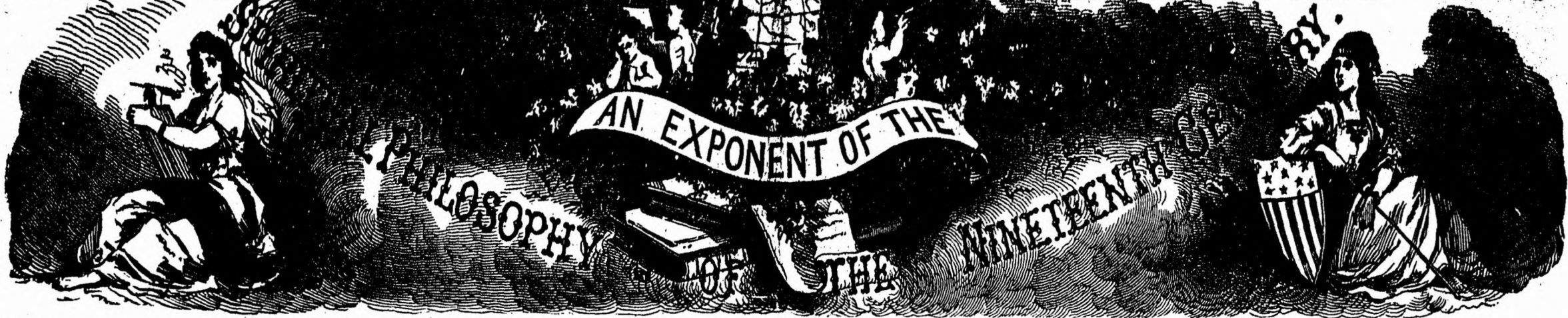


# BANNER OF LIGHT.



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NO. 15.

## HYMN OF FAITH.

BY DEVOTION.

Fight the good fight, and do the right:  
With faith in prayer unshaken;  
Though thou dost roam far, far from home,  
Thou'rt not by God forsaken.

The lips that pray from day to day  
"Thy will be done," though faintly,  
Like silvery bells in summer dells,  
Their voice-tones echo faintly.

Doth Hope lie dead? Hath Friendship fled?  
Hath Want thy home o'er-taken?  
Doth wild unrest possess thy breast?  
Thou'rt not by God forsaken!

Brave voice and strong! Sing loud and long,  
Though sorrow makes thee quiver;  
To realms of bliss an angel's kiss  
Shall wait thee o'er Death's river.

Though pain and tears dim all thy years,  
Be still for peace shall waken  
In coming days a song of praise—  
Thou'rt not by God forsaken.

Long did I weep in sorrow deep;  
But, through my sore affliction,  
I gazed above and felt God's love  
Descend with benediction.

O stormless height, beyond earth's night!  
On thee some day I'll waken;  
For crystal-clear these words I hear:—  
"Thou'rt not by God forsaken!"

In twilight dim I sing my hymn:—  
"Each cloud hath golden lining;  
And through the dark, I ever mark  
Some pilot-star bright shining."

In storm or calm alike, the psalm  
Resounds with faith unshaken:—  
"Fight the good fight, and do the right!  
Thou'rt not by God forsaken!"

Sydney, New South Wales.

## The Divorce Question.

BY THE EDITOR.

Our Episcopalian friends have recently been wrestling with the knotty problem of divorce. They felt as if the salvation of the world depended upon them, and acted as if they believed themselves qualified to decide all possible moral questions for each individual man and woman. Indeed, it is not too much to say that they actually longed for supreme authority over the mental and physical relations of their fellowmen, in order that they might enforce upon them their ideas of morality and circumspection. It is fortunate for the world that these well-meaning but misguided people are not clothed with civil power as well as ecclesiastical tyranny. If they were, the wheels of progress would be blocked and the days of persecution for opinion's sake would come once more. They are like unto those who stand with their faces toward the past crying out, "Woe! Woe! Woe! all is evil, and darkness cometh," when all around them the sunshine of divine love is shining brighter than ever before.

These religious zealots have decreed that no clergyman of their denomination shall ever unite in marriage any couple, one or both of whom are divorcees. It is fortunate for society that the Episcopals are unable to enforce their own mandates. If they were really in earnest, they should move in the direction of securing legislation, abolishing divorce in toto. This would be far more logical and sensible than dealing with the results of divorce. But either position is untenable. It is the most heinous crime imaginable to compel a delicate, sensitive, refined woman to live with a brutal husband, or to enforce marital relations upon people whose every moral fibre revolts against them. It would be cruelly unspeakable to the children who might be the results of such unhappy unions, to oblige them to be daily witnesses to the contests between their parents. Divorce is a divine blessing to all parties in such cases, and is so recognized by all progressive peoples, the Episcopals to the contrary notwithstanding. Their position upon this question will only serve to hasten the work of reform, in the enactment of laws that will hereafter prevent the clergy from interfering unduly with the affairs of the people.

To refuse remarriage to one or both of the parties to a divorce, would be to pave the way for moral degeneracy and unbridled libertinage. Why should the innocent party to a divorce be refused an opportunity to re-establish a home, and possess himself of the comforts thereof? Why, indeed, should one whose only fault was incompatibility, be refused a chance to rectify his mistake through a union with the woman whose tastes and social position are the same as his own? If there is such a thing as a hell upon earth, it can be found in the homes of those who are married but not mated. It is there that the stagnant waters of the cesspools of licensed prostitution send up their foulest odors to corrupt the atmosphere of heaven. No church has any right to assume that it is the only voice authorized of God to speak concerning the affairs of men. The God of the Universe (if there is one), would be more concerned with the happiness of its children, than it would be in promoting their misery, hence would never seek to destroy their moral natures through unholy practices, under the command of any finite law.

"What God hath put asunder, let not man attempt to join together," is a command of diviner import than the arrogant assumption of a priest who claims by virtue of his office to speak as an interpreter of God's voice, when he says, "What God hath joined together, let not man put asunder." With the vast majority of clergymen, the question of the fitness of the contracting parties for the high office of matrimony, is never raised. Nine out of ten of them are wondering what their fees will be, and are rejoicing that they are privileged to earn them so easily. So long as this state of things obtains, just so long will there be need of the divorce courts to rectify the blunders of the preachers, as well as of the unfortunate men and women whom they tied together. It is far more in keeping with the spirit of progress to seek for the causes of domestic infelicity, than the same may be rectified, than it is to deal with the effects by binding the unhappy men and women in a worse bondage than they were before.

Divorce has become the chief safeguard of society under the present conditions. It should be made freer rather than be limited, as it now is, in some states of the union, to one or two causes only. When business men form partnerships that are uncommercial, the laws of men permit them to dissolve the same without any scandal whatever. In fact, every possible mistake that men can make in the direction of business associations is remediable, save that of marriage. "Marriage is not a business relation; it is a sacrament—a sentiment of divine attributes." Indeed! If it be not a business matter, then why are so many men and women sold like sheep and cattle in matrimonial markets of the world? If it be a sacrament, where are the evidences of an Almighty God's presence and influence in such unions as the above? If it be a "divine sentiment," then surely the divinity that created it, must be one whose highest conception of duty originates in lust. In any event, mistakes in marriage are the only ones that man refuses to have properly rectified. When this great injustice on his part is removed, there will be far less misery than there is today.

As the first step toward the correction of the evils under discussion, marriage should be shorn of its assumed religious character. As it now is, it is a priestly ceremonial, without any consideration whatever for the moral problems involved. Let marriage be made a civil contract wholly, and there will speedily be an end to the thought that God has sanctioned unnamable evils under the guise of wedlock. No minister of any denomination should have the right to perform a marriage ceremony. If civil law is to act upon applications for divorce, then let civil law be the power to unite people in marriage. When this is once established, the law makers of a country will take care that people do not rush indiscriminately into matrimony. Psychology, physiology, and other branches of science, to say nothing of spiritual science, will be invoked to determine the fitness of the candidates for the office to which they wish to be appointed. The sooner these several changes can come, the better it will be for the nation, and then our Episcopalian friends can devote their valuable time to the solving of problems that really concern them, and will not presume to interfere in other people's business.

## Perverved Lives Renovated.

BY DEAN CLARKE.

The light of Spiritualism, when generally diffused, will work great changes in the currents of human thought, and consequently in human actions. Its revelations concerning the objects and issues of human existence will ultimately change the modes of spending and employing it. At the present, as has been the case in all anterior ages, a large part of mankind, even in the most civilized and enlightened portions of the earth, are living principally on the animal plane. Their thought, ambition, and aspiration is to gratify bodily appetites, passions, and propensities. Their chief pursuit is the accumulation of means to satiate the lower selfish desires, and happiness to them means a full supply of every bodily want. Sensuous pleasures to them are the only real pleasures, and the motto that governs them is: "Let us eat, drink, and be merry, for tomorrow we die, and that's the end of us." The drunkenness, debauchery, lecherousness and prostitution, that debase and disgrace human nature among the lower millions of human animals found principally in great cities, is the result of underdevelopment above the materialistic and sensuous plane of life.

"As a man thinketh, so is he." The lower millions do not know that they are anything more than animals. They suppose the body to be the man. They have never been taught that there is anything more of them than can be seen, felt, measured and weighed; or if they have been told that they have souls, it has been done in so vague and unintelligible a way that they have no real conception of them. But when the simple science and philosophy

of Spiritualism is taught to all; when they are made to understand that the "inner man" is the real man; that the pleasures of mind and spirit are greater and far more enduring than those of flesh and sense; that they are born to live eternally, and that there are higher purposes in living here than momentary gratification of bodily desires; when the grand realities and sublime possibilities of their own spiritual nature are made known to them; when their own spirit friends, whom they have supposed "dead and gone forever," are enabled to reach them, and to show them what they are living here for, as only they can who have solved the problem by personal experience, then life assumes an entirely new aspect to them. The higher nature within them is awakened and new sensations are experienced, giving delight never dreamed of before. A sense of the nobility and dignity of their own selfhood dawns upon their understanding, and higher aims and nobler motives displace the clamor of sensual desires. Reformation from old habits and vices then comes as the fruit of unfolding spiritual power. Manhood and Womanhood assert the right and duty of dominion over perverted passions and degraded propensities, and when the fierce struggle between the animal and the spiritual is over, the latter has triumphed and a new life begins.

Thus Spiritualism renovates the misguided lives of all whom it reaches with its beneficent power, not by any hypnotic or magical method of producing "a change of heart," but by offering new and better ideas to think upon; by presenting higher ideals and thus stimulating higher faculties into activity; by revealing the grand possibilities of every soul, and the glorious opportunities that life here and hereafter presents for their realization. It feeds the intellect with the science and philosophy of nature. It warms the heart with messages of love, and direct personal inspiration from ministering spirits. It uplifts the whole spiritual nature by its sublime revelations of the divinity within, and the beatific glories of the Macrocosm it may explore.

Its mission is to supplant the lower desires with the awakened activity of the higher nature; to subdue and control the animal by the spiritual, the human by the divine, and thus overcome Evil with Good—the only Plan of Salvation that is rational, or can ever succeed.

## Cheerfulness.

BY ANNA M. TUTTLE.

"Wonderful is the strength of cheerfulness."

If we wish to be well and successful, we should endeavor to keep cheerful, courageous and hopeful. The pessimistic people are not as a rule the ones who succeed. We are living in a good world and we should be very happy while here. Let us live from the healthy side and look for the sunshine and away from the shadow, and remember "that the sun is always shining somewhere."

"The good gray poet," Walt Whitman, said: "I keep no account with lamentation; what have I to do with lamentation?"

There is great power in a cheerful, happy frame of mind. We all know that "like attracts like," and that we can draw around us forces (unseen to most of us), cheerful, happy spirits who delight to help us. But some one will say: How can I be cheerful when I have so much trouble? Why, being happy will help drive the trouble away. We can always find something bright to think about. The universe is full of goodness. No day is so dark but some rays of joy and hope illumine the sky. We fail to appreciate our mercies and magnify whatever sorrow comes to us. We can say with Emerson: "No man ever stated his griefs as lightly as he might have done."

We find ourselves refreshed by the presence of cheerful people. Why not make the effort to confer that pleasure on others and so fulfil the Golden Rule. Let it be our work to make glad the hearts of those with whom we come in contact; let us help wherever there is need of help, and feel it our duty to dispel the clouds of doubt and unrest, to cheer the desponding and sorrowing with proof of immortality, and let the sunshine of God's love shine through us.

"Have you had a kindness shown?"

"Pass it on!"

"Twas not given for you alone,

"Pass it on."

Let us strive to make our lives like songs, bright, tender and true, that sing themselves into other lives, and lighten care and sorrow. Remember that motto of Sidney Smith's: "Take short views, hope for the best, and put your trust in the Good."

Resolutely build a wall around each day and live within the enclosure. The past may have been unhappy. What if it has been so? It is over now. The only thing for us to concern ourselves about is today, its sunshine, and frolics, its friends and its works. Let us feel that every failure is a step toward success; each detection of the false directs us to the true, and that no attempt we make can be wholly a failure.

If we would be truly happy let us forget self and go about making others happy, and we will soon know that after all personal happiness comes not by seeking it, but by seeking that nobler quality of living which will produce it as a result.

"Do not look for wrong and evil,  
You will find them if you do;  
As you measure for your neighbor  
He will measure back to you.  
Look for goodness, look for gladness,  
You will meet them all the while;  
If you bring a smiling visage  
To the glass, you meet a smile."

As a prominent writer to the Banner so well puts it, "Strive to be a glow worm. The glow worm is never in the dark, it carries its own light with it. If your heaven be within, if your happiness depends upon what you yourself are, then you travel in heaven, and heaven travels in you, and your constant enjoyment springs from the fact of your shedding brightness wherever you go."

The Koran has a verse well worth noting: "When a man dies, his friends ask what property he has left behind him. The angels ask what good deeds he has sent before him."

Do not let us disappoint our angel friends by living the wrong kind of lives, but begin today to lay up treasures in that spirit-world, which will be of priceless value to us throughout Eternity.

Brooklyn, N. Y.

## Is the Average Life Worth the Living?

BY FELIX.

A very important question which concerns every one. We are not worth one whit more than our thoughts and deeds. The immortal part of the soul is the life already lived. The old idea of saving a soul from God's wrath is no longer a trouble to one who understands himself; the question now is how to save a soul from degeneration.

The eternity of the soul is each day, the judgment is in its tendencies to die. Heaven is the soul's good adjustment to its environments. Hell is the soul dying. Real life is always joy. Dissatisfaction, unrest, fretfulness are signs of spirit decay. Sin is dishonesty to yourself. By the study of self we see that our highest responsibility is to ourselves. No man will ever stand in a higher court than his own conscience. No one claims love and honor like your own spirit. If you cannot respect yourself, you cannot respect God. Your soul has already been judged if it stands ashamed in its own presence.

The court of conscience is surrounded by mirrors in which you behold yourself. If you are afraid of yourself, there is no need of a devil to frighten you—you are the devil. To shut your eyes at yourself and see your neighbor's follies is a trick that will not improve you. The strongest law of human morals is to love your neighbor as yourself; if you cannot love yourself, you cannot love your neighbor, and if you hate him, it shows your own hatefulness. The loving character is a lovable character. Gossip is a soul battling its own meanness.

God originally means the divine in yourself and whatever comes from our goodness comes from God. You will never see more of God than lives in your own soul. Cultivate godliness, if you will see God. So it comes true that the kingdom of God is within you. You cannot find God by going from world to world; but cultivate divine conditions within and there will be yet God, for all life depends on conditions. The world is to us what we are to it. Man is not so much made as he is a maker.

The soul is the only Creator we ever see at work. It creates a universe about itself and peoples it. No two persons live in the same universe, because they do not create alike of the same material; one creates a Hell, the other a Heaven. Matter is only the raw material for souls to work in. But the greatest thing the soul creates is character. If you work badly, I cannot atone for you, neither can God. Your work is you, it is the fact that has damnation in it.

What you cannot get into the golden rule never came out of it: we are bound by no morality that does not come out of human experience.

Ritual is not reason nor experience; it is experiment. Ritual is an effort to forget yourself; reason is an effort to know yourself. Ritual says: Keep a day holy. Reason says: You alone can sanctify a day, but unless you are noble, you cannot ennoble a day. Ritual says: Pray; but reason says: A good life is a prayer, and a bad soul cannot pray. Ritual says: Placate God with worship and honor. Reason says: Worship, words, praise, can no more honor God than the cries of the fire-worshiper can have effect on the sun. My only power with God is my power over myself. The chief end of man is to be manly. God is not a word that solves mysteries, it is simply a word to cover our ignorance. What we cannot understand we refer to God. The poorest way of using time is to ask God to take care of us. There is a power in filth

that prayer cannot remove. Prayer is the spirit with which we do things; it is a true, honest desire to do right in a right way.

To believe in progress is to believe in God. Atheism is the lack of faith in progress. The skepticism that injures is to doubt the power of good and evil and the presence of a divine certainty in the universe. Infidelity is unfaithfulness to principles. A soul is motion, activity, progress, unrest; it is the capacity of endless aggression. Everyone comes in the world inheriting a law book. God writes new words as fast as we spell the old. The law of love was the law that rocked the first-born babe. Life is worth living only when it has positive value. Despair is the result of trying to reap wheat where tares were sown.

The soul is not the pet of a God for which he made the universe; the peculiar glory of man is to turn evil into good; his disgrace is to turn good into evil. What to do with troubles and hindrances is the great problem. Man only can grow a grand character out of troubles and adversities; the saving life is that which turns griefs into joys. Paradise is not the reward of saintship. The only saint is the one who compels life to be a paradise; you have the material—build it,—for God is not a mason to build a mansion for you. The finest parts of the finest souls have been made of sorrows.

Do not submit to grief, but be the master in every position of life.

Weave in the threads of black, O weaver,

That sittest now at life's broad loom;

In good he evermore believer,

Who wills can make life's sorrows bloom.

Weave black with gold and morning red;

With smiling trust the shuttle throw;

Give us this day our daily bread,

Means he that reaps must also sow.

And he who now at wrong is wroth

Shall find far down the web of life,

The lily woven in the cloth,

And joy and peace from human strife.

Weave all that life spins at the wheel;

'Tis but the dye that maketh black;

The wool is ever white, and weal

Shall come where most was seeming lack.

## Greed.

BY AUGUSTA ADAMS.

Shall I label the days with my greed? Does the sunshine melt itself to coin my gold? Am I the road for naught but spell to cry the dimes and dollars to my way?

'Tis creased in fold of garment I shall wear that gold ne'er buys; 'tis marbled on the floors where I shall walk; 'tis ventured through the winds that play me truth, that false I am when days are bound to lash their horses to no other speed but that which travels goldward.

The bitter crying of my haunted heart doth voice a hearing o'er, though I load the hours with blatings from the golden calf. The dream that's all undreamed still hangs across the way, and I, forsooth, do knock no door to open through while all my eyes are seeing self in garments of its lust.

Christ bows to no man's coin, and in the pity of his majesty he folds the garments of all grace about the form that bends no hour-lings to the prayers that seek to burn their tapers to the god of gold and month their words to Him who knows no words.

Rockland, Me.

## Prejudice.

BY D. C.

One of the greatest obstacles in the way of the perception and reception of truth, is a preconceived opinion against it. The human mind once biased in any direction is slow to change its convictions. All persons are apt to think their beliefs, opinions, and convictions are true and right, and the more egotistical they are, the harder it is to convince them of the possibility of being in error.

Bigotry, intolerance and persecution often have no better foundation than prejudice arising from a misconception of facts or the real truth in the case. How many times we have all been misunderstood, misjudged, and misrepresented by persons whose opinions of us were formed without knowing us, or the real facts in the case. And, on the other hand, how often have we all been guilty of judging others from false appearances, or on ex parte evidence, without full knowledge of extenuating or ameliorating circumstances. We all are too prone to prejudice against opposing sects, parties, and social organizations, before we are thoroughly familiar with them.

This is all wrong. We have no right to form decided opinions either pro or con, without a thorough, unbiased examination, and should endeavor to cultivate a judicial attitude of mind and hear the full testimony before deciding the case before us. It is a very difficult thing to do, to divest our minds of all predilection for, or prejudice against, ideas, doctrines, and principles which are newly

(Continued on page 106.)



THROUGH DEATH TO LIFE IM-  
MORTAL.

BY CARRIE E. S. TING.

The year is dying:  
All its summer glow has fled  
And Autumn's faintest fancies  
Are mingled with the dead.  
The sudden autumn leaves  
No story, 'neath earth's snowy breast  
Save this, we lived our life of glory,  
Then bowed to death's behest.

The murmuring brook,  
In the summer, cheered us in life's race,  
Is forth no sound of welcome; only lifts  
A cold, pale face.

The birds with music sweet,  
Winged their way to sunnier clime,  
Leaving faint echoes in our hearts  
Of sweet summer time.

Some friends we loved so dearly,  
Who joined the shadows of the dying year,  
In low, white tents within some silent city  
There breathes no word of fear.

Other dear ones, who have sworn to treasure  
Our love where'er life led,  
Careless hand, cast off the oldtime tokens  
Of friendship dead.

