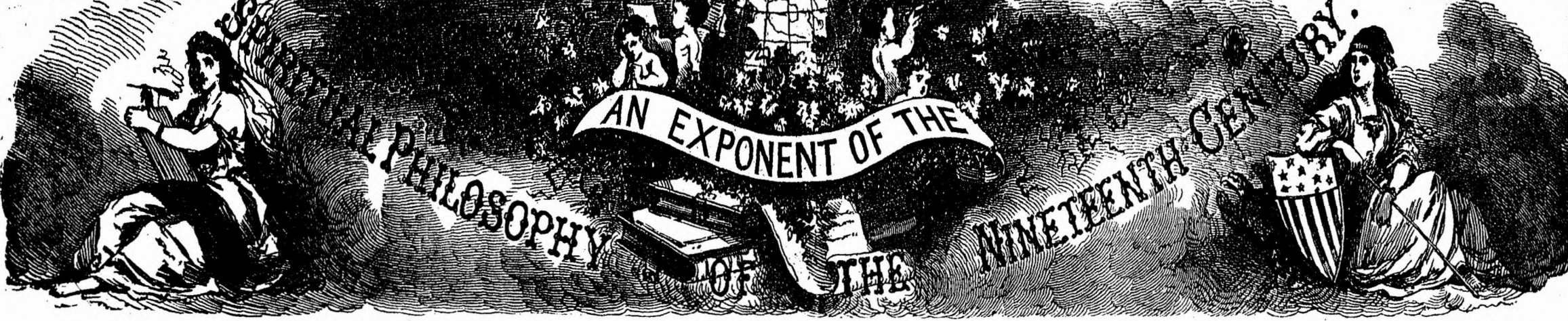


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NO. 17.

A CHRISTMAS BLESSING FOR EACH BANNER READER.

God bless thy life with dear old voices singing
Songs that we listened to long, long ago
In childhood's hearts, to which we fondly cling
With yearning hearts that constantly overflow.
God touch thy soul! some old home-visions bringing,
When darling Mother's blessings cast a glow
Of peace, goodwill, and love. God bless thee so!
—DEVOTION.

THE PASSAGE OF CHRISTMAS.

Hark! Christmas with a harp of gold
Returns to earth once more,
And those grand harmonies of old
Upon us He doth pour:
And, with the youth and maiden,
The old and heavy-laden
Give Him a welcome at the open door.
He sweeps His hands across the strings,
And sweet "Andante" chords
Mount through the air on angel wings
With love too deep for words;
And, with the bright and cheery,
The weeping and the weary
Kneel in the hush of peace which He accords.
His breath doth make Joy's fullest chime
Echo the wide world through;
He sets a glory-crown on Time,
And rings the changes true;
And, by the most gladdened,
The desolate hearts saddened
Break into singing songs their loved ones knew.
His benediction Christ's again
The story of Christ's birth.
Lo, "Peace on earth; goodwill to men!"
He sings to dear old Earth;
And every ear is listening,
And every eye is glistening,
And every soul hath caught the ringing mirth.
In rapturous happiness there beams
A face of sweetness mild;
And down the Stairs of Heavenly Gleams
Descends A Little Child;
And, with a fond caressing,
There floats His Christmas blessing
For on your face, and mine too, He has smiled!
—DEVOTION.
Sydney, New South Wales, 1900.

"INFINITE INTELLIGENCE,"

"The Cosmocrat of the Universe" and "The First Great Cause."

BY W. M. LOCKWOOD.

A few logical suggestions and interrogations
respectfully submitted for the consideration of
Gen. W. H. Parsons of Washington, D. C., and
his constituency at large.

"How often do we contradict the right
reason during the course of our lives.
Reason itself is true and just, but the reason
of every particular man is weak and wavering—
perpetually swaying and turning with
his interests, his passions, and his vices."—
Swift.

We have carefully read the article in The
Banner of Light of Nov. 10, upon "The Con-
currence of the World's Scientists and Philo-
sophers," regarding "Infinite Intelligence," by
Gen. W. H. Parsons, and have as carefully
noted with some degree of charity and mental
reservation the bias of the writer's
thought, and the combative character of his
polemic en. try, in comparing the erudition
and intelligence of those thinkers and writers
he criticizes, to the primitive ignorance of an
ideal Topsy, as portrayed in the story of
"Uncle Tom's Cabin," and to the "owls of
atheism" (whoever they may be), and to
what his generous soul is pleased to call "the
blatant assumptions" of thinkers like John
W. Draper. These expressions of a lightly
tensioned imagination, these ungenerous com-
parisons projected upon those who entertain
honest and logical sequences of thought based
upon the automatic reactions and principles
of nature, however divergent they may be to
the unqualified opinions of the writer of the
article alluded to, are not the inductions of a
careful and consistent logician, or the argu-
ments of a scholar of extended intellectual
research. Suggesting unkind names and
terms might have been tolerated in a general
fighting under the banner of Mars—the god
of war and thunder,—but it will seem to
many to be a grim commentary on the spiri-
tual vision of any one who really believes
in, and worships at the shrine of "Infinite
Intelligence" in times of peace.

I am a little amazed that General Parsons
would have us think that the fifty or more
authors and writers he refers to, believed in
the same identical God or "First Great
Cause," which he affirms by the term, "In-
finite Intelligence," since the names of the
savants and thinkers he brings forward as
believers in God, cover a period of nearly
twenty-five hundred years; witnessing the evo-
lution of the God idea from that of Zeus
and Adonis of Ancient Syria and Phoenicia
to Yahveh or Jehovah of the Hebrew nation.
In this connection it will be news to many
that the dualistic ideal of matter which ac-
cording to Anaxagoras had "existed from
eternity," is identical with the theism of
Plato, or the deism of the Hebrew theology.
It will please the materialists to learn after
all of these years of wrangling, that the philo-
sophy of Plato's "idealism" and "Objective
Mind," harmonizes with Aristotle's postulate
of "realism."

Historians will be surprised to learn that
Socrates was "the venerated master of An-
axagoras," since they all have been instruct-
ing that Anaxagoras was the teacher of So-
crates, Pericles, Euripides and Archelaus. And
the same historians will rejoice to hear that
although Anaxagoras "was put to death for
his impiety towards the gods" of his time,
he believed in Parsons' "Infinite Intelli-
gence."

And there are many earnest thinkers, and
a few consistent reasoners who would like to
know what similarity there is between the
"nouns" or all pervading spirit in "the quali-
tative philosophy of Anaxagoras," and "the
Divine Voice" of Socrates' Spiritualism; and
between the monistic theory of Leibnitz and
the God idea of Newton. If General Parsons
had desired to make a Salmagundin stew of
all the different gods known to mythology
and man, he could not have selected more
diverse material and thought from the time
of Anaxagoras to Parsons, than in the vary-
ing testimony of the authors he quotes. A
careful perusal of the lives and religious of
the leading characters he cites, will demon-
strate great divergency of opinion, rather
than concurrence, regarding the God ideal.
To illustrate this fact, we will quote the be-
lief in God, taken from the life of Newton.
Please make a note of its inconsistent an-
thropomorphisms.

"The Supreme God exists necessarily and
by the same necessity he exists everywhere.
Whence, also, he is all similar, all eye, all
ear, all brain, all arm, all power to perceive,
to understand, to act, but in a manner not at
all human, not at all corporeal, in a man-
ner utterly unknown to us. As a blind man
has no idea of colors, so have we no idea of
the manner by which the all-wise God per-
ceives and understands all things. He is ut-
terly void of all body or bodily figure, and
can therefore neither be seen nor heard, nor
touched, nor ought to be worshipped under the
representation of any corporeal thing. We
have ideas of his attributes, but what real
substance anything is, we know not."

There it is—Newton's pen picture of his
God, as clear to human comprehension as any
any of the forty-seven gods referred to in
the Bible. As clear to the understanding as,
how an "Infinite Intelligence" with a per-
sonal intellect can be diffused throughout,
and infused into the ethers, atmospheres and
molecules of infinitude. A God that is all eye,
and at the same time is all ear, and all
brain, and still more all arm, is a concept of
such gross physiological and grotesque an-
atomical impossibilities, that for hideous mon-
strosity it would defy the liveliest imagina-
tion of a Gustave Dore to portray, and
would give the distorted fancy of a dipsoma-
niac the delirium tremens.

And although this all head and all ears
God has no legs, and is "utterly void of all
body or bodily figure," the height of mental
vagary is reached when we are told that this
bodiless nondescript "ought not to be wor-
shipped under the representation of any cor-
poreal thing." Hence we are left to infer
that some latent spirituality not described by
Newton belongs to and qualifies his God,
which mankind should revere; and it is in-
teresting to know that General Parsons
would have us think that his "Infinite Intelli-
gence" exactly fits and functions the physio-
logical anatomy of the God outlined and por-
trayed by Newton. In this connection allow
us to suggest that it will be interesting, in-
structive and profitable reading to the read-
ers of the Banner of Light this coming win-
ter, to compare Newton's God with the theo-
ism of Anaxagoras and with the religious
and philosophical beliefs of the leading minds
referred to by General Parsons.

The General seems to think—and he is not
alone in this thought—that the proof of the
actuality of an "Infinite Intelligence" de-
pends upon the concurrence in use of a term
used by the writers he quotes, to express the
imagined or unknown, to them. Very many
in this careless way, jump at conclusions,
thus making a volume of testimony of no
value whatever in the investigation of a
truth; for the reason that a close review of
human opinions regarding God discloses no
concurrence in the premise or sequence of
man's thought. Besides, we desire to say
that volumes of concurrent belief in any at-
tribute, function or power of nature or of a
God, unsupported by scientific analysis and
demonstration, can possess at best only a
temporary value, and in very many instances
such careless beliefs are a clog to the wheels
of human progress. Principles of nature, or
the actualities of gods and devils, are not es-
tablished as a verity, by the concurrence of
human beliefs.

There was a time when the concurrent
thought and opinion of the then popular mind
was, that the earth was flat; a time when
disease was thought to be the result of evil
influences (Jesus Christ taught this doctrine);
a time when the concurrent thought was that
the sun revolved around the earth; a time of
recent date, when the sun was thought to be
a burning mass of gaseous character. But
these once popular and concurrent opinions
have been dispelled by many great discov-
eries since the time of Galileo.

Personally we are thoroughly convinced

that an ignorance of the unknown principles,
energies, elements and attributes of nature in
process of evolution, and the clothing of this
unknown with personality and calling it God,
or with impersonality and labeling it "Infinite
Intelligence," and then establishing for this
unknown certain results, finalities and se-
quences of thought, is a most dangerous and
pernicious pagan dogma. It requires the ac-
ceptance of attributes of personality beyond
the power of the human intellect to con-
ceive, when applied to natural evolution. It
forces an acknowledgment of a God of In-
finite Intelligence, who existed prior to infi-
nitude, and who created it, and yet as "Infinite
Intelligence" or Mind, he exists equally dis-
tributed in the molecules of this same infi-
nitude. And although equally distributed in the
molecules of all space, he overrules them,
which means that he overrules himself.

These diseased and depraved concepts were
the product of an age that gave us the lust-
ful and warlike and vengeful gods of mythol-
ogy, and the Hebrew Yahveh or Jehovah. An
age of licentious poetry, and caprice, and re-
venge; an age of godly incest and bloodshed,
and of impossible miracles and transforma-
tions ascribed to the gods. They all possess
analogous characteristics from the Osiris of
Egypt to Jehovah, the national god of the
Hebrews. To each is attributed a miraculous
origin, each had a sister or daughter with
whom they committed incest, and the
mothers of these incestuous progeny had to
flee with their offspring into Arabia, Egypt,
or some island in the sea to save them from
jealous hate or kingly caprice. The first
child of these incests of the gods, was always
a male, and was either a god, a savior, or
an oracle, and sometimes all three in one.
The "Yahveh" (Jehovah) of the Hebrews is
no exception to these illicit and incestuous
gods. His incest with Mary, the mother of
Jesus, presents all of the analogous charac-
teristics ascribed to the gods of mythology,
and the flight of Mary and Joseph into Egypt
in consequence of the edict of Herod, possess
all the features of the traditions ascribed to
the gods of paganism.

Students of the Septuagint and of the fre-
quency of the Jewish church, will find frequent
use of the word "Adonai" (Lord), and can
easily trace this word to the same root as
that of "Adonis," the sun god of ancient
Syria. And it is not a little interesting to
know that Adonis was the illicit progeny of
the god Cyrenis with his daughter Myrrha;
and Myrrha and her husband had to flee into
Egypt to save the life of their child from the
wrath of Cyrenis, just as Mary and her
husband had to flee into Egypt to save Jesus
from the wrath of Herod, and for precisely
the same reasons, Cyrenis and Herod were
afraid of losing their hierarchies. We say
firmly that this age introducing incest, men-
tal perjury and indifference to human life
and bloodshed, as the foundation corner-stones
of religious morals—an age denying the right
use of reason and the perversion of the hu-
man intellect, ought not to be honored and its
basic ideals perpetuated and worshiped today
by men of consistent thought.

That the god-worshippers today hold up to
view a God of peace, justice, love and mercy,
while in real practical life as a civilization
they worship at the shrine of Zeus and Mars,
is a truth which can be easily amplified. The
average priest and minister in the pulpit
preaches a God of love, of justice and mercy;
and the average congregation seem for the
time being to think that such a God is the
right kind of a God, in the right place. But
the average priest and minister also preach
and teach "a God of vengeance," and "a
jealous God." "Vengeance is mine, I will
repay, saith the Lord." Here is a lie upon
the God of love and mercy or else this God
of vengeance is another God, or, the priest
and minister are guilty of mental perjury and
equivocation,—which?

The average minister in times of war calls
on this God of love, and justice, and mercy,
and peace, to come to the assistance of our
armies and navies; and the average congre-
gation respond, "amen," "ah-men," "Ah-
men." Now tell us, General, what kind of
an "Infinite Intelligence"—what kind of a
God of love, and justice, and mercy, and
peace, is this that can be so easily cajoled,
coaxed, persuaded and hypnotized by the
prayers, flatteries and petitions of man as to
transform himself into an incarnation of a
veritable devil, to fight for the strongest and
best equipped and prepared, and kill his own
offspring? Is it not about time that such a
god and such a fiend was evolved a little,
and the mortality holding to this paganism
be given a vacation in the interest of com-
mon sense?

Moreover, the average god-worshiper is so
willing to help this pretended God of love,
justice, and mercy, to kill his own offspring,
to impoverish families and helpless children,
to make desolate the homes and lay in ruin
an entire country, to confiscate property—
whole islands of it,—that he willingly submits
to heavy taxation to manufacture rapid-firing
guns and dynamite and missiles of torture—
yes, and to send his own sons or go himself
to be shot at and mangled and torn by a foe
who equally pretends to love and to pray to
and worship at the shrine of the same God

of love. And the average priest and minis-
ter, after the conquest has been made, have
got the questionable spiritual refinement and
cheek to tell us that this method of killing
and wounding and making desolate a nation
of God's children, is the way the God of
love, justice, mercy and peace takes to evoke
civilization out of nomadic and primitive
states of human existence; and the average
congregation again respond vigorously,
"amen," "ah-men!"

Who is this wonderful God of love and jus-
tice? Who this capricious "Infinite Intelli-
gence" which can so easily transform him-
self into the vilest and most monstrous god
of pagan mythology by the mere petitions
and prayers of his spiritual children? Or, is
it possible, General Parsons, that these men
who while shamming a belief in a God of
mercy, love and peace, actually and secretly
invoke the Zeus and Mars of a bloodthirsty
and sensual era? Would the believers in "In-
finite Intelligence" lie about the God they
pretend to adore, and libel him with the vices
of a barbarous age? Don't they do it? Stop
and think.

