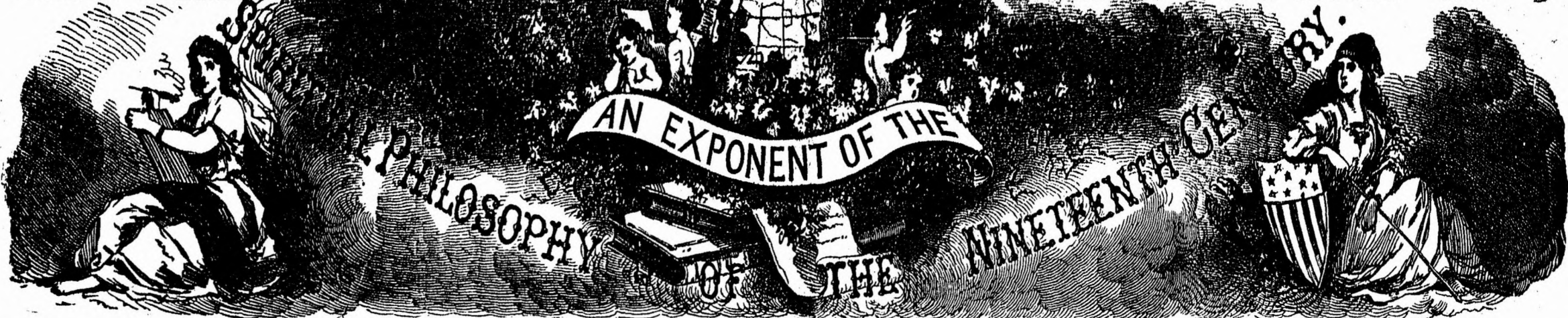


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NO. 16.

"RISE UP, MY SOUL, LET ALL THY WINGS BE FREE."

BY B. F. AUSTIN.

Like echo from the Alpine heights above,
Or notes of angel choir in minstrelsy,
From Onset's Camp, I hear these words in love:
"Rise up, my soul, let all thy wings be free."

In mellow cadence, sweet, and rich and clear,
Like the full note of ocean's ceaseless roll,
These words, one summer eve, fell on my ear,
And since have sung their music in my soul.

Words beautiful! and full of life and cheer,
(Like caskets holding jewels yet more rare)
The thought and message — to the soul more dear —
Were voices from the Spirit Realm so fair.

"Rise up, My Soul" — thy real home is there
Above the mists and shadows of the earth;
"Rise up" and breathe thy native, heavenly air
And learn thy secret of celestial birth.

Let all thy wings of thought and high desire
Be freed from servile chains and clasp that bind;
And soaring thro' the azure heights still higher,
Thy soul its home and happiness shall find.

And higher still, My Soul, arise and find
The realm supernal and its glory see:
And thence repeat this message to mankind:
"Rise up, My Soul, let all thy wings be free."

— The Sermon.

(The above poem was inspired by the consideration of the thought embodied in the chapter of the name in the forthcoming book of Dr. Geo. A. Fuller; Mr. Austin having been favored with a reading from the manuscript. — Ed.)

"Christianity at the Grave of the Nineteenth Century."

BY THE EDITOR.

Under the above striking caption, Mr. Frederic Harrison publishes one of the ablest essays of this period in the December number of the North American Review. He tells the plain truth in language that cannot be misunderstood by even the superficial reader. No shadow of pessimism or unhealthy cynicism hangs over his thought. He aimed to paint a picture of existing conditions in human life in the stable colors of truth and he has succeeded in every respect in doing so. In reviewing the past quarter of a century, Mr. Harrison makes the point that a great advance has been made in area of dominion, in huge cities, in population, in wealth, in material prosperity, in mechanical inventions, in physical discoveries, and in all forms of material resources. But he asks the pertinent question: "Is humanity to be measured by these material things, by power, by wealth?"

In considering these queries, Mr. Harrison asserts, and adduces ample evidence to prove his assertions, that the ideals of today are of lower order, tending largely to coarser ways of life, to vulgar types in art and literature, to a more open craving for wealth, and a more insolent assertion of pride and force. In comparing the statesmanship of the first half of the reign of Queen Victoria, with that of the second, he scores a point in support of his argument by bringing forward the reforms that were then inaugurated, and the names of the statesmen of that period. The contrast is a most painful one, and proves that lust for wealth and power overshadows the men in public life, causing them to turn deaf ears to the millions of their fellowmen who are asking only for justice. He next cites the activity in the realm of religion, and again makes a point in support of his claim. The oppressions of the weak stirred the public heart, and sympathy was freely expressed for those who were struggling for liberty against the tyrants of the times. The Poles, Lombards, Hungarians, the blacks of the Southern States, all came in for the sympathy of all humane peoples wheresoever dispersed. Today there is a marked lack in this direction among the citizens of all the great nations of the earth. Then there was a demand for peace and freedom for all nations and peoples of the globe. Now the cry is for an enlarged territorial domain, for greater power, for immense wealth, and to beat other peoples in arms and in trade.

The decadence in literature is also shown in an unmistakable manner, while the change in society is clearly demonstrated in the same painstaking way. Beginning with the rise of Bismarck, he adduces cause after cause whose effects are now apparent in the changed ideals of the people of today. The defeat of Denmark, the overthrow of Austria, the subjugation of France followed in quick succession. They changed the map of Europe, and made Germany the leading nation on the continent. As Mr. Harrison well says: "War had been made to pay" in dollars and cents. The spirit of gain was forcibly substituted for that of love and good will. The blood and iron policy of Bismarck cared nothing for peace, but rather egged on the hellish practice of war, wherefore that great hypocrite could exert his influence for evil. Prosperity in trade, regardless of the cost in life and misery to the people, became the be-all and end-all of Bismarck and the statesmen of his school. Morality was mocked at, while might was made right. To argue the question of right with men of that character was to raise serious doubts as to the sanity

of the one who was so presumptuous as to do so.

Up to the time of the Danish conquest, the wars of the leading nations of the globe had been undertaken in behalf of the weak, as against the strong. From that day to this, every war of Christendom has been a war of conquest. The enlargement of the boundaries of the nation, and the profits in trade, caused every question of right, of liberty and justice to sink out of sight. All of the nations of Europe, Japan in the East, and at last the United States, engaged in the struggle for expansion. Liberty became a sneer and reproach on the part of the leaders of the people, and in not a few instances, those who proclaimed their belief in and support of the principles of freedom and justice were denounced as traitors by those who sustained the doctrine that might makes right. The subjugation of the weaker nations of the earth has gone merrily on for thirty years. "Trade, trade, trade," has been the excuse offered for the deprivation of the conquered peoples of their liberties. "We can advance them in civilization, and give them a larger liberty under our arms by conquering them, besides it will pay us to have their trade." These and other equally specious arguments are used by those who hold that gold is king.

Mr. Harrison's references to the drama, to literature and art are none the less pointed and conclusive. He clinches every argument he advances, and proves every statement that he makes by an array of facts that are simply overwhelming. It is with the religious side of this problem that the readers of the Banner are most deeply interested. Mr. Harrison asks this important question: "What have the churches done to stem this adverse tide in the events of earth-life?" The reader may well echo this question, what, indeed? The churches are the most earnest supporters of war that can be found on both continents. The preachers pray to their God to crown with success the armies of their nation, despite the fact that the contest is an unrighteous one. Even some Unitarian clergymen in America have been the most zealous advocates of the Boer and Philippine wars, and have petitioned with unctuous fervor God to award victory to England and the United States. The churches in the past thirty years have given up many of their time-worn dogmas, but with them they have given up their ideals for the betterment of the condition of their fellowmen. They have caught the commercial spirit of the age, and are bribing their pulpits from the pews. They have changed their views with regard to the heaven and hell of the future life, but they have substituted nothing of a positive character in regard to the condition of man after the change called death.

As a matter of fact, their teachings with regard to a future state of existence are decidedly hazy. Many clergymen of all denominations actually confess in private conversation that they have grave doubts of there being a future life at all. These doubts are more general than is publicly known. To the uncertainty as to a future life, to the failure to emphasize certain paramount duties in their instructions to the people, and to the loss of those ideals of beauty, truth and justice that should ever spur the honest preacher to action, Mr. Harrison ascribes much of the tendency to materialism of the day. Creeds have given way before the light of reason, but nothing of idealistic nature has been offered to reveal the higher duties of the spirit. The doubt of there being a higher life has led many to disregard their actions under the delusion that they could do as they pleased while on earth, for neither reward nor punishment was to be feared after death. Church members argued much in the same way, feeling that they could secure pardon through a profession of belief in the power of the church to save them from their sins. They could applaud war conscientiously, for many clergymen, archbishops included, have frequently declared of late that "God was fighting the battles of nations." They could use almost any expressions they pleased in conversation, for some ministers have defended slang from their pulpits as the best means to impress truth upon an audience. Other retrograde tendencies are excused and defended for the same specious reasons.

Despite the dark background to the foregoing pictures, there is yet hope for the future in the sunshine of true religion. The world needs a religion that can speak with knowledge of the future life—that can define duty in unmistakable terms through a correct interpretation of the law of consequences—that can tell men how to live on earth as well as of their lives hereafter—that can prove the kinship of the race, and reveal the grand realities of the soul. Spiritualism is such a religion in its highest and best aspects. It can become the leading cult in the world today as soon as it is dominated by pure spirituality, and emits only the light of soul-purity. That it may ever do so has been the aim and purpose of the Banner of Light. To that end has it contended against sham and fraud, against organized injustice and rank hypocrisy, against war and hatred,

against commercialism in spiritual things, and against all of the crying evils of the times. The essay of Mr. Harrison clearly shows the necessity of a new religious force in the world as an incentive to moral and spiritual improvement. Spiritualism has within it all that will make it the helper of humanity, if its teachers will deal with the realities of the soul, and let the transitory material things of earth take care of themselves. Spiritualism is the hope of the world, and will call all of the children of men away from the false gods of materialism and commercial religion to the promulgation of the glad gospel of immortality, earned by the earnest, honest efforts of every child of earth.

The Church of the Future.

What can Spiritualism do to Assist in the Evolution of the Church of the Future?

BY C. S. CARR, M. D. (DR. TALKWELL),
COLUMBUS, OHIO

The church is today one of the most important if not powerful institutions of modern civilization. Everywhere its temples are to be found, and its congregations are assembled. I use the word church to include all people who habitually assemble for public worship, or to receive the sacraments or religious instruction from priest or preacher.

Excepting the Jewish church and a few other unimportant congregations, the churches of today are professedly organized and patterned after the principles and precepts laid down by Jesus. They are called Christian churches. The Greek church, the Catholic church and the numerous Protestant churches, all claim with equal emphasis that Jesus is their leader, their founder and their inspiration. For the pompous and elaborate ritual of the Greek church, and the intrinsic value of the sacraments of the Catholic church, as well as the priestless, non-ritual, evangelical Protestant church, the same claim is made, that Jesus is their authority, that Jesus is their founder, and that his teaching constitutes their only divine right.

When we turn to the Scriptures to find what it was that Jesus said that warrants the churches in making these claims, some of us may be astonished to discover that Jesus used the word "church" but three times in his recorded sayings. Each of the times in which Jesus made use of the word "church," the Greek word he selected, which the translators rendered "church," would have been as well rendered had it been translated "congregation." The first time that Jesus used the word church was in that very curious and much-quoted text, when Jesus said to Peter: "Upon this rock I will build my church." The Catholic and Greek churches have made much use of this text, but the Protestants rarely refer to it, except to try to controvert it. Just exactly what Jesus meant, the church of today is not agreed. The Catholics insist he meant one thing and the Protestants another, and they are no nearer agreeing today than they have been for the last 1500 years.

The other two times in which Jesus used the word "church" are to be found in the 17th verse of the 18th chapter of Matthew, where Jesus said: "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone, and if he shall hear thee thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word shall be established. And if he shall neglect to hear them, tell it unto the church: and if he neglect to hear the church, let him be unto thee as a heathen man and a publican."

Now, this is all that Jesus ever said about the church. I confess that to me both of these passages sound unlike Jesus. And if I were disposed to pick flaws in the Bible, I should pick out these two passages as probably interpolations, for they are the only references that Jesus ever made to the church. Every allusion that he made to the public worship of his day was in the nature of a rebuke or positive invective.

But let us suppose that Jesus uttered these passages exactly as we have them written. Is not this a very slender foundation for the establishment of what we know today as the Christian church? Never once did he hint of the establishment of a church. He made no attempt to build up any organization whatever. He simply called to him a few chosen men, much as Plato did, to teach them, and to show them by his life how he wished them to live. We have just as good a right to say that Socrates established a church, as we have to say that Jesus established one.

Now, I am not quarreling with the church. The church is an important and useful institution of modern civilization. Of course, it has made many mistakes, and has been the cause of much mischief in the past, and is still the cause of a great deal of needless expense and harmful division in every community. Many of its missionaries are mere proselytizers and bickering competitors, who go to heathen nations with ethics much inferior

to those of the people with whom they labor. Many of the churches, especially in the rural districts, are centers of neighborhood strife and denominational envy. All over this fair land are communities rent asunder and split into warring fragments by the fact that four or five churches exist where one union church would furnish ample accommodation for all who desire to go to church. But when all this has been said, still I wish to put myself on record as saying that the church is one of the greatest institutions of modern times. It is the greatest for the good that it has actually accomplished, and for the greater good that it is destined to accomplish.

In my judgment, however, the function of the church is gradually shifting, and the day is not far distant when the church will discover that its true function is education. The idea that the church is the possessor and guardian of some holy sacraments which are of intrinsic value to those who partake of them, is an idea that has been very attractive to most people in times past, and still has a very strong hold upon the minds of many people. To be able to receive some sacrament or rite which shall in some mysterious way take the place of right living or atone for wrong living, is a very attractive thing, indeed. Any church which holds out to the people today that it has some sacrament which actually conveys to the partaker God's favor or special grace, has a strong hold upon the minds of many people. People attend such churches much as they would go to the grocery store. To get something they suppose they need, and pay for it. Ethics or morality has only incidental relation to the matter.

But, among the Protestant churches at least, the value of the sacraments is gradually losing its hold upon the minds of the people. Very few people, except those brought up in the Catholic faith, believe today that the church sacraments have very much intrinsic value. The Catholic church, by insisting upon this very vital doctrine—that salvation is obtained only through the sacraments of the church—still has a very strong hold upon the people. This, together with her splendid organization, accounts for the wonderful vitality and numerical strength of the Catholic church. Notwithstanding her theology is absolutely inadequate, and her teachings often fantastic and impracticable, yet because she insists upon it that she holds in her keeping sacraments of vital importance to the salvation of the people, she holds her sway over millions of minds.

The Protestant churches of today are not insisting upon the claim that their sacraments are essential to salvation. This is true with, perhaps, one exception, which is the Baptist church. At least, by reading the literature of the Baptist church, one cannot escape the conviction that they believe baptism, administered by the peculiar mode known as immersion, constitutes a very important, if not an essential, factor in salvation. They have always insisted upon this point, and they in theory continue to insist upon it. This probably accounts for the strength which this church has today, in spite of the fact that it has no ecclesiastical church polity to hold it together. The Methodist church does not claim to have any such sacrament, but by dint of a splendid church organization, copied in most part after the Catholic church, they are the strongest church organization today, except the Catholics.

Thus we have the Catholic church, the greatest of them all, because of its well devised organization, and the claim of intrinsic value for its sacraments. Then we have the Methodist church next greatest, because of its splendid organization, a little less coherent but a great deal more elastic than the Catholic church. The next greatest church is the Baptist. Not because it has a good ecclesiastical organization, but because it retains one sacrament, at least, which it claims to be essential to salvation.

The failure of the other churches to keep pace with these three churches is undoubtedly due either to a want of business organization, or to the fact that they do not offer to the people any sacrament which they regard as essential to salvation. Why should the people go to church, and bear the expense of maintaining them, if they can just as well be saved without doing so?

This is an idea that is growing very rapidly, and as the churches fail to convince the people on this very vital point, the churches will fail in financial and numerical strength. It seems to me morally certain they have a very difficult task before them to make the people believe much longer that either their sacraments or their ritual, their ordinances or their worship, are essential to salvation. No man could arrive at any such conclusion from the teachings of Jesus.

What, then, you may ask, is the church about to become a thing of the past? Must the church go down if it is no longer able to make the people believe in the intrinsic value of her sacraments?

I think not. The true function of the church is to teach the people. I believe it was an evil day for the church when it adopted the idea that its chief function was

to preserve and to administer sacraments essential to the salvation of the people. The church has never ceased, in some degree, to educate the people. It has always been, more or less, a center of knowledge and public instruction. But it has in times past emphasized its miraculous function of supplying to the people something necessary for their eternal salvation.

The church of the future will have two distinct functions, educational and social. Already many churches are coming to be this, and nothing more. Already thousands of people believe that God can be worshiped in one place as well as another. It is difficult to get many people to believe that one must go to church to worship God, or to gain the favor of God in any way. The church of the future will not make any such claim.

There is a growing skepticism on this point, against which the church cannot prevail much longer. Steadily there is growing up in the church social relations of great value to the people. The preacher is rapidly becoming a teacher and a social leader. Church services are less and less a place where solemn worship is had, or still more solemn sacraments are dispensed, and more and more a place where human intercourse is enjoyed, and human souls stimulated by increased information.

The conception that God is pleased to have his children worship him by prostrating themselves, or reciting his praises in any song or ritual, is passing away. The idea that a person can only be spiritual when he is swayed by mysterious emotions is giving way to a newer idea, that to be spiritual is to be thoughtful, to be sober, to be serious, to be honest, and to hold nothing more sacred than the simple truth. The time was when God was supposed to be better pleased to have his children cringe and cover and kneel and truckle, but the time has come when most men think that God would have his children stand erect, like men and women, and maintain that dignity which becomes the sons of God. This will be the function of the coming church, to help every man and woman off their knees onto their feet. To change them from kneeling devotees to sons and daughters, standing erect, with dignity and self respect.

Even though the church has to give up her sacraments. Even though she has to lay aside all her claims that God dwells in her temples. Even though she must admit that people need not attend her services to be saved. Even though the church must finally confess that it has no divine origin or divine authority. Even though all this happens to the church, still she is builded upon the rock of human necessity. She is standing upon the solid foundation of human need and human growth.

To educate the people is the highest function that the church can possibly have. By education only can they come to know God in his fullness. The ignorant man, who looks out daily upon the created universe, who feebly comprehends the grandeur and the beauties of the universe about him, cannot know God nor worship God in that fullness of spirit which becomes the son of God. To widen man's vision, to enlarge his horizon, to give him a better understanding of man and his environment, this is the true work of the church. This is the only way by which the church can lead any man to God.

This is what the church is already doing in part, and some churches are fully alive to the fact that this is their only work. To get people together to go through the forms of meaningless ritual or to partake of sacraments in which they no longer have any faith, or to be swayed by emotions which render them more childish and less manly, or to belittle themselves by foolish confessions, or demean themselves by humiliating postures, this is not the work of the coming church. All this is well nigh gone by.

Blessed is that church that is able to see that it has a higher and holier function than it has had in the past. Blessed is that church which sees these things in time to save itself from inevitable humiliating defeat and failure.

