of the Commissioners by Mr.

The complete refutation of the Commissioners by Mr. Richmond is established.

Now issued in neat pamphlet form, containing twenty-

THE HYMNAL: A Practical Song Book for Congregational Singing. This book of thirty-two pages contains one hundron and thirty three hyūns (without masic), every one of which can be sung by a congregation. The tunes are easy, and generally well known. They are mostly to be found in the Spiritual Harp and the Gostin Harp and t

Price to societies \$10 per hundred copies, or 12 cents a copy in less quantities. By mail 2 cents extra.

For sale by BANNER OF LIGHT PUBLISHING CO. ORTHODOX HASH, WITH CHANGE OF DIET. By WARREN SUMNER BARLOW, author of 'The Voices," "If Then, and When," "Progress of Manhattan Isle," and other poems.

Paper, 10 cents, postage free. For sale by BANNER OF LIGHT PUBLISHIN

BANNER OF LIGHT BOOKSTORE, BPRULAL NOTION.

The MANNER OF BIGHT PUBLICATION OF THE MANNER OF BIGHT PUBLICATION OF Tremest Street, Boston, Mass, keeps for an a complete assortment of Spiritual, Frogresson Referential Research Street, Boston, Mass, keeps for an acceptance of Spiritual, Frogresson of Spiritual, Frogresson of Spiritual, Frogresson of Spiritual S

In quoting from THE BANNEH care should be taken to distinguish between editorial articles and correspondence. Our columns are open for the expression of impersonal free thought, but we do not endorse all the varied shades of opinion to which correspondents may give utter-No attention is paid to anonymous communications.

Name and address of writer is indispensable as a guaranty of good faith. We cannot undertake to preserve or return canceled articles. Newspapers sent to this office containing matter for inspection, should be marked by a line drawn around the article or articles in question.

Banner of Bight.

BOSTON, SATURDAY, JANUARY 13, 1900.

tesurd, every thursday morning for the webe ENDING AT DATE.

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

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

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

THE AMERICAN NEWS COMPANY, 69 and 41 Chambers Street, New York.

TERMS OF SUBSCRIPTION IN ADVANCE. Per Year.....\$2.00 Six Months...... 1.00 Three Months..... Postage paid by Publishers.

Issued by BANNER OF LIGHT PUBLISHING COMPANY,

Isaac B. Rich......President Harrison D. Barrett Editor-in-Chief.

Matter for publication must be addressed to the polyton. All business letters should be forwarded to the BANNER OF LIGHT PUBLISHING COMPANY. ADVERTISING RATES.

25 cents per Agate Line. DISCOUNTS

OR.

\$00 lines to be used in one year.....10 per cent 500 " " " " " "25 " " " " **1,000** " " " "40 " " 80 per cent. extra for special positiou. Special Notices forty cents per line, Minion

Notices in the editorial columns, large type, anded matter, fifty cents per line.
No extra charge for cuts or double columns.
Width of column 27-16 inches.

Advertisements to be renewed at continued must be left at our Office before 12 M. or Caturday, a week in advance of the date whereon they are to appear.

The BANNER OF LIGHT cannot well undertake to vouch for The BANNER OF LIGHT cannot well undertake to voice for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted. We request patrons to notify us promptly in case they discover anour columns advertisements of parties whom they have errored to be dishonorable or unworthy of confidence.

Trouble Among the Methodists.

Nine stu'ents connected with the Theologi cal School of the Boston University have withdrawn therefrom because of their dislike of Dr. Mitchell, Professor of Old Testament exe gesis. They will endeavor to enter other schools to complete their theological training, but it is doubtful about their being able to do so until they have withdrawn their names from the manifesto against Prof. Mitchell. One of them tried to enter Drew Seminary, but was refused admission by its Faculty because of his connection with the trouble in Boston University. These students present fifteen points of grievance against Prof. Mitchell, and are especially bitter in their denunciations of his when a body of students sought to secure Dr. Mitchell's removal from his professorship because of alleged unorthodoxy. The Faculty and Trustees stood by him then, and are evidently doing so now. Dr. Mitchell is charged with the heinous offences of endorsing the itism to the specious presumptions of Unitari-

Christ. He holds that we are not compelled to accept the statements of Christ with reference to the Old Testament, and that no argument can be based upon them. He states that belief in the deity of Jesus Christ is not necessary to salvation, and that a man can be saved knowledge of or teaching about Christ. That it was not a part of God's redemptive plan that Christ should die for the salvation of the race. That the vicarious sufferings of Christ were not necessary to the salvation of men. That Christ's death was simply the culminatory act of his life. He holds that no prophet of the Old Testament knew anything about the person of Jesus Christ. That the prophets did not prophesy of any event not having its causes in the local conditions of their own miraculous elements of the Old Testament He treats as mythical the persons in history of the antediluvian patriarche, and questions the existence of Noah and Isaac. He holds that the Sabbath is not of divine origin. He accepts and teaches the general position of the Wellhausen school with reference to the Pentateuch to the exclusion of all others. His teachings, with reference to the authorship and credibility of the books of the Old Testament, are

destructive rather than constructive." These alleged views of Prof. Mitchell will appeal to all liberalists as being in perfect accord with truth. If he holds to the higher oriticism of the Bible, and treats the Old Testament as largely allegorical, he has simply placed himself in line with the finest scholars of the age, both of the school of rationalism and semi-orthodoxy. Still, if he holds these progressive ideas, it does seem as if he were somewhat out of place in a Methodist Theological School. If he is sustained by the Faculty and Trustees despite his views, it would seem as if Methodism was yielding to the in-

they want him removed, because Rationalism error, provided that error tends to insure the falthful preschers of the gospel those men will makel If the ancientylootrines of the church oan be sustained, it does not matter about the falsehoods of theology, nor about the character of the teachings of the libbe. They are seemingly willing to teach a lie provided they can thereby induce the people to support them. in their interpretation of Methodism. It is the church against Truth, and wee be to the truth if it contravenes the welfare of the church! But has it not ever been thus with theology, and its creed-fettered interpreters? They have always opposed progress because of its dangerous influence upon their pet institutions, and they have not hesitated to declare their fealty to ancient erroneous doctrines whenever they have been confronted with irrefutable truths.

It hardly seems possible in this age of enlightenment that any person of average intelligence can be found who believes in the deity of Jesus. This dogma was overthrown years and years ago, and even Partialists have been forced to acknowledge that the divinity of Jesus differed in degree, and not in kind, from blinders without protest continued to believe in the effete, and mathematically impossible dogma. To day, if advocated at all, it is only by those who refuse to think, or who are hypocrites. These would be Methodist wise-acres can well be classed with the latter. Prof. Mitchell has followed the light of reason, and has given substantial truth to the world. These pious striplings who are now attacking him, betray their own littleness of spirit by such childishly unjust methods. They may gain arguments to the Spiritualists of America to temporary notoriety through their actions, but genuine fame results from a loftier and nobler purpose than that of attempting to discredit a great teacher, whose only offense is his honest advocacy of truth. If these young men were fearless advocates

of religious truth, they would not hesitate to investigate all doctrines, nor would they decline to accept demonstrated truth when it was discovered to them. They now protest many other reasons we feel impelled to urge against being obliged to consider even as references the works of the ablest scholars of the present century, because those works contravene the theories of conservatism! Yet they hope to become servants of truth and expositors of the gospel of the Nazarene! They are too cowardly to face facts, and too zealous in their defense of churchianity to even wish to take a forward step. Prof. Mitchell has recommended them to read the conservative side. and to faithfully compare the arguments with those presented by the Wellhausen school. A true teacher could not do otherwise, and every honest seeker for truth would applaud such a broad guaged leader. We do not pose as in humiliating reverse since the opening of the terpreters of Methodism, nor of any of its allies in Partialism; yet we believed that ters, the Boers have had the advantage. Not the tenets of that church were predicated upon some real truth. It seems, however, that so uncertain is its foundation, its supporters dare not permit those who enter the doors of its temples to even ask a question as to the character of its corner stones. Out of the present quarrel good must come, because honest students will profit by the discoveries they make with regard to the real animus of theology, and will direct their energies to the fear- | tion in Germany, and may lead to open hosless promulgation of demonstrated truth. Let | tilities between the two nations. Prof. Mitchell go on in his good work. The leaven of Rationalism is making its way by one the dogmas of the latter are being overthrown. Rationalism is the doorstone to the laboratory of Science, and Science is, or soon will be, the teacher of the race.

The Milwaukee Arrest.

In another column will be found a brief account of the trial and acquittal of the lady whose arrest we made the subject of editorial comment some months ago. The verdict of not guilty was a signal victory, when the views. The trouble began about five years age, heavy odds against her as described by our correspondent are considered. It is claimed that the influence of a Catholic and an Infidel who were members of the jury was sufficiently potent to win their ten associates to their view of the case. It is said that the city of Milwankee will make no appeal to a higher court doubts of rationalism, and of showing favor. for a third trial. Mrs. Moulton appealed from the police court, where she had been found guilty of fortune-telling, and succeeded, as we He is said to "deny the omniscience of have stated, in securing a reversal of the verdict by the municipal court.

This case shows the necessity of a careful discrimination between mediumship and fortune telling. Ganuine mediums deserve protection in the exercise of their psychic powers, and Spiritualists should be the ones to through believing in other men without any afford that protection. Mediums can and do, with the aid of their spirit-guides, give psychic truths to the world. Fortune-tellers, through the sale of charms, card-reading and pretentious guessing, pretend to foretell future events. There is a wide hiatus between fact and guesswork, between reality and pretense. Therefore, those who deal in facts, those who have substantial realities to offer, should be protected in their work. To-day, in many instances, the law licenses those who deal in pretense, gives them the right to prey upon an intime. He minimizes or calls in question the nocent public, and puts up a bar sinister against those who are honestly devoting their

lives to the cause of truth. In the case of Mrs. Moulton, the law against fortune-telling was evoked to destroy her work as a medium. It will be noted that, in a majority of cases, wherever there is a law against fortune-telling, mediums are the first, and generally the only ones, to be prosecuted under it. This is due to the fact that the Spiritualists as a body have not discriminated with sufficient care between the two classes mentioned. They have treated their mediums as if they were soothsayers, dealers in necromancy, card-readers, charm-sellers and fortune-tellers. In view of this fact, it is not so strange that some me diums have been prosecuted as it is that so many of them have escaped arrest. We have no sympathy with fortune telling, nor with the pretences of the professional fakirs. We do believe in protecting the true and tried instruments of the spirit-world in the free exercise

of their heaven-bestowed powers. Our correspondent says that the National Association should take up such cases as this, fluence of science, and accepting its demon- and be endowed with funds to enable it to do strations instead of the dogmatic assertions of | so. True, and we find the constitution of the N. theology. But the fundamental tenets of S. A. makes special provision for such cases. It Methodism have not changed, hence it is de- further describes the method by which the aid cidedly incongruous for the instructors in its of the N.S. A. can be evoked in the instance of er for the First Spiritual Temple society, at ists and Liberalists who have joined in the leading institutions of learning to even tacitly persecution and prosecution of mediums. It the corner of Exeter and Newbury streets for hue and cry against Roberts will find much fall in with the progressive apirit of the age. I must be in harmony with civil law, hence all some months.

The enemies of Dr. Mitchell attack his views | appeals to the N. S. A. must come through regardless of their truth. Even if he is right, | legal channels, The local society of which the persecuted medium is a member should be the they want him removed, because Rationalism perscuted medium is a member should be the will overthrow their church. In other words, first medium through whom aid is sought. The I have just passed my 74th year in the 18th these rebellious students prefer to support local society, a corporation acting under State century; how can I reach the 20th in my presentor, provided that error tends to insure the law can call upon the N.S. A., with which it is ent physical body; can you tell? What's the law can call upon the N. S. A., with which it is permanency of their especial church! What | chartered for further aid. If there be no local nociety, or if the local nociety refuses to take up the case, then there are the State Agents of the N. S. A., generally three in number, to whom the appeal for assistance can be taken. They investigate the case, report to headquartors, where sultable action is at once taken upon It.

But the difficulty is this: Very few mediums belong to local societies, or take any interest in them, save as a source of revenue. Indeed, many of them hold Sunday night circles, in opposition to the regular meetings of the local societies, and try to influence people to withhold their patronage from legitimately organized bodies of all kinds. It is to the point that Mrs. Moulton did not follow this reprehensible course. She has ever been a friend to local societies, a firm believer in organization, and ready and willing to do her part to sustain the same. We would not advocate withholding aid from a worthy medium undergoing persecu tion unjustly, even if he were an opponent of organization. We feel, however, that those who are so ready to call for aid when in trouble, should not seek to injure those who befriend their own. Only those who wore theological them; as soon as their own danger is over. If mediums would work with local societies, and cease to hold their personally conducted Sunday evening circles, they would receive far more in return from the members of the locals in the way of patronage than they would lose by give ing up their individual meetings.

We believe the N. S. A. would willingly take hold of all worthy cases if means were at hand to enable it to do so. The case of Mrs. Moulton and the letter of Mrs. Classin are powerful fill the Mayer fund at the earliest possible moment. Even with the limited means at its command the N.S. A. has already, in several instances, done all in its power to defend the right. There are other cases of like nature constantly occurring all over the country, hence the N. S. A. should be placed in such a position financially as to be able to render assistance in all worthy cases. For this and that the Mayer fund should be filled at the earliest possible moment in order that the mediums and Spiritualists as well as the Cause at large may be helped to defend their own. Mr. Mayer only asks thousands of people to give as much as he gives alone. Surely the liberal-minded will not permit this opportunity

The Boer-English War.

England has suffered severely in her great struggle with the Boers in South Africa. Every one of her leading Generals, not exceptling Sir Redvirs Buller, has met with a most war. Thus far, despite several seeming disasa battle has yet been fought on their territory, and they have been most successful in compelling their English opponents to maintain a defensive rather than aggressive contest. The whole civilized world is interested in the outcome of this struggle. The seizure of German upon the plea that their cargoes were contraband of war, has aroused a storm of indigna

the matter will be investigated, and reparation made in case injustice has been done. The claim of English right of search caused the war of 1812, but there seems to be a different opinion with regard to that claim in our country to day. Then it was an outrage to search or seize an American ship; to-day the policy seems to be to keep peace with England at all hazards. We are glad to note that these scizures of today have provoked no intimation of war. This indicates progress, and we trust that it also is a manifestation of a desire to maintain the supremacy of the peace spirit in all nations of the earth.

Had there been no valuable mines in South Africa this fearful war would not have been forced upon the little Republics who are now so valiantly defending their homes. If Joseph Chamberlain had been a humanitarian, he could have maintained an honorable peace, and thereby saved this awful loss of life and treasure. Leading English writers and statesmen are bitterly opposed to England's policy in regard to the war. Rev. John Page Hopps, the well known Unitarian-Spiritualist, is fighting manfully against the fearful injustice of his owngovernment. He says he has always believed in defending one's country against cunning and arrogant assailants, therefore must justify the Republics in South Africa. He affirms that they did right in taking the initiative, and "not waiting until the executioner was quite ready

with his knife." Mr. Hopps finds many warm supporters of his humanitarian policy, among whom is the well known Spiritualist, Alfred Russel Wallace, who says in Mr. Hopp's journal, The Coming Day, January number, "I am glad to note how strongly you dare speak about this iniquitous war. I agree with every word. It is the Boers who have real grievances against us who have continuously persecuted them." Some of our personal correspondents in England and Australia expressed themselves in substantially the same terms This shows that the Spiritualists all over the globe, although consistent opponents of war from principle, are yet lovers of justice, and have the courage to criticise their own governments when they find them engaged in wrong-doing. War is wholesale murder, hence should be avoided by all nations of the earth. It can be abolished when our rulers are humanitarians and states men, instead of selfish politicians in search of an opportunity to add to their own fame, and a chance to line their pockets with gold.

A man was heard to say, "I don't take any stock in Spiritualism. There is nothing in it save a few raps and ghosts." Poor fellow! He will have to work out his Karma in sorrow and tears. Those "raps" and "ghosts" are the open sesame to the temple of wisdom.

The Light of Truth, in its issue of Jan. 6, presents an excellent likeness of Mrs. N. J. Willis, one of the oldest and best known spiritualistic workers in New England, on its first page. Mrs. Willis has been the regular speak-

In Re Editorial 1900.

What has become of the 19th century? Do matter with the 19th century? How do you skip 100 years so easily? Please luform your readers. This year closes the 18th century; next year will be 1901, not 2001. What's the matter with the count from 1 to 20 with the 19 years, and mon and women who live good lives, do their own thinking, live independent lives without the fear of King, Pope, Priest or senseless public opinion, and we shall then be ready for the 20th century. We Spiritualists can't afford to skip the coming 100 years.

Yours truly, Dr. M. E. Congen. We take great pleasure in presenting our friend's criticism of our leader in our last number. It seems to us that his arithmetic is just a little at fault-not ours. The first con tury closed Dec. 31, 100; the second century opened with the year 101, and closed with the year 200. The third century was entered upon Jan. 1, 201, and so on through the succeeding centuries. According to this method of reasoning the eighteenth century was entered upon Jan. 1, 1701, the nineteenth Jan. 1, 1801, and the twentieth will be entered upon Jan. 1, 1901. Our brother has made a simple miscalculation, due, no doubt, to his well-known opposition to organization and to the endowment of Spiritualism with means to assist in the-reforms of the age. This, however, would be the logical position of any person who was one hundred years behind the times.

The Bland-Clarke Debate

took place as advertised in Paine Memorial Hall, Sunday, Jan. 7, before a large and very enthusiastic audience. Each speaker was at his best, and presented some very able arguments in support of his position. Rev. Mr. Bland disclaimed the doctrines of Materialism, and emphasized solely the doubts of Agnosticism. Dr. Clark boldly took the ground that the soul of man was the creator of his body-not the body of the soul-and adduced many telling arguments to substantiate his position. Both speakers were heartily applauded and warmly congratulated by friends and opponents alike at the close of the debate. In view of the great interest these joint discussions between these gentlemen have aroused, we venture to suggest to the officers of local Spiritualist societies, that it would be wise for them to secure their services for week-evening debates in all cities and towns where Spiritualism has had a hearing. Spiritualism will be the gainer through all such discussions, and local societies cannot fail to add to their attendance at all Sunday meetings through the interest thus awakened.

Alfred E. Burr,

the veteran editor of the Hartford, Ct., Times, has passed to the higher life at the ripe age of eighty-five years. Mr. Burr was a man of great abilities, and wielded an influence of moment in State and National affairs. He had the courage of his convictions and the date. All persons who want an accurate hishonesty to avow them. The Times under his | tory of Spiritualism from 1848 to date should management became the leading journal in exert themselves in behalf of the Mayer fund. Connecticut, and one of the foremost papers in New England. He was broadly tolerant in | your friends to do the same. his views with regard to religion, and treated all denominations impartially. He was a vessels by English seamen in neutral waters, | friend of the people, alive to the importance of higher education, ready an I willing to fearlessly investigate all questions, no matter how unpopular they might be. He was a great editor and a good man. In him Spiritualism American ships have also been seized upon | had an impartial friend, and humanity a wise the same plea, but very little notice has been | counsellor. He will be missed in political and through the whole lump of theology, and one taken of the outrage. Lord Salisbury says literary circles, where his potent influence has been felt for more than half a century.

"The Evolution of Worship."