It is said that the Nazarene once asked,
"Can any man by search find out God?" But
the Nazarene was born two thousand years
too soon. Many important questions belong-
ing to his time have since been solved, and
did he live in the form today we could point
with pride to General Parsons and his con-
sistency, who claim not only to have found
God out, but have given him a new name—
"Infinite Intelligence," and they have located
him "in every atom of matter," and "in all
forms of life"—in the poisonous bacteria and
malaria mosquito, in the typhoid germs in
the water we drink and the air we breathe,
in the innocent dove and the hawk to eat the
dove, in the playful lamb and the lion to eat
the lamb, and this "Infinite Intelligence"
pulsates in every nerve and tissue of the
God-loving Boer, and throbs with real religio-
us fervor the pulse of the God in the Eng-
lishman and stimulates him to kill the Boer
and to lay in waste his home. It tingles in
the arteries of the catholic Filipino, and it
rattles every vein and ganglion of the catho-
lic and protestant American while killing
the Filipino and teaching him to pay tribute
to Uncle Sam. It flows in true Oriental ma-
jesty and splendor through the mental meso-
que of the heathen Chinese, who worships at the
shrines of Confucius, Buddha and Muham-
med, but rises to its greatest divinity and
numinous glory in the anatomy of the espe-
cial followers of the meek and lowly Jesus
who "came not to bring peace but a sword"
for the aforesaid brethren Chinese.—And for
what? That "God's grace" of "Infinite In-
telligence," which already, we are told, func-
tions and fertilizes all of these lives and ex-
istences, "shall the more abundantly abound
throughout the world."

What a gruesome, grimful and grisly pic-
ture theology presents with "Infinite Intelli-
gence," "immanent and active in every mol-
ecule of matter and in every form and type
of life." It is not a case of "dog eat dog,"
but of a God of "Infinite Intelligence" for-
ever killing and eating himself. Shades of
Olympus and Dantes Inferno!! What an
opportunity is presented by this picture of
"Infinite Intelligence" in every form and type
of matter and life, and its practical results,
for the pen of a modern Dante to portray a
real "Divina Commedia." What material for
a Gustave Dore to sketch the furies of "In-
finite Intelligence" in molecular repulsion and
the double faced deity of "love" and "re-
venge" that ever turns his willing face to
frown or smile as best suits the mental cap-
rice of his worshippers. But whether he
should be with an "olive branch of
peace," or with a double-barreled shot-gun,
and a thunderbolt of miasm and pestilence,
can only be decided when these idolaters of
pagan platitudes decide among themselves
which of these emblems best fits the God
they actually believe in, and invoke and wor-
ship.

Before closing this article, we desire to ask
General Parsons a few questions, which if
he will take time to consider, he will find to
be pertinent to the subject matter under con-
sideration, requiring not concurrence of popu-
lar opinion but a logical analysis of known
data. First—Can nature as infinitude have
had a "First Great Cause"? or, did your "In-
finite Intelligence" create this something we
call cosmos, which has always existed? Sec-
ond—Can a principle which seems to be self-
existing and eternal, like mathematics, the
principle of chemical combination and reac-
tion, the principle of vibration and polarity,
or any other principle of nature be made, or
created, and was there a time when these
principles did not exist? Third—Did "Infinite
Intelligence" precede the manifestation of
principles and make or create them? If so,
there must have been a time when twice two
did not make four in the notation of quan-
tity; and a time when water was not evoked
by the mathematical proportions and combi-
nation of oxygen and hydrogen; and a time
when the number of vibrations in the science
of acoustics and musical art, did not deter-
mine the pitch of a sound or tone.

Fourth—If the principles of infinitude are

self-existent, and have always existed, then
may not intelligence, either of man or of
man's god, be an evolution? In other words,
does General Parsons' soul know more now
than it did fifty or more years ago? If so,
can you truthfully say that your soul in the
present state of its consciousness, has always
existed? If your soul has made no intellec-
tual progress during this period, what on
earth or in Heaven are you living for? If
human intelligence be an evolution, can you
conceive of an intelligence that knows all
about the mutations of time and space, ahead
of time? In other words, has God or "In-
finite Intelligence" existed in the tomorrows
yet to be? and if not, is a God infinite, who
depends upon the tick of the clock of time
and infinitude, for his never perfect attribute
of infinity? Is the human intelligent when
he ascribes impossible attributes to "Infinite
Intelligence"? and, is God "Infinite Intelli-
gence" who puts the soul of an idiot into the
body of man when God himself is limited to
the present moment for his mere existence?
And lastly, does a man honor himself by
worshipping at the shrine of a God who at
most is only a part or factor of infinitude,
and can a God be glorified by the mouthing
adulations and illogical concepts of a primi-
tive pagan age?

What is General Parsons' conception of
"The Chemical Balance"? Is it a miniature
hay-scales, or an apparatus to note the com-
bining proportions of elemental substances
based upon their reciprocal polar tension?
If the latter, can God or "Infinite Intelli-
gence" overrule existing combining propor-
tions of substances and their inherent polar-
ities, without the annihilation of cosmic pro-
cess? For instance, what would become of all
forms of life and of the atmospheres of cos-
mic character, if oxygen suddenly lost its po-
larity, hence its ability to act or be acted
upon? Finally, what kind of an "Infinite
Intelligence" is it, that did not create infi-
nitude, and was not its "First Cause," or its
present one, who is finite in his duration is
limited to the present moment, and who is
utterly unable to change the polarity of a
single element, per se, without destroying all
of the rest? Should the progressive soul and
intellect of man worship at the shrine of
such low fetichism, when it discerns in ele-
ments of nature and forms of matter self-
existing attributes and tendencies far superi-
or to any ever ascribed to the gods of time?
Now stop and think, General. A little think-
ing now and then, is surely good for all wise
men.

POSTSCRIPT.

Since writing the above, news comes that
the allied powers of "Infinite Intelligence,"
operating against the Chinese, have delibera-
tely drowned at Moraxo, 2000; at Rabe, 2000,
and at Blagovetchensk 8000 helpless and de-
fenceless people, thousands of whom are
women and children. "Navigation was all
but impassable." "A boat had to plow her
way through a tangle of corpses, lashed
together by their long hair," and no one,"
says the same report, "will ever know
the number of those who perished by shot
and sword and shell." This terrible tragedy
enacted by governments claiming to believe
in a God of love and mercy, has no parallel
in modern history. It is only equalled for its
devilish brutality by the conquests of the
Middentides, which gave to the same God one-
tenth of the virgins to gratify his lust upon.

These facts copied by the Literary Digest
of Dec. 1st from "The London Globe" and
"The New York Evening Post," are so re-
volting to human decency even in times of
war, that it would seem that every shingle on
the roof of Ecclesiastical theology would
drop from its covering of the cancerous hy-
poecrisy and infamy that festers under the
name of religion. This view of the blatant
iniquity of the God-worshippers is made more
apparent by the recent excavations at Nippur
in Babylonia. To know that a civilization ex-
isted and understood mechanics and mechan-
ical appliances more than two thousand years
before the God of the Bible and of the He-
brew "created the Heavens and the earth,"
and cursed Adam and Eve, the first human
pair that ever existed, according to sacred
writ, is a gruesome reflection upon the intelli-
gence that for two thousand years has been
enslaved by this nightmare of superstition
and the depraved imagination of man. It
would seem that it was about time that
"God," "Infinite Intelligence," "Mind in Mat-
ter," and "God immanent in matter" should
be thoroughly eliminated from it, and mat-
ter fumigated with a little common sense,
that its true attributes in its elemental form
and in its reciprocal relations in process of
evolution may be investigated, with the ex-
pectancy that neither a God nor "Infinite In-
telligence" would be found in any of its man-
ifestations. This should be done in the inter-
est of humanity at large.

The wisest wisdom of the distant past, is
the weakest foolishness of the living present.
So, likely, the wisdom of the present will be
the foolishness of the future. Brain force
and nerve conductors are becoming more and
more the levers, ever lifting nearer to the
grandeurs which are.—E. Curtis.

WHAT WILL THE HARVEST BE?

BY F. L. HILDRETH.

What will the harvest be, ranchmen, tell,
When ye assume the burden of sorrow and
And tears?
Let a bloodthirsty mob, and the Moslem law
Dim the dawn, that promises such glorious
years:
Was it well, was it wise, in this oncoming age,
When men flee from tyrannies over the sea,
Seek the shelter of Progress, such as we
claim,
To set the fierce fagot and anarchy free?

What will the harvest be, landlords, please
tell,
When ye turn babes and mother's out in the
cold?
Will the angel on duty your virtues extol
All stained and defaced by Cupidity's gold?
For widows and orphans must labor and weep
Till our people shall cast idol worship aside,
Till the strong help the weak up Life's hilly
road
Grasp the helm till their barks in still waters
ride.

What will the harvest be, coal dealers, tell,
When ye make men's necessities excuse for
greed?
Will Nature smile kindly and give of her store
To one, who adds wrong to his poor brother's
need?
What motive have ye for this needless ad-
vance?
No "fire-damp" e'er reaches your carpeted
home.
Your children well fed, well schooled, and
well clothed.
Small moment to you when the winter days
come.

What will the harvest be, millionaires, tell?
Ye came to this mundane world naked and
poor.
When the Death Angel calls ye must leave
all behind
Even beggars may precede thee through
Heaven's door:
Great souls whose names shine high on Pro-
gression's arch,
Brought sunbeams to shine where dark sha-
dows fell,
Gave of their abundance to help aid the poor.
Was it Godlike or otherwise? Let History
tell.

What will the harvest be, great Mammon,
tell,
When ye stupify brain of your weak fellow
men?
Take clothing and food from their poor wives
and babes.
Place murder and suicide up in the van:
Some day souls return to the source whence
they came
And the angel will ask, Have thy talents
done well?
Wrecked homes, broken lives, men and
women astray.
What think you this picture means, Heaven
or Hell?

What will the harvest be, fair angel, tell,
When selfishness bows to the lessons of
Truth?
When prisons are changed into schoolrooms
and homes
Old Age leaves his burden to bright, blooming
youth?
When the poor, homeless tramp received as a
peer,
When the woman has Love not Passion for
mate?
When children are born 'neath conditions so
fair,
There will be no dark corners for Bury nor
Hate?

Redivivus.

Why I Believe: What I Know.

BY PAUL F. DE GOURNAY.

I have just returned from the border line of
the mysterious Beyond. My spirit stood on
the margin of the dark, sluggish stream, eager
to break the filmy thread which bound it to
the exhausted body, so worn by earth-life's
trials, and to soar, untrammelled, in search of
the eternal truth. A hand held me back, and
I heard a voice: "Not yet awhile, be patient!"
That voice! It was the same I heard nearly
half a century ago when, a prisoner in the
hands of the Spaniards and doomed to die by
the garrote for trying to help the Cubans win
their freedom, I was thinking how hard it
was to be cut off in the prime of my manhood,
leaving my task unfinished. The words were
the same: "Not yet awhile!"

But now that I have passed the three score
and ten years mark, I can but look back, with
a sigh, at opportunities lost, partial successes
and failures, the share of fleeting joys and
deep sorrows which every man's life must
contain who has not made self his sole care,
but loved his kind, hated wrong and injustice,
searched for the truth, and did not hesitate to
proclaim it when found. What little I have
accomplished must stand as my all; if the
sum total be small I have neither strength nor
time left to swell it by new efforts; I want to
go, and I will go fearlessly and trusting.

It was not to be! The white angel, Death,
smiling at my impatience, waved her hand,
and the curtain of mist which hung over the
dark stream was lifted and I saw! . . . Oh
glories of the spirit world! Can mortal eyes
rest upon you, be it for a moment, and ever
forget! How pale and dull this tangle world
of ours appears when once the invisible
has been made visible to our eyes in all its
incredible splendor! How entrancing that
music from an invisible choir—the music of
the spheres!

There, beaming with tender sympathy,
were my loved ones, father, mother, sisters,
whom I so often saw clairvoyantly; grand-
father, whose wise counsels have guided me
these many years; friends, some recently
transited, others gone before long ago. Then,
there were my wise guides and teachers,
never known in the form, but whom I recog-
nized, as Spirit knows Spirit, intuitively.

Was all this hallucination, the creation of
a fevered brain? No; physically weak, incap-
able of motion or speech, I lay, my mind as
clear, my reasoning powers as strong as when
I was in perfect health; nay, stronger and
clearer, my spiritual faculties seeming to gain
in pro-rata with the sinking of my vitality.
It was all true, real. I communed with my
spirit friends, and when the mist, descending
again, hid the fair vision from my ravished
eyes, a delightful peace filled my soul, I was
resigned to live, to suffer, to endeavor until
the blessed hour—may it be near—when I
shall hear the summons: "Come, thy work is
done."

Since, as confined to my room, I have sat
watching the slow return of my nearly-spet
vitality, my thoughts have dwelt on the prob-
lems that still perplex many Spiritualists and
the attempted solution of which, so widely
different, by some of our writers, tends to in-
crease the mental confusion of the inexpert-
enced. The advent and rapid spread of Spir-
itualism gave a more crushing blow to ma-
terialism and atheism than the preachings of
the churches had succeeded in doing after
centuries of discussion. The wave of in-
fidelity was sweeping off every landmark of
faith, when the voice of the Spirit cried:
"Stop!" And the deadly waters, checked as
if by a barrier of rock, receded, sank, melted
away, leaving only, here and there, little stag-

nant pools to corrupt under the blazing rays
of Truth, sending their foul emanations on the
passing breeze, to contaminate some little
part of the purified air.

And how was this great victory won, and
by whom? No Messiah came, no prophet
surged to proclaim a new revelation. No
leader gathered the multitude around him.
The spirits of the so-called dead, who, for
ages, had been making, singly, tentative
efforts to teach the truth, now by a concerted
plan, made themselves heard all over the
land, crying out: "We, your loved ones, are
not dead. There is no death. The soul of
man is immortal. We are with you, around
you, helping, protecting, loving, trying to
make our presence felt. Believe and be com-
forted."

Love is the great law, the universal law,
the law of God which binds the spirit-world to
the whole human race. Love's appeal reached out
far and wide. The spiritualist movement was
founded. There is no denying it. The appeal
to the heart's holiest emotion was the basic
rock on which the extraordinarily rapid
growth of Spiritualism rested. The heart is
evolution, the mind ready to doubt, and the
mind, puzzled by the phenomena, undertook to
investigate; it is here that unbelievers were
forced to believe, and honest scientists to con-
fess: "Yes, spirit-return is a truth."

True science will neglect no postulate be-
cause it cannot be proved by material experi-
ments, and more than one savant has discov-
ered that spiritual facts are sometimes dem-
onstrated by material means. If the ar-
rogant physician—seeking the tenant after the
house was vacated—said boastfully: "I have
dissected a hundred corpses, but I have never
found the thing called a soul," the learned
agnostic, studying nature, concluded one day
with a sigh of satisfaction: "I have found
God under the lens of my microscope!" Does
not the tiniest blade of grass, the smallest in-
sect, present a mystery which only the exist-
ence of an Infinite Creative Intelligence can
explain? And yet I hear it said, in this en-
lightened age: "There is no God."

There is no God! It is easier to believe
that not only this earth, with its wonderful
variety of productions, with its no less varied
animal kingdom, with man himself, the "lord
of creation," whose mental attributes are even
more beautifully complex than his physical or-
ganism, not only this world, but the million
worlds revolving in space with a regularity
and order that indicate a single mind as their
maker and regulator, "governed of themselves,"
like Topsy, than to admit that an Infinite In-
telligence must have designed this stupendous
work. I shawl! I must agree with Rismarck
when he writes to his wife: "I cannot con-
ceive how a man who thinks about himself at
all and refuses to know anything of God, can
do anything but support a life filled with con-
tempt for himself and weariness."

It is pitiful to think that, even among Spir-
itualists, there should be any necessity for a
"plea for God." A world of spirits without a
supreme ruling spirit—an Infinite Intelligence—
is something my mind can no more admit
than a political organization without a head,
or a family of children who never had father
nor mother, but "just grew up," according
to a self-made, ever-existing law.

Another problem, dangerous to handle, is
the "unreliability" of spirit messages and the
difficulty of identifying the spirits of even our
loved ones. There ought to be some means—
small tracts, for example, issued under the
auspices of the N. S. A.—to set forth in clear
and simple language the mistakes and decep-
tions the inexperienced investigator of Spir-
itualism should guard against. To magnify
these dangers is apt to discourage, to inflict
pain even. If a mourner finds comfort in the
belief that he has heard from his loved ones,
I would not rob him of that consolation for
the sake of science or even truth.