A year is being born  
See the glory the bright star casts around  
High from the heavens, gleaming with new beauty,  
There comes no sound.

The light shines brighter  
Days reach out and lift the hands of death  
Songless bird, and lee-chained brooklet,  
Are full of breath.

The star is now a sun  
Whispers, though the saddened spirit grieves,  
I'll teach the lesson of a resurrection,  
Even for sodden leaves.

And so he gives this lesson:  
Who can understand the wondrous story  
Useless leaves will help to give the tree  
A crown of glory?

All this is done in nature;  
Saddened mortals with tear dimmed eyes  
Broken friendships help to build your ladder  
Up to the skies.

Even our dead still live!  
Not of folded hands and pale cold brow  
But know a fadless crown of blessing  
Rests on them now.—Alyone.

## Ego Questions Homo.

BY CHARLES DAWBARN.

is time we each and all asked ourselves  
much we know about the next life. It is  
matter of indifference—just now—as to how  
we believe, although we know too well  
on mere questions of belief the world has  
been drenched in gore. Fanaticism and big-  
are always beliefs, which have broken  
in horrible riots, like small-pox. And  
man who calls himself liberal, and boasts  
common sense, often has the disease in its  
dangerous form. So the explorer is now  
going to take a little missionary tour  
and home, and discover, if he can, how  
his knowledge of our own future has been  
d away in the last fifty years, or since  
they began to act as teachers in our prim-  
schools.

Human Immortality and Spirit Return,  
were once beliefs, have now become ac-  
ed facts. They have been proved under  
severe and prolonged conditions of sci-  
investigations. So they have ceased to  
beliefs. We now call them knowledge, and  
have a right to say we know that man  
s after death, because we know he can  
etings come back, and offer reasonable  
of his identity. So much we claim as  
ed, and respectfully refer the poor fellow  
a doubt in his head to surgical treat-  
by the learned scientists of the Society  
Psychical Research.

ve have gained two truths, of which  
proves the other. But, unfortunately,  
leaves our original question unanswered.  
we again put it as plainly as we can,  
do we know about the next life? Our  
aver must be the result of most careful  
iury and self examination. The student  
ay may have thought it an ungodly task  
lay the critic, as in our last article, but  
cannot evade the present question. He  
at answer it, or boldly proclaim, or at least  
nowledge his ignorance.

ve have seen that Consciousness (Ego)  
er certain conditions exercises a faculty  
sub-consciousness—which knows without  
exercise of reason. This sub-conscious-  
—another personality of Ego—is of great  
e when let alone. But, as asserted and  
ved, it is woefully subject to suggestion.  
e metaphysical friends, as soon as they  
met this weakness of sub-consciousness,  
eeded to put it to practical use. The poor  
ow has charge of our entire "inwardness."

is growing, for instance, at the miscon-  
t of Homo's liver and lungs. Mrs. Eddy  
mediately suggests that there is not, and  
has been any liver and lungs. The  
ement is a sort of Amnias fact, but  
consciousness can be suggested into any  
sensical belief, and presently allows  
o count himself as quite well. Helen  
mans, who advertises Mental Science,  
is another wire. She says to Subcon-  
sciousness: "Of course you have got a sick  
r, and also very second-class lungs. But  
y will become quite well, and always have  
n. There is nothing the matter with them  
e in your imagination. So there, now,"

cannot say this directly to Homo him-  
s, for he would indignantly deny it. But  
suggests it to Subconsciousness, and his  
ly to her suggestion is: "I now perceive  
my liver and lungs are as good as new,"  
proceeds to believe it.

he power of suggested belief on every  
an of the body is beyond denial. The sick  
ke myriads of wonderful recoveries. But  
t is not the end of these suggestions, by  
means. Subconsciousness is suggested  
Mrs. Eddy that she is the Lord's anointed.  
is a modern edition of "Great is Allah;  
Mohammed is his prophet." So the faith-  
are building mosques.—I beg pardon,  
rches—and with much prayer and praise  
bbing heavenward by the Eddy route.  
elen Wilman applies her suggestive fac-  
to quite another end. Of course her heal-  
y suggestion is exactly the same process  
practiced by every other Suggester who  
ever lived. But she says to the patient  
consciousness: "There now. Your mortal  
y is all right. I suggest you keep it so by  
er allowing yourself to think of death or  
hereafter. Just suggest yourself into  
ing here forever, if you can; and, if not,  
n for a thousand years or so." Our good  
er goes on to suggest not only health but  
et money to Subconsciousness, with an  
omable body that can build temples by  
thousand to the glory of Mental Science,  
Helen Wilman.

reat is the power of suggestion,—some-  
e with a brickbat, and sometimes with a  
ght. But the explorer is agonized to dis-  
at this suggested power has a most  
ous weakness, which bars his way. The  
e is suggested as readily as the true, and

this applies as much to man's future as to his  
present every-day life. The writer has had a  
near neighbor whose spine was not well be-  
haved. He had suffered greatly at the hands  
of well-meaning and learned physicians.  
Their moans, and other applications had only  
succeeded in suggesting fearful pain. One  
day he was "suggested" that his spine was  
all right, and immediately Subconsciousness  
believed it. Away went his crutches, and he  
proclaimed himself cured. The writer saw  
his limbs tremble, his back bend, and his lip  
stiffen, many a time when he was not on  
guard, but he would instantly "suggest" he  
was well and strong. One day there was a  
funeral, and that Subconsciousness became  
silent to us, his neighbors. So we perceive  
that suggestion for the mortal has both great  
power, and a marked limit.

In this article we are specially interested in  
such experiences, both of weal and woe, for  
it is only through Subconsciousness that we  
could hope for any knowledge of another  
life. He should be our reporter, to tell us just  
what he has seen and experienced. But, O  
for the woe of it, just as soon as he reaches  
the point of contact with earth life, we paralyze  
him with suggestion, and he forthwith  
gives us the religious story of our own child-  
hood in a celestial Mother Goose, exactly  
adapted to our babyhood. To the old Egyptian  
Subconsciousness was a daily visitor  
through vestal virgin. We find Osiris and Isis  
responding to religious aspiration, and teach-  
ing an Egyptian future for the virtuous be-  
liever.

Subconsciousness was just as active in  
Greece and Rome, where Jupiter and his  
family were oracularly deified, and pro-  
claimed as making heaven, or raising hell for  
the departed, according as they had deserved  
it from a Greek or Roman standpoint. When  
Christianity crept quietly into the world at  
Bethlehem in Judea, we perceive Subcon-  
sciousness once again speaking through a  
child sensitive. Of course, this time, Sub-  
consciousness was suggested into the gaber-  
dine of a Jew, with just a little modification  
of his old beliefs, and a new Jerusalem in  
the next life.

Mahommed, who was a sub-conscious sen-  
sitive, did the same for the Arabs, and pic-  
tured for them a hereafter after the Arab  
heart. We might take every religion that has  
been blessed or cursed humanity, and every sec-  
into which they may have split, and in all  
alike the student discovers a more or less ap-  
propriate hereafter, with details that suit the  
believer.

It must be so, it had to be so, for, as we  
now know for the first time in human history,  
Subconsciousness always responds to sugges-  
tion. If for a moment we choose to dream of  
a congress of archangels debating how to  
bless the world, they would have to take into  
account that their thought, flashed from hea-  
ven and freighted with blessing, would in  
every case reach the mortal only through the  
sub-consciousness of some man or woman,  
and be colored to suit the race and age, es-  
pecially in its views of a hereafter. It has hap-  
pened that in these later days, and especially  
since the birth of Modern Spiritualism, we  
find hundreds of sensitives, each the mouth-  
piece for returning spirits, many of which  
spirits have been themselves students of this  
law. These spirits break through into earth  
life, and, as in every era, often present pneu-  
matic phenomena as proof of their own presence.  
They grasp much of mortal life when they return,  
and often have blessed mortals with harmon-  
izing touch and the counsel of wisdom. But  
they find themselves subject to suggestion at  
every corner. They are suggested inward into  
mortal life wherein they soon find themselves  
at home. But they are also suggested out-  
wards into offering graphic descriptions of a  
spirit's personal experience after he has left  
the mortal form, and therein they come under  
a totally different law, and amid conditions  
where suggestion is triumphant. For fifty  
years we have now had such graphic pictures  
of a hereafter as the world has never seen  
before. We have often had inspired orators  
offering us details of the spirit life of some  
visitor from the hereafter who has first pre-  
sented reasonable proof of his identity. It  
is then that Subconsciousness, who is  
spokesman or spokeswoman, becomes "sug-  
gested" so that in every detail we hear of a  
future that harmonizes with our present con-  
ception of what such a future should be, just  
as it did for the Egyptian and Roman of old.  
Presently the brain of the novelist passed  
under the same spell, and after wooing Sub-  
consciousness, he depicts for us just such de-  
tails of social and home life in spirit land as  
sound natural, and often charming. But when  
you submit such statements and descriptions  
to careful examination, you always find them  
built up of our own advanced ideas of today,  
and of what social and civic life ought to be  
and would be, if only conditions permitted.  
In other words, each of these descriptions,  
usually offered in the name of a spirit father,  
mother or other loved one, is a suggested pic-  
ture, given by Subconsciousness to the very  
best of his ability under the existing condi-  
tions.

So we now come back again to our ques-  
tion, and once again hear the spirit of the  
age demanding that we put on record just  
what we know about another life, but care-  
fully separating it from all that we believe.

We know that our friends come back, and  
of course know that they exist somewhere  
under very different conditions to ours. But,  
after the experience of thirty years, the  
writer can only approach this subject from  
the standpoint of probabilities, and offering  
to Subconsciousness as little of suggestion as  
mortal weakness will permit. We have seen  
in our explorations that we know absolutely  
nothing of the spirit world itself, unless it  
have dust in its atmosphere. Without dust  
there would be nothing possible of the kind  
of life and beauty which surrounds us in  
earth life. Subconsciousness has given us  
brilliant pictures, copied and colored from the  
experiences of earth life, and magnified by  
imagination into supposed realities, where  
everything objectionable has been left out.  
Scientific discovery proves that either they  
have an atmosphere, like ours, with dust in  
it, or we know nothing whatever of their  
world and its conditions. It not only cannot  
have the tints and hues that make up our  
conception of floral beauty, but, unless spirit  
be a revolving globe like ours, it could  
not even have sunrise and sunset. In fact,  
not a single detail that has been pictured for  
fifty years by Spirit Return as life in its  
Summerland, will bear scientific examination  
and analysis. For the first time in human  
history we are able to realize that this must  
be so under the suggestive influence cast  
upon Subconsciousness by mortal mind. We  
know that spirits return, therefore they live  
somewhere, and amidst appropriate surround-  
ings, but under what conditions we do not  
know, although we have done a great deal of  
believing.

We now turn to an examination as to what  
we know of the spirit form itself. During  
our explorations we have discovered that the  
human spirit form has been even more sug-  
gested to our imagination than the homes and  
surroundings of spirit life. In the first place  
the returning spirit when seeking identifica-  
tion must himself suggest his old earth form  
to the mortal anxious to greet him, or recog-  
nition would be impossible. Leaving out the  
mortal's blush, and the hue of manly health  
as impossible unless they have dust in their

atmosphere, we have the fact that spirit form  
be absolutely unknown to us. And if it be  
different to ours, the student will remember  
it could not even be suggested by Subcon-  
sciousness to mortal mind. If the atmos-  
phere be different to ours then every organ  
would be modified, and many needless, so  
that shape itself would change beyond our  
possibility of recognition. And if the growing  
spirit be privileged to know without the  
slow process of reason there would be little  
demand for the brain of which the mortal is  
so proud. That such a change would be grad-  
ual is a matter of supposition and not of  
knowledge.

Then, again, we know nothing of spirit  
garb. We have M. A. Oxon, coming back  
with a heavy ulster and cape, that we cannot  
conceive as made by spirit tailor, or worn  
for spirit comfort. Yet that coat is not pre-  
sented as his proof of identity to myriads of  
his friends, myself among them, who never  
saw him wearing anything of the kind. We  
presume he wears clothes over there, but we  
don't know it. Mayhap he may be living  
amid social conditions where fig leaves would  
satisfy modesty, and be accepted as such by  
celestial police. We simply don't know. My-  
riads of spirit materializations and etheriza-  
tions have been witnessed and studied by  
explorers, but they have been, alas! built up  
every time by Subconsciousness in a state of  
suggestion.

We have a most interesting illustration of  
this law in an article recently published by  
Lillian Whiting. She is answering the query  
of a clergyman, who writes: "In your inter-  
views with your friend, Miss Kate Field, do  
you get light on such things as, first, her oc-  
cupation; second, her body—has she one?  
what kind? third, method of locomotion;  
fourth, food, rest, sleep?"

I pass by much of the answer as really only  
a statement of Miss Whiting's beliefs, and  
based upon analogies, which she offers, from  
mortal life or scientific discovery. Her illus-  
trations of real interest to us happen to be  
taken from her experiences with Mrs. Piper,  
with whose mediumship we have had so  
much to do in this series of "Ego" articles.  
She asks her friend, who was controlling Mrs.  
Piper, and therefore, as we have seen, neces-  
sarily in fogland, and subject to suggestion,  
to tell her just what she had been doing since  
they parted the day before. The spirit re-  
plies: "I was rather tired, after talking to  
you so long, and I walked into the garden  
awhile to refresh myself, and then we all  
went to the temple, and heard a great lecture  
by a very brilliant man, on Light. He dis-  
cussed its composition, and its relation to  
color. . . . Then we came home, and I sat  
down, talking to my father and mother, and  
then I said, 'I must look into earth life and  
see what Lillian is about.' 'And did you see  
me?' I asked. 'Yes; you were sitting by the  
window, with your lap full of my letters.'"  
Spirit Kate goes on to describe her visit that  
morning to a musical convention to hear Ade-  
laide Phillips, the great singer.

Miss Whiting describes all this as "a per-  
fectly rational and natural account" of her  
friend's spirit experiences of twenty-four  
hours.

The explorer notes herein, that the spirit  
seems to get an accurate view of earth life,  
and naturally thereby becomes full of the  
memories of her old past, which appear  
strictly veridical. But he also perceives that  
her description of her spirit experiences is  
just a picture of Sister Lillian's home and  
daily life in Boston.

Spirit Kate gets tired, sits down and rests,  
goes into the garden to refresh herself. She  
attends a scientific lecture, as she and her  
friend would have done on earth. It hap-  
pens to be on Color, but there is not a word  
of its relation to "dust." Miss Whiting has  
never taken that into celestial consideration,  
so neither does her spirit visitor. How natu-  
ral there should next be a morning concert,  
with a well-known singer of earth life as the  
attraction. Whether that spirit singer has a  
spirit larynx, and how it works in an atmos-  
phere without dust is not mentioned. Per-  
haps it is an organ that is not needed in spirit  
life. But the entire scene is absolutely born  
of mortal suggestion, producing merely a re-  
hash of mortal life as a spirit's experience.

Yet further, in the light of the experiences  
of Imperator and other controls of M. A.  
Oxon, through Mrs. Piper, we may rest as-  
sured that should spirit Kate Field find a  
Hindu or Mohammedan sensitive through  
whom to talk to another sister, her account  
of spirit experiences will bear no resemblance  
to those she offers to her Boston lady friend.

I have thus taken a few illustrations, as  
good as a million, to show the student reader  
that there has been a wide difference between  
what he believes and what he knows. The  
poet tells us there may be but a hair's breadth  
between the true and the false. But here we  
discover an impassable morass of doubt and  
uncertainty, in which the Swedenborgian and  
the Theosophist are as deeply immersed as  
the every-day Spiritualist.

Now what shall we do with the question  
Ego asks of Homo? If we cannot know, mor-  
tal manhood will insist on believing something  
of its own future. The writer has repeatedly  
seen the etherized form of a beautiful  
maiden, said to be the spirit of a daughter,  
who passed away as an interesting child.  
She always comes in the form of fully devel-  
oped womanhood, and at some unexpected  
hour in the privacy of his own room. A  
thought flash proclaims her identity, and  
sometimes a brief message. But it will not  
do to build a whole world of human forms  
from such an appearance. She came at first  
as a spirit suggestion, most unexpected by  
the writer, and necessarily without identifi-  
cation. That the same form appears again  
and again would imply continued "sugges-  
tion" of the same form by either the spirit  
or her mortal father, who now naturally  
looks for the wanted form. Even in such a  
case the spirit form can only be a "sugges-  
tion" and not a real appearance of the spirit's  
own form, since it must be condensed to vi-  
brations pertaining to the point of contact  
where Subconsciousness may, for a brief  
moment, blend mortal and spirit. Her tales  
and pictures of her spirit life have been very  
brief, and always stand to the writer as "sug-  
gested" descriptions of idealized mortal ex-  
periences. She brings with her an exquisite  
fragrance, which is itself recognized as "sug-  
gested," because there is nothing in the mor-  
tal home from which it could be etherized.

The writer believes in a spirit form that is  
apparently both human and divine; with love  
sparkling from eye to eye, and flashed from  
heart to heart. But still belief is not knowl-  
edge.

Yet further, the writer's faith in this divi-  
nity of love is founded on the knowledge that  
harmony is itself love, just as disharmony is  
hate. Disharmony drives apart not merely  
form, but its atoms. Only the form harmon-  
izes to itself and its surroundings can last.  
The mortal may, perchance by natural law,  
claim his new form when he bursts the shell  
of mortality, but, necessarily, he cannot use  
that law for any certain and assured growth  
unless love be its dominant and ruling  
thought. So I believe in my own loved ones  
as wearing a human form, in which love pre-  
dominates.

I mark in the life of today, manhood devel-  
oping its intelligence step by step, and there-  
by gaining greater power over its surround-  
ings. I believe evolutionary growth to be an

eternal law, and look for grander and  
grander manhood, because intelligence must  
advance when harmony rules. If there be  
spheres where innuinity predominates, such  
forms must, under natural law, sooner or  
later disintegrate. But such is only my be-  
lief, and not my knowledge. I can believe in  
eternal progress; and sometimes I delight  
myself in suggestions of the details of a pos-  
sible future. But I hold those suggestions as  
only idealized pictures of mortal experience.

So far as mortal sense may tell the tale, I  
know I have many a suggested flash of spirit  
form and of spirit thought. In such cases  
love's lightning has flashed from the clouds  
that darken the fogland where intercourse is  
alone possible. But I cannot give to the  
reader such knowledge, and almost all else  
remains a mere matter of belief.

The student reader will now perceive that  
hope of further knowledge of detailed spirit  
life must depend upon how far a Subcon-  
sciousness can be developed that shall mani-  
fest in a state of unsuggestedness, by its own  
divine right. It may even be that such knowl-  
edge must always remain individual, and not  
to be imparted as knowledge to one's fellow  
mortal. Yet the writer feels that therein,  
alone, is a pathway from the scientifically at-  
tested fact of spirit return to the detailed  
realities of the hereafter. This development  
of our own exterior possibilities will become  
grander and more reliable only as we can re-  
lieve them of distorting suggestions in the  
realm of sub-consciousness. Therein we must  
learn to know without the use of reason, for  
the mortal brain is useless save as between  
mortal man and his surroundings.

And what about the memories of earth life?  
If the mortal sublimates into a higher life his  
memories must sublimate too. The believer  
in spirit return has expected, that is "sug-  
gested" that the new form shall congeal the  
old memories in its new vibrations. He ex-  
pects that the memories of petty incidents in  
our daily life are to be photographed onto  
spirit form. The conception is itself but sug-  
gested nonsense. He has taken his belief as  
proved because the returning spirit could re-  
call that on one occasion in earth life he had  
taken a bad half dollar; and had offered simi-  
lar tests of his mortal manhood. Love being  
harmony is necessarily outlasting, and every  
memory that can be embedded in love may  
well be eternal. That is my conception of  
spirit memory. But, alas! it is not my knowl-  
edge. It is my belief, founded on the eternal  
fitness of things.

The explorer looks forward with joyous an-  
ticipation to a reunion in love with those gone  
before: to a developed manhood with grander  
powers, and amid surroundings moulded by  
the divine will of God Junior as the child of  
the Infinite All in All. Such is his belief,  
founded on the fragments of knowledge he  
has been able to slowly accumulate from his  
experiences on earth.

The student reader will have learned, it is  
hoped, to value every religion at its actual  
worth, recognizing it as the suggested product  
of both spirit and mortal in the fogland of  
sub-consciousness. This applies equally to the  
deep inbreach of the Brahman, and the shallow  
suggestions of the Jew. It appears again in  
Mahomet and in Joseph Smith, for in fogland  
is unlimited suggestibility, and always in tune  
with the race and the hour.

The writer has positively no use for those  
ancient suggestions as to his possible future.  
He has far more sympathy with the ideal  
suggestions of the so-called Mental Science,  
which would fain shape earth life into homes  
of health and prosperity. But tempting as  
that outlook may be to some, the student finds  
therein no place for bewitching realities of  
spirit return; or for their "suggestions" of  
eternal love in an eternal future, amid sur-  
roundings that shall ever represent the utmost  
powers and possibilities of a developed man-  
hood. So he would fain blend the present  
with the future. He would compel earth life  
to yield its utmost for humanity. But, all the  
same, he would use it as a stepping stone to  
a more glorious future, as pictured and sug-  
gested by the acknowledged facts of spirit  
return.

