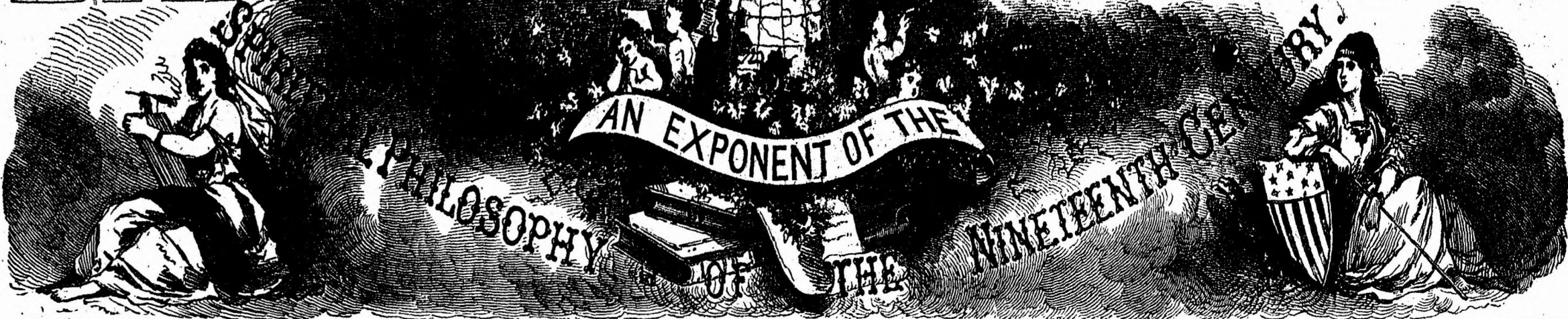


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NO. 17.

Written for the Banner of Light.
THE CHRISTMAS SONG.

A song of cadence fills the dying year
To call affection to its rule supreme,
And light of heaven on man doth brightly beam,
So that our souls enjoy the generous cheer;
Ahi! we are glad in all that gathers here,
About this beautiful and loving dream.
It shall reality a moment seem,
A promise of the splendor coming clear:
For from the child of ancient love and lore,
A heart of blessedness sincere and true,
Us to ourselves doth surely well restore,
Till we the world in loving aspect view.
We act ourselves and give and take of good,
United in the strength of brotherhood!
And sensing so the benefit of time,
We can believe the truth that angels sing,
That heavenly arches with rich anthems ring,
That there is touch of faith's unclouded clime,
Strong proof of what was dulcet poet's rhyme,
And change is ours as when returns the spring,
Beauty and blessing love doth freely bring
To make existence joyous and sublime!
"Good-will to men!" ahi! so the skies repeat
From lips called dead, alive to all our need,
And all the year therefore is pure and sweet,
A spur to love and love's divinest deed;
Glad angels sing, while ages roll along,
The faith and fact of love's unceasing song!
WILLIAM BRUNTON.

The Talking Shadow.

A STORY OF THE DOUBLE.

BY W. J. COLVILLE.

INTRODUCTION.

The following short story is founded strictly on fact. During my sojourn in England, through the summer of 1897, I met a highly-gifted woman, who, from her youth up, had been the subject of many wonderful experiences. This little narrative is compiled from a conversation with one who is now a singularly happy wife and mother, and, though living in comparative privacy in the British metropolis, is at all times ready to do good work on behalf of the doubting and sorrowing by exercising a marvelous psychic gift, which never deserts her, though only occasionally does it burst forth with such remarkable brilliancy as to render it astounding to those who are privileged to witness its display. As to the rightful interpretation of the Double, I refrain from dogmatizing, as it is one of those many-sided problems which a single answer usually fails to solve. American readers will kindly bear in mind that the narrative from which the story was compiled was given by an Englishwoman, and the story was written in London, therefore it is in purely English dress. When I receive a record of some other psychic experience, equally wonderful, I shall hope to embody it in another novelette.