In the early days of Spiritualism, messages
from loved ones were genuine. Now that
commercial mediumship is so widespread, (in)
human Harpies will, for the sake of the dol-
lar, trifle with the most sacred of feelings,
throwing discredit on a most holy gift. But,
fortunately, we have many honest mediums
through whom our friends do communicate if
we present the proper conditions. To discuss
these conditions here would lead us further
than the limits of an article will permit. But
we cannot insist too much on the advice so
often given new investigators, that the home
circle is the best and safest field of research.
There, the neophyte has to guard only against
self-deception, a danger, certainly, but not a
very great one, as long as the experiences are
confined to affectionate messages from "loved
ones;" when volunteer guides, especially with
high-sounding names, claim to instruct us in
the mysteries of the occult, much circumspec-
tion is required in weighing their propositions
before we accept them as truths.

When the soul has grown to a certain spir-
itual plane, frequent, almost constant com-
munion with spirits to whom we were bound
in life by the ties of pure love becomes pos-
sible. No hint at auto-suggestion could make
me doubt that Miss Judson communes freely
with her mother and is guided by her father's
wise counsels. No more could I doubt that
Kate Field is as constantly and lovingly
mixed with Lillian Whiting's life, as if she
were still living in the flesh. 'Tis not the
form, the face, prove the identity, but the
thoughts expressed and their effect upon the
recipient.

In a future article I will relate some of the
personal experiences which, accumulated dur-
ing a period of thirty-five years, have led me
progressively from dispassionate inquiry to
belief, and from belief to knowledge, regard-
ing spirit return and what it teaches. Also,
as I do not claim to "know it all," the un-
explained facts—missing links in spiritual in-
vestigation—which hinder a complete exposé
of the philosophy of Spiritualism such as would
carry conviction to the minds of many who
see in it much to admire, but too much left in
doubt. Not one of the many religious philo-
sophies of the world is entirely satisfactory;
the spiritualistic philosophy should leave nothing
to desire.

If words cannot always be found adequate
to express certain thoughts, on the other
hand, long-winded phrases and an array of
redundant words often serve as a mask for a
paucity of ideas.

Justice.

BY CHARLES E. DANE.

For the past two months the city of Lowell
has been the rendezvous for a certain class of
gentlemen (?) who are pleased to advertise
under the sacred name of medium, and most
of them have had "Professor" (?) attached to
their names. They have all advertised to tell
and do everything that their victims wished
them: Most of them were sharp enough to
leave the city before they were caught, but
Professor Baldwin stayed too long. He
played with the spider until it bit him and
now he may be a sadder but wiser man.

Oh, Spiritualists, how long are we going to
allow this state of affairs to exist? These
traveling sharks going about from city to city
and calling themselves mediums, are lowering
the Cause of Spiritualism in the eyes of the
public today. Just as soon as these hu-
man buzzards fly into a city and open rooms,
there are hundreds of men and women, and
among them many Spiritualists, who will flock
to them and part with their hard earned
money. If we as Spiritualists allow this state
of affairs to exist for a few more years, our
cities will enact laws which will make it un-
lawful for any medium to accept a single cent
for a sitting. We who call ourselves

Spiritualists and mediums, believing in equal
rights and freedom for all earth's creatures,
are we going to allow these hypocrites to
march along with us in the ranks and under
the pure white banner of Spiritualism?

It is no wonder that we are the laughing
stock of the public today. Ever since Modern
Spiritualism made its advent fifty-two years
ago, two-thirds of the Spiritualists have been
seeking phenomena. In their eagerness for
the mysterious they have created a demand,
and these fake mediums are trying to fill
the demand. As long as they can find men and
women who are willing to be humbugged,
these human vultures will continue to grow
fat. There are many Spiritualists in our
ranks today who would rather give one of
these blood suckers five dollars for a sitting
than to give fifty cents toward spreading the
gospel of Spiritualism.

Peace and harmony should be sought at all
times, but if progress and victory can be ob-
tained in no other way, then it is about time
for Spiritualists to unite and prepare to fight.
We know of many Spiritualists that were
very anxious to send our poor boys to a for-
eign country to fight Spaniards. They gave
of their money and bade them God-speed, but
now when the enemy has entered our ranks,
they are too lazy to even read the papers and
acquaint themselves with what is going on
about them. Neither have they the moral
courage to open their mouths, and stand up
for their own rights.

In many of our states, when a man is found
guilty of murder in the first degree he is sen-
tenced to death. The principal argument is
that he is sent out of this world, he is placed
where he can not kill any one else, but when
these charlatans are arrested, they are gener-
ally fined and then they are at liberty to seek
new pastures where they can again disgrace
the Cause of Spiritualism. Let us endeavor
to have placed on our statute books a law
that shall banish them or send them to states'
prison for a term of years where they can not
do harm.

The National Spiritualist Association or our
State Associations can not do all this work
alone. Let every true Spiritualist rally
around our pure white banner, and throwing
all petty feelings of envy aside, ever bent
upon one purpose, and that purpose to
cleanse our ranks. If we love Spiritualism as
we profess to, then let each one of us make
every effort to place it before the public in all
its purity and beauty.

Vaccination a Curse and a Menace
to Personal Liberty.

This last book of Dr. Peebles' just from
the press, not only bristles with facts and
figures, with the horrors, deformities and
startling deaths from vaccination from calf-
lymph virus, but it abounds in that spicy
pithiness and bold front to medical poisoning
for which the doctor is so noted. He came near
losing his own life from vaccination in San
Francisco, California, in 1860, since which
time he has been gathering statistics show-
ing the dangers and the deaths from vacci-
nation virus in this country, England, Aus-
tralia and the far East.

Small-pox and how to treat it, childhood
vaccination, blood-poisoning, eczema, and
various zymotic diseases are all momentous
questions, and few if any are more compe-
tent to deal with them than Dr. Peebles. This
exhaustive work of his against vaccination,
of 225 pages, just printed on cream-colored
paper, illustrated with childhood deformities
from vaccination, elegantly bound, treats in
its various chapters of Jenner's inoculation
system; of poisonous vaccine stock; of
clearly-proven deaths from doctors' lancets
dipped in calf-lymph virus; of the "optional
clause" in England; of the battle and victory
in San Diego, California, of anti-vaccination-
ists over the health and school-boards; the
decisions of courts against compulsory vacci-
nation; the unconstitutionality of the com-
pulsory law; the names of distinguished phy-
sicians in this and other countries who op-
pose vaccination; the 10,000 deaths in Eng-
land alone caused by vaccination; the proofs
that it does not prevent small-pox, but does
cause skin diseases, ulcers, boils, tumors, car-
buncles, consumption, leprosy, etc., etc. All
these subjects and others allied thereto are
treated, and the crime, the unparalleled
crime of vaccinating children is fully and
heroically exposed.

The following are brief selections from the
book: "I must plead guilty to the charge,"
said J. W. Hodge, M. D., of Niagara Falls,
N. Y. "Before discovering my mistake I had
vaccinated more than 3000 victims, ignorantly
supposing the disease that I was propagating
to be a preventive of small-pox. Having
taken for granted what my medical teachers
had asserted, I was a staunch believer in the
alleged efficacy of vaccination as a prophylac-
tic against small-pox. I remained in this
blind and blissful state of ignorance for sev-
eral years, and not until I acquired experience
in the school of observation and reflection did
I discover that my faith is pinned to a
shameful fraud." (Page 291.)

"Dr. J. A. Hensel, late surgeon of the Ger-
man army, says: 'In June, 1888, I was on
duty at Strasburg, and over 2000 small-pox
cases were in the pest house; every one suc-
cessfully vaccinated but three months before,
for the third time. I, myself, was laid up
five weeks, although I had been vaccinated
for the seventh time successfully. I am con-
vinced that vaccination is no protection
against small-pox.'" (Page 320.)

"This vaccination law is so odious, so dan-
gerous to health that it has never been en-
forced to any considerable extent in Califor-
nia. It never will be, as it is an unmitigated
curse. The people are too progressive. Peti-
tions are now being circulated for a legisla-
tive repeal. The English Parliament, he
said, to the glory of old England, recently
made vaccination 'optional' with the pa-
rents." (Page 154.)

"In the English 'Digest of Parliamentary
Returns,' No. 483, session of 1878, entitled,
'Vaccination Mortality,' we find the start-
ling statement that: '25,000 children were an-
nually slaughtered by disease, inoculated into
the system by vaccination, and a far greater
number are injured and maimed for life by
the same unwholesome rite.'" (Page 133.)

William Webb, that distinguished English-
man, was prosecuted thirteen times in the
London police court for refusing to allow his
children vaccinated. Those prosecutions so
aroused his parental manliness that he fought
the vaccination law with others till it was
reduced to a mere matter of "option" with
the parents. "A census had been taken in
about eighty towns, villages, and districts in
England with a return of 2138 cases of in-
jury and 546 deaths from vaccination re-
corded up to the end of 1889. Among the
papers brought before both houses of Parlia-
ment was one from that eminent medical
authority, Dr. Schiefeldecker, who in speak-
ing of the dangers of vaccination says: 'I—
It directly endangers life. II.—It nurses and
develops latent diseases. III.—Children fre-
quently do not thrive so well after as before
vaccination. IV.—It introduces new and se-
rious disease into the system of vaccinated
patients.'"

"Dr. Chas. Pigeon of Forchambault says
'Of forty children there vaccinated, nine died
within forty-eight hours.' On March 13
1885, Dr. Andreux, of Aspirores, vaccinated
forty-two children. All were attacked with
fever, and on the following day six were
dead. Their bodies were covered with black
patches.'"

The first man purchasing this new book
was Mr. Stendor, Ft. Wayne, Indiana, and
this is what he writes under name of Dec.

4: "I consider this volume the best, the most
important book for humanity ever published.
It should be in the hands of every board of
health and every legislator in the country."
(Signed.) J. M. Stendor.

For sale at Banner of Light office, Boston,
Mass. Price \$1.25.

Materialism.

BY PROF. WILLIAM DAUMAR.

Of all the philosophical systems of meta-
physics, that of materialism was the most
prominent in the nineteenth century. The
scientific world has labored under its influ-
ence. Some advancements of the best inter-
ests of humanity are due to it. And yet, like
every system which represents but a part of
the truth and not the whole truth, materi-
alism was bound to become reactionary
when facing the facts of modern Spiritualism.

Materialism is our strongest and noblest
opponent, and it is, therefore, well to become
fully acquainted with it and study its good
and bad sides. It is, of course, understood,
that we do not mean that vague social "ma-
terialism" which refers to the material inter-
ests of men, but the metaphysical materialism
of Leukippos, Demokritos, Epicurus, Lucre-
tius, etc., and in modern times of Gassendi,
Hobbiach, Dalton, Buchner, Moleschott, Vogt,
and other great thinkers, that materialism,
which asserts, that the world consists of ma-
terial atoms moving in empty space.

From the results of modern researches it
must be concluded, that materialism was the
first cosmic philosophy of mankind and
formed its belief through many thousands of
years, before paternalism or Spiritualism was
thought of. It is now certain that Demok-
ritos did not invent the atomic hypothesis
which forms the basis of materialism, but
that he found it in his travels through west-
ern Asia, brought it home and introduced it
into Greek philosophy, where it found further
development. The peculiarity of this philo-
sophy, namely, that it was never dogmatical
but endeavored to prove its postulations and
assertions scientifically, made it a warm
friend of the natural sciences. Even today,
it must be admitted, the great majority of the
best representatives of science are material-
ists. But on the other hand, its denial of a
second department of organic life, which re-
sulted mainly from its opposition to super-
naturalism, placed it in opposition to empiri-
cal spiritism, though in modern times, super-
naturalism is no longer considered a neces-
sary attribute of the "spirit world."

The term matter, which in old English was
"matere," is derived from the Latin word
mater (mother), which came from the Sans-
krit word motar. The term mo means to
make or create, and tar is the Indo-germanic
ending for the personification. Motar or
mother means the maker or creator of new
beings. Matter is the mother and sole crea-
tor of the world; this is the meaning of ma-
terialism or motherism. It developed, like
every other philosophical notion, from conclu-
sions based on insufficient experiences and ob-
servations.

It is now a settled fact, that in prehistoric
times there was a long period in the evolution
of the family when the importance of the
male part in generation was not yet known.
Mother was considered the sole creator of
children and was, therefore, the head of the
glan or family and the owner of the property,
while the male members were mere fraters
(brothers, protectors, supporters). It took hu-
manity a very long time to discover that
generation was the cause of creation. That
first system of the family is termed the
"motherright."

During the period of the motherright, ma-
terialism originated as a consequence thereof.
When the human mind was sufficiently
evolved to ask the question: Where did we
and all the things around us come from? the
natural answer was: From mother.
All ideas of mankind were first inducted
from natural experiences and then expanded
and applied beyond experience. The idea of
mother as the sole creator of beings was
widened to that of a universal world-mother,
who, ever-pregnant, created all things out of
herself. A world-father was not thought of
until the human fathers discovered their im-
portance in creation, enslaved the mothers
and established the "fatherright" and the
philosophy of paternalism, symbolically
called Spiritualism.

The great Greek philosopher, Demokritos,
found this motherism or materialism in Asia
as a well developed philosophy with atoms,
motion, space, etc. To understand its true
meaning, we must again refer to the question
of sexuality. Passivity was perceived as the
character of the feminine and activity as that
of the masculine force, though neither is ever
alone or absolute with either sex. But pas-
sive and active forces we find throughout the
world, the inorganic as well as the organic.

Materialism took the passive forces of the
space-filling matter, such as passive resist-
ance, coldness, hardness, heaviness, etc.,
which are united under the term "material-
ity," for the real absolute being, and the ac-
tive forces, such as heat in temperature, spec-
ific heat, latent heat, "negative" electricity,
etc. (which in opposition to the others should
be termed "paterality"), for mere accidental
and unessential attributes or properties of
that passive being. Original Spiritualism af-
terwards reversed the case and made the ac-
tive forces, in nature, mainly the breath or
spirits of the heavenly father, or the sun-
god (light and heat), the absolute being and
the passive forces, "matter," a lower con-
dition of it, but we are not concerned with it
at present.

At the time when the universal world-
mother was imparted to Greece she was no
longer personified, but had lost all her organs
and become inorganic matter, yet without
losing her character, which was absolute pas-
sivity and hardness. Only in this sense is it
proper to call the world's substance "matter."
Yet, passivity alone could never make a liv-
ing world; there had to be some active force
somewhere. To suppose that matter itself
included active force was the first inconsis-
tency of materialism, which Newton elabo-
rated to the assertion that "matter attracts
matter," though experience shows that at-
traction exists only in anti-polarity, that
femininity attracts masculinity, but not femi-
nality.

Absolute hardness is included in the es-
sence of the hypothetical matter. If space
were filled completely with such matter, then
no motion could take place, the world would
be a solid dead mass of passive resistance,
life and nature would be impossible. The
materialists, therefore, cut their matter up in
very small particles, so small that they can-
not be made smaller essentially, in fact abso-
lutely small (though small is co-relative to
large) and called these particles atoms (from
atoms=indivisible).

This absolute smallness in size is as im-
possible as the absolute hardness, because
any notion which has an opposite or counter-
part is relative and not absolute. The in-
divisibility of a body of three dimensions is so
often disproved, that we need not consider it
further. That the materialists, when cor-
nered, have tried to explain the atoms as "ex-
tensionless force-centres" is simply an inconsis-
tency which destroys matter altogether.

The materialists separated their material
atoms so as to leave plenty of empty space
for motion between them. By adding empty
space to their material world and making
space a real part thereof, the materialists
committed another big inconsistency which
has caused them a great deal of trouble. In the
first place, they made something, a part of
reality, out of nothing, because empty space
is nothingness, and, therefore, space not real

but abstract. When cornered on this point,
the materialists actually argued: "The nothing
is something," which of course sets all
logics upside down. In the second place, mat-
ter was no longer uniform and constant in
space, filling it completely as is required for
the absolute, so as to make it independent of
space, but was distributed unevenly. Matter
is not "omnipresent."

When Kant and other philosophers proved
the impossibility of empty space in such a
manner that the materialists had to do
away with it, they filled it with heat-stuff or
ether, which is identical with the "spirit" of
old Spiritualism before it became idealism;
but through that sacrifice to logics, the materi-
alists became dualists, with a world consist-
ing of "matter and ether," which does not
concern us at present.