Therein, and therein only, does he find belief  
merging itself into knowledge.  
San Leandro, Cal.

The Spiritual Significance of Death  
as an Event in Life.

BY LILLIAN WHITING.

A work comprising "Spiritual Significance,"  
"Vision and Achievement," "The Seen and  
Unseen," "Psychic Communication" and "The  
Gates of New Life."

Death, the transition, has a careful study in  
the first part, what it is, how much change it  
makes in the condition of man, its spiritual  
significance and the best preparation for that  
event certain to occur as the last act of the  
earth drama of every mortal.

Vision and Achievement deal with man's  
advancement, the laws of psychic growth,  
the reverses and the successes, the joys and  
the sorrows, the burdens and the freedom,  
the depths and the heights that diversify  
man's way toward the certain goal, that, sun-  
kissed song thrilled and love blessed rewards  
each toiler.

"Between the Seen and the Unseen" and  
"Psychic Communication" are both largely  
given to a consideration of spirit communion,  
of the value and sweetness of spirit guidance  
and companionship; and how through these  
and our own endeavors we may be brought  
to "The Gates of New Life." In this chap-  
ter are set forth the means by which we may  
realize the higher life, here and now, while  
going about our daily work; no matter what  
that work may be so long as it is honest and  
works no evil to ourselves or our fellow.

If you wish an introduction to nice people,  
to meet them at a social gathering where they  
say those pure things so sweetly potent, and  
say them in their most felicitous ways and in  
such words that we are led to believe their  
thought has become saturated with the sub-  
ject then precipitated these idea crystals for  
the good of all, you will read Miss Whit-  
ing's new book, and you will soon come to  
realize that your hostess is the presiding  
genius of the company not to be outdone in  
comely speech by any of her visitors, and ever  
introducing those topics that afford oppor-  
tunities to the assembled to appear at their  
best. Scientists tell of their discoveries in  
the psychic realm, and of the belief their re-  
search would warrant; moralists tell of the  
ethical value of this belief, and from it  
clergymen deduce conclusions to soothe the  
afflicted, to cheer the struggling and dispel  
the doubts of the enquirer.

From this work the materialist can gain  
fact, the believer solace; the busy man of  
affairs learn the lesson of true life and the  
heedless one claiming to live the "higher life"  
may learn what is thought of the one that  
neglects every day duties because he has a  
"mission," and begs to be excused from  
trifles, like paying bills, keeping appointments,  
etc.

Yet not in a spirit of fault-finding is any  
of the work. Whatever criticism there is in the  
book is of the constructive kind, welcome to  
all well balanced people. One quotation the  
author makes from a Catholic publication, a  
harsh criticism very unfair in its nature, yet  
the author answers the questions implied, al-

lays the feelings of the party who deems  
himself injured by the presence in his world  
of a belief differing from his own, and the  
answering, the allaying is done in the mood  
of a mother assuring her poor boy that his  
jealousies are unbecoming, his fears un-  
founded and that in good time he will see the  
beauty inherent in that condition he now  
deems so dark and harmful.

Bishop Brooks, Canon Wilberforce, Bishop  
Potter tell what they feel concerning immor-  
tality and the return of the so-called dead;  
Balzac speaks of the three worlds and their  
relation to man, since we are taught "The  
universe for man, not man for the universe."  
George Eliot, too, speaks, for not only scientist  
and divine, but novelist and poet have learn-  
edly spoken of the sweets of the life illumined  
and gladdened by spirit comradeship. Crooks,  
he of the tubes, that scientist first to demon-  
strate the existence of spirit in the universe,  
Wallace, co-laborer with Darwin in establish-  
ing the theory of evolution, Drummond,  
familiar with the laws of matter, finds  
those same laws operative in the phenomena  
of the spirit. Humphrey Davy that "Postu-  
lated the existence of an ethereal matter  
which could never be evident to the senses,  
but which bears the same relation to heat,  
light and electricity that these bear to gases;"  
Emerson is quoted, for philosophy "Which in  
a few words condenses the wisdom of vol-  
umes; the wisdom of ages," and world-known  
men of affairs, Greeley and Gladstone, attest  
to the worth of the teachings the book would  
promulgate.

Of the contents one could quote a page and  
then not fairly represent the work; reader,  
take Emerson's advice to the young college  
man, "Let no man read for you," the thought  
being that what I quote will be my thought  
and not, in its broken form, be expressive of  
the author's full meaning; so though I may  
quote, you need to read the book in its en-  
tirety, and you will want to if you begin it.

The work shows a familiarity with the  
thought of the world; scientific, philosophic,  
ethic and religious that comes, that can come  
only by wide reading, by an alert attention  
and a scholarly sympathy, and the best of  
associates both visible and invisible.

The range of topics touched upon is all em-  
bracing, for the matter treated; we see the  
subject from all sides and in all its aspects,  
probable questions are answered, possible  
doubts are shown to be unfounded.

We are told "All eternal life is plastic and  
fluid to the power of will," that "Spiritual  
power is the most positive and highly con-  
scious illumination." "The energy of spirit is  
the controller and the creator of destiny" and  
the worth of hope and aspiration is evidenced  
by "The vision always precedes, and itself  
determines the realization."

Of the value of Spiritualism and its fellow-  
ship for the existing order of things she tells  
us "It is in no way inimical to the simple  
faith of the believer in Jesus and His divine  
promises. On the contrary, it is a part of  
that life more abundant which the Christ  
promised to man. On the side of intelligence  
and of what Mr. Meyers well calls 'the intel-  
lectual virtues' these discoveries rank with  
that of the circulation of the blood."

Further, "The establishment of immortali-  
ty as a practical and evidential fact in the  
sense of absolute personal identity, the estab-  
lishment of the actual and liberal truth that  
death is merely a change of form and not of  
individuality, is an arresting epoch in human  
progress. But the significance of this is not  
merely in the comfort it brings to sorrow but  
its larger significance is in that it so relates  
itself to conduct as to introduce the most  
potent forces to make for morality that man-  
kind has ever known."

Fate or Karma is made subservient to  
man's power of thoughtful action. "There is  
nothing more trivial,—one had almost said  
more despicable. . . . than to talk of luck. . .  
as if there were certain fixed states and  
grades, in life and people were parcelled out  
and apportioned to one or the other." Also  
the following, "If destiny today is master,  
man may be master tomorrow. If he is this  
year the slave of events he has created, he  
may begin now to dominate and control the  
events of next year."

Of the many topics treated by the author I  
would mention a few as showing the scope,  
the diversity and the thoroughness of her  
work. Insight whose flash "is worth a year of  
toil" reincarnation, experienced many times  
in the present life of persons who deeply live;  
of spirit advisers "This infinite host of rein-  
forcement, the unseen friends ready to assist  
with new energy, new enlightenment, new in-  
spiration,—this host is at hand"; of the sin  
of worrying, and the unproductive rigor of  
the realm of doubt.

Herein are the teachings of Jesus fitted to  
the exigencies of the twentieth century; here  
is taught the creative potency of purposeful  
thought; in it are the texts for thousands of  
sermons in speech, in stone, or in color; food  
for the philosophers of every system, and to  
the living of each day's life, hope and cheer  
for the afflicted and discouraged, light for  
enquirers, assurance for those that are fearful  
of the new light lest it dim that now blessing  
them, and good for all who nurse its paces.

Arthur C. Smith.  
For sale at the Banner of Light bookstore.  
Cloth, \$1.00; decorated, \$1.25.

## Essays to Pay for Subscription.

My first accepted manuscript was the first  
manuscript ever sent by me to any periodical,  
"The New York Mercury."

My age was fourteen. I had written prose  
and verse since my eighth year, but I had  
never attempted to appear in print. The New  
York Mercury had been sent to my family by  
relatives. We lived in Wisconsin, on a lonely  
prairie home, five miles from the post-office,  
and twelve from a bookstore, and our supply  
of reading matter was scant.

The New York Mercury, sent us during a  
period of months, suddenly ceased coming.  
The subscription of our relatives had expired  
and was not renewed.

No one of my family felt it wise to use  
money, which barely covered necessities, for  
a luxury, yet all felt the loss of the Mercury  
to be a misfortune.

The idea of procuring the paper by my con-  
tributions suggested itself to me. I sent two  
or three prose sketches, something in the line  
of essays, to the editor, asking that my name  
be placed on the mailing list, if they were  
used. The manuscript were sent through a  
schoolgirl friend, who conveyed them to the  
postoffice, without the knowledge of my  
family. The same girl visited the bookstores  
each week, and watched the Mercury columns  
for my essays. Never shall I forget the joy  
conveyed by her letter which informed me  
that they were printed.

I at once wrote the editor a stern rebuke for  
having used my material without carrying out  
my conditions of acceptance.

Within a week's time I received three  
months' back numbers of the Mercury, and  
found myself launched upon a career, which,  
within the next two years, enlarged into a  
life profession.

Ella Wheeler Wilcox.

One must see, feel and know, that death is  
only transition to something better, to hear  
such events with fortitude.—Rx.



# Children's Spiritualism.

## GRANDPA.

My grandpa says that he was once  
A little boy like me.  
I suppose he was; and yet it does  
Seem queer to think that he  
Could ever get my jacket on,  
Or shoes, or like to play  
With games and toys, and race with Duke,  
As I do every day.  
He's come to visit us you see,  
Nurse says I must be good  
And mind my manners, as a child  
With such a grandpa should.  
For grandpa is straight and tall,  
And very dignified;  
He knows most all there is to know,  
And other things beside.  
So though my grandpa knows so much,  
I thought that maybe boys  
Were things he hadn't studied,  
They make such awful noise.  
But when I asked at dinner for  
Another piece of pie,  
I thought I saw a twinkle in  
The corner of his eye.  
So yesterday when they went out  
And left us two alone,  
I was not quite so much surprised  
To find how nice he'd grown.  
You should have seen us romp and run!  
My! now I almost see  
That p'raps he was, long ago,  
A little boy like me.  
—Gertrude Morton Calnon, in *Youths' Companion*

## Sunshine.

Well, bonny little people,  
Is it a story you want, a story of the children  
who live in spirit land? Their faces  
cluster round me, as I try to write to you,  
begging me to let each, to you, a message  
send. Ah, I wish that I might do so, but so  
many are there here, it would take a long,  
long time, and the editor, much as he loves  
you, could not consent.

In your world the rain is falling and the  
sky looks sad and gray, but I see that each  
little raindrop is full of sunshine and is car-  
rying it down into the earth to feed the  
seeds and roots during the long, cold winter.  
I also see the sun shining out through  
many pairs of eyes of these bright and  
cheery messengers who are gathered here to-  
day to tell you, dear little people, to never  
mind the clouds, just let the love within you  
shine on all who come near you and you  
will learn to love the clouds and the rain  
drops, for you will see each shining drop has  
all the rainbow colors as it sinks down out of  
sight carrying some of the Great Spirit's love  
into all the earth and sea.

These spirit children are learning to find the  
sunshine in everything and they in turn are  
shining lights to all other things. When you  
see anyone's face sad and sorrowful, just  
smile and be pleasant and see how quickly  
your smiles will chase the shadows away.

I have discovered that Mr. Sun shines all  
the time in everything and when Mr. Sun  
and Mr. Shadow try to run a race, Mr.  
Sun always wins, because he rises so high  
that he gets right inside of every raindrop,  
every boy and girl and every atom. (You  
ask your mamma or papa what an atom is,  
if you do not know.)

I have been hunting sunshine for some  
time and it's the most fun of any sport I  
have ever tried. I will tell you of just a few  
more of the things in which I have found Mr.  
Sun hidden, and then if you go on hunting,  
I am sure you will agree with me that Mr.  
Sun shines in and through everything. He's  
a jolly old fellow and I know he thinks it's  
great fun to make us all hunt for him.

He hid himself away under the ground in  
the black coal. As he crept into his little  
dark house, he chuckled to himself and said:  
"There, Mr. Man, I guess you won't find me  
now." But Mr. Man had some of the Great  
Spirit in him too and when he was digging  
in the ground he found the coal, then he dis-  
covered a way to make Mr. Sun come out.  
How the old fellow did laugh and dance with  
glee. I am sure he enjoyed being found  
quite as much as he did hiding. As he  
crackled and snapped out of his little dark  
house, he said:

"I warn you, I warn you; I hid in the  
ground for you, so when I could not shine  
down from above I could warn you from be-  
low. Look for me everywhere. I am every-  
where, I am everywhere."

At first, man didn't understand that Mr.  
Sun was telling him a secret, but now he  
knows that Mr. Sun is in the air and every-  
where, and Mr. Man has learned how to run  
him along on a wire and make light and heat  
and noise. Mr. Sun grows happier every day  
for he is such a hard working chap, the more  
he has to do the brighter he grows. He still  
keeps talking in his snapping, crackling way:  
"You have more to learn, you have more to  
learn; I can do greater things, I can do  
greater things."

I think you boys and girls will have to listen  
to Mr. Sun and find out all the things he can  
do and where he is and write and tell us  
about it.

With love to you all,  
The Sunshine Hunter.

## Life's Brightest Rays.

"Am I a sealed book to the one with whom  
I would develop, grow and centralize life's  
finest forces?" "Is there locked within my  
consciousness, my soul's being, one emotion,  
or act of life, that he or she could not see the  
cause and be the nearer to me for knowing?"  
"Would a full knowledge of my every deed  
and motive drive him or her away further, or  
draw him or her nearer to my being?" "Am  
I looking for, and do I see traits of character  
and points of physical structure, in others,  
which awaken my admiration, and elicit emo-  
tions, not awakened and elicited by the one  
with whom I would centralize the rays of the  
sun of home?" These pertinent questions,  
brought home and inwardly propounded to  
self, will disclose the bearings, and give the  
direction of life's brightest rays, whether  
scattering, to wreck, or centralizing, to bless.  
—Ex.

## Literary Department.

BY ARTHUR C. SMITH.

MIND AND BODY, by Dr. Alvan Halphide.  
A work on hypnosis; for sale at this  
office.

In a recent letter from Miss E. S. of Chi-  
cago, she states:  
"Dr. Alvan Halphide first studied for the  
Baptist ministry. When he was graduated  
(he studied to please his mother), he told his  
mother that Christ or his heart had not  
called him, and he would not preach. Then  
he studied medicine in the homeopathic  
schools of Chicago, taking post graduate  
courses in New York. He has been for some  
years one of the faculty of Hahnemann Col-  
lege and is considered one of the most emi-  
nent microscopists in America. He has for  
years been President of the Anthropological  
Society of Chicago. Two years ago he began  
to study mind and its influence over matter,  
and has written a book called 'Mind and  
Body' which is recognized in Europe and  
America as the best authority on Hypnotism  
and Mental Therapeutics. His cures by sug-  
gestion are most wonderful."

To illustrate: A little boy who had been  
a truant at school for four years was taken to  
Dr. Halphide on a pretext of getting his teeth  
treated so they would not ache. Doctor put  
him in a deep hypnotic trance and talked to  
the subjective consciousness (or reincarnating  
ego), telling him he loved school work, loved  
his teachers, had a taste for the best litera-  
ture, was obedient to his parents, kind to his  
brothers and sisters, and would work day  
and night if necessary to gain a university  
education, etc., with the result that the boy  
took his books the morning after his first  
treatment and rushed off to school, and has  
not missed a day since. He is marked a  
hundred in his studies, and is greatly  
changed.

"This is what the doctor calls giving the  
mind a new trend. The ego never forgets,  
and will work this all out in the daily life."  
"The boy in his waking consciousness does  
not know he has been suggested to in regard  
to these things. He is a good, diligent boy  
without knowing why."

"Dr. Halphide says the Theosophic idea of  
Hypnotism and Suggestion is most erroneous.  
He says one may in a short time evolve to the  
cosmic consciousness by suggestions of re-  
nunciation of the sense perceptions, loving  
the best and being able to practice the Truth  
we know instead of going so slowly towards  
the goal."

"He is a wonderful psychic. I mean mostly  
of the intuitive phase, gaining truth from the  
ego and beyond it."

MAGIC-BLACK AND WHITE.—Franz  
Hartmann, M. D. American Publish-  
ers' Corporation. For sale at this office.

To those who are seeking to know them-  
selves and all their possibilities, this work is  
truly invaluable. We give below a few quo-  
tations:

"The truth never changes; but we ourselves  
change, and as we change so changes our as-  
pect of the truth."

"The only true religion is the religion of  
Love, and love does not quarrel."  
Fictions are necessary to represent truths;  
but they should not be mistaken for the truth  
itself.

A person can only truly believe that which  
he knows, and he can only actually know  
that which he has perceived.

What is the religionism of today but a reli-  
gion of fear?

Men do not wish to avoid vice, but they  
wish to avoid the punishment for having in-  
dulged in vice.

Knowledge gives strength, doubt paralyzes  
the will.

The beginning of all real knowledge is the  
knowledge of self.

A man who performs a good act with the  
hope of reward is not free. He is the ser-  
vant of Self, and works for the benefit of Self  
and not for absolute Good. It is, therefore,  
not the power of God which will reward him;  
he can only expect that reward from his  
own personal Self.

The Science of Life consists in subduing  
the low and elevating the high. Its first les-  
son is how to free one's self from the love of  
self, the first angel of evil.

He who desires unlimited knowledge must  
rise above limitation.

Harmonious growth requires expansion  
along with a corresponding accumulation of  
energy.

To become perfect, physical health, intel-  
lectual growth, and spiritual perception and  
activity should go hand in hand.

God is good or evil, according to the con-  
ditions under which he acts; for if God did  
not include evil as well as good, he would not  
be universal.

A person having created (or called into con-  
sciousness) in himself an impersonal power  
may employ it for good or for evil, but if he  
employs it for his own personal gain, he loses  
that power, because in such a case the sense  
of his personality becomes more permanent  
and his personal Self has no power.

Man's Redeemer is his power for good.  
The highest desire any reasonable man  
can cherish, and the highest right he may pos-  
sibly claim, is to become perfect.

Each one is bound to his own ideal; he  
whose ideal is mortal must die when his  
ideal dies, he whose ideal is immortal must  
become immortal himself to attain it.

But where can man find the truth? If he  
seeks deep enough in himself he will find it  
revealed; each man may ruin his own heart.  
He may send a ray of his intelligence into  
the depths of his soul and search its bottom,  
he may find it to be as infinitely deep as the  
sky above his head. He may find corals and  
pearls, or watch the monsters of the deep. If  
his thought is steady and unwavering he may  
enter the innermost sanctuary of his own  
temple and see the goddess unveiled. Not  
everyone can penetrate into such depths, be-  
cause the thought is easily led astray; but the  
strong and persistent searcher will penetrate  
veil after veil, until at the innermost centre  
he discovers the germ of truth, which, awak-  
ened to consciousness, will grow into a Sun  
that illustrates the whole of the interior  
world, wherein everything is contained.

From Alliance Publishing Company, N. Y.  
—The Story of Teddy, by Helen VanAnders-  
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Benjamin R. Tucker, N. Y.—A Cham-  
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The Authors' Syndicate.—Paper 25c.  
From Lee & Shepherd: On to Pekin, and  
True to Himself.—Edward Stratmyer.

Plain Instruction in Hypnotism and Mes-  
merism.—A. E. Carpenter.

Two BOOKS by different authors from  
different publishing houses come to the re-  
viewer's table this week that I wish to con-  
sider together since one calls for and supple-  
ments the other.

"The Living Universe," by Henry Wood,  
and "The Physical Basis of the Soul," by  
Henry Frank, are the two works in question.  
The first has to do with the question of the  
soul permeation of all matter, logically, sci-  
entifically, yet in language readily understood.  
The matter is fairly treated, with the decisi-  
on reserved for you to render; just where  
this work ends, the other begins; and the  
claim it puts forth is that by the aid of a  
colored chemical preparation the spirit of liv-  
ing bodies can be demonstrated. Whoever is  
desirous of keeping abreast of advanced psy-  
cho-scientific thought will do well to peruse  
these pamphlets.—Each, paper, 10c.

A VISION OF THE INVISIBLE. An Al-  
legory.—Henry Frank. A truthful report of  
a vision, well and scientifically written, the  
deductions are good, but the attempt to dis-  
tort Biblical statements, made, it appears,  
concerning the spiritual, to agree with the  
findings of nineteenth century science, seems

to me a waste of mental energy, whether they  
do agree or not is not so important. The  
author reaches the conclusion that spirit is  
God, nor does it seem so essential that he  
reason along the lines he follows to arrive at  
his destination. "Here will we banish the  
base superstition of the past, the rugged big-  
otry of ignorance, the swinish Wallahalla and  
bloody Tartarism of false religions, and wel-  
come in the name of science and religion the  
adoration of the Truth and the Temple of  
Wisdom."

## Extraneous.

"PSYCHE" offers the following attractive  
list of articles for its fifth number of the sec-  
ond volume: "Within and Without," "Reve-  
lation and Religion," "The Way of Salva-  
tion," thoughts on immortality, "Notes" from  
different sections of the Kingdom, and sci-  
entific talks; a clean, readable publication, well  
edited.