The lecture, bearing the above title, by the Editor of the BANNER OF LIGHT, that appears in part on the first page of this number is pub- port, both of which were unanimously adopted, lished at the request of many patrons of our paper who listened to it at the various camp- the BANNER of LIGHT. Mr. Hebron Libbey, meetings throughout the nation. It will be copyrighted, and issued in pamphlet form at an early date. Our friends who have so frethe above announcement. It will be considered a special favor by our management if our readers will kindly call the attention of their friends to this pamphlet and induce them to send in their orders for the same. Single copies twelve cents each, postage free.

Dr. McGlynn.

Father Edward McGlynn, the well-known advocate of the single tax theory set forth by Henry George, passed to the higher life Jan. 7. Dr. McGlynn's activity in political matters caused him to be excommunicated from the Catholic Church, but he was afterward reinstated. He was thoroughly in earnest, and believed most sincerely in the single tax idea. He was a firm friend of Mr. George to the close of the latter's life, and held views radically at variance with his church in regard to parochial schools. He was a reformer from principle, and, while he may have been mistaken in many of his views, he was actuated by an honest desire to do the toiling masses good, in his every effort in their behalf. His age was about sixty three years.

Elliott F. Cones.

Prof. Coues has taken leave of earth at the comparatively early age of fifty-eight years. He was eminent in the field of science as a careful seeker for truth, and he always endeavored to determine the facts ere he pronounced an opinion. He was deeply interested in spiritualistic phenomens, and was at one time an open advocate of Theosophy. He was classed by some Spiritualists as one of their number, but we are not aware that he ever declared himself a believer in its phenomena, let alone the philosophy. He wrote strongly against Theosophy in the later years of his life, and apparently took but little interest in psychical phenomena. He wrote many scientific works of value, and will be remembered as one who was instrumental in enlightening his fellowmen.

Moncure D. Conway says in the last issue of the Truth Seeker that the persecution of Roberts of Utah may mean like treatment for Free Thinkers in the near future. If a man can be expelled from Congress because of his belief in an unpopular religion, it logically follows that a man who believes in no religion at all may be considered equally "immoral," and suffer in the same way. Those Spiritualfood for thought in Dr. Conway's words.

Mr. F. A. Wiggin

has been engaged by the Boston Spiritual Temple (Berkeley Hall) as its permanent speaker for the year 1900 1901. He will enter upon his duties in October of this year, Through the settlement of apeakers, Spirituallam can exert a much greater influence in every community, and we congratulate Borkeley Hall Society upon its progressive steps Its left out? Give us the 19th century of 100 clean | officers have selected one of the leading workers of the present day for the important position of speaker, and have thereby shown their appreciation of the tastes of the people. Mr. Wiggin is an able lecturer as well as a gifted psychic, hence he combines within his person the two elements that make the platforms of Spiritualism attractive. We congratulate him upon this added honor that has come to him.

Mrs. Sadie L. Hand.

After an eight weeks' struggle with typhoid ever, this friend of humanity is said to have turned the danger-point and is now advancing slowly over the roadway of recovery. Hers has been a long and painful illness, but she has been sustained by the higher forces through it all, and feels that they have been an everpresent help to her. Her many friends will rejoice to learn of the improvement in her health, and will unite in sending her tender thoughts of healing to help her through the weary weeks of semi-invalidism that lie before her.

A New Secretary.

The Ohio State Spiritualist Association has a new Secretary in the person of Mr. C. Bird Gould of Cleveland. A better selection could hardly have been made. Mr. Gould is a young man of eminent talents, a life long Spiritualist, a thorough business man, and an excellent accountant. He has the courage of his convictions and the ability to defend them. The O. S. S. A. is to be congratulated upon the accession to its official Board of such a progressive and competent worker as Mr. Gould.

A correspondent writes; "I have thoroughly investigated Spiritualism for the past ten years, and find there is n't a particle of truth in it. You had better quit its advocacy and go to hoeing turnips." Indeed! We have been studying Spiritualism for twenty years, and have found more truth in it to the square inch than can be found to the square mile in all other denominations combined. We have only begun our investigations even after a score of years of study. The vastness of the theme, the grandeur of its philosophy and the sublimity of its truths can only be apprehended even by the wisest of men. Our friend had better hoe the weeds from among his own mental turnips. By so doing he may be able to harvest a good crop of truth.

By filling the Mayer fund, the Spiritualists of America will make it possible for the N. S. A. to undertake the preparation of the history of their great movement at an early Now is the time to contribute and to induce

Es See advertisement headed "Spiritual Healing," in another column of this issue. It will interest you.

Annual Convention.

The sixth annual meeting of the Massachusetts State Association of Spiritualists was held at Wesleyan Hall, 36 Bromfield street, Boston, Tuesday, Jan. 2, 1900. Meeting was called to order by the President, Dr. George A. Fuller, at 10:45 A.M. The morning session was mostly devoted to business-the reading of the records of the annual meeting followed by the reading of the President's and Secretary's reand requested that they be printed in Treasurer, read an itemized report, showing he had received the sum of \$228 95 from the Secretery, and had balance on hand Jan. 1, 1899, \$120.07; total, \$349.02. He had expended quently written us complainingly, because of the sum of \$223 42, leaving a balance on hand its non appearance, will kindly take note of of \$125 60; reterred to auditing committee, which committee reported that the books, bills and vouchers of the Secretary and Treas urer were all correct, and the report of the Treasurer was accepted.

Before the election of officers the following people spoke briefly: Dr. E. A. Smith, Mrs. Carrie E. S. Twing, Mrs. C. P. Pratt, Mrs. E. I. Webster; Miss Ella Robbins gave a fine vocal selection. Next order of business was the nomination and election of officers for the ensuing year. Nominations were at large; (the result of the election has already been announced in THE BANNER). The meeting adjourned at 12:30 until 2:30 P.M.

The afternoon session was called to order by the President, G. A. Faller, at 2.45 P.M. Meeting opened with a piano solo by Miss Robbins of Toronto, after which Dr. Dean Clarke spoke

I am so sure of the truth of the spiritual philosophy, I have defied the world, have challenged many divines and have put my thoughts into rhyme"; he then read a "Man's Mental and Spiritual Evolupoem, "Man's Mental and Spiritual Evolu-tion," which was very well received as an able essay in rhyme. Mrs. E. I. Webster of Lynn, asked all to come and strengthen the State Association; she placed herself in the hands of the angel guides, and gave some very excellent tests. The guide said that the people who were interested in the State Association should make some sacrifice for said Association; she wished to suggest that the friends present have a bank and put their spare savings in, bring the banks to the annual meeting next year and have a grand bank opening (a legal one) and thus not only help the State Association but make themselves happy in the thought that they had been helping the Cause financially. Mrs. C. P. Pratt said she was always interested in organization: "As I look back to my younger days I can remember with what interest I went to conventions; it was one of the events in life to go to Boston to a spiritual convention. We sometimes sigh for the old times, but we must learn not to look back, but to push forward, send out the throught-vibrations of good and we will be able to overcome eyil." She spoke of the recommendations in She spoke of the recommendations in the President's report, and hoped we should as an organized body be able to carry out and fulfill some of them.

Mrs. Alice S. Waterhouse then said: "I am first, last and always for organization. Spiritualism is a religion, and I love to know that my loved ones can come and say to me well done, when I have fulfilled that which has been laid out for me to do. Let us pray that we will become saintly. Let us get more into the spiritual atmosphere. Whatever is worth living for is worth doing. Let us have a re-vival of all good things."

Miss Robbins then favored us with a song, after which Mrs. Carrie E.S. Twing was intro duced as President of the New York State Association. She said: "That sounds large, and I wish I could say the Association I represent was as large as it sounds; but we are working hard, and we intend the New York State Association will yet be large." She told one or two stories with good points, and asked if we realized that some of us were digging impassable gulfs, that we were going at such pace and were so eager to see only the evil in

each other, that we were approaching spirit-life without any knowledge of apirit-return or spirit programion. "Let us be thankful we have so many dear friends in spirit-life, and try to see If we cannot please them by doing good to our fellow mortals."

Mrs. C. Fannie Allyn was the next speaker. She is always original. "I am so apt to say what people don't like that it is a relief to know the platform is broad, and that we have the privilege of saying that which we are ear nest in, and thoroughly believe. I am never sorry for any kind thought I ever had, are you We have so many misunderstandings in this material life; we are so worked upon by our environments; if we could only be more kind to each other; I must look out for my life down here; I do not think there can be any misun derstanding between my soul and the souls on the other side. I have not time to attend to heaven, there are too many hells on earth for me to help clean out. I believe in a human soul in its purity. There are many one hundred dollar souls in a three cent body. I must help all I can in this weak body." Referring to the injustice of legal murder, she said: "I am afraid it will never be restrained while there is so much hate born and cultivated in the heart. Our children must be welcomed into this world with love. I am interested in the fathers and mothers; when they are taught the consequence and responsibility of that sacred title parent, then will we have less hate born into the world." Mrs. Allyn said she wished the guide of Mrs. Webster had asked all to stand who of divination as only mediums can give, she apwould have a bank to bring to the Convention
next year, and by permission of the President
she pressed this question. The Scoretary counted nineteen people, and recorded their names.
She will call them next January and we will
in and able to differentiate between fortune-tellincand mediumship. But although this was She will call them next January, and we will have a grand smashing of banks.

Mrs. Sarah A. Byrnes was in the audience, and the President called upon her for some remarks. She said: "I came here and took a back seat so I might hear what was being said. I am always interested in all that pertains to the advancement of humanity. I planned to be here to day. I have scarcely missed a Convention whenever one was held in Boston for the last thirty years. I am glad the Massachusetts State Association has broadened its platform. I believe we must sow the earth with seed that others may reap." She spoke of the She spoke of the disgrace to our nation in allowing the war to continue, and urged all to try and harmonize

their lives so as to assist struggling humanity.
Dr. E. A. Smith, President of Queen City Park Camp, spoke briefly. He did not believe we could please our spirit friends better than by benefiting some one here. He spoke of the dedical bill, and said if ever there was an unjust law it was that law which compelled people to employ certain physicians. He was pleased to say he had fought it successfully for thirty-two years.

This closed the afternoon meeting, which

adjourned until 7:30 P M.
At 7:45 o'clock President Fuller called the meeting to order. E. W. and C. L. C. Hatch furnished violin and piano music, after which Mrs. Carrie E. S. Twing spoke of organization and of the rebuffs we receive when we present this topic for discussion. She urged all to cooperate with the State Association to make it

Miss Robbins again favored us with a vocal selection and responded to an encore.

Mrs. Minnie M. Soule, medium of the BAN. NER OF LIGHT, was then introduced. She was at the time of introduction controlled by one of her guides, who said the public platform did not seem just the place to bring loving messages from friends, but that the friends of earth did not give or make the opportunities for spirita to talk to them, so they had to be given in public. She gave many interesting and convincing communications, proving beyond a doubt the truth of spiritreturn. Harrison D. Barrett, President of the N. S.

A., was the next speaker. Among other things he said, after quoting from one of Lizzie Doten's poems: 'I am always glad to meet Spiritualism we find the law of compensation to inspire us to do good. We should stand for a principle that will bring a healing balm to all the sorrowing ones of earth. We are learning how to appreciate the woes, the sorrows, the sufferings, the temptations of the human soul, and are striving to bring a balm of healing to the sick and wounded. I believe we should cherish more the inner workings of the soul; we should live a universal brotherhood; we should protect our mediums and make it possible for them to live pure, honest lives. 1 want our Spiritualism to stand for more than barter and sale. I want it to be able to reach through the unfamiliarity of the jury with any into the jewel-mines of the soul. We are rights of all." Referring to medical legislation, he said he thought it was time the Spiritarian aread upon the aggressive side: "I banded together to protect the individual would like to see a bill presented to the legis lature something after this style: 'No physicidn or surgeon shall recover pay from his pa-tient unless he performs a cure." He touched

such as vaccination legal murder, etc., and closed his remarks amid a storm of applause. Mr. J. B. Hatch, Jr., announced that the Massachusetts State Association will hold its anniversary Thursday, March 29, 1900. Miss Robbins then rendered a very fine piano solo, after which Mr. F. A. Wiggin was introduced, and said: "Dear Friends, I should have been delighted to have been with you during the I suppose you reëlected your President, and if you have, that is all right. I noted what President Barrett said about the Mayer fund. I am glad they have been so successful. I am glad this association is able to give the N.S. A.

upon other reforms needed in our statute laws.

\$50. I wish I could, and if able I would give this association something too." He spoke of the transition of Mr. Ford of the Youth's Companion; of the good he had done and yet never wished his name published. "I like men who do so much good. I have learned a lesson, that the most eloquent words have never been ut-tered; that the grandest people have lived and their names have never been emblazoned be fore the public. I want the Massachusetts State Association and the N. S. A. to live in the hearts of the people; then they will never die. What are we fighting the medical bill for Did it ever occur to you that a fully developed Spiritualist had little cause to employ an M.D.? I find no fault with the medical law. I do not oppose the law in regard to vaccination; but I do oppose most forcibly the compulsory law of vaccination, and would always fight against it If it was necessary for me to call a physician I should certainly call one of the most regular of the regulars, for I should know that he had studied and made his profession a science." He spoke of the work of the Massachusetts State Association, and said he wished it might

be able to continue in its good work. Dr. Fuller spoke briefly of the work of the Association, of the mass meeting held at dif-ferent places and of the work acomplished in many directions. Dr. E. A. Smith gave notice of the meeting of the State Association of Vermont, inviting the friends to be present. Mrs. C. P. Pratt spoke briefly of the harmonious convention we had held, and hoped all would profit by the same. Mr. Hatch, Jr., moved a vote of thanks to all who had taken part during the day, and to the BANNER OF LIGHT for courtesies of the press. It was a unanimous vote. It was also voted to send a letter of sympathy to Miss Amanda Bailey. The meeting closed, with music, until the first Tuesday in January, 1901. Carrie L. Hatch, Sec'y.

[President's and Secretary's reports will ap-

pear next week. -ED.

Copies of Banner for Circulation. We frequently have calls for copies of the BANNER OF LIGHT for circulation, and in order to accommodate friends who may desire them, we will send to any one who will place them in the hands of appreciative readers a parcel of twenty-five or more back numbers which have accumulated-on receipt of ten cents to cover

For Seasickness

Use Horsford's Acid Phosphate.

Dr. J. FOURNESS-BRICE, of SS. Teutonic I have prescribed it among the passen gers traveling to and from Europe, and am satisfied that if taken in time it will in a great many cases prevent seasickness."

The Trial of Mrs. Moulton

By the City of Milwaukes for Fortune Telling-Decision in Favor of Mrs. Moulton-One of the Most Remarkable Cases on Record.

The case of Mrs. Moulton is destined to make history for the Spiritualists, at home and abroad, as it was a struggle between municipal authority and mediumship. A jury was obtained with great difficulty, the panel of forty being exhausted and others gathered from the streets, to find men without prejudice for Spiritualism. The jury was chosen of men who had no acquaintance with mediums or spiritual demonstrations, and particular stress laid on admitting no man who belonged to a spiritualistic society. As finally selected, the jury comprised three Catholics, six Infidels, one Christian Scientist, one Methodist, one Episcopalian. The jury were out twenty-four hours, and ballotted over one hundred times. At one time there were ten against Mrs. Moulton, but a Catholic and an Infidel were steadfast and clear-headed, and carried the day. This is suggestive of where to look

for justice in such a cause.

Mrs. Moulton appealed the case last March, the 22d, from the Police Court, where she was not allowed to use the evidence of mediums. Deriring such evidence regarding her powers ing and mediumship. But although this was the question at issue, this witness was not allowed to testify. The Judge ruled that no medium should be allowed in the witness chair, and that all evidence regarding mediumship and that all evidence regarding mediumship must be excluded. He further said that if he had a lawyer in his circuit who foretold the future he would disbar him. This was before the jury! Yet, in spite of the fact that Mrs. Moulton had only one witness, herself, and had the paid minion of the law, Officer Jahncke, against her, the verdict was not guilty.
Singularly noticeable was the absence of the

officers of the Unity Society, or the Medium's Protective Society, to which Mrs. Moulton belongs. Yet had this case been decided against Mrs. Moulton the entire force of mediums in Milwaukee would be obliged to close their doors to all future business. Except a dozen who at tended from desire to testify for Mrs. Moulton, none offered to assist this woman in her gallant fight for the right. Yet Spiritualists wonder why they do not progress more rapidly!

appears to an outsider, as I am, that in this instance Mrs. Moulton has used her time and money not only to protect herself from persecution, but also to save others from like fate; this, too, at a time when her hands and heart were both filled with the effort to prolong the life of her beloved husband, who all the time of this trial lay at the point of death. Her position is a high one in the spiritualistic world, she being ord fined speaker, preacher and teacher by Mrs. Cora L. V. Richmond.

The scene in the courtroom was remarkable, although to eyes not attuned nothing thusual

was taking place, yet to many of those present the unseen far exceeded the seen. Mediumistic eyes saw a sight never to be forgotten. The Municipal Court is new, and a place of five appointments; the Judge, the ideal of dignity and conservative justice, austere and reserved. Around him were attendant spirits —judges of the sixteenth century, clothed in long judicial black robes, with the traditional wigs. Above him was portrayed the judgment of Christ by Pilate. Around these were angel forms clothed in virgin white. Back of and on each side of the jury were twenty-four celestial beings, one man and one woman at the right and also at the left of each man, one representing justice, the other mercy. Attor ney Runkle was attended by seven lawyers from spirit land, and Mrs. Moulton by a numroom for the jury-room, these spirit forms went with them, and three of the mediums gathered around the defendant, Mrs. Moulton, and concentrated their thought on instruction

of Not Guilty to the jurors.

Thus was won a case which, through its peculiar religious features, was shorn of all benefit of testimony in Mrs. Moulton's favor, and, phases of mediumship, was likely to be decided against her. If ever a case was won by spirit power this one was. Who can militate against the powers of the world unseen? What pre-

vails against this power?

Mrs. Moulton stood for Spiritualism. She suffered for its cause alone. Unsupported she has won the battle, but at fearful cost both to nerve and to purse, neither of which was she able to afford. Such cases should be assisted by the National Spiritualists' Association, and a fund should be collected, not only for future cases but to cover the expenses of this one. A small sum set aside to furnish counsel when these arrests are made would be in order. For if the medium be allowed to carry this burden. to live in fear of evil consequences of giving the tidings she receives from spirit life, mediumship will soon die out, and genuine tidings naturally be altered or entirely suppressed through fear of arrest.

If indifference to the welfare of mediums be thus expressed, no wonder the outside world looks with contempt upon the religion. It does not protect its own. Where are your legislators, men of Spiritualism, that these unjust and oppressive laws are allowed? Look to it that this ordinance is repealed in Milwaukee. Mrs. Moulton's witness, a Methodist and a MRS. E. C. CLAFLIN,

Lake Helen, Fla., Camp-Meeting.

BY JAY CHAAPEL.