This makes a splendid field for the spiritualistic churches. They have neither a divine origin to maintain nor divine sacraments to defend. So far as the spiritual church has been effectual at all it has been in teaching the people something new. It is opening before the world today a large, unexplored field of thought, variously denominated Psychic Research, Spirit Mediation, Telepathy, and allied subjects.

There is nothing the people need so much as systematic and conscientious teaching along these lines. The Bible need not be discarded by such teaching. In fact, he who stands before the people today advocating spirit return, miraculous cures, foretelling future events, speaking in foreign tongues, the person who stands before the people today espousing such things, has more to support him in the Bible than the orthodox clergyman.

The orthodox churches of today have to strain meanings and juggle with words and

(Continued on page five.)

BY MY SPIRIT, SAITH GOD.

BY JOEL H. DOW.

By my spirit, saith God, not by power or by might,
Are my people led upward from darkness to light.

By my spirit, saith God, high purpose has birth,
Through all ages has wrought and gladdened the earth;
To bear their burdens, wipe tears from their eyes,
Has illumined life's passage from earth to the skies.

By my spirit, saith God, heart to heart, men incline
To deal justly, love mercy, yet, "how to the line?"
Life's lesson first learned to "rule self" and they
Are fitted for rulers and saviors of men.

By my spirit, saith God, heart hunger is fed;
No shall hunger no more, ye who eat of my bread;
Living waters as well, by my spirit I give—
Christy souls, drink ye of it, ay, drink ye and live.

By my spirit, saith God, go, will and possess
The land, milk and honey, the wine in the press;
The sheep and the fattlings, the ox in the stall,
Command, and "your own" will respond to the call.

By my spirit, saith God, winds and waves will obey;
Who learns to command, learns 'tis needless to pray;
Green pastures unfold him, still waters beside,
To suppliant for favors—all wants are supplied.

By my spirit, saith God, love is planned for his flight,
And is love, I am God and love my delight;
From atom to angel, a pilgrimage drear,
Accompanied by love to strengthen and cheer.

By my spirit, saith God, oppression and wrong,
But captives are made by the "genius of song";
Outspat, the twain, "love and music" combined,
Lead the pathway to glory for all of mankind.

By my spirit, saith God, wars and tumults shall
cease;
In blood fields of battle grow lilies of peace;
All earth shall be fruitful, rich harvest obtain,
And Eden-like beauty return once again.

By my spirit, saith God, but God's spirit are we;
Creators and masters of land and the sea;
Our wills, we are God and with Him control
The forces of nature, the wealth of the soul.

By my spirit, saith God, the "thin veil" between
Earth's dwellers and lands, by earth's dwellers un-
seen
Is lifted, and let to the children of men
The message comes back, their "dead" live again.

By my spirit, saith God, "Over Jordan's" brought
near;
To friends "over yonder," for yonder is here;
To twelve-gated city, no dazzling white throne,
No judgment with terrors for God and his own.
Bristol, Wis., Nov. 26, 1900.

Moses Hull.

Lecture on Amusements.

"The spiritual Temple was well filled last night to hear Moses Hull discuss the 'Ethics of Amusements.' He took for his text Ecclesiastes, III, 1. 'To everything there is a season and a time.' The discourse was in part as follows:

"Nobility knows who wrote the book of Ecclesiastes, not just when it was written. The higher criticism has demonstrated that Solomon, the Son of David, the king of Israel, is not its author. Ecclesiastes is a Greek word and means preacher. The book is nothing more or less than a sermon; not being generally understood in that light, it came within one vote of failing to find a place in our Bible. Some call it the most pessimistic book ever translated into our language.

"The fact is, it is only the first part of the book is considered—if it is not considered in the light of a sermon, and the conclusion of the whole matter taken into account, those who have decided against the book on account of graveyard pessimism, are right. This book winds up with the spirit returning to God who gave it.

"The author of this sermon gives the history of humanity as his own experience. He describes a world filled with vanity. He tries wisdom and knowledge; both prove to be empty. In much wisdom is much grief, and that which increaseth knowledge increaseth sorrow. In this the writer of this sermon is right; I apprehend that an oyster has but the sorrow or grief. I may add to this, that that which increaseth knowledge increaseth happiness, as well.

"This next writer tries mirth; then wine, as thousands have done before him, and since, with similar results. He then tried great works, wealth, music. In fact he says he tried everything and proved them all vanity. Finally, in the last chapter, the question was asked, in telling what was the whole duty of man.

"We are not here particularly to investigate either the writer or the character of this book, but to talk about some of the things to which our text leads. After telling us there is a time for everything, the writer specifies, among the numerous things mentioned is, 'A time to laugh, and a time to mourn.' The fact we are all creatures of emotion, and the power which placed within us the impulse to weep, put the element of laughter in our nature. One is as divine as much a part of God, as the other.

"It is said that man is the only animal that laughs. I once heard a great professor lecture on laughter, and the good that comes from it. He went so far as to say that if one did not feel to laugh, he would be benefited by getting up an artificial laugh, that would make up the diaphragm; it would be to the physical system what the burning of soot out a chimney would be to the chimney; it might always be depended upon to bring medicinal results.

"Continued despondency and hypochondriacal laughter. Do not trust the man who never laughs; nor would I feel to trust very often the man who never jokes. I know 'the old is known by his seldom laughter,' so the laughing is a kind of sardonic laugh, when he proposes he has his victim in his grasp. There is very much of character expressed in a laugh. Ella Wheeler Wilcox said: 'Laugh and the world laughs with you; weep, and it weeps alone.'

"Amusement means pleasurable excitement. Amuse is to divert; entertain, gratify; to engage one's thoughts for the time being, away from troubles and sorrows. There is a medicine better for those afflicted with idly or mental pain than laughter. If I am as young as I once was, and knew what now know, and felt as I now feel, there would be no more medical school founded; I could call it the laugh-o-pathic system. I could teach my students to administer to the sick heroic doses of laughter. If the first, could or third dose did not effect a cure, I could instruct them to double the dose.

"The orators who have made the world think and move have first made it laugh. The world laughs at good jokes. There is a science of joking. A science which not every one can learn, although all may profit by its study. There is a science in poetry; yet not every one who understands prosody and the laws of rhyme and rhythm can be poets.

"A joke consists mainly in putting two things together which do not belong together. The one who can do that successfully can generally hold his audience.

"Amusements can be of 'the better sort,' or they can have an upward tendency. The trouble with the world has been that they have connected amusements with the evils which have followed some of them. This is as bad as to connect eating with dyspepsia. Nearly all dyspepsias have contracted the disease by overeating, or by eating unwholesome, or ill-prepared food. There is no more reason to denounce all amusements because there are some bad amusements than that we should denounce all food because some eat too much and too often of badly prepared food.

"A favorite pastime with the old-fashioned minister of the evangelical type was to denounce dancing as the open road to hell. Now I regard dancing as a genuinely religious exercise. In connection with our text is a sentence which says, 'There is a time to dance.'

"When whisky was mixed with dancing, or when they danced all night, till broad daylight, they converted what otherwise might have been a religious exercise and a blessing into a curse.

"Dancing is the 'poetry of motion.' When the music is perfect, a rhythm is created in the elements; this rhythm is increased by ladies and gentlemen stepping exactly to the music. Where one of a dancing party wants to pound a hole through the floor with the heels of his boots or to throw, or rush his partner around a half dozen times while they should step round to the music, the dance is no more a dance; it has been spoiled as badly as the music would be spoiled by some one doubling his fists and pounding the piano keys with all the power and speed of which he is master.

"I love to go to our little camp dances, where all are acquainted and are in perfect spiritual and mental harmony, and all step off in a quadrille or schottische to beautiful music—no one can go to such a place without being made better.

"Bad people have made bad use of cards, as they do of everything else. They are therefore very generally denounced. I taught all of my children to play. They learned that a quiet game of cards was as innocent as a game of authors.

"Passion is by many regarded as the open road to hell. Not so; passion well reined, well guarded, is always the open road to business or even religious success. If you allow passion to rule you it will lead you to hell; if you rule your passions you can make them the power that will carry you to heaven.

"The slave of passion; the slave of appetite of any kind, whether it be strong drink, opium, tobacco, tea, coffee or anything else, is a more abject slave than the one whose body is owned by another. Such people never become men until they are conquerors of themselves. Temperance in all things. Temperance consists in the moderate use of that which is good, and the total abstinence from all that is evil.

"What about the theatre? The denunciations generally made against 'follies' and 'play-actors' have caused many to think that the devil has his throne in the dance room and the theatre. When I began to go to the theatre I was surprised to find myself going away with better and more determined resolution to be an honest, upright man than I ever gained in church.

"I have become acquainted with many who are engaged in the histrionic profession; I have found them morally and intellectually quite on a level with ladies and gentlemen of other honorable professions. I am a very busy man and seldom go any place where business does not call me. I received two polite invitations last long since to visit two theatres. I accepted both of them. I went to the Teck and witnessed the rendition of Quo Vadis, and at the Star I witnessed the production of 'Way Down East.' I doubt whether one can attend either of these plays and not go away a wiser, and in some respects, a better person.

"In Quo Vadis one gets a clue to history which if he will follow it up, will teach him more of what early Christians endured than he could otherwise obtain. In 'Way Down East,' one gets a lesson which teaches him to hold the same mirror before himself that he holds before his sister. He learns that instead of society being the infallible thing it has been supposed to be, it is a 'Mother Gruffity' who needs watching as much as do many of those whom she teaches us to denounce.

"Let us provide for the amusement of our children as we provide for their education in other directions. The amusers of the people will hand the public what it demands. When we patronize the dance houses and theatres and demand the best and the highest that can be produced, then the caterers that produce that part of our education will furnish it."

—Buffalo Courier, Nov. 26.

Heart to Heart.

BY WILLARD J. HULL.

"If ever there was a time when heart to heart counsel between writers and their readers was needed, it is now, and it is encouraging to note how writers of books are bending their energies to this purpose and cementing those bonds which make humanity really one. Prominent are Ralph W. Trine, Charles B. Newcomb, Stanton Kirkham Davis, Horatio Dresser, Paul Tyner and others who write their glowing soul meditations for the public.

"There is on one side a widespread awakening to the real and abiding forces of both reason and intuition, and on the other hand a deeper, more poignant slavery to conditions of life from which the awakening souls can not extricate themselves. The terror of life, fringed as it is by the silvery light of hope and promise, nevertheless clutches and smother human souls. To rise above these conditions of the physical is the work in hand now.

"This morning no less than six letters of a personal nature have been read by the soul they sought in this office, emanating from widely separated localities, the writers themselves widely separated from each other in life station, temperament, occupation, desire and training. Yet one and all breathed the same spirit of terror and uncertainty regarding the future—to them—problem of life, and all immersed in the shadows of that hell which fires man's inhumanity to man continually replenish. This hell is fed with human souls not yet contented; sick souls, the disease germs being penury and fear. They are not sick with the disease that will make spiritual germs of those accountable for their condition when their souls see their own condition, but they are sick of hope deferred; sick of the uncertainty written in letters of flame across their furrowed brows; sick of the blight of withheld sympathy; sick of the conscienceless torpor in which they are rebored; sick of the seeming purposelessness of their lives.

"Borne in upon all who see beneath and above the swamp line of society are the walls of these lesser vessels without rudder, chart or compass, mere derelicts on the ocean of life. And this is the question put to the seers. Is there satisfaction in illumination of mind which perceives the real distress of those who in ignorance are happy? Again, What is the purpose of directed energy, or accident, which pushes a soul above the morass of thought and aspiration when only pain, suffering and disgust are the outcome?"

"These two questions are put thus because their answer contains the reason of that justification of God's ways to men so long the enigma of mere intellectual delving.

"There is a germ of truth in stoic and Spartan philosophy, but the larger truth is

found in the easterntant philosophy of the soul. The illumined mind is the window of the easterntant soul, that soul which knows its relation to the ALL SOUL, the creature of itself, the immediate conception, which has nothing to do with matter or flesh.

"Viewing the wreck of worlds or of men the soul thus poised is never troubled. It is satisfied. The larger God is behind it. Here is where we wish to reach your souls, readers, and this is what we mean by heart to heart counsel. If you are a Christian, a Buddhist, a Mohammedan, a Confucian, a Spiritualist, we can talk to you, not because you may sail under such or such a designative term as regards your belief, or your hope, or your prayers, but if your mind be receptive.

"We do not speak to you simply because you may be a Christian, a Spiritualist or any of the others named, but because you are a soul, a facet of a diamond which, in its entirety, constitutes God. And no matter how you, as a facet of that diamond, may be hedged about and covered up by the shadows, corruptions, woes and heartaches of your surroundings, you will yet glisten. The diamond would be incomplete without you. No lapidary of earth can grind you away, and God will not do so, for you are His own, and He is your own. Discipline will grind away the incrustations and let you shine, and discipline is God's lapidary among the jewels of his creation. Suffering, endurance, silent prayer, benignity, these are the tools of discipline. Would you trade yourselves with pleasure for the privilege of eating with a gold spoon?"

"The real distress of people does not come about in adjusting themselves to the requirements of an awakened consciousness. It is in their ignorance. Ignorance is the only sin, and what we call happiness is a relative state of the mind. There is absolute happiness only in soul contemplation. The deeps are never disturbed by the storm swept, or zephyr-kissed surface. Thoughts based on physical desires or easements form the hurricanes that sweep life's ocean. Ideas and principles are below. They do not partake of the comparative. They are of the absolute. The nearer the soul becomes attuned to them the farther it moves from the frets and fumes of the outward life; and yet all these have their place. The soul becomes itself by virtue of them. Pain and suffering are incident to the labor of the soul to adjust itself to its relations. They are ephemeral. There is nothing lasting about them. But there is something lasting to the distress of ignorance. Hate, jealousy, anger, deceit and most of the happiness of men belong to ignorance. Ignorance is the contagion of the world's slow stain and whether it be here or in the Beyond its lasting effects blight the soul.

"Be not disturbed because you know a little. It is worth all it costs. Know more. God is not mocked, and you as souls lose nothing by pain and sorrow. Steadfastness and illumination come by no other course or way. Peace can come by no other way. The storms and tempests of thought and action are the noises which the soul force of humanity is making in its reach Godward. Christward. A tragedy heralds nearly everything of true worth. The seal of devotion is oftentimes the cross and the fogot."

Light of Truth.

Should Spiritualists Concern Themselves About the Frauds in Their Ranks?

BY J. S. LOVELAND.

"Of all the codes and creeds of the world none has any moral basis that is not built on honesty. If the attempt were to be made to reduce all religion to one word, honesty would be that word. I insist on absolute honesty; on all honesty—direct and open honesty, even though it leads to trouble. Religion, without it, is barbarous; with it, glorious. The world needs this more than any creed. It should be taught, and preached, and practiced as the great thing of life."

"The above quotation embodies, in my estimation, the practical philosophy of existence. Without honesty there can be no true growth of character, either in the individual or the social aggregation. Dishonesty is a disintegrator, a destroyer, wherever found. Temporary success may be achieved, but destruction, in some form, is sure to come in the end. Even if a fair show be maintained outwardly, the moral rottenness is progressing within. So clearly is this truth being perceived that even politicians are becoming the preachers of honesty, and the moral phase of political questions was more earnestly discussed in the campaign of 1900 than ever before. This is a confession that aggregations of people are under the same moral code as the individual, and hence are to be held to the same responsibilities. All careful thinkers have been forced to the conclusion that Society—the social man—is responsible for the crimes of its individual members, crime being the acting out, by the individual, of what Society practices or endorses.

"In a more restricted sense lesser combinations or societies are responsible for the actions or conduct of their members. They furnish the temptation and the means for the dishonest or immoral acts of their members. In religious associations one of the most potent means for fraud and dishonesty is credulity. The pretence of piety, of great love to God, and the possession of rare experiences and gifts unlocks the heart of the credulous, and deception is an easy matter.

"The Spiritualists are today vastly more credulous than the church folks. From their ignorance of the science of mediumship and the supremacy of natural law, they are open to all the tricks of the juggler and the feats of legerdemain; and, in addition, accept the common phenomena of psychometry and telepathy as veritable manifestations from the realms of spirit life. Credulity and ignorance are the open doors to fraud, and the love of money is the impelling motive for its perpetration. Hence, it is no wonder that fraud stalks abroad in the open day, and that the earnest, serious minds in our ranks are appalled at the sight, and perplexed as to the best method to deal with the evil. But that Spiritualists should not concern themselves in reference thereto seems to me an impossible position. We are already held in contempt by thousands because of our alleged ignorance and credulity in being imposed upon by clever tricksters. And if we assume the position of indifference to the fraud element, we shall very soon be regarded as one grand organization of deceivers, and we shall deserve it.

"Every honest medium will furnish absolutely honest conditions, and will insist upon them, instead of having them forced by others. Every Spiritualist society should enforce test conditions upon every medium they employ. The possibility of fraud should be eliminated. The Society is responsible for its mediums, and responsible to the outside world for the institution of honest test conditions. These responsibilities should create the deepest concern relative to the frauds in our ranks."—The Modern Mystic.

DEATH.

I saw the blossom fall aground,
When blew the Southwind's winsome
breath,
But after it new fruit I found,
And heard the whispered laugh of death!
William Brunton.

Creeds and Religious Beliefs.

John B. Hawley. A book for the personal of all persons desiring to inform themselves, briefly, concerning the tenets held to by the people of the world as to how beliefs came to possess their present forms, and of the men that have moulded creeds.

The author states in the introduction: "It is written, however, by one who is in a perfectly independent position, not influenced by fear or favor, unhampered by church tenets or ecclesiastical inventions."

Without such fairness, with "fear" or "favor," such a work would be valueless, or only a missionary for some creed or ism. With that fairness and unbiased candor the work is of value for study and reference.

A partial list of contents will give the reader a good idea of the nature and latitude of the work: The Apostles' Creed, Brahmanism and Buddhism, Confucianism, Mohammedanism, Hebrewism, Christianity, Roman Catholicism, The Greek Church, Lutheranism, Episcopalianism, Presbyterianism, Methodism, The Baptist Faith, Congregationalism, Unitarianism, Universalism, Christian Science and Mental Science, Agnosticism, followed by the Author's Conclusions.

From the chapter on Confucianism the following quotation seems to be worth a place as showing the teachings of one "Heavenly Chinese," one of the nation against whom the hand of the world seems to be raised: "The superior man strives after nine things:—In seeing—to see clearly. In hearing—to hear distinctly. In expression—to be benign. In his demeanor—to be decorous. In speaking—to be sincere. In his duties—to be respectful. In doubt—to inquire. In resentment—to think of difficulties. And when he sees an opportunity for gain—to think of right."

Of the Jews, the author says in the chapter on Judaism: "A full account of the Jews would be one of the most interesting of histories, for they have been, in very important respects, the leaders of the world."

A liberal quotation, a discussion of the belief concerning the trinity, and the history of the growth of that belief, the reformation of Luther, and the establishing of the English Church, its thirty-nine articles, with comments on its founder, Henry VIII, occupy, as they should, much space, since we are partakers in a way of the changed conditions they inaugurated.