W. J. COLVILLE.

497 Franklin Ave., Brooklyn, Nov. 30, 1897.

It was a cold, dull evening in November, when, as an entire stranger to London, I found myself perambulating the city streets, without home, without occupation, without even a dim prospect of lucrative employment, indulging (not unnaturally,) in despondent thoughts of the future, which, from present prospects, appeared for me black as Erebus. Why I continued to walk up and down Cheapside, first on one side of the street and then on the other, I do not know. All I can say is, that I felt impelled to continue my aimless journeyings by some undefined impulse, which, to my dulled senses and bedimmed imagination, seemed in some vague manner to emanate from a guardian personality, with whom I was totally unacquainted, and of whose actual physical existence I had no conception whatsoever.

I was neither a Spiritualist nor a Theosophist, nor a believer in ghosts, doubles, nor anything else mysterious; only a commonplace, tired-out, old young woman journalist, who, at twenty-three years of age had (as I then believed) drained the cup of earthly happiness and misery to its deepest dregs, having found therein a far larger share of the latter than of the former commodity. I was certainly prematurely aged, though my personal appearance gave slight indication of the fact, seeing that I was slender and supple in form, and possessed of a very youthful cast of countenance.

But I felt old, so old indeed that had some believer in indefinitely-prolonged physical existence informed me that I had lived for many centuries, and had been a witness to the first performance of one of Shakespeare's tragedies or comedies, I should have hardly felt disposed to laugh at him, or dispute his assertions. I was not consciously hungry, thirsty, sleepy or physically exhausted in any way, but hope had vanished, and I felt mentally worn out.

I had no clearly-defined ideas on any subject. Religion, philosophy, science, art, were only so many topics for newspaper record and criticism, and in no one of them did I, a once highly-distinguished "lady of the quill," find any living interest. Was my soul dead? was I suffering from atrophy of the intellect? were my affections frozen? These, and a host of similarly useless questions, I had asked myself over and over again during the past six months, a period in which I had been slowly but surely descending by a succession of dimly-defined steps nearer, ever nearer, to the bottom of some strange mental pit, in which I found it possible to endure continued existence, though anything worthy the name of life had become utterly extinct.

On this raw, damp evening I was evidently guided in my perambulations by some intelligence more forceful than my own almost en-

tirely paralyzed volition. I was being induced to walk up and down Cheapside, first on one side of the road, then upon the other, for no ostensible purpose any worthier than hastening the destruction of the thin soles of my perishing boots, while I had no money at hand to buy successors when they should have become absolutely unwearable.

Something in the strange, persistent monotony of my singularly-induced walk served in a faint way to arouse some dormant flame of thought within me—a rare experience of late—and I began to inwardly question what might have been a companion individual, who, though veiled by darkness from my vision, made me feel very decidedly his or her veritable existence, and decided nearness.

I could not at once decide whether this impelling force was hostile or friendly; but after, perhaps, fifteen minutes spent in half-hearted deliberation, I reached the decision that it was friendly. No sooner had I reached that conclusion mentally, than my eyes were directed to a queer dilapidated porch, which served as entry to a court behind, and on this porch were inscribed in old, worn stone characters the three famous Latin words—*Veni, Vidi, Vici*. Being able to translate them, I could not help laughing to myself—a faint, mirthless, derisive laugh—as I contemplated the present absurdity of any influence, seen or unseen, worldly or unworldly, calling my attention (unless in mocking irony) to such a sentence, appropriate enough to a successful journalist—I came, I saw, I conquered.

Truly I came to London, I saw London, but I was defeated in London, defeated so persistently, so systematically, and so utterly, that my defeat seemed to have robbed me of all but the shadowy fraction of what I had been pleased to call my brain, my heart, my aspiration. I could review myself dispassionately on that comfortless evening, and though I acted as my own critic in a stupid sort of way, I was not unfair, for I was neither unduly self-plauding nor self-condemning. I had been in London seven months; during the first month I had been comparatively happy and fairly ambitious, but during the remaining six I had been wretched. Wherein I had sinned I knew not, and I do not know that I was ever accused by anybody of any gross enormity. I had been ill-advised, misled and eventually crowded to the wall and out of sight by others who, though possessed of no superior moral, intellectual or physical endowments to myself, had managed to elbow their inglorious way to the low eminences of preferment, which to me (with my peculiar temperament, I suppose,) were as unscalable as naked precipices.