I hate the crowded town! I cannot live shut within its gates;
Air! I want air and sunshine and blue sky, The feeling of the breeze against my face, The feeling of the turi beneath my feet, And no walls but the far-off mountain-top. There am I free and strong-once more myself.
—Longfellow's "Cruzado

The little lakes in Volusia County, Florida, on a ridge sixty feet above the sea, are gems in this sunny, semi-tropical south land, shining in quiet, unassuming radiance on Nature's

Invigorating and inspiring are the majestic, long-needled pines that sway and sigh in the refreshing breezes from the Atlantic on Of course trees talk; and what instructive talk the east and the Gulf of Mexico on the west. The place seems eminently fitted for a campmeeting for the propagation of the philosophy and science of Spiritualism and all analogous topics, and as a health resort for winter tourists as well as a piney woods home all the year round, where the culture of oranges, peaches, grapes thrives greatly. The whole region is permeated with magnetic mental and physical forces of the brave, self-sacrificing, dusky, and greatly abused Seminoles and other Indian tribes who trod those forest paths in the past centuries and glided in rural splendor in birch canoes across the lakes and along the shores of the numerous bays of this won-

Florida is seven hundred miles in length, from its northern to its southern boundary at Cape Sable, has a mean breadth of ninety miles, and one thousand miles of seacoast, consequently all portions of this fabled land so singular and incomparable in climate, soil and physical features, discovered by Juan pleasure, with others a fashion. Some go to Ponce de Leon in 1512, is fanned daily by salt the seashere, some to the mountains, some to water breezes, like the fonianisles in the Meditory of the springs, some to Europe. What a multiterranean sea. Samuel A. Drake, the New tude of places to choose from! Why not go England historian, says: "Florida, except in a wintering in february, 1900, to ake Helen the vicinity of the swamps, possesses one of the The natural attractions are great. As I write most equable and agreeable climates of the about one hundred miles south of Lake Helen continent. Occupying, as it does, a situation | the thermometer marks eighty degrees in the between the temperate and tropical regions, it shade, and has at noon nearly every day this enjoys exemption from the trosts and sudden month, windows and doors open, no fire only changes of the one and the excessive heat of for cooking, and the gardens like June and

falls to the freezing point, and great damage is done to the orange plantations."

It appears from intelligent and well authen-

tioated testimony that, in 1875 Lake Helen was selected by spirit intelligences, through George P. Colby, a medium then residing in Like Mills, Iows, as a centre for progressive educational purposes, to help free the race from ecolesiastical and all other myths, and as a health resort. At that time, by the advice of his spirit friend, an Indian chief by the name of Seneca, he came to Florida, and, after much trial, perseverance, and unique experiences, (one of which was riding all night on a mule, across a strange, wild country, under the in-struction of the faithful Indian spirit, that he might reach Gainesville, the government land office, to file his claim for the Lake Helen tract ahead of other parties who had their longing eyes on the attractive place), he secured his claim. On his arrival in Florida, and subsequently, he found everything precisely as the noble and wise Indian spirit had said previous to his leaving the North. Mr. Colby built a house, settled down on his

claim, waiting events in calm contentment, having entire confidence, by past experiences, that what the Indian Sensca had told him of the future of the charming region would prove rue; not through any miracle, or hocus pocus, but through natural occult laws that seem so difficult for some goed men and women to com prehend.

In 1893 one Mr. Rowley having caught the inspiration of the successful Northern camp meet ings, concluded to organize one in Florida Securing cheap railway transportation, he brought down an excursion party to DeLeon Springs a somewhat noted landmark six miles north of DeLand. Among those excursionists was Mrs. Marion Skidmore, a devoted Spiritualist, a member of the Board of Directors of the famous Cassadaga Camp-Meeting in Chatauqua County, New York, and her friend Mrs. Emma J. Huif, also a prominent advocate of the scientific demonstration of the continuity of life after the various struggles and beauties of this one are over. She was, and perhaps is now, a cottage owner at Cassadaga, possessing mediumistic prophetic gifts, though never using them in any public capacity. She is active and devoted in establishing spiritual educational centers to prophlysts the further adcational centers to promulgate the further ad vancement of humanity in equal justice and freedom, and is a useful factor, with other intrepid, noble minds, in making Lake Heleu a successful, ideal and useful camp meeting, she being its Vice-President and Corresponding Secretary. Before leaving the North, in 1893, she sensed the great need of a spiritual camp meeting in this State, for she is often under the influence of the illustrious Indian Chief, Corn-planter, and told her friend, Mrs. Skidmore, here would be a spiritual centre located in Florida. On arriving here she and her friend visited many places, noting with keen, careful eyes and thought the places they deemed best adapted for a winter resort and camp-meeting, and after due consideration chose Mr. Colby' place at Lake Helen, and in March, 1894, a commencement was made by a two-day's meeting there, fufilling, after near twenty years of patient waiting on the part of Mr. Colby, the pro

phetic words of Seneca. Mrs. Skidmore, whose interest never ceased, gave the name "Southern Cassadaga," raising the first banner to memorize the useful undertaking. Like all camps for advanced propagative work it has had its obstacles to overcome, its successes to encourage and its extraordina-

ry phenomenal incidents. I have visited many camps North and West, spending several summers in their attractive atmospheres, and none I have ever seen are more needed or have greater possibilities for usefulness and beauty than Southern Cassadaga. Some of our good friends have criticised the location, however admitting its healthfulness. The same objection was made when severeal of our most successful camps were organtoo far away from cities." To those who desire a camp near the large centers of trade I call their attention to Longfellow's words prefacing my article. Let us have camps free as possible from the commercial hubbub and the tobacco and beer influences of cities. Humanitarian, progressive and cultured agencies should always be the magnet, and are always the real, permanent success of any failures. Of course a camp should be located near enough to railways, etc., to keep in touch, when necessary, with humanity's intellectual pulse, but without being obliged to inhale the tobacco, beer, and sophistical, trading atmosphere.

Lake Helen has nearly if not all the elements of success and attractive usefulness. The region is historical, flourishing, beautiful, and very healthful. It is one hundred and twentyfive miles south of Jacksonville, sixty south of Palatka, about thirty southeast of Daytona, thirty north of Winter Park, twelve north of Sanford, twenty west of the Atlantic ocean and five southeast of DeLand.

V dusia County lies between the St. John's river and the ocean. The census of 1890 gives its population at twelve thousand. It has a brick courthouse, costing twenty thousand dollars, a jail, nine thousand dollars, a poor house, four thousand dollars. Sept. 1, 1899, it had eleven thousand dollars in the treasury and did not owe a dollar. In the past four years several of the best equipped schoolhouses in the State have been built in the county, and the school term extended from four to a nine month's session. Nature has been generous in this usually flat, sancy State, in giving this county a long north and south central ridge of pine lands, upon which DeLand and Lake Helen are situated, and which gives them the high and just reputation they bear for healthfulness.

De Land, the capital of the county, has a population of three thousand, water works, electric lights, an ice factory, paved streets, brick business blocks, beautiful cottages, the John B. Stetson University (endowment over \$200,000), the Sampson library of nine thousand volumes, orange groves, and fifteen miles of shell roads in the town.

As I came from Boston's frost and snow to that attractive town, with its palmetto bor-dered streets, one warm day last February, similar to northern June, and found a temporary home at the Putnam House, noting the thrift and intellectual atmosphere among the people on the veranda, I thought I had transported to the Elysian fields, and had I the faintest idea that there is a creator of this beautiful universe—a God—I would certainly have at once sent him my compliments, at least, before I ate my dinner. A few hours after. I was driven across the country in the gloaming, over a sandy road carpeted with pine needles, "pine-strawed" they call it here, to Lake Helen. As I approached the camp ground the lights from the evening lamps came danc-ing among the pines that greeted me with their old familiar fragrance and genial talk, same as when I drove cows to pasture in the Towarda (Penn) valley many years ago. is. Hans Christian Anderson, the great Danish novelist, traveler and best of modern fabulists, became so fascinated with a beautiful tree in the park at Copenhagen that he rushed up and kissed it. Whittier said the beech had the most beautiful instep of all the trees, and the pine the most wooderful voice.

Arriving at Hotel Cassadaga, Dohrn Brothers managers, I found generous attention and a good table, and as they are in charge the professional visits at residences of patients.

N. B.—Tickets from 1 to 10, inclusive, may be present season I have no doubt the guests will receive the same bospitality and kindness. I found the camp more attractive than I expected; the spirit of neatness and progress

more marked than in some camps that have been going twenty years. I speak from my own standpoint, without solicitation from any one. I have no axes to grind, only the ulti mate freedom of the race from all supersti tions and tyrannies.

Nearly every one goessummering in August. With some it is a necessity, with others a the other. The mercury, however, sometimes July in Massachusetts.

A Great Healer

in Search of Health Do Not Fail to Consult Him.



MIRONIC 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, suffers on in paint and misery without having recourse to those agents which science has recently discovered and developed for the benefit of suffering humanity.

Psychic Science a Boon to Sufferers.

He who possesses a knowledge of the laws and principles of this won lerful science is not only able to relieve suffering and cure disease, but can diagnose his patients' condition as accurately as can the DR. J. M. PEEBLES. X ray locate a fractured bone.

Too much importance cannot be attached to a correct diagnosis. The diagnosis is to the physician what the well drawn up plan of the architect is to the builder.

OUR REPUTATION IS BASED UPON OUR SUCCESS.

Paradise, Calif., December 8 1899. Dear Doctor Peebles—Your one month's treatment taken according to directions, has improved me greatly. The psychic treatment was certainly winderful. 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 mouth's treatment acts like a charm. It is working wonderful changes in my health, and I am nearly well. LORAINE CANFIELD.

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

MRS. Dora Callahan.

New Orleans, December 2, 1899. Dear Doctor—I must say I am improving wonderfully noticer your freatment. My stomach, feet and limbs bloated terribly at the es, but this has all passed away now.

Mrs. Retta Hathaway.

Garden Plate, Kausas, Nov. 25, 1899. Dear Doctor—I am better than I have been for ten years. I can do all my housework with less effort. To you and your efficient assistants I owe a debt of gratified too 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. Thou-, sands 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 belp. Write him to day, giving full name, age, sex, and leading symptom, and receive a correct diagnosis of your case free of cost.

Do not fail to accept this offer. Address:

There is a large though scattered body of

spiritualists and Freethinkers in the South,

and through the natural law of evolution they

are constantly increasing. It needs work and wisdom to reach them, for many are sur-rounded with ironclad creeds and customs

hat are difficult to break entirely away from,

out I hope and expect a large number

from various Southern States, and especially from Florida, will avail themselves of the at-tractive bill of mental fare to be placed before

them next February. It seems to me that

every one making an extra effort to attend

will be amply repaid in hearing the scholarly and radical lectures of J. Clegg Wright, and the attractive and diversified ones of Carrie

E. S. Twing, who is a general favorite, every

where and eminently fitted to lift the creed bound, prejudiced mind out of the slough of

narrow religious rites, with a smile and loving

The purpose of establishing this camp was not only to promulgate the knowledge of Spiritualism, but also to enlighten the people

in all departments conducive to human happiness and growth, and "to make a health resort—a city of winter homes."

Dr. O. B. Webster has now open for invalids

and guests a new sanitarium, Hotel Webster,

"located on a knoll overlooking two pretty

little lakes" where hot and cold baths, mas-

sage, etc., are administered under the direc-

tion of the Doctor, who, as I understand, has

had large experience in treating the sick by

natural methods, and from whom all informa-

I hope that ultimately a psychic school will

be established there and at all camps, where

all forms of belief and unbelief may be heard

and scientific experiments, relating to hu-

man progress, will be features of the institu

tion. For programs, etc., apply to H. A. Bud

ington, Springfield, Mass., or to Emma J. Huff,

Movements of Platform Lecturers.

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

Henry H. Warner, lecturer and medium, gave the tests at Woman's Progressive Union, Brooklyn, following Mrs. Lease on Sunday afternoon, Jan. 7. Will

lowing Mrs. Lease on Sunday afternoon, Jan. 7. Will answer calls to lecture in vicinity of New York during January and February. Will be en route for

the West in March. Address, 306 Greene avenue, Brooklyn, N. Y.

Mrs. Annie E. Cunningham would be pleased to

make engagements for this month and March; also one in February. Address 92 Whitfield street, Dor-

Walter D. S. Hayward can be addressed at No. 764 Macon street, Brooklyn.

Mrs. Juliette Yeaw has Jan. 21, Feb. 18 and March

J. S. Scarlett has been engaged every Sunday from Oct. 1 to Dec. 31, 1899. Having had one engagement

cancelled, he now has Sundays, March 11 and 18, open dates, which he desires to fill. Address 35 Brooklyn

Mrs. J. W. Kenyon will serve the Manchester, N. H., Society Jan. 7 and 14: Fitchburg, March 21 and 28. She has the 6th and 13th of May open, and all of June. Would like engagements at camp-meetings as public test medium. Address her at 73 Pacific

Mr. J. W. Kenyon has open dates for camp season of 1900, Address him at 73 Pacific street, Fitchburg,

SPECIAL NOTICES.

Andrew Jackson Davis,

Physician to Body and Soul,

BOSTON, MASS, Tuesday, Thursday and Saturday, from 8 A M. to 3 P.M.

Owing to a very large and increasing office practice, it will be impossible to examine

and treat new patients by mail. Letters from

patients under treatment strictly confidential.

He declines all business or other private uses

First consultation, with directions for cure.

\$2; every subsequent interview, in office or by

letter, \$1. Medicine extra. His remedies are

very few and simple and effective, being exactly adapted to the individual condition. No

engaged by letter or telephone addressed to S. Webster & Co. 63 Warren Avenue, stating the hour at which you desire to arrive at the office.

No. 8 is rarely reached before 12 M. Persons

not present when number is called lose their

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

Fred P. Evans, 103 W. 42d street, New York City, agent for the BANNER OF LIGHT

and all Spiritual and Occult Literature. Orders

Dr. F. L. H. Willis may be addressed at

243 Alexander st., Rochester, N. Y. Jan. 7.

R-I-P-A-N-S. Ten for five cents at druggists. They banish pain and prolong life One gives relief. No matter what 's the matter one will do you good! 52w Mar 18

the Banner of Light Publishing Co.

by mail promptly attended to.

Jan. 6

of his seeing power.

place.

Will be in his office, 63 WARREN AVENUE,

Lake Helen, Fla.

Palmetto, Fla.

chester, Mass.

18 at her disposal.

street, Cambridgeport, Mass.

tion regarding prices, etc., may be obtained.

sympathy that makes all gladsome.

DR. J. M. PEEBLES, BATTLE CREEK, MICHIGAN.

TO CURE A COLD IN ONE DAY Take Laxative Bromo Quinine Tablets. All Druggists refund the money if it fails to cure. E. W. Grove's signature is on each box. 25s. MEMORIAL EDITION.

Important Announcement.

THE AUTOBIOGRAPHY OF

WRUTTEN BY HERSELF.

This thrillingly interesting work is now ready for the

To be published by subscription. Handsomely bound in cloth.

Price to American subscribers, postage free, \$1.25. After publication the price will be \$1.50 Send your orders at once, so that the book may be issued immediately. Direct all letters and make all remittances payable to MRS. M. WILKINSON, 2 Winfield Terrace, Crester Road, Old Trafford, Manchester, England. 4w Jan. 13.

These Pictures Should Be

In Every Spiritualist's Home.

LIFE-LIKE PHOTOGRAPHS OF

HARRISON D. BARRETT

Editor of the Banner of Light, and President of the National Spiritualists' Association.

No. 1.—An exact copy of the Oll Painting by Parks, presented to the National Spiritualists' Association by Mr. Barrett's triends as a testimomal of their high appreciation of his efforts it behalf of Spiritualism. This is an admirable likeness, showing Mr. Bariett in one of his most characteristic attitudes, viz., seated, with one hand up to his head, and looking directly at you. The picture is 12\(\frac{1}{2}\xi\)15 inches in size, being mounted on an elegant panel, making it suitable for any parlor or library without framing.

Price, \$1.00; if seat by mail, 20 cents extra for postage and packing.

No 2.—This is a larger photograph, also mounted on a magnificent panel, the size being 16\(\frac{1}{2}\xi\)21 inches. Here Mr. Bairett is shown in a standing position, as thousands have seen him on the platform during the past seven years.

Price, \$1.50; if sent by mail, 30 cents extra for postage and packing.

For sale by BANNER OF LIGHT PUBLISHING CO., 8
Bosworth street, Boston, Mass.

HOME COURSE IN MENTAL SCIENCE:

A SERIES of twenty Lessons, in pamphlet form, giving a plain, logical statement of the means by which any one may develop his mental powers to the extent of making binneself master of his environments. Price, 85, INTERNATIONAL SCIENTIFIC ASSOCIATION. Sea Breeze, Fla.

26w* Nov. 4

PER-SON-AL-I-TY.

The Occult in Handwriting. CRAPHIC delineation of characteristics, etc., for 50c. Send at least one line of writing and a line of figures with your signature. Address "READER," care BANNER OF LIGHT, Boston, Mass.

HENRY SCHARFFETTER, 300 So Collington Ave., Baltimore, Md.,

GENERAL AGENT FOR THE BANNER OF LIGHT PUB. CO. OF BOSTON, MASS.

HEADQUARTERS for Spiritualistic, Reformatory and Occult Literature; also subscriptions taken for BANNER OF LIGHT. Orders by mall promptly attended to. Catalogues free on application. Correspondence desired.

FLORIDA for Homeseekers and handsome illustrated book mailing a two-cent stamp to J. H. FOSS, 1 Wabeno street. Roxbury, Mass.

CONQUEST OF POVERTY. THERE is mayic in the title. Its teaching appeals to the rason and is practical. Poverty can be overcome. There is opulence for all. Send fifty cents for a copy, and bid farewell to poverty. Agents wanted in every locality. Write, enclosing stamps for term and territory. INTERNATIONAL SCIENTIFIC ASSOCIATION, Sea Breeze, Fla 26w* Nov. 4

Loving, Earnest Service

CIVEN to those in need of Healing, Developing or Advice. If attracted tow rd me, trust Love's attraction. WILL R. PENICK, JR., 1612 Francis street, St. Joseph, Mo, Jan. 11.

PROF. ADOLPHUS

CCHOOL OF ASTROLOGY. Students received. Reason able terms. Scientific, reliable forecasts, 81, by mail, or at 174 W. Springfield st., Boston, Mass. 1 1 Jan. 13. or at 174 W. Springfield st., Boston, Mass. 1w Jan. 13.

THE ORDER OF CREATION: A Discussion on the Conflict between General and Geology.
Contents: 1. Dawn of Civation and of Worship, by Hon. W. E. Gladstone; 2. The interpreters of Genesis and the Interpreters of Nature, by Prof. T. H. Huxley; 3. Postscript to Solar Myths, by Prof. Max Müller; 4. Proem to Genesis. A Plea for a Fair Trial, by Hon. W. E. Gladstone; 5. Dawn of Creation, an Answer to Mr. Gladstone; by Albert Réville, D. D.; 6. Mr. Gladstone and Genesis, by Prof. T. H. Huxley; 7. A Protest and a Plea oy Mrs. E. Lynn Linton.
Cloth, 75 cents; paper, 50 cents.

For sale by BANNER OF LIGHT PUBLISHING CO

SPIRIT Message Department.

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

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

To Our Readers.

We earnestly request our patrons to verify upon fact as soon as they appear in these colwhenever it is made known to the world.