The book is in one way a work of charity, in that whatever profits accrue from the sale, above actual cost of labor and stock goes into the treasury of the Charlton Industrial School, a farm home for boys, in the town of Charlton, N. Y. Hence the buyer feels that if he pays a few cents more than the book costs, his little will go to aid in the improvement of the condition of some poor little fellow.

For the liberal faiths of Unitarianism and Universalism the author has a good word as well as for Mental Science. Spiritualism he ignores, but we have no creed and no belief, so perhaps we could not expect to be mentioned in a work of this nature; but we will not worry over the matter, for while we have no creed we have a something far better, a knowledge.

The book is free from quotation or expression in any language but our own mother tongue, free from the bothersome terms necessitating a dictionary at your elbow, that you may read understandingly; the opinions given are fair, free from bitterness or scorn, showing a spirit of kindly approval where the teaching seems good, and where the bad seems to predominate a spirit of regretful sympathy for the enslaved and blinded devotee.

One lesson we should learn from the work, one not put in print, but running between the lines clear, sparkling, joyous, bursting into harmonious song, and teaching its lesson as plainly as though disguised with a wordy label, and that is the lesson of co-operation, union, brotherly tolerance and assistance.

While we are not singled out, nor mentioned, in the work, the author does have this to say to Christians: "That unity, which should exist in Christianity, can never be attained while each denomination insists on its own peculiar views. At the outer door of the Temple of United Christianity, the Catholic must leave his Pope, his powerful Saints; ah! even his Blessed Virgin. The Episcopalian must be willing to relinquish his forms and ceremonies! The Baptist must give up the idea that it is necessary to swim under water! The Presbyterian must divest himself of his load of confession-of-faith! All must abandon their cargoes of details! They are non-essential and unimportant. In their stead, let all Christians follow the plain teachings of Jesus!" Cloth, \$1.00.

"The Ideal Life."

A Tolstoi Settlement in the Cotswolds.

A train that knew its work, and was bent on accomplishing it to the satisfaction of itself and its passengers, carried me as far as Stonehouse, and there deposited me to finish my journey to Stroud by a train indifferently disposed to hard work, and that only invited me to take a seat after screaming, pulling, and pushing (first in the rear and then in their front) a set of grumbling, wrangling carriages, whose unruly behavior could only be permitted in the side alleys of railway thoroughfares.

Arrived at Stroud, I wished to be driven to Shepscombe. How far was it? "Some four miles," "Good. I want to visit the Tolstoi Community there." "The what?" I repeated. "The what-at?" Feeling it would be useless to explain the ideal of the great Russian to a cabman and attendant porters, I gave up hope of gaining any information from them, and drove off to Shepscombe, the scattered village lying on the slopes of the Cotswolds. It was a capital little horse that faced the steep hills and trotted merrily along against collar through the pretty autumn-tinted country.

I stopped at one of the first cottages on entering Shepscombe, and asked for the whereabouts of the colony. "They comes and they goes; less now there be only one, and he lives in that small house lying 'tween those two slate roofs. Dodge under the plum-tree, sir, and you'll catch sight on't." I felt a trifle downcast at the prospect of intercourse with but one of the enthusiasts, but hoped for the best, making further queries at the blacksmith's. "No, sir, you won't find none here today. The last of 'em left for London yesterday." I looked agnost. To come all this distance, and not even the sight of "one" to reward me. "If you want to see the socialists" (I found they were known best by that name) "you must go a matter of two mile up the hill, and you'll find them working and living together."

Greatly cheered, I asked for some particulars. "Are these people liked around here?" "They be harmless enough; they're all right." "Are they a contented set?" "Mighty jolly they be together. They dress quiet—don't care for much below here" (touching his knee). Being quite prepared for outrageous unconventionality, this information did not shock me. After a steep climb, we reached the table land of the Cotswolds, and shortly after drew up at a small wayside house, which was the headquarters of some of the colony, the driver informed me. I observed a cellar, the door of

which opened on to the road, filled with coats and bicycles, which portable and convertible articles were apparently free for inspection or removal. On knocking at the half-open door, I was greeted with a cheery "No formalities here; come in." From a stalwart young man who was nominally preparing the midday meal, but practically was occupied with some details of attire which needed adjusting.

At that moment the huge roly-poly, tilted insecurely on a tin over the open grate, was enveloped in flames, and by the time it was rescued it had considerably changed color. The young man was quiet and collected over the catastrophe. "Never mind, I am not like King Alfred; I was not told to look after it." He asked me to walk into the common room close by, a rough and ready shanty, but, as it was filled with some dozen people, men and women, at dinner, talking laughing and eating, the seal of the independent life unreservedly set on each, I felt a little diffident at disturbing them, and only on observing the primitive tables, the rough settles, the variety of ware, and the festoons of onions stretched about the room, I asked them to direct me to the farm inhabited by Mr. Causy, who had bought the land and joined the community some six months ago.

After passing a well-kept plantation of currant and raspberry bushes, I came upon the next settlement, and was most kindly greeted by the occupants, who were strolling in to dinner from different quarters. The style of dress affected by these men struck me as useful and becoming; far cleaner than Farmer Hodge or the laborer when at his daily toil, the colonists looked easy and picturesque in their thick white or blue woolen jerseys, a substitution almost general for the coat and collar; the other garment ended at the knee with or without stockings. A striking feature of all the community is, I think, the length of time that is allowed to elapse between visits of each Tolstoyan to the barber!

One of the most cultivated of their number showed me all he imagined would interest me; the farm buildings, the three-roomed house with wooden walls and galvanized roof, out of which peeped the one stovepipe; the old dog (a former house guard in the pre-Tolstoi days when such a post was required), a joyous curly-tailed puppy, who had visions of being something of a colliie in the days to come—cattle, cocks and hens, &c.

"We do not intend to have these by-and-by," said my guide, pointing to some calves. "One of our party brought them with him, but we do not hold with converting them into food or money; we are vegetarians, and, though we have not abandoned the use of money, our more advanced members expressly condemn and discontinue the sale of any article. We exchange things we have in abundance, such as flour, vegetables, fruit, eggs, for what we want—tea, sugar, &c. We have eighty acres of land. Can we grow enough on them to sustain the colony? I reckon we could keep 240 people on the produce."

"If you think it wrong to take life, what do you do with all these fowls?" I asked. "The fox kills them," answered the Tolstoyan; and from my knowledge of Reynard I could well imagine that the loneliness of the spot and the surrounding coppices would prove most favorable for his marauding expeditions. "You are looking at that large woolen kennel," he continued. "I made that myself and I sleep in it at night in the open. I am supremely happy in it. We are blessed with a lovely spring of water," and he pointed to a pool some 200 yards away. "We wash there every morning." The fifty yards of mud and slush that surrounded the perfect spring did not strike him, as it did me, to be an insurmountable barrier to perfect cleanliness after the early tub; but these were details not to be too closely inquired into.

"We restrict ourselves to the necessities of life, and it behooves all to see how much labor it requires to live. The humanity we practice is what is taught in the Gospel; our business is to follow the Christ life and to spread the Christ spirit. In the agricultural life I find best the true basis of a healthful and joyous life. If I ever feel obliged to quit the community, I should always maintain strict simplicity of living. We make no laws, and we are all perfectly free to come and go. By the inner light and conviction that arises within oneself, one tries to follow the principle of right conduct.

"Drawbacks? Yes. Difficulties? Yes, indeed there are. Foremost among them comes the trouble with one's relatives. 'A man's foes shall be they of his own household.' You are called mad, you are believed to be mad; you have to put up with anger and bitterness and ridicule. Custom doth make cowards of us all. It needs courage to break with the present system of society, to give up career, money, home, position, to become a convert to the doctrine of Jesus as He taught it, to the conception and laws of life embodied in the Sermon on the Mount."

"Difficulties? Yes. The Colony intended to welcome all men, honest or dishonest, men and women of any class or profession. Alas! for human nature. A grave alteration must be made," sorrowfully confessed my young friend. "We find we must draw the line somewhere. We get rough men we are glad to see depart. We get men who pretend to be filled with the enthusiasm of our ideals, and they prove to be mere loafers. Such do us and our cause no credit. We can never make way with such as those. Most unfortunately we communists are already divided in a serious way, and on a serious matter. Our most highly educated member, a Doctor of Philosophy, has advocated free love, and his views regarding this grave question have not met with the wholesale approval of the Colony—one section holding that all religious and legal marriage ceremonies may be rejected, love being the only bond which should bind man and woman together. The principle is that when love ceases the union should cease to hold—love only could govern the world. There has been much discussion concerning this, and the communal life, as a result of the divisions that have arisen, has not remained intact."

As I returned home late that afternoon in the railway carriage, two nuns sat opposite to me; I watched their fair, serene faces, unswept by passion and unrelieved by emotion, studying their well worn books of devotion, and never once raising their eyes to watch the sun bathing the lovely landscape in a wealth of light and color, turning every yellow leaf into a golden glory, a fit setting to the eventide of their six months' lives.

Both the Tolstoyan and the nun are living the highest life they can conceive; in both there is a sublime power for self-sacrifice. Are they wasting it on a chimera? Is it distorted Christianity or perverted zeal? Are they right or are they wrong?

Who can judge?—From the London Daily News.

There is no substance so fine that law cannot reach it; none so coarse it cannot encompass it; none so mixed that law does not designate each particle its proper place and office.—E. C.

Government, "master and slave" must be a good thing! What would politicians do without a government? Yes, there must be penal codes, but eliminate the necessity for them as fast as possible. Develop the law inside of men! Begin with the child! Let the child decide questions of right or wrong.—Ex.

Children's Spiritualism.

DOROTHEA ALICE.

BY STEPHEN HARRISDALE.

Dorothea Alice, precious and tender,
As sweet gift to mamma as God could well send her;
With cherub face, and pink and white hands,
And two tiny feet on which she never stands:
Learning to play, and learning to talk;
Learning to creep before she can walk—
Oh! what a bundle of sweetness and love,
Fallen to earth from the bright world above!

Keep to the right thou dear little wonder,
Through all the years that will soon cut asunder
Babyhood, maidenhood, womanhood, till
Thy two busy hands be peaceful and still,
And thy spirit soars back to its native home there
Where the roses and violets are fadeless and fair;
Where with freedom thou'lt roam through the ether
above,
Ever, ever, a child of God's love,
Rooster, N. Y.

Mother Goose in China.

BY M. C. B.

Do you know, children, that the little folks
way across the water in the country they
call China have Mother-Goose stories the
same as you have, and those funny little
boys and girls with eyes just the shape of al-
mond nuts sit on a stool, or on pretty, bright
colored rugs on the floor, with their feet
crossed under them and listen while Mother-
Goose rhymes are read to them. Sometime
we will tell you more about those children if
you would like to hear it. This time we will
give you some of the stories they have:

GRANDPA FEEDS THE BABY.

Grandpa holds the baby.
He's sitting on his knee,
Eating mutton dumplings,
With vinegar and tea.
Then grandpa says to baby,
"When you're had enough,
You'll be a saucy baby,
And treat your grandpa rough."

BABY IS SLEEPING.

My baby is sleeping,
My baby's asleep,
My flower is resting,
I'll give you a peep.
How cunning he looks
As he rests on my arm!
My flower is most charming
Of all them that charm.

LADY-BUG.

Lady-bug, Lady-bug,
Fly away, do;
Fly to the mountain,
And feed upon dew;
Feed upon dew,
And sleep on a rug;
And then run away
Like a good little bug.

SWEETER THAN SUGAR.

My little baby, little boy blue,
Is as sweet as sugar and cinnamon too;
Isn't this precious darling of ours
Sweeter than dates and cinnamon flowers?

THE SENSES.

Little eyes see pretty things,
Little nose smells what is sweet,
Little ears hear pleasant sounds
Mouth likes luscious things to eat.

Rare Intelligence Shown by This Dog.

William Wilderson, of Montvail, N. J.,
has a dog of which he is extremely fond.

He and a friend were wandering through
the woods between Montvail and Pearl River
one Saturday afternoon, when he discovered
tracks which he thought were those of a fox.
"These explain why a chicken or two has
disappeared from Montvail every day for the
last fortnight," said he to his friend.

"Let's see where these fox tracks lead to,"
was the response.

The trail led to a sapling, to which a
young dog was found tied by a stout rope.
Lying at the feet of the pup was its mother,
and all about were scattered the feathers of
at least thirty chickens.

An examination of the rope showed that
the mother had made futile attempts to free
her offspring by cutting the rope with her
teeth. The feathers indicated that, failing
in this, she had stolen chickens for its food.

Mr. Wilderson led the pup home by means
of the rope. The mother followed joyfully.
—Ex.

Pain-Enduring Animals.

The manner in which animals and birds
endure pain should awaken the sympathy of
all thinking people. Horses in battle fur-
nish a striking example of this power of en-
durance. After the first stinging pain is felt
they make no sound, but bear it with mute,
wondering endurance, and when in the
silence of the night a groan comes from the
battlefield, it is because of loneliness—the
craving for human companionship which is
so necessary to once domesticated animals.

A dog will go for days with a broken leg
without complaint, but the pleading, wistful
look would attract attention from any one
not totally blind to all sensibility.

A cat, wounded by stick or stone, or
caught in some trap from which it has either
gnawed or pulled its way, will crawl to some
quiet out-of-the-way place and endure
silently agony which we could not endure.

Cattle will meet the thrust of the butcher's
knife without a sound. The wild dove with
shot from the hunter's gun burning in its
tender flesh will fly to some high bough or
lay upon the ground and die, and no sound
will be heard, save the dripping of blood
upon the leaves.

The stricken deer will speed to some thick
wood and there in pitiful submission await
the end.

The eagle stricken in high air will struggle
to the last, but there will be no sound of
pain, and the proud, defiant look will not
leave the eyes until the lids close over them
and shut out the sunlight they loved so well.

A servant is worthy of his hire if his ser-
vices are proportionate to the amount re-
ceived.—Ex.

Literary Department.

BY ARTHUR O. SMITH.

Books here reviewed for sale at this office.

PLAIN INSTRUCTIONS IN HYPNO-
TISM AND MESMERISM.—A. E. Car-
penter. Because of the flood of books de-
voted to these subjects, and written by those
whose experience is a matter of fewer
months than years, Prof. Carpenter has been
well known. Because of his character as a
man, his notoriety as a professor of mesmer-
ism, and the wealth of his experience, we
most gladly welcome this work.

Part I of the book deals with "The Na-
ture, Use and Application of Hypnotism,"
and in four chapters, plainly and forcibly
written, considers well the matter under dis-
cussion.

Much space is given to the matter of care
of the subject when found, and attention is
shown to be a necessary element of the suc-
cessful hypnotist.

Brevity is a most commendable feature of
the work, coupled with clearness; since from
the author's platform labors he has gained a
most pleasing style in the handling of all
phases of his subject; and the power to fore-
fully impart his instructions, with the defect
of redundancy or verbosity.

He begins with a description of some of the
methods employed to secure the subjective
state. Then he does not arbitrarily state the
thing to do. He says: "If I were going to
make experiments with subjects." Tells you
as one gentleman would tell another of some
experiments he makes in a matter, interesting
to both.

When he finds a party to be a subject, he
goes on with the experiment, step by step,
telling you why he takes the course he does;
and that his reasons are good ones is at once
apparent, since the relation of one state is
plainly shown to the next following.

Practice is shown to be the great teacher,
and our author suggests many lines of
thoughtful work in the field of hypnotism,
without a slavish following of formula. He
suggests and allows the operator to think,
more, asks him to think, and the subject as-
sumes a worth that the mountebanks would
do much to destroy.

It reminds me of a question propounded in
a text book on mechanics, and then instead
of printing an answer, the author says, "Sit
down and think." That is largely, in my
mind, the mark of this work, that raises it
far above the host of works purporting to
teach the same profession and art. It asks
you to think, while it directs the course of
your thought.

Suggestion is considered as a factor in the
education of children, the overcoming of bad
habits, the formation of character, and be-
cause its therapeutic value, it is shown to be
potent as a guard against certain undesirable
states and conditions. While suggestion is
demonstrated to be a powerful factor in the
gaining and preserving of health, Prof. Car-
penter thinks the Christian Scientists wrong
themselves, and the world through their be-
lief and claims.

"Christian Science, so-called, denies the ex-
istence of pain, disease and death, believing
by this denial they can banish these things
from the world. Failures were inevitable,
and how to account for them was the ques-
tion. There could be no mistake in the teach-
ings believed to be inspired. An explanation
was asked, and the idea of making 'mal-
practice of mortal mind' the scapegoat was
concocted. . . . Everything would have been
all right, but some one's mortal mind inter-
fered. This introduces an agent concerning
which no one knows just what it is, nor of
what source it may be. Thus any one may
be regarded as the cause of the trouble, and
the continued illness or death be placed at
the door of any friends or neighbors who, not
believing, have allowed their mortal minds to
prevent a cure. This is similar in principal
to that which occasioned all the trouble and
fearful consequences growing out of the
Salem witchcraft. Such teachings are pos-
sibly dangerous, and are likely to engender
auto-suggestions of a most serious and per-
nicious character. The power of an idea to
affect the condition of the body, every one
can understand, but this conviction carried
to such extremes that all other means of re-
lief and cure are rejected, becomes a menace
and source of danger that more than counter-
balances its good."

As a part of the working of the mind, and
so related to hypnotism, "Dreams and Som-
nambulism" are considered, and several cases
are reported where events have been foretold,
and where in dreams persons have done bet-
ter mental work than in their waking hours.

"The Superior Phases of the Psychic
State" are considered; their value shown.
Then the professor says: "The student of
practical psychology will notice in reading
the preceding chapters that I have first given
plain instructions in regard to practical op-
erating, and afterwards related some of my ex-
periences, and incidentally shown how these
happened. Reading these, the student will
get many hints in regard to the methods em-
ployed to produce the higher phases of the
subjective state. These phases have been
called clairvoyance, mind reading, psychic
perception, lucidity of mind, second sight,
and lately telepathy, mental suggestion, etc.
Call it what you please, there seems to be a
mental state in which the consciousness dis-
poses with the use of the objective senses,
and cognizes facts without them."

One other matter. A question often aris-
ing in regard to the power of the hypnotist
over the subject, is dealt with by the profes-
sor with such brevity and directness, that I
here quote his statement, printed in Italian:
"No fixed moral conviction can be overcome,
nor will any vital secret be revealed by the
subject in any stage of hypnosis. . . . All
stories that you have ever read or heard con-
trary to this general proposition you may
safely count on as the product of some per-
son's imagination."

Any person wishing to inform himself in
the science of hypnotism, any one who cares
to know the deductions of a person for thirty
years a student and professor of that science
that more nearly than any other opens the
avenues of mind, seeming almost, at times,
to admit one to the laboratory where thought
is produced, will do well to read this book.
The would-be hypnotist, disappointed, nau-
seated, with some of the matter offered on the
subject, should get this work. Cloth, 75
cents.

SOLARIS FARM.—Capt. Milan C. Edison.
The book is heavy, for popular reading too
heavy to become of highest value as a work
for the masses; for, as I think, such pur-
posable novels should be foot soldiers in light
marching order, capable of going into the
country of the enemy, of securing whatever
aid may be, and offering escort to those wish-
ing to join the body from which such parties
are sent.