My walk, through one of London's monotonous thoroughfares, was evidently not so aimless or useless as it had at first appeared, for as I was again arrested by the mysterious Latin words, as my eyes for a second time rested upon them, I am sure that I distinctly felt, saw and heard—yes, actually heard—the voice of a dim, half-defined, shadowy human figure over the doorway of the quaint old arch, upon which the words were inscribed, and as though purposely accentuating them, as if they applied to himself and were intended to apply to me also; this strange, half-unreal vision spoke audibly to my hearing, "I have seen and I have conquered." The last word was emphasized more forcibly than any of the others which composed the sentence; and then, as I stood, amazed but not frightened, gazing intently, and listening earnestly in the direction whence the voice proceeded, another sentence issued through the plainly moving lips of this mysterious instructor: "Go to Kensington Gore immediately."

Not being very familiar with the southwest district of the vast metropolis, I wondered who the individual might be to whom I was directed, but as the question was shaping itself in my mind the vision of my singular friend grew brighter, and a third sentence broke from his lips: "Not a person, but a locality, near the Royal Albert Hall, South Kensington. Go thither, quickly." I had no spare cash to invest in needless bus fares or railway traveling, and the distance seemed far too great to walk, so, despite my slender financial resources, I hastened to the nearest station of the Underground Railway, and purchased a third-class ticket for High Street, Kensington.

On arrival at that railway station, I inquired of a policeman the whereabouts of Kensington Gore, and was quickly and politely informed by the good-natured official, whom I had the pleasure of addressing, that ten minutes' brisk walking, straight along the pavement where I was then standing, would bring me to Kensington Gore. On reaching the group of aristocratic houses which bear that imposing title, I wondered what on earth or beyond the earth had led me to so exclusive an abode of upper-tendom. Who, I queried, among the proud, exclusive families in that more than genteel and very wealthy neighborhood, had use for me, an almost penniless young woman, who had for a dreary half year knocked in vain at the portals of far humbler dwellings for work and very meagre compensation?

As I stood gazing wonderingly at the name of the neighborhood, I again saw and heard my half-invisible director, and as I listened to catch attentively every syllable he might utter, a carriage with a lady in it suddenly stopped to "pick up" some one, and, to my great astonishment, the SPEAKING SHADOW—as I have since learned to call the "Double"—of a man who has since proved himself a dear and honored friend in need and deed—said very decidedly, "Step into that carriage; my sister wishes an interview with you." Hardly daring to obey, and yet most reluctant to spurn

what might prove a most unluckied for stroke of good fortune, I ventured to enter the carriage, and, greatly to my astonishment, as the footman, who had dismounted, held open the carriage door for me to enter, the occupant of the handsome equipage turned a bright, happy face to me and said, in heart-gladdening tones to me, an almost demented man, "Miss Alicia Giddings, I believe. You are, I suppose, the rising young writer, in whom my brother takes so decided an interest."

Almost stunned by such words from a total stranger, whom I could not remember as having "met" anywhere during the first four weeks of my residence in London, which I spent in "meeting people" without cessation, and decidedly without advantage, but at the same time greatly encouraged by the sincere kindness which marked both words and manner of my unexpected hostess, I faltered out: "My name is Alicia Giddings; I am a writer for the press; but, alas! I see no hope of rising, and I fear I do not know your brother."

Then I burst into tears, which relieved my pent-up despair, and seemed to draw me nearer to the good, true woman who sat opposite me, and whose own eyes moistened at sight of my unhappiness. "My good girl," she soon exclaimed, "there is no cause for weeping, and there is no mistake whatever. My brother made your acquaintance at Cheapside this evening, and invited you here to meet him and his sister. You will understand the situation better when I quote to you his three watch-words—*Veni, Vidi, Vici*." Thunderstruck at so strange a coincidence, or so inexplicable a phenomenon as the above suggested to me, I turned a white, scared face to my benevolent companion, whose merry smile quickly reassured me.

"I am Leonora Foxwell, only sister of Alfred Foxwell, of whom you have doubtless heard, and some of whose contributions to several well-known magazines you have probably read. My brother, I may say, is what some people call a *Borderlander*; a *mystic*, in the conventional or accepted use of the term, he certainly is not, as you will soon find out when you meet him in the flesh; in the spirit you have already seen and heard him."

The carriage drew up in front of a substantial, though by no means ornamental-looking house in the neighborhood of the Carmelite church, which faces on Church street, Kensington, and as we alighted from it I instantly detected in the person of the handsome gentleman who escorted us over its threshold, the original of the "double," or spectra, by whose beneficent leading I had been directed to this happy, hospitable home.