Dear Readers of the Message Department: I have been overwhelmed with letters asking me to get messages from some specially dear see that this is impossible in every case, when in my power to assist in the giving of explicit word to her." messages from loving friends who have passed to the spirit-life, to their eager and anxious friends in earth life; but personally I am able to do nothing except to keep myself in at attitude of trust that whatever comes will be of cles and is about the medium height. He benefit to someone, somewhere. The circle is stoops a little, and is dressed in shiny black held in an orderly fashion at a stated time, and | clothes. He is very particular about himself. the spirits who are so fortunate as to be able to give the messages are not assisted by me or | through it as if he were thinking. His name my co workers in the Cause, either by sealed is George W. Turner. He says: "Yes, I want letters or written requests; neither are the to say that this is a strange place for me, and spirits known to any of us unless specifically | I have come to people who are strange to this stated so to be in the message. The responsi- knowledge. If I could get to them, I am sure who should be allowed to come would be more than we in our present state of development | be sent. My wife's name is Sarah. She is, sould undertake to bear. I have thought, still alive and thinks of me sometimes, and yet however, that if you all understood just how it she thinks of me as dead instead of being with is done, you would see how much you can help | her and having knowledge of her acts. I tried your own friends to come to you.

THE BANNER'S Message Department is an organization owing its existence to and directly controlled by a band of spirits who unselfishly devote a part of their time to the needs of their fellow creatures. This band of work ers cooperates with the management of the trial to be able to speak and acknowledge the BANNER OF LIGHT, and when they meet to- things that we failed to do. I died, or rather gether a circle is formed, presided over by a left my physical conditions, after a short illspirit of intelligence and ready sympathy. Each spirit who comes is assisted by the members of the spirit-circle, and if able to give some definite information concerning itself is passed on to the inner circle, when the message is given to the spirit in control, who repeats it to the stenographer.

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

MINNIE M. SOULE.

MESSAGES.

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

Report of Séance held Dec. 28, S. E. 52, 1899.

Flora Babbitt. The first spirit who comes to me this afternoon is a young lady about twenty years old. She is quite pretty, has brown eyes, brown hair, a smooth white skin and a small mouth. She stands straight as can be, tosses back her head with a bright little laugh, and says: "Oh! it is so good to come. It seems as though I had taken a ltttle trip from one home to another, and that does me more good than you can imagine." Her name is Flora Babbitt, Yonkers, N. Y. She says: "I do not know much about this, neither did my people; but since I came to the spirit they have made some inquiries. and a few investigations, and I am sure they will be very glad to know I have come. It is good to feel that you have an opporunity to come, even though you do not use it as often as you might. I have to day brought my grandmother; her name is Elizabeth. She says: Often we come together and bring an influence of peace, even though we speak no word or make no sign." It does seem as though a great many spirits are content in leaving their influence and their peace benediction, and that they go forward after that is done, better for having done it.

Lizzie Brown.

Here comes now a lady about sixty years old. She is quite stout, has brown hair mixed with gray, brown eyes, with a round, full face. She wears glasses. She has broken one tooth out, because when she smiles I see the place to be working than it was to be idle, and so, where, I tried to do it. My name is Lizzie make everything just as I used to say, 'clean with the disembodied while here is a very use- motives? I have reason to believe that with -The Inventive Age.

is about and is conscious of what he is doing. Tell him please for me that it is not as strange as I had expected it to be, and I am pleased that I can be so much at home without him."

Frank Vensy.

A young man comes now. He is very dark; his eyes are black, his hair is black, and he has are given in the presence of other members of a dark complexion and dark mustache. He is a little above the medium height and quite thin. He walks in gayly, as though he felt merry and bright. He whistles a little and says: "Yes, yes, here I am, and how good it is such communications as they know to be based | to come! My name is Frank Veasy. I came from Montgomery, Vt. I tell you it seems umns. This is not so much for the benefit of pretty good to take a little trip down here and the management of the BANNER OF LIGHT as | see how things are looking. I was pretty busy It is for the good of the reading public, myself; always had a good many things to at-Truth is truth, and will bear its own weight | tend to, this, that or the other; but I never got very nervous. I used to see people all about me fly to pieces because they had too much to do, but I took it as it came and made the best of it, and I find that is the secret of my success in the spirit. If I cannot come friend of the writer. In many instances I have back 1 do not fuss about it, but wait until to be done according to a system, or you get written a personal answer, but you can readily there is an opportunity when I can. So I come to day-and how much I want to reach Belle! nearly every mail brings an appeal from some | She will know when she hears from me, and one. It is my earnest desire to do everything | will be glad that I have been able to send a

George W. Turner.

Here comes quite an old man. He has grey hair, quite long. He wears gold-bowed specta-He has a grey beard, and he runs his fingers yet I almost falter when I ask that a message to do what was right, but, like so many others, I fell far short of my highest ideals, and I sometimes think that we who try to read ourselves, know better than any one else how much we have failed to do and how little of real worth is ours. It is like having another ness. While I did not expect that I would go, everybody around me felt sure, because the doctor had said from the first it would be fatal. Perhaps it is better as it is, but I would have been glad to have settled up some affairs a little better than they were before I came here." He comes from Salem.

Jennie Potter.

Here now is a woman about thirty years old. She is quite pretty, has a very bright way, and seems in the spirit like one of those who would do a great deal to help other people. Her name is Jennie Potter. She came from the South, I think, because she has a southern way about her. I think the place is Georgetown. She has some trouble; is so weak that it is all she can do to hold herself together or recall enough of her conditions to say what she wants. She says: "Even this is a help to me, and I am sure, if I can reach my own, as I want to, I will get more strength later. I tried to be a Christian woman, and to do all that was right. I do not think I did it because I expected heaven, but because it seemed to me it was better while we were here; and, while I have not found everything as I expected to, perhaps it is better as it is than if it had been as I had thought. Anyway, I try to be content. I was so unhappy at first. It seemed to me I could not stand it, because I had left some little ones, and they needed me so much that often my heart cried out in its anguish to get to them and to assist them. Now my prayer is answered. They have been changed in their conditions since I came. It was only natural, and still I had hoped there would be nothing of this kind come into their lives. I want to reach Charlie particularly. He thinks of me sometimes, and wishes for me, but it is only because his life has been so saddened of late. I give them all my love."

Charles E. Blair.

A spirit comes right along after her and says: "Please say my name is Charles E. Blair." He is about forty-five years old, has gray hair brushed back from his forehead, deep blue eyes and heavy eyebrows, rather square shoulders and seems quite muscular. He is well dressed, and has a very business-like air. Everything he does is done with a push and vim; some part of himself goes into it. He says: "I was interested in railroads. I worked for a railroad company, and while I was not a heavy stockholder I knew every time stocks went up or down and felt the influence of it. I came from Harrisburg, Pa. I never was in Boston before, and must say it is not a familiar city to me. There is nothing about it that reminds me. of Harrisburg. After all, one will wander a long way from his own fireside if he can communicate in any way with those he loves. I want to send my love to Clara. Tell her that I know just how much she has been through, what she is suffering, what she has suffered, and how hesitatingly she looks out upon her future; but that there are some bright things to come I am sure, and that I can help her to hasten them I am sure. So I say in the same old hearty fashion that I would if I were here: Go ahead, Clara; have no fear for the consequences; take life with all its joy or sorrow and make the best of it, and when death comes you will find me with arms around about you, ready to see that no harm can come to you in the new condition."

Martha Hayes.

This woman's name is Martha Hayes. She comes from Milton, N. H. She says: "For goodness sake! do let me in to say a word. I have heard this thing talked over so long it seemed to me I ought to be able to say something, and here I am. I have been just as inwhere it ought to be, right in front. She takes | terested over seeing everything taken care of up my hand and looks at it and then looks at | since I went away as I was before. I used to her own, and says: "My hands did a great scrub and dir, and keep everything shining, deal of work, and I feel glad that I was able to | and then, after all, when I passed out, I had to | don't know who you are, but I thank you." do so much. I always felt it was much better | leave it for some one else to take care of. It seemed to me no one could ever do anything

gels did not like dirty houses, and I never had the augels. There is a man over here named Rufus, who comes with me. He said he would said to me: 'Now let's you and I go down this afternoon together, and see if we can get into message back to the old place'—and here we are. The one we want to reach is William Jackson."

Emery Wecks.

The first thing this one says is: 'My name is Emery Weeks." He is about forty, brown eyes, brown hair, is as straight as an arrow, as slim as a stick, and as quick as a flash. He jumps around here as quickly as though he wants everything in order so that he can say all that he wants to as quickly as he wants to. "I want to reach Mary Weeks. I came from | skeptical enquirer. To this class my father be Poughkeepsie, N. Y. I used to work in a store. I know this much about it, that everything has way behind, and all upset, so I can readily see how this work has to be done systematically, and I tried to fall in line, give my name, and tell where I came from, in hopes some of my people will get hold of it. I am going to do more than that. I am going right straight home as quickly as I have given this message, and see if I cannot impress them in some way to receive the message after I have given it."

Ed. Barnes.

This man's name is E1. Barnes. He is quite light, has blue eyes, brown hair and a little light brown moustache. His face is round, and he seems as merry as can be. He says: "They used to call me Ned a good deal. It seems funny to give the name of Edward or even Ed. Please say that I am all right, that bility of deciding even in an indefinite way it would mean so much to them and me, and although I was hustled out of life in rather an unceremonious fashion, at the same time Neel like coming back as ceremoniously as I can and announcing myself, and saying that it is all right with me, that I am in better condition than I was in life. While I do not work on shoes any more, I can see where I might have worked better on shoes when I was here."

Lida Briggs.

This is a beautiful lady. Her name is Lida Briggs. I should think she was about forty years old. She has a beautiful face and a beautiful way, and she sweeps in grandly and looks around and says: "I am Mrs, Lida Briggs. I am so glad to come. I came from Denver here. It seems so good to be able to come and then go back again without much effort and speak a word to my own people. Henry Briggs is my husband and he is the one I want to reach. Will you tell him, please, I am all right and that the boy is with me? that we are happy in our coming to him at this particular time? We feel so much a desire to help him get through these days, because it is near the time of year when I passed to spirit

Mr. Bancroft.

Mr. Bancroft is here. He is a friend of mine, His wife asked him to come, but he has never been able to do so before. Please say that he has come and that he has seen the man who preached his funeral sermon, A. S. Gumbart, and had a talk with him about these matters; that he heard what he said to Mattie about him, and it seems strange that to soon after he should come himself to him. They have talked it over, and he says if he could get back he would preach a little more to the line than he did when he was here, although he was very liberal and very cordial about these things when he was here. Tell Mattie, too, that I am helping her to do her work, and that is why she is getting along so well, and I send

A Letter from Abby A. Judson.

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

As I write the number of this letter I am forcibly reminded of the fact that this completes the round of two years, during which I have been enabled without a break to send you a letter every week. When I began in January, 1898, in feeble health and just out of the hospital, and newly furnished with lenses that let me see what I was writing, to write for you, little did we think that the series could be so long continued. I wrote to ask you if you would like me to write regularly for THE BANNER and how often. You courteously replied that you would print them, and that I might write monthly, once in two weeks or every week, according to my leisure and strength. Thus encouraged I began, and can only say, as did Balaam of old, "What hath God wrought!" or, in more accurate language, "What have the angels, the instruments of the Infinite, wrought through the feeble hands of one of the most insignificant workers in the spiritualistic vineyard!"

When I began to lecture in Minneapolis in 1890, I felt, after preparing the notes of the first lecture, that I could never prepare another. I felt so with the second and third, and then I began to perceive that a power outside of me was working through me, and I then went forward without the shadow of fear. It has been thus on the present occasion. I had no doubt that I could without spirit aid write a few letters that might interest your readers; but as time wenton, and scores had flowed into the paper without any apparent drought in the replenishing spring, I realized more and more that I was an instrument used by invisible intelligences.

Who my helpers are or who they were in earth life I know not. While I feel that my father, to whom I am closely allied by the spiritual kinship, which far transcends the tie of different course. So when we hear that perflesh, directs my work generally, yet there are others whose personalities are unknown to me | us not judge them too unkindly, but rememwho guide me at different times, according to ber the old adage that "circumstances alter the subject in hand.

It is a curious fact that my mind seldom rethey come. But very often after completing gain the whole world, but lose his own soul." the article I begin to realize how effectually I have been aided, and I look up and say, "I

This form of mediumship contents me. I

names, facts and dates connected with their again. time after the dirt was cleared up to talk with earth life, fall naturally into two or three classes. One class, like Kate Field for instance, evanescent points fresh in the memory. Another class is the earth bound spirits, who personal effects, their bank-notes and their salt spoons. Still another class who have progressed enough to have become indifferent to the physical events of their earth-life, are yet so anxious to prove to doubting mortals that the very individual who once walked the earth is actually alive and conscious in spirit life, that they keep their names, the names of those connected with them, the names of places and dates well in mind, so that they can triumphantly stand the cross examination of the most longs. He knows well that he used to be called Adoniram Judson, Jr., in earth-life, was born in Malden, Mass., Aug. 9, 1788, and died on board ship, April 12, 1850, in the Indian Ocean, etc., etc.

> I find for myself that I have already forgot ten things that I would be expected to remember, were I in the witness-box as a disembodied spirit. For instance, I have quite forgotten the street and number of places where I have lived for years, and the names of thousands of my pupils, as well as of my fellow teachers. I forget the names and towns of persons who write to me, unless we correspond for some time, and often feel to blush on receiving a letter which says, for instance, "You doubtless recollect my sending for such a book three or four years ago," or, "You remember that in 1897, I was thinking of moving. Well, I changed my mind."

But, though I cannot remember everything like the above, yet I do recollect the suffering ones that have written to me for consolation. I remember the feeling, the sympathy, the aspirations of the soul, the sense of loneliness. But even these, who write to me again, will kindly note that I cannot recall them by their name alone, and if they desire me to enter again into full sympathy with them it can only be done by their reminding me distinctly of some circumstance that they wrote before.

In former years, I kept every letter, and arranged them first in towns and then in States and Territories. Then when I received a letter I looked up the previous letters from the same person, and could put myself into complete rapport with him or her. But since my sight has become so painful, I cannot look over the letters as I used. So, as I cannot read them over again, and as those who will look over my effects after "my happy dying day" will not care to read them, I burn most of the letters I receive after answering them. Those I have not answered yet are in great thick packages, and I despair now of ever being able to answer them.

That my friends may understand that I am not intentionally neglectful, I will take this occasion to state that during December I received an unusual number of letters, many of which I have not yet been able to answer. I hope to answer them all before long, but it will take time, on account of the pain in myleft eye.

There are some letters received in the past that I cannot destroy while I live. Among these are the package from John A. Hoover, in one of which is the communication he received from my father about 1854; and the package from that noble and enthusiastic Spiritualist, William A. Reavis, once of Evansville, Ind., but now in spirit. My father always came with his letters. On opening them, I always felt the rush of magnetism that betokens my father's presence, and when I saw Mr. Reavis' name at the bottom of the sheet I knew why.

There is a precious parcel of letters from the dear lady in Newcastle, Neb., that I cannot destroy. I sometimes read portions of them to persons who are not Spiritualists, so that they may see how the so-called dead can aid, comfort and strengthen the trustful one in pain and weakness. I am sure that after becoming discarnate I shall want to take a little trip to Nebraska, and see that loving, trustful face.

There is a package from Adoniram Judson Parritt that I also keep. The letters of Lilian Whiting are far too precious to burn, as well as the scattering, occasional letters of many of our noble workers. I keep all the letters from the Mexican lady in Arizona, who is so earnest to learn. And a prized package, so sincere, so wise, so true, comes from Oneonta. N. Y. 1 might particularize many more, but there is not time nor space. And there are some treasured packages from tender souls, who do not let their nearest kin know that they are in correspondence with me. I keep their secret, knowing that the day will surely come when the followers of Spiritualism, condemned and misunderstood here, will be seen with the white light of spirituality upon their foreheads, and surrounded by a convoy of radiant angels.

Sometimes it is an aged mother, who, wrapped in the old theology, dreads lest her child be led astray in these new paths; so in tender deference to her, the light of the child is hidden. Sometimes the source of income to a whole family depends on its not being known that the bread-winner is interested in Spiritualism. And in times so hard as these, who can blame the parent or older child for not avowing his adherence to a belief when he would by so doing take the bread out of the mouths of those dependent on him. When I avowed my acceptance to Spiritualism in Minneapolis, and thus ruined my successful school, no one was pecuniarily dependent on me. If the support of a family had hung on my keep ing silence, no doubt I should have taken a sons are Spiritualists who keep it a secret, let cases." But when a person hides the fact in order to retain popularity and a standing in verts to spiritual assistance while writing. My society, we almost feel like saying as they do whole attention is absorbed in the thoughts as In the church, "What doth it profit a man to

So beneficent is the on-working of Supreme Intelligence, that we may be sure that all souls will ultimately begin to progress. But who can estimate the long, dark periods of sufferwould not willingly exchange it for any other. ing that await those who go to spirit life after | nearer than Mars ever comes. Not till 1924 whenever there was anything to be done any. right but me, so I tried to polish and shine, and To be able to give names and dates connected a life spent here under the sway of unworthy | will it be again in a position equally favorable.

a son living and would like very much to get over I said to myself, if I had spent a little that those who have left this life can be positively identified, and are not swallowed up in time with dirt, it might have been better for will do him some good to know that his mother with dirt, it might have been better for will do him some good to know that his mother will do him some good to know that his mother will do him some good to know that his mother will do him some good to know that his mother will do him some good to know that his mother will do him some good to know that his mother will do him some good to know that his mother will do him some good to know that his mother will do him some good to know that his mother will do him some good to know that his mother will be that discarnate spirits who remember the may be ages before they dare to risk that main Brown. I came from Waterbury, Ct. I have | enough to eat right off the floor.' When I came | ful phase to seekers who are beginning to hope | many spirits, the glimpse they/sometimes get

If we suppose that we shall enter at once into peace, rest and joy, because we have achas not been long in spirit life, and being held | copted the fact of spirit return, we have not like to get back to his folks, too. His name is by tender affection to those left behind, often | rightly learned the lessons of Spiritualism. not the same as mine; it is Tompkins. He | comes to the earth plane, and keeps these really | That we shall reap there what we sow here is a natural law. But our theology differs from the old in that though we must drain the bitter that circle; if there is any way we can send a | haunt houses, and watch the lettering on their | dregs of selfishness, orucity, injustice, falsegravestones, and note what is done with their | hood and lust, yet when that is accomplished. we shall have another chance, and some time enter upon the birth-right which, Esau like, we equandered when upon earth.

> "We think that heaven will not shut forevermore Without a knocker left upon the door. We think there will be watchmen through the night. Lest any, far off, tern them to the light, That he who loved us into life must be A father, infinitely fatherly; And groping for him, all shall find their way From outer dark, through twilight, into day."

Before closing, I would like to ask the gentleman who called on me Christmas morning, to leave gifts for me, and for "the California" girl" who was so kind to me in my illness, to be so very kind as to send me his "local habitation, and his name."

Yours for humanity and for spirituality, ABBY A. JUDSON Arlington, N. J., Dec. 29, 1899.

WINTER.

BY STEPHEN H. BARNSDALE.

Summer has passed with its harvests of cheer, Autumn has gone, and winter is here; Now under our feet wherever we go There is a carpet of beautiful snow.

Snow is an emblem of purity. Of kindness also, and charity; For does it not come with a hearty good-will, That a child with a sled may ride downhill?

What boundless pleasure and fun it provides For those who play snowball or take sleighrides; And what rosy cheeks can the ice create For the boys and girls who swiftly skate.

Caverns dug out of huge snowbanks: Forts built and held by schoolboy ranks; Trees, bushes and ponds, all jeweled and bright, Thrill us with a pure and unfailing delight.

Obituary.