Genuine materialism which proclaims mon-
ism or the oneness of the world's essence as
its principle, as we have seen, was compelled
to split the world in two, in matter and
empty space. As a consequence, the materi-
alists do not measure a portion of the "world"
by volume but by weight, and that which
does not weigh is nothing but empty space.
But material atoms and space alone were not
sufficient to make a living world; the atoms
had to move. There is nothing in their es-
sence or nature that could make them move,
and to suppose that there was something out-
side of matter which gave it a push and set
the "world-machine" going, would never do
for the materialists. Empty space could not
cause motion because it has no force.

The materialists could not help themselves
but committed another big inconsistency by
postulating motion as another indestructible
entity, constant in time, which means, that a
certain indestructible amount of motion ex-
ists in the world from eternity to eternity.
The idea of motion is composed of space and
time and is as abstract as these. To make
space and motion constant parts of the world
means to make realities out of abstractions.
Yet, real is but that which fills space, and
actual that which fills time; everything else
is abstracted from them by our imagination.

The quintessence of genuine historical ma-
terialism is now this: The world consists of
material atoms, empty space and motion. All
attempts of changing or improving it have
failed. Materialism stands and falls with
these three constants.

If we now grant them to the materialists,
then they can construct a moving world tol-
erably well, merely on mechanical principle,
for which reason their notion of nature is
called "the mechanical theory of nature." As
in a mechanism the individual parts push one
another, so do the atoms move about, pushing
each other out of the way, sometimes aggre-
gating to bodies, again dispersing, playing
and fooling around all the time without
cause, sense or object. The world accordingly
is an ever-running machine, a sort of per-
petuum-mobile; but it is a useless machine
which never turns out any final products of
its work, produces, of course, no "spirits,"
but does the work over and over again with-
out purpose and effect, merely as a "redistri-
bution of matter and motion," as Spencer
calls it.

For some reason, yet unexplained by the
materialists, those cunning atoms go even so
far as to compose human beings with func-
tions, such as feeling and thinking, which
ordinarily do not belong to a machine; but
the materialists believe that this entire feel-
ing and thinking business is a great delusion
and nothing behind it but clever hoisting and
turning of well arranged molecules or groups
of moving atoms.

According to materialism, a living organism
is a composition of well organized atoms.
When that organism dies, the atoms fall
apart, and that ends the entire existence of
that being, body, soul and all. Materialism
has always been and will always be a denier
of a future existence. If we want to capture
modern science, which in time we must, it
can only be done by cleaning science of ma-
terialism. All our experienced facts, col-
lected under the term spiritism, alone cannot
do it; it requires a philosophical warfare, be-
cause the people trust in their mental notions
more than in the experiences of their senses.

There is one concession, however, that we
are about ready to make to the materialistic
philosophers: it is true that nothing real can
exist without consisting of a space-filling sub-
stance. The old idealistic notion of unsub-
stantial spirits without bodies is no longer ac-
ceptable in the light of modern researches and
logics.

The problem before us is now this: Does
the world consist of two essentially different
substances or entities, such as matter on the
one hand and ether, spirit, etc., on the other,
or is the world but one entity of which those
substances which are called matter, ether,
spirit, etc., are but different conditions or dif-
ferent latent proportions of the passive and
active forces in them?

The spirits consist of a substance; to all
appearances it is not matter, what then is it?
The modern energetists, who deny the ex-
istence of matter, claim that substance is the
composition or product of the opposite active
and passive forces or energies. However
this may be, it seems timely, that the Spir-
itualists should take up the great problems of
modern metaphysics. We must find a true
theory of the substance of the spirits which
will satisfy the modern mind and the repre-
sentatives of the natural sciences, who are
still under the ban of materialistic hypotheses
and are, therefore, unprepared for the ac-
ceptance of the great facts which our move-
ment represents.

The spiritualistic writers and agitators have
hitherto directed their efforts mostly against
the old-fashioned supernaturalistic teachings
of the churches.

Church-spiritualism opposes modern spir-
itism, because it does not want the fact estab-
lished that the spirits are natural beings.

The materialists have been neglected by
our representatives, but they are really more
important than the church leaders, because
they control modern science.

Our movement will gain by making a strong
front against the philosophy of materialism,
by showing the world that not our ghosts,
but the material atoms and what goes with
them are the true phantoms of speculative
imagination.

Our position is based on actual experience—
materialism is based on a metaphysical con-
ception which is in no way verified

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News items sent to this office containing matter for publication should be marked by a line drawn around the title or articles in question.

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The Cost of War.

Edwin D. Mead, in a very able article in a recent number of the New England Magazine, gives some valuable information upon the above subject. He makes the point that civilized human beings are more willing to pay for the destruction of life and property than they are for the maintenance of institutions designed to uphold the moral, physical, and spiritual well-being of the people. He cites the Cuban war as an illustration. That war cost the United States about \$300,000,000. The vast majority of the American people heartily approved of that enormous expenditure, and ezeed on by war by every means in their power. "Cuba Libre" was the cry, and enthusiasm that was mistaken for patriotism ran high.

The war was fought, blood and treasure freely spent, yet the issue of the contest is not fully understood. No thoughtful person today feels that the Cuban war was an absolute necessity. The same is true of the war with Mexico, and many other contests of modern times. Had wise counsels prevailed, the Spanish war could have been easily avoided. "Would it not have been better," in substance asks Mr. Mead, "for our Government to have expended even one hundred million of dollars in improving the sanitary conditions of Cuban cities, in building and endowing schools, and other aids to social and industrial evolution?" Every true Spiritualist will at once answer that question in the affirmative. But does any intelligent person suppose for one moment that Congress would have appropriated even one thousand dollars, let alone millions, for any such purpose? Is it not rather as Mr. Mead says, "Millions for destruction, but not one cent for civilization?"

The wholly war in the Philippines is costing over one hundred million dollars annually, besides the precious lives of many of our bravest sons. This expense must be met, and the majority of the American people say shall be met by increased taxation of the people. It is unlikely to suppose that the citizens of the United States would submit to this increase in their taxes, if the money thus raised were to be expended in the development of the arts of peace. Yet it is met without murmur by the lovers of war, is eagerly defended by them, while those who believe in peace, and in the peaceful evolution of all peoples of the earth, are denounced as traitors to the flag of our nation, or as croaking frogs who mock at the army of civilization as it marches past them! If Congress had been asked to appropriate the smallest fraction of this sum for the advancement of the arts and sciences among the Filipinos, no inventive would have been too strong to apply to those who presumed to advocate it.

Mr. Mead particularly asks why this love

of war, and disregard of the arts of peace should be so marked on the part of the civilized nations of this age. England would be grossly insulted if it were proposed by even a small minority of her people to appropriate a portion of the seven and a half million dollars' weekly expense of the Boer war to education, and to the work of effecting a speedy settlement of that unjust contest. War and its glories are everything, while the ethics of civilization has no place in the minds of statesmen. The Boston Herald gives Mr. Mead's article a quasi endorsement, and says that the American people would not have had their heroic Dewey, Wheeler, Holman, Smeay, Shafter, and Roosevelt, if the Cuban war had been avoided. Let any sensible person ask himself this question—would not those men have been possessed of every noble attribute of character with which they are now endowed, even if they had not had a chance to engage in the horrid rites of war? Would our nation have lost anything, even if these worthy gentlemen had remained in obscurity?

Is it not time that statesmen were made to realize that there is a nobler calling by far than that of destroying life and property? Should not the twentieth century be ushered in by a demand for the extension of the arts of peace, and a wider diffusion of the benefits of education over all the earth? Can not the children of men be shown that the time for character building is now at hand—indeed is always at hand? Ought not the rising generation be taught the unrighteousness of war, its demoralizing influence upon character, its terrible effects upon health, and its fearful cost in money? Are not life and health, the happiness and prosperity of a people of greater moment than the glory of killing thousands of human beings, and the destruction of their homes? Why should Spiritualists, of all people on earth, uphold war and destruction, when their teachers from spirit-life have been emphasizing peace, love and good will for more than fifty years?

It is indeed time to pause to count the cost of war. Money is the least of all of the many expenses war entails. Life and limb, health and strength, are all sacrificed, for the sole purpose of adding to the questionable glory of some military leader, or for the aggrandizement of a nation through the enlargement of its domain. If the enormous sums now squandered in warfare, and in the manufacture of implements of destruction, were diverted to the nobler work of relieving the sufferings of the poor and needy, to the higher calling of establishing industrial schools, colleges and universities, to a judicious patronage of the arts and sciences, to free instruction in stripiculture, hygiene, and other practical questions affecting the well-being of mankind, civilization would take many forward steps, and humanity would be much better circumstanced than ever before. To this work of up-building, rejuvenating, civilizing, and educating, Spiritualism was committed at its advent more than a half century ago. Will Spiritualists do their part in this great work, or will they falter by the wayside and permit others to pass them by on the roadway that leads to the realm of spiritual truth?

The Coming Century.

With our next issue, the nineteenth century will take its departure. On Jan. 5, 1901, we shall enter upon a new cycle in the history of our movement, and of the world. As the Banner of Light has been an exponent of the spiritual philosophy of the nineteenth century, so will it be of the century that is about to dawn. The work that lies before the Spiritualists of America is voluminous, and requires the earnest co-operation of all who believe in progression. There are giant evils that must be overthrown, wrongs to be righted, difficulties overcome, and improvements made, all of which can be accomplished through the union of thought and effort on the part of the Spiritualists of the globe. In the doing of this work, the Banner of Light means to have a share, and trusts that all who believe in the great fact of spirit-return will cordially lend a hand in behalf of the good Cause.

The twentieth century is fraught with grand possibilities for mankind, but it will devolve upon the wise leaders on both sides of the race. In our own ranks, there is need of greater co-operation than has hitherto been apparent. There is also a crying need of careful study of the phenomena presented in the name of Spiritualism to the end that only those that are genuine may be given to the world. There is an imperative demand for more activity on the part of our local societies. The Spiritualists of the land should awaken to a realization of their duty in this direction especially. They can make themselves felt in all reform work if they will but act together in harmony in their respective communities.

The coming century should see education along spiritual lines more generally diffused, and a greater awakening to the needs of the deserving poor. There should be a complete emancipation from the mas of partisanship on the part of all Spiritualists, and a perfect union of forces in the support of every movement that will benefit humanity. There should be a broader fellowship in religious work with those whose ideals are like our own, and an actualization of the theory that Spiritualism is humanity's best friend, through well-directed efforts to relieve distress. In order to accomplish these praiseworthy objects, our first duty is to strengthen our local societies. There is no valid reason for any believer in Spiritualism to remain outside of an organization whose purpose is to do good. It is the height of egotism for a man to assert that he knows more about Spiritualism than do the members of a society of Spiritualists. It is unspiritual, yet utterly selfish for Spiritualists to withhold their hands from a movement whose sole purpose is to do good. The individualists in our ranks are entitled to their right to think for themselves, but nine out of ten of them are Spiritualists in name only, for they give no aid to any movement in which they would be called upon to put their professions into prac-

tice by doing something for some one's else good. Let the next century see us all as workers for humanity through an ennobled, purified Spiritualism, reflected in the true lives and upright characters of its followers.

Women as Railroad Clerks.

The officials of leading railroads of this country have issued a ukase to the effect that no more female stenographers shall be employed in any department of the service. The reason assigned is that women are not in the line of promotion, hence stand in the way of those who are, and should give way to those who can be advanced to higher positions. It is not claimed that female stenographers are incompetent for the positions they now fill, at least in the main. There is a tendency, however, to tardiness on the part of many of them, caused by the devotion of too much time to their retirement. It is also hinted that women often confide important office secrets to their special friends, and thus work harm to the corporations in whose employ they are. It is also suggested that men are not so derelict in this respect as are their sisters. Be the facts what they may, female stenographers must soon take their departure from the railroad offices of the land. The justice of this decision is not apparent to the average reasoner of the day. We feel that a grave injustice is being done a most deserving body of toilers, merely on account of the difference in sex. So long as women do their work as well as men do, they should have an equal chance under the competitive system to measure strength with them in the business world. As for women managers of railroads, we venture to say that they would be just as competent as any body of men that can be found on the face of the earth, and, what is far better, they would be twice as humane, and would temper justice with mercy, which the men officials of today do not do.

Berkeley Hall.

It is with sincere pleasure that we learn of the excellent work that is being done by the Boston Spiritual Temple under the pastorate of Mr. F. A. Wiggin. Large audiences fill the hall every Sunday, and frequently tax the capacity of the room to its fullest extent. This is a splendid tribute to the method of work this progressive society has adopted. Admission is free, yet there is no diminution in the revenues of the society. The doing away with the ten-cent door fee has removed the dime-museum appearance of the gathering, and has brought out hundreds of interested listeners. We congratulate the society and Mr. Wiggin upon the splendid results of their united labors. Other spiritualist societies could follow the example of Berkeley Hall with profit. The addresses of the pastor, Mr. Wiggin, are favorably received and mentioned in terms of impartial praise by competent persons who are privileged to listen to them.

Look Out!

For the next two numbers of the Banner of Light. Their contents will surprise you, and you will want a large number of extra copies for distribution among your friends. The last issue in this century and the first in the next are to be made special features, and will be of unusual interest to all Spiritualists. Send in your orders for extra copies and prove this statement for yourselves.

The Medical Rights League.

Pursuant to call, a few of the interested members of this organization assembled in Harmony Hall, 724 Washington Street, Boston. Ways and means of defense and protection were discussed at length and many valuable suggestions made. It was then voted to adjourn to Wednesday, January 2, 1901, at two o'clock in the afternoon, at 94 St. Botolph Street, in the parlors of Dr. F. J. Miller. This will be the regular annual meeting of the League at which the election of officers for the ensuing year will take place, and all other business be transacted. All friends of medical freedom should join this League at once, and take part in the annual meeting. It only costs one dollar to become a member of this order, and every opponent of medical monopoly should not hesitate to do his duty in the premises. Ten thousand persons ought to enroll their names at once as members of the League. Mr. Charles E. Le Grand of Salem, Mass., is the Acting Secretary, and is authorized to receipt for membership fees and dues. Join the League and attend its annual meeting.

A Modern Martyr.

If there ever was a martyr in the noblest sense of that word, the late Dr. Peter F. Curley of Newport, R. I., deserves to have the term applied to him. Dr. Curley has fallen victim to his devotion to his profession at the early age of thirty-nine years. He was highly endowed intellectually, and was the embodiment of generosity and honesty. He served rich and poor, the high and the low, without the thought of monetary reward. No poor man or woman ever received a bill from him, no matter how often he had been called upon to render assistance. He worked for the express purpose of doing good, and by so doing made himself a martyr to the needs of his fellowmen. He was a skilled physician and surgeon, of the old school practice, yet he never permitted his method of treatment to stand in the way of rendering medical aid to any one who stood in need of the same.

He was at the service of his patients by day and by night, was called up at all hours, and so long as he had strength he never refused a call. We have called him a martyr, but he was more than a martyr; he was one of the heroes of these days when honor is too apt to be subordinated to the influence of wealth. The noble sacrifice of his life will not correct the evils that caused his transition. So long as the present system obtains in society, just so long will such men as Dr.

Curley be offered as sacrifices to the God of Mammon and Injustice. If men had equal opportunities given them in which to earn their living, there would be no caste system in America. As it is today, the arrogation to a few of the vast resources of trade in all departments of commerce, deprives the many of a chance to reap the rewards of their own toil. Dr. Curley served the many, and his reward is an early transition to the higher life.

Men will shrug their shoulders as they notice the accounts of his departure from earth, and say, "Too bad! What a fool he was to work so hard for nothing! Why didn't he let the city take care of the wretched poor?" These and other equally expressive words will be uttered as they name this martyr-hero. The poor, those whom he succored, will honestly miss him, and truly regret him. Yet those who commiseratingly call him a fool, and those who really loved him, will move on in the same old way, dealing with effects, and failing to probe for causes. They will uphold the system that has cost this man his life, and steadfastly refuse to move in the direction of reform. He has done a great deal of good through his unselfish efforts to aid others, yet the causes of human misery remain untouched. The same sacrifice may occur again and again, unless there is a radical change in public sentiment on this question.