THE PSYCHIC DIGEST AND OCCULT  
REVIEW OF REVIEWS, ever good, offers  
a specially pleasing number this month.  
Thirteen departments are filled with the  
cream of the offerings of recent publications;  
some of the special articles being: "The Dy-  
namics of Thought," "Masked Suggestion,"  
and "What is Meant by Saving the Soul?"

THE LITERARY COLLECTOR, Novem-  
ber number, contains a sketch of Andre  
Arnold; the usual space is given to the Stamp  
Collectors' Column; a poem, "Chatterton," by  
Charles E. Russell; Literary Notes and Gos-  
sip, review of a book of the Revolution, and  
a pleasing article on "The Old Book Hunters  
of New York," in which the author, H. A.  
Parsons, candidly yet fearlessly dissects the  
creature of which three varieties are in evi-  
dence.

THIS NOVEMBER "LEAVEN" has, as a  
first course, a well-written article concerning  
"The Aryan Family," "Jones of Jonesville,"  
"Summer's Happenings," "On Aspirations,"  
and "The Editor's Private Talk," and really  
it is too bad it was ever made public, for from  
my standpoint it is a slap in the face for those  
differing from his august "self," whether the  
matter of difference be either religion or po-  
litics. Not that either of the attacks hit me,  
but they are lacking in fair play, and you  
know "fair play is a jewel."

BRO. J. J. MORSE furnishes a fine liter-  
ary reprint in the current number of "The  
Spiritual Review." The menu includes "A  
savage in China," "Borderland," "Ego En-  
tranced," "Astrology," "Foreign Exchanges,"  
"Matters of Moment," and "A Spiritual  
Homily."

The Christmas Ladies' Home Journal offers  
many literary and artistic features. Among  
its contributors are Mrs. Lew Wallace, Eliza-  
beth Stuart Phelps, Charles Major, William  
Perrine, Clifford Howard and Elizabeth Lin-  
coln Gould, while Frost, Taylor, Birch,  
Henry Hunt, George Gibbs and as many  
other illustrators supply its pictorial features.  
Apart from the articles having special holi-  
day interest, the notable features of the  
Christmas Journal include "The Inkeeper's  
Daughter Who Dissolved a President's Cab-  
inet," "What May Happen in the Next Hun-  
dred Years," "Jerusalem as We See it To-  
day," "Two Women's Gifts of Twenty-five  
Millions," "The Little Men Play," a drama-  
tization of Louise M. Alcott's delightful  
story, "Where Children See Saint Nick,"  
"The Fourteenth Man," "Two Christmas  
Days at Rock Farm," and "The Successors of  
Mary the First," "The Story of a Young  
Man," and "The Blue River Bear Stories,"  
which are continued. Edward Bok has a  
thoughtful article on Christmas celebration,  
and there are articles on women's wear,  
Christmas presents and edibles, and other  
practical themes. The Curtis Publishing Com-  
pany, Philadelphia. One dollar a year—ten  
cents a copy.

"As good as The Saturday Evening Post"  
is often remarked by the journalistic aspirant  
when he tells of the form or matter his  
publication is to present; when that time  
comes we shall have more good periodicals.  
The Special Double Number for November 24  
contains the following list of articles: "Our  
Diplomatic Relations With China," "Person-  
alities About Our Presidents," "People Who  
Make Money in Wall Street," and "The Di-  
ary of a Harvard Freshman." Then for stories  
it offers the following: "The Last of the  
Pirates," "The Stolen Cigar," "Tales of the  
Grand Duke's Opera Company," "The Ad-  
ventures of a Pioneer Plainsman," with other  
interesting sketches and tales, anecdotes and  
matters of interest, all by the best workers  
in their respective domains, and the illustra-  
tions are a feature, one article on photogra-  
phy being illustrated by four little gems of na-  
ture views, and you know the Post typog-  
raphical work is invariably the best. Curtis  
Company. Price five cents.

The Christmas number of Saint Nicholas,  
among its many good things has a poem by  
Jane Austin, "The Shepherds of Judea," il-  
lustrated by seven pictures by Henry Hunt;  
other rhymes by Jessie Britton, Ethel Par-  
ton, Margaret Johnson and Charles Perez  
Murphy, Elizabeth Cady Stanton, Caroline  
Burrell, Doris Lee Howell, James Buckham  
contribute short stories with installments to  
the serials by Alice Bales Abbot, and by  
John Bennett, wherein John King, the pirate,  
is a principal, with the usual departments,  
and a story of the life-saving service by one  
of them. Worth C. Ross makes this, with its  
fine illustrations, an ideal young folks' mag-  
azine. Century Co. Price 25 cents.

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True to Himself.—Edward Stratmyer.

Plain Instruction in Hypnotism and Mes-  
merism.—A. E. Carpenter.

## PEACE.

Peace breathe thy blessing in the earth,  
And change to help the years of strife;  
Come like the beautiful Springtime's birth,  
And crown with grace of love our life!  
William Brunton.

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yond the Veil, with flute obbligato. Sweet Summer-Land  
Roses. Gentle Words and Loving Hearts. Your Darling Is  
Not Sleeping. You're Not Alone. Only One Veil Between  
Thee and the Silent Land. What Shall Be My Angel Name? Giv-  
That We're Living Here to-day. Ever I'll Remember Thee  
Love's Golden Chain, rearranged. All are Waiting Over  
There. Open Those Heavenly Gates of Light. The We  
Come Home to-morrow. Mother's Love Purest and Best.  
There are Homes Over There. On the Mountains of Light  
The Angel Kissed Me. I Love to Think of Old Times  
Linger. I am Going to My Home. In Heaven We'll Know  
Our Own. Love's Golden Chain. Our Beautiful Home Over  
There. The City Just Over the Hill. The Golden Gates are  
Left Ajar. Two Little Shoes and a Ringlet of Hair. We'll  
All Meet Again in the Morning Land. Our Beautiful Home  
Above. We're Coming, Sister Mary, Gathering Flowers in  
Heaven. Who Sings My Child to Sleep? Oh! Come, for my  
Four Heavenly Brethren. Once was I a Boy Soft Blue Eyes.  
The above songs are in Sheet Music. Single copies  
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and lucidity of statement have, in my judgment, rarely if  
ever been surpassed in English literature. The fact that  
Mr. Oyston claims to have derived a great portion of the  
matter for his book through the mediumship of Susan De  
Mahn, an English workwoman, who had never been blessed  
or hampered with academic training, ought to add consid-  
erably to the interest and value of the work; for though  
spirit communications are not necessarily authoritative,  
and should never be blindly or unreasonably accepted, it  
is certainly but fair to consider thoughtfully whatever pur-  
ports to be a revelation from the world of spirits to the  
present age."

"Without venturing to pass judgment upon the actual  
merits of so eminently transcendental a work as the pres-  
ent collection of essays, I do feel justified in saying that,  
having read the work and corrected the proofs, I have read  
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pauitastical author, coupled with a firm conviction that  
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thors will at once catch the idea, and by the facts given ex-  
amine their own hands and find them a true index of their  
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stone, Keys of Hell, Chains of Darkness, Casting out Devils,  
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Religious Fellowship.

Spiritualists must sooner or later seek to find how many points in common they really have with other denominations. It will not do to stand forever aloof from those who are striving to benefit humanity in their own peculiar way. This has all too long been the policy of many conscientious Spiritualists, who really believed that they were called upon to set themselves one side, as individuals who had nothing in common with their fellowmen. This very method has had more to do with arousing the spirit of antagonism that formerly was quite prevalent throughout the country, than any other cause with which we are familiar. If an individual, or body of individuals, assumes a "holier-than-thou" air, the natural sequence is immediate resentment on the part of the people with whom they come in contact. No doubt many of the positions taken by some of our pronounced Spiritualists gave their neighbors the impression of assumed superiority, which they naturally were not slow to resent.

It is true that Spiritualism and its adherents in the earlier years of the movement were subjected to persecution and social ostracism. It is also true that the opponents of our great Cause were unjust in their judgments, and often cruel in their dealings with our brethren. But may it not also be true that some of our own people provoked the assaults made upon them? May they not have been too vehement in their denunciations of the beliefs of others, and sometimes almost blatant in their use of words? May not the extreme statements that were frequently made by Spiritualists as to the personality of Jesus, the existence of God, the value of the bible, and kindred topics, have so shocked the opponents of our movement as to lead them to retaliate in one way or another? Abuse is never argument, and when the tenacity with which men hold to their religious convictions is considered, it cannot be wondered at that they resented ribald jests and unkind references to the things which to them were sacred.

Every Spiritualist who is honest at heart resents bitterly every attempt to demean his religion. He cannot be blamed if he becomes thoroughly indignant when he hears such expressions as, "Trot out your spirits!" "Show us a ghost!" "Did you see a spook?" Nor can it be denied that the sweeping denunciations of Spiritualists as libertines, adulterers, and believers in promiscuity, serve to arouse bitterness in the minds of all upright men and women who are followers of Spiritualism. All of these things are most unjust, but they offer no excuse for the vain boasters in our ranks, and even those who claim to be advanced in thought, to turn upon their opponents with equally unwarranted exclamations. Are not the expressions, "Where is

your God?" "Show us your Jesus," and all references to the legitimacy of his birth as thoroughly reprehensible as were the terms of approbation that were applied to Spiritualists? Admitting that our earlier opponents were unjust, and often cruel, does it follow that their successors are the same? Does it also follow that we should do to them what they sought to do to us? Is there not a larger, truer and better way by practicing the law of love which they deny?

Another important fact in the study of this question is this: People change with the passage of time; religious bodies are made up of people, therefore religious bodies are susceptible to the law of change. In fact, many of them change much faster than they are given credit for by their friends who profess the liberal forms of faith. Spiritualists have now no cause to complain that they are ostracized socially, and refused that recognition that should ever be accorded to merit. In the political arena, many representative Spiritualists are the recognized leaders of their respective parties. They are frequently elected to State Legislatures, to Congress, and to other positions of trust, in the face of their well-known advocacy of Spiritualism. This shows that religious prejudice has been overcome in the field of politics. It is the same in the social world. Prominent Spiritualists receive the right hand of fellowship from the Materialist, Liberalist and Orthodox, and is accorded that just recognition that ever belongs to an upright character. It is not what a man believes, so much as it is what a man is that the world desires to know. He will then be judged accordingly. In view of these facts, it is time that there was a greater effort made to find the points of agreement between those who are striving to establish a higher moral standard for the human race. Orthodox and Spiritualists alike believe in temperance, justice, purity of life, higher education, rectitude of conduct, and in all of the cardinal virtues whose application will benefit humanity. Why, then, should they not seek to find the best possible way to establish these ideals, and drop all non-essential theological disputations, and other unimportant issues, for the sake of advancing the larger good of our common humanity?

The Caves of Silence.

Men often live in this world of mundane affairs, yet have no part in it, and are no part of it. They are able to say the conventional things required of them, to smile, and nod, to even be gay at times, yet reveal nothing whatever of their true selves. Such men dwell from all mankind apart, even though they are surrounded by hundreds and thousands of men. They have found caves in the hills of life's events into which they retreat to find rest from the storms and troubles of the outward world. Within their caves they find the rich mines of truth, the rarest gems of wisdom, and the most precious pearls of love. The soul holds sway in these silent retreats, and wherever the soul reigns, there is always untold wealth, which he who will may share in abundance. The men who meet the hard, work-a-day world, and yet only live in the silence, are said to lead two lives. The one, to the unthinking, a life of activity, and the other, a shadowy existence, as ephemeral as the mist that lies before the sunshine's gaze.

In reality, however, the life of pulsing activity in material things is the shadow, for material things are seeming and transitory. The unseen is the only true real. This is proved by observing the forces of nature at work, through the effects produced, and by carefully studying the mental powers of man. Within the caves of Silence, man's mentality unfolds the more rapidly, because of the influence of the light of spirituality with which they are illumined. Here the jar and worry of materiality, the stern contests for mere existence, the falsity and deceitfulness of men, the unsympathetic fellowship of all mortals, are one and all forgotten in the effulgent light of soul revelation. Here the unthinking, the unkind, the hard hearted, the betrayer, and the one prone to misunderstanding, can never come. What wonder, then, that those who rest therein rejoice so much in the life that is theirs? No one questions them with curious lips for the sake of gaining a moment's satisfaction, through a glance at the sorrows and secrets of their lives. Here they are understood without words, and are seen as they really are, even as they also see and know their brethren who dwell with them in the silence.

Sweet it is to find soul-companions who understand without tearing open a cruel wound made by betrayed love, by the utterance of idle words. Grand it is to be with those who love truly, and express that love by the kindly deed, felt to be needed, rather than perceived by the outward sense. Holy it is to be with those who ignore the thought of ownership of body and mind, who yet recognize the kinship of being through the light of soul-revelation. Precious it is to associate with those who want us for our own sakes, without regard to what we may bring them in return. In the caves of silence, in the hills of life's events, lighted by the effulgent rays of the sun of the soul itself, all of these hallowed associations are found. Distrust is unknown, while doubt and despair exist only as phantom memories of what transpired in the world of material things. Men and women become possessed of that power, which, born of soul-endavor, enables them to perform every task, however menial, to discharge every duty, however irksome, and to walk upright, even though the heaviest of burdens are cast upon them by those who know them not. This they can do because they are guided by the soul within, which has taught them to know their own, and led them to realize that each must live for all, and all for each. Being twin halves of the same eternal essence, they walk and work together, their pathways never divergent, but always lighted by the softened light of love's eternal morning.

He who gives a cup of cold water without the hope of pecuniary reward is the true helper of his fellow-man. Spiritualism gives the water of life freely to all who are athirst, therefore it is the true helper of all mankind.

The Salvation Army.

In the city of Boston, the Salvation Army certainly stands first in rank in the work of feeding the poor on Thanksgiving Day. More than three thousand waifs were given a free dinner on that day. Each child was questioned as to the religious beliefs of his parents as he entered the dining hall, and was given a seat at a table with other children of the same faith. Jew and Gentile alike were welcomed, and no one was deterred because of his religion or lack of religion. This is the true spirit, but we contend that one big dinner per year is far from being the true method of solving the waif problem. The Salvation Army has set the religious world a splendid example in its non-sectarian work, and this one impulse to feed the hungry poor on one occasion only, may eventuate in a nobler effort to see that the hungry ones of earth are fed on all occasions throughout the year. When the churches, the Salvation Army, the Spiritualists, and all other would-be reformers resolve that the unfortunate ones in their respective communities shall have good, wholesome food each successive day of their lives, there will be no necessity for the setting aside of any day with a special permit to gormandize issued to all who may make their wants known. Those who suffer in silence are far more numerous than are the people who boldly make their needs known. When no man is seized of more than what he really needs for himself and family, then all men will have enough, and hunger and cold will be known no more among the sons and daughters of earth. Speed that happy day!

Sunday School Teachers.

One of the Unitarian churches in Boston has adopted the novel plan of paying its Sunday school teachers for their services in instructing the young in the tenets of Unitarianism. Perhaps these good people stand in need of the cash they receive for their work, still it does seem as if there ought to be devotion enough among the members of the church to induce them to teach the young idea how to shoot religiously without compensation. The wealth of the great Unitarian body may have become so burdensome as to make it necessary to expend it in some way, lest no place be found in which to store. If this be true, then salaried Sunday school teachers is one of the best-means of ridding the church of its surplus cash. The teachers are to be congratulated upon their good luck, and so long as the members of the church are satisfied with the new arrangement, outsiders have no business to find fault. It is rather significant that the people who follow liberal forms of religious faith, are, as a rule, decidedly averse to render any active service in its behalf without pay. Among the Spiritualists this is especially true, and it now seems that Christians are making the same confession of weakness. Among the Orthodox there is no such lack. Sunday school teachers not only serve without pay, but they take great pride in their work, out of their love for their church, and a full realization of their duty to it. Has the love for Spiritualism and the sense of duty to support the same wholly disappeared among our people?

The Hope of the World.

The hope of the world lies in the men and women who are true in purpose, noble in desire, and pure in aspiration. They are those whose lives are guided by the light of soul-wisdom, who look away from the glittering bangles of earth, to feast their eyes upon the realities of the soul-realm. In that realm, every precious hope expressed in behalf of another's good, every fond wish for another's enjoyment, every effort to aid another in his quest for truth, hang upon the branches of the tree of life for the delectation of those who put them forth. These are fruits of a true existence. They are filled with the sweet juices of affection, and their pulp is food for the soul itself, for it is composed of the best elements of love. Those who feed upon these wholesome fruits find their own in their neighbor's good, and they soon find that they are happiest when they add to the sum total of the joy of others. Suspicion slinks away like a thief in the night, while hate cannot even find an entrance into the garden of the soul where these fruits grow. The men and women whose homes are in this garden, are being born of the same soul-group, and the union of the twain makes the perfected sphere of existence. The soul ever knows its own, and coalescence in love gives the perfected being unto men and angels. The hope of the world when fulfilled, will people this grey old earth with beings who live by the light of the soul, and are guided by its divine admonitions. Goodness and truth will then be the heritage of all mankind, while seeming error and mistrust will be transformed by the energy of love, into ministering angels of Kindness and Good-will.

Allegorical.

The angels made the men of earth the guardians of the granaries of spiritual things, and admonished them to feed all who passed them by with the food that perisheth not. Soon some of the care-takers felt that they ought to profit by the wares they gave out so abundantly, and so conceived the idea of selling the same unto those who craved the viands prepared by the angels. Soon quite a trade sprang up in spiritual wares, to the profit of the care-takers; and to the cost of those who consumed the goods. It was not long before those who sold the wares decided that the food was too rich for the people, so they reduced it one-half by adulteration, yet kept the price at the same figure. This increased their profits many fold, while the people grew wan and faint over the adulterated food that they did eat. Poor indeed do they become who are forced to eat food in which the magnetism of spirit is not. They soon falter at their work, and their labor becomes unprofitable. But those who sell the

cheapened food wax fat in wealth and glout exceeding much over the power they have gained. So it was with the caretakers of the people's food. They soon not only reduced it one-half, but took away all of the spiritual, and gave only a poor substitute in its stead. They stored the real grain of the spirit for their own use, and rejoiced at their own greatness in this that they had become more favored than other men were. They soon forced the people to come to them for counsel, and gave them only a rush light for their feet. They made themselves and their children and their children's children exceedingly rich, and then declared that all authority over life and death was vested in them, and asserted that only through them could men hope to enter heaven. This, in brief, is the history of Christianity and its priests. How long will the people eat adulterated food? How long shall others think for them?

The Marion (N. Y.) Enterprise.

This little journal is one of the most welcome of our exchanges. Its local news is presented in a very attractive form, while the nuggets of sound philosophy with which its news items and editorials are interspersed, are of the utmost value, and are of the highest and purest order of spirituality. The Enterprise is always up to date in its utterance upon all questions of moment to the masses, and lacks only in its devotion to partisan politics, to which its progressive editors are superior in thought, and should be in action. Even as it is, it is one of the educators of the people in the things of the spirit, and we are pleased to extend the right hand of fellowship and to offer a deserved tribute of praise to a paper whose ideal is so high and progressive as is that of the subject of this sketch.

The Red Cross.

On another page we publish a sketch of the purposes of the friends of this beneficent order for Dec. 31, 1900. It is a most unique method, and the results of their work will be awaited with interest. Inasmuch as the American branch of this humanitarian movement has had no endowment fund, it certainly has accomplished a great deal of good among the sufferers from war and other disasters. So long as it is non-sectarian in its work, it will have the active support of all liberal thinkers in the United States.

"Wisdom of the Ages."

This splendid work is rapidly nearing completion, and will soon appear in book form. It is the crowning revelation of the nineteenth century, and should be in the home of every man who dares to think for himself. Hundreds of copies have been spoken for, and every one who wants to be up with the times should at once order a copy of this book. It is only one dollar per volume. If the many friends of the gifted author, Dr. Geo. A. Fuller, desire to be in fashion, they will at once send their dollars to this office with specific orders for a goodly number of copies of this great work. Now is the time to act. This book is the best holiday present that can possibly be made. Send in your orders.

State Association Mass Meetings.

The officers of the several state Spiritualist associations held a special meeting at the Cleveland Convention, to formulate plans by which they could unify their efforts and hold their midwinter meetings in consecutive order. This is a move in the right direction, and will, we are sure, eventuate in great good to our Cause in all of the states that will unite in this good work. The plan was inspired by that indefatigable worker and philanthropic Spiritualist, John Hutchison, president of the Michigan State Spiritualist Association. He means to be up to date in his work in all directions, and Spiritualism, to him, is the one thing that should receive every possible attention that will serve to further its interests.

The transition of Senator C. K. Davis of Minnesota, removes one of the leading men of the Republican party from the activities of earth life. In the world of reality where he now dwells, he can calmly contemplate the good and evil he wrought while in the body. He will be extolled by his immediate friends and party associates as one of the greatest statesmen of modern times, but in higher realms men are measured by what they really are in soul, rather than by what they have achieved in the way of reputation. Senator Davis was a man of ability, and has left his mark upon the pages of his country's history. There are marks upon human hearts by which some men are also remembered, and the law of compensation, we feel, will bring the man of whom we write, in the realm of the spirit, face to face with several scars that he placed upon at least one human heart.