Co-operative farming is the subject around
which the book is written, and it touches on
all sides of the question; after dealing with
agriculture as it is today and promises to be
under the present system, the beauties of the
co-operative plan are told in great fullness,
farming, manufacturing in various branches,
packing and marketing of farm products;
school laboratory and home life; forestry,
community entertainments, the equality of
wages, and many other topics treated with a
fullness, and a grasp that would be commen-
-

able if the communities existed and were dis-
cussing the details of procedure.

Ideal in its conditions; dowered with great
wealth bulleted of the pick of the community,
located in a section most favored, with a
rich soil, building materials at hand, fine pot-
tery clay, and nearly all the useful metals at
such convenient distance as to put to blush
the creations of a fairy world, Solaris farm
does but little to settle practically the vexed
question.

The author shows a familiarity with the
best thought of the day, the most recent dis-
coveries, the finest systems in use in a diver-
sity of occupations and enterprises; his work
evidences the care and thought given it.

Actuated by the highest motives, earnest
in his endeavors to be of use to his fellow-
men with a purpose stated in the following
quotation: "To make farming the most
charming and healthful and most desirable
of all vocations."

"To make it so remunerative that a reserve
fund can be accumulated, sufficiently large to
enable its members to purchase the necessary
land for an ever-increasing series of co-op-
erative farms, for their children and their
children's children for generations yet to
come."

"To unite stripiculture so closely with ag-
riculture that a race of perfect children shall
be the crowning glory of all the productions
of the farm."

"To afford ideal conditions for motherhood
and childhood, that all children may be
proudly welcomed to a world of loving hearts,
that they may be well born, wisely and beau-
tifully unfolded mentally, morally, spiritual-
ly and physically; that they may be skilfully
taught how to work, to think, to reason, and
to comprehend and appreciate the true pur-
poses of life, consequently their duties as
true men and women—self poised and noble,
a law unto themselves—capable and fully
prepared to enter the walks of life as worthy
and honored citizens of an ideal republic."

Mr. Edison has labored faithfully, has pro-
duced a work, with some contradictions, with
many valuable ideas that we would like to
see realized in society of today, and a man
that could pen the above quotation should be
forgiven much, and as I, having read the
book for its thought, am pleased with its
spirit of helpfulness, I regret that its weight
is such, I fear, as to repel those persons its
novel form would indicate it was written to
reach.

Spiritualism is taught in the work, but the
book has another purpose and a lofty one, to
build up "that social and industrial system
which affords most abundantly, and for all
of the people, conditions that are life-prom-
oting and poverty-banishing."

Of the conditions essential to the better-
ment of the race we quote what follows, val-
uable since it comes from a man of wide ex-
perience in the world of affairs, himself a
farmer's son. Our author says: "We find
them (conditions) best and most abundant in
the rural districts, far from the turmoil and
strife, the smoke and poisonous gases of the
great city. Surrounded by fields and forests,
in the pure air of a broad expanse of coun-
try, domed with the blue sky, and flooded
with golden sunlight, on the soil of the farm,
close to the fostering bosom of our planet,
mother Earth." Paper, 50 cents; cloth, \$1.25.

Exchanges.

"Music, Song and Story" is the descriptive
title of a forthcoming new magazine to be
ready early in December with a holiday issue
dated January, 1901. It will attempt to an-
swer every demand for home reading and en-
tertainment, and in addition to the ordinary
contents of an illustrated literary magazine
will provide 16 pages of new sheet music with
every issue. It is to be published monthly at
10 cents a copy or \$1 a year, from 74 Fifth
Avenue, N. Y.

The Mystic and The Medium, both pub-
lished in Los Angeles, Cal., have been com-
bined and will now be edited by Ed. D. Lunt,
assisted by Mrs. M. C. Davis; it will be pub-
lished by a stock company.

November Sermon contains an article by
the editor on the "Gospel Needed Today," a
report of "Personal Experiences," J. K.
Cranston, and a poem by the editor, which
will appear in an early issue of the Banner,
some reviews and notes.

Mind for December gives the first place to
"The Law of Luck," by John Purdon; a
study of games of chance and similar mat-
ters not to be usually considered as bound by
law, follows a timely article, of value as a
possible factor to establishing some universal
medium of thought exchange; "Chinese as a
Universal Language." The usual depart-
ments, a poem by Albert E. S. Smythe, and
Stanton Kirkham Davis contributes "The
Tendency to Good"; other well written ar-
ticles make the number attractive and meaty.

December's Century is especially noticeable
for its colored pictures by Dr. Mond, illus-
trating the text of Milton's "Ode on the Na-
tivity"; six colors are used, four additional
tints being produced by blending; the result
is a most artistic series of illustrations.

Two features alone of the December num-
ber of Werner's Magazine make it exception-
ally valuable. 1. "Rock Me to Sleep" pos-
sibly the best of a long series of half-tone il-
lustrations photographed from life. 2. "Ben-
Hur" tableaux, printed in colored ink, sev-
enty-five in number. Besides these and other
features, the number contains: The portraits
of eighteen of the English Grand Opera
singers, now at the Metropolitan Opera
House, New York, with a helpful article tell-
ing what to do to get an operative engage-
ment; Recitation and Declaration and En-
tertainment departments, "graded physical
exercises," Current Thought department.
Monthly; \$2.00 a year, 25 cents a copy.

The Scribner's Christmas number, besides
other articles of merit, contains three stories
by that triumvirate of peerless writers, T. B.
Aldrich, Frank R. Stockton, and Octave
Thorne; poems, sketches, and fine illustra-
tions, colored plates and etchings, some fine
essays, and a strongly drawn, highly colored
frontispiece make this a very attractive hol-
iday offering.

"A Hundred Years of the District of Col-
umbia" is the title of an illustrated article
contributed, apropos of the centenary of the
national capital, to the December Review of
Reviews by Dr. Albert Shaw. This article
gives the important facts in the history of
the federal district, and tells what is most
worth knowing about the construction and
plans of the great public buildings there lo-
cated. It is a subject in which every citizen
has an interest, whether he has ever visited
Washington or not.

THE METAPHYSICAL CLUB has
arranged a most attractive menu for the
coming month; the public lecture of the
month will be delivered by Mrs. Clara Lee
Allen, at the chapel of Second Church, Cop-
ley Square. Speakers at the informal meet-
ings held at the club parlors, 200 Clarendon
street, will be Mrs. Chapin, Charles Molloy,
Mr. Rodman, Miss Scammel and Messrs.
Crane and Leavett.

Those who are interested in the education
and opportunities of women will wish to
make note of a sentence or two in the last
annual Report of President Schurman of
Cornell University in which, speaking of the

Cured by Swamp-Root.

To Prove what this Great Kidney Remedy Will do for YOU,
Every Reader of "Banner of Light" May Have a
Sample Bottle Sent Absolutely Free by Mail.

Among the many famous cures of
Swamp Root investigated by the BANNER
OF LIGHT, the one which we publish this
week for the benefit of our readers speaks
in the highest terms of the wonderful
curative properties of this great kidney
remedy.

KANSAS CITY, Mo., Nov. 26, 1899.

Dr. Kilmer & Co., Binghamton, N. Y.

DEAR SIR:—During three years I was fre-
quently attacked with severe spells of sickness;
many of these spells kept me in bed, danger-
ously ill, for three weeks to three months, under
the constant care of the best physicians in Kansas City.
The doctors said my kidneys were not cured, but
I felt sure they were the cause of my trouble.

"Some doctors pronounced my case galbladder,
and said I could not live without a surgical op-
eration, to which I would never consent. In May, 1898,
I had the most severe attack. Then the doctors
said I could not live. It was during this illness that
a friend suggested I try Dr. Kilmer's Swamp-
Root. I began to take Swamp-Root regularly, and
when I had used only three bottles, besides I felt
fine and was able to do more work than I had done
in four years. It has made a new woman of me. I
have only had one slight attack since I began to
take Swamp-Root, and that was caused by being
drenched with rain and catching cold. This stom-
ach trouble had bothered me for about twenty
years and had become chronic. I am now 44 years
of age and feel much younger than I did ten years
ago. My friends say I am looking a younger every
day. I've years ago I only weighed 104 pounds. I
now weigh 155 pounds. I freely give this testimo-
nial for the benefit of those who have suffered as I
have."

MRS. M. E. DALLAM.

Proprietress of Crisswell House, 211 W. 5th St.,
Kansas City, Mo.

How to Find Out If You Need Swamp-Root.

It is their work. So when your kidneys are weak or out of order you can understand how
quickly your entire body is affected and how every organ seems to fail to do its duty.
If you are sick or "feel badly," begin taking the famous new discovery, Dr.
Kilmer's Swamp-Root, because as soon as your kidneys are well they will help all the
other organs to health. A trial will convince anyone,—you may have a sample bottle
free for the asking.

Many women suffer untold misery because the nature of their disease is not cor-
rectly understood. They are led to believe that womb trouble or female weakness
of some sort is responsible for the many ills that beset womanhood.

Neuralgia, nervousness, headache, puffiness of the eyes, rheuma-
tism, a dragging pain or dull ache in the back, catarrh of the bladder, weakness or
bearing down sensation, profuse or scanty supply of urine, with strong odor, frequent
desire to pass it night or day, with scalding or burning sensation, sediment in it after
standing in a bottle of glass for twenty-four hours—these are all unmistakable signs of
kidney and bladder trouble.

Other symptoms showing that you need Swamp-Root are sleeplessness, dizziness,
irregular heart, breathlessness, yellow, unhealthy complexion, plenty of ambition,
but no strength.

Swamp-Root is pleasant to take and is used in the leading hospitals, and is taken
by doctors themselves, because they recognize in it the greatest and most successful
remedy that science has ever been able to compound.

To prove its wonderful curative properties, send your name and address to Dr.
Kilmer & Co., Binghamton, N. Y., when you will receive, free of all charge, a sample
bottle of Swamp-Root, also a pamphlet of valuable information pertaining to kidney
and bladder troubles, by mail prepaid. This book contains many of the thousands
upon thousands of testimonial letters received from men and women who owe their
good health, in fact their very lives, to the wonderful curative properties of this
great kidney remedy. Swamp-Root is so remarkably successful that our readers are
advised to write for a free sample bottle, and to be sure and mention reading this
generous offer in the BANNER OF LIGHT.

If you are already convinced that Swamp-Root is what you need, you can pur-
chase the regular fifty cent and one dollar size bottles at the drug stores everywhere.

WHITE CROSS LITERATURE.

THE OTHER WORLD AND THIS. A Com-
pendium of Spiritual Laws. This volume deals with man
and the various influences, seen and unseen, which com-
bine to form his character here and hereafter. It is a work
of great and practical value to the lecturer and public
teacher, to the believer in but to the inquirer into
magnetic laws and the nature of all life.
Cloth, 12mo, pp. 278. Price \$1.50.

A MAN AND HIS SOUL. An Occult Romance
of Washington Life. By T. C. CRAWFORD.
"The century has not produced a romance of more en-
thralling interest than 'A Man and His Soul,' which, from
the beginning to the close, holds the attention of the read-
er, by the extensive knowledge of Occult Science and
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cially fitted him for the delineation of political life, as re-
flected upon the smooth surface of Washington society;
while his recent writings in the *Compendium*, particularly
in 'The Disappearance Syndicate,' and 'Senator Stan-
ley's Story,' have demonstrated that he must be either
understandably well versed in matters occult or else is gifted
with that remarkable 'sixth sense' concerning which he
writes with such enthusiasm.
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THE FIRED SPIRIT, or, Glimpses Beyond
the Border. A Collection of New and Authentic Occult
Tales from the Author's Personal Experience and Rol-
lable Private Sources. By MARY KYLE DALLAS. Author
of 'The Devil's Avail,' 'The Grinner Parson,' 'The Nine
Iron Bars,' etc.
This book furnishes an epitome of facts, presenting them
in a clear, lucid manner, and so written as to enlist the
attention of the reader, be he skeptic, inquirer or believer.
Mrs. Dallas impresses upon us with force, security, and there
is a little wavering as to conclusions, it is because of the
desire not to appear in the light of a prejudiced writer,
nor yet seem to be too easily converted.
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THE DEAD MAN'S MESSAGE. By FLOR-
ENCE MARYAT.
This transcends in intensity and power all of the
previous works of this prolific writer. From beginning to
end the reader's attention is held, not alone through the
interest of the story itself, but by the intense and consis-
tency after death, which is advanced, and the close rela-
tionship existing between the two worlds.

THERE IS NO DEATH created a sensation because it
deals with spiritual laws, an intelligent and com-
prehensive man-er. This later effort of Mrs. Maryat's,
however, shows a fuller grasp of the subject, on her
part, and leads the reader up to conclusions which here-
before have been more a matter of suggestion than clear
analysis.
Cloth, 12mo, pp. 178. Price \$1.00.

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TRUTH: A Novel. By LOUIS DE VILL-
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concerning the occult, abounding in high in-
tellectual, attractive, and for societies, as well as for
home use. All lovers of choice music, wedded to beautiful
words and sentiments, should possess a copy of this work,
which is placed at the lowest possible price. Every song
in the book would sell at thirty cents if issued in sheet form.
The songs in this book are all sweet, simple, and soul-stir-
ring. They uplift the heart and satisfy the spirit. All but
two or three of these songs are entirely new, and have never
before been published. The two or three republished ones
are such general favorites that there is a demand for them
to appear in this work. The author intends so to issue
a complete volume of such songs as will reach the hearts
and souls of the music-loving world. Words and music com-
plete in this valuable work. The contents are as follows:
"The Land of the By-and-By," "Resting under the Dal-
sies," "We Miss our Boys at Home," "The Land Beyond
the Stars," "I'm Thinking Dear Mother of You," "Where
the Roses Never Fade," "Come in Some Beautiful Dream,"
"My Mother's Tender Eyes," "They Are Well, Iug at the Por-
tals," "In Heaven We'll Meet Our Home," "Dad at Heart
Come Home," "The Grand Jubilee," "When the Pen Ones
Gather at Home," "The Good Time Yet to Be." The latter
song is a rousing one from the pen of E. A. Humprey, and
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ing Light," "The Home That's Waiting You," "If
You Should Die To-Night," "Home of My Child-
hood Days," "Something Sweet to Sing," and "If You
Love Me Tell Me So." The words of the latter are by
the famous actor, Lillian Whiting, who, in granting gra-
tuitous permission to the composer to set her delicate little
poem to music, wrote: "I will be proud and honored to
have Mr. Looney set any of my words to his sweet melo-
dies." This book sells for 15 cents per copy.

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NOTICE. No attention is paid to anonymous communications. Name and address of writer is indispensable as a guarantee of good faith. We cannot undertake to preserve or return unsolicited articles.

NOTICE. Newspapers sent to this office containing matter for inspection, should be marked by a line drawn around the article or articles in question.

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BOSTON, SATURDAY, DECEMBER 15, 1900.

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Advertisements to be renewed at expiration of time must be left at our Office before 12 M. on Saturday, a week in advance of the date whereon they are to appear.

The BANNER OF LIGHT cannot well undertake to reach the masses of its many readers. Advertisements which are of any value and which are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interrupted.

We request patrons to be careful to use the paper in our columns advertisements of parties whom they have proved to be dishonest or unworthy of confidence.

Missionary Work.

We have made brief allusions to this important subject in the last three numbers of the Banner. Ever since it was known that the N. S. A. proposed placing a few active missionaries in the field, requests for service have been coming to hand. One of the missionaries appointed has had not a few amusing experiences in respect to his work. Some persons want meetings in their communities, but feel that all they had to do was to say so. They had no consideration of the cost of hall rent, advertising, or traveling expenses. Others claimed to be anxious to have a missionary visit them; yet censured the N. S. A. for even expecting them to attend to any of the details of the work. Others still asked for missionary aid, and when the same was proffered them with no reservations whatever, save an opportunity to strengthen the Cause as a whole in their community, deliberately refused to give the missionary even a casual hearing.

The N. S. A. desired its missionaries to give a helping hand to societies already established, and to organize new ones wherever they could do so. It is passing strange that a struggling local society would refuse to receive a helping hand when the same was extended to them in good faith. Yet this is what has been done in one city at least. Some of the Spiritualists there asked for missionary aid in their city. It was offered them by the State Spiritualist Association and by the N. S. A. One of the officers of the N. S. A. contributed a generous sum to the State Association for the purpose of carrying on the missionary work. Owing to the jealousy and envy of the speaker for the present month, who is an opponent of organization, and especially of the N. S. A., the work in question has been destroyed. The people may have followed the speaker's lead unwittingly, but they have none the less struck the hand that was offered them in kindness and brotherly love.

The above conditions make missionary effort anything but inviting. From those who expect all for nothing, nothing could reasonably be expected, but from those who asked help and were offered it in unselfish spirit, certainly there is reason to believe that something could have been expected. It is through organization—that speakers have received their best opportunities to earn their livings. The speakers who are most bitterly opposed to organization and to missionary work, owe their present prestige to the societies for which they have hitherto worked. They belong to that class of human beings who want people to take good care of them, yet grant them free privilege to abuse those who do take care of them. In the case in question, the speaker would have received the

same salary, the society would have had no extra expense, and there would have been no frantic appeals for financial aid. There would have been an effort made to add to the roll of membership of the local society and the State Association. For this wishing to strengthen the Cause, the speaker and those who followed his lead, struck a blow at practical spiritualistic effort.

To our mind, missionary work is one of the great needs of the hour. It means the education of the masses, and looks to the future of our Cause. If the speaker in question were to be followed literally, then there would be no public presentation of the claims of Spiritualism. Such ones would then be enabled to hold classes and could teach what they pleased regardless of the future of the Cause itself. We respect the right of individual opinion and freedom of speech, therefore have no ill will in the slightest degree toward those who oppose organization from conscientious motives. We do feel, however, that the opponents of organization ought to be sufficiently conscientious to refuse to take money from those in whose work they do not believe, and whose organic body they oppose. If they will do this, then their opposition to organization, to missionary and reform work will rest upon a more logical, not to say honest basis in fact. Now they occupy a very peculiar position, almost as noble in itself as that of the dog in the manger.

We would be the last person to force missionary work upon any community on earth. We are not in favor of missionaries to China, for we hold that the first duty of the American is to develop a religion better than that of Confucianism, ere he attempts to revolutionize China religiously. Beyond this there is reform work enough to do in America to keep all Americans busily at work for several centuries to come. Spiritualism has a work to do in the direction of reforming and civilizing America. This work can best be done through missionary effort, using that term in its best sense. When spiritualistic missionaries go out as teachers, as helpers of the people, as men and women imbued with the noble purpose of doing good, there should be ample opportunities given them to carry out their plans. The narrow prejudices and selfish bigotry of those who want everything their own way, who hate organization, and its representatives, should be overcome by an application of Spiritualism's pure principles in their lives. By so doing, they will be led to see that they now know nothing of Spiritualism.

Spinning.

So live, O mortal, that, when thou hast re-united the threads of all thy life lines, thou wilt find no weak places in them, no spots, nor stains upon them, but only the pure white filaments of spirituality that are cast out from thy Soul center to bind thee to thine own in purity of thought and nobility of purpose.

Live also in such perfection of manifestation that thy Soul-Self will not be diminished by thy base desires in any earthly expression, nor by bursts of anger against thy brother, nor by any ulterior wish or motive of thy heart.