Seven out of ten of his fellow-physicians are interested in their patients in a merely mechanical fashion, outside of financial returns. Where there is one Dr. Curley who will go at the call of a pauper, there are one hundred doctors who will refuse to move even in the case of dire distress, unless a good, large fee is paid in advance. The sufferings of the multitudes are as nothing to physicians of that class. They weigh dollars and cents against precious human lives, and money proves to be the chief factor in influencing their decision. It serves to revive one's faith in human nature to read of such a man as Dr. Curley. If his transition awakens people to a realization of humanity's needs, then his departure will prove a blessing to his race. But it will not be so if people persist in ignoring causes, and strive to deal only with effects. The monopolizing of the earth, air, fuel, food and clothing, to say nothing of the unsanitary condition of thousands of dwellings, will breed pestilence, disease and death among the multitudes herded together like cattle, and the sacrifice of hundreds of Dr. Curleys will be demanded to cope with the ills that man could remove if he would only be just to all of his fellowmen. Whatever the outcome may be, we pay our tribute of respect to the man who gave his life for others, out of pure love for humanity, and devotion to his profession.

"God's Poor Fund."

The numerous applications that we are receiving from worthy persons for assistance from the above named fund, warrants us in calling the attention of the liberal minded in our ranks to the fact that there is now no cash on hand to relieve the needs of the sufferers. The money placed in the hands of the managers of the Banner of Light has been judiciously expended, and only given to such as were known to be deserving of aid. The calls for assistance even in the midst of seeming prosperity in the business world have been very numerous, and the evidences of want were so convincing as to lead to the disbursement of the funds on hand. A long, cold winter is now before us; the afflicted ones of earth will need aid. Will not our readers, who are able to do so, contribute something to this fund that relief may be promptly given to such as deserve it? A small sum will work wonders when combined with a hundred others; therefore we ask those who can afford to do so to remember "God's Poor Fund" with a donation that will help to relieve the needs of worthy distressed people. Send all contributions to Fred G. Tuttle, 204 Dartmouth Street, Boston, and mark the same "For God's Poor Fund."

An Oversight.

Was it an oversight on the part of the officers of the American Secular Union and Free Thought Association that the greetings from the National Spiritualists Association, and the fraternal delegates from that body were wholly ignored? These advocates of free thought are supposed to be Liberalists; but there is nothing liberal in this refusal to treat courteously those who represent another body of free-thinkers, and to refuse to notice the greetings sent them by the executive officers. Are our free thought friends becoming as bigoted as the Orthodox people formerly were?

The Annual Convention

of the Massachusetts State Association of Spiritualists will be held Jan. 1, 1901, in Paine Memorial Hall, Boston. All of the Spiritualists in Massachusetts owe it to themselves to join this Association prior to January 1. Here is an opportunity to put Spiritualism into practice. Try co-operation a year by joining this society. You will never regret doing so. In co-operation is to be found the hope of the future growth and permanency of Spiritualism. We urge all of our Massachusetts readers to unite with the State Association at the earliest possible moment. See notice of annual meeting in another column of this issue.

Have you selected a holiday remembrance for your friends? Look over the Banner of Light catalogue before purchasing elsewhere. The works of A. J. Davis, Geo. A. Fuller, F. A. Wiggin, Carrie E. S. Twing, Hudson Tuttle, and others afford rare opportunities for choice. Look them over and see for yourselves.

"A Dream of Life in Other Worlds," by Hon. Oscar W. Streeter, is a work that will soon be out of press. It is well worth reading. Try it and see. It is for sale at this office.

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BY KATE R. STILES.

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The impossibilities of yesterday, are becoming the recognized verities of today; and only those "would-be wise ones above that which is written," whose mental and spiritual vision is circumscribed by apathy or prejudice, can fail to read in the signs of the times the sure prophesy of far greater things.

The tremendous electrical forces of nature, hitherto unconquerable, are fast yielding their supremacy of power to man's rapidly unfolding and inquiring mind; and while as yet this mighty force is but the unruly servant, it is not too much to expect that it will in time become a truly tractable and benevolent agency of untold benefits to mankind.

Nature, ever responsive, will yield into the keeping of man, the keys which open into her secret laboratories whenever the demand is made upon her. Therefore we believe that there is nothing hidden which may not in time be revealed.

Are we then to conclude that nature's prodigality relates only to man's material and physical interests? Is her paucity in the direction of his spiritual demands such that she is impotent to aid him in acquiring some degree of knowledge concerning the real existence of that hitherto "undiscovered country," from whose "bourne" it has been said "no traveler ever returns?" Among nature's many mystic keys is there not one which will open the "arcana celestia" for man's present exploration? We believe there is. Up to within a comparatively brief period of time man has supposed that only through the gateway of death could he enter the mystical realm of spirit. Hence he has not demanded of nature the keys which open into her spiritual kingdom. But the era of spiritual inquiry is being ushered in; and the lens of man's spiritual vision is becoming adjusted to an impinging etheric realm, unperceived by and unperceivable to his physical senses.

Through the sublimating processes of evolution, the human race is being rendered sensitive to a higher vibratory plane than that with which it has hitherto been familiar. Sight and sounds of mystical import occasionally greet the unfolding psychic or soul sense, which causes man to ask if it may not indeed be true—

"That very near about him lies
The realm of spiritual mysteries."

and that he may yet be able to discover some of the mysteries of that realm, supposed to be accessible only to "God and his ministering spirits?"

The teaching of the past has been that man had no right to probe into the mysteries of God.

This was an easy way of evading such questions as the church was unable to answer.

Under the new regime of modern thought, we are beginning to realize that God has no mysteries that can remain such, when man has evolved within his own being the power to grasp the truth. Or, as Emerson says: "It is in vain to attempt to keep a secret from him who has a right (through development) to know it. It tells itself."

The habit of postponing the unfolding of man's spiritual powers to a future state of being has kept him in gross ignorance concerning the powers and possibilities which belong to the present life; and therefore his senses are dulled to the finer voices of nature.

Occasional hintings of an infrequent spiritual universe have been grasped at men of all ages; but these occasional glintings of light are becoming more and more frequent; and thousands, yea millions of people in occidental and oriental lands now declare that they are constantly receiving "proof palpable" of the propinquity of an invisible world, filled with the activities of living beings, misnamed, the Dead.

Presumptions, indeed, is the man who, in view of all this cumulative, and rapidly increasing evidence, shakes his sagacious pate, and cries, "impossible!"

The affirmations put forth by various writers that all psychic phenomena may be accounted for upon the hypothesis of the action of the sub-consciousness, or subliminal self, is to our mind quite as absurd and unwarrantable as are the too positive assertions of some superficial Spiritualists, who claim that every spiritistic phenomenon is directly traceable to supermundane influence.

The mind of man is so complex that, without careful analytical training, it is liable to form many false conclusions.

This is especially true in the domain of psychic science. The laws which govern this subtle realm are at present so little understood that every true student should be willing to submit his own experiences, and the well-attested experiences of others to crucial investigation before making a too positive declaration concerning their origin.

If we do this with an unprejudiced mind, we shall probably find that some of the experiences which we had hoped would bear the test of spiritual analysis will come out of the crucible robbed of much, if not all of their par value, as evidences of the action of exocentric minds.

But despite all this, there still remains a large residuum of pure, spiritual ore, which has only been rendered more bright by the crucible fires to which it has been subjected in the retort of Reason, and which are a guarantee that there is an inexhaustible realm of spiritual wealth awaiting man's exploration and enrichment, if he will but probe deep enough to find it.

The time is ripe for work of this kind. Strong, incisive, earnest work along lines relating to the great psychic problems with which the present humanity is being confronted.

There is a vast amount of pedantic pseudo-science passing current as knowledge in the world today concerning things spiritual. We need to simplify, as well as amplify, our methods. A humble, teachable mind is the "open sesame" to things pertaining to the interior state. To such as stand aloof and deride all who are interested in the investigation of life's spiritual forces, as chimerical followers after phantoms, we can only say:

Laugh! you who never have caught a glimmering of light,
From that illumined world, just beyond
mortal sight—

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But never can you rob me of the visions sweet,
Which sometimes do my spiritual senses greet,
(Giving the best assurance that the "land of
heaven")
(Which only lack of knowledge doth from us
conceal).
So close infringes upon this, the outward
sphere,
That, by the attainment of the inward eye
and ear,
Man may in contact come with that etheric
state,
And to its subtleties himself so close relate,
That things which to his dullard senses
seem more seem,
Than vague imaginings, or dreamer's idle
dream,
Shall to his quickened consciousness at
length appear,
As real as that which lies so close about him
here.

Excerpts from Mr. Wiggin's Lecture.

Text: "As a man thinketh in his heart, so is he."

"The heart of man, as referred to in the text, is that central true self, the real in mankind. The centralization and concentration of all that this true 'heart' man can do is known by no limitations. Through mental attitudes are drawn composure or impatience, health or disease, prosperity or adversity, pleasure or pain. That which we call space is filled with unseen life. We should not speak of an invisible world of life or spirit. Much of the universe of life may be unseen to us, but everywhere life is visible to some life on each plain of expression. There are expressions of life to which human beings may be unseen, yet each human being is conscious of his brother man's visibility. 'This unseen world is a thought-world. Thought moves in certain vibrant waves and is subject to the same laws of attraction as governs all things in the world of vibration.'

"Probably the power of thought has never been fully tested by any mortal, but sufficient tests of its potency have been made to bring to the attention of mankind many valuable suggestions. That character of thought which results in blessing the thinker with material wealth, with health and happiness is born of continued composure, serenity and childlike faith. This kind of thinking gives poise and equilibrium and poise is strength and power. The study of how to concentrate brings, as a result, to the student's help, the divine trinity of knowledge, wisdom and power. People complain because afflicted with pain and sickness and are also sick and suffer much pain because of complaining.

"The power of concentration is perhaps quite well illustrated in the case of some dreams. People have been known to dream out the experience of a long life in a few minutes and often have more been dreamed in three minutes than could be told in three days. Some people live a whole lifetime in a single hour while others live only a single hour in a whole lifetime. Composure in thought concentration upon the universal good draws the universal good to one's aid. He who sends out to another the thought of hate, makes himself all the more hateful and really does no harm to the object of his hate unless his object is caught in his own lamentable vibrancy, when another spark is added to the fire which can only consume.

"Impatience because of unfulfilled desires, is of itself a violation of that thought-law which might otherwise attract the object desired. Mediocrity is not unfolded by 'sitting' impatient for some manifestation of spirit-power, but rather by carrying into every act of life a serene confidence in the power of the divine spirit."

Boston, Dec. 16.

Notes from the Missionary Field.

To the Editor of the Banner of Light:

When last we wrote you, we were at Ft. Wayne, Ind., reorganizing the society that we chartered in 1895. When we went there we found that society struggling for an existence with a few faithful workers standing by it filled with love for the Cause, and determined it should not die. We succeeded in reorganizing them. Forty-four members signed the constitution, and the last Sunday evening of November, after the regular services, we held an extra service receiving these members into the society, and most of them, all who could do so stood up in the presence of a large audience, and pledged themselves to work faithfully and harmoniously together in the investigation and promulgation of the truths of Modern Spiritualism.

This little service is very impressive, a large part of it impromptu. In extending the right hand of fellowship to the members, we are sometimes led to improvise a rhythmical message to each. These messages are always appropriate to the recipient and to the occasion. This service places the members right with the world, as well as with each other; showing those present at least that Spiritualism stands for justice, equality, virtue, morals, etc. It makes all feel that there is an important purpose in joining the society and that there are moral responsibilities connected with it that do not appear simply by going forward and signing one's name to a constitution without any obligation.

When persons stand up with their friends before an audience and pledge themselves to work for, and help to sustain an organization, they will not be liable to "hide their light under a bushel," but will stand by the society they pledge themselves to support, and will work for its success. This will help the weak to become strong, and will encourage the stronger ones to go on with the work. I would recommend other organizations, by all means, to hold public services for receiving members into their societies.

We left the Fort Wayne society out of debt to the N. S. A., they paid the three years' back dues, and have been reinstated. We left them full of hope and enthusiasm, with Sister Chalmers as their speaker, singer, and test medium for the month of December.

We stopped over at Alliance, Ohio, where Mrs. Sprague held a seance for the benefit of the N. S. A. and where we met many of our good friends, all of whom were very glad to see, though some we regret to say we did not see because we were so busy, and our time in Alliance so short.

Saturday morning, December 1, at 3:10 o'clock, we left Alliance, via P. F. W. & C. Railroad for Philadelphia, Pa., arriving in the Quaker city at 7 o'clock in the evening. Mr. and Mrs. Locke met us at the Broad street depot and escorted us to the pleasant room they had secured for us in the New Grant Hotel. Next day, Sunday, we held two meetings in Hayden and Handel Hall, corner 8th and Spring Garden streets. In this hall the Philadelphia Spiritualist Society has met and labored for the last seven years. Hon. Thomas M. Locke, vice-president of the N. S. A., the able and efficient president, has presided over this society I believe for six years, and his good wife has presided over the finances at the door at the other end of the hall, about the same time.

This association is well officered and is run on business principles. Every officer is active and full of enthusiasm. A ten-cent admission is taken at the door, but those who do not wish to pay are never allowed to go away. This society is a grand success in every way.

We are filling the engagement made with these people one year ago. This is the fifth consecutive season that we have served this society and it is a genuine pleasure to meet with them again. There is a fraternity of feeling between the workers in this grand Cause that is more helpful than words can express, and these people take pleasure in making their speakers and mediums feel it. We are serving them on Sundays and Friday evenings of this month (December), and are going out to nearby towns for work during the week. Last week we went to Rogersford, Pa., and gave them lectures followed with spirit messages and tests, and one meeting for the election of officers, etc., making four meetings in all, and we organized a fine society of fifty-two members, chartering them with the N. S. A.

This new society starts off with most excellent prospects, full of enthusiasm, with good home talent, men and women capable of teaching our truths, some of whom have come to the front within the year. I hope and trust a Lyceum may be formed there, as there is plenty of talent to conduct it, and as the children of today are to be our future members, teachers, and leaders, this is the proper way to prepare them for the work, and for the work of life. I also trust a ladies' auxiliary society may be formed, then they will have a full working society. No society is complete without these two most important auxiliaries.

We are receiving many calls for work. Most of these calls come from too far away for us to reach while serving this society, but after January 1st we shall be free to go to any place in Indiana and Pennsylvania where we are needed. We desire, however, to take in all places in Pennsylvania on our way across the state while making our way from Philadelphia to Indiana. Parties in Pennsylvania who need our services should correspond with us at once, so we may make up our route to include them.

I believe it is for the interest of every Spiritualist, every speaker and every medium that Spiritualists should be organized, and I know if every one would take hold of it, there would not be sufficient mediums and speakers to fill the wants of the societies, when they are organized, and I earnestly ask that our good brothers and sisters everywhere will lend a hand that no mediums or speakers may be out of employment and that our Cause may be greatly advanced.

Our address for December will be 605 North 7th street, Philadelphia, Pa. Home address, 618 Newland Ave., Jamestown, N. Y. Fraternally yours,
E. W. & C. A. Sprague,
Missionaries for the N. S. A.

A Note from Australia.

To the Editor of the Banner of Light:

Though my time is too busily occupied to permit of my corresponding as frequently as I could desire with my many valued friends in America, I seek an occasion offers to furnish you with the reports of my discourses, which you can publish whenever you have the needed space and feel so disposed.

The Australian church in Sydney is one of the broadest liberal religious societies I have ever encountered, and I am glad to be able to report that its highly gifted minister, Rev. George Walters, has had many interesting psychic experiences and treats the subject of Spiritualism with sympathetic respect both on and off the platform. I am just now again in Adelaide, where I am to lecture to large audiences on all kinds of popular topics.

Opposition to compulsory vaccination and advocacy of Woman Suffrage are now prominently to the front in the Australian newspapers.

I am expecting very shortly (after paying short return visits to Melbourne and Sydney) to find myself in New Zealand. I have had imperative calls from Christ Church and Wellington.

The weather is now warm but genial, and I am looking forward with anxious interest to my first experience of a summer Christmastide.

All best wishes to our many mutual friends.

Yours sincerely,
W. J. Colville.

Our Anniversary Meeting.

The following report appeared in the Sydney Morning Herald, Sept. 12.

THE AUSTRALIAN CHURCH.

On Tuesday evening, Sept. 11, a public meeting was held in I. O. O. F. Temple, Elizabeth street, to celebrate the second anniversary of the Australian Church in Sydney. The president of the church, Mr. George Robson, presided over the assemblage, which numbered about 300. With him on the platform were Mrs. Gilmour, Mrs. Glase, Rev. George Walters, W. J. Colville, and several members of the committee.