December 29, at Brooklyn, Conn., my stepmother, Hannah C. Foster, after a journey of eighty-eight years, closed her eyes on the scenes of earth to enter the realm of immortality, to meet the friends who, like her, had passed through the ordeal of translation from the cares and ills of the mortal to enter the new life, with its radiant and never-ending joys. She was free from disease, succumbing to old age; was conscious of the approaching end. calmly and serenely contemplating it, not the shadow of a fear disturbing the equanimity of her mind. It was a surety to her that death does not end all; that over the river, on the other shore, she would meet the loved ones: gone before whom she had parted with in sorrow and tears. For several years she had been partly blind, but the misfortune never dampened her spirits; she bravely accepted the infliction, knowing that when life's fitful fever should release her she would be made whole, and find a compensation for whatever of ill a cuffered in the mortal

Her last days with her infirmities were made sunny by the teachings and philosophy of Spiritualism. This was conspicuously seen when I spent a week with her at her home last September. She was remarkably selfpoised, anxious to drop the burden of life, for she had a foreglance of what was to be. No more can I say Home when I turn my thoughts to where I have spent many happy hours. All are gone; their Home is in the Better Land, but one of these days I shall cross the rainbow bridge and be welcomed there.

God, we thank thee and acknowledge That thy ways are always just; Trusting thee, our steps move lightly To consign this dust to dust. For the grave is not man's prison, And we look above to see Our dear one who has arisen To a blest eternity.

WILLIAM FOSTER, JR.

One great difficulty in the way of progress is that in each reformation when some new truth has been involved, those who discovered it have seized upon it and chrystalized around it, thinking they had all the truth. This accounts in a large measure for sectarianism. Why should I hold to any dogma, even though it contains some truth? Why not be broadminded enough to receive all truth? The ultimate object of all effort in any and every direction is happiness. The man who tries to make money does so because he believes it will contribute to his happiness; he who seeks political fame does so for the same reason; the man who steals, robs or murders does so because he thinks he will accomplish something thereby which will promote his happiness. While the motive for effort in every direction has been the same, many have made great mistakes. The good church member expects to gain happiness after death, if not now. Then since all are seeking the same thing, why not throw prejudice aside, and investigate all claims to truth? We will find some truth everywhere. The great apostle advised his constituents to try all things and to hold fast that which was good. We stand in the way of our happiness when we bow down to tradition and refuse to investigate for ourselves.-Ecce

A telescope is now being made at Cambridge to be taken to Jamaica in December. 1900, to observe the new planet Eros, which passes near the earth at that time. It was discovered at Berlin, Aug. 13, 1898, and possesses exceptional interest on account of the large eccentricity of its orbit, which brings it near the earth and makes it valuable as a means of finding the sun's true distance from the earth. Eros comes nearer to the earth by one half than does Venus. On this account it is more useful than either Venus or Mars for ascertaining the sun's distance from us. The new planet, or asteroid, comes at times within 14,. 000,000 miles of our own path around the sun. It is of the seventh magnitude at certain points of its orbit and is, therefore, almost visible to the unaided eye. Its diameter is under -20 miles. In December, 1900, it will be within 31,000,000 miles of the earth, or 4,000,000 miles

In Memoriam.

HOWELL A. CUMMINS.

The following touching tribute was written by the father of Mr. Cummine, David Cum mins, who was not able to attend his son's funeral. The firm of D. Cummins & Co. is the leading business firm in Conneaut, O., and the transition of Mr. II. A. Cummins is feit to be serious loss to the city. His age was about

Friends: A great blow has fallen on us. In the prime of his years, in the height of his usefulness, a life has gone out.

No All Wise and loving Father has struck this blow. Power, wisdom and goodness would not, and

could not do this and remain All Power, All-Wise and All Good, hence our unbelief.
Nature only will solve the mystery. Nature, oruel even when kind, without pity, without wrath, not only demands, but takes the pound of flesh. Her greatest blessings, air, fire and water, are made to mow down humanity and their years of toil, like grass. Sometimes she leads us by the hand, and if we swerve one hair's breadth, will tear us limb from limb. Other times we may be far away, and app ir

ently she heeds us not. It is not nature's moods; it is our lack of knowledge. Where this life deviated from nature, or what he may have inherited; whether the greatest wrong was done a thousand years ago, or yesterday, we can only guess. Perhaps no wrong, as we understand, was ever done. Nature is ever progressive.

What she must build with, what must be destroyed, to build again, we know but little of. We can help, and in our ignorance we can hinder, but so little.

The one just gone out was a good son, a good brother, a good husband and a kind and considerate father. He may not have been a saint—he certainly was not a sinner. His greatest sin, if it was a sin, was against himself. If the pleasure of his family or his friends was to be lessened or the weight of a feather added to the burden of those he loved, then he was certain he needed no care.

According to the standard of the world for right or wrong, he was away above it. He never did a wilful, premeditated wrong. He was an honest man, a working man and

the working man's friend.

For such as he, two of the worst vices of civilization—tobacco and the saloon—had no existence and needed not either religion or law for their destruction. The world needs such men. We mourn his untimely end. We cannot be reconciled or comforted. Time alone | This book of many lives is the legacy of spirit can heal our wounds. With nature we must leave him and say farewell.

He has crossed the bridge into the great unknown, just a little ahead of us. We hold the light of love high above our heads and try to penetrate the darkness beyond. We think we can see a ray of light—it may be only the imagining of hope. We hope there is another life for him and for us. We are certain it will be a better one than this. Yet reason must go hand in hand with doubt. Soon knowledge will be ours, or we shall cease to long to know.
If it be eternal sleep, then there is also eter-

Again we say, farewell.

Four employes of the Cummins company then bore the casket from the house, followed by the relations and the other employes in a body. A long procession followed the remains to their last resting-place in the Conneaut cemetery.

N. S. A.

Dear Mr. Editor-The last National Convention of this Association instructed the Trustees to complete the files of all the spiritual papers and magazines if possible—all that have ever been published in the interests of our Cause. Complete files of the Progressive Thinker, The Light of Truth, The Better Way, Golden Gate and a tew others have already been secured. The BANNER OF LIGHT from 1872 to 1899 is complete, but a few copies of each year's 138116 of the BANNER OF LIGHT from 1857 to 1872 are missing. Will the readers of these lines who have copies of THE BANNER of any date be tween 1857 and 1872, kindly notify the undersigned, stating the year and number and the

price asked for the same?
This request is also extended to any and all having complete or partial files of the spiritual papers antedating THE BANNER or contempo raneous with its early years The Progressive Age, Herald of Progress, The Spirit of the Age, The Age of Progress and the Spiritual Tele graph are no longer published, and it is desirable to have copies of them in the archives of the N.S.A. As many veteran Spiritualists have undoubtedly preserved copies of these publications, and can supply the missing numbers if they are so disposed, we make this ap peal in behalf of the N. S. A., and solicit gifts of the papers or the privilege of purchasing them at a reasonable price.

The N. S. A should be the repository of all

historical documents of Spiritualism, in order that future generations may be able to determine the exact truth in regard to the rise and progress of Spiritualism.

All friends of the Cause are therefore earnestly requested to lend their aid to the good work of securing files of all the spiritual papers for the N. S. A. It is hoped there will be a prompt response to this appeal from all sides. Write to me at once, stating what papers you have on file, their date and number, in order that the N.S. A. may soon have a paper history of our movement in its library.

At this time I would again also solicit from authors of spiritual and liberal works, who have not yet contributed of their books to the N. S. A. Library, a copy of the same for our shelves. This library is circulating its literature among all classes in this section, and is doing an immense amount of good. The gift doing an immense amount of good. The gift of suitable books to it is a gift of much value to the community at large, and is appreciated.

By vote of the last Convention, it was requested of Spiritualists at large, of socie les, and of the spiritual press, to use every en deavor to create a public sentiment in favor of all needed reform, and to use an influence.

Doubte The Human Aura.

Heredity and Environment.

Astrology, Palmistry and Periodicity; their Bearing of Psychology.

Individuality vs. Eccentricity.

For sale by BANNER OF LIG T PUBLISHING OF For sale by BANNER OF LIG T PUBLISHING OF The sale by BANNER OF LIG T PUBLISHING OF The sale by BANNER OF LIG T PUBLISHING OF The sale by BANNER OF LIG T PUBLISHING OF The sale by BANNER OF LIG T PUBLISHING OF The sale by BANNER OF LIG T PUBLISHING OF The sale by BANNER OF LIG T PUBLISHING OF The sale by BANNER OF LIG T PUBLISHING OF The sale by BANNER OF LIG T PUBLISHING OF The sale by BANNER OF LIG T PUBLISHING OF The sale by BANNER OF LIG T PUBLISHING OF The sale by BANNER OF LIG T PUBLISHING OF The sale by BANNER OF LIG T PUBLISHING OF The sale by BANNER OF LIG T PUBLISHING OF The sale by BANNER OF LIG T PUBLISHING OF The sale by BANNER OF LIG T PUBLISHING OF THE sale by BANNER OF LIG T PUBLISHING OF THE sale by BANNER OF LIG T PUBLISHING OF THE sale by BANNER OF LIG T PUBLISHING OF THE sale by BANNER OF LIG T PUBLISHING OF THE sale by BANNER OF LIG T PUBLISHING OF THE sale by BANNER OF LIG T PUBLISHING OF THE sale by BANNER OF LIG T PUBLISHING OF THE sale by BANNER OF LIG T PUBLISHING OF THE sale by BANNER OF LIG T PUBLISHING OF THE sale by BANNER OF LIG T PUBLISHING OF THE sale by BANNER OF LIG T PUBLISHING OF THE sale by BANNER OF LIG T PUBLISH OF THE sale by BANNER OF LIG T PUBLISH OF THE sale by BANNER OF LIG T PUBLISH OF THE SALE BY BANNER OF THE SALE BY BANNER OF LIG T PUBLISH OF THE SALE BY BANNER OF

of all needed reform, and to use an influence against compulsory vaccination, the restric-tion of medical liberty and the practice of capital punishment, also to sign and circulate petitions against the perpetuating of these and

Kindly allow me to state, in closing, that the vote is passed changing the date of local societies taking up the annual collection for the N. S. A. from the third Sunday in November to the third Sunday in February, as it is believed that the latter date will be better adapted to the work and to the convenience of the socie-

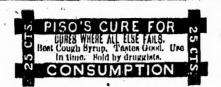
With fraternal greetings to one and all, Cordially, MARY T. LONGLEY, N. S. A. Headquarters, 600 Penna Ave., S. E.,
Washington, D. C.

J. C. F. Grumbine in New York and Brooklyn.

J. C. F. Grumbine announces that he will lecture in New York City and Brooklyn, beginning Jan. 21 in Brooklyn, and continuing, if so led, through February and March, 1900. He will also hold and teach classes, full programs of teachings and times and places of meetings to be announced. It is expected that as this is Mr. Grumbine's first appearance in New York City (having previously filled im portant engagements in Booklyn and lectured for two seasons at Mr. Colville's College of Psychology), he will be greeted with very large audiences and classes.

Spiritual Books—it contains the finest assortment of spiritualistic works in the world

Per Over Fifty Years MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhosa. Twenty-five cents a bottle.



These trade-mark crisscross lines on every package. UTEN FLOUR DYSPEPSIA. SPECIAL DIABLAIC FLOUR. K. C. WHOLE WHEAT FLOUR. Unlike all other ands. Ask Grocers. For book op sample write Farwell & Rhines, Watertown, N. Y., U.S.A.

Don't Fail

650 PAGES 75 Cents.

Voices from Many Hill-Tops, Echoes from Many Valleys;

Experiences of the Spirits Eon and Eona, In Earth-Life and Spirit-Spheres; In Ages Past; In the Long, Long Ago, and their Many Incarnations in Earth-Life and on Other Worlds.

A Spiritual Legacy for Earth's Children

Eoná to the wide, wide world.

A book from the land of souls, such as never before published. No book like unto this has ever found its way to earth-land shores, as there has never before been a demand for such a publica-tion.

The book has been given by spirit Eoná through the "Sun Angel Order of Light," to her soul-mate Eon, and through him to the world.

Having secured a limited number of cortes of this wonderful book at a low figure, we shall for a time offer them to our patrons at the reduced price of \$1.00 each, and any one desiring the book should secure a copy before our supply becomes explained. comes exhausted.

It has 650 large-sized pages, printed on heavy paper, in large clear type, is elegantly bound in fine English cloth, with beveled boards and gild

PriceReduced from \$2.50To 75 ets., Postage Free.

For sale by BANNER OF LIGHT PUBLISHING CO.

OLD AND NEW PSYCHOLOGY.

BY W. J. COLVILLE.

Author of "Studies in Theosophy," "Dashed Against the Rock," "Spiritual Therapeutics," and numerous other works on the Psychical Problems of the Ages.

The author says in his introduction: "The writer lay no claim to having written a complete or exhaustive treatise on Psychology, but shuply has undertaken to present in as popular a form as possible, some of the salient features of the compendious theme.

Reports of twenty-four distinct lectures, recently delivered in New York, Brooklyn, Boston, Philadelphia and other prominent cities of the United States, have contributed the basis of this volume.

As the author has received numberless inquiries from al parts of the world as to where and how these lectures of Psychology can now be procured, the present volume is the decided and authoritative answer to all these kind and earnest questioners.

est questioners.
The chief aim throughout the volume has been, so arous: The chief aim throughout the volume has best, to arous increased interest in the workable possibilities of a theory of human nature, thoroughly optimistic and, at the samtime, profoundly ethical. As several chapters are devoter to improved methods of education, the writer confidently expects that many parents, teachers and others who have charge of the young, or who are called upon to exercise su pervision over the morally weak and mentally afflicted will derive some help from the doctrines herewith promulgated."

CONTENTS.

What is Psychology? The True Basis of the Science. Rational Psychology as presented by Aristotle and Sweden borg with Reflections thereon.

oorg with Reflections thereon.
Relation of Psychology to Practical Education.
A Study of the Human Will.
Imagination: Its Practical Value.
Memory: Have We Two Memories?
Instituct, Reason and Intuition.
Psychology and Psychurgy.
Mental and Moral Healing in the Light of Certain New Appects of Psychology.

nental and Moral Healing in the Light of Certain New Aspects of Psychology.

Music: Its Moral and Therapeutic Value.

The Power of Thought: How to Develop and Increase It.
Concentration of Thought, and What It Can Accomplish.

A Study of Hypnotism.

The New Psychology as Applied to Education and Moral Evolution.

Telepathy and Transference of Thought, or Mental Telegraphy.

raphy, its Nature and Uses.
Mediumship, its Nature and how Mastered; with some Comments on Obsession and its Remedy.
Seership and Prophecy.

Price \$1.00.
For sale by BANNER OF LLO"T PUBLISHING CO.

NEW AND BEAUTIFUL SONGS, With Music and Chorus.

BY C. P. LONGLEY.

We will Meet You in the Morning. Little Birdle's Gone to Rest. Open the Gates, Beautiful World. Echoes from Beyond the Veil, with flute obligato. Sweet Summer-Land Roses. Gentle Words and Loving Hearts. Your Darling In Not Sleeping. Vacant Stands Her Little Chair. Back from the Slient Land. What Shall Be My Angel Name? Gliat That We'ro Living Here To-day. Ever I'll Remember Thee Love's Golden Chain, rearranged. All are Waiting Over There. Open Those Pearly Gates of Light. They'll Wel come Us Home To-morrow. Mother's Love Purest and Best There are Homes Over There. On the Mountains of Light The Angel Kisseth Me. I Love to Think of Old Times We'll All Be Gathered Home. Only a Thin Veil Betweer Us. When the Dear Ones Gather at Home. Home of My Beautiful Dreams. Child of the Golden Sunshine. Beautiful Home of the Soul. Come in thy Beauty, Angel o Light. I am Golng to My Home. In Heaven We'll Know Our Own. Love's Golden Chain. Our Beautiful Home Ove There. The City Just Over the Hill. The Golden Gates are Left Ajar. Two Little Shoes and a Ringlet of Hair. We'l All Meet Again in the Morning Land. Our Beautiful Home Above. We're Comling, Sister Mary. Gathering Flowers it Heaven. Who Sings My Child to Sleep? Oh! Come, for m Poor Hear, is Breaking. Once it was Only Soft Blue Eyes.

Extra The Cate of Si.00.

Dr. Hidden's Beautiful Songs.

Among the latest song successes may be mentioned the following from the pen of DR. C. W. HIDDEN, whose name is so familiar to Spiritualists and liberals throughout the land: "KEEF SUMMER IN YOUR HEART" is a delightful ballad; "THE ORGAN IN THE CORNER" is one of the sweetest, tenderest songs ever written; "I'LL SING AGAIN DOWN BY THE SEA" is a sweet song, with a pretty waitz refram. All are finely engraved and printed, and each title page bears a like, ess of the author.

Price 40 cents per copy.

For sale by BANNER OF LIGHT PUBLISHING CO oam

WHAT IS SPIRITUALISM? An Address delivered by Thomas Gales Forster, in Music Hall, Buston, Mass., Sunday afternoon, October 27th, 1867. This address possesses great merit. It is terse and to the point. Societies should circulate fills pamphlet in their respective localities with a lavish hand.

Paper, 5 cents.

Paper, 5 cents.
For sale by BANNER OF LIGHT PUBLISHING OC.

National Spiritualists' Association TATIORPORATED 1893. Headquarters 500 Pennsylvanis Avonus, Bouth-East, Washington, D. G. All Spiritualists visiting Washington cordially firsted to call. Contributing membership (§f.00'a year) can be procured individually by sending fee to the Hecretary at the Above address, and receiving a handsome certificate of the same, with one copy each of N. B. A. Reports for '97 and '98.

A few copies of the Reports of Conventions of '93, '94, '95, '95 and '97, still on hand. Copies up to '97 25 cents each. '97 and '98 may be procured, the two for 25 cents; singly, 25 cents

conts MRS. MARY T. LONGLEDY, Sec'y, Ponnsylva nia Avenue, S. E.,, Washington, D. C. tf† Feb. 20.

College of Psychical Sciences.

THE only one in the world for the unfoldment of all spiritual Powers, Psychometry, Clairvoyance, Inspiration, licaling, the Science of Harmonics Applied to the Soul of Music and Physical Expression and Culture, and Illumination. For terms, circulars, porcentage of psychical power, send a stamped addressed envelope to J. C. F. GRUMBINE, author and lecturer, 1718½ West Genesee street, Syracuse, N. Y.

Bend 25 cts. for sample copy of, or S1 for a year's subscription to "Immortality," the new and brillian Quarterly Psychical Magazine. Address J. C. F. GRUMBINE, Syracuse, N. Y., 1718½ Genesee street. If bec. 17.

Mrs. A. B. Severance

IS NOT A FORTUNE TELLER; but giveg psychometric, impressional and prophetic readings to promote the health, happiness, prosperity and spiritual unfoldment of those who seek her advice. People in poor health, weak, discouraged, suffering from anxiety and misfortune, are advised to consult her. Nature's own remedies, simple, efficacious and inexpensive, are prescribed.
Full reading, 81.00 and four 2-cent stamps. Address 1300 Main street, White Water, Walworth Co., Wis.
Mention Banner of Light. 26w Feb. 4.

ASTONISHING OFFER. SEND three2-cent stamps, lock of halr, a me. age, sex. one by spirt power Mrs. Dr. Dobson-Barker, San José, Cal.

Rose

A NEW and wonderfully healing lotion for all skip Cold Sores, Chapped Hands and Face. Salt Rheum, Eczema, Hay Fever,

Coryza and Sun Burn. Gentlemen will find this a superior preparation to use after shaving.