Fill the aisles of thy being with the radiant sunshine of love, and let the exquisite symphonies and harmonies of the higher spheres ravish thy nature with their sublime music.

Make broad the pathway of thy thought, that only the noblest and purest of sentiments can travel therein.

Engage in no contest for supremacy over thy brother, lest thy Soul be led to give him preference over thee.

Live only that the good, the true, and the beautiful may blossom in thy life, and then wait thou indeed be the true interpreter of thy Soul-Self on earth.

Deepen thy sympathies, broaden thy affections, and extend more widely thy spiritual visions, for through these wilt thou become in harmony with the universe.

Give to those who seek of thee the pure waters of spiritual truth, the sweet wine of soul love, and the sacred oil of heavenly joy.

Thus only canst thou earn for thyself thy home in the realm of the soul, and make thyself worthy of a reunion with the Soul-Self who gave thee being.

Be just in all thine actions, and thou wilt ever have the companionship of angels.

The Medical Rights League.

Pursuant to call, a few of the members of the Massachusetts Medical Rights League assembled in Harmony Hall on Friday, Dec. 7. Several new members were received, and a general exchange of views upon the objects of the League was indulged in. The president announced three vacancies in the Board of Trustees, and stated that one of the objects of the present meeting was to fill the same. After some discussion it was voted to postpone the election one week, and to instruct the acting secretary to notify every member of the League to be present on that occasion.

Our readers are deeply interested in the work of the above named League, and ought to become members of it. Medical legislation of an unjust nature will be asked for at the hands of the incoming Legislature. The rights of magnetic healers, clairvoyants, and all so-called irregular practitioners, will be placed in jeopardy. The Medical Rights League has been formed for the purpose of protecting the interests of the people in the case in question. It should be supported, and we urge all friends of medical freedom to attend the meeting of the League on Dec. 14, in Harmony Hall, 724 Washington St. It only costs one dollar to become a member of the League, and surely every lover of liberty can afford that much for the good of a cause that he knows to be just and right. Don't fail to attend the meeting, and be sure to bring your friends with you.

Grief and Pain spring from man's inability to adjust himself to the requirements of his spiritual nature.

"Now."

In his little serial, "Now," Capt. H. H. Brown is giving the thinking people of the land some flashes of spiritual truth. The captain was always a truth seeker, and his search has led him into every field covered by spiritual science. His paper is worth reading, even with its tendency to capital letters, and italics. Truth often requires capitals to express its meaning, and frequently uses italics to impress its revelations upon the minds of its followers. Metaphysics, mental science, spiritual science, etc., etc., are all held to be branches of the grand trunk of the tree of Spiritualism. Success to "Now," and when it becomes "Then," may it still be successful.

"Wisdom of the Ages."

This crowning revelation of the closing century will soon be out of press. It is a work that will be an inspiration to every one who peruses its spiritual pages. It is full of the purest philosophy and sublimest expressions of religion that have ever been placed before the reading public. The intelligences who guided the hand of George A. Finner in penning those transcendental truths must be of a very high order. Heaven has opened its richest mines of spiritual wisdom in this book, and fortunate indeed will be those who early secure copies of the same. No one who claims to be a thinker can be without this book. Orders should be sent in at once. The price is only one dollar per volume, and it is worth many times that sum to the man or woman who is in search of truth. It will make the best possible New Year's present. Order a copy for yourself and then get another for a holiday gift for a friend.

Andrew Jackson Davis, M. D.

A readable excerpt, from the columns of our esteemed contemporary, The Progressive Thinker, in regard to the eminent seer whose name heads this article, appears on another page of this issue. Dr. Davis is without exception the greatest seer and most profound philosopher that ever lived upon this planet. Many of his books antedated Modern Spiritualism some years, and they contain the substance of everything that has been taught under the guise of mental and Christian science, metaphysics, spiritual science and cognate subjects, from that day to this. The writers upon those topics took a few thoughts from Dr. Davis, and proceeded to enlarge upon the same in what they were pleased to term a new revelation. As a matter of fact, Dr. Davis and his inspirers should be given credit for whatever genius of truth there may be at the heart of those movements. The writings of Dr. Davis constitute a library of inestimable value in themselves, and they should be in the home of every student on this globe. They have been published in full in twenty-nine volumes, and rank easily with the works of the greatest writers of the ages. Surprise your friend with a holiday present of a complete set of these splendid books.

Take Notice!

We are requested to state that the report that Mrs. Elise Braun, formerly of Minnesota and Colorado, is now employed as a missionary by the N. S. A. at a salary of six hundred dollars per month, is wholly erroneous. Mrs. Braun has never been connected with the N. S. A. as its missionary, nor has she been a friend to that organization in her public work in past years. Her claim to be its salaried missionary is rendered all the more absurd by the salary she is reported to assert that she is receiving, to say nothing of another reported statement that her sole work is to expose mediumship. As a matter of fact, the N. S. A. has but two salaried missionaries now in the field, Mr. and Mrs. E. W. Sprague, and one of the main objects of the National body is to protect and defend honest mediumship. Mrs. Braun has long been known as a bitter opponent of the N. S. A., and her new role will seem rather unique to those who are cognizant of that fact. We publish this notice in the interest of truth only, and with no wish to do the lady any injustice. The spiritualistic public should know the facts with regard to all platform workers, and no one who is at all worthy of recognition will ever fail to receive it from the true-hearted Spiritualists of this nation. If only the worthy ones had received recognition in the past, Spiritualism would have a much higher standing than it does today.

State Spiritualist Convention.

Our Massachusetts patrons will do well to read the notice of the Massachusetts State Association of Spiritualists in another column of this number. If you are not already a member of that excellent organization, you should join at once. Organization means success for our great Cause, and if you wish to be a factor in furthering its progress, you should unite with the State Association at the earliest possible moment. The Convention will be held in Paine Memorial Hall, Appleton St., Boston, Jan. 1, 1901. All Spiritualists should make a note of this fact, and plan to attend this splendid Convention. In meantime, send one dollar to Mrs. Carrie L. Hatch, 74 Sydney St., Boston, Mass., and become a member of the Association. You will never regret it.

The restoration of Gen. Charles P. Egan to his former place in the Army, and his retirement upon the full pay of a retired officer in good standing, is an after election surprise for those who believe in honesty and decency in public affairs. This action will no doubt be followed by the release of Capt. O. M. Carter, the embezzler of millions, likewise of those pure (?) patriots, Neely and Rathbone, the Cuban postal thieves. The acquittal of the three last named rascals will be only a fitting climax to the Egan fiasco. Sic gloria transit mundi!

Major W. Emerson, the well-known medium and speaker, is serving the First Spiritualist Church of Indianapolis, Indiana, for the months of November, December and January of this season. We are pleased to learn that he is meeting with the best of success, and is greeted by large audiences every Sunday. Mr. Emerson has kindly consented to act as agent for the Banner of Light during his sojourn in the West. He is authorized to take subscriptions at our usual rates. His address is 211 North Capitol Ave., Indianapolis, Ind.

Dr. N. F. Ravlin speaks for himself in no uncertain words in another column of this issue. He reaffirms our statement that the rumor of his renunciation of Spiritualism is absolutely groundless. Dr. Ravlin never goes backward in thought or action, therefore he keeps pace with true, progressive Spiritualism. He is doing excellent work in Philadelphia, and continues to maintain a popular hold upon the affections.

Cheney Newton, a prominent G. A. R. man and Spiritualist for more than forty years, of Brimfield, Mass., passed to spirit life Nov. 16, at the age of 84 years. He was a regular visitor at Lake Pleasant for the past twenty years, and has long been a patron of the Banner of Light. He passed away in the full possession of all his faculties, and in a perfect knowledge of the future. His funeral services were held at his late residence, and were attended by a large concourse of his friends. A clergyman of one of the Orthodox churches officiated.

A traveler became ill in a foreign land. All men forsook him, fearing that his disease was contagious. A Sister of Mercy found him, cooled his fevered brow, and breathed words of hope into his ear. She spoke of duty, of hope, of trust, and of his ability to do for others. He arose rejuvenated in health and strength, and became a blessing to his race, under the inspiration of this woman's influence. Thus sympathy is shown to be the healer of disease, and the prompter to action for the good of others.

A boy was to be taken to a home in the great West. In his hand he held something his keeper could not see. He bade the boy open his hand, and saw only a piece of faded calico. The keeper was about to throw it away, whereupon the boy dropped upon his knees, crying bitterly. "Don't take it from me! It is a piece of the last cap mother made for me as she lay dying, and I want it to remember her by. It helps me to be good, for I loved her." It was given back to him without a word. Thus love is shown to be a helper to make men better through its noble influence upon the life of a child.

A great battle was being fought in the name and for the sake of liberty. The General called, saying: "Boys, come! We must defeat our enemy!" He led the way, and as victory crowned his arms, he fell mortally wounded. As his life blood ebbed away, he drew the photograph of a young girl from his pocket, and cried out: "Oh, Nellie! I come to you at last. At last I shall be with you in heaven!" and his spirit took its flight. His love for her made him the lover of freedom, and he gave his life that men might be free. Thus love is shown to be the foundation of freedom in this that it gives all to others.

And now a Chicago physician has made the discovery that physical exercise should not be taken by persons after they have reached the age of thirty-five years. They have not the power to rebuild what exercise tears down beyond that age. Too many persons are too tired to take any exercise before they reach the age of thirty-five, hence want an excuse for refraining from it for all time. Dr. Hoy has now given it to them.

The President's message was placed before the people last week, and has been read by—well—no one knows how many people. It is a document that says much without saying anything of especial moment to the people of the United States. On the whole, it is a conservative state paper, and will have to fill the place of the one which might have been expected. The idea of increasing the army to large proportions is not at all spiritual in its nature, and is received with sincere regret by all true Spiritualists. The American people should be above the war spirit, and perfectly able to manage their affairs without the aid of a large standing army.

The finding of an infant ten hours old in an ash-heap in one of the cities of this nation, proves that inhumanity yet obtains with at least a few people. The infant lived despite its exposure, but its Christian (?) parents could not be—rather were not found. As the place where the infant was thrown was a location of peculiar interest, the child may have been disposed of by those who belong to the ranks of the aristocracy. In any event, a little of the money that is wasted in foreign missions could be used profitably in the city in question.

Every wayward wave of care can be smoothed into the placid waters of peace by a word from the sweet voiced angel of spirituality. This word will be frequently spoken when people become spiritual.

Shelly says that Death and Sleep are brothers twain, and makes them one in their influence upon men. Spiritualism says Death is only an expression of Life, whose purposes are revealed by Sleep. Therefore Death and Sleep are really the revelations of Life.

Pure Spiritualism ennobles the lives of men through the uplifting influence of its revelations of the powers of the soul. It makes men spiritual, and when they are spiritual, they are possessed of all the virtues whose expression makes a true and upright life.

"Study this—from roots to leaves and flowers—thyselves included." J. O. B. When the children of men will heed this inspired admonition, every soul-blossom will be freighted with incense of love, and the earth will be a fit dwelling place for the angels of light.

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Gifts for the People.

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Dr. Greene's Nervura will help your children. It is a purely vegetable preparation and helps Nature bring out the latent powers of the body and mind. Your children probably came into the world inheriting nervous tendency. Don't let them go through your hard experience. Get yourself in trim and do

the right thing for the children. The well-trodden way and the means are here, make use of them.

If you are not certain that Nervura alone is what you need, consult Dr. Greene. He will tell you at once, as your case is not new to him. He has seen thousands just like it. He has helped

them and he will help you. If you are at a distance and can't call at Dr. Greene's office, 34 Temple Place, Boston, Mass., you can write him all about it, and he will give you his advice in either case without charge, and confidentially.

(Continued from first page.)

resort to all sorts of dodging tactics in order to make the Bible appear to confirm their statements in the main. But the Spiritualist today who can consent to lay aside his physical phenomena and rest his case entirely upon arguments, scriptural and otherwise, upon inexplicable mental feats, such as clairvoyance, inspirational speaking, such a Spiritualist will find the Bible a text book which he can ally affords to spare.

The Bible has a great hold upon the minds of the people. Why destroy this hold since it can be made to confirm the very things which the Spiritualists seek to teach? For myself, I believe that persons who seek to destroy the faith of the people in the Bible are doing more to undermine true Spiritualism than any class of enemies which the Spiritualists have today.

The Bible is a great world-wide exposition of the spirit world, spirit return, and other spiritual phenomena. Take Spiritualism away from the Bible and little or nothing remains. It is a radical mistake on the part of any Spiritualist to attempt in any way to weaken the confidence which the people have in the Bible. It would be far better tactics to strengthen this confidence and seek to hold up before the people, not only the pure and gentle life of Jesus, but his every day teachings of the spirit life, and his constant communication with the spirit world.

In the church of the future, the Spiritualist church certainly holds a position of natural advantage. She has something new to teach. She has something scriptural to teach. She has something beautiful to teach. She has something elevating to teach. She has something consoling to teach. In fact, she has everything to teach that the great, broad, helpful church of the future will need.

She will not be forced, like the other churches, to recant so much she used to teach; or adopt so much she used to deny. But letting go of the lower physical phenomena and taking up the higher and really spiritual phenomena, she has before her a mission of hope and peace to the world, which, after all, is the only real education.

It is time the Spiritualistic Societies began to call themselves churches. It is time that the spiritualistic people began to build for themselves churches. It is time in the progress of the world for Spiritualism to come forward and take its place among the churches of the future. For, after all that can be said of the church of the past and of the present, it still remains true that the church is the hope of the world in expelling the darkness and bringing in the light.

She has dallied a long time with the rubbish of oriental superstitions. She has borne useless burdens of ecclesiasticism for many centuries, but no one who observes can deny that the church of today is gradually freeing herself from the shackles of the past and beginning to take upon herself the inspiration of the present.

The spiritualistic church should join this new movement. No one is better prepared by present knowledge to be foremost amongst those who are to take up this new work.

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The Single Tax League.

Among the notable gatherings of last week for the discussions of topics of the time, none was more significant and enjoyable than the "Single Tax League" banquet. This regressive affair was given by members of the "League" and of the "Catholic Union" at the palatial abode of the latter association. The significant feature of the gathering was, that the Catholic clergy were the guests of the evening and the topic, "Single Tax," of course, had as its eloquent advocate, Rev. Robert J. Johnson of Gate of Heaven Church.

As a preliminary to the interesting discussion of both banquet and topic, the guests and members warmed themselves at the "social fire," and rapidly came into pleasant touch with each other. This added to the zest with which they partook of the elegant repast to which they were summoned at about the hour of seven. The dinner being disposed of, Mr. C. B. Fillebrown, of the Tax League, brought order from the pleasing chaos which had ruled during the festive hour. With a grace of manner whereof he is master, he lucidly presented the claims of the doctrine of "single tax" to his attentive and exceedingly intelligent audience.

In his opening remarks he expressed great pleasure on behalf of the league as well as himself at the opportunity of bringing the attention of the Catholic clergy to the aims and purposes of the league. The argument was that all men had an equal right to the use of the earth. This of necessity, for life can no more exist without land than it can without light and air. The desired equality it was proposed to secure by a simpler form of taxation than at present prevails. Under the proposed plan, land alone would bear the whole burden of government expense. All improvements thereon and personal property being exempt. The tax would be of the nature of a "ground rent" and would be fixed by "market value." In this manner they would come to realize that state of society at which they aim, "Equal natural opportunities for all and special privileges to none." Under the able treatment of the subject by Mr. Fillebrown, the new doctrine of taxation appeared to have large importance as an ameliorating factor, tending to harmonize the world's jangle. There was no confiscation, he argued, nothing taken away from the owner for which he must be compensated. The right to occupy and improve, to sell and devise, will remain intact. But he would be deprived of the privilege of collecting taxes from others while he would be exempt. Thus would they end the private appropriation of large areas of land and end the grievances of an unjust distribution of the product of labor: for wages then, he claimed, would be proportioned to skill and industry, as they cannot be with present impediments. This would be restoring man to his natural rights and correcting abuses destructive to society.

As a conclusion to his remarks, Mr. Fillebrown introduced the speaker of the evening, Rev. R. J. Johnson, who was heartily applauded. After a humorous allusion to the penalty he was paying for having previously enjoyed another of the League's good dinners, the reverend gentleman proceeded to state the attitude of the church towards the doctrine of "Single Tax." He paid a tribute, eloquent and sincere, to the honesty and earnestness of the men who devoted themselves to the new idea. The great social problem was, he said, the just distribution of wealth produced by the joint efforts of labor and capital. All who worked for that end, with an unselfish spirit, and with good will for their fellows, were entitled to respect and admiration. Without endorsing all the positions taken by its advocates, still as a plan for enhancing the welfare and happiness of the wage earner, the Single Tax made a strong appeal to him as a priest of the Catholic church. This was not strange, since that institution included the largest number of the laboring class. He showed how the sympathy of the church ran along lines corresponding to those of the League, by quoting freely from the encyclical letter of Pope Leo XIII. on the "Condition of Labor." It was made to appear that no solution of the troublesome problems would be reached, without assistance from the church and religion. This was said not in the language of insistence merely. There was broad and deep sympathy embodied in terse argument, which showed the strength of grasp which the Papal Father had upon the situation.

The purpose of the church was to alleviate misery and right wrongs in righteousness, and to this end the church and all mankind must conspire. If its desires were fulfilled, then the poor would rise out of poverty and wretchedness into a better condition of life. Social Science, rightly interpreted, is but the second of the two greatest commands, "Love thy neighbor as thyself." This obligation was pressed strongly upon his hearers by the speaker, for upon them it largely depended whether the urgent problems had a true solution. The encyclical was again quoted from showing the crying need of certain social questions to be solved. In one passage it was argued that the wealth of nations depends upon the labor of the workman. This in justice gave him the right to participate largely in the benefits accruing from its accretion. Whatever there appears to conduce to that end deserves full consideration. No infringement of just rights would be countenanced, for "Every man has by nature the right to possess property as his own." Nor does the Single Tax propose to interfere with the right of possession. Its aim as declared by its advocates, is to regulate that possession in the interest of all. It would recognize probate rights, but would levy upon land only the tax necessary to support the government, and thus place upon the "unearned increment" the burden of expense. The attitude of the church was made clear by recalling the incident in the career of Father McGlynn, when the Single Tax was made the subject of careful examination by a committee of which Cardinal Sattoli was the head. It was then declared not to contain anything contrary to the teachings of Catholicism. Without, then, being its advocate, its adherents are free to accept or reject the theory without fear of the displeasure or incurring rebuke from the church. The speaker believed that local option would afford a way for its practical application and the education necessary to understand it.

After the address of Father Johnson, there was a general discussion, which was participated in by a number of gentlemen, including Mr. W. L. Garrison, Mr. H. H. Faxon, Rev. Father Neagle and Hon. Thos. J. Gargan. Nothing severely adverse to the proposition of Single Tax was said, but some questions were asked tending to throw light upon some of its obscurity. After a vote of thanks had been extended to Rev. Father Johnson for his excellent address, the company dispersed, each one carrying away pleasant memories of hours agreeably and profitably spent in company with the clergy and laity.

F. Hamlet.

Christmas Festival.