There was a strange twinkle in Mr. Foxwell's large, bright eyes, as addressing me very respectfully, he extended a warm firm hand in hearty greeting, saying meanwhile, "Delighted to renew your acquaintance." There was something so singular, so romantic, and withal so delightful about the entire affair, that, wearied out as I had long been, I simply yielded unreservedly to the charm of my new surroundings, attempting no further inquiry as to the secret of the mystery which lay at the bottom of my presence in the Foxwell home. Refreshments were immediately placed before me, and my hostess insisted that I should remain over night in the pretty guest chamber, which was in complete readiness when I first beheld it. No such good tea, no such delicious potted beef and brown cheese-cakes, had I tasted for many a month, and probably because I was very tired, very hungry, and very thankful all at once, I partook freely of the bountiful repast spread out before me, and then sank suddenly into a deep, dreamless slumber, out of which I awoke in less than an hour thoroughly refreshed, strengthened and encouraged, and ready to enter with zest into all the plans proposed for my future welfare by my kind, practical host.

"My dear Miss Giddings," he began, "I am a psychic by nature and by choice. To me the fact of the *human double* is a known reality, and, as I do not trouble myself with references and recommendations, nor do I insert or reply to advertisements, I adopt the following peculiar method of bringing to me such assistants as I require in my literary undertakings, which are by no means inconsiderable. As acting manager for a Literary Syndicate, I am in frequent need of new and able writers who have had some practical journalistic experience, and my experience proves that among rejected aspirants to literary fame many of the best and most reliable people are to be discovered. Those who have been elbowed out of the ranks, and those who have never stooped to shove themselves in, are often the most gifted and truthful people whom I encounter. Knowing this, I go after them in what some of my 'theosophical' acquaintances call my *astral body*. This very evening, being in need of an efficient book-reviewer, I reclined on the sofa on which I am now sitting, and let myself out. My sister, who always remains in the room when I am 'absent though present,' knows that to all appearance I only fell asleep; but you and I know that we met on Cheapside, and our mystical meeting has resulted in your coming here."

Not being entirely ignorant of spiritualistic and "occult" literature, I must confess to a sort of hazy half-understanding of my new friend's theory, but the question at once rose to my lips: "But, granting all you say of astral excursions is true, how did you make my acquaintance? Do you consider yourself a 'medium,' and believe that 'spirits' told you of me?"

"In my judgment, there is nothing incredible because nothing *a priori* improbable in

the explanation you suggest, as applied to some persons who have related to me their own experiences," responded Mr. Foxwell; "but, in my case, that explanation does not satisfactorily cover the ground, for it is I who go out in search of people, and it is I who find them, though I will not say altogether unassisted or undirected by spiritual helpers. The way I discovered you is as follows: I made my usual affirmation before projecting my double. I WILL MYSELF INTO THE PRESENCE OF WHOEVER NEEDS ME, AND WHOM I NEED. Having thus directed my journeying I let myself go, suggesting to myself no particular line of march. I am a firm upholder of the doctrine that through the working of a universal law of attraction we can always find those who require our cooperation, and whose services we require in turn. I knew exactly the sort of person I needed, and the magnet of mutual necessity drew us together."

"Just as we often see people to whom we feel decidedly and mysteriously drawn, but, to whom we do not speak because social barriers are in the way, so, on the freer plane of psychic intercourse, we quickly recognize those who are ready and waiting to engage in work to which we can direct them. Had you not been in need of employment you would not have attracted me, nor would you have been sensitive, as you have proved yourself, to the words I addressed to you, or to the vision which I showed you."

"Well," I responded, "I am more than grateful to you for the good service you have already rendered me, apart from the pleasing prospect of work you so temptingly hold out, but the mystery of the Double is as great to me as ever. I cannot doubt, but I cannot comprehend."

"Oh! that will soon be a lucid matter with you," continued my entertainer; "but, as the hour is now growing late, I refer you to Morpheus rather than to myself for further explanations until to-morrow. Leonora has seen to it that all your obligations have been met with your landlady in Red Lion Square; for, while you were sleeping, she took a cab to your lodgings, settled your account, and left word that you were now domiciled with us, and would call or send for your baggage at your convenience."