Vermont refuses, by the action of her recent Legislature, to abolish capital punishment. One branch said yes, while the other said no, hence this relic of barbarism remains to stain the fair escutcheon of the Green Mountain State. The narrow margin by which its abolition was defeated gives room for hope that the next Legislature will be more humane than was the one of 1900, and remove this terrible blot from good old Vermont's fair name.

It is really amusing to note the anxiety of some Spiritualists for missionary work in their communities. They don't see why they should be called upon to do one thing in regard to the matter. "You missionaries are paid, and it ought not to cost us one cent to have you come, therefore we shall expect you!" Do you? Indeed! Then expect!

"Man is and therefore God must be," says a would-be philosopher. Spiritualism says and demonstrates that "Life" is, and therefore all things are." The so-called philosopher speculates while Spiritualism demonstrates its every postulate. Therefore Spiritualism is the true philosophy of life."

Life once dwelt alone on the Island of Doubt in the midst of the sea of Distrust. All around him grew the beautiful flowers, the lovely trees, and the trailing vines. In the midst of all this beauty, he was discontented and unhappy, for he distrusted his ability to keep them alive and doubted their ability to aid him to make his home more attractive. He stood one day on a bluff overlooking the shore of the island, and his soul was full of gloom, for he saw no use of his laboring, nor any need of his dwelling apart from the world. Suddenly he saw a boat with snowy sail, plunging through the waves near the coast of his island home. A sharp gale capsized the boat, and its one inmate was seen struggling in the waves. Life rushed to the beach and plunged into the water. He soon reached the endangered one, and behold, it was a beautiful woman who smiled at him as he drew her to the shore. As they emerged from the waves Life said, "Who are you, and why came you here?" "I am Love," she answered, "and I came to inspire you to conquer the waves of Distrust, and to overcome the influence of Doubt through your instantaneous perception of your duty to some one else." Life's face grew radiant with happiness. He drew Love close to his heart, and long they dwelt in love in their beautiful island home.

He who adds even an atom to the happiness of mankind is to that extent a savior of his race. Spiritualists can add many atoms, yea many molecules and substances to the sum of human happiness through the demonstrations of the sunny truths of their religion. This work is now theirs, and when they have performed it, they will become the saviors of the world.

"Life is ever Lord of Death, and God forever knows his own," says a great writer. Spiritualism says that Life and Death are the twin expressions of the soul, through which it gains its knowledge of its own origin and destiny. When the soul knows its own, it will be found that Infinite Life is the presiding force on the throne of the universe, and that it also forever knows its own.

"In heaven we'll know our own," sings the devotee of Orthodoxy. Spiritualism teaches its followers to know their own here on earth, and declares that they will then have no trouble in finding and knowing their loved ones in the life beyond. Which is the better and more helpful religion—the one that deals with a remote life in the hereafter or the one that concerns itself with the life that now is?

W. Wines Sargent, vice-president of the New York State Spiritualist Association, publishes an able article in the Brooklyn Daily Standard-Union. He turns the tables neatly upon a critic of Spiritualism, and sets forth many logical reasons for the position taken by Spiritualists. His words are timely and will be read with interest by his brethren throughout the great Empire State.

"A Dream of Life in Other Worlds," a new work by Hon. Oscar W. Streeter of Superior, Wisconsin, will soon be out of press. As it contains a brief sketch of the life of Judge Streeter, and of his public services in many fields, as well as a number of excellent poems, it will be of interest to his many friends throughout the nation. Judge Streeter was the law partner of Gen. Thomas Ewing for many years, and is everywhere recognized in the Northwest as one of the great men of that section. His book should and will have a wide sale. It will be issued by the Banner of Light Publishing Company, and will at once be placed on sale at reasonable rates. It is a book that is worth reading.

Our notice with regard to the reports of local meetings and other matters designed for publication in our last issue, was entirely disregarded by many of our correspondents. We did not receive their letters until Monday evening and Tuesday morning. Inasmuch as no matter could be used after ten o'clock Monday morning, it is not strange that the delayed copy failed to appear in the Banner. We have no wish to be unfair in the matter, but when a notice reads "by first mail Monday," it means what it says. Our correspondents will kindly remember the fact.

Our thanks are gratefully extended to Dr. and Mrs. Taylor of Danish West Indies for their thoughtful remembrance of "Ye editor" with a generous slice of wedding cake from the marriage feast of their gifted daughter, recently celebrated at their pleasant home. Once more we offer the happy couple our congratulations, and wish them much joy in their wedded life.

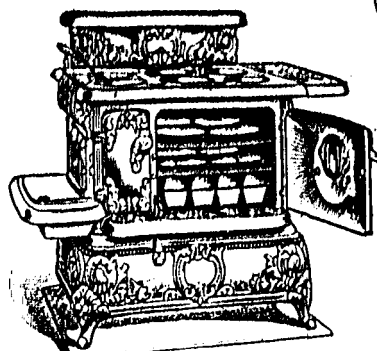
A. C. Smith, who has been the book reviewer for the Banner of Light for the past few weeks, has been in a rather unhappy frame of mind for a few days past. He wrote an important letter to a relative in his old home in Maine, and addressed it to the postoffice where his family has been receiving mail for the past ten years or more. The errand (?) postmaster kept the letter two weeks, then returned it to the writer, marked "unknown." If the postmaster had seen Bro. Smith when the returned letter reached him, he would have "known" him so quick that he wouldn't have been comfortable for a week, while Smith would have been as happy as ever. "Tis ever thus. The yearned for seldom appears until it is too late to initiate him properly into the eleusinian mysteries of doing his official duty.

The annual convention of the American Secular Union and Free Thought Federation was held in Cincinnati, Ohio, last week. No report of its proceedings has as yet reached us, but we have no doubt that the convention was a success in all respects. Our Free Thought brethren are a most intelligent body of people, up to date upon all of the great questions of the day, and very zealous in their support of the principles of liberty. They have done good work in behalf of the cause of freedom in past years, and they deserve the grateful thanks of all progressive people for their unselfish efforts.



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# GLENWOOD

The Glenwood Agent has them.

Mar. 24. 1000w

(Continued from first page.)

presented for our acceptance. But it is our paramount duty to do so before we form a positive decision, else we may stand in our own light, and see only the shadow of our own preconceptions.

We should always be open to conviction; always ready to be shown our mistakes or errors; always on the qui vive for the truth, however much it may conflict with previous beliefs or opinions. None are too wise to err; too clear in perception not to misjudge at first view; too free from self-conceit not to be egotistical in opinion, and therefore, we should "hasten slowly" in judging dogmas, creeds, institutions, and the acts, motives and lives of our fellow-men. "Be sure you are right, then go ahead," but don't go headlong, lest you get switched upon a wrong track, and have an irreparable smash-up!

### God's Poor Fund.

BY D. C.

Many years ago Luther Colby ("may his tribe increase"), with his heart warm with sympathy for human suffering, established a fund with which to aid needy Spiritualists, especially during the winter season, when the destitute are most helpless. The season which most taxes our vital and financial resources is again upon us, and, sad to say, this fund, which has been made up of voluntary contributions from "the well to do" in our ranks, is now entirely exhausted, and yet applicants for aid are becoming more and more numerous. This renders it imperative for us to appeal to all our readers, who have the spirit of Abou Ben Adhem, and wish to have the Recording Angels write them "as those who love their fellowmen,"—to come to the rescue, and contribute any sum that they can, to relieve the immediate wants of the suffering poor. We give assurance that the fund will be prudently and judiciously expended upon those who most need aid to keep from freezing and starving. The business manager of the Banner of Light and the associated Book Store, Mr. F. G. Tuttle, will receive all contributions and take charge of the fund. Here, dear friends, is an opportunity to show in the most practical way, your love for our Cause, which seeks the best good of all humanity, and especially of the most needy. You are not called upon to "sell all you have and give to the poor," but of your abundance to contribute what you can justly spare to aid those less fortunate, and who, by the mishaps of this strange life, have become penniless at the most ineluctable season, when there is least opportunity for self-help. Make the case your own, and do as you would be done by if in a like unhappy situation. Your Spiritualism ought to have made you both sympathetic and generous. Has it done this? We hope so, but by your works will it be manifest.

Address all contributions to Mr. F. G. Tuttle, Banner of Light, 204 Dartmouth St., Boston, Mass.

### Wisdom of the Ages.

Do you want it? If you do, you can have it by ordering a copy of Dr. Geo. A. Fuller's great work bearing the above title, soon to be issued from the press of the Banner of Light Publishing Company. Send in your orders. Only one dollar per volume, and now is the time to subscribe for the book.

### The Lyceum.

Officers and Members of Boston Spiritual Lyceum:

Greeting:—I note in the last issue of The Banner of Light that you have removed to Paine Hall, and that hereafter your home is to be there. I also note that on the 18th of this month, you are to hold a Dedicatory service, or perhaps it will be more appropriate to say, exercises. I would like to be with you on that occasion; all lyceums hold a warm

place in my feelings, and especially in my remembrance do I cherish the Boston Lyceum.

Your conductor was a lad when I united with the Boston Lyceum, when your conductor's father conducted the Lyceum. There is another worker among you whose name is known the world over for the untiring efforts he has put into the Lyceum cause; I refer to Alonzo Danforth. I notice another name that brings to my mind a life of tireless devotion for the betterment of humanity, and especially does the name of that noble little woman, C. Fannie Allyn, awaken a feeling of reverence in my soul, for I have known of her work and her sacrifices for the Cause, lo, these many years. Yes, and there is another who will give you a wealth of his knowledge and experience on the happy occasion. Our faithful friend and co-worker, Dean Clarke. The last time I saw him was away out in the state of Washington, where I was lecturing and conducting a lyceum. Surely, with such a corps of workers, supplemented by that of the children, your opening at Paine Hall must be a success.

As I cannot in person span the miles between us, I can at least send my loving thoughts and extend to you my best wishes. Your work is my work and my work is your work; whatever helps your lyceum to grow and become a power for good, will help the lyceum movement everywhere.

I presume your conductor has informed you that The National Spiritualist Lyceum Association has made it possible to publish a paper devoted to the interest of the Lyceum, in other words, a children's paper. It is to be called "The Lyceum Herald." I have promised to take a large share of the responsibility of arranging matter for its pages, and now I want to invite you all to help me; especially do I want the children to write for "The Mail Bag Department." We desire communications from the Lyceum pupils; all letters will be personally answered by myself.

I shall await with interest a report of the first meeting of your Lyceum in its new home. I would clasp hands with you all, over this long distance, and send you the best wishes of one who is pledged for a life-service to the Lyceum work.

Most cordially,  
Mattie E. Hall,  
Sec'y of N. S. L. A.

72 York St., Buffalo, N. Y.

### Report of Special Committee on Necrology

Unanimously Adopted at the Eighth Annual Convention of the N. S. L. A. at Cleveland, Ohio Oct. 16-19, 1900.

Whereas the Angel of Life—misnamed Death—has called to their homes in the spirit world, many of our prominent workers, and staunch friends of the N. S. L. A., during the last year, and whereas their counsels and services have been of great value to the Cause as a whole, and to this Association in particular, it is fitting that this Convention pause for a few minutes to pay tribute to their memories.

Therefore, be it resolved, that we have heard with feelings of emotion and profound regret, coupled with those of congratulation upon their entrance into a higher, freer, and better life, of Prof. Jos. Rhodes Buchanan, Mrs. Caroline H. Hilligoss, Mrs. Emma Harding Britten, Dr. Paul Gibber, Mrs. Adeline M. Gladding, C. A. Treat, Prof. John Clark Ridpath, Col. Simon Kase and Mrs. Frankie C. Steinhart.

Resolved, that while we miss their physical presence, we yet realize their nearness in spirit today, and rejoice that they have so soon found their way by which they can return to let their earth friends know that they still live.

Resolved, that we congratulate them one and all upon their new found freedom in the higher sphere, and trust that they will not forget the needs of their friends on earth in the joys of the new life that is theirs.

Resolved, that we sympathize with the families and nearest friends of our arisen workers in their sorrow over the loss of the physical forms of their dear ones, and extend to them the comforting assurances of Spiritualism to assuage their sorrow and mitigate their grief.

Resolved that these resolutions be entered in full upon the minutes of this meeting, and that copies of them be sent to the families and friends of our departed leaders, teachers, and helpers.

Mary T. Longley, Sec'y N. S. A.

### The First Spiritualist Ladies' Aid Society of Boston.

On Friday, Dec. 14, 1900, in its hall, 241 Tremont St., the evening, from 7.30, will be gratuitously tendered to benefit the society by Mr. J. Frank Baxter in songs, reading, brief speech and séance. He will be assisted by Miss Berta Pleschinger as pianist. Come one and all to the greeting of Mr. Baxter, and to the generous aid of the society's exchequer. Near-by "out of town" Spiritualists may be pleased to note this, and contribute presence and "mite."

### Is your Brain Tired?

Take Horsford's Acid Phosphate.  
Dr. X. S. Troyer, Memphis, Tenn., says: "It recuperates the brain and enables one to think and act." Makes exertion easy.

### A Reception

was tendered the Campbell brothers on their return to Buffalo, by the Rev. Moses and Mrs. Mattie Hull, at the Hull residence, 74 York St., this city, on the evening of Nov. 22. A most enjoyable time was spent by those filling the parlors. The order of the evening was an address of welcome to the brothers; excellent singing, music, speeches and recitations; some very good original poems were read, and, in fact, a most enjoyable and instructive evening was spent by those present. Evening like these help to make life pleasant, and better men and women of us all.

C. Hazen.

### A POETICAL RENEWAL.

Brother Clark:—

Enclosed please find a sample of  
The God that many trust,  
While bowing humbly at His throne  
As "creatures of the dust."

The Banner now, for many years,  
Has been our household friend,  
So my subscription please renew  
And six months longer send.

Continue bravely on, nor heed  
The critic's talk, unfair,  
While faithfully you occupy  
The editorial chair.

And, as you need, my angel friends  
Endow with heavenly grace,  
For 'tis no sinecure to fill  
Good Brother Barrett's place.

Onset, Mass.

Edwin Poole.

### Professor Lockwood's Work in Brooklyn, N. Y.

BY ELISABETH F. KURTJ.

As the engagement with Professor Lockwood is drawing to a close, we deem it a privilege to say a few words, regarding his efficient work with our society, the Woman's Progressive Union, which he has served four months, within a year. Since attending the convention at Cleveland, Ohio, and noting the enthusiasm with which our western friends are imbued regarding the spiritual work, and all its tendencies, we feel more than ever the need of a "greater awakening" among our Brooklyn people, and more earnest effort for educational methods, if we would hold a fore rank in the great movement.

Although our city is called "the city of churches," and we can boast of many beautiful edifices of education, and pulpits from which emanate liberal thought and teachings, yet none as yet have opened so broad a field of exploration, and possible unfoldment, as the lectures of Prof. Lockwood present. It is claimed by some that his teachings are "too high" for the comprehension of the common people. But his explanations are so clear, that he brings his ideas and demonstrations within the understanding of almost any thinker.

The laws of attraction, modes of motion, thought telegraphy, etc., are fully demonstrated upon the platform before his audience. If through these methods we are led to think, and are compelled to open our eyes to facts, and principles not understood before, ought we not to feel grateful for instruction of such "high" order, and try to improve our minds, rather than to remain in the inertia stage of Spiritualism?

The lectures upon Embryology and Physiology are deeply educational. How much better that our rising generation learn of the laws of their being, and the deep meaning thereof, from such teachers, than through the usual ignorant, unclean, improper channels. The lectures on Mythology are alone a revelation, and should be heard by everyone.

We part regretfully with Professor and his good wife, who through personal experience we have found to be an excellent psychic, and valuable aid in Prof. Lockwood's work. In cases of obsession of which we have knowledge, she has been an instrument for some remarkable work. The best wishes of our society and friends go with them. We shall keep in psychic touch with them wherever they go, and rejoice to know of their success. It is our wish that Professor's work be centralized, and his teachings given in connection with some school or college, rather than to the few minds, comparatively, it is possible for him to reach in these brief engagements with local societies.

### Dr. C. E. Watkins' New Offer.

That of giving a few senneces, resulted in a rush to his new parlors at 71 Gainsboro St., Boston. His rooms were crowded with those searching for health and trying to get dates for a séance with this gifted man. It is not overstating the fact when we say over a hundred were turned away last week. In fact, we received an order to cut out that part of the doctor's advertisement which said he would give senneces, but the order did not reach us till after we had gone to press, and since then the doctor's guides inform him he is to continue to give senneces, but to avoid the rush and crowds he desires all who desire senneces to make their engagements ahead by letter, as too much confusion interferes with his diagnosing the diseases of patients. Dr. Watkins' wonderful work in curing the sick is most astounding. He is now in Boston, and no matter how bad your case is he can be seen in person, and he gives one psychic treatment free to all who are sick who will call at his office. Not since the days of Newton, the healer, have such wonders been done as are now being done at 71 Gainsboro St. All who are ill and who are not receiving benefit elsewhere should call at once on the doctor.

### An Important Notice.

The Ladies' Benevolent Aid Society, of the First Spiritual Association of St. Louis, give a Bazaar and supper on Dec. 18, 1900, and as a member of same and also a member of the board of main society I am writing to a few co-workers in the vineyard for any contribution that they can sell at their booths. Any spiritual papers, books, pamphlets, or other article that might have a sale would be highly appreciated. The main society, First Spiritual Association, is trying with the aid of the great support of the Ladies' Aid to get through this season without running behind. You can address me or our pastor and lecturer, Thomas Grimsbury, 4555 Cottage Ave. Olin D. Whittier, M. D.

904 Olive St.

### Notice.

E. W. Sprague and wife, missionaries for the N. S. A., desire to hear from every community in Pennsylvania and Indiana where their services are needed to organize new societies or build up those already organized. Parties interested please write at once. Address them for the month of December as follows, 605 North 7th St., Philadelphia, Pa.

### For 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 Diarrhoea. Twenty-five cents a bottle.

### Resolutions Upon the Demise of Mr. Thomas P. Beals.

Whereas, in the course of human events, the transition of our brother and co-worker, is in accordance with the great and immutable laws of Mother Nature, therefore be it,

Resolved, That in the passing away of Captain Thomas Porter Beals of Portland, Maine, our sister state, in common with the nation, has lost a loyal and patriotic citizen and soldier; the commercial world, a sturdy, honest man; and the Cause of Spiritualism a



J. M. Peebles, A.M., M.D., Ph.D.

## PEEBLES, THE HEALER.

Psychic Force, a Science That Nullifies Space, and in the Privacy of Your Own Home Dispel Disease.

ABSOLUTELY FREE! Knowledge Which Should be Possessed by Every Man and Woman Who Prizes Health and Happiness.

Dr. J. M. Peebles, the great scientist, who has given to the world his psychic science, which places in mankind a tremendous vital and MAGNETIC FORCE, and which not only DISPELS DISEASE of every nature from man and woman, but at the same time so STRENGTHENS and FORTIFIES the constitution that DISEASE CANNOT EXIST.

This grand benefactor to the sick and weak has been honored as has no other scientist known to man; for his life-long service in behalf of suffering humanity he has been made a Fellow of the Anthropological Society of London, Eng., and Honorary Member of the Academy of Art and Science of Naples, Italy, and a Fellow of the Academy of Science, New Orleans, La., and also in recognition of his superior accomplishments, was appointed by the National Arbitration League to the International Peace Commission in Europe. But what he prizes above all is to live with the knowledge that after fifty years of scientific researches he is at last able to place a science before the world where diseases can be cured, no matter how hopeless the case may seem, for there is no doubt but that treatment through his science, which does away with DRASTIC and POISONOUS DRUGS, will bring you within the SUNSHINE of HOPE and HEALTH. In addition to treatment of psychic force, the patients receive a mild medicine, which is prepared in Dr. Peebles' laboratory, and which is made of roots and herbs, prepared by the most scientific processes. It is this combination of PHYSICAL and PSYCHIC treatment which has brought about cures that have ASTOUNDED the medical profession on TWO CONTINENTS. You may take his treatment in the PRIVACY OF YOUR OWN HOME, as it is absolutely a home treatment and DISTANCE IS NO BAR. Mrs. J. W. Henderson, of St. Johns, Washington, who suffered for years with pain in the ovaries and uterine weakness, was entirely cured by the Peebles treatment. Mrs. C. Harris, Marionville, Pa., says she cannot express too much gratitude for the results received through Dr. Peebles' treatment. She suffered for years from falling of the womb. Francis Waverling, Seattle, Washington, suffered for twenty years with a severe case of Catarrh; was completely cured through the Psycho treatment. L. A. Lord, Bismarck, Wyo., was permanently cured of dyspepsia and nervousness. George H. Weeks, of 53 Minerva street, Cleveland, Ohio, sends heartfelt thanks for restoration of health after suffering from nervous prostration and insomnia; says he now enjoys restfulness and sleeps sound every night. Mrs. Mary A. Clair, Lexington, Ky., after thirty years' continual suffering from epilepsy and trying to be cured by eminent physicians, writes: "Two months of your treatment has made earth almost a heaven to me." Hundreds upon hundreds of testimonials like the above have been received. Dr. Peebles' psychic phenomena is the GRANDEST DISCOVERY OF THE AGE. If you will send your name and address, also leading symptoms, to Dr. J. M. Peebles, Battle Creek, Mich., you will receive ABSOLUTELY FREE a complete DIAGNOSIS of your case, also advice and the Doctor's different booklets, which should be in the hands of all who prize HEALTH and HAPPINESS.