A Christmas festival will be held at The Gospel of Spirit-Return Society at 200 Huntington Ave., on Christmas day. Supper will be served at 6 o'clock to the little guests. Any person knowing of any child who will have no Christmas can obtain tickets by application to Mr. H. D. Barrett of the Banner of Light or Mrs. Minnie M. Soule of 79 Prospect St., Somerville, Mass. Donations of any kind in the way of books, games, toys or clothes will be much appreciated, and can be left at the Banner of Light office.

Cured by Psychic Power

Any and all Diseases Cured by a Combination Originated by **DR. J. M. PEEBLES**, The Grand Old Man, of Battle Creek, Mich.

The Sick Who Write Him Receive Absolutely FREE Diagnosis and Full Instructions.

The phenomenal cures made by Dr. J. M. Peebles, the eminent scientist of Battle Creek, Mich., have astonished physicians and scientists throughout the world for in a marvelous manner he **DISPELS ALL DISEASES** and gives permanent health, vigor and strength to all who desire it. His work is indeed blessed and wonderful. His power comes from the fact that he has discovered the **secret of the soul**, which he terms **PSYCHIC**; this he combines with **magnetic medicines** prepared in his own laboratory, making the strongest healing combination known to the world. This wonderful man has so perfected his method that it now reaches all classes of people, for it **ANNIHILATES SPACE** and cures patients at a distance in the **privacy of their own homes** without the knowledge of anyone. If you are in any way sick and will write to Dr. J. M. Peebles, telling him your leading symptoms, he will through his psychic power **diagnose your case** and send you **full instructions free of any charge**, no matter what your disease or how despondent you may feel, there is hope for you. Hundreds of women who suffer the many irregularities common to their sex, have been cured through Dr. Peebles' method after they had been told their cases were incurable. The same can be said of men who were debilitated by early indiscretions. Indigestion, stomach troubles, catarrh, weaknesses of all kinds, and makes no difference how hopeless your case may seem, or how many have pronounced it incurable, Dr. Peebles can help you, and it **COSTS YOU ABSOLUTELY NOTHING** to receive his diagnosis and instructions. He also sends you **FREE OF ANY CHARGE**, his grand book which will be of invaluable service to you. You also receive a long list of testimonials proving beyond a doubt that his method is revolutionary, the art of healing the sick and despondent. Address Dr. J. M. Peebles, Battle Creek, Mich. **REMEMBER, it costs you nothing.**



Dr. J. M. Peebles WILL TEACH THE PSYCHIC SCIENCE by mail, through which you are taught **Psychic and Magnetic Healing, also Occult Powers**, which will give you success in life. Full information regarding lessons, and literature on this **GRAND SCIENCE**, will be sent **FREE** to all addressing **DR. J. M. PEEBLES**, Battle Creek, Mich.

Special Notice.

The Massachusetts State Association will hold its annual meeting Tuesday, Jan. 1, 1901, in Paine Hall, Appleton St., Boston. Business meeting called at 10:30 a. m. sharp. If the business of the day is completed, the afternoon and evening will be devoted to a grand "love feast," as this is New Year's Day, and the opening of the New Century. The following talent have been invited: Mr. H. D. Barrett, Dr. G. A. Fuller, Mr. F. A. Wiggins, Mr. A. P. Blum, Mr. J. Frank Baxter, Dr. Dean Clarke, Dr. Willis, Mrs. Sarah A. Byrnes, Mrs. Carrie F. Loring, Mrs. C. Fannie Allyn, Mrs. May S. Pepper, Mrs. E. I. Webster, Mrs. Caird, Mrs. A. S. Waterhouse, Mrs. Hattie C. Mason, Mrs. Sadie L. Hand, Mr. J. S. Searlett, Mrs. Carrie E. S. Twine, Mrs. N. J. Willis, Mrs. Nettie H. Harding, Miss Susie C. Clark, Mrs. M. J. Butler. Good music will be furnished during the day. Watch the Banner of Light, and see in another issue the time the different speakers are to appear. Be sure and come to this meeting the entire day; open free to all. Members are requested to pay their membership fee and friends wishing to become members please send money—one dollar—to secretary, Carrie L. Hatch, 74 Sydney St., Dorchester, Mass.

A Last of the Century Social and Dance.

On Thursday, Dec. 27, at Dwight Hall, 514 Tremont St., the Ladies' Spiritualistic Industrial Society will have its regular dance, and it is proposed to make the last social of the year specially attractive and enjoyable. The hall will be decorated and the ladies will kindly follow suit and wear "the colors." We want to have a royally good time, in memory of the departing year, and century. We invite you all to come and help us. Supper will be served at 6:30 p. m., and will consist of home-cooked food. Following this, on Thursday, Jan. 3, we shall have a New Century Meeting, which will consist of brief addresses, recitations and spirit communications through different mediums. The supper at 6:30 p. m. will be made a special feature, and the decorations of the hall and tables will be in white, symbolical of the birth of the new year. This time we would ask all who can to wear the same.

A Beautiful Christmas Gift.

The widow of E. V. Wilson, the well-known Spiritualist speaker and platform test medium of pioneer days, is in needy circumstances. Her health is very poor, and she needs financial assistance. She does not ask for charity, but having a part of the last edition of her husband's book, "The Truths of Spiritualism," still on hand, she hopes to help herself by selling them. This book is neatly bound in cloth, and contains about 400 pages of the records of experiences of this great medium as he went up and down the land, teaching and demonstrating the truths of modern Spiritualism and the continuity of life. It is a most interesting and instructive volume. A fine portrait of the author adorns the frontispiece. No spiritualist library is complete without this book. Are you contemplating what to get for a Christmas gift for a friend? If so, remember this beautiful book, which will make a handsome and practical present, and making this gift you will aid this noble and true pioneer spiritualist sister who needs assistance.

Send \$1.00 to Mrs. E. V. Wilson, No. 1 Union St., Valparaiso, Ind., and you will receive the book by return mail, postpaid.

Cordially, E. W. Sprague.

A Cure for Asthma.

Asthma sufferers need no longer leave home and business in order to be cured. Nature has produced a vegetable remedy that will permanently cure Asthma and all diseases of the lungs and bronchial tubes. Having tested its wonderful curative powers in thousands of cases (with a record of 90 percent. permanently cured), and desiring to relieve human suffering, I will send free of charge to all sufferers from Asthma, Consumption, Catarrh, Bronchitis and nervous diseases, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail. Address with stamp, naming this paper, W. A. Noyes, 347 Powers' Block, Rochester, N. Y.

Christmas Festival.

The Boston Spiritual Lyceum will hold a Christmas Festival in Paine Hall, Sunday, Dec. 23, afternoon and evening. At 1:30 the Lyceum will open with a selection by the Chion Orchestra and will be followed by singing by the school; at 2:15 the grand march will be executed by the Lyceum; at 2:30 the literary exercises will be held, when the children will take part; at 3 o'clock the conductor will distribute presents from the Christmas tree; at 4 o'clock the children will be served a lunch; from 5 to 6 o'clock a social will be held; at 7:30 p. m. a grand Christmas entertainment will be held. The admission to both sessions free. You are invited to be there with your children. Sunday, Dec. 23, at Paine Hall. J. B. Hatch, Jr., Conductor.

Movements of Platform Lecturers.

Miss Christine Brown, the well-known vocalist, the exemplifier of the doctrine of healing and harmony through music, is open for engagements in her special line of work. Address Back Bay P. O., Boston, Mass. She also will hold classes for special instruction.

Julia Steadman Nichols closed a very successful engagement with the Independent Society in Toledo for October. Serves the Psychological Society for the investigation of psychical phenomena November and December. For engagements she may be addressed 618 Madison St., Toledo, Ohio.

W. Scott Steadman served the Spiritualists of Newburyport, Sunday, December 24, and will again be with them Jan. 13, 1901. He has a few open dates for the season at reasonable terms. Will also attend funerals. Address, 29 Warren St., Stoneham, Mass.

Mr. and Mrs. J. M. Kenyon will lecture and give tests in Fitchburg, Mass., December 16 and 23, and in Milford December 30, and the Sundays of January, 1901. Mr. and Mrs. Kenyon have settled permanently at No. 95 North St., Fitchburg, Mass. For open dates address as above.

Notice.

E. W. Sprague and wife, missionaries for the N. S. A., wish to hear from every locality in Indiana and Pennsylvania where a society may be organized or a missionary is needed. They have some time yet free for camp engagements.

Address them for December at 605 North 7th St., Philadelphia, Pa. Home address, 613 Newland Ave., Jamestown, N. Y.

Fred L. Lord,

MAGNETIC and Mental Healer. Will call at patient's residence, 159 W. Springfield St., Boston. Hours 9 to 12.

Myself cured, I will gladly inform any one addicted to **Morphine, Opium, Laudanum,** Or Cocaine, of a never-failing, harmless Home Cure. MRS. N. H. BALDWIN, P. O. Box 1212, Chicago, Ill. Oct. 20. D20

PERSONALITY.

The Occult in Handwriting. GRAPHIC delineation of characteristics, etc., for 50 cts. Send at least one line of writing and a line of figures with your signature. Address "READER," care BANNER OF LIGHT, Boston, Mass. 17

FLORIDA! for Home-seekers and in-vestors, is described in a handsome illustrated book, which you can obtain by mailing a two-cent stamp to J. B. FOSB, 1 Wabeno street, Roxbury, Mass. Jan. 4

Words That Burn.

A 20th Century Novel. BY LIDA BRIGGS BROWNE.

The scenes of this realistic story are laid in England and America, and the characters are depicted in a way that makes the reader feel that they are living, breathing people. The title gives a clue to the plot, which shows the after effect on the soul, of angry words and wrong deeds done in earth-life.

The story is progressive in its tendencies, and embraces the new thought and some of the latest inventions of the day. It gives lofty ideals; sets high standards of living; is humanitarian; shows the effect of mind over the body, and how true love triumphs over all obstacles.

Many psychic experiences are narrated which are instructive and entertaining. The book can be safely placed in the hands of the young, and recommended to a friend after reading. It is a large 12mo., of 266 pages; is neatly bound in cloth; is printed on fine paper in large type, and has the portrait and autograph of the writer in as a frontispiece. Price reduced from \$1.50 to \$1.00. Postage 1c.

For sale by BANNER OF LIGHT PUBLISHING CO.

Stout Ladies

Middle aged and nervous, see Prof. Dyer, 1566 Washington St., Suite 1, Boston, Thursdays and Fridays. Lady in attendance. D14-18

Your Character

Is indicated by your handwriting. Personal delineation and prophetic reading for 37 cents. Send specimen of writing with full name. Address, S. WARD, So. Coventry, Conn. D14-17

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 Oracles are not public.

To Our Readers.

We earnestly request our patrons to verify each communication 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.

Invocation.

From Shelley's "Queen Mab."

Spirit of Nature!... The pure diffusion of thy essence throbs Alike in every human heart. Thou, aye, erectest there Thy throne of power unappealable. Thou art the judge beneath whose nod Man's brief and frail authority Is powerless as the wind That passeth idly by. Thine the tribunal when surpasseth The show of human justice, As God surpasseth man.

Spirit of Nature! thou Life of interminable multitudes; Soul of those mighty spheres Whose changeless paths thro' Heaven's deep silence lie; Soul of that smallest being, The dwelling of whose life Is one faint April Sun-gleam;— Man, like these passive things, Thy will unconsciously fulfilleth: Like theirs, his age of endless peace, Which time is fast maturing, Will swiftly, surely come. And the unbounded frame, which Thou pervadest, Will be without a flaw Marring its perfect symmetry.

MESSAGES.

Polly Andrews.

I see the spirit of a real old lady. Oh, she is small and kind of withered; looks as if she had shrunken together like an apple that staid too long on the tree. She opens her eyes and smiles at me, and when she tries to talk I see that her teeth are almost all gone, but she doesn't mind that. She comes right over to me with a tottering kind of a motion and says: "If you had lived as long as I, your body would have gone to pieces the way mine did; but I have come over here and I found a fresh one waiting for me so I didn't miss the old one much, but I am assuming its shape and color today that I may be better recognized by my friends. My name is Polly Andrews and I came from Montgomery, Vt. I lived there many, many years, and many of my friends came to spirit long before me. I was buried in the little country church-yard and often return to the scenes of my youth and wonder how they held me and thrilled me so long, for this life is so much more beautiful to me. Everything is so free and pure and sweet to me. Perhaps I would not have felt it this way if I had died in my youth, but having lived through the various stages of hope and joy and sorrow, it was like coming into a place of peace when I came over here and oh, oh, so many I have with me who would send messages to their people in earth life this morning. I want to go particularly to William to tell him that although I have been away from him some time, and am not as closely connected to him as some of those with me, yet I find myself stronger to express than the others, and that is why I speak. He must not be discouraged. He must lift up his head and see that there are better conditions for him in his future else he will go to pieces. His physical condition is only a result of his mental attitude. Tell him that we all gather about him to give him strength and courage, and only ask a recognition to make a complete circuit from the current of which we can draw at will."

Jennie Hammond.

Now I see a lady I think about thirty-eight years old. She is just as bright as a dollar. She is tall and fair with the sweetest way, and she comes up to me and puts her hand out and says: "Perhaps I can bring you some strength instead of taking it from you. I will try because I have often tried to take it to my friends in earth life. My name is Jennie Hammond and I came from Oberlin, Ohio. When I was alive, I was a teacher, and when I came to spirit my thought naturally turned to teaching, and I have been occupied in that way much of my time since. I dropped into it so naturally and with such a love for it that it has never seemed like work, but rather as a pleasure to me. I was never married and so of course have no children of my own, but always in my school the children who came to me seemed as dear as though they really belonged to me and so it is in this life. These little ones who come to me without mothers and some without friends over here, I receive and strive to care for as if I were indeed their mother. Those who remember me in earth life will know that it is with gratification I send this message back. I never had a fear of criticism, but rather felt that I should act from conviction, and if I was convinced that a thing was right, it did not take any hardihood to stand up for it, and so although I died, as you people say, among

church people, I had the understanding of spiritual life pretty well my own, because I had been free enough to make some investigations on my own responsibility. I have people alive. Charles Hammond, I desire to go to, and he is much like me in his disposition, though I think sometimes a little bit prouder. We were a family who always made an effort to do the best we could with what we had, and so I find the same effort being made by Charles. Tell him, please, that I am interested in his studies, and I would like to see them pursued, because eventually they will be of use to him and of use to the world as well. Also, I want to tell Cora that I am sorry she has been ill so long and I wish there was something I could do to make her better. My mother is with me and she is just as sweet a mother as she ever was in earth life; she has her work to do as I have mine, and does it bravely and willingly. To all my friends, say that it is with a feeling of reverence that I approach them and that some of them I could not come to unless I was invited. My natural fear of intrusion would keep me from doing so."

Black Hawk.

The next spirit I see is an Indian. He comes right up here; he is big and strong. He says: "My name is Black Hawk, and I want to go to my medium who lives in Grand Rapids, Mich. He asked me to come and I have come. Tell him that I haven't much to say only that I have remembered. He is a doctor and I help him. He wants to do another kind of work and I want him to do it, but not yet. When the rest of the band get ready to do it, they will go forward and he need not take any thought about it. Tell him I have brought his mother and that she says: 'Be a good boy, Will, and we will take care of you.'"

Cornelia Clark.

Next I see a spirit of a woman about forty years old. She has very dark eyes and hair and skin, rather tall and not very stout, and she comes along to me and puts her hands up over her face and cries and says: "Oh, if you can only help me it will be the greatest comfort of my life, for I have children in earth life, and I am so anxious to get to them. I used to live in Amsterdam, N. Y. My name is Cornelia Clark. Those who knew me will know that it was a terrible thing for me to go when I did. That is, terrible from a human standpoint; I have never quite recovered from the shock; sometimes when I stand over here and see how much I am needed, it gives me a queer little sensation of unrest. I thought perhaps it would do me good to come and send some word and really I begin to feel better already. I have more people on earth than I have with me. I haven't yet settled down to do any work in the spirit; I could not seem to; I thought I must first get hold of the old conditions and that that would help me; I thank you for this opportunity, and will you please make it plain that I want to get to my children, my children? You may tell Charlie that I try to help him. I know how hard it is for him, and I try to help him. Sometimes it seems as if my efforts do not amount to much, but I still keep trying."

Henry Philbrook.

Now I see a nice man. He is short and stout and has a gray beard and gray hair and comes up in such a jolly little fashion. He says: "I won't bother you long. I just want to give a word or two and then I will be gone. I belong in Bangor; my name is Henry Philbrook. I lived there years and years and years, and every part of the town is as familiar as this room is to you. I am so glad to see the thing start up down there. I did not have much use for it when I was there, but now I have got over here where I can see something outside of my own jacket, it kind of gives me a feeling as if I would like to help the Cause along. Tell them not to be afraid to show their colors. The trouble down in that place is that every man hides his flag in his closet. If he would hang it out his window a few times, everybody else would get one too. All they need is a leader, for as soon as they get it started it will go like wild-fire. This is my message to my friends. Goodbye."

Harry Barnes.

I see now a young man, I think, about thirty years old. He is very tall and rather thin with blue eyes, a light moustache, and light brown hair. He has such a pleasant way as he comes, just easy-going as if he would make the best of things whatever happened. I think all through his life he was one of the kind,—if things went all right, he was happy, and if things went wrong, he just made the best of it and was as happy as he could be that way. He never seemed to lose patience, but always had a smile and a word of cheer for everybody. Oh, he was so fond of children! All around him in the spirit are children of all ages; they cling to him, and while he is not a father or they are not related to him, they love him as much as if they were his own. He says: "Oh, it is such a pleasure to me to come and to come with these children. I always was more or less associated with them. I used to feel that I was one of them. My name is Harry Barnes, and I came from the West, St. Paul, Minn., and from the time I was a little boy I had great ideas of what I would do for children. I was born in fortunate conditions and always felt this interest toward those who were unfortunate and it seemed almost like a hobby with me to be among them and doing so much for them. I passed out of life suddenly, and my greatest grief was that the work I had begun was unfinished, but I have seen it picked up and carried on and so I feel a degree of happiness in that, but, do you know, I find so much to do over here. I find little ones who need my care and loving thought as much as I did in the earth life, and my mother, who has come over since I did, is as happy as I in helping and in keeping these little ones who need our love and care. Her name was

Sadie. She sends word with me at this time to Nellie, who is alive, that she needn't feel there is anything like loneliness for us or any distasteful work; we are together, doing what we like best, which is our work among the children; we can't forget her, but assist and do what we can to broaden her life and make conditions as good for her as possible."

Grace Donovan.

A lady about forty years old comes next. She is very well dressed indeed, and comes in here as if she had just been walking in the street and had walked right in here. She has blue eyes, dark lashes, and rather dark hair, that is all fixed up fancy, and she is quite a stylish looking woman. She comes and touches me on the shoulder and says: "I am so anxious to come that it seems as though I couldn't get over my anxiety enough to say the things I want to. My name is Grace Donovan and I came from East Boston and want to reach Tom. I don't know how to do it, but have been directed here. Oh, if there is any way to get this word to him, tell him that I do love him, that I do want to go to him; tell him he mustn't feel as he does; he thinks since I have gone away that there is nothing to live for and that it doesn't make any difference what he does; but it does make a difference, for it breaks my heart to see him so reckless and care so little for himself. He knows that if I were here I would be more trouble than I can express and I don't want him to do any different than he would if he knew I was by his side, for I am by his side and I do know his grief and I want to tell him that it is just as hard for me as it is for him. Never a day passes that I don't go to him and strive to make him know that I am there, and every time I turn away heart-sick and discouraged and wonder why it is that he doesn't open his eyes to the truth instead of drowning his feelings and striving to forget me. Such a love as I had for him and he had for me cannot be forgotten and cannot happen for naught. Oh, I feel so much better now, just to have said this, that I know I shall be stronger when I go to him and the time will come when he will understand how close I am to him,—how fond I am of him."