Again the merry twinkle in Alfred Foxwell's eyes, as he handed me a receipt for rent and sundries, signed Matilda Muggins, the name of the honest, hard-working woman, who had been compelled to tell me that very afternoon that "room and gas means money, mum, and though 'artbroken to hask so sweet a young lady as yourself to look helsewhere, them as is poor widders can't stand hempty rooms many weeks, heven though their 'arts is tender.'"

To say that I was mentally relieved at the sight of the receipted bill, is to express things very mildly; but how these Foxwells had found out my landlady's address was another matter. Miss Foxwell, as she bade me a sweet good-night, only laughed and looked wise as she said, "You'll know more, my deard, in the morning; our beds have wonderful reputations connected with dreaming," and the kind little woman, with a toss of the head, which meant a shake of her luxuriant natural curls, left me to dream in peace of doubles and visions, and all else that is beyond the commonplace, in one of the sweetest, coziest little chambers I had ever imagined.

I don't know if I dreamed or not; I only remember that on waking to the sound of rare music the next morning, shortly after day-break, I found myself in possession of so lucid an interpretation of the previous day's singular experience that I had no further questions to ask, when, seated at the breakfast table at nine o'clock, my friends informed me without questioning that I had slept well, and received needed instruction during sleep.

"We consecrate our day with early music," said my host. "My sister plays the organ, and I the violin; we both sing a little; you will join us, perhaps, to-morrow. This morning our music awakened you, but it would not have done so had you required any longer slumber."

After breakfast Mr. and Miss Foxwell together talked business with me, the upshot of our talk being that I was engaged for a year as literary assistant to these noble-hearted people at a salary of £150, besides board and residence. I at once commenced my work as book-reviewer, and found the occupation delightful, as I am by nature an omnivorous reader, and at the Foxwells' an immense variety of good books was daily at my command.

Whenever a book was considered of sufficient interest to merit an extended notice in any of the many papers which enjoyed the syndicate privileges, it was my duty to read it through, describe it faithfully and cull from it a few telling passages. Once when the spirit of deviltry seemed to possess me I attempted *à la mode* criticism of a book I had only dippantly skimmed; on handing which to Mr. Foxwell he immediately tore it to shreds without reading it, saying to me, in stern though kindly tones: "Our work has no place for vipers," whereupon I instantly returned to my desk, began reading the short, touching story from end to end, and then told the simple truth about it in a few frank sentences, adding thereto an exquisite quotation from the volume.

That evening I handed my new "criticism" to my employer, who smiled graciously as he said: "Always good, true words, or else silence; that is our motto," with a special inflection on the collective pronoun, intended to assure me that, despite my morning's sin, he accepted my afternoon's atonement.

Days, weeks, months, and even from two to three years glided by, during which time I

had been very happy as an honored member of the Foxwell family—just three of us—a brother and two sisters, we were wont to say. My salary had been raised after the first year to £200 per annum, and, as a most comfortable home was provided me in addition to my liberal wage, I found myself, on my twenty-sixth birthday, the possessor of an all-sufficient wardrobe, a small account at the bank, and every prospect of a lucrative career as an author looming before me in the near distance, for I had written two long novels and nine short stories within the past two years, all of which had been well-placed and had served to draw attention to my *nom de plume*.

The thought of marriage had not occurred to me. As a spinster, yet in early life, I was well content with my estate, and probably the idea of altering my condition would have still remained far from me had it not been for the engagement of Leonora Foxwell to Sir Gerald Eustace Hogarth Fitzturtle, which had been just announced.

I confess that when I learned that my pleasant home was to be broken up I cried inconsolably. We had all three of us been so peacefully happy in our quiet yet cheerful domicile, that the inroad of matrimony seemed like some fierce gust of biting wind from the harsher world outside. Surely I was not selfish enough to grudge my adopted sister aught that would increase her happiness or power in life, still I could not feel reconciled to the change.

The Isle of Wight and the beautiful castle of the Fitzturtles claimed Leonora, and one bright, golden July day the bride and bridegroom took their departure from our once all-satisfying home.

After their departure I strolled as aimlessly about in Hyde Park as I had ever wandered in Cheapside in my poor and lonely days before the *talking shadow* of my present kind employer had fallen so strangely across my way. Where shall I go? what shall I do, now that my dear sister has left me? such were the words that coursed each other again and yet again through my bewildered brain. I had lost all appetite for my work, and all interest in everything.