At the earnest request of hundreds of my friends and former patients, I have prepared a Course of Lessons on the Psychic Science. This Course of Lessons includes Psycho Healing, Vital and Personal Magnetism, Intuition, and like occult subjects. In its wide scope it not only teaches its pupils how to cure themselves, but at the same time teaches them how to heal others of disease and how to be successful in their every venture, be it for Political, Commercial, or Social ascendancy.

The course is so plain that any one who will take it up as a profession and give his time and attention to it can make a grand success in its practice. These lessons not only teach you how to heal disease, but they also teach Personal Magnetism, through which you can silently influence those about you, so as to acquire influence, friends, prosperity, success in business, in fact, anything that you want. The course will be worth many times the price you pay for it, simply to cure yourself and increase your ability and eliminate any bad habits, such as the drink habit, tobacco habit, sexual excesses, etc. The entire course of instructions is taught by mail, and you can master every point in this science in the seclusion of your own home without loss of time in attending to your business. For further information, address

DR. J. M. PEEBLES, Battle Creek, Michigan.

Oct. 6.

fearless, open, earnest and wise counsellor and advocate, and humanity a warm, sincere friend, firm to the true, and right, and be it Resolved, That the Children's Progressive Lyceum No. 1 of Boston of which Brother Beals was a valued and honored member, has in his passing away, sustained an irreparable loss, and be it further

Resolved, That these resolutions be adopted, and spread upon the records of this Association, and a copy, under seal of the association, hereof, be sent to the family and friends in Portland, as our sincere expression of his great worth, and a copy forwarded to the Banner of Light, with the request that the same be published therein.

William A. Hale, M. D., President.

Harry Howe, Secretary.

### A Thrilling Celebration--Red Cross Watch Meetings.

WITH UNIQUE GREETINGS WILL HAIL THE  
Dawning of the Twentieth Century.

A grand plan has been designed and is already well advanced under the auspices of The American National Red Cross to provide a permanent sustaining fund for its worldwide helpfulness, and uplift the standards of patriotism, fraternity and humanity.

It is proposed to hold watch meetings in every city, town and village of the United States, as far as practicable, on the night of December 31st next, to see the old century out and the new century in. On this epochal occasion the people of our land will naturally be moved to meet together for the commemoration of the close of the Nineteenth Century, so wonderful in its advances along every path of man's endeavor, and for the halting of the dawn of the coming century, so radiant with transcendent promise.

### 'GREETINGS' FROM THE OLD WORLD.

A unique, inspiring and memorable provision for this occasion has been made through the agency of the Red Cross in a collection of "Greetings" to the American people from sovereigns, statesmen, and leaders of the world's thought and action in all civilized states. Not only the rulers of the nations, but the leading celebrities of every land, Count Tolstoi, Joseph Chamberlain, Dreyfus, Zola, Kruger, Sir Edwin Arnold, Hall Caine, Anthony Hope, Lord Roberts and more than fifty others, making a total of about one hundred, have written messages, forecasting the century before us in the light of the past, and marking the ties that bind the Old World to the New. Such a grouping of significant, impressive and brilliant views and visions has never before been gathered.

As soon as all these "Greetings" are sent to the Red Cross, complete copies will be made and put into sealed packages, for delivery to the authorities in charge of every watch meeting in the country on the afternoon of December 31st. It is planned to open these packages and read the "Greetings" for the first time directly to the people in watch meetings assembled in the closing hours of the century. So significant and memorable are these "Greetings" that the original messages and autographs will be forever preserved in the custody of the nation in the Congressional Library at Washington.

### RESPONSIVE "GREETINGS."

Preparations will be made also for responsive "Greetings" from the New World to the Old and a declaration of the common aims of workers in every land for the advancement of civilization and humanity. Besides the unique feature of these "Greetings" it is planned to impress the grandeur of patriotism, fraternity and humanity, by special addresses and vocal and instrumental music, appropriate to the occasion. Such a celebration will be of universal interest and attraction and of unexampled impressiveness.

### RANGE OF WATCH MEETINGS.

Grand meetings in furtherance of this plan have already been determined upon in New York and other leading cities and it is designed to extend the range of these meetings to the villages on the farthest bounds of our Republic. It is confidently expected from assurances already pouring in, that the vast church, charitable, fraternal, and social organizations of the country will heartily and actively assist in carrying through this undertaking to triumphant fulfillment. The churches of every denomination, Young Men's and Young Women's Christian Associations, Christian Endeavor Leagues, Temperance Societies, Masonic, Military and Labor Organizations—any and all good societies of every name—will doubtless be disposed to promote, as far as possible, a cause so univer-

sally appealing and helpful as the Red Cross service and a celebration calculated to exalt throughout our land the beacon lights of patriotism, fraternity and humanity.

### TO ADVANCE THE RED CROSS.

The Red Cross in other countries has been endowed by various means, but in the United States it has worked from one national emergency to another without an endowment or sustaining fund. It has now for the first time consented to give the public an opportunity to contribute to this broadest of charities and thereby greatly enhance its helpfulness. It was through the efforts of Miss Clara Barton and her American associates, that the scope of the service of the Red Cross was extended beyond the field of battle to relief on the occasion of all fearful disasters by fire, flood, famine and pestilence. In the late catastrophe that overwhelmed Galveston, it was shown again, most signally, that the most pressing need of the day is a provision for instant relief to sufferers through some thoroughly organized and experienced association of helpers.

### Miss Judson's Books.

"Why She Became a Spiritualist." In cloth, 24 pages, \$1.00.  
"From Night to Morn;" Or, An Appeal to the Baptist Church. Pamphlet, 32 pages. One copy, 15 cents; two copies cents; ten copies, to one address, \$1.00.  
"The Bridge Between Two Worlds." 217 pages. In cloth, \$1.00; paper covers, 75 cents.  
"A Happy Year;" Or, Fifty-Two Letters to the Banner of Light. Leatherette binding, scarlet and gold. 178 pages. 75 cents. Each of the above contains a portrait of the author, and for sale by BANNER OF LIGHT PUBLISHING CO. Dis. 11

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**Morphine, Opium, Laudanum,**  
Or Cocaine, of a never-failing, harmless Home Cure.  
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Oct. 28. D11

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### AND

### COLORS.

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BY J. C. F. GRUMBINE.

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The contents of this volume consist of a series of communications received by the compiler from various sources through the mediumship of Mrs. Christiana Gawn, the chief dictator being Ben Haman, formerly a general in the Persian Army, of whom a portrait is given from a picture by spirit artist W. A. Anderson; a portrait of Mrs. Gawn also being given. The book is highly instructive on the themes above indicated, dealing chiefly with the importance of a harmonious and well-regulated maternity, and in that part which is eminently deserving of the student reading and thoughtful consideration of all who desire the well-being of not only the present but all future generations.  
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## SPiRiT Message Department.

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

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

These circles are not public.

### To Our Readers.

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

In the cause of Truth, will you kindly assist us in finding those to whom the following messages are addressed? Many of them are not Spiritualists, or subscribers of the BANNER OF LIGHT, hence we ask each of you to be a missionary for your particular locality.

Report of Seance held Nov. 8, 1900, S. E. 53.

### Invocation.

In loving trust and simple faith, we gather again this morning with these dear hearts and ask that our united efforts to clear away the mist of tears, the cloud of doubt, may be of service to the world. With joy we come, with the joy that comes from the understanding that all is good and that what seems ill to our eyes today proves a blessing in the days to come. With hope we come, that this knowledge may become a part of the life of every soul, that the unfoldment of soul life may begin in every home and go forward through the ministrations and by the help of the spirit. With confidence we come, knowing that no effort is ever made in vain, lifting our hearts in thanksgiving for the result of past effort and reaching out into the future with the same loving confidence that the same result shall attend all effort. We believe this truth to be of so vast importance that every one should understand that they may grow under its influence and believing this, no effort of ours shall be spared, no strength be saved, but everything be bound together to make it understood by all people. Oh, help us to be brave at all times, in the moment of weakness when temptations assail, in the hours of darkness when fears encompas; help us to trust, help us to seek the influence and to draw near to souls of high degree that their love, their understanding, their help, may make us strong.—Amen.

## MESSAGES.

### Nellie Frost.

The first spirit that comes here this morning is a young girl, about twenty years old. She is of medium height with gray eyes and brown hair. Her forehead is low and broad; she has small features and rather a delicate-looking body. She comes up to me and says as quietly as possible: "I am so afraid that I will lose the essence of what I want to say if I wait too long, that I have been asked to come first and give my message. My name is Nellie Frost, and I used to live in Pawtucket, R. I. I still have a mother and a father there; to them, this thought would be like a ray of sunshine, and I felt that I must make the effort to reach them, to tell them that I still know what is going on and that while they think of me as far away from them, I am often close by them. My mother is not very well and sometimes when I see her striving to do the work that I used to help her do and I know how unable she is to do it, I just try to help her from the spirit and give her some strength. My grandmother is with me and she is trying to be like a mother to me, but still I miss the home and the old conditions and sometimes I wish I could walk right in and tell them that nothing will ever be complete without them. My mother's name is Harriet. I also have a brother who is alive and it seems as though he can't stay at home at all lately. I am sure it is because there is so much sadness and if they would just try to think of my being with them and try to be a little happier it would be better for everybody. I am not in any place that they need to worry about, but as safe and as happy as I could be without them. Give them my love and tell them that as long as they wait and I stand ready I shall always love them as I did when I was here."

### Frank Keenan.

Now I see the spirit of a man. He is tall, rather thin, has dark eyes, hair, and moustache. He is dressed rather commonly, as though for his work. He says: "I am dressed just as I was the morning I went to spirit, for I must tell you that I went suddenly and I had no time to make special preparations, no time to say good-bye, no time to do anything except to open my eyes and find that it was all over. My name is Frank Keenan, and I came from Portland, Ore. I have a few friends only to whom I would send my message for I came out of a family and a circle of influence where the very thought of a spirit returning or the effort to hear from one would be considered as blasphemy, so I have to work with care and send my message in a cautious manner, that I may not completely undo what I desire most to do, and that is to interest those who are dear to me. My wife is alive, and she, if she believed it possible, would go through any torture to get a word from me, but she would be so laughed at and scoffed at that the fear might keep her back. Her name is Maggie and if in any way I could get this word to her or if anyone who knows her will be kind enough to send it along, it will do me more good than you can understand. I have a baby over here with me. She did not live long, but I am rejoiced to know that she is mine and that I have something that binds me to my old home life and gives me happiness in this new one. Please say that I hardly know what to say for myself, or what would be the strong-

est proof of my identity, but if in any way I can make myself known, that shall be my effort and I thank you for listening to me."

### Julia Weeks.

The next spirit that comes is a woman about forty-five or fifty years old. She is rather stout, with gray hair parted plainly in the middle, a full round face and blue eyes. She is a beautiful woman, looks as if she always opened her heart to everybody and that they found there a mother's interest and a mother's desire to help; she smiles so pleasantly at me as she walks over to me and says: "Unlike the last one who came, I knew that I was coming. Everything was done that could be done to keep me, and yet it seemed that the time was mine to go and I have often thought that I had nothing to wish for in the way of expressions of love and tenderness; if all the spirits could come over into this life with so much love about them and so much eagerness to make the path easy for them to go, we would have a better condition here. When I look about and see so many spirits who come unexpectedly, who come with no thought of what love is, I am surprised that the conditions are not more chaotic than they are. My name is Julia Weeks and I came from Pittsfield, Mass. My people, my daughter particularly, I wish to reach; her name is Emma and when she hears that I have come, she will say, 'That is just like mother. I knew she would find a way.' Tell them, please, that I would like a circle formed. It would be easier for me and better for them. In order to come, I must come with their help. I mean in order to come with the best results. I have my husband with me. He came over here before I did, and he says: 'Tell them that I am just as happy and just as jolly as I used to be in the old days, and that I wait with impatience the time when they will all be united with me in the spirit land.'"

### Lulu Maud Angell.

Here is a little girl, about ten years old. She has dark eyes, dark hair, and a small dark face. She is just a little sad looking as though she always had that dreamy expression and you would really feel that she was much older from looking at her face than you would when you look at her body. Her eyes have that far-away look as if she could read everybody about her and I am sure she was a little medium, but I am not sure that the people with whom she lived knew that she was. Her name is Lulu Maud Angell and she wants to go to Frank Angell, who lives at Shelburne Falls, Vt. After I have gotten this much from her, she clasps her hands and seems as happy as can be and tosses back her little head with such an air of importance as if she knew that she could do it. She says: "I was not sick very long, but I grew sick very fast and when I was put away they didn't let anybody come to see me and that always troubled my mamma because she wanted to keep me longer. It was not safe, though, because other people would have gotten the disease of which I died, which was diphtheria. I wish sometimes that I could speak as loudly as the thunder does, so that my mamma could hear me and could know that I see her and that I love the flowers, especially the pansies, just as much as I used to when I was here. I used to have some that I picked myself, and whenever she goes where I am buried she picks pansies and puts them there and I see them. I want to tell her, though, that I am all right; I have good times over here, and I found lots of people that she knows and they seem as glad to help me as if I was their own little girl, and I have seen my aunt that she used to talk about. I mean Aunt Sarah."

### Frank Carr.

Now I see a young man about twenty-eight years old. He has blue eyes, brown hair, and a brown moustache. He is a little above the medium height, and not so very stout, but kind of a happy-go-lucky, good-natured looking man. He says: "Here I am. I promised I'd come and I have come, but I came way from the Pacific slope. I have had such a desire to answer the questions and the thought of the people out of whose circle I passed that it seemed to me at times I should never get here strong enough to do it. My name is Frank Carr and I came from Oakland, Cal. We have a few Spiritualists out there and they are the faithful kind. They don't pick it up for a pastime for a few months and then drop it, but they keep right along trying to get things and strong things from the spirit and this is why I want to speak and give them the word as it comes to me. Tell Alice that she needn't be afraid when the spirits come round her so closely; their effort is to enable her to see, not to frighten her. Tell her not to run away when she feels them, but to sit still and she will unfold. I also want to send a word to my father. Say to him—his name is John—that I would go a little carefully about my business ventures at least for a few months; he will know what I mean by it. A steadier market will be needed before he can do what he desires to, so you see I am interested in the material things as well as the spiritual, and my one effort shall be to be a man among them, not a man in another sphere, but one who is interested in everything that comes to them, everything that makes up their lives and makes it more complete and perfect."

### Thomas Blood.

There is a man with gray hair, rather stout, gray moustache, blue eyes, a strong, steady, heavy looking man. He says: "My name is Thomas Blood and I came from Charlestown. I came back because it is imperative that I do so. I have a sister named Carrie and I desire more than I can tell you to give her this message about myself. My mother is helping me and with her influence I shall be better than I ever was in earth life. My whole effort was on a material plane and I knew nothing and cared nothing for spiritual things or even for the good things that most people seek for at some time. I don't mean

that good thoughts never came to me, but I did not have them strong enough to mean much to me. You can't imagine with what energy I started in to overthrow whatever there was in spirit life that would retard me from having what I wanted, but I found myself utterly powerless. They didn't use my methods and so I could not fight and now I am ready to throw down my arms and stand here and make an effort for the right and while this seems a public sort of a way to give my confession of weakness, I don't know but what it is better for me because it crushes my old pride, and I, perhaps, can build on that. My desire is to be good and to right and if I can help Carrie, I shall be only too glad to do it. Tell her I am sorry for all the trouble I have caused her and that I would do anything now to bring back the bloom to her cheek, the smile, and the joy into her life."

### Letter from Abby A. Judson.

NUMBER ONE HUNDRED AND FIFTY-ONE.

To the Editor of the Banner of Light:

"Let us eat and drink, for tomorrow we die," says the materialist. Possessed with the thought that life cannot exist without a fleshly body, and that matter is sufficient unto itself, he sees those about him lie down and die and feels that they are by that act extinguished forever. He expects by and by to do the same, awaits the event with all the stoicism he can summon, and believes that when he has ceased to breathe, he sinks into eternal unconsciousness.

The agnostic goes a step beyond the materialist. Huxley, who coined the word in order to define his own mental position, thought it might be desirable to go on living after death, but classed such a possibility among those things to be regarded as not proven. The sincere John Stuart Mill, whose mind recoiled into agnosticism from the narrow teachings of a very bigoted father, mourned grievously at the death of a beloved wife, and inscribed on her tombstone the thought that if more persons lived as she had done, this world would be more like the wished for heaven. But, he laid her body there, and felt very doubtful regarding her continued existence.

George Eliot was one of the most conscientious of agnostics. She saw no proof whatever of survival after physical death, and the very fact that she believed this life to be all spurred her into all the more active effort to make this one life, so soon to sink into utter blankness, as happy as possible for each and all. In all her works, we see the same gloom regarding a future state, and the same insistence on the effort to do all one can to make this short life less miserable for those about us. She teaches the noblest self-sacrifice, but the devotion of even her Romola to the needs of others is blended with her sad feeling that duty alone is all, and that there is no sure and joyful meeting-place beyond the grave for those who have loved each other here.

The agnosticism of Ingersoll was of a very different type. His sunny temperament made him feel that he was likely to go on living after death; that if he did, he should certainly be as happy there as he was here; and that if he did not survive, that change, he would know nothing about it, and so need not make himself wretched on the matter while he was here.

But in truth it is very doubtful whether Ingersoll was indeed an agnostic. He had seen too much of Spiritualism for that, and evidences from many directions had made so many dents in his shining armor that it is more than likely that some of them had penetrated enough to give him the comfort of knowing that though a man die he yet lives again.

If this supposition be true, why then did he not acknowledge it? Simply because he had posed so long and so successfully as the Great Agnostic that he had no intention of taking any other position while he remained on the earth plane.

Some of our readers, Mr. Editor, may question whether this was the right thing to do, and may feel that they could not have posed as agnostics after receiving evidence that spirit return is true. No: they could not have done so; and their nature being such, they would be wrong in doing thus. But we are not all alike. One who has within him the staff of which martyrs are made cannot do things conscientiously that another man differently constituted can do with ease, and without violating the laws of his own being.

Mr. Ingersoll was not of the stuff of which martyrs are made. When he was roundly abused, he enjoyed it hugely, for he saw the comic side of it. Besides, the more he was criticised, the larger the crowds that came to hear him lecture. He enjoyed the vast applauding and tickled audiences, the round sums of money commanded by his efforts, the comforts and luxuries that he was able to bestow on those dear to him, and the immense following that he had, among those who read of him, though they might not have seen him personally. No: he was no martyr, and had a decided preference for the leeks and onions of opulent Egypt, over the sweet, wild, and natural grapes of Eschol, which attain their full fruition only for those who have jumped all the fences, and are in the open ground of Spiritualism.

And we do not suppose that Ingersoll's position while on the earth plane occasions him any special regret now. He may indeed not stand on so elevated a plane as those who had martyr souls, like Luther or Wendell Phillips. But he does not expect their rewards. He is, as while here, contented with his own place; and is glad that he could while in this life do so much to free the American mind from ecclesiastical and doctrinal tyranny.

All are not materialists or agnostics. Some are still devoted to the tenets of the church. What of them, we ask. They are not materialists, because the Bible (except in the Book of Ecclesiastes) teaches that man goes on living after death, in either heaven or hell.

They are not agnostics, because they know certain things that they find in the Bible. Though many statements in this Bible contradict each other, though different clergymen give widely differing interpretations of many passages, and though many denominations, ranging from the Salvation Army to the Roman Catholic, find the facts on which their faith rests in this same Bible, yet these adherents to some form of Christianity claim that they know the things whereof they speak, because they are found in the Word of God.

Widely different articles of faith, and covenants, and catechisms have been drawn up by Bible students and ecclesiasts, and every one has had a wide following, because it is founded on the Bible. Immersion and sprinkling are both the right way: the Bible says so. Jesus taught salvation by works: Paul taught that works are filthy rags, and we are saved by faith alone. Both must be true, being in the Bible. The same book teaches that God is a jealous God, that God is angry with the wicked every single day, and that God is love. We learn from the same book to kill our enemies, and to love them just as we do ourselves. In spite of all this, those who cling to the Bible know certain things, and they know them because they are found in that book.

There do not begin to be found so many contradictions in the works of Shakespeare, or George Eliot, or Goethe, as are to be found in the Old and New Testaments. But there is nothing strange in this. The works of the authors cited above came respectively from the same source. Though each one of them wrote at times under the inspiration of disincarnate spirits, yet what came from several of them was welded and harmonized together by the mind which they used as their channel. Any inconsistencies that may occur are easily accounted for by having been written at different periods of the author's life, and by the natural changes wrought by circumstances and by enlarging experience.