Albert Farrington.

Now I see a spirit of a man about fifty years old. He is large and strong, has a round, full face, gray hair, heavy brows and blue eyes. He says: "Don't say too much about me, but give me a hand and let me speak what I want to speak for myself. My name is Albert Farrington and I came from Des Moines, Iowa. I was a professional man and knew nothing at all of this belief, and say with shame that it really attracted me very little. My life was so wrapped up in the desire to make much of my earth existence that I forgot to look into the condition of my friends who had passed on, but when I came over here I found my wife, Lizzie. I saw how much she had suffered and how often she had tried to reach me; I, at once, decided that if there was any way for me to return to my friends, I should do so, and I want to tell Henry that it is in his dominion to receive messages from me. I give him the word, he can do as he pleases. The power is mine to communicate, the power is his to receive. Now if he wants to hear from me, let him make the way plain for me and I will meet him more than half way and we will work together and perhaps both be better for the effort."

Letter from Abby A. Judson.

NUMBER ONE HUNDRED AND FIFTY TWO

To the Editor of the Banner of Light:

All right-minded parents bring up their children to love one another. Begotten by the same father, carried tenderly beneath the heart of the same mother, with all their earliest recollections entwined with each other, it would be unnatural indeed if they were not bound together by close ties of affection.

Wise parents teach their children to care for each others' interests, to share their pleasures and sympathize in their misships, and to protect each other with all their little powers. They teach the boys to guard the girls, and not tease them, and the girls are taught to do little pieces of work for their brothers, which relieve the mother's cares, while such efforts tend to make them more womanly. Instead of being allowed to jeer at each other's faults and frailties, such children feel that home is their happiest place, and that within its fold they cannot be misunderstood.

We have all known such families, and instead of dwelling on the fact that they are not to be found under every roof-tree, let us raise our ideals yet higher, and do all in our power to increase their number, beginning with our own, whether we be still children, or have arrived at man's estate.

Sometimes, through the death of the parents, the children are separated from one another. My next door neighbor presents a case in point.

She and her two little sisters had lost their father by death. The mother held them together, but she was then called from her earthly home. No one could take charge of the three little orphans, and they were sent to a Children's Home. In course of time the youngest was adopted by a lady, who brings her up in entire separation from her early associates, wishes it to be forgotten that she was adopted, and regards her as her own child.

The second child was in time bound out by a family up in the country, at about the age of twelve; and the oldest girl, my neighbor, left the Home in time, hired out in different families, and then married the man of her choice, and they now have for their very own a little boy and girl.

But this woman (I will call her Cora), could never forget that somewhere in the world she had two own sisters, and her longing to see them only increased with the

lapse of time. She went to the Home and tried to trace them, but many strange hindrances beset her path.

At last she found out the name of the man who had received the second child, and the name of the town. Even then, owing to two men having the same name, and the removal of one of them, she lost the trail. I had the pleasure of aiding her by the writing of letters.

At last, she had the extreme pleasure of receiving a letter, which began:

"Dear sister Cora," She trembled with joy and soon brought it in for me to read. "This sister had married a relative of the man to whom she had been 'bound out,' was a happy wife, and had a dear little boy. She had been longing for years to get track of her sisters, and expressed the utmost joy at hearing from Cora."

I told my friend that surely their mother in Heaven had been longing to have her children brought together again, had fostered the same longing in their hearts, had influenced her to take the steps which made their reunion possible, and that she now rejoiced as much as themselves.

Next came an exchange of visits, and the two sisters, having learned the determination of the lady who had adopted the third child to keep her apart from her relatives, decided that it was unwise to seek to see her, and rejoiced that they at least had each other.

These sisters had not met since they were little children, had grown to womanhood, and had become centers of little homes. But they resemble each other, and the sweetness of being together is enhanced by the thought that "the lost has been found." The ties of blood are indeed strong, and those who seek to annul them are simply going against nature.

Some persons declare that those who are related by blood ought not to live together, and that the closer the relationship, the more inevitably do they fight. While it is true that some relatives do quarrel, we yet dissent with all our heart from the dictum expressed above.

I know a very good man who thinks relations ought always to keep apart, because they are sure to quarrel, if they be placed together. So sure is he of this that he has exerted his own influence, in a large grown-up family, to keep the members separate from each other, except for a call, or a very short visit. This method makes me think of dangerous wild animals, who have to be kept in separate and very strong cages, lest they should tear each other into pieces.

This man is himself far too well-bred to quarrel, and his brothers and sisters all seem to be excellently good people, and why he thinks so, fairly puzzles me. And yet many good persons say the same.

When I first heard this statement made, it gave me pain, and fairly shocked me. And with the going on of spiritual development, it has revolted me still more.

To begin with, it is unnatural that persons who are related by the ties of blood are sure to hate each other if they live together. They, of all persons in the world, are best able to understand each other, and that fact alone is enough to keep them in close touch with one another.

Though we do see grown up members of a family at odds with each other, yet we can all recall many cases where we have seen those related by blood living constantly together, and feeling that they would not know how to spare each other. A case in point is the brother and sister of William MacGregor, alluded to in Number 147, who mourn his loss so deeply. The three had never been married, and had lived together for many years.

No doubt the principal source of trouble between adult brothers and sisters is the division of the property on the death of a parent. The possessions may be an old farm and a pair of oxen, or it may be half a million dollars. Many who had been loving till then, fall out when money is to be divided. So, when this apportioning of property occurs in the course of human affairs, it behooves all concerned to be on their guard, to watch their own hearts, and by bringing the love principle to the front, to try to have those members who are in the greatest need be the ones to get the larger and better portion.

But, some one is so greedy that he gets the lion's share, though he is already richer than the rest. What then? Is he to be hated forever? Instead, he is to be pitied; and it should become the main effort of those who have been wronged, to treat him so patiently and lovingly, as to make him regret his act, and perhaps seek to make amends. If he is impervious to such treatment, it is still better for the sufferers to take this course, and thus enrich their own natures, than to impoverish their souls by indulging in indignation and hate. The high angels, who are watching for the development of our inner being, do not care nearly so much for our property and our bodily comfort, as they do for the growth of our souls. Nothing betitles the inner nature more than selfishness and hate.

Quoting from my own experience, I never receive the slightest demonstration from the other side of life, when feeling indignation, however justifiable the feeling may be as viewed from the mortal standpoint. I am thankful to be so guarded by the higher powers. If we yield ourselves to the sway of such feelings, we open the door to disincarnate souls who are ruled by the same; and it would be better to be quite impervious to spiritual beings, than to be in touch with those of the lower grades. We may fancy that we can hold anger in leash, but by and by it holds us, and we are engulfed in a psychological Malebolge, among

"The souls whom anger overcame."

Returning to the theory held by some that it is not possible for near relations to live together in peace, this view seems to us to be too pessimistic. Though many of the best-meaning persons in the world have a tendency to view human relations in this way, we think they hinder the advance of the millennium, and for the following reason.

Thoughts are forces that emanate from different individuals. If we think that people will be evil, we help them to act in that way. If we think that persons are going to quarrel, they will be likely to do so. If we think, and state in their hearing, that near relations are sure to quarrel, if they live in the same house together, we help to precipitate them into disagreement.

Such thoughts expressed are forces that make third persons, who are thinking of founding a home together, afraid to do so, for there are few resolute enough to say:

"I do not believe it. Come, let us unite our forces for harmony, and prove to those who predict discordance, that we can live together in close relations, and become still more friendly with the lapse of time."

One of the things attributed to charity, or rather love, is that "she thinketh no evil." Harmony is created by being expected. Harmony and love are fostered by those who expect them. Faith is the very substance of the things we hope for. As a man thinketh in his heart, so is he, and his thinking has a marked influence on those with whom he comes in contact. And when the thought is voiced by the spoken word, it gains in power, and many who hear yield to it.

To make children gentle and lovely, we have found that we can best accomplish our purpose by describing to them gentle and lovely persons as an example, and not by telling of rough and hateful persons as a warning. The Ten Commandments told the Hebrews not to do a great many things. The tendency of a later dispensation is to "show a more excellent way."

So when we hear that elderly and lonely persons, who may be near of kin, are thinking of casting in their lives together, let us try not to say:

"Don't do it. You will be sure to quarrel. Relations never can live together. You will hate each other before you get through."

Let us rather say:

"What a grand idea! You are both lonely, and what a comfort you will be to each other!"

And the joy of companionship will then lead them to sink their old prejudices, to forget their past petty discords, to minimize the points on which they cannot expect to agree, and thus give occasion for the outside world to say:

"How very good and pleasant a thing it really is to see brothers live together in unity!"

One such instance will make the members of neighboring families live more happily together. And, as persons make families, and as families make towns, and as towns make nations, and nations, the whole great family of man, we shall be doing our little part to help on the Millennium.

Yours for humanity and for spirituality,
Abby A. Judson.
Arlington, N. J., Dec. 2, 1900.

What Is Yet To Be.

BY WILLIAM J. HULL.

"The Altruism we stand for is the reflex of the life prevailing in the spirit world. The mediumship essential to that reflex is yet to be cultivated. Only here and there labors one of the true mediums for the higher Altruism of heaven. The mediumship to which Spiritualists turn for the most part reflects and touches the lower planes of spirit life. Spiritualists are yet to approach a mediumship in which are to be found the exemplifications of the highest spirit life, that life in which Christ as the Elder Brother shines so effulgently. They will yet be dominated by the exalted intelligences that inspired him, and until they are in harmony with those lofty influences they cannot become the mouthpieces in the establishment of Altruism on earth. The haughty arrogance, and the unctious which breeds the conceit that they are favored of God simply because they have listened to a rap must depart, ere they can come into the real home of the Soul."

"If we are to build anything, now is the time. Who are the builders? What shall be the New Name by which the Spiritualists—or those having knowledge of the principles of Spiritualism—shall be known in the glory of vineyard laborers in God's kingdom on earth? Repeat no more the Lord's Prayer at your seances, until you have done something in the way of answering your prayer. If Spiritualists care anything for the teachings of high spiritual beings they are necessarily Altruists, for the burden of the immortal's message to this world is Service one to the other. That message is one grand refrain of Christ's injunction, 'Love ye one another.' Do good to those who hate you, and pray for those who despitefully use you. 'This is the basic law of Spiritualism and the Spiritualist is he or she who lives this law in their relations to mankind."

"Spiritualists, we say, are the only people who can of right and by virtue of their posture toward the spirit life, take the initiative in establishing the Altruistic state on earth. No people in the world have so much depending on them, and no people the wide world over possess the opportunities they possess."

—Light of Truth.

Reform.

It is good to enlist in the army of reformers; bad to carry into the army the traditional idea that the source of reform is in legislative enactments and outside authorities. Love, wisdom and justice must first come from men, and then such legislative enactments will appear as are necessary, good and just. Watching men should be dispensed with as fast as practicable. The inalienable rights of individuals, and society, should not be lost sight of, in the zeal to restrain and subdue evil doers. Reformers that do not seek the reformation of evil doers are not worthy the name of reform.—E. Curtis.

Persons see, hear, feel, as they are capacitated. To fall below, is to suffer, struggle, rise. To rise above, is to become confused, dazed, to gravitate.—Ex.

Banner of Light.

BOSTON, SATURDAY, DECEMBER 15, 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, 11 Woodlawn Ave., Mattapan, Mass., every Sunday at 10:30 A. M. and 7:30 P. M. F. A. Wiggin, speaker and psychic. E. A. All, President; Geo. S. Lang, Sec'y.

The Gospel of Spirit Return Society, Minnie M. Soile, Pastor, Assembly Hall, 200 Huntington Avenue, Sunday evenings at 7:30. Course and Evidence 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. All, President; Carrie L. H. Scott, Sec'y; 74 Sydney St., Dorchester, Mass.

Boston Spiritual Lyceum meets every Sunday at 1:30 P. M. in Assembly Hall, 200 Huntington Avenue. Seats free. J. B. Aiken, Conductor; A. O'Brien, Armstrong, Clerk; 17 Leroy street, Dorchester, Mass.

Halls Hall, 780 Washington Street—Sundays at 11 A. M., 2:30 and 7:30 P. M. Good talent and music. Mrs. Nutter Conductor.

The Ladies' Spiritualist Industrial Society meets in Dwight Hall, 54 Tremont street, every Thursday. Business meeting at 5:30 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; Thursdays at 2:30. Hattie M. Dwyer, President; M. Adeline Wilkinson, Conductor.

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

Somerville Spiritualist Society, 55 Cross Street—Ella M. La Roche, President. Meetings Sunday, Tuesday and Friday evenings, 7:30. Devotional circle, Thursday, 2:30.

BROOKLYN, N. Y.

The Women's Progressive Union of Brooklyn holds meetings every Sunday afternoon and evening at 3 and 8 o'clock; Lyceum Sundays at 2, at their hall, 423 Classon Ave., between Lexington Ave. and Quinby st. Elizabeth F. Kurth, President.

Local Briefs.

BOSTON.

Berkeley Hall, Dec. 9.—The sessions were well attended. Mr. Wiggin's address and the singing of the Ladies' Schubert Quartette amply repaid all those who came. Mr. Wiggin chose his text of the morning from Heb. 1:4: "And are not all these ministering spirits?" There was food for much thought in the ideas the speaker put forth. There was no seance in the morning, owing to the length of other exercises. Mr. Wiggin spoke on the importance of attending to duty at the polls Dec. 11; emphasized the necessity of choosing a school committee of the proper caliber. He urged those who felt they could do so to vote the ticket of the Public School Association. He also made an appeal for an increase in membership in the Boston Spiritual Temple. Printed cards of application had been distributed by the ushers and these the people were urged to fill out and hand in. Many present did so. There were numerous interesting topics placed in the question box in the evening for Mr. Wiggin to talk upon, which he did satisfactorily. The seance that concluded the exercises was interesting.

Banner of Light always on sale.
George Sanborn Lang, Sec'y.
11 Woodlawn Ave., Mattapan.

Pierce Hall Annex, Dec. 3.—A crowded hall testified to the popularity our meetings have gained, and made manifest the need of "more room." The session opened with congregational singing. Mrs. G. F. Cooper of West Peabody, pianist. Mrs. Shirley gave a reading, prefaced by brief remarks. Mrs. Waterhouse spoke a few moments in her customary entertaining way. A song from Mrs. Kendall was a pleasing feature of the program. President Allen spoke briefly, emphasizing the fact that the Boston Spiritual Temple and its welfare had become his life work. He then introduced the secretary, who gave a humorous reading entitled: "In the Catacombs." Remarks and a seance from Mr. F. A. Wiggin closed the meeting. During his remarks, Brother Wiggin said he hoped to see Berkeley Hall Society participating this year in the holiday season by seeing to it that at least two or three poor families had turkey Christmas day. One and all must say "Amen" to that proposal, and the secretary would be very glad to receive contributions, no matter how small, toward a special fund for that purpose.

George Sanborn Lang, Sec'y B. S. T.
11 Woodlawn Ave., Mattapan.

241 Tremont St., Friday, Dec. 7.—The First Spiritualist Ladies' Aid Society held its meeting as usual, with the president, Mrs. Mattie E. A. All, in the chair. "Our Old-Fashioned Supper" was quite a success, and all enjoyed it. In the evening the vice-president, Mrs. A. F. Butterfield, called the meeting to order, and after a few remarks turned the meeting over to Mrs. Waterhouse. The following talent took part: Mrs. Webber, Mr. James A. Lewis, Mr. A. P. Blinn, Mrs. M. J. Butler, Mr. F. A. Wiggin. Miss Mollie Blinn gave a fine reading; Mrs. Bonney gave tests and Mrs. Mason and Miss Gertrude Sloane unished music. Friday night, Dec. 14, remember Mr. J. Frank Baxter will give a benefit for this society, and we earnestly hope all the friends will come to hear Mr. Baxter and at the same time assist the society. The order of program during the evening will be as follows: Song, "Old Tuba Cain"; poem, "The Creed of an Unbeliever"; song, "What-er is, is Best"; brief address, theme, "Spiritualism and the Spiritualists; their part and ace in the Establishing New Religion of the twentieth Century"; song, "The World"; additions favoring Mr. Baxter will give an oration in mediumship. The services, by acial desire, of Miss Berta L. Pleschinger, pianist, have been secured; the lady very ndly tendering her services gratuitously. Upper will be served at 6 p. m. Meeting at 6.

Carrie L. Hatch, Sec'y.

Boston Spiritual Lyceum, Paine Memorial all—Sunday afternoon, Dec. 8, being Band Mercy Sunday, the question for the older ous was: "Is the Age Humane?" Taking rt in readings and remarks—Maud Armong, Ethel Farren, Mrs. Ada L. Pratt, Mr. B. Packard. Mrs. Bonney made remarks d gave several readings to the children. e following letter was read from Mrs. ry T. Longley:

Dear Friends:—It gives me much pleasure send to you the heartfelt greetings of love d good will of the N. S. A., and of all who e connected with this office. Our best wishes your progress and prosperity, as a Ly- m—and as individuals—go out to you, and trust the coming year will prove one of the y best in your lives, and to your school.

We often think of the good friends in the ks of Spiritualism who are giving their nest thought, their valuable time, and a tion of their hard-earned means, to the work, and to the children whom they h to see grow in spiritual knowledge and ngth, and we realize that no greater work e done, than to thus seek to bless and eft the world. The N. S. A. knows that angels are with you in all such noble la- s, and that their benedictions and help will ous.

We trust that the young people of the Ly- n love and appreciate the officers and lers who come to them each week with af-

fection in their hearts, and an earnest desire to benefit all, and that a band of harmony unites all in such a chain of strength and beauty as can never be broken.

Thanksgiving Day has recently passed over this nation, and among the many good things which we have to be thankful for, are the blessings coming to us through Spiritualism, not the least of which is the love and enthusiasm and interest, that binds soul to soul—of teachers and pupils—in the Lyceum work; we hope that we understand those privileges and all that grow from them for our common good.

The N. S. A. is with you in all your good works, and it ever sends its best thought for your success and happiness.

Cordially your friend, with loving regards,
Mary T. Longley, Sec'y N. S. A.

Question for next Sunday: "What Makes Life Worth Living?" Dean Clarke will be the speaker. Dec. 23 the Lyceum will observe Christmas with a tree in the afternoon and entertainment in the evening. All are invited to attend, free.