Though I had congenial employment, a model employer, excellent health and plenty of money, I felt as dejected as on that memorable evening, nearly three years previous, when, as a despairing, homeless, friendless, debt-cursed outcast I had roamed up and down a thoroughfare of this same mighty London.

It was a Thursday afternoon, and something led me to the Carmelite church, where Benediction is given on that day of the week at four, or a little later in the afternoon. As I entered the quiet building I was at once strangely rested; a hush came over me, and words, as of fire, seemed to stand out in the midst of the church. All I could trace was *ALL IS WELL*. Soon the organ began to play, and the monastic choir, hidden from sight of the congregation, raised their voices in exquisitely modulated song. I was, during the brief service, in so singular a condition that, as it seemed indescribable, I will not attempt to explain it. I only know that after the last note of music had died away, and the last candle on the altar had been extinguished, the same mysterious experience greeted me as that which I described at the beginning of my tale.

This time the spectral form, or "double," which was none other than the apparition of Alfred Foxwell again, said, in clear ringing accents—which sounded so distinct to me that I imagined the few people lingering in the church must have heard them and wondered whence they proceeded—"This hour decides your destiny; to be or not to be my life-companion is the decisive question."

A proposal of marriage from a "double" did indeed seem a romantic incident, and I confess to a feeling more or less of awe as the words thus mystically reached me. I had never even distantly supposed that Mr. Foxwell entertained the slightest feeling of lover-like regard for me, and I had, during the past few weeks, tacitly accepted the twitter of *dame rumor* which gave the brother to the sister's sister-in-law, Lady Clementina Arabella Victoria Fitzturtle, a very lovely girl, apparently one of the richest prizes in the season's matrimonial market.

Did I love Mr. Foxwell? could I love him? These were the questions which now monopolized my brain. That my true friend and benefactor was a perfect gentleman and a good "match," I never for an instant doubted. Marriage without deep affection was in my eyes a crime which no worldly honors and advantages or ecclesiastical ritual could condone.

I sat, as it were, glued to the seat for perhaps twenty minutes, asking myself over and over again, Can I take to this good man an honest heart and an unsullied conscience if I say yes to his proposal?

When at length I slowly left the church and crept onward toward a house which must henceforward stand either for everything or nothing to me, again the vision presented itself, and the voice said, "That which is best will assuredly be accomplished."

I dined alone in the dining-room, and did not see Mr. Foxwell till about an hour after my solitary meal was ended; then, with a beaming countenance, and holding an exquisite betrothal ring in his right hand, Mr. Foxwell respectfully approached me, with these words: "Shall I or shall I not place this upon your finger?"

I looked for an instant at the glistening sapphire in its solid band of gold, and read the inscription, *Semper Fidelis*, on its inner side; then, wholeheartedly and without a falter in my voice, I quietly articulated the translation of the noble Latin motto, as I exclaimed, fer-

really: "Yes, always faithful shall we be to each other."

No crossword, no noise of any kind followed my betrothal, but the next morning, at nine o'clock, there were three of us at breakfast, one of the party being a not infrequent visitor—the Rev. George Iron Hammer, a good clergyman, who devoted three-fourths of his time to practical good work among the needy elements in his large, thickly-populated parish.

We drove to the large plain church, where he was accustomed to officiate, and in less than half-an-hour I had been magically transformed into a married woman.

Strange though my history may have been after nearly four years of wedded bliss, I can only testify that if all doubles behave as nobly as my beloved husband's, the sooner the "astral forms" of good, brave, honorable men find out a way of traveling apart from their grosser physical encasements, the more speedily will dawn the long-expected day when soul will mate with soul on earth, and a higher generation of humanity be brought into expression through the elevation of manhood and womanhood together, nearer to the divine freedom of celestial altitudes.

The Arena of Thought.

WILLIAM EMMETTE COLEMAN.

[Concluded from last week.]