It is quite otherwise with the sixty-six books which have been collected together in the Old and New Testaments. A common ground is made for them by the fact that nearly all the writers were of the Jewish race. But when we take into account that these writers differed much in mental caliber, in spirituality, in education, in social position, and in the influences to which they were subjected; that they were written when the race was nomadic, or settled in Canaan under judges or kings, or in captivity in a far country, or under Roman domination; and that thousands of years separate the penning of some of the articles, we are no longer surprised to find inconsistencies and contradictions.

There is much in the Bible of exceeding value. Much of its recorded history is confirmed by modern exploration of ancient ruins. Some of the writers are so wise regarding the real relations between human beings in the social state, that we can readily overlook mistakes in the natural sciences made by men whose science was in its infancy. But the greatest value of the Bible lies in the knowledge of human nature evinced by some of the authors, in the distinct moral tone of those who were teaching morality, and not recording the brutal acts of a savage era; in the close connection between God and man that underlies most of the thoughts recorded; in the aspirations after a closer walk with God, which have fed spiritual souls ever since; and in striking prominence, the four narratives of the life, the teachings, and the acts of Jesus of Nazareth.

We have no sympathy with those who abuse and scorn the Bible, and though we would not be unreasonably harsh, we are forced to attribute their attitude to ignorance of the book itself, or to the undeveloped condition of their own spiritual nature, which leads them to dwell on some portions which are indeed unfit to be read in decent society, while they neglect those portions which are fitted to elevate the human race.

When we heard Mr. Ingersoll give his great lecture on the Bible, we went hand in hand with him through the Old Testament. But when he applied his wonderful powers of sarcasm and ridicule to the gentle, loving, and pure-hearted Nazarene, we bowed the head and felt sorry. We think that he too will feel sorry, if he has not already done so, as he realizes more and more in spirit life the moral attitude of him who practiced his precept to love others as one's self, and who went about doing good.

Yes: the Bible is a valuable book; but, like all human products, and those inspired by finite beings, it has its limitations. The claim of past ages that it is the literal word of infinite Deity to the children of earth is presumptuous, and the number of persons who accept this claim decreases with every decade. The church claims for it what its authors never thought to claim. For instance, in the 7th chapter of First Corinthians, Paul makes statements which he distinctly declares to be founded on his own judgment, and not commanded by God. See verse 25 of the same. In verse 40, his judgment is that a widow better remain a widow, modestly adding that he thinks he has God's spirit in this. And yet, sticklers for plenary inspiration would claim that this whole chapter is "the word of God."

Let us endeavor to be just in all things, and not ascribe claims and authorship when they are not founded on the facts of the case. Let us, as the same Paul said in the 13th chapter of Romans, "Render to all their dues: tribute to whom tribute is due; fear, to whom fear; honor, to whom honor." But, as he goes on to say, there is one thing we may freely give to all, and that without stint. This beautiful gift, which is the fulfillment of all law, is Love.

Yours for humanity and for spirituality,

Abby A. Judson.

Arlington, N. J., Nov. 24, 1900.

In no way is a person's weakness more manifest than in spying out and contemplating the weaknesses of others.—Ex.

## That "Wonderful Fact."

BY LYMAN C. HOWE.

Reading in Light of Truth Nov. 17, an article copied from the Banner of Light, I was deeply impressed with the importance of the "Wonderful Fact," as there described. It is of more than ordinary significance, and seems almost too "wonderful" to be true, even to one who knows of the many marvelous feats of modern mediumship. But, in keeping with many other alleged facts of a similar character, involving the same principle, it is, it seems to me, of paramount importance that it, and as many more like it as possible, be substantiated by the most conclusive evidence possible to obtain.

That raps, representing human intelligence, should be heard, with a sleeping infant for medium, is a wonderful reality in itself. But that a great mathematician like LaPlace should be able to communicate through such a channel, the solution of mathematical problems so deep and abstruse as to defy the intellects of trained collegiates and high mathematical professors, is a much greater wonder. It is generally held that communications through mediums, by whatever process, cannot very greatly excel the inherent intelligence and mental possibilities of the medium. But if this one "wonderful fact" can be established so definite, and certain, as to be without a shadow of doubt, it completely revolutionizes this long accepted theory of the limitations of spirit communion to the development and mental type of the medium.

In view of this fact (and if this one is accurately stated, and absolutely settled, then others like it may also be settled), what becomes of the vibrating theory that incapacitates intelligent spirits to represent themselves to us, through the atmosphere of this world? If the great astronomer could thus outdo the most learned mathematicians of earth, with a sleeping babe for his medium, what limit can we safely put upon the normal powers of exalted souls, even while submerged in the vibrations of this planet, and a sleeping infant?

My chief object in writing this is to ask if there are now living any witnesses to this marvelous science? Are the two "eminent public men" still living? If so, will they verify this statement? It seems a pity that such facts should not have been attested over their own signatures at the time, while all the incidents were fresh in the mind. Critics are apt to doubt the accuracy of the statement, when such unusual things are reported, and the testimony cannot be made too strong, or the statement too carefully analyzed, and shorn of all defects. We are making history which a future generation may read with doubt, and critical analyses, as we read the statements of ancient Spiritualists, and sacred writ.

In the first two decades of Modern Spiritualism, much valuable evidence was lost, by the odium attached to all believers; and men in high positions, college professors, usually held their experiences and convictions sub rosa, and this was probably the case with these "two eminent public men." I would like to hear from such witnesses as can corroborate this, and any other extraordinary facts, such as defy the sophistries and cunning theories of metaphysical speculators. Nevertheless, I have a vivid appreciation of metaphysics, and often indulge in them; but I do not allow them to conjure against facts.

## A Baby Medium.

BY DEAN CLARKE.

As some of our readers have never read, nor perhaps heard of the wonderful mediumship of the oldest son of Katie Fox Jencken, the youngest of the celebrated Fox Girls, we will give a brief resume of the facts as narrated by the child's aunt, Mrs. Leah Underhill in her biography of her family entitled: "The Missing Link." This remarkable child's gift is a clear proof that mediumship is hereditary, a fact not strange to those who know it is a matter of physical organization, or temperament.

Mrs. Underhill's account is as follows: "Katie and I were sitting at the billiard table, with the child in my lap. The child being troublesome, his mother to quiet him gave him paper and pencil (it was a piece of white blotting paper), as the child was fond of scratching marks and lines. She said: 'There! take that and keep still.' He dropped the paper once or twice, and I picked it up and held one end of it, he holding the other. I noticed that with his disengaged hand he was actually forming letters, and exclaimed: 'Why, Katie! he is writing!' We watched the process as his dear little fingers were guided to complete, in somewhat straggling letters, though perfectly distinct, 'Grandma is here, Boysie.' The child was then one year old. His pet name was 'Boysie.' Besides the above mentioned writing, I have before me a piece of writing executed by his infant fingers at the age of five months and eighteen days. It is in these words: 'I love this little boy. God bless his mama, J. B. F., and below, 'I am happy.' The following is the attestation of Mr. Jencken (the father of the child). 'Written by the infant boy of Mrs. Jencken on the 11th of March, 1874, aged five months and eighteen days. Mr. Jencken and Mrs. Jencken and nurse were present.' Thus today, as anciently, 'The weak and foolish things of this world are chosen to confound the mighty,' and 'out of the mouth (hand) of babes God perfecteth his praise.' This remarkable child is now a young man, living, at last accounts, in Brooklyn, N. Y. He retains his mediumship, but is delicate in health, and we have heard little about him of late."

## Home.

A home, not a unit, is no true home. It may be a place to eat, sleep and stay, but it is not a place to grow. Whatever irritates hinders real progress. Feelings must harmonize, affections focalize, or higher, vitalizing agencies are powerless to benefit. A place, be it ever so attractive and comfortable to the body, has little of true peace, and grandeur, unless a unit of purpose and will, is there. To be in any other place than where harmony reigns, and love and wisdom blend, is to be away from home.—Ex.



Berkeley Hall.

Nov. 26, Mr. P. A. Wiggin's lecture at the morning session on "The seer and the prophet," was a carefully prepared effort, full of inspiring thoughts and uplifting sentiments. The unusually inclement weather had the natural effect of diminishing the attendance, but a goodly number were present, notwithstanding. The Ladies' Schubert Quartette was as usual a feature of the day's exercise, morning and evening. The scenes of both sessions were up to the usual standard of merit. The morning's address was on "Swedenborg," in which Mr. Wiggin said: "I Cor. XIV, 1. 'Follow after love and desire spiritual gifts, but rather that ye may prophesy.'"

"Thought leaders have in all time been seers and prophets. Emanuel Swedenborg, born in Stockholm in 1688, was dubbed 'The Elixir of Moonbeams,' but as the royal Fredericks and Brunsvicks are only historically remembered, Swedenborg is living in the sacred precincts of thinking and aspiring souls.

All the attainments of Swedenborg in engineering, in metallurgy and theology pale into insignificance before his rich endowment of second-sight or clairvoyance. As a giant of intuition he stood alone, and in intellect he was a great power. He 'saw what others knew, he knew what others saw.' His earthly life of eighty-four years, like a headlight, flashed into the darkened recesses of a hundred unborn generations. His life was so profound that it gave great significance to simplest things. His habits of living were simple, because he was profoundly natural. His wisdom, knowing no place or time, with a majestic, yet modest bloom, leaped to the mountain tops of the future where today it is earnestly watched as a star of inspiration. Only by the spiritual soul is Swedenborg known. His whole biography is written when 'tis said, 'He was a colossal soul.' Most men are fragmentary and little better than jugglers of ideas. Swedenborg was the idea, he was a radiator of light.

Locke says, 'God, when he makes a prophet, does not unmake the man.' The spider weaves his complex web from out its bowels, so the leader, the prophet, the poet and mystic becomes great because the terminus of his involved web of life gets fastened to the great beam upon the loom of Nature, which, in after time, becomes the evolved fabric, drawn from the soul of Genius.

No poet has ever lived, from whose life brighter, and at the same time more sombre threads have been drawn, from whose soul more delicate strains of music of both minor and major pitch have emanated, from whose central self-hood such rhythm has come to sweep the key-board of human consciousness, as from Shakespeare. He was indeed a seer and a prophet. That he has lived so long and is destined to live to feed the souls of generations yet to come is because God only once in many decades brings thoroughly into outward expression that which is involved in the storehouse of a human being. This is why only a few are prophets. But in good time, perhaps not until the spirit is emancipated from earthly environments, the stammering lips of all will eloquently express the grand rhythm of the soul. Shakespeare was a poet, a seer and a prophet.

Such as these are not idle dreamers. They are utilitarians. 'Tis true they are not the ones who build our houses, who pave our streets or till our soil. But such as these are ever entering the untrodden wilderness of obscure spiritual consciousness, and with the ax of a great truth in hand, raze the giant growths of superstition, letting heaven's own light shine upon the virgin soil in which they have sown seeds of eternal truth, which ever ripen into a broader, sweeter and more spiritual humanity. 'Tis such as these who pave our streets with golden ideas and give to humanity its architectural plans for the mansion of the soul.

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The Boston Spiritual Lyceum

Held a very interesting session in Paine Hall, Nov. 25, and had a good attendance notwithstanding the severe rainstorm. Many visitors were present and spoke to the school. The Lyceum was opened with a selection by the Clenton orchestra; the school joined in singing two songs from the Spiritual Wreath; Dr. Dean Clarke offered an invocation; many answers were given to the question, 'What Have We to be Thankful For?' that were to the point and spoken of by the visitors present. Mr. A. P. Blinn was the speaker for the day; he took for his text the subject for the lesson. Mr. Blinn is a good clear speaker and is always interesting. He spoke again, Sunday, Dec. 2. After the March, Mr. Will Paige, formerly conductor of the Onset Lyceum, spoke to the school, and said: 'The adults should take an interest in the Lyceum work and see to it that their children attend and give their aid to the upbuilding of Lyceums.' Dr. Willis, Mrs. Ada Pratt, Mr. Forest Harding and Mr. Severn of Scituate also spoke interestingly. Mr. B. Warren Hatch favored the school with a song. During the session the guardian, Mrs. Carrie E. Hatch, read a letter from Mrs. Mattie E. Hull, secretary of the N. S. L. A., which was received with pleasure by the pupils.  
J. B. Hatch, Jr., Conductor.  
A. C. Armstrong, Clerk.

Newburyport.

I but voice the opinion of our society when I say we have been highly instructed, during the month of November, by the words we have heard from our platform, given by Mrs. Hand, Mrs. Strong and Mr. Hersey of Boston, Mrs. Butler of Lynn and Mrs. A. J. Pettengill of Malden.

One of Mrs. Hand's subjects, Nov. 4, was suggested by the singing of 'Nearer, My God, to Thee,' 'God,' 'Good,' 'Truth' being already discussed from the beginning to the present. Nov. 11, our speaker, Mr. Hersey, was assisted by Mrs. Strong, in readings from articles on desk, and in singing. The meetings were well attended and readings satisfactory. Nov. 18, Mrs. Butler was with us; though not feeling as well as usual, her work was fully equal to any she has ever done for us, and a full house proved her popularity. She remained in the city till Thursday morning, giving sittings, and on Wednesday evening held a benefit circle. Both our supper and circle were well attended and some very convincing 'tests' were given. We can show several 'converts' during the month.

Nov. 25, Mrs. Pettengill conducted two most interesting services. At the afternoon service she sang for us 'Out of the Shadow,' read Ella Wheeler Wilcox's beautiful poem on 'Death,' and then gave us the most sensible, comforting and inspiring lecture on that subject which we ever heard, giving practical illustrations of her several points.

In the evening, a large audience braved the weather, and were well repaid. She sang, 'The New Kingdom,' followed by a lecture on 'Woman, or Might Against Right.' (I wish I could have reported it in shorthand for our future reference.)

After this a very successful 'circle' was held, assistance being given by Mrs. Butters, a 'stranger within our gates,' who made many friends while she and her husband were here. Their sweet singing added

much to the interest of our meetings. We commend them to the societies where they may be, during the winter.  
Our speakers for December will be Mr. Steadman of Stoneham, Mrs. Hand of Boston, Mrs. Dr. Caled and Mrs. Butler of Lynn and Mrs. Tillie Reynolds of Troy, N. Y.  
S. A. Lowell, Sec'y.

Spiritualistic Meetings.

Sunday, Nov. 25, was a busy day for all Spiritualists who are brave enough to work with the local spiritualistic societies in their respective communities. In fact, spiritual food was vouchsafed to the people on several evenings during the week previous in various sections of the nation.

In Boston, the Ladies' Spiritualistic Industrial Society held its regular meeting on Thursday evening, Nov. 22, in Dwight Hall. It was largely attended and a good time enjoyed by all.

On Friday evening, the Ladies' Aid Society met as usual at 241 Tremont St. This is the oldest society of its kind in the world, and has made a splendid record in the forty-four years of its existence. Those in attendance were favored with a most entertaining program, the feature of the evening being a greeting to that gifted speaker, Mrs. Carrie E. S. Twine. Dec. 14 this society will be given a benefit by that versatile speaker, J. Frank Baxter.

Meetings were held on Sunday in Commercial Hall, Boston, also in Somerville and Salem. All of these meetings were well attended, and good results are expected from them.

Hyanis, Brockton and Fitchburg also send in delayed reports, setting forth the pleasing fact that much good was accomplished in those places through the outpouring of the power of the spirit on the day in question.

From Norwich, Ct., Mrs. J. A. Chapman writes of Mrs. Edie I. Webster's work for the past two Sundays, and announces that the Society there is to be favored with addresses by Miss Lizzie Harlow during the month of December.

New York City, through Miss M. J. Fitzmaurice, sends an encouraging word with regard to the excellent work of Miss Margaret Gaule, the gifted psychic, and also speaks highly of the music with which the people present were regaled.

Brooklyn, N. Y., reports the proceedings of three of its working societies. The Woman's Progressive Union was regaled with flashes of wisdom from the eloquent Prof. W. M. Lockwood, and excellent vocal and instrumental music by Mrs. Kuncet, Mr. Souchon, and Mr. Fred Watson.

The Fraternity of Soul Communism held regular services. Ira Moore Courtis gave a special Thanksgiving service in the morning, and in the evening devoted his entire time to a service. This society also reports a most successful social gathering on a previous evening, and announces that the next one will be held Dec. 14. On Nov. 26 a special benefit was held under the direction of Mrs. Marie Robinson, for Ferdinand Fox-Jencken, the surviving member of the Fox family, who is critically ill, and whose wife and children are in absolute need.

The Spiritual Fraternity met as usual, with a goodly number of devoted friends of truth in the audience. Good music was a special feature of the services, while Geo. A. Delerue, Thos. C. Huntington and Dr. John C. Wyman gave instructive and uplifting addresses. The talented psychic, Miss May Sicard, devoted a full hour to the giving of spirit messages, all of which were warmly welcomed. Thus the work goes on apace throughout the nation. May true Spiritualism profit thereby.  
The Editor-in-Chief.

Life Beyond Death.

BEING A REVIEW OF THE WORLD'S BELIEFS ON THE SUBJECT, A CONSIDERATION OF PRESENT CONDITIONS OF THOUGHT AND FEELING, LEADING TO THE QUESTION AS TO WHETHER IT CAN BE DEMONSTRATED AS A FACT; TO WHICH IS ADDED  
An Appendix Containing Some Hints as to Personal Experiences and Opinions.  
BY MINOT JUDSON SAVAGE, D.D. (Harvard)

CONTENTS.—Primitive Ideas; Ethical Beliefs; The Old Testament and Immortality; Paul's Doctrine of Death and the After Life; Jesus and Immortality; The Other World and the Middle Ages; Protestant Belief Concerning Death and the After Life; The Agnostic Reaction; The Spiritualistic Reaction; The World's Condition, and Needs as to Belief in Immortality; Probabilities Which Fall Short of Demonstration; The Society for Psychical Research and the Immortal Life; Possible Conditions of Another Life. Appendix.—Some Hints as to Personal Experiences and Opinions.  
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## Banner of Light.

BOSTON, SATURDAY, DECEMBER 8, 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 should reach this office by 12 o'clock noon, of the Saturday preceding the date of publication.

## BOSTON AND VICINITY.

**Boston Spiritual Temple** meets in Berkeley Hall, Berkeley street, every Sunday at 10:30 A. M. and 7:30 P. M. F. A. Wiggins, speaker and psychic. E. All, President; Geo. S. Lang, Secretary, 11 Woodlawn Ave., Mattapan, Mass.

**The Gospel of Spirit Return Society**, Minnie M. 8016, Pastor, Assembly Hall, 200 Huntington Avenue, Sunday evenings at 7:45. Discourse and Evidences through the mediumship of the pastor.

**The First Spiritualist Ladies' Aid Society** meets every Friday at 24 Tremont street. Business meeting at 4. Evening session 7:30. Mrs. Mattie E. A. Albe, President; Carrie L. Hatch, Sec'y, 74 Rodney street, Dorchester, Mass.

**Boston Spiritual Lyceum** meets every Sunday at 1:30 P. M. in Assembly Hall, 200 Huntington Avenue. Seats free. J. D. Smith, Conductor, A. Lawrence Armstrong, Clerk, 17 Leroy street, Dorchester, Mass.

**Hollis Hall, 789 Washington Street**—Sundays at 11 A. M., 2:30 and 7:30 P. M. Good talent and music. Mrs. Nutter Conductor.

**The Ladies' Spiritualistic Industrial Society** meets in Dwight Hall, 104 Tremont street, every Thursday. Business meeting at 6:30 P. M.; evening meeting 7:45 P. M. Hattie L. Eaton, Sec'y.

**Commercial Hall, 604 Washington Street**—Sundays at 11:30 and 7:30. Thursday at 2:30. Hattie M. Deay, President; M. Adeline Wilkinson, Conductor.

**Odd Ladies' Hall, 446 Tremont Street**—Bible Spiritual Meetings Sundays, 11 A. M., 2:30 and 7 P. M.

**Somerville Spiritualist Society, 55 Cross Street**—Ella M. La Roche, President. Meetings Sunday, Tuesday and Friday evenings, 7:30. Developing circle, Thursday, 7:30.

## BROOKLYN, N. Y.

**The Woman's Progressive Union of Brooklyn** holds meetings every Sunday afternoon and evening at 8 o'clock; Lyceum Sundays at 2, at their hall, 423 Classon Ave., between Lexington Ave. and Quincy st. Elizabeth F. Kurth, President.

## Local Briefs.

## BOSTON.

Berkeley Hall, December 2.—The audience that greeted Mr. F. A. Wiggins this morning was indeed a privileged one, for never was a grander one delivered than the lecture which his guides gave utterance to on the Biblical theme, "Forever learning, but never coming to a knowledge of the truth."

The speaker dwelt to a large degree upon the extent superstition governed the lives of people of the present age, and showed how false or misguided teachings of the past were manifestly responsible for such a condition. He related the story of Gideon and showed the true way it should be interpreted. He then proceeded to compare with Gideon a Spiritualist or rather spiritualistic investigator who, on receiving a test from the spirit world through some medium, is at first filled with wonderment, delight, and positive condition of undoubted conviction. Then as the reaction comes, is equally certain that in some mysterious and unknown way the medium has deceived him, and is only after repeated tests of equal merit, converted to the belief of spirit return. The speaker warned his hearers against permitting themselves to be deluded into accepting the knowledge of spirit return as a complete understanding of Spiritualism and its truths, as the possession of that knowledge was simply the first step along the line.