Rev. George Walters, in a brief review of the past year's work, said that, in spite of all difficulties, they would be able to close the church year without one penny of debt, and that was a position of which any young church, such as theirs, might legitimately be proud. (Applause.) After all the anxieties and labors of the past year that large gathering, much larger than had been anticipated, was a great encouragement to him for the commencement of another church year.

W. J. Colville said that the Australian Church, not being fettered by any dogmatic creed, was deserving of the help and support of all those who valued free religious faith. Wherever he might go, whether to England or to America, or anywhere else, he would carry with him kindly recollections of the way in which he had been received and made welcome by their beloved minister and all connected with the Australian Church in Sydney. (Cheers.)

During the evening musical items were contributed by Miss Kate Hancock, Miss Linda Pullen, and Miss Evans. Miss Lily Booth recited two pieces, and Mr. Colville delivered an impromptu poem. Refreshments were served by the ladies' committee. Votes of thanks brought an enthusiastic meeting to a close.

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Take Horsford's Acid Phosphate.

Dr. H. J. Wells, Nashville, Tenn., says: "It acts like a charm in all cases of sick headache and nervous debility."

Transition of Mrs. Mary B. Keeler.

It is with deep regret that Mrs. Mary B. Keeler, nee Williams, one of our most active young workers in Fall River, has passed to the higher life. Until ill-health compelled her to retire from public work, Mrs. Keeler was an excellent inspirational speaker, and acceptably filled many engagements with local societies. Her form was borne to its last resting place on Friday, December 14, followed by a large concourse of loving friends. The funeral services were conducted by Mr. J. S. Scarlett of Cambridgeport, Mass., one of her oldest and best friends, in a most beautiful and impressive manner. His words gave much consolation to her sorrowing relatives and friends. Her father, two brothers, a niece of whom she has had the care for many years, her husband and young son, survive her, by all of whom she will be sadly missed. Her husband was in full sympathy with her work, and did everything in his power to further the interests of the spirit world.

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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.

through her mediumship. She was very anxious to remain in the home to assist the angels in their loving service of humanity, but when she found that recovery was impossible, she was ready and willing to go to her spirit home to be with her mother and other loved ones who had preceded her to the higher life. Mrs. Keeler's age was thirty-one years. Peace to her memory.

Mrs. Ann Hibbert.

Special Notice.

The Massachusetts State Association will hold its annual meeting Tuesday, Jan. 1, 1901, in Faneuil 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 workers have been invited: Mr. H. D. Barrett, Dr. G. A. Fuller, Mr. F. A. Wiggin, Mr. A. P. Blinn, Mr. J. Frank Baxter, Dr. Dean Clarke, Dr. Willis, Mrs. Sarah A. Byrnes, Mrs. Carrie F. Loring, Mrs. C. Fannie Allen, Mrs. May S. Pepper, Mrs. Minnie M. Soule, Mrs. E. I. Webster, Mrs. Caird, Mrs. A. S. Waterhouse, Mrs. Hattie C. Mason, Mrs. Sadie L. Hand, Mr. J. S. Scarlett, Mrs. Carrie E. S. Twing, 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.

Carrie L. Hatch, Sec'y.

Cheerfulness conduces to the strength and vigor of both body and mind.—EX.

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"A Happy Year." Or, Fifty-Two Letters to the Banner of Light. Leatherette binding, scarlet and gold. 178 pages 75 cents. Each of the above contains a portrait of the author. For sale by BANNER OF LIGHT PUBLISHING CO. D17

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BY C. G. OYSTON.

Mr. W. J. Colville in his Introduction to the book says: "During my long experience as a lecturer, traveler and writer, I have come across many thousands of persons in both hemispheres who never tire of asking many of the great questions concerning human life and destiny which are considered in the following remarkable series of essays. Essays which for profundity of thought, beauty of diction and lucidity of statement have, in my judgment, rarely if ever been surpassed in English literature. The fact that Mr. Oyston claims to have derived a great portion of the matter for his book through the mediumship of Simon De Malm, an English workman, who had never been blessed or hampered with academic training, ought to add considerably to the interest and value of the work; for though spirit communications are not necessarily authoritative, and should never be blindly or unreasonably accepted, it is certainly but fair to consider thoughtfully whatever purports to be a revelation from the world of spirits to the present age."

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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.

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The book can be safely placed in the hands of the young, and recommended to a friend after reading. It is a large 12mo., or 266 pages; is neatly bound in cloth; is printed on fine paper in large type, and has the portrait of the author by the writer in as a frontispiece. Price reduced from \$1.50 to \$1.00. Postage free.

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SPIRIT

Message Department.

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

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

These Circles are not public.

To Our Readers.

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

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

Report of Seance held Nov. 22, 1900, S. E. 53.

Invocation.

Oh Spirit Divine! in humility, in faith, in loving trust we come this morning and ask that the influence of the dear spirits who hover about us may be made manifest to the children of earth. Our special work, our special province at this time, is to open the doors of earth life so wide that the heavenly light may flow in and bring instruction and beauty, love and tenderness into the homes of the people who are living in doubt and fear. Give us strength to speak as we ought; give us faith; give us trust, and make us steady to go ever onward with never a fear, never a backward look.

Amen.

MESSAGES.

James McKinney.

The first spirit that I see this morning is a man a little above the medium height. His hair is as black as coal and his eyes are strikingly black too. His cheeks are red and he has a strong looking mouth and chin and a dark mustache, rather square shoulders. He comes in an open-hearted, boisterous sort of a fashion and says, "See here, I want to come this morning and send a word to my family. My name is James McKinney, and I came from Biddeford, Me. I have been over here quite a while now, and never had an opportunity to send any word to my people. I want to send a message to Lizzie to tell her that whatever has come to her earth life since I have been removed has been in many instances a direct influence from me. Things have changed a good deal and for the better, and while she still misses me she feels that many times I have been instrumental in helping her. Mother is with me this morning and she says, 'I would like to send word to all people who know how strict I was in my attendance at church, that at first when I came over it seemed that I must find some place to go where I could worship as I used to. It seemed so strange not to go to church Sunday and listen to the sermon. I have concluded that it is much better to work and find something to do in life as well as to let others preach to you how to do it, and in that way I will be ready for whatever condition opens up. I am happy, but I feel a desire to express myself clearly to those who are left.'"

Frank Hurd.

The next spirit is a young man, about twenty-eight or thirty years old. He is very tall with blue eyes and brown hair. He has a pleasant, kind way and he doesn't seem to be so eagerly anxious, but rather calmly waiting for his opportunity. As he comes to me, he looks down and says, "Please be as plain as you can and help me all you can to get back. My name is Frank Hurd, and I used to live in Swampscott, Mass. When I came over here it was after a long sickness, and I was so weak and so uncertain in my first days here that even now it seems almost like a dream to me as I try to return. I often go to the old home, and while it is not old in the sense of being an old place, it's the familiar home to me, and I find them sitting about often wondering about me, and still missing me. I want to send a word to Nellie and to tell her that I have seen the baby, and that I know how she would like to have me speak to it and tell her how much I think of it. I was there the other day when they had the company and when there was so much said about me, and I felt if I could only make some sort of a manifestation that perhaps it would awaken them to the fact that I was present, but alas, I had no strength, and so I have come here to draw from this circle so that I may make myself known. I thank you for helping me."

Myra Lamson.

The next spirit that comes is a lady about fifty years old. She is short and stout with dark eyes and hair just a little gray. She wears glasses and has an active bright little way as if every step she takes, she takes quick and sure. She says, "Please say that my name is Myra Lamson and that I came from Schenectady, N. Y., and I believe I am the first one to report from that place. It isn't because it is a place forsaken by spirits because I find many people returning there very strong, but this morning I thought I would come and send a message to my people. I want to get to Will, who has the same name as I do, and I want to tell him that it isn't any use for him to keep on the way he is. He will have to open his eyes to the light some day, and the sooner the better. He doesn't like to, he'd rather believe everything is as he sees it, but I want to tell him that I see the sooner he takes a stand, the better it will be for him and for the rest as well, and too, I want to say that Emma is with

me and she comes with a thought for him this morning. She says, 'Tell him that many an hour I have cried myself sick since I came over here and have felt if I could only return for a moment and be recognized that I would feel better.' Now she has gotten over it and has become accustomed to the life and doesn't feel the same desire to give expression, only she wants them all to know she is just as fond of them, and just as eager to do for them, as she ever would be here."

Etta Langmaide.

I see now a girl about eighteen or nineteen years old. She has light brown hair, blue eyes and a slight form. She comes along to me and touches me as though she would like to make sure that she is really in the presence of someone who can speak for her. She says, "Oh dear, it's a good deal harder than I thought it would be. I thought all I had to do was to speak and I would be recognized, but I find I have some conditions to overcome for myself. My name is Etta Langmaide and I came from Stowe, Cal. I am coming because my mother needs me. She is sick and lonely and hasn't the comfort of this knowledge that you people have, and it seemed to me if it were possible for me to send a word to her that it would make her better. She has never been well since I came away, and every day she thinks of me and wishes she could come where I am. Nothing that anybody says does her any good or relieves her mind, and I am sure if she could just know that I am there with her, it would mean more than all the words that may be spoken and all the letters that may be written, and if you can get this to her, tell her that there is not a moment that I don't think of her and love her, and that her prayers I hear and her desires to have me happy are all that she could wish, that I am as happy as I can be without her. My father takes it more naturally, and yet he too wishes that something could be done to make her better. Tell her if she will sit for me, I will try to come to her."

Harry Thompson.

The next spirit I see is a young man about eighteen years old. He comes whistling and he has such a bright little way too. He is fair with brown hair and fair skin and blue eyes and no mustache at all, just a smooth face, and he comes as though when he went to the spirit, he went out quickly. He says, "Here, here, I know what I want to say and I want to say it as quickly as I can and then be off again because I am needed and I have come from my post of duty just to give this word. My name is Harry Thompson and I came from Groveland, Mass. I came from a sick bed. My father is still alive but sick and is soon coming over to me, and I send this message to those who are left, that I will take care of him and do whatever I can to relieve him in the first days of his coming over to me. Tell those who are watching over him that it is all right. It is better as it is, and while it will have a condition of unrest with them, they will soon see it is as it should be when he comes. My grandmother is with me and her name is Mary and she says, 'Tell Harriet that there is nothing more that can be done or could have been done before, and that we will do all we can to speed the return of the spirit and to give the comfort that she expects after he comes to us.'"

Fannie Hackett.

Now I see a spirit and the first thing she says to me is, "Please say that my name is Fannie Hackett and that I came from Harrisburg, Pa. I have been over here a long time and have long been striving to get to my people at home. I have felt that if I could in some way manifest to them that they would take up this new thought because it is new to them. The one I want to get to is named Charles Hackett; he is, in a sense, a believer in this fact of spirit return but has had nothing definite enough to make him accept it in its fullness. Of course my one desire is to get back to him so that there will be no doubt in his mind as to my identity or my strength. Give him this thought from me; that I am as attentive to his wants and his needs as a spirit can be; that I am the same in my attitude of strength towards him; that if there is anything in the world that I could do to help him, if he will only open the doors I shall be glad to serve him."

George Curtis.

I see a spirit of a man who is strong and big. He has gray hair and dark blue eyes with dark lashes with a beard all round his face, and he comes with an air of leadership that immediately I know that whatever he undertook to do, he did thoroughly and well. He puts his hands up to his head and pushes back the hair from his forehead and takes an attitude of independence and strength, and says, "This is not my first attempt to return. I have many times been to my own people but I wanted to come here this time because I thought it would be an inspiration to them to know that I could come independent of their influence. My name is George Curtis and I used to live in Weymouth, Mass. I was, when there, a man well-known and one who attended to his own business and did what I thought was right in spite of everything. I feel an interest in everything that goes on and a desire to do my part towards helping along whatever is good for the town or the people. I have many friends with me, as many over here as I have left in earth life, and yet I cannot divide my interest or separate them from the conditions of earth where I feel so strong an attachment. I need not say what I believe of this condition but I do want to say that I often come back to the store and that I have seen the changes they have made, and while they don't displease me, I think I never could have been persuaded to have done just as they have."

Paul Dupre.

I see a spirit now that looks like a Frenchman. He is slight and delicate looking and has a little dark mustache that is twisted right out to a point on each side. He has a long thin face, and a little beard that comes

down in a point, and his hair is smoothly combed, and he has a little accent as he speaks. "My name is Paul Dupre and I came from Brooklyn, N. Y. I was interested in this subject to a great extent and carried on my studies mostly in a private way, not through mediums, but through my knowledge of the laws of psychic and mind forces as exhibited on people in general. I am interested in all these things now equally as I was before I went away, but I have a great desire to go to Europe; to tell him that he will have to change his plan before he can accomplish what he has set out to do. Tell him too that I work with him, that he sees me, and that his own mediumistic gift will be daily unfolded until he is in a place where he can do what he is hoping and striving now to do. My mother is with me and her name is Helen." She says: "Tell the boys, (only she talks much more brokenly than he does) that a mother's love does not end with the body but survives the condition of the grave and sweeps through every condition of life with its influence and its power to make better and stronger."

Walter Channing.

Now I see a spirit I know. His name is Walter Channing, and he comes from New Bedford, he says, "I want to send this word to my mother. I feel that it will help her so much to have a word come from me. Tell her that I have father with me and he is happy in his new condition. He suffered so much that it was better after all that he should come to us. Nothing was left undone that could be done, and he looks back only with love and tenderness on you, and thanks you that in every way you tried to carry out his wish. You must not be discouraged, mother, or downhearted, but feel that we are fond of you and that your work will decrease through our influence. Since I came over such changes have come to you that you may look for as great ones now that father has come. He says to me as I stand here, 'Tell your mother, boy, that I shall not feel quite at home until I can have her with me for we lived together so long and were so harmonious that it seems as if every heart beat of hers was mine too and that I cannot go far away even with you into the new and brighter conditions but want to stay and be her helper as she was mine through the years we were together. Please tell her she is doing her work in her own noble way and I am glad to give her this tribute, this word of love, and this message which will carry to her, what she has asked me to give her, the knowledge of my happiness and my peace.'"

Letter from Abby A. Judson.

NUMBER ONE HUNDRED AND FIFTY-THREE

To the Editor of the Banner of Light:

Some of our readers may have read of the terrible illness, at last terminated by death, of one of England's tried and true mediums, Miss Rowan Vincent. It made me think of the dear and ardent Clara Banks, whose room of pain was held in thought by American Spiritualists some four years ago.

They were both noble representatives of our Cause, gave the last measure of devotion to the work they love, and the pain of their exit was similar. Mrs. Banks, however, had a husband and a home, and was tended to the last by those nearest and dearest to her; while Miss Vincent had no home, was destitute of money, and would have suffered in a way of which it appeals one to think, had not a movement been effectually carried out by our good English Spiritualists.

This movement was headed by the editor of "Light," the funds passed through his hands, and were ample to pay the whole expense of her long illness, and the cost of the funeral. She had a trained nurse, a skillful physician, and was cared for at the homes of friends all the way through, being held in the arms of Sister Louie the nurse, the last two hours of life on earth.

Miss Vincent's clairvoyant powers which were always extraordinary, attended her to the last. She constantly saw her spirit friends, and talked with them, and the evening before she left the earth plane she watched the process by which her spirit body passed out of her physical form, exclaiming, "Now I know how it is done."

To the very end, she spoke of her great love for Spiritualism. "How I love the Cause!" she said; "How I love it! Keep it pure; oh! keep it pure from the hands of charlatans who do so much to ruin it!" She often repeated these lines which she had received from a spirit friend:—

"Give me thy hand and have no fear:
I'll safely lead thee through the gloom,
And guide thee to that happier sphere
Of love and hope beyond the tomb,
For there I leave those realms of light
To tread once more an earthly scene—
My home of Day, for time of Night—
But love has bridged the gulf between."

The above touching particulars were given to the editor of "Light" by Mrs. Finley, at whose home she seems to have remained till the close of her life on earth.

I love the word sympathy. It is true to its etymology:—sym, with or together; and pathos, suffering. It is not nearly enough to feel sorry for a person; we must feel sorry with him.

"The gift, without the giver, is bare."