Rev. Mr. Allen recommends that Spiritualism be "Christianized." He thinks "that Spiritualism will be benefited by a full and ungrudging recognition of the truths of Christianity." Spiritualism does recognize and accept now the "truths" of Christianity. There is not a truth in Christianity that is not in Spiritualism. It is the falsities in Christianity that we reject. I fear that Mr. Allen either thinks to be truths certain things that are not such, and that Spiritualism will never accept, or he is in ignorance of what Spiritualism is and what it embraces and teaches. He seems to limit the scope of Spiritualism; he appears to narrow it down to a belief in a future life, and communication between the seen and the unseen worlds; and this he says "is not broad enough to cover the religious needs of man." Why, bless your soul, Bro. Allen, this is but the A B C of Spiritualism. Is Mr. Allen unaware of the extensive literature of Spiritualism, the works of Davis, Tuttle, Peabody, Mrs. King, Britten, and all the rest? Is he in ignorance of the lectures and addresses given from the Spiritualist rostrum during the last fifty years, in exposition of the religion and philosophy of Spiritualism, covering every phase of religious truth, inclusive of every truth in Christianity, as well as expositive largely of the errors in the Christian system? Has Mr. Allen never heard of the grand ethical religions, and philosophical lectures of Thomas Gales Forster, J. F. Morse, Emma Hardinge Britten, Mrs. F. O. Hyzer, Mrs. E. L. Watson, Mrs. Nellie Brigham, A. B. French, Seiden, J. Finney, Warren Chase, and the host of others who have taught the gospel of Spiritualism since 1848? During all these years the religion of Spiritualism, as well as its ethics and its philosophy, has been eloquently and ably expounded; and at the present time the lecturers of Spiritualism are engaged in the same work all over the country. And in England Sunday services are regularly held in most of the principal towns. Has Mr. Allen ever looked over the very long list of Spiritualist societies and their meetings in England that is published weekly in *The Two Worlds*? Both in America and England, Spiritualism, in its religious aspect, contains all the elements of truth that are found in any form of Christianity; besides having important truths that Christianity knows not of.

There is no need for Spiritualism to go begging to Christianity, even to Unitarian Christianity, to get truth. It can get nothing that is true in religion that it does not already possess. I have been an out-and-out Spiritualist for thirty-eight years, and from the beginning I utterly repudiated the name of Christianity; and from the beginning I also fully accepted and realized every essential truth in religion and morality, entirely independently of every phase of Christianity and all other forms of ancient or historical religion. I have carefully studied the origin, nature and history of every form of religion on earth. I have made a specialty of the study of comparative theology and mythology in an impartial, scientific manner, and I unhesitatingly affirm that the Spiritualism in which I believe, and which I am positively convinced is the truth, has within it everything to be found in any and all religions, including Christianity, that is worthy of being called true religion. Every rational tenet, every teaching in consonance with reason, nature, science and common sense; every moral precept; every ethical injunction; everything of value, in all other religions, forms a part of the higher phases of Modern Spiritualism. I say higher phases, for like Christianity and all other faiths, Spiritualism has various phases, consequent upon the variant character of those to whom it comes or who accept it. Persons of all degrees of intelligence and culture, and of moral worth, have accepted Spiritualism; and, of necessity, its manifestations must be in accordance with the natures of those with whom it is immediately connected. There is as much difference between the higher and lower phases of Spiritualism, as there is between the variant phases of Christianity. I reaffirm that the higher phases of Spiritualism, independent of Christianity in every form (any kind of Christian Spiritualism or Bible Spiritualism is necessarily not one of its higher phases), embody in plenitude and power every truth contained in the higher phases of Christianity and other religions.

To Mr. Allen's recommendation to Christianize Spiritualism I make answer in the words of his Master, Jesus (any one calling himself Christian must in some sense regard Jesus as Master): "Do not put new wine into old wine-skins, but put new wine into fresh wine-skins, and both are preserved." In the name of truth and right; in the name of rational, common-sense, scientific Spiritualism, an evolution of nineteenth century truth, I protest, with all the power at my command, with all the force and energy of my being, against the union, in any manner, of present-day Spiritualism—the new, fresh truths of the everlasting God—with the anthropomorphic crudities and falsities of first-century Judaic ignorance and superstition. Never let it be done! never! never! Every form of Christianity is inevitably destined to perish completely from the earth. So keep Spiritualism separate and distinct from this doomed relic of bygone ignorance.