A portion of the address that was of especial interest to many present was when the spirit lecturer touched upon the query that so many seekers after the truth have put forth, asking how we shall know our loved ones when we ourselves pass into the world of spirit, since all things material that enable us to know them here, do not pass with the soul through the change called death, and he declared that by a new law of divine consciousness we did not in the mortal well comprehend we should indisputably and unmistakably know our own.

The seances, both morning and evening, were of a convincing character. The selections of the Ladies' Schubert Quartet were never finer than today.

Our society will make a special observance of December 30, the fifth Sunday in this month, as the last one in the nineteenth century. We shall hold sessions morning, afternoon and evening and present an unusually attractive programme, further particulars about which later.

Banner of Light always on sale.  
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241 Tremont St., Friday, Nov. 30.—The regular meeting of the First Spiritualist Ladies' Aid Society was held as usual with the president, Mrs. Mattie E. A. Albe, in the chair. In the evening Mrs. McDonald of Washington, D. C., gave messages which were all recognized. Mr. J. B. Hatch, Sr., spoke briefly of the workers of the Aid, and extended greetings to the president, Mrs. Albe, welcoming her back to her position, as she had been absent on account of illness. Dr. Wesley spoke briefly about the Snakers; Mrs. Shackley excellent messages; Mrs. Germond vocal selection; Mr. Elmer Packard brief remarks; Mr. J. B. Hatch, Jr., called attention to the article of Mr. E. W. Gould in the last issue of the Banner of Light. Next Friday we will have an Old Fashioned Supper. Entertainment in the evening, Friday, December 14, Mr. J. Frank Baxter will give a benefit for this society, and as we are the only charitable society of Spiritualists in the city, we hope all will come and hear Mr. Baxter, and help the society.

Carrie L. Hatch, Sec'y.

Council Hall, 604 Washington St., Dr. Deay, president; M. Adeline Wilkinson, conductor. Subject for conference at 11. "The Education of the Masses to the Spiritual Philosophy," opened by Mr. Baxter, followed by Messrs. Deay, Billings, Parker, Page, Prevost, Davis, LeGrand. Anniversary exercises at 2:30 of the ninth year of public work of Mrs. Wilkinson. Introductory remarks by the president; words of welcome, Mrs. Wilkinson, followed by Mr. J. K. Hicks, Dr. Sanders, Mr. Baxter; poem, Mr. Lovering; solo, Mr. Frank Jenness; remarks, C. H. Billings, Mrs. Shirley; music, Lyle Orchestra. Evening: Opening remarks, Dr. Deay and Mrs. Wilkinson; recitation, Mrs. Ruth Sanderson; solo, "The Holy City," Mr. Jenness; remarks, Mrs. Nettie Holt Harding; solo, Mr. Charles Le Grand; poems, dedicated to Mrs. Wilkinson, Mrs. Adeline Wildes and Mrs. Carlew; mandolin duet, The Martin Sisters; solo, Miss Walker; recitation, Mrs. Curtis; spirit messages, Mesdames Wood, Shirley, Knowles, Clara, Strong; "Walker's Art Diagram" and illustrated song closed the exercises. Meetings every Thursday at 2:30. Next Sunday evening Mr. Sterling Wines. Banner of Light for sale.

Recorder.

J. Frank Baxter will speak for the Boston Spiritual Lyceum Sunday afternoon, Dec. 23, in Paine Hall. The Lyceum will have their Christmas tree on that day and will hold an entertainment in the evening. Ton, are invited. Admission will be free—Sunday, Dec. 23.

J. B. Hatch, Jr., Conductor.

Dwight Hall, Thursday, November 29.—The Ladies' Spiritualistic Industrial Society held its regular meetings. Supper was served as usual at 6:30 P. M. In the evening,

by a vote of those present, there was held a meeting instead of having a social evening and cards. In the absence of the president and vice-president, the meeting was conducted by the secretary, but it proved to be very interesting.

Meeting was opened with singing. Mrs. McDonald communications and psychometric readings. Remarks, Dr. Bullard. Miss Jennie Rhind gave her message, as a mystic, to the people. Mrs. Peak of Charlestown, communications which were readily accepted. Mrs. Gutierrez, remarks. With a song from Mr. Peak the meeting closed. On Thursday, December 6, Dr. Charles Hidden of Newburyport, short lecture on Hypnotism, with demonstrations of his power, also slight of hand performance. On Thursday, Dec. 13, Mrs. Abbie Burnham and Mrs. Carrie Twing will occupy the platform. On Thursday, December 20, Mr. F. A. Wiggins will spend the evening giving communications. On Thursday, December 27, monthly dance and social. Supper served weekly at 6:30 P. M. Hattie L. Eaton, Sec'y.

The Children's Progressive Lyceum, No. 1, of Boston, met December 2, at Red Men's Hall, 514 Tremont St., with a very good attendance both of visitors and scholars. The lesson on "What is Religion," from the Silver Chain Recitation, was very interesting as explained by Dr. Hale. "The little folks' topic on "Spirit," taken from "The World," was as interesting as usual. The word in preparation for next Sunday is "Blessing." With song, recitation, etc., the following contributed to the exercises of the morning: Eldon Bowman, Rebecca Goodley, Harry Green, Louis Biedeman, Esther Bots, Iona Stillings, Carrie Engel, duet, Mrs. Stillings and Dr. Hale; remarks, Dr. Huot; reading, Mrs. M. A. Brown; remarks, Mr. Sawow of Malden and Mrs. Butler.

H. Howe, Sec'y.

Eagle Hall, 616 Washington St., Sunday, Dec. 2.—Morning anniversary services. Scripture reading and invocation by the president. Those assisting: Misses Fernald, McLean, Mesdames Peabody, Nutter, Messrs. Baker, Howe, Turner, Hall of Brighton, Arthur, Evening: Scripture reading by president; invocation, M. Moody; song, Geo. Cleveland and Mrs. Stillings; remarks, Mrs. Moody; solo, Mrs. Cameron; "The Holy City," Mabel Butts; song, Mr. Geo. Cleveland; song, Iona Stillings; recitation, Mrs. Stillings; G. Cleveland, song, "Shall We Meet Beyond the River"; A. McKenna, messages and remarks; song, Mabel Butts; Mrs. Piper, recitation; also many spirit messages by M. J. Butler, all recognized. Mrs. Cameron, pianist. Mrs. Nutter, president.

Boston Spiritual Lyceum, Paine Memorial Hall, 9 Appleton St.—This Lyceum held a very interesting session Sunday afternoon, Dec. 2. "What Evidence Have We That Humanity as a Whole is Making Spiritual Progress?" was the question, and many instructive answers were given. Taking part: Harry Gilmore Green, Maud Armstrong, Mr. E. Warren Hatch, Mr. E. B. Packard, Prof. A. E. Schaller, Miss Esther Mabel Butts, Mr. Alonzo Danforth. Question for next Sunday, "Is the Age Humane?" Also band of Mercy.

A. C. Armstrong.

Odd Ladies' Hall, 446 Tremont St., Sunday, Dec. 2, after song service. Mr. Hall opened morning and afternoon meetings. Those in the circle—Messrs. Hall, Boman, Cohen, Mrs. Thoms. Afternoon and evening: Messages, Mesdames Chapman, Perkins, Brown, Gutierrez; Messrs. Clark, Cohen and Dr. Huot, Wednesday meetings, Jan. 1.

Mrs. Gutierrez, President.

## Massachusetts.

First Spiritualist Church, Fall River.—The mediums for November 24 were James Lucas, president, and Mrs. Strong of Boston. Both gave communications pleasing to the audience. Sunday, December 2, the Lyceum had open session. New banners and badges were presented.

James Stoll, Sec'y.

Pittsburg.—Mrs. Lizzie D. Butler of Lynn concluded a very successful two weeks' engagement for the First Spiritualist Society Sunday, December 2. Full houses greeted her at both services and gave close attention to the interesting addresses, followed by many convincing spirit messages, all fully recognized. Miss Howe, pianist, finely rendered several selections. Mrs. S. C. Cunningham of Cambridgeport, test medium, will be with us next Sunday.

Dr. C. L. Fox, Pres.

Cadet Hall, Lynn Spiritualists' Association.—Alex. Caird, M. D., president. Special exercises were held on Sunday, consisting of short addresses and psychometric readings by Mrs. Carrie Twing; tests by Mrs. Dr. Caird; character readings by Mrs. Alina Jahnke, Alice McIntire and Mr. Arthur Smith of the Banner of Light. Remarks by Miss M. A. Estes. Music by Thomas' orchestra and Mrs. Bertha Merrill. Supper was served in the banquet hall. The friends contributed very liberally towards a music fund to be used to defray the expense of special music at future meetings. Wednesday, December 12, the ladies will serve an old fashioned boiled dinner. You are cordially invited.

Secretary.

The Malden Progressive Spiritualists' Society at the meeting Sunday evening, November 25, had for speaker, Mr. J. Frank Baxter, who was at his best. Mr. Graham and Mrs. Munroe also took part. On Sunday evening, December 2, Messrs. Cowan, Quint and Atherton of Sausage, remarks and messages. On Wednesday evening, December 5, the regular monthly social, the third anniversary of the society at 76 Pleasant St., Malden.

Mrs. Morton, Sec'y.

The First Spiritualist Society of Marlboro was invited to Worcester Friday, Nov. 16, by that society, and some twenty-five of our members availed themselves of the opportunity. In saying that the Worcester society understands perfectly well how to entertain visitors, would be putting it mildly. Everything possible was done for our enjoyment, and we all had a royal good time.

Mrs. Nettie Holt Harding, who was with us the evening before and gave us a fine lecture, went with us as our guest. We were pleased to meet there Mrs. Sarah A. Byrnes, Miss Blanche Brainard, Dr. and Mrs. Kenyon. Nov. 18, Mrs. Byrnes was our speaker. She gave us two eloquent lectures. Dec. 2, Mrs. Fannie Allen gave two lectures to a well filled house; all were pleased. We have held free meetings for the last three years with good success.

Brooklyn Children's Progressive Lyceum, No. 1, Mr. Geo. W. Nutting, conductor; Mrs. Annie Shean, secretary. The Lyceum met as usual in Good Templar's Hall, 65 Main St., December 2, at 2 P. M. The attendance was good; the lessons were taken from the paper, "Thought Gems." The Banner march was well executed, followed by recitations by Mildred Tirrell, Mabel Tirrell, Marian Tirrell; song, Mrs. Carrie Taber; physical culture exercise given by Maud Minsey, Etta May Shean, Florence Cooley; closed with Target march and singing.

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The First Spiritualist Society of Salem met last Sunday in O. U. A. M. Hall, 175 Essex St. Mrs. J. W. Kenyon of Pittsburg was the medium. All the messages were recognized. Monday night Mrs. Kenyon held a benefit circle for the society. Next Sunday we have Mrs. Fannie Martinier of Boston, test medium.

Miss Helen F. R. Libbey, Sec'y.  
10 Cherry St.

Brooklyn People's Progressive Spiritual Association held its usual service Sunday, Dec. 2. Mrs. N. S. Noyes of Brooklyn, Mass., formerly of Lynn, Mass., delivered a very fine discourse, followed by astrological readings. Sunday, December 9, C. Fannie Allen, of Stoneham, Mass., will be with us.

Mrs. Geo. E. Morse, Cor. Sec'y.

The Somerville Spiritualist Society, 55 Cross St., Ella M. La Roche, president, had the largest attendance of the season Sunday evening, December 2. Mrs. E. E. Mellen, late of New Bedford, medium. Some remarkable messages were given, all fully understood. Sunday evening, December 9, Mrs. M. E. Gilliland-Howe will be with us. Meetings Tuesday and Friday evenings. Developing circle Thursday 2:30 P. M.

The First Spiritualist Ladies' Aid of Stoneham, met in the A. M. Hall, Thursday, November 22. Business meeting at 4:30. Supper was served at 6:30, many partaking of the good things provided. We shall have our ever welcome medium, Mrs. Minnie Soule, with us on Thursday, December 13. Friends welcome.

Mrs. James Robertson, Sec'y.  
Reading, Mass.

The Progressive Spiritualist Association, Anna J. Quaide, president, held services Dec. 2, in Providence Hall, 21 Market St., Lynn. Mediums present, Mrs. M. E. Gilliland-Howe and Arthur S. Howe. Next Sunday Arthur S. Howe and Mrs. Howe. Music, Eddie Mumford. Subscriptions taken for the Banner of Light.

Delia E. Matson, Sec'y.  
New York.

The Fraternity of Soul Communion held its regular Sunday evening spiritual service December 2, at 8 o'clock. A large audience was present. Our medium, Ira Moore Courlis, was fortunate in reaching a large number of strangers and friends with convincing messages. In his work he is always assisted by the Verdi Quartette and Wm. Ahrens as pipe organist with solos before and after each service. Our Lyceum and Sunday school opened in the lecture rooms of the church at 3 o'clock, and a large number were present.

Mr. R. E. Fichtome, a Wesleyan graduate, has charge of the Bible class, and under his careful instructions there is much to be learned, although he does in no wise confine himself to the Bible. He uses it merely as a text book. Miss Lucy Stumm is teacher of the children's department, and she is indeed fully qualified in that direction. The opening exercise was very interesting, with remarks by Ira Moore Courlis, R. E. Fichtome and Wm. Wellwood, Jr., director of this branch of our work.

Banner of Light for sale at all meetings.  
W. H. Adams, Sec'y.

The Benefit Seance given by the "Little Willing Workers" under the direction of Mrs. Marie Robinson at Crosby Hall, 423 Classon Ave., was largely attended Monday, Nov. 26, and a most pleasant evening enjoyed. Dr. John C. Wynman presided in a most graceful manner, and the program was as follows: Opening song, "America," by the Band of Willing Workers, with patriotic demonstrations, followed by the Verdi Quartette. Invocation by Mr. Courlis. Solo, Mr. Clarence Fulton. Remarks most appropriately given by Mr. Wynman. Quartette, Mr. Courlis' guide, Thos. H. Shirley, made many hearts glad by most convincing messages. During the seance the quartette sang Tennyson's "Crossing the Bar." A good sum was realized and all the praise is due Mrs. Robinson, who is an earnest worker among the poor. She deserves the support of every Spiritualist in Greater New York for the relief and aid she brings to many destitute homes. God bless and prosper her and her little band of workers made up of little spiritual children who meet from week to week to sew for the poor.

W. H. Adams, Sec'y.

At the Woman's Progressive Union, Brooklyn, Sunday, Dec. 2, the many friends of Mr. Altemus gathered in goodly numbers to bid him welcome. Sweet singing, followed by many messages took up the time allotted for the afternoon. At the evening session, congregational singing and a poem by our president, also some very appropriate remarks by Judge Dailey. Mr. Altemus was in fine condition and voiced comforting and loving messages to many strangers in the audience. He has decided to remain in Brooklyn during the month, and we bespeak for him a large attendance at all his meetings.

Mrs. N. B. Reeve.

THE ORIGINAL, THE BEST. TRADE MARK. GAIL BORDEN. AVOID UNKNOWN BRANDS. EAGLE BRAND. Condensed Milk HAS NO EQUAL AS AN INFANT FOOD. SEND FOR BABIES' BOOK FOR MOTHERS. — Borden's Condensed Milk — New York.

Glen Falls, N. Y., Mrs. Tillie U. Reynolds of Troy, N. Y., has been with us for a month past, giving two lectures with psychometric readings on Sundays and public seances on Thursday evenings. The Sunday meetings of our society are always free and only a small fee is charged at the Thursday meetings. Mrs. Reynolds has been successful in awakening a widespread interest in the higher Spiritualism in this vicinity. The attendance is large and the seekers for spiritual light are very earnest and enthusiastic. Mrs. Reynolds has given as many as seventy tests and readings at one seance which are generally received with gratitude and accepted as truths. The interest in her work is so great that we have extended her engagement to the middle of December.

Merleth B. Little.

First Association of Spiritualists, Sunday, Dec. 2. Our meetings were fully attended at both sessions by people interested in the promulgation of spiritual truths. Miss Gaulle gave many convincing messages from arisen friends, and her psychometric readings were exceptionally fine. At the evening session we were favored by a visit from Prof. Lockwood, who responded to an invitation to the platform with a brief address that was heartily received. Our vice-president, Mrs. Milton Rathbun, left home on Thursday last for Lake Helen, Florida, to spend the winter, hoping the Southern climate will completely restore the health of her youngest son, who has lately been very ill. We miss her genial presence and practical judgment in all business matters. May joy go with them, and the guardian angels guide their safe return.

M. J. Fitz-Maurice, Sec'y.

Other States.

First Spiritual Church of Chicago.—A large audience greeted Dr. J. M. Peebles on Sunday evening, Nov. 25. It was his first visit to the new church, and it is needless to state that pastor, members and friends gave the venerable gentleman an enthusiastic reception. He gave a most elaborate and eloquent address on "The Voudous of Africa and their Spirit Influences," which was greatly appreciated by all present. The pastor, Mrs. Georgia Gladys Cooley, followed the address with a few concise and well chosen remarks, and afterwards under control of "May Flower," delighted the audience with a number of messages of a most convincing nature, all recognized.

Mrs. Kate R. Stiles of Boston, Mass., has recently been holding a series of parlor meetings in Augusta, Me. She is an inspirational speaker of a high order, and succeeded in awakening a good deal of interest in Spiritualism among us. The meetings were largely attended by people who are desirous of learning something of a future life, and Mrs. Stiles was able to give some strong proofs and many comforting messages from dear spirit friends. She goes from here to Bangor to fill an engagement with the society for the five Sundays of December. We would advise other societies in this state to engage her valuable services while she is among us. We hope to have her in Augusta again before she leaves the state.

Kate C. Pishon.

Christ's First Spiritual Church, Hartford, Conn., Madame Haven, conductor, Temple of Honor Hall, 302 Asylum St. Meetings held every Sunday at 7:30 P. M. A very interesting meeting was held Sunday evening, Dec. 2, with an able address by Mr. C. E. Brainard. Subject: "Think of the Things That Are Sweet, Pure and Lovely," followed by "Queen Olga." Messages by the conductor, Mme. Haven. Good music, under leadership of Miss Gertrude C. Laidlaw. These meetings, which have been held regularly since June, 1899, have become established in public favor, and a gradually increasing attendance, and a great and good work is being done by the organizer and Madame Haven, to further the truth of the great philosophy. "Banner of Light" on sale at these meetings.

Frank H. Beadle, Sec'y.

A Public Letter from Dr. C. E. Watkins to His Friends.

Boston, Mass., Nov. 1st, 1900.

My dear Friends:

I take great pleasure in informing you that since Nov. 1st, I have opened my Boston office at No. 71 Gainsboro St., and if you, or any of your sick friends, desire to consult me in person, you can do so. I shall this winter make no charge for a personal consultation. I shall be pleased to see you at any time between the hours of 9 A. M. and 4 P. M. Kindly remember no charge will be made for consultation. I desire also to inform you that I shall have every facility to give personal treatments with the following methods: Electric Treatments of all kinds, Magnetic, and Electric for female weakness, rheumatism, nervous diseases, massage, and best of all, in my opinion, PERSONAL PSYCHIC TREATMENTS, the same as I give at my Sanitarium. I shall try and give such methods of treatment as will not only make a permanent cure, but as speedy a one as possible. If you will try and make an appointment by letter, it will be better, as then you will not have to wait, but can see me at once at the appointed hour.

I desire to call your particular attention to the fact that I shall have all of the latest and best methods to overcome chronic disease, and assist nature in her efforts to bring you back to health. And more particularly would I call your attention to my PERSONAL PSYCHIC TREATMENT. I am at present the only Physician who gives these PERSONAL PSYCHIC TREATMENTS. Pleased to see you at any time, if you take treatment or not.

All Huntington Avenue Cars cross Gainsboro Street. It is only one street from Massachusetts Avenue. Remember the number, 71 Gainsboro Street. Brick house with white trimmings.

Yours kindly,  
DR. C. E. WATKINS.

71 Gainsboro St.

## Medical Liberty League.

All members of the Massachusetts Medical Liberty League and all others who are in sympathy with the principles of the same, are hereby earnestly requested to attend the special meeting to be held Friday, December 7, at Harmony Hall, 724 Washington St., Boston, Mass. Important business needs immediate attention.

Attest:  
Charles E. Le Grand, Acting Sec'y.

## Movements of Platform Lecturers.

G. H. Brooks will lecture in Spartansburg, Pa., during December. He desires to make arrangements to hold week evening meetings within a hundred miles or so of Spartansburg, Pa. Will officiate at funerals. Send all mail and telegrams to Spartansburg, Pa.

Mrs. J. W. Stackpole, 145 W. Concord St., is open for platform engagements as a medium for spirit messages. Terms reasonable.

Denn Clarke is now open to short engagements for lectures and will officiate at funerals. Address, 7 Winthrop St., Roxbury, Mass.

It is not a bit curious that war, pestilence and famine should travel in company. Since the earliest period, history has always linked the trio together. The one follows the other inevitably.—Ex.

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