While I was writing these words, the little waif puppy, that I took in from hunger and cold three weeks ago, came and put her slender, soliciting paws on my knee, asking to be taken up. I did not want to take her, being busy. But soon I began to feel with the little thing. I remembered that though she is warm and fed, yet she is lonely, for Daisy, who naturally has the inside track, is very strict with her. So she lies curled on my lap, and perhaps I can write all the more easily on sympathy.

We all notice that animals of a higher

grade, especially those that have dwelt in home relations with good human beings, feel with each others' pains, and try to aid them. Good dogs who have been well treated, bring their suffering mates to the surgeon who cured their own broken leg while animals of the lowest grades think of each other as toothsome morsels to eat.

Shakespeare, who knew all things, describes the wounded deer who watches his well-fed mates jumping along, all unmindful of his suffering and disabled condition.

"Sweep on, you fat and greasy citizens:
'Tis just the fashion: Wherefore do you look
Upon that poor and broken bankrupt there?"

And alas! there are men and women, members of the very highest race that have developed on the earth by the process of evolution, who are as indifferent to the woes of their kind, as were those animals who swept so heedlessly by "the sobbing deer."

This indifference is due in many cases to their never having suffered themselves. They have never been hungry, except with that pleasurable appetite which heightens their enjoyment of the prospective banquet, while they await the arrival of the last invited guest. So when they hear that poor people suffer with hunger, because they have no food to eat, it means nothing at all to them.

Housed in their well-heated mansions, wrapped in piles of downy coverlets, they cannot imagine feet and backs that ache with cold, because their owners are in a cold room, with a few thin rags to cover them. They hear of such things, but it means nothing at all to them. Urged to give some thought to the subject, some are hard-hearted enough to suggest that such persons ought to lay by in summer enough to make them warm in winter. They do not comprehend that work is scanty, and that when work is to be had, the pay is scanty, and that what is earned in summer goes for food and bare necessities.

As a general thing, poor persons are kinder to the poor, than rich persons are kind to them. So true it is that "A fellow feeling makes us wondrous kind."

I confess that when young I thought but little of the sufferings of the poor. I did not know what they meant, for though bred in plain circumstances, I had enough to eat and to wear, and a good constitution that made it easy to bear any incidental hardships. But as time has passed on, and I have seen more, and watched sufferers in their poor homes, and heard them tell their simple story of struggle and want, I have come to such a pass that I am unable to enjoy much that I have, for thinking of those in need.

When I sit down to warm, nourishing food, and enough of it, the mouthfuls do not taste good, for thinking of the many who see their little ones without enough to eat. When I put on an extra cover on an extra cold night, I feel almost like a criminal, for thinking of those who shiver the long night through.

There is but one relief for feelings like these. It is to do all that we possibly can to ameliorate their sufferings, and to beg the dear spirit friends to comfort the sufferers with their heavenly magnetism, and to influence many hearts to work for the poor and needy.

Thanksgiving Day passed happily with me, for I went over to New York, and dined with the brother who is the dearest to me of all the brothers left to me on the earth plane. And I enjoyed the nice meat and pleasant converse all the more because of a little running about I had occasion to do the day before.

A man had given me a dollar to buy a chicken for the poor woman with four little girls, spoken of in a previous letter. When I carried her the money, she said she could not possibly spend it for a chicken, for she had not a bit of sugar, butter, nor lard. At last she was persuaded to let me try to buy the things she absolutely needed, and perhaps a small chicken too.

The man with whom I deal (to whom I explained the case), let me have a very small, but very fat chicken, for thirty-four cents, the price he paid for it at wholesale. The other purchases were as follows: Two small pumpkin pies, eight cents; a pound of butter, twenty-seven cents; a pound of lard, eleven cents; two pounds of sugar, thirteen cents; a little sage, five cents;—the whole amounting to ninety-eight cents, with two cents over. The day after Thanksgiving, she told me that they had a lovely dinner, and were truly thankful.

I must now tell you of another one, Mr. Editor, the son of one whose name is dear to the heart of every Spiritualist, one of the workers for the Cause in the middle of the century now closing.

This young man, whom I know personally, is twenty-seven, has a wife and two little children, and lives in a neighboring city. Last week, I received a letter from him stating the following facts:

He was in a good position, but an accident occurred to him last spring which put him in a hospital for four months. On leaving the hospital, though still poorly he resumed work connected with a railroad in New York City, and was again drawing the much needed pay. With the opening of the winter, the head of the department asked him why he kept on his summer uniform. He explained how it was with him, and said he could not pay for the winter uniform, which is eight dollars, but if he would let him keep on, he could soon earn enough to buy the one required. The chief was sorry for him, but said the rules were absolute, and that if he could not appear in the winter uniform, he could not work for the company. So he was discharged, and had no means of providing the bare necessities for his little family.

In this exigency, and having but eight cents in the house, he ventured to apply to me. I at once sent him a very little money, and enclosed his letter, stating what I knew myself of the young man, to a Spiritualist, whom I know to be, from my own personal experience, able, generous, and devoted to the Cause of Spiritualism.

Saturday evening, I received from this good man a check for fifteen dollars, drawn to the young man's order. Monday morning I sent him the check by special delivery, and am now waiting to hear that he has the win-

ter uniform, and is again at his post. Meanwhile, I had received a second letter from him, saying that I could have no idea of the good the money I sent in my first letter had done them, for when it came they were without anything to eat. He was full of gratitude, and said that his wife (who singularly enough is named Katie) and babies united with him in sending me their love. I am truly thankful that the previous good record of this young man, my personal acquaintance with him, and the excellent references he sent which included the chief of the department on which he is employed, warranted me in applying in his behalf to one who was able to render him effectual aid.

So, Mr. Editor, I am quite happy in regard to this case; but when I reflect that for one family that is relieved, there are perhaps fifty who are in the same need, my heart is sore, and I feel like saying with one of old, "How long, O Lord, how long!"

Today, December eleven, we have our first snow-storm of the season. This is evidence that though we think it quite cold enough in New Jersey, yet the weather here is mild, compared with what is experienced in latitudes further north. For instance, H. H. Warner, through whom were given these able lectures on "An Analysis of Life," which you have published from time to time in your columns, writes that the pits in which he had sheltered the potatoes that he has struggled so hard to raise, had been buried in snow. So, when they were able to open the pits, he found that the two hundred bushels that he had expected to sell, were reduced by rot to only sixty-five.

Mr. Warner is in Alden, Michigan. It is hoped that this partial failure in crops, together with other circumstances which I cannot now enumerate, will lead societies in Michigan or thereabouts, to find work this winter for a thoroughly competent and interesting lecturer and psychometrist. It may be added in support of the above that when Mr. Warner lectured in Newark last spring, several persons remarked that he gave the best address they had ever heard given on a spiritualist platform.

Yours for humanity and for spirituality,

Abby A. Judson,
Arlington, N. J., Dec. 11, 1900.

Man.

BY AUGUSTA ADAMS

Time is only stone athrow upon the waves of vast Eternity. Man's birth is hinged upon no door but he himself proclaims. His age is written fast upon the pages he shall read, and when the wave that washes him to farthest knowledge of himself, is beached on shores of love, he is, forsooth, the very god that he himself hath sought.

The traveled days of all his littleness are seen as sponges for the wash that cleanses true, and the ages of his soul are written fast upon that rock. His universe is reached where knowledge spreads her wings, and he is told through all the stars as brother to those realms.

To windward of his soul he sails, and every gale that witches him with strangeness of himself, doth bring him nearer to that point. Adown the paradise he'er doth yearn is planted all his hours, for he is being where the swell of Time doth beat to show him shape beyond all Time.

Death wink-a-boos itself athrough his strength to show him where the house eternal poises o'er the way, and he can never lodger be till hell of all his being counts not the pulses time hath ruled. He winds his road through many births, and if his lips proclaim no knowledge of himself he sure his soul doth speak. He cannot voice what is ne'er grown, he cannot harbor be for refuge if he is far to sea, so, every stage where he proclaims himself doth speak where he hath been.

His helms are burning high or low, and heaven is far or near as he hath birthed himself.

Now, man is reed whereon is played the tune immortal, and all the summered silence of his soul is grown upon the far-away where words are not. His countenance is pitted o'er with that which states him in his station, and right or wrong is only question of his own, for he doth stage that he by acting all its falsehood. His loves and hates are picture-books wherein he sees the milestones down the road he traveled o'er to gain the knowledge he may have.

And so he winds the circle round forgetting naught that prints his soul with faces of themselves. Upon the mountains of his godship he doth eagle to a sun divine, and all the light that patterns him the god he is, is shined aforth to show him book himself hath wrote.

Between the archways of himself, he swings a wondrous burden, and faces of his deadened selves come witching through to show him paradise beyond their mockery.

To the Silent Ones.

BY AUGUSTA ADAMS.

O feet that walk no more my way! What scenes doth hold thee? What saddled winds hast thou amount? Upon the pages of my hidden book I copy down the years that you have gone, and in the tangled hours where I walk, I listen for some note of thy far life. I fold the memories of our sweetest way aback the jarring days. I hasten on to pluck some flowers, where I may find your face, and in the moments where I listen soft to Love's low call, I feel the doorway of your greater land.

The dress of all dull, dead despair doth only curtain for a time the walks where you do swift the unforgetting love of all remembered years. The sunshine of our summer-times, the fury of all winter storms, doth grow their harvests still in these, the uplands of our ripened love, and I, though bird of passage still, am wrapped around with knowings of the journey done. Fly, O my heart, to kingdom forth thy greatest love for that which speaks me coast of unthought lands is on the horizon where I do sail, and in the landing I would be the all prepared and shame not love with loving less.

Banner of Light.

BOSTON, SATURDAY, DECEMBER 22, 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 10 o'clock noon, of the Saturday preceding the date of publication.

BOSTON AND VICINITY.

Boston Spiritual Temple meets in Berkeley Hall, 4 Berkeley street, every Sunday at 10:30 a. m. and 7:30 p. m. F. A. Wiggins, speaker and pianist. E. A. Allen, President; Geo. S. Lang, Secretary, 11 Woodlawn ave., Mattapan, Mass.

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

The First Spiritualist Ladies' Aid Society meets every Friday at 241 Tremont street. Business meeting at 4. Evening session 7:30. Mrs. Mattie A. Allen, President; Carrie L. Hatch, Sec'y. 74 Hudson street, Dorchester, Mass.

Boston Spiritual Lyceum meets every Sunday at 1:30 p. m. in Assembly Hall, 200 Huntington Avenue. Seats free. J. B. Jacob, Conductor; A. C. C. Hatch, Secretary, 17 Weymouth street, Dorchester, Mass.

Hollis Hall, 780 Washington St.—Sundays at 11 a. m., 2:30 and 7:30 p. m. Good talent and music. Mrs. Nutter, Conductor.

The Ladies' Spiritual and Industrial Society meets in Dwight Hall, 514 Tremont street, every Thursday. Business meeting at 5:30 p. m.; evening meeting 7:45 p. m. Mattie L. Eaton, Sec'y.

Commercial Hall, 694 Washington Street—Sundays at 11, 2:30 and 7:30; Thursdays at 2:30. Mattie M. Deey, President; M. Adeline Wilkinson, Conductor.

Odd Ladies' Hall, 446 Tremont Street—Bible Spiritual Meetings Sundays, 11 a. m., 2:30 and 7 p. m.

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

Independent Free Thought Bkth' Spiritual Soc'y will hold services Sundays at 1234 Washington St., 10:30, 2:30 and 7:30. Services free at 10:30.

BROOKLYN, N. Y.

The Woman'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 Clarkson Ave., between Lexington Ave. and Quincy St. Elizabeth F. Kitch, President.

Local Briefs.

BOSTON.

Sunday, Dec. 16, a fine audience greeted our speaker, Mr. F. A. Wiggins, at Berkeley Hall, morning and evening. Mrs. Carrie Loring, on her way to Lowell, paid us the honor of her presence and offered the invocation of the morning. Mr. Wiggins spoke from the following text: "As a man thinketh in his heart, so is he." Prof. Hoppe, the well-known violinist, assisted by Mr. Webster, pianist, from the N. E. Conservatory of Music, were with us at both sessions. Banner of Light always on sale.

George Sanborn Lang, Sec'y.

11 Woodlawn Ave., Matt.

Pierce Hall, Dec. 13.—The Boston Spiritual Temple held the week-day meeting this evening rather than on the 15th, as the regular schedule would have made it transpire. The hall was filled and an enjoyable program listened to. Mr. George Cleveland favored us with several delightful vocal numbers, and readings by Mr. Wiggins, Mrs. Carter, Mrs. Dillaway and Mrs. Shirley constituted other numbers. A short session closed the meeting. The date of our next gathering here will be Jan. 7, 1901.

George Sanborn Lang, Sec'y.

11 Woodlawn Ave., Matt.

Sunday, Dec. 16, the Boston Spiritual Lyceum held its session as usual in Paine Hall. Many children were present. The meeting was opened by the Clanton orchestra; song by the school; the assistant conductor, Mr. Danforth, read a selection; song by the school. The answers to the question, "What Makes Life Worth Living?" were given by a large number of the children. In the literary part of the session the following took part: Harry Green, Esther Botts, Mr. Forest Harding, Mrs. Green and Mr. E. W. Hatch. Dr. Dean Clarke was the speaker for the day. He spoke beautifully to the children, placing before them a grand lesson, one that will be remembered. It was a practical talk and to the point; the pupils enjoyed it and spoke about it at the close of the school. Dr. Clarke is one of our teachers.

At the election of officers held Tuesday, Dec. 11, the old board of officers, with Alonzo Danforth as assistant conductor and Mrs. Emma White as assistant guardian were elected.

J. Browne Hatch, Conductor.

241 Tremont St., Friday, Dec. 14.—The First Spiritualists' Ladies' Aid Society held its meeting with the president, Mrs. Mattie E. A. Allen in the chair. In the evening Mrs. A. E. Barnes presided. She welcomed all the friends present, and then introduced Mr. J. Frank Baxter, who took charge of the meeting, opening it with a song, "Old Tubal Cain." He read a poem by request, "Backbone," after another song he commenced his address, "Spiritualism and the Spiritualists: Their Part and Place in the Establishing New Religion of the Twentieth Century." A digest of the address is as follows:

We are living in an era of knowledge, instead of belief; the past was built upon belief, but today is built of knowledge, yes, knowledge pertaining to spiritual things; we know that theology based upon faith is passing away, and has been replaced by naturalism; the twentieth century will proceed along this line. I consider the greatest event of the nineteenth century was the advent of Modern Spiritualism. Nothing has had such an influence among men; it has taught them that they are spirits here and now, and could not be confined within the narrow limits of the grave! It brought emancipation to all, and has opposed oppression in all forms; it can stand shoulder to shoulder with any religion; it will be the religion of the coming century. Spiritualism will urge all Spiritualists to interest themselves in all reforms, especially in medical measures; it will aim to interest all in educational reforms; it will strive to interest all in parentage reform, and allow children to be born under right conditions; it will strive to give equal rights to men and women, and will be interested in all social reforms. Spiritualism's part in the establishing of religion is inevitable; it is already in advance of all others; it will be the religion to lead in the coming century. The signs of the time are auspicious; the religion of the future will be a practical, humanitarian one; you will not be asked: "Are you rich or poor?" You will be recognized as a brother, a human soul, and you will be treated accordingly. The new religion will be for all; it will be pure and simple—"He serves God best who best serves mankind," and it behooves Spiritualists to make ready for their part, and assure the world that death is a natural transition to an Eternal Life. Mr. Baxter then sang "The World," after which he gave many messages, which were all recognized. Miss Berta L. Pleschinger was the accompanist. A rising vote of thanks was tendered to Mr. Baxter for the benefit, and for the able address delivered. Next week we will hold a public circle at 4 p. m.; the evening will be "Medium Night." Mrs. Alex. Caird of Lynn will be with us and many others. Don't fail to come.

Carrie L. Hatch, Sec'y.

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Dwight Hall, 514 Tremont St.—The Ladies' Spiritualist Industrial Society met as usual on Thursday, December 13. Business meeting at 6 p. m. Evening meeting was opened by the secretary in the absence of the president and vice-president. Mr. Geo. F. Morong rendered two solos. Mr. Theo. Lessing, a recitation, which all enjoyed. Mrs. Twine was then introduced and occupied some time with one of her pleasing addresses, after which "Lehobod" gave communications to quite a number of persons. Mr. Matook, who is at the present time writing horoscopes for the "Traveler," gave astrological readings to those who gave him their date of birth. This concluded the exercises of the evening. Thursday, December 20, Mr. F. A. Wiggins, soloist. Thursday, December 27, social and dance. (Guest of the Century.) The supper at 6:30 p. m. will consist of home cooked food. Thursday, Jan. 3, 1901, a new century meeting.