Half oz. Trial Size, 15 cts. Two "Size, 35 cts. Four oz., 50 cts., mailed free of charge Agents wanted in all States. Write for Particulars.

ROSE LEAF BALM CO., P.O. Box 3087, 9 Bosworth St., Boston, Mass.

Endorsed by Editor and Management of BANNER OF LIGHT

Easy Nethod of Reading Hands.

BY L. D. OSMAN.

To the novice in the science of P-Imistry this new work will come as an especial boon. It is couched in such simple language that those who have become bewildered in the study of the larger and more intricate works by other authors will at once catch the idea, and by the facts given examine their own hands and find them a true index of their character; knowing this, they can judge of other lives by the record they always carry with them. Shakspeare said, "Show me thy hand and I'll show thee thy life."

Price 25 c-nts. Price 25 c-nts.
For sale by BANNER OF LIGHT PUBLISHING CO.

THE SPIRITUAL WREATH. A new collection of Words and Music for the Choir, Congregation and Social Circle. By S. W. TUCKER.

Angels, Come to Me.
Angel Presence.
Beautiful Isle.
Come Angels.
Compensation.
Day by Day.
Golor Home.
Guardian Angels.
Plame of Rest.
Inope for the Sorrowing.
Hampifty.
Happy Thoughts.
The Hetter Land.
The Music of Our Hearts.
The Yella Live.
The Wisle of Our Hearts.
The Yella Meet Us on the Shore.
The Called to the Better The Eden Above.
The Other Side. CONTENTS. The Other Side.
Will You Meet Me Over
There?

Land. I Thank Thee, oh, Father. Jubilate,
My Spirit Home.
Nearer Home.
Over There.
Passed On.
Reconciliation. she Has Crossed the

Strike Your Harps. Some Day of Days. NEW PIECES.

Bethany
By Lové We Arise,
Gone Before,
Gone Home.
Invocation Chant,
I Shali Know His Angel
Name.
No Weeping There,
Our Home Beyond the River,
Parting Hymn.

NEW PIECES.
Rest on the Evergreen Shore
Ready to Go.
Sweet Rest at Home.
They're Calling Us over the
Sca.
They're Calling Us over the
Sca.
We'll Know Each Other
There.
We'll Meet Them By-and
Bye.
Will Bloom Again.
When Earthly Labors Close.

There?
Who Will Guide My Spirls
Home?
Whisper Us of Spirit-Life,
Waiting On This Shore,
Waiting 'Mid the Shadows.
Waterne Houne.

We Long to be There.

Leatherette cover: Price: Single copies, 20 cents; per lozen, \$2.00; 50 copies, \$7.00; 100 copies, \$13.00. For sale by BANNER OF LIGHT PUBLISHING CO.

REDUCED FROM \$1.00 to 50 Cents.

Having secured a supply of the valuable work entitled

A DISCUSSION

Facts and Philosophy

Ancient and Modern Spiritualism,

DR. S. B. BRITTAN and DR. W. B. RICHMOND.

The BANNER OF LIGHT PUBLISHING CO. has decided The BANNER OF LIGHT PUBLISHING CO. has decided to reduce the price to such a figure that it will be withing the reach of those having even the most limited means.

The volume containing the "Discussion of the Facts and Philosophy of Ancient and Modern Spiritualism," by S. B. Brittan and Dr. W. B. Richmond, is a written discussion in forty-eight letters, twelve on each side to each of the two propositions, and dating back almost to the advent of Modern Spiritualism, or to 1853. Mr. Brittan shows here at his best. He is tearlessly frank, compelling in his statements, impressive in the presentation of his views, and forceful in his arguments.

At the time these notable letters were first published in the Spiritual Telegraph, they attracted a very wide public at ention. The entire correspo dence is included in this volume, and presents more facts and reasons in illustration of ancient and modern Spiritualism than any book thee published. It presents both sides of the question.

volume, and presents more facts and reasons in instratario of ancient and modern Spiritualism than any book then published. It presents both sides of the question.

The letters form two series. They were written to support and deny the proposition that the Spiritua Phenomena cannot be accounted for without admitting the agency of spirits in their production, and the other proposition that those who have departed this life still continue to hold intercourse with those who yet remain on the earth. The Richmond contends that all that now appears mystery and wonder would be dissipted if the public would go calmit to work to study this wonder and try to comprehend more of the mysteriousness of our own nature, regarding it mere ly as the natural fruit of an abnormal magnetic state. In all that he advances in support of this position he is followed energetically by Dr. Brittan, analyzing, criticising comparing and concluding. He shows untiring patience and unflagging reason. He throws the burden of proof all the time on his persistent opponent, discriminating carefully between the relevant and hredevant. He is comprehensive and minute. He advocates truth rather than a cause. And in overcoming his opponent he seeks to convince rather in overcoming his opponent he seeks to convince rather

and minime. He advocates that rather than a cause. And in overcoming his opponent he seeks to convince rather than to achieve victory.

It is a strong opponent with whom he has to deal, and therefore he performs his work with vigor and the eloquence of earnestness. In his exposition of Spiritualism he shows himself more in love with Truth than with his own of infon. It is not be work he does in this thorough discussion. Taking place so long ago as it did, it is the new cream of the subject that rises to the surface, and is rich accordingly. His opponent was conceded to be the ablest man the Spiritual Phenomena had called into the field; he had the candor to acknowledge the facts, if he had not the ability to expeal whem on his favorite hypothesis.

The reading of this written discussion, in which Dr. Brit tan comes back to us in all the glory of his youthfulness and fresh powers, will be a welcome revelation to all who undertake it with a view to the confirmation of their belief in Spiritualism and excite a glow of grateful recollection in every appreciative mind.

380 pages, substantially bound in cloth. Price 50 cents. For saic by BANNER OF LIGHT PUBLISHING CO.

A N APOSTLE OF SPIRITUALISM. A Biographical Monograph of J. J. MORSE, Trance Medium. With an Abstract Report of a Lecture entitled "Homes in the Hence the". Paper. Price 15 cents.
For sale by BANNER OF LIGHT PUBLISHING CO.

FOR THE

CURE

Of Loue orrhon and other Female Weaknesses. An abso lute cure. A full-size \$1.00 bot; le will be cent for a trial for

Lady Ageats wanted exery wh re. Write us for terms. Disease diagnosed by sending age, sex, and leading symp-

DR. C. E. WATKINS,

406 Massachusetts Ave.,

FREE TO ALL!

BOSTON.

DR. C. M. WESLEY, 141 Pembroke St., Boston, Mass. Office hours, from 10 A.M. to 12 M. and from 1 to 5 P.M. Saturdays till 10 P.M. Not open Sundays. 13w Oct. 14

J. K. D. Conant-Henderson,

(Formerly Banner of Light Medium) Trance and Business Psychometrist. SITTINGS dally, except Monday and Saturday. Also Readings by Letter. Can be engaged for Platform Work as a Test Medium. 112 Mt. Vernon street, Dedham, Mass. Jan. 6.

C. LESTER LANE, THE Gifted Psychic, performs marvelous cures in the treatment of

OBSESSION.

Brain and Nerve Diseases, which lead to insanity. Medi-mistic people developed in the art of divine or psychic heating. Examination and advice free. Hours, 9 to 5, daily, 303 Columbus avenue, Boston. Iw. Jan. 13.

Osgood F. Stiles, DEVELOPMENT of Mediumship and Treatment of Ob-

MRS. OSGOOD F. STILES, Clairvoyant Business Sittings. Hours from 10 to 4 No. 176 Columbus Avenue, near Berkeley street. Jan. 13.

Willard L. Lathrop,

SLATE WRITER and FSYCHIC ARTIST. Sittings daily by appointment. Seances on Wednesday at 2.30 p. m. and Thursday at 8 p. m. Sittings with sealed letters by mail. MRS. EMMA R. LATHROP, Trance Psychic. Developing and Test Circle Tuesday at 2.30 p. m. 90 Berkeley St., Suite 1, Boston Mass.

Ella Z. Dalton, Astrologer, CHALDEAN and Egyptian Astrology. Life-Readings given from the cradle to the grave. Advice given on all kinds of Business. Also Teacher of Astrology. Readings 51.00 and unwards. 8½ Bosworth street, Boston. Jan 6.

THAXTER MRS. Banner of Light Building, Boston, Mass.

MRS. C. B. BLISS,

67 Pembroke Street, Suite 1, Boston. (Near Tremont street, between Newton and Brookline sts.) WEDNESDAY and Sunday at 2 o'clock, and Thursday evening at 8. (F r a short time only.) Jan. 6,

Marshall O. Wilcox. MAGNETIC Healer, 81/4 Bosworth st., Room 5, Banner of Wallight Building, Boston Mass. Office hours, 9 to 12 A. H., 1 to 5 P. M. Will visit patients at residence by suppoint-

ment. Magnetized paper, 11 00 a package. Mrs. A. Peabody-McKenna p USINESS, Testand Developing Medium. Sittings daily. D Circles Sunday and Thursday evenings at 8 o'clock, and Tuesday afternoons at 3 o'clock. Six Developing Sittings for \$24.00. 13 Warrentoon st., near Washington st. Jan. 13.

Mrs. Maggie J. Butler, MEDICAL CLAIRVOYANT,

164 Huntington Avenue, between West Newton and Cumberland streets. Office hours 10 to 1 and 2 to 4 daily, except Saturdays and Sundays.

Dec. 30. Mrs. J. W. Stackpole,

BUSINESS Medium, removed to 629 Tr. mont street, Boston. Sittings dally. Readings by lock of hair or by an 4, St. Circles Tuesday and Thursday evenings at 7:30. Jan. 13.

George T. Albro CONSULTATION and advice FREE regarding medium-istic gifts. 51 Rutland street, Boston. Jan. 6. Florence White,

175 TREMONT ST., Psychle and Palmist. Test Scance Sanday evenings at 286A Columbus Avenue.

Mrs. M. A. Chandler, 618 TREMONT ST., BOSTON Mrs. Fannie A. Dodd,

233 Tremont street, corner of Eliot street, Boston. DR. JULIA CRAFTS SMITH IS AZAID able to see patients in her office, 1 o el alber variante Columbus Avenue, Suite 2, Boston. 2 iw Dec. 9. MR5. t URTIS, 614 Troumont st., Maznet c Heating M. dlum. Rheumatism a specialty. Circles Jan. 13.

Life Beyond Death.

MRS. A. FORESTER, Trance and Business Medium, 27 Union Park street, Suite 5, Boston. 10 to 5.

BEING A REVIEW OF THE WORLD'S BELIEFS ON THE

Personal Experiences and Opinions.

BY MINOT JUDSON SAVAGE, D.D. (Harvard) CONTENTS .- Primitive Ideas; Ethnic Beliefs; T'e Old

Testament and Tomortality; Paul's Doctrine of Death and the Other Life; Jesus and Immortality; The Other World and the Middle Ages; Protestant Belief Concerning Death and the Middle Ages; Protestant Belief Concerning Death a of the Life Beyond; The Agnostic Reaction; The Spiritualistic R action; The World's Condition and Ne ds as to B dief in Immortality; Probabilities Which Fallsbort of Demonstration; The Society for Psychical Research and the Immortal Life; Possible Conditions of A other Life, Appendix.—Some Hints as to Personal Experiences and Ontolons

Price, \$1.50.
For Sale by BANNER OF LIGHT PUBLISHING CO. Revised Edition.

A Look Upward.

BY SUSIE C. - CLARK.

"One of the broadest, deepest most practical books of all the published works on spiritual healt g."—Boston Times. No candid truth-seeker can rise from a thoughtful perusal of this book without noting an enlargement of his men-tal horison, and feeling that life has meanings and possibilities hitherto unsuspected."—New York Critic. Price \$1..5. For sair by BANNER OF LIGHT PUBLISHING CO.

JESUS AND THE MEDIUMS:

Christ and Mediumship.

A careful comparison of some of the Spiritualism and Mediumship of the Bible with that of to day, showing their conditions to be the same. By MOSES HULL. Pamphlet, price 10 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

Boston Advertisements. Hew Nork Advertisements.

Dr. Fred. L. H. Willis

ALEXANDER ST., ROCHESTER, N.Y. FOR thirty years his success in treating chronic diseases. In both sexes has been phenomenal. Bend for circulars with references and terms.

RETURNED - FRED P. EVANS, the famous State-Writing Psychic, has arrived from California, and is now located at his old address, The Occult Book Store, 163 West Forty-second st., New York Cliy. Seanced daily. Send stamp for Catalogue of Books and Circular on Mediumship.

PROFESSOR ST. LEON, Scientific Astrologer; thirty years' practice. 108 West 17th street, near Sixth Avenue, New York. Personal interviews, \$1.00.

MRS. M.C. MORRELL, Clairvoyant, Business
Test and Prophetic Medium, 330 West 59th st., N. V

Lichtstrahlen^{*}

Die einzige deutsche Zeitschrift fuer Spiritualismus und Occultismus in den Ver. Staaten. Jahresabonnement gl.00; erscheint weechentlich. Probenunmern gern versandt. Zum Abonnement ladet freundlichst ein MAX. GENTZKE,

West Point, Nebraska.

True Healing, 16-page pamphlet of New and Original Thoughts upor

MIND CURE

Treatments, and one copy of UNIVERSAL HARMONY, a
Monthly Magazine published in the interest of Mental Unfoldment, will be sent to any address upon receipt of only
ten cents (sulver). Address
May 27. If S. LINCOLN BISHOP Daytona, Fla.

The Sphinx, A MONTHLY MAGAZINE,

Edited by CATHARINE H. THOMPSON.

Annual Subscription, (commencing July 1, 1899), \$3.00.

Single Copies, 30 cents. English Subscription, 12s; Single Copies, 1s. ISSUED BY THE SPHINX PUBLISHING COMPANY, 480 MANS. AVE., BOSTON, MASS.

All Money Orders should be made payable to the Editor, CATHARINE H. THOMPSON, Boston, Mass. ANNOUNCEMENT. ANNOUNCEMENT.

ANNOUNCEMENT.

ANNOUNCEMENT.

THE SPHINX is a thoroughly first-class publication that cannot fail to interest cultured and thoughtful people. It is the only Magazine in America devoted entirely to teaching and demonstrating the truths of Astrolowy, a knowledge of which was possessed by the Anchents, all especially by the Egyptians. There appears to be a this time a large and increasing demand for such a Magazine, and, indeed, for all good Astrolo ica works, and the interest is growing so rapidly that the call cannot adequately be met. Aug. 5. cow

THE SUNFLOWER. W. H. BACH, Publisher. Twice-a-month Journal, 12 to 16 pages, published on the Cassadaga Camp Grounds and devot d to Spiritualism, Occultism, Hypnotism, Astrology, and kindred topics. A corps of the most prominent writers contribute to its columns. Fifty cents per year.

Sample copies free. Address

THE SUNFLOWER, Lily Dale, N. Y.

WE RECOMMEND

The following Occult booklets by ERNEST LOOMIS: The following Occult booklets by Ernest Loomis:
Power of Coöperative Thought to Produce Results in all
Business and Art; Love is Power; Wonam's Occult Forces;
How to Rule your Kingdom; Useful Occult Practices; Esoterie Laws of Happiness; Occult Helps; Occultism in a Nutshell; Marriage; How to Create Opportunities; Your Talents; Health; Health Recipes; Methods of Using Occult
Powers; Methods of Self Help; Methods of Self Belp
Through Self-Knowledge; Methods of Self-Help Through
Self Trust; Foods and Moods, a Plan of Self-Culture and
Self-Help. Price 15 cents each, or any twelve for \$1.50.
Send to OCCULT SCIENCE LIBRARY, 70-72 Dearborn st.,
Chicago, II. Gow. No. 100.

The Humanitarian. A Monthly Magazine,

Edited by VICTORIA WOODHULL (Mrs. John Biddulph Martin). ATTHE HUMANITARIAN is a monthly magazine devoted to the study of social and scientific questions from all points of view. It is the organ of no sect, clique or party, but aims at getting the opinions of the best men and women all subjects which affect the welfare of the race, and welcomes as fellow-workers all those who have the true interests of humanity at heart, without distinction of race or creed.

creed.
Single numbers 10 cents.
Yearly subscription price, 6 shillings, or \$1.50.
Published by DUCKWORTH & CO., 3 Henrictta Street, Covent Garden, W. C., London, Eng.

The Sermon.

The New Canadian Monthly on New Theology and and Psychic Research. Edited by Rev. B. F. Austin, B. A., D. D. ("Augustine"). 25c a year. Send 4c. for sample. THE SERMON PUB. CO., Toronto, Can. Sept. 23. THE LYCEUM BANNER. A Monthly Jour THE LYCEUM BANNER. A Monthly Jour nat for Conductors, Leaders and Members of the Ohit dren's Progressive Lyceum. Edited and published by J. J. MORSE, assisted by FLORENCE MORSE. American subscription 40 cents per annum. U. S. postage stamps taken in payment. The Lyceum Banner contains interesting Serials, Lyceum Recitations, Attractive Selections, Lyceum Notes, Our Monthly Chat, The Golden Group, Historical Sketches of our Lyceums, Lyceum Letter Box, Outlines of Lyceum Lessons, List of Lyceums and their Secretaries, Notices of the Spiritualists' Lyceum Union, etc. For Notes, Announcements, and all things that Lyceum Workers need to know, see The Lyceum Banner, Monthly, price 2 cents. Special Terms to Lyceums. The Progressive Literature Agency, 26 Osnaburgh street, Euston Road, London, N. W., Eng.

PEARLY "THE TWO WORLDS," edited by WILL PHILLIPS. "The people's popular spiritual paper." Sent post free to trial subscribers for 24 weeks for 65 cents. Annual subscription, \$1.80. Order of the Manager "Two Worlds" office, 18 Corporation street, Manchester, England. THE TWO WORLDS gives the most complete record of the work of Spiritualism in Great Britain, and is thoroughly representative of the progressive spirit and thought of the movement. Specimen copies on sale at BANNER office.

PELIGIO PHILOSOPHICAL JOURNAL, Psychical Research. Sample copy free. Weekly—5 pages— \$1.00 a.year. THOMAS G. NEWMAN, Publisher, 1429 Mar ket street, San Francisco. Cal.

THE BOSTON INVESTIGATOR, the oldest

1 reform journal in publication. Price, 33.00 a year, 31.50 for six months, 8 cents per single copy. Address ERNEST MENDUM, investigator Office, Paine Memorial, Boston. SCIENTIFIC BASIS OF SPIRITUALISM.

By EPES SARGENT, author of "Planchette, or the Despair of Science." "The Proof Palpable of Immortality," etc. This is a large 12mo of 372 pages, with an appendix of 28 pages, and the whole containing a great amount of matter, of which the table of contents, condensed as it is, given to idea. The author takes the ground that since natural science is concerned with a knowledge of real phenomena, appealing to our sense perceptions, and which are not only historically imparted, but are directly presented in the irresistible form of daily demonstration to any faithful investigator, therefore Spiritualism is a natural science, and all opposition to it, under the ignorant pretence that it is outside of nature, is unscientific and imphilosophical. All this is clearly shown; and the objections from "scientific," clerical and literary denouncers of Spiritualism, ever since 1847, are answered with that penefit tilg force which only arguments, winged with incisive facts, can impart.

Cloth, 12mo, pp. 395, 81.00; postage 10 cents.