A. C. Armstrong, Clerk.

The Children's Progressive Lyceum met Dec. 9, with a very good attendance, both in visitors and scholars. "The little folks' topic," "Blessed," was earnestly discussed. "The word in preparation for the next Sunday is "Hope." With the assistance of the assistant conductor, the following program was then rendered: Lesson talk, Dr. Hale; piano solo, Rebecca Golditz; recitation, Florence Pauline, Eldon Bowman, Little Miss Ethel, Harry Green, Mary Dunn, Addie Walker; songs, May Burdett and Ester Botts. Mrs. Butler, Mr. Leslie, Mr. Blinn and Mr. Huot made remarks suitable to the occasion.

H. Howe, Sec'y.

Dwight Hall, Thursday, Dec. 6.—The Ladies' Spiritualist Industrial Society held the regular meetings. There was a large attendance at supper. In the evening Dr. Chas. W. Hadden of Newburyport gave a short lecture upon "Hypnotism," and later in the evening proved his success as a hypnotist, by several very interesting experiments. There were several strangers with us, among others, Mrs. King, vice-president of the Society at Providence, of which Mrs. Whitlock is president. On Thursday, Dec. 13, Mrs. Carrie Twing, Mr. Theo. Lessing, a very fine elocutionist, vocal and instrumental music. Supper at 6:30 p. m.; clam chowder extra.

Banner of Light for sale.

Eagle Hall, 616 Washington St.—Services Sunday, Dec. 9, opened with Scripture reading and invocation by Mrs. Nutter. Those assisting: Mesdames McLean, Peabody-McKenna, Davis, Moody, Hare, Fisher, Miss Ronald, Messrs. Baker, Slight, Krasinski, Goodnow, Dr. Hall of Brighton, Mrs. Cameron, pianist. Sunday, Dec. 16, Walker's magnificent views and songs illustrated. Banner of Light for sale.

Commercial Hall, 694 Washington St., Mrs. Dwyer, president; M. Adeline Wilkinson, conductor.—Sunday morning, song service led by Mrs. Mary Lovering; invocation, Mrs. Wilkinson; remarks, Mr. Hill, Mrs. Carbee, Mr. Page, Mr. Baxter, Mr. Parker, Mrs. Blanchard, Mr. Milner; spirit messages, Mrs. Wilkinson, Mrs. Strong, Mr. Tuttle, Mrs. Woods. Afternoon: Invocation, Mrs. Wilkinson; Scripture reading, Dr. Sanders; remarks, Mr. Hicks; duet, Mesdames Strong and Lovering; messages, Mesdames Mozier, Woods, Stacy, Wilkinson, Mr. Tuttle. Evening: G. W. Wines gave a fine address, subject, "Does Argument Prove Spiritualism?" Music, the Lyce Orchestra and Mrs. Nelly Grover; spirit messages, Mesdames Hattie Webber, Chapman, Dwyer, Woods, Wilkinson. Watch night service, Monday evening, Dec. 31. All are welcome.

Recorder.*

Old Ladies' Hall, 446 Tremont St., Sunday, Dec. 9.—After song service, Mr. Robertson opened the circle with Scripture reading and prayer; messages, Mesdames Alexander, Gutierrez, Messrs. Hersey and Robinson. Afternoon: Scripture reading and prayer, Daniel Hall; remarks, messages, Dr. Huot, Mr. Kenny, Mesdames Perkins, Brown, Pye, Chapman, Akerman. Evening: Exercises opened by Dr. Huot; remarks and messages, Mrs. Putney of Lowell, Messrs. Clark, Hersey, Matook (astrological readings). Mr. Matook will be present Sunday, Dec. 16. Will open meetings first Wednesday of January.

Mrs. Gutierrez, Pres.*

Massachusetts.

Cadet Hall, Lynn Spiritualists Association. Alex. Cahill, M. D., President. Exercises consisted of lecture and psychometric readings by Mrs. Carrie E. S. Twing, with music by members of Thomas' orchestra and Mrs. Bertha Merrill. Mrs. Abbie N. Burnham of Malden was present and assisted in the exercises. Mrs. Twing next Sunday.

Secretary.*

The Brockton Children's Progressive Lyceum No. 1, Mr. Geo. W. Nutting, conductor, Mrs. Annie Sheen, secretary, writes: The Lyceum held its session as usual in Good Temple's hall, 86 Main St., Sunday, December 9 at 2 p. m. The attendance was good, many visitors being present. The Banner march was well executed by the school; recitations were rendered by Mildred Tirrell, Florence Cooley; reading, Etta May Sheen; song, Maud Minzey; remarks, Mr. Sivaiane of N. Scituate; closed with Target march and singing.

Hyannis.—The speaker for our Society Sunday, Dec. 16, is to be Mrs. Sadie L. Hand. The Ladies' Aid Society in connection with the Hyannis Spiritualist Society is to hold a fair on Monday afternoon and evening, Dec. 17, in Masonic Hall. Any one wishing to help the Society in any way by contributions please correspond with Mrs. F. I. Storer, the president.

Geo. L. Randall, Sec'y.

The First Spiritualist Society of Salem met in O. L. A. M. Hall, 175 Essex St., Dec. 9. Mrs. Fannie Mariner of Boston, medium, occupied the platform. Sunday, Dec. 16, Mrs. S. E. Humes of Providence will be our speaker and medium. Supper served every Sunday at 5 p. m.

Miss Helen F. Libbey, Sec'y.

Hopkinton.—We have a spiritualist society with members from Milford and Westboro. The officers elected for the coming year are: Dr. Monroe, president; L. W. Drawbridge, vice-president; O. C. Pond, secretary and treasurer; C. P. Winslow, Wm. B. Chaffin, Mrs. Dr. Perkins, directors. Our principal home medium is Mrs. O. Pond. Mrs. Dr. Monroe and Mrs. Sturdefunt of Milford assist us. We are doing a good work for the Cause.

O. C. P.

Progressive Spiritualist Association.—Services Sunday, Dec. 9, in Providence Hall, 21 Market St., Lynn. Scripture reading by the president; invocation, Delia Matson. Dr. Blackden's psychometric readings were exceptionally good. At the evening session, Mrs. Lizzie D. Butler did excellent work as speaker and medium. Earnest remarks were made by the president, secretary and others. Sunday, Dec. 16, music by Eddie Mumford. Subscriptions taken for the Banner of Light.

Delia E. Matson, Sec'y.

The Cambridge Industrial Society of Spiritualists, Mrs. C. M. Hartwell, president, will

Facts for Women

Any article, whatever its merit, must be made known to the public by means of advertising. Advertising, however, though it can do much for a thing, cannot do everything. It may create a sale for a time, but in order to insure a lasting demand the thing advertised must have solid worth.

This is the case with Lydia E. Pinkham's Vegetable Compound. It has solid worth.

Women everywhere have learned this fact, and the result is that there is a lasting and absolutely unequalled demand for it. It has the largest sale of any remedy for female ills in the world, and this has been the case for years.

The reason for this is that Mrs. Pinkham claims nothing that she is not entitled to claim. She can do all that she says she can do, and her twenty years of experience make her advice invaluable. Her experience has been not only long but world-wide, and she has helped more women back to health than any one else in the world. These facts should, and do, have immense weight with all sensible women. Remember these are not wild statements but solid facts.

Facts About the Good Being Done by Lydia E. Pinkham's Vegetable Compound in Cases of Change of Life, Bearing-Down Pains, Etc.

"I had falling, inflammation and ulceration of the womb; backache, bearing-down pains; was so weak and nervous that I could not do my own work; had sick headache, no appetite, numb spells, hands and feet cold all the time. I had good doctors, but none of them did me any good. Through the advice of a lady friend I began the use of Lydia E. Pinkham's Vegetable Compound, and after taking one bottle I felt greatly relieved, and by the time I had used several bottles was completely cured, so that I could do my work again. I am now passing through the change of life and using your Compound. It helps me wonderfully. I want every suffering woman to know what your medicine has done for me."—Mrs. W. M. BULL, New Palestine, Mo.

"Lydia E. Pinkham's Vegetable Compound saved my life and gave back a loving mother to eleven children, which was more than any doctor could have done or any other medicine in the wide world. My trouble was child-bed fever. The third day after my babe was born I took a chill, which was followed by a high fever. I would perspire until my clothes were as wet as though dipped in a tub of water. The chills and fever kept up for three days. My daughter got me a bottle of your Compound. The fourth dose stopped the chills, and the fever also disappeared. My life was saved. My age at this critical time was forty-nine."—LYDIA E. BOUTQUER, Etta, Pa.

Facts About Two Cases of Falling of the Uterus Recovered by Lydia E. Pinkham's Vegetable Compound.

"I suffered for fifteen years without finding any relief. I tried doctors, but nothing seemed to do me any good. I had falling of the womb, leucorrhoea, pain in the back and head, and those bearing-down pains. One bottle of Lydia E. Pinkham's Vegetable Compound did me so much good that I sent for four more, also two boxes of Liver Pills and one package of Sanative Wash. After using these I felt like a new woman."—Mrs. G. A. WINTER, Glidden, Ia., Box 220.

"I was suffering with falling of the womb, painful menstruation, headache, backache, pain in groins, extending into the limbs; also a terrible pain at left of womb. The pain in my back was dreadful during menstruation, and my head would ache until I would be nearly crazy. Lydia E. Pinkham's Vegetable Compound has given me great relief. I suffer no pain now, and I give your medicine all the praise."—Mrs. J. P. McSPADDER, Rosenberg, Tex.

A Grateful Woman Recommends Lydia E. Pinkham's Vegetable Compound to Every Wife and Mother.

"I have taken eight bottles of Lydia E. Pinkham's Vegetable Compound with most gratifying results. I had been married four years and had two children. I was all run down, had falling of womb with all its distressing symptoms. I had doctored with a good physician, but I derived very little good from his treatment. After taking a few bottles of your medicine, I was able to do my work and nurse my seven-months-old babe. I recommend your medicine to every wife and mother. Had I time, I could write much more in its praise. I bid you Godspeed in your good work."—Mrs. L. A. MORRIS, Weika, Putnam Co., Fla.

"DEAR MRS. PINKHAM.—When I commenced the use of your remedies I was very badly off. Every two weeks I was troubled with flowing spells which made me very weak. I had two of the best doctors, but they did not seem to help me. They said my trouble was caused from weakness and was nothing to worry about. I felt tired all the time; had no ambition. I was growing worse all the time until I began the use of Lydia E. Pinkham's Vegetable Compound. I am now able to help about the house, and am much improved."—Mrs. A. WALKER, Calicoon Depot, N. Y.



LEA & PERRINS' SAUCE

The Original and Genuine Worcestershire. Club men and all good livers appreciate the appetizing relish given to Oyster-cocktails, Welsh rarebits, Lobster Newburg and all dishes flavored with this sauce.

Signature on every bottle. Lea & Perrins, John Durcans Sons, Agents-New York.

hold the next regular meeting December 14 at Cambridge Lower Hall, 631 Massachusetts Ave. Mrs. Minnie Soile will be the speaker. Supper at 6:30, 15 cents. Evening meeting at 8 o'clock. 10 cents. Dec. 28 Mrs. Carrie Twing will be the speaker.

Spiritual Research Society, Salem, held services December 2 at 53 Washington St., Manning Building. Mr. Walter H. Rollins of North Beverly occupied our platform and gave readings, all of which were recognized. Sunday, Dec. 9, Mrs. Nettie Holt Harding of Somerville served the Society in her sweet, true way. Every Sunday at 11 a. m. we hold a conference meeting. Free to all.

J. E. Hammond, Pres.

160 Bridge St.

Somerville Spiritualist Society, 55 Cross St., Ella M. La Roche, president. A very large attendance Sunday, December 9. Mrs. M. E. Gilliland-Howe, medium. Excellent messages were given, all fully understood. The best of mediumship always present. Meetings Sunday, Tuesday and Friday evenings.

The Malden Progressive Spiritualist Association celebrated its third anniversary on Sunday evening, December 9, at No. 76 Pleasant St. A large audience was present and remarks were made by the president, Mr. Cowan, Mr. Snow and Mrs. Morton, secretary. Messages were given by Mr. Cowan and Mrs. Morton. The secretary's annual report was read and a fine tenor solo was rendered by Mr. Milton.

Mrs. Morton, Sec'y.

Fitchburg.—Crowded houses greeted Mrs. S. C. Cunningham, speaker for the First Spiritualist Society, Sunday. A large number of convincing spirit messages and descriptions were given. Miss Howe rendered several selections. Mrs. J. W. Kenyon of Boston, test medium, will be with us next Sunday.

Dr. C. L. Fox, Pres.*

Cambridgeport, Temple Honor Hall, 591 Mass. Ave.—Mrs. L. J. Akerman's meeting Sunday evening, Dec. 9, was well attended. We had with us a number of good mediums: Messrs. H. C. Dearborn, Graham, Johnson, Mrs. O. P. Stiles, Mrs. Fish, Mrs. Pye. Serita, Spanish control of L. J. Akerman, answered mental questions and gave messages. Next Sunday we expect Mr. Denby of Boston.

Springfield.—Dr. William A. Hale of Boston has been with us three Sundays in succession. Each lecture better than the first. We have had a very pleasant series of meetings. Dr. Hale has been appreciated by the Church of the Spirit and outsiders.

Mrs. L. E. Sackett, Cor. Sec'y.

54 Andrew St.

Worcester Association of Spiritualists.—Large audiences greeted Mrs. J. W. Kenyon, our speaker and medium for Nov. 18 and 25. Mrs. Kenyon was assisted by Mr. Kenyon, who opened the meetings with remarks which received merited applause. The many communications given by Mrs. Kenyon were appreciated by those understanding their import.

Mr. H. J. Newhall, an esteemed member of the board of directors, who has been seriously ill, we are glad to note is now considered convalescent. The supper and social of the Woman's Auxiliary occurred Friday, Dec. 7, at M. V. L. Hall, 531 Main St. Business meeting at 3. Supper served from 6 to 7:30, followed by an entertainment.

Mrs. C. C. Prentiss, Cor. Sec'y.

314 Park Ave.

New York.

The Spiritual Fraternity of Brooklyn, N. Y., held its usual services Sunday, Dec. 2, at Single Tax Hall, 1102 Bedford Ave., near Gates. After an inspirational poem by Miss Sciarvi entitled "Life's Circle," the large audience gathered was favored with an eloquent address by Thos. C. Boddington, of Springfield, Mass. "Spiritual Gifts" was the subject of his discourse, and the speaker clearly showed that all the gifts of the spirit mentioned by Paul in his Epistle to the Corinthians, have been exercised by spiritual mediums during the past fifty-three years of Modern Spiritualism, together with several others not known to the psychics of the primitive Christian church. He fully explained the law of spiritual endowment, and how these important spiritual gifts could be brought to perfection by those organically fitted therefor, and who were willing to submit to the necessary psychical training, or development, to attain desired results. Miss May Sciarvi then gave an hour's demonstration of psychometric readings and spirit messages, all very clear and convincing to those who received them. The Banner of Light is much sought after, and its weekly visits greatly enjoyed by all advanced thinkers and lovers of true and progressive Spiritualism. The letters of Abby A. Judson are highly instructive and interesting, meriting cordial appreciation and commendation.

Dr. John C. Wyman, Chairman.

Brooklyn.—Two very interesting meetings were held Sunday, Dec. 9, at the Woman's Progressive Union. Mr. Altemus never was better in voicing the messages from unseen friends. Although the evening was very cold, a large gathering listened to a poem by our president. Also Mr. Altemus' "Beckoning Hands" was very feelingly sung and many eyes were wet with tears. A long seance followed, and comforting words were spoken to many strangers in the audience.

Mrs. N. B. Reeves.*

A large audience greeted our medium, Ira Moore Courts of the Fraternity of Soul Communication. Sunday evening, Dec. 9, at 8 o'clock The services opened with a pipe organ solo by Prof. Ahrens, followed by the Verdi Quartette. Bible reading, Mr. R. E. Fichtthorne, selection by quartette. Mr. Courts gave the invocation and many messages. The Lyceum meets at 3 o'clock in the church and we are more than encouraged by the large attendance. There are classes for young and old, and friends and strangers will find a cordial welcome to this part of our work. The next social and progressive encheire given by the Ladies' Auxiliary will be held Tuesday, Dec. 18, at Clairmont Reception Rooms, Clairmont Ave. near Green, for the benefit of the church fund. Banner of Light spoken of and for sale at all meetings.

W. H. Adams, Sec'y.

First Association of Spiritualists, New York, Dec. 9.—Miss Gaule's work was warmly appreciated by the full audiences, who at each meeting gathered to listen to the touching messages from arisen friends, voiced through her beautiful mediumship. Our meetings are held every Sunday afternoon and evening at 3 and 8 at the Tuxedo, 59th St. and Madison Ave.

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

Other States.

The secretary of the Harmonical Society of Sturgis, Michigan, having resigned in consequence of ill health, another of the members was appointed to serve pro tempore; communications therefore intended for that Society or concerning the Free Church, had better be addressed to the president, Dr. E. H. Denslow or Mrs. Jennie Allen, secretary, until further notice. Meetings are being held in the Spiritual Church twice every Sunday. There were memorial services in honor of Hon. Giles B. Scribbs on the last Sunday in November. On Sunday, Dec. 2, Thos. Harding in the forenoon and Miss Belfour in the evening occupied the desk, and on Sunday, Dec. 9, Rev. S. Smith preached there. The music, particularly the solos by Miss Etta Pontius and Miss Katie Bostetter, were most pleasing. Mr. Smith also holds parlor meetings during the week evenings. The Sturgis papers say that Mr. Smith "comes highly recommended."

T. H.

Newark, Sunday, Dec. 16.—The First Church of Spiritual Progression will hold a meeting in the hall, corner of West Park and Broad St. at 8 p. m. Dr. Harlow Davis will occupy the rostrum. All are welcome.

G. A. Dorn, Pres.

Christ's First Spiritual Church, Hartford, Conn., Madame Haven, conductor and organizer (formerly of Boston, Mass.). Meetings held regularly every Sunday evening at 7:30. Temple of Honor Hall, 302 Asylum St. Good music, under leadership of Miss Gertrude C. Laidlaw, the sweet soprano. Sunday, Dec. 9, a benefit was given for Mr. George Arnold, the blind medium who, on account of his physical infirmities, together with a sick wife, has become reduced in circumstances, and by the hearty response to the advertised object of the meeting, we are glad to report such a generous contribution. Meeting was opened with invocation by Madame Haven; Scripture reading, interspersed with remarks, by Mr. John A. Decker, chaplain; inspirational poem on the object of the meeting, Frank H. Beadle; reading, "Hymn of Faith," followed by short address, Mr. C. E. Brainard; reading, "A Minister's Grievances," Mr. Baisden; remarks, Mrs. Patterson; followed by remarks, Mrs. Chapman; messages by Mme. Haven, conductor. Collection \$3.00. Banner of Light on sale at these meetings.

Frank H. Beadle, Sec'y.

The Spiritualist Association of Pawtucket, R. I.—A large audience greeted Mr. J. S. Sciarvi, who gave a fine lecture and many good spirit messages. We are glad to report our Association is in excellent condition. We have large meetings and a good cash balance on hand.

J. S. Crook.

334 Weedon St.

Harwich, Conn.—Miss Lizzie Harlow opened a month's engagement with our society December 2d. Large audiences listened with interest to the discourse, upon subjects given by the audience, also on Sunday, Dec. 9.

Mrs. J. A. Chapman, Sec'y.

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