Hattie L. Eaton, Sec'y.

The Children's Progressive Lyceum held its usual Sunday meeting at 514 Tremont St. The exercises of the morning opened with a poem entitled "Rest Thou in Peace," read by Mr. Leslie. The little folks had the word "Hope." The lesson on the "Spiritual Temple" was very interesting, as explained by Mr. Leslie. Mrs. Weston read a poem in illustration of the lesson, "Gone Home." With song, remarks, recitations, etc., the following concluded the program: Caroline Weiss, Esther Botts, Mary Dunn, Harry Green, Addie Walker, Dr. Smith of Vermont, Mr. Packard, Mrs. Butler, Dr. Hunt, Miss Ray's group, Memory Gems, Dr. Hale and Mrs. Stelling in a duet "Whispering Hopes," Mr. Leslie. "Ninety and Nine."

W. Howe, Sec'y.

Eagle Hall, 616 Washington St.—Services Sunday, December 16, were well attended. Invocation, Scripture reading, the president. Those assisting in the services in the morning: Mesdames Nutter, McLean, Higgins, Slight. Afternoon: Mesdames Knowles, McLean, Peabody, McKenna. Evening: Mesdames Hanson, Kibbe, Knowles, Dr. Blackden, Walcott Brooks, Chas. L. Walker with his art drama; songs by Chas. L. Le Grande; Miss Walker, song, "Mother's Ring."

Mrs. Nutter, President.

Independent Free Thought Bible Spiritual Society.—A series of seven lectures will be given by Mr. Barker Sunday evening, the subjects as follows: Causes of Unhappiness, Cure for Unhappiness, Leading the Pharos, The Desert and the Red Sea, Freedom, Rest, The New Name. Sunday, December 16, morning conference. Afternoon services, Mr. Parker spoke on "Science of Being," messages following; in the evening he lectured on "Cure for Unhappiness," and gave astrological readings.

Mrs. M. E. Clark, medium, has opened her home, No. 230 Asylum St. (Suite 3), for a series of meetings every Friday evening at 8 o'clock during the winter. Very interesting meetings have been held weekly since October 19, with a large attendance, and much good is anticipated.

The proceeds of the meeting December 7 were given for benefit of Mr. Arnold, the blind medium. An interesting meeting was held December 14. An instructive address and many messages by Mrs. Clark.

Commercial Hall, 694 Washington St., Mrs. H. M. Deey, president; M. Adeline Wilkinson, conductor. Song service led by Mrs. Mary Lovejoy; invocation, remarks, Mrs. Mosia of Providence; messages, Mrs. Woods, Mr. Tuttle, Dr. Blackden; remarks, Messrs. Hill, Parker. Afternoon: Scripture reading, prayer, Mr. Case; remarks, Dr. Smith of Brandon, Vt.; readings, Mrs. Shirley, Miss Tripp, Mrs. Knowles, Dr. Sanders, Mrs. Kibbe, Mr. Tuttle. Evening: Opening remarks, Mrs. Mosia; chant, "The Lord's Prayer," Mrs. Grover; messages, Mesdames Strong, Knowles, Dr. Blackden; duet, Mesdames Grover, Bishop; solos, Misses Page, Richards; cornet solo, "The Holy City," Miss Jenness; messages, Mr. Hall; remarks, Dr. Dean Clarke, Mr. Parker; music, Lyle Trio. Watch meeting, Monday evening, December 18, consisting of spirit messages by good mediums; recitations; music, Lyle Orchestra; vocal solos; tableaux and predictions for next year. All are welcome. Banner of Light always for sale at these meetings.

Recorder.

Odd Ladies' Hall, 446 Tremont St., Sunday, December 16. Circle opened by Mr. Hall; Scripture reading, prayer, Mr. Robinson; Mrs. Little of Newburyport gave fine messages; Mesdames Strong, Thomas, Messrs. Hersey, Robinson and others, assisting. Afternoon: Services opened by Mr. Hall; messages, remarks, Mesdames Wood, Perkins, Doctors Hunt, Blackden, Mr. Matook. Evening: Dr. Hunt opened with Scripture reading and invocation; remarks, messages and readings, Mrs. Strong, Messrs. Cohen, Hersey, Matook, Wood. Next Sunday, Christmas service. First Wednesday in January meetings will open. Mrs. D. Hall, soloist.

Mrs. Gutierrez, Pres.

Massachusetts.

Cadet Hall, Lynn Spiritualists' Association, Alex. Caird, M. D., president. Exercises on Dec. 16 consisted of addresses and most satisfactory psychometric readings by Mrs. Carrie E. S. Twine, reading, "The Beautiful City of Rest," by Mr. Arthur Smith of the Banner of Light, music by members of Thomas' orchestra, Mrs. Bortha Merrill, pianist and soloist. Mrs. Twine next Sunday.

Secretary.

The Spiritual Research Society had Mr. and Mrs. Harding of Somerville Dec. 9. Mrs. Nettie Harding gave two very fine temperance lectures, Dec. 16, 2:30; 7:30 o'clock. Mrs. C. Fannie Allyn, Stoneham, gave two very fine lectures. Supper at close of afternoon lecture. Mr. W. H. Hollins of Beverly gave messages after the lectures. All received much benefit from the services.

H. J. Saunders, Sec'y.

247 Bridge St., Salem.

Somerville Spiritualist Society, 55 Cross St., Ella M. LaRoche, president. Mr. Arthur, the blind medium, was greeted by the largest audience of the season. Remarkable messages were given—all recognized. Mrs. E. L. Mellen will be with us Sunday, Dec. 23.

The Malden Progressive Spiritualist Society at the meeting Sunday evening, December 16, entertained a large audience with the usual praise service, an address and messages from the president, Mr. Cowan, an essay on Christmas by J. R. Snow, and remarks and messages from Mrs. Morton.

Rebecca P. Morton, Sec'y.

Hall at No. 76 Pleasant St., Malden, Mass.

Mrs. J. W. Kenyon and Mr. Kenyon of Fitchburg, Mass., spoke for the First Spiritualist Society Sunday, Dec. 16, to large audiences. The two able addresses were listened to with close attention. Many convincing spirit messages were given. Miss Howe, pianist, finely rendered several selections. Mrs. Kenyon speaks for the society again next Sunday. Services will be appropriate to Christmas, special music, and hall decorations.

Dr. C. L. Fox, President.

Brockton People's Progressive Spiritual Association held usual service Sunday, Dec. 9. C. Fannie Allyn, of Stoneham, Mass., delivered a very interesting discourse, followed by the inspirational poem, taking subjects as usual. Dec. 16, 1900, Mrs. Fannie Murrin of Boston, Mass., was our medium. Mrs. Murrin has been with us several times, and gives very good satisfaction. Sunday, Dec. 23, Mrs. Nellie E. Burckell will occupy our platform.

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

Progressive Spiritualists' Association held services Sunday, Dec. 16, in Providence Hall, 21 Market St., Lynn. Scripture reading, the president; invocation, Della E. Matson. From 4 to 5 Mesdames Matson, Pierce, Palmsbury. At 5 a Shepherd Supper. Evening services were enjoyable. Dec. 23, Dr. Blackden, S. A. Tripp from Boston. Subscriptions taken for Banner of Light.

Della E. Matson, Sec'y.

The Brockton Children's Progressive Lyceum, No. 1, Mr. Geo. W. Nutting, conductor, Mrs. Annie Sheen, secretary, writes: The Lyceum held its session in Good Templar's Hall, 36 Main St., Sunday, December 16, at 2 p. m. The attendance was good. The Banner March was well executed. Recitations were rendered by Mildred Tirrell, Etta May Sheen.

Cambridgeport, Temple Honor Hall, 591 Mass. Ave.—L. J. Akerman writes: Sunday evening, December 16, our meeting was well attended and perfect harmony prevailed throughout. We opened with song service; Scripture reading, Mrs. Pye; prayer, the president; congregational singing; remarks, Mr. McDonald; messages, Mr. Dearborn; remarks, Mr. Graham, in regard to keeping our platform clean; the need of good, honest workers so as to help the Cause to progress; singing, Mr. Ginos, Miss Bates; acrobatics, Mr. Graham, Mrs. Fish, Mrs. Akerman; remarks, Mr. Johnson and Red Cloud. We welcome none but good, sincere, honest workers. We are progressive and for truth.

The First Spiritualist Society of Salem met in O. U. A. M. Hall, 175 Essex St., December 16. Mrs. Sarah E. Humes of Providence, R. I., gave messages afternoon and evening; all were recognized. Next Sunday our platform will be occupied by Mrs. M. A. Bonney of Weymouth. Supper served every Sunday at 5 p. m.

H. F. R. Libbey, Sec'y.

10 Cherry St.

Springfield.—Mr. J. Frank Baxter lectured for the Church of the Spirit December 9 and 16; his messages and singing were fine and words of praise were given for his work December 16, though both lectures were good. The social part of our society seems to succeed, and we are hopeful of great good as well as growth in future.

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

54 Andrew St., Springfield.

The Cambridge Industrial Society of Spiritualists, Mrs. C. M. Hartwell, president, held a very successful meeting December 14, when Mrs. Minnie Soule proved the attraction. December 28, Mrs. Carrie S. Twine will be the speaker. Supper at 6:30, 15 cents. Evening meeting at 8; admission 10 cents. Cambridge Lower Hall, 621 Mass. Ave.

So, Framingham.—On Sunday, December 16, Mr. Arthur Howe and Mrs. Gilliland-Howe, late of Boston, gave a very convincing service at their rooms, The Beaumont, So. Framingham. Among the audience there were many skeptics who on leaving said they were convinced of spirit return and should certainly come again. These mediums are located here for honest work among investigators and ask assistance from all Spiritualists in the surrounding towns. Will hold another next Sunday, 7:30 p. m.

M. E. G. Howe.

17 Hollis St.

Hopkinton, December 16.—The Progressive Spiritualist Society met with Dr. T. Monroe of Milford at 2 o'clock. The audience had the pleasure of listening to four good mediums. Mrs. O. Pond opened with remarks, messages, also Mrs. Cogshall of Lowell, Arthur S. Howe and May E. Howe kindly helped. Mr. and Mrs. J. W. Kenyon will be at Milford for the month of January.

O. C. Pond, Sec'y.

First Spiritualists Society, Marlboro, Sunday, December 16.—Miss Blanche H. Brainard of Lowell greeted the society as speaker; her afternoon lecture was on the subject of "Conscience," in the evening on "Idealism." The messages following both lectures were appreciated by a large audience.

B.

New York.

First Association of Spiritualists, N. Y., Sunday, Dec. 16. The audiences that greet Miss Gaule each Sunday evince unabated interest in the work, which not even the attractive holiday season has power to lessen. Miss Gaule was never better than at each meeting last Sunday, all the spirit messages being satisfactory. We had the pleasure of welcoming to our platform Mrs. Florence Montague, who is well known as a worker on the Pacific Coast. She sails on Wednesday for England, and we wish her bon voyage with the season's compliments.

M. J. Fitzmaurice, Sec'y.

The Fraternity of Soul Communion held its regular Sunday evening service Dec. 16, at 8 o'clock, in the Aurora Grata Cathedral, Bedford Ave. and Madison St. A large audience greeted Mr. Ira Moore Cordis, our medium, who was at his best in giving many comforting messages. The Verdi Quartette sang three numbers very sweetly, and Mr. Ahrens handled the large pipe organ creditably. Mr. R. E. Fichtelmeier read the lesson; Mr. Cordis, invocation. On next Sunday evening, Dec. 23, we hold our regular Christmas service, at which a special musical program will be one of the many features of the evening in conjunction with Mr. Cordis, who will devote almost the entire evening to messages etc., from spirit friends. The Lyceum is progressing nicely, and each Sunday brings in new scholars. The children's class is doing well under Miss Lucy Stamm's teachings and the Bible class under Mr. A. E. Fichtelmeier grows more interesting. Everyone is welcome to come and join us in this work, which we consider very important. The Banner of Light for sale and spoken of at all meetings and especially in the church.

W. H. Adams, Sec'y.

Brooklyn.—Two very good audiences assembled at the Woman's Progressive Union, Sunday, Dec. 16. Mr. Altemus voiced loving messages from departed friends, and his sweet singing brought tears to many eyes. Professor Lockwood was called to the platform and in a few words implanted "thoughts" that will set the skeptic thinking. The extreme cold weather kept many of our members at home.

Mrs. N. B. Reeves.

Other Stages.

Christ's First Spiritual Church, Hartford, Conn., Madame Haven, conductor. Meetings held regularly every Sunday evening at 7:30. Temple of Honor Hall, No. 302 Asylum St. Good music, under leadership of Miss Gertrude C. Laidlaw, the sweet soprano. "Ban-

ner of Light" mentioned, and on sale at these meetings. Sunday, Dec. 16th, the meeting was very interesting; opened by half hour song service; invocation by Madame Haven; Bible reading, interspersed with remarks, John A. Decker, chaplain; address, C. E. Brahmard, subject, "Joy to the World in Spiritual Work;" duet, Messrs. Decker and Baisten, "Welcome Home;" recitation, Mr. Baisten, "Maria in Heaven;" remarks, Mrs. Patterson; solo, "Scatter Seeds of Kindness," Mr. Bosworth; messages, Mme. Haven.

Christmas Festival.

The Boston Spiritual Lyceum will have a festival day Sunday, Dec. 23, afternoon and evening, commencing at 1:30 and 7:30 p. m. in Paine Hall. A long list of speakers headed by Mr. J. Frank Baxter will take part. Also many children; E. W. Hatch, C. L. C. Hatch, Esther Botts, Clenton Batchelder, and others. The Clenton orchestra will furnish music. There will be a Christmas tree in the afternoon. In the evening, a grand entertainment, with tableaux representing Spiritualism. Come and bring the children to hear the speaking, see the marches, hear the music, see the beautiful tableaux, and hear that popular speaker and medium, J. Frank Baxter. Admission free both afternoon and evening. If you love the children come and encourage them in their desire to be educated in the truths of Spiritualism.

Yours for the children,

J. Browne Hatch, Conductor.

Paine Hall, 9 Appleton St.

Movements of Platform Lecturers.

Mrs. Kate R. Stiles is filling a month's engagement as speaker for the Bangor Spiritualist Society.

During the remainder of the month of December she can be addressed care Mr. Lewis Robinson, Jones' Court, Bangor, Maine. Permanent address, 71 Pearl Street, Charlestown, Mass.

Notice.

The many friends of Mr. J. S. Mansergh will learn with pleasure, that he is to deliver the address at Berkeley Hall next Sunday, Dec. 23d, both morning and evening, and will doubtless avail themselves of this opportunity to hear him. Mr. F. A. Wiggins, the regular speaker for this society will be present and give spirit communications at both sessions.

To the Active Workers in Ohio.

Having been appointed missionary by the O. S. A., I desire the names and addresses of all local workers, no matter what their phase of mediumship, and their assistance in carrying on the work of organization in Ohio. We need your help brothers and sisters, let us be strong in our strength and work for the Cause with all our heart, mind and body. Send me your names and tell us what you will try to do to help. Mass meetings will be held at many places during the coming year, and we need all the aid we can get.

Yours fraternally,

C. H. Fingers,

9 Fulton St., Cleveland, O.

If a load of coal is left out of doors, exposed to the weather—say, a month—it loses one-third of its heating quality. If a ton of coal is placed on the ground and left there and another ton is placed under a shed, the latter loses about 25 per cent. of its heating power, the former about 47 per cent.; hence it is a great saving of coal to have it in a dry place, covered over and on all sides. The softer the coal the more heating power it loses, because the volatile and valuable constituents undergo a slow combustion.—ES.

PHILOSOPHY OF CREATION, Unfolding the Laws of the Progressive Development of Nature, and embracing the Philosophy of Man, Spirit, and the Cosmos. By Thomas Paine, through the hand of H. G. WOOD medium. Paper, 35 cents. Cloth, 60 cents. For sale by BANNER OF LIGHT PUBLISHING CO. X2

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