For sale by BANER OF L GHT PUBLISHING CO. SCIENTIFIC BASIS OF SPIRITUALISM.

THE MAN WITH THE LANTERN. By

THE MAN WITH THE LANTERN. By

- ENRY MIDDLETON PANTON
CONTENTS,—Chap, I.—John Hobbs and Little Barefoot
II.—Betsy Hopkins, III.—Grief in High Circles, IV.—John
Hobbs Sees a Spirit, V.—A Friendey Call, VI.—John
Hobbs Sees Darkly, VII.—An Unexpected Meeting,
VIII.—The Woman's Story, IX.—Down in the Depths of
Despair, X.—Restored,
12mo, cloth. Price 75 centa.
For sale by BANNER OF LIGHT PUBLISHINGCO. A BIOGRAPHIC MEMORIAL OF LUTHER COLBY,

A BIUGHAPHIC MEMURIAL OF LUTHER CULBY,
Founder of the BANNER OF LIGHT, from the pen of his coworker for many years, JOHN W. DAY.
This volume is replete with personal information, poetic
tribute and friendly memory.
Appreciative testimony is borne the Veteran Editor by
some of the brightest minds in the Modern Dispensation.
Those who would acquire, in a closs-by-packed, and convenient form for reference, much and valuable informs tion
concerning one whose name has been since 1857 a house hold
word among the Spiritualists of the world, can find it in
this new work.
The work, in addition to the engraving of Mr. Colby,
has a picture of his beloved mother (taken in her eightythird year), and a fine likeness of William Berry (co-founder of the BANNER OF LIGHT); also views of the For Cottage, the First Spiritual Temple (Newbury and Exeter
streets, Boston) and the Birthplace of Mr. Colby in Amesbury, Mass.
Belse of Secrets prefere from

Price 25 cents, postage free.
Price 25 cents, postage free.
For sale by BANNER OF LIGHT PUBLISHINGCO. MATURAL SYSTEM OF MEDICINE VS. THE THEORIES AND FALLACIES OF POPULAR-MEDICINE. By J. D. STILLMAN, M. D.
Dr. Stillman has demonstrated beyond criticism that medical science is still in its infancy, and that new inventions of natural and certain remedies are necessary in medicine to keep it abreast with the age of improvement. He points to the sacredness of the avocation of the physician, and condemns the wholesale trifling with the human system by neu who are incompetent to deal with it.
Paper, pp. 69, price 25 cents; cloth, 50 cents.
For sale by BANNER OF LIGHT PUBLISHING CO.

HUMANITY'S TRUE JUDGES. An Inspi-lished by request. Pamphlet, pp. 19. Price 5 cents. For sais by BANNER OF LIGHT PUBLISHING OO.

Banner of Zight.

BOSTON, SATURDAY, JANUARY 18, 1900.

Spiritualist Societies.

We desire this list to be as accurate as Possible. Will secretaries or conductors please notify us of any errors or omissions. Notices for this column , tould each this office by 18 o'clock seen, of the Saturday preceding the date of publication.

BOSTON AND VICINITY. Boston Spiritual Temple moots in Borkeley Hall, Borkeley street. Every Sunday at 19% and 7% v. M. E. L. Allen, President; J. B. Harch. Jr., Secretary, 74 Sidney st., Dorchester, Mass. Take elevator.

The Cospel of Spirit Return Society, Minnie M. Soule, Pastor, Assembly Hall, 200 Huntington Avonne, Sunday evenings at 7%. Discourse and Evidences through the mediumship of the pastor.

Eagle Hall, 616 Washington Street. First Spirit ualista Ohurch, M. Adeline Wilkinson, Pastor. Services at 11, 24 and 75; also Thursdays at 3. BANNER OF LIGHT for sale.

Home Rostrum, 21 Soleystreet, Charlestown. Spirit mal meetings Sunday, Il A.M. and 7½ P.M.; Tuesday and Friday, 3 P.M. Thursday, 7½. Mrs. Gilliland, President, 21 Soley street, Charlestown.

Bible Spiritualist Meetings, Odd Ladies' Hall, k46 Tremont Street.—Mrs. Gutierrez, President. Ser-does Sundays at 10½ Å. M., 2½ and 7 P. M.

America Mall, 724 Washington street, two flights—Mediums and public invited. Circ e, 11 A.M.; Proofs, 2!4 and 1½. M. Graham, Chairman.

Temple of Honor Hall, 591 Massachusetts Avenue, Cambridgeport.—Meeting at 2½ and 7½ '.M. Sunday. Mrs. Annie J. Banks, Conductor; residence 141 High street, Charlestown.

Spiritual Fraternity, at First Spiritual Temple, cor. Exeter and Newbury streets.—Meetl gs Sunday morning at 193, 2½ and 1½ p. m. Children's school 12 m., Library Room, also Wedne day ovening general conference, Lower Audience Hall. A. H. Sherman Secretary. Phenomena Soiritual Society, Sunday evening in Dwight Hall, first floor, 514 Tremont street. Mrs. A. L. Al-bright of Philadelphia, Pa., Conductor and medium, assist ad by others

The First Spiritualist Ladies' Ald Society meets every Friday afternoon and evening. Supper served at 6 P. M. - at 241 Trement street, near Ellot street. Elevator new run ing. Mrs. Mattle E. A. Allbe, President; Carrie L. run ing. Mrs. Mattle & A. Albe, President; Hatch, Sec'y, 74 Sydney street, Dorchester, Mass.

Children's Progressive Lyceum—Spiritual Sunday chool—meets every Sunday morning in Red Men's Hail, it Tremont street, at 10% A. M. All are welcome. Mrs. I. A. Brown, Superintendent.

Commercial 'al', 604 Washington Street.— Mrs. Nutter, President. Services Sunday at 11 A.M., 2½ and 1½ P.M., and Thursday at 3 P.M.

The Helping Hand Society meets every first and third Wednesday it G suid Hall, 8 coylston Place. Business meeting at 4 o'clock - aupper at 6 o'clock. Entertainment at 7%. A. A. Eldridge, Secretary. Boston Spiritual Lyceum meets in Berkeley Hall every Sunday at 1 o'clock. J. Browne Hatch, Conductor; A. Clar-ence Armstrong, Clerk, 17 Leroy street, Dorchester, Mass.

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

The Ladies' Spiritualistic Industrial Society neets at Dwight Hall, 514 Trement street every Thursday fternoon and evening; supper at 6½. Mis.C. H. Appleton,

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

The Ladies' Lyceum Union meets every Wednesday Afternoon and Evening, in Dwight Hall, 514 Trement street. Supper served at 6:30. Entertainment in the evening. All invited. Mrs. Maggle J. Butler, President. W. Scott Stedman holds meetings at Red Men's Hall Sundays, at 7:30 P.M. Banner of Light for sale.

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

Echo Hall-1 Johnson Avenue, Charlestown Dist.-Meetigs Wednesday and Sunday evenings. Circles Tuesday

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

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

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

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

The Woman's Progressive Union of Brooklyn holds meetings every Sunday afternoon and evening, at 3 and 8 o'clock, and social meetings every Thursday evening at 8 o'clock, at Hall 423 Classon Avenue, between Lexington Avenue and Quincy street. ELISABETH F. KURTH, Prest. BANNER OF LIGHT for sale at the Hall.

808 Tompkius Ave., near Gates Ave.—Miss Chapin, Blind Medium. Meetings Sunday and Friday Svenings. Spirit Messages and other Phenomena. Admis-tion free. Collection taken.

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

Psychic Culture Conference—Single-Tax Hall, 1101 Bed ord Ave., Wednesday evenings, at 8 o'clock. Lectures by Henry H. Warner, with Questions and Answers, and dis cussion by audience, with demonstrations.

CHICAGO, ILL.

The S. and M. H. Society, BB10% Rhodes Ave-meets every Sunday, Il A.M. Conference and tests. Tues-day 7 P.M., Oriental Reception. Open doors, and everybody

Spiritualist Temple, Fort Worth, Texas, Taylor st. petween 7th and Jackson Services for children. 2 P. M.; for adults, 3 and T.F. M. Mary Arnold. Wi son, Assistant Pastor, leads a nging. Jennio Hagan Jackson, Pastor, residence 716 Florence street.

Notice to Local Societies.

Hereafter all reports will be condensed in the same general style as given below. We respectfully request our correspondents to gov-ern themselves accordingly. We shall deal fairly and impartially with all societies, hence must ask them all to conform to the same general rule. The addresses of all local societies in Boston and vicinity, as well as in cities and towns in other States, can be found above. Societies marked with a * have the BANNER OF LIGHT on sale.

Local Briefs.

BOSTON.

Sunday morning, January 7, every chair in Berkeley Hall was occupied with the friends of Mr. Barrett and Mrs. Soule, and they were the representative Spiritualists of Boston. Prof. Schaller gave one of his excellent piano solos, and Mrs. Pearl a beautiful vocal solo. Mr. Barrett followed with a poem of Will Carlton's, "Sorrow," and after another selec-tion by Mrs Pearl, took for his subject, "A Look Backward and Forward," pointing out the fact that the world had reached the zenith in material attainments, and that we were approaching the century of the soul. The lecture created much enthusiasm, being frequently interrupted by applause. After another song by Mrs. Pearl, Mrs. Minnie Soule, well known and very popular in Boston, and the medium of the BANNER OF LIGHT, gave conclusive evidence of spirit return through many messages, that were promptly recog-

In the evening Prof. Schaller opened the meeting, and was followed by Mr. Barrett, who read a poem entitled "Science in Religion" Mrs. Pearl seng, with risks a bline to he ion." Mrs. Pearl sang, with violin obligate by Mr. C. L. C. Hatch. Mr. Barrett then took for his subject "The Relation of Things." The

lecture was a prose poem.

Mr. Barrett and Mrs. Minuie M. Soule will occupy our platform every Sanday during the month of January. As Mr. Wiggin has been engaged for the entire season of 1900-1901, you will not have an opportunity very soon to hear Mr. Barrett and Mrs. Soule in Berkeley Hall after this month. During the engagement Prof. Schaller, planist and violinist; Mrs. Pearl, soprano, and Mr. Charles L. C. Hatch, violinist, will give special music. Let us make a record of large audiences. The society is doing all it can to please the public. Why not as Spiritualists give it support? As the editor of the Banner of Light is the speaker this month, let the sale of The Banner be large and show the publishers that we appreciate their kindness in giving our reports. You can subscribe at this half every Sunday. It is always for sale here. J. B. Hatch, Jr., Sec'y.

Commercial Hall, Mrs. Nutter, President.— gueste retired well pleased with their enter-Sunday, Jan. 7, song service, led by L. A. Cam-tainment at a Spiritualists' birthday party.

B. Blies; messages given by Mrs. A. L. Al-bright of Philadelphia, Dr. Blagden, Mrs. Ott and others; recitation by Mrs. Cartis. .

First Spiritualist Church, 616 Washington street, M. Adeline Wilkinson, pastor. Song sorvice, conducted by Mrs. Kneeland; prayer, Fred DeBos; remarks of welcome, Mrs. Wilkinson; opening address, "Truth," Mr. A. Hill; remarks, Messis. Newhall, DeBos, Marston, Miss Sears, Mesdames Nellie Kneeland, Lewis Tracy, and Dunbar, the healer. Afternoon service opened with Scripture reading, Mr. Geo. Emerson; remarks, Dr. Saunders; tests, Mrs. Reid's boy, a wonderful psychometrist; others who participated, Messrs. Elackden, Hicks, Ibell, Geo. Baker, Mesdames Kneeland, Woodward, Wilkinson. Evening, solos, Miss Robbins, Mrs. Armstrong; Scripture reading and prayer, Mr. Sawin; address, Mr. Hicks; readings and messages, Prof. Sawin, Mrs. Knowles, Mr. Howe.

Red Men's Hall. Spiritual téances Sunday, Nine," Mr. Leslie; spirit messages, Mrs. Mag-that of humanit gie Butler, Mrs. West and Mr. Stedman. Ser-so called rights vices closed by singing Mattie Hull's Doxolon the helpless.

Odd Ladies Hall, 446 Tremont St., Mrs. Guiterrez Conductor. Meeting throughout the day well attended; Mr. Hall opened morning and afternoon services; Mr. Hersey, evening; those assisting, Messrs. Pye, Turner, Demby, Hall, De Bos. Dr. Huot, Palmer; Mesdames Alexander, Bird, Brown, Fox, Chapman, Guiterrez, Thomas. Mr. Cohen and several others. Sunday, Jan. 14, Mr. Hall will have charge of morning circle; Mrs. Chapman of Brighton will be with us. The last Sunday, Jan. 28, the second anniversary, a grand day is promised. Speaking, singing, reading, extra, with the usual talent; many have promised to assist. Come and join with us.

Boston Spiritual Lyceum. Sunday afternoon, Jan. 7, "Which is of the Most Importance, Re ligion or Politics," was the question considered. Taking part: Charles L. C. Hatch, violin solo; Miss Maud Head, song: Mr. Forest Harding, remarks; Mrs. Green, Master Harry Greene, duet; Miss Martha Mackenzie, recitation; Esther M. Botts, song; E. B. Packard, remarks; Question for next Sunday, "What are the Evils of a False Education?" Evils of a False Education?

The Children's Progressive Lyceum No. 1 The Children's Progressive Lyceum No. 1, Mrs. M. A. Blown, Conductor, Mrs. Wm. S. Butler, Guardian. Jan. 7 there was a well attended session. The lesson subject was "Spiritual Development." The little folk's topic was "Faithfulness." The following members rendered songs and recitations: Wilhelmina Hope, Harry Green, Ella Bowman, Esther Botts, lona Stillinge, Carrie Engel, Lillian Goldstein, Fern Foster, Floyd Sibley; remarks were made by Mr. Albert P. Blinn, Mr. George Lang, Mrs. W. S. Butler, and Dr. Wm. A. Hale.

America Hall, M. A. Graham, President, Mr. Spooner of California, pianist. Circle, 11 A M. Meetings at 2:30 and 7:30 had the old-time feeling of good will and peace. Sister Cobb's kind ly influences and advice appreciated. Mediums assisting: Messrs. Knowles, Baker, Gibbs, Blackden, Cameron, Johnson, Mesdames Marriner, Kibble, Woodward, Reed, Ratzell, Bird.

The Ladies Lyceum Union. - Mrs. S. C. French, Sec'y, writes: Our regular weekly meeting was held in Dwight Hall, 514 Tremont treet, on Wednesday afternoon, Jan. 3, the President, Mrs. Maggie J. Butler in the chair. Reports were read from the Fair, which was held in November for the benefit of the Lybeen put into the treasury. The President thanked all who had taken part, and who had belped to make the affair such a grand success. Several new members were voted in. Supper was served as usual at 6:30, and the evening was given over to speaking, and spirit messages. 'A cordial invitation is extended to all to join us in our Wednesday evening meeting. Good talent always present.

Wednesday, Jan. 3, the Helping Hand Society held its regular meeting in Gould Hall. Business meeting at 4 o'clock. Supper was served at 6 o'clock, and a half hour passed enjoyably. At 7:30 Prof. Phlegin gave a very interesting lecture on astrology, that was pleasing to all. He was followed by Dr. Dean Clarke and Prof. Henry. At the close of the meeting a vote of thanks was tendered to Profs. Phlegin and Henry for their interesting talks. Mr. Clarke closed the meeting with a poem. Wednes day, Jan. 17, Harrison D. Barrett and Mrs. Minnie M. Soule will be entertained by this society. You are invited to come and help entertain. Jan 31 the ladies will hold their an nual Country Fair, with a pleasing entertainment. Mrs. A. A. Eidridge, Sec'y.

The annual meeting of the First Spiritual ists' Ladies' Aid Society was held Friday, Jan. 5, at 241 Tremont street. Owing to the absence of the President, Mrs. Allbe, the meeting was opened by the Vice-President, Mrs. A. F. Butterfield. The first business was the report of officers and committees. The Secretary's report showed that we had been called upon to part with several of our members during the year through death of the physical, also that we had been able, notwithstanding the financial depression, to assist many worthy people with money, clothes and food. After all business was disposed of, the following officers was disposed of, the following the ficers were unanimously elected: President, Mrs. Mattie E. A. Allbe; Vice-President, Mrs. A. F. Butterfield; Secretary, Carrie L. Hatch; Treasurer, Mrs. S. E. Burrill; D. rectors, Mrs. A. E. Barnes, Mrs. Alice Waterhouse, Mrs. J. B. Hatch, Sr., Mrs. M. E. Young, Mrs. C. C. Wiggin. Thanks were returned to all for past favors. In the evening Vice-President Mrs. Butterfield called the meeting to older and in Butterfield called the meeting to order, and in a very pleasing little speech welcomed the friends and wished them a Happy New Year, after which Mrs. Hattle C. Mason sang. Mrs. Waterhouse spoke briefly of the work of the Ladies' Aid and the origin of this society—that we were banded together for charitable work—and urged all to join. Mrs. Mason spoke of the work she had been doing at Orange, Mass.; she thought every little seed dropped took hold somewhere, and urged all to be earnest and true. Mrs. Lizzie Schackley was controlled and gave messages. Mr. J. B. Hatch, Sr., and Mr. Baker of Cambridge spoke briefly. Miss Robbins gave two vocal selections during the evening, which were much appreciated. Will Sheldon gave two recitations, receiving generous applause. Next Friday a good time is expected. Come all. Carrie L. Hatch,

The Ladies' Spiritualistic Industrial Society, Mrs. C. H. Appleton President, held its regu lar weekly meeting in Dwight Hall Thursday afternoon and evening, Jan. 4. After the usua supper, a large audience enjoyed whist and dancing until 8:30, when Mrs. Ida P. A. Whitlock, Vice-President of the society, called order and announced that the people present should consider themselves the guests of Mr. Geo. Gerrish, to celebrate his seventieth birth-Mrs. Whitlock concluded by thanking Mr. Gerrish in behalf of the society for the many kind and benevolent acts he had done for the ladies, and presenting him with a beautiful bouquet of carnations and a handsome cup and saucer. A choice program was rendered by the following artists: Baritone solo, Mr. E. S. Ellis; recitation, "The New Kingdom," with piano obligate, Bertha M. Packard; piano solos, Miss Winslow, Miss Ella Robbins; recitation, Mr. G. F. Morong; piano solo (medley), Mr. Hayee. The selections were all enjoyed, the recitation by Miss Packard being especially fine. Ice cream and cake were served through the courtesy of Mr Gerrish, and dancing was continued till 10:30, when the

eron: invocation, Miss Brehm. Those who sasisted throughout the div: Mesdames Nutter, MoLean, Maggie Butler, Annie Kibble Knowies, Gilliand, Bell, Milian; Fisher, Wheeler, Woodward; recitations by Mrs. Piper and Dr. Brown; song, by Mrs. Lisbey. We hold an Indian peace council Jan. 17, in the evening."

The appearant Spiritual Society held first Pearly Gates of Light." Mrs. E. J. Peak; Mrs. MoLean, Mr. James McLean and Mrs. Peak MoLean, Mr. James McLean and Mrs. Peak MoLean, Mr. James McLean and Mrs. Peak Molean, Mr. James Molean and Mrs. Peak occupied the time of the evening in giving good messages. Mrs. Peak anticipates opening meetings either in Malden or Everett in the Mrs. Peak anticipates opening near inture in addition to her work here. The public will be notified in such an event.

Massachusetts.

On Dec. 26 the Woman's Relief Corps of Watertown, Mass., held their usual meeting, and a short time was given to an address on "Vivishort time was given to an address on soction." The speaker (Anna Sargent Turner) called the attention of those present to the fact that their organization, and her own, both rested on abstract justice. Many of those who fought for negro rights did not believe in any future existence, but they risked their lives to free the slaves because they were capable of suffering, and therefore had a right to justice. To day those who are fighting to preserve animals from scientific torture make exactly the same claim. Of the future existence or non-existence of animals nothing is known, but we all know only too well their present capacity Dec. 31.—Congregational singing; reading of Scripture, Mr. Mitton; solo, Mr. Frank Clark; invocation, followed by thort address, W. Scott Stedman; address, Dr. Smith, member of Vermont Legislature; solo, "Ninety and swept away the claim of State Rights, so now, Nine" Mr. Legislature; were supported by the solo of the same of the rebellion, the higher law governing the nation swept away the claim of State Rights, so now, with the solo of the same that of humanity at large, does away with the so called rights of scientists to inflict torture

> The Cambridge Society of Spiritualists wil hold its next meeting Jan. 11, when Mrs Effle Webster of Lynn will be the speaker of the evening, and will also give spirit messages Supper at 6:30.

> T. A. Scott writes that Mrs. A. J. Banks has recovered from her i liness and reopened meetings in Temple of Honor Hall, Cambridge-port, Sunday, Jan. 7, assisted by Mrs. C. F. Woodward and Mrs. R. P. Fish of Boston, both of whom gave spirit messages.

Malden Progressive Spiritualist Society, Masonic Building.—A correspondent writes: "On Sunday evening, Dec. 24, a special Christmas service was held. The President was asked to request J. W. Cowan to open the service. As Mr. Cowan took the rostrum, the Secretary, Mrs. Morton, placed on the speaker's desk a silver tray holding a beautiful Bohemian glass set of seven pieces, which Mr. Cowan, with words of love and good fellowship presented to the President, Mr. William Barber, in the name of the Society, in appreciation of the services of himself and Mrs. Barber during the past year. Two beautiful bouquets were then presented, one to Mrs. Barber, and one to Mr. Jones, who has been untiring in his efforts to make instrumental music a feature of our services. Mrs. Jones sang two beautiful selections. Invocation, J. W. Cowan. Scripture reading, and remarks by the President; subject, 'Glad Tidings'; greeting and messages by guides of J. W. Cowan, which were gladly recognized. Mrs. Morton's control brought a happy greeting to all, and gave a number of very interesting communications from spirit friends. The Society wishes THE BANNER staff a merry Christmas and a happy and prosperous New Year."

Progressive Spiritualist Association held ser vices at 21 Market street, Lynn. 12:30 Delia E. Matson and C. B. Hair gave spirit messages in a very interesting manner. By request of the President, all joined in silent prayer; music, Prof. Franklip. At5:30 hot supper, well served. At 7:30 Prof. Jackson read from initials on paper; strangers marveled at the power of this medium who gave messages, with full names. He will continue with us for one month. Subscriptions for BANNER OF LIGHT taken.

Cadet Hall, Lynn Spiritualist Association, L. D. Milliken, President, celebrated its sixth anniversary Jan. 7. The exercises consisted of readings by Mrs. Alfaratta Jahnke of Stoneham; short addresses by Mrs. Abbie N. Burnham, Mr. L. D. Milliken, Mr. M. V. B. Stevens, and others: songs and recitations by children from the Progressive Lyceum; character readings by Miss Alice C. McIntire of Lynn, and concert by Thomas' Orchestra. Supper was served in the hall. Next Sunday Mrs. Abbie N. Burnham, and her daughter, Mrs. Ida Dike, elocutionist and singer.

The Arthur Hodges Spiritual Society met Sunday, Jan. 7, at Templar's Hall, 36 Market street. An appreciative audience greeted the speakers and mediums. Music, Mrs. J. P. Hayes. Mrs. Julia E. Davis spoke at 2:30 and :30, and followed each address with many spirit messages. In every case receiving a ready response of recognition. Mrs. Lizzie D. Butler made well chosen remarks, and gave excellent messages both afternoon and evening. Next Sunday J. S. Scarlett.

Mrs. Sanger writes from Waltham: Jan. 7 the speaker was Mrs. Abby Morton Diaz. The largest audience of the season greeted her; subject, "The Four Hindrances to the World's At the close of the instructive address the audience asked questions, which she answered. We are very prosperous, find our new hall homelike, and our meetings are well attended. We have circles on Wednesday afternoons at 3, which are interesting. Feb. 14 and 15 we shall hold a fair to increase our building fund. Our new quarters are in the A. O. U. W. building on Moody street, in Fraternity Hall, up one flight. All Boston mediums and friends always welcome.

Lowell. J. S. Jackson writes: We started the new year with two very successful meetings before large audiences. Mr. A. P. Blinn of Boston gave two able and eloquent lectures. Of course we always sell THE BANNER and the Progressive Thinker, and so suit all readers. Friday last we held our Annual Meeting, and very good and encouraging reports were presented by all officers, both of the Society and Lyceum. All our officers were reëlected unanimously, adding one more to our number in Mr. Wm. A. Jones as Collector. It was also voted o push a scheme to build a Spiritual Temple in Lowell as soon as possible. Great interest is expressed on the subject. Next Sunday we have our own local medium, Mrs. Annie L. Jones. Mrs. John S. Jackson was also reelected as Conductor of the Lyceum. We hope or a good advance this year, both spiritually and financially.

Haverbill Helping Hand Association of Spirtualists, 82 Merrimack St., held regular meet ng at 7. P. M. W. H. A. Simmonds occupied he platform as lecturer, Mrs. H. E. Emerson spirit messages. Both were fully appreciated y a large and attentive audience. Sunday, th, for speaker and test medium, Parker W.

People's Progressive Spiritualist Associa tion, Brockton, was served Jan. 7 by J. Frank Baxter of Chelsea; subject, "Spirituality of Spiritualism," listened to by a large and atentive audience. During the séance following the lecture many spirit friends came who were recognized. Jap. 14 Victor Wyldes of Lawrence, Mass., will serve the society.

Springfield.-Mrs. C. Fannie Allyn, of Stoneham, Mass., opened a month's engagement for the First Spiritualists' Lidies' Aid Society of Springfield, taking her subjects from the audience for lectures and closing poem. The two following were offered for lectures, "Redemp "The Embodiment of Thought, which were handled in a very able manner, in the usual happy style peculiar to Mrs. Allyn, proving instructive as well as amusing. "Sorfor the subject of the closing poem, beautifully worded, brought tears to many eves. Her able and earnest work should create an interest that would test, the seating capacity of Ladies' Aid Hall. She handles her subjects in a decidedly original manner that, while seeming a little radical to some, cannot fail to interest and arouse each hearer to a sense of thinking for himself along the line condition, will receive much benefit from her assistance in this branch of the spiritualistic work, and be spurred on to renewed effort to of thought suggested by her lectures. The Ly-



keep the children interested in the teachings so dear to the hearts of the fathers and mothers. The Ladies' Aid Social and Supper on Thursday afternoon and evening, Jan. 4, was largely attended and greatly enjoyed, judging from the spirit of cordiality and good-will manifested. A fine literary and musical entertainment from 8 to 9 added to the pleasure of the evening. On Thursday evening, Jan. 11, the Amusement Committee will present the farce, "Aunt Polly's Lesson," which is free to all. *

The Deliberative Hall meeting held at 56 Pleasant St., Malden, Jan. 7, was well altended. Usual devotional exercises, Mrs. Moody and Mrs. Whittier. An interesting paper was read by Dr. Kimball of Malden. Remarks, J. R. Snow, on "The Closing of the Nineteenth Century." Remarks, Mr. Noroross. Messages from "Appleblossom" and the guides of Mr. Gilman. Next meeting Jan. 14 at 7:30 P. M.

Mrs. Sarah A. Byrnes of Dorchester, Mass was speaker and medium for Salem Society Jan. 7. Next Sunday Miss Blanch H. Brainard of Lowell speaker and test medium. J. Ed ward Hammond, Sec'y, 160 Bridge street Salem

Full houses greeted Mrs. L. A. Prentiss, of Lynn, speaker for the First Spiritualist Soci ety of Fitchburg, Sunday. The two addresses were ably presented, and the large number of spirit messages were fully recognized. The piano selections by Miss Howe were pleasingly rendered. Mrs. A. J. Pettingill, of Maldev, speaks for the Society next Sunday.

New York.

First Association of Spiritualists.-Sunday Jan: 7, Miss Gaule was in excellent condition during both sessions, and was listened to by large and interested audiences. Our President being still in close attendance upon her sister, who is seriously ill, Miss Gaule conducted each meeting, and will continue with us this month

Brooklyn.—At a regular meeting of the Advance Conference held at Single Tax Hall, 1101 Bedford Ave., the annual installation of offi cers was held. An interesting program was rendered, interspersed with music by the audience with piano accompaniment. Mr. H. L. Rogers, of 44 West 64th street, Manhattan, gave a fine address on "Harmony." Mr. Nubey followed, taking the subject of "Truth." Mr. Warner gave an address and communications which were gratifying. Dr. Wm. Franks of Manhattan occupied the balance of the evening with a talk and communications in his usual style, clear and to the point. Quite a number testified to the efficacy of healing by spirit power, which was gladly received. Offi cers for ensuing year: President, Mr. Geo. A. Deleree: First Vice President, Dr. Wm. Franks: Second Vice-President, Mr. Simmons; Financial Sec'y, Miss Gracie Brown; Corresponding Sec'y, Mrs. Annie R. Palmer; Treasurer, Mrs. Tillie Evans; Advisory Board, Mrs. Marie Robinson, Mrs. Greene, Mrs. Bo

At the Woman's Progressive Union, Sunday, Jan. 7. Afternoon session, Mrs. Mary Eilen Lease spoke to a large and appreciative audi ence. Mr. Henry H. Warner gave some messages from spirit friends. The evening gathering was very large, standing-room only. Mrs. Lease spoke forty-four minutes, and all were lon and S E. DeLewis. sorry when she said good night, but her en gagement with our society has just begun, and we know she can fill the bill every time. were disappointed when they were told our sister, Mrs. May S. Pepper could not be with us. Let all send out health thoughts to her and they may be productive of good. Sweet singing by Mrs. Seiber closed our meeting. *

The Church of the Fraternity of Divine Communion, Bedford Avenue and Madison street, Brooklyn, held two services Sunday, Jan. 7. The afternoon meeting at 3 o'clock was presided over by Mr. Fort, who also gave the lecture; subject, "The Gift of Faith." In the evening almost the entire time was given to Mr. Courlis' psychic powers, in the form of spirit messages. Our audiences so far this year are unusually large, and much interest is taken by the public.

At Ceres Hall, corner Troy and Fulton Avenue, Brooklyn. meetings are free. We depend on contributions for their support. We are having a large attendance every Sunday evening, at times taxing our seating capacity to its fullest extent. Our medium, Mrs. Sawtell, is young in public work, but is developing.

The First Christian Evolutionist Society held its meeting Sunday evening, Jan. 7, at Penn-Fulton Hall, Brooklyn. Mr. W. W. Sargent gave a talk on "Investigations in Phenomena of Spiritualism." Mr. Walter D. S. Hayward read a poem, "Recognition," remarked on the subject, and then gave a very interesting seance, lasting nearly an hour.

Other States.

The First Association of Spiritualists of Philadelphia, a correspondent writes held a very successful and well-attended meeting" at the hall, on 13th St., near Girard Ave., Sunday night, Dec. 31. Rev. N. F. Rav-lin delivered a very impressive lecture on Spiritualism the Evangel of the New Dispen sation," making many telling points. Mrs. M. E. Cadwallader then gave a highly interesting description of her visit to Rome last year. As the hour of midnight approached, an appeal for converts was made, and as a result some twenty five new members were received into the society, all having given the right hand of fellowship just as the bells were ushering in the New Year. It would seem that the Cause is being revived in the city of Brotherly Love, as the same night the Philadelphia Spiritualist Society, at their hall, cor. 8th and Spring Garden Sts., initiated twenty-seven new members. Previous to the ceremony, E. W. Sprague of New York lectured on the subject "What will the Coming Century Bring?

The Philadelphia Spiritualist Society, Han del and Haydn Hall, 8th and Spring Garden streets. Thomas M. Locke writes: Upon the threshold of the new year I take pleasure in informing the readers of your valuable paper of the work we are doing in the good old con servative city of Philade phia. We have every reason to be thankful for the success of our society during the past year. Miss Lizzie Harlow of Haydenville, Mass., occupied our platform during the month of November. The hall was well filled, and her discourses in support of the grand truths of Spiritualism were able. She is one of the most interesting speakers we have in demonstrating our beautiful philosophy. She left us for other fields of labor at the close of the month, and carried with her the best wishes of our society. During the past month we have had Bro. E. W. Sprague and his good wife. They have accomplished a grand work during their stay with us Mr. Sprague drew large audiences to listen to his very eloquent lectures and wonderful spirit messages. he best proof of his work was realized on New Year's eve, when twenty-sevan new mem bers were admitted, and given the right hand of fellowship. The hall was crowded to witness the beautiful ceremonies attending their admission. The new year was ushered in with appropriate exercises, consisting of a séance and lecture by E. W. Sprague, Mrs. Sprague and Mrs. Sigmund, followed by short speeches.

Ida P. A. Whitlock gave two fine lectures. which were listened to with the closest attention. She is to be with us all of this month, We hope before her engagement closes the hall will not be large enough to hold the people who desire to hear her elequent discourses. The first two Sundays in February we have Dr. C. W. Hidden and the last two Dr. George A. Fuller. David F. Buffinton, Sec'y.

The members of the First Spiritual Church of Newark, N. J., held a watch meeting, Dec. 31. At the conclusion of the regular Sunday evening service, Mr. Dorr, the lecturer of the evening announced that the ladies of the association invited all who chose to remain and take supper with them, and welcome the New Year at midnight Very many remained, and for fully two hours Mr. Dorp, the medium of the evening was controlled by different spirits. and each individual in the room was remembered. As the hour of midnight chimed from the church bells of the city the company, num-bering half a hundred, sat down to a very toothsome lunch of turkey, ham, Boston baked beans, bread, biscuit and cake, washed down by gallons of steaming hot coffee. Mr. Dorn read a letter from Bro. Barrett, thanking him for a contribution of twenty-five dollars collected for the fund to secure a national spiritual headquarters at Washington, and the question was at once asked, Why not build a home here in Newark for our own use? Yes, why not? Dr. York, the Vice President, took up a collection on the spot, and as a result announced a sum sufficient to pay for a very handsome corner-stone. From this time forward the work will go on until the Home becomes an assured fact. At 1:30 A. M. all went home well satisfied with their evening's enjoyment, and feeling they had made a grand com-mencement of the New Year. Mesdames Dorn, Gleason, York and Miller, assisted by Bros. Dorn and Miller, attended to the wants of the guests. Chas. H. Miller, Sec'y.

The Spiritualist Radical Debating Society Paterson, N. J., held a business meeting Friday evening, Jan. 5, and elected the following officers for the ensuing term of six months: Wm. L. Garner, President; Mary A. Corgan, Vice President; Thos. M. Jones, Sec y; Hattie Bird Greenway, Treasurer. This society, as may be remembered, was organized Nov. 12, 1899, with seven names enrolled. The society has adopted the Principles and Resolutions of the Chicago platform, and feels encouraged that its efforts are meeting with success, judging by the enthusiasm manifested in Columbia College Hall Sunday evenings at 8 P.M., and also by the increase in membership. Thomas M. Jones spoke on "Evolution" Jan. 7, and will continue the subject Jan. 14. Seats free.

Mrs. J. W. Storrs holds a meeting at 122 Clark street, Hartford, Ct., every Sunday evening at 7:30. Lecture and messages, Mrs. Storrs; psychometric reading, Mrs. Dowd. We had a fine meeting last Thursday. Social and supper, with lecture in the evening by Lizzie Harlow. Good attendance and good lecture.

Mrs. M. A. Brackett reports that the society of Orient Hall, Portland, Me. is in a flourishing condition, and promises well for the coming The circles have been conducted for the past two Sundays by Mesdames M. B. Red-

Some time in November last the Spiritualists of Bangor, Me., organized a Society and engaged a small hall on Main street for the purpose of holding meetings on Sunday after-noons. Mr. Charles A. Brown, of Orrington, kindly volunteered his services during the month of December, and the meetings have been growing in interest and attendance, so much so that, at the last meeting in December, Mr. Brown was engaged to speak every Sunday in January at a fixed salary. Mr. Brown's lectures are logical, convincing, and filled with the eloquence of an earnest purpose to lift his hearers to a higher plane of life and conduct. He composes and sings his own songs, thereby adding not a little to the interest of the audience. May success attend the efforts of this new organization.

l'he Harbinger of Dawn for January.

Among other interesting articles in this Issue are: "The Science of Physical Immortality," by Harry Gaze; "Grecian Psychology; or, the Dionysian Mysteries Unveiled;" 'Strange Electro Magnetic Phenomena," by Col. Albert de Rochas, the noted French soientist, with his new elucidation of psychic problems; "Dr. Muehlenbruch's prophecies for the next quarter century, with his former public prophecies and verifications up to date;" 'An Unmistakable Materialization," by Prof. J. S. Loveland; "The Beautiful Hoodoo of Death," a narrative of a young California lady whose seven husbands, have all met accidental deaths; "Rebuked by Powers Unseen," (while Catholic priests of Paris pray for the destruction of Spiritualism an image of Christ is mysteriously hurled from their church and broken to atoms); "The Pope's Blessing a Hondon," (a. startling list of cases where the Pope's blessing has almost immediately preceded death or disaster to the recipient.) Ten cents a copy; \$1 a year. No. 1804 Market street, San Fran-

Ohio Spiritualists' Association.

To the Editor of the Banner of Light:

At a recent meeting of the Ohio Spiritual Association, Mr. C. B. Gould, of Cleveland, O., was appointed Secretary. His address will be 412 Cuyahoga Building, Cleveland, O. All communications pertaining to the business of the Association should be addressed to him. It is expected that a number of mass meetings will be held in different parts of the State, under the auspices of the State Association, also to push the work of organizing local societies. E. W. Bond, Willoughby, Pres't, O. S. A.

Passed to Spirit-Life,

From Stowe, Vt., Dec. 29, 1899, JOHN A. STAFFORD, aged

He was a native of Connecticut, and a man of commanding presence, agreeable manners, cuitivated mind and sterling qualities. During the "unpleasantness" of the six ties he served his country as First Lieutenant in Company G, Nineteenth Michican Infantry. At the close of hostilities he removed to Stowe, and has ever since been identified with the business of the town. He at once gained and has always retained the confider ce and esteem of his fellow-citizons. Thirty years ago, after a thorough investigation of the matter, he declared blinself a Spiritualist, and to the dissemination of the truths has lent his influence and given freely of his means. Mr. Stafford had endured hardship, experienced reverses and asted deep sorrows, but he met life's afflictions with fortitude and manly patrence, and that they redounded to his spiritual benefit is proven by the fact that during the prosperity of his latter years he remained the same unpretentions, generous-midded gentle-hearted man. His family of excellent and devoted children is a living testimony to a home emanating intellectual culture, spiritual strength and moral courage. They mourn his visible presence, but believe to the continued ministry of the loving husband and father. Mrs. E. L. PAUL. He was a native of Connecticut, and a man of command-