Christianity is based upon the life and teachings of one person—Jesus, the alleged Christ; Spiritualism is based upon the life and teachings of no one man or woman, but upon the revelations of nature in the material and the spiritual worlds. Christianity teaches a finality in moral and religious instruction—the doctrines of Jesus; Spiritualism avers that in the mighty arch of truth now being daily and hourly unrolled upon earth, piercing even the overbearing heavens with its sublimity and grandeur—the work of the myriad angel visitants from the everlasting Lilla beyond the swelling flood that, in this vast triumphal arch, its keystone is the grand and soul uplifting truth, the eternal progression of mind and matter from everlasting to everlasting; no finality; no cessation of energy and efforts mental or physical; no stagnation and its ultimate attendants, decay and death. Spiritualism is at one, in spirit, with the tendencies of modern thought, while the "spirit of the age" is in direct antagonism to the claims of Christianity. The whole drift of scientific research and discovery is in opposition to Christianity in all its myriad shapes. The present century is the age of liberalism, *par excellence*, as even the Church tremblingly

admits. Christianity is now being shaken as it has never been shaken before. It was suicidal for Spiritualism to unite itself with the decaying relic of a dead and mouldering past.

What is true Christianity? What did primitive Christianity imply? What are the simple facts? They are these. Jesus of Nazareth, son of Joseph and Mary, a natural man like all other men, became a follower of John the Baptist, an enthusiast who proclaimed the speedy coming of the Messiah, or Christ. What was the Messiah? It was a prevalent Jewish idea that God would send to the Jews some descendant of David, who would redeem them from the foreign yoke of Rome and set up a kingdom in Jerusalem, over which he, the Messiah, would reign as the viceroy of Jehovah. The coming of the Messiah was called the establishment of the kingdom of heaven or kingdom of God. After John the Baptist's death, Jesus took up the work of his master John, and preached the same doctrine that John had done. "Repent, for the kingdom of heaven is at hand"; that is, the Messiah is about to appear and redeem Israel. At length Jesus came to believe that he himself was the Messiah, and finally he went to Jerusalem, and made a triumphal entry into that city as the Messiah or king of the Jews. He was speedily arrested and executed for sedition, for claiming to be the king of the Jews. Jesus was a Jew, and taught Judaism, with a more enlarged and spiritual significance than his contemporaries generally. After his death his disciples continued to be strict Jews; but the great reformer, Paul, extended Judaism, or Christianity, far beyond that which even Jesus or the twelve ever thought of, and by abrogating the Jewish law, which Jesus and his disciples had not done, he made Christianity a universal religion. After Jesus' death the disciples were the same as other Jews in beliefs and observances, except that, in addition, they believed that Jesus was the Messiah, and that he, as the Messiah, would, at that generation, reappear and set up his kingdom at Jerusalem.

Now, what is a Christian? Messiah in Hebrew is *Ha Mashiah*. "The Anointed." *Mashiah* transliterated into Greek became *Messias*; in English it is *Messiah*. *Ha Mashiah* translated in meaning into Greek became *Ho Christos*, "the Anointed"; Latin, *Christus*; English, *Christ*. In Greek the form *Messias* was used sparingly, while *Christos*, the Anointed, became the usual form of designation of the office or title of Jesus; that is, the Christ, the Anointed. From the fact that the Jesusites were believers in *Ho Christos*, the Christ, and in the speedy advent of this Christ on earth to establish his kingdom being their shibboleth, so to speak, the watchword of their endeavor and their hopes, the followers of Jesus in time were called *Christians*, or Christians in English. A Christian was a *Messiahite*, one who believed that Jesus was the Christ or Messiah, and that he would soon set up his earthly kingdom at Jerusalem; "only this and nothing more." The only true meaning of the word Christian is a believer in Jesus as the Jewish Messiah; the Christ. All of the other significations subsequently attached to the word Christian are spurious. A primitive, apostolic Christian was a *Messiahite*. Christian as a noun means *Messiahite*, and as an adjective it means *Messianic*, nothing more. Jesus was not the Christ or Messiah. This dream of his was pure delusion. There never was such a thing as a Messiah, nor will there ever be. The doctrine of the Messiah or Christ was a delusive hope or dream of the Jews, an idle fantasy. No one has ever redeemed them from the foreign yoke. A great many Jews have claimed to be the Messiah or Christ, in response to this dream delusion of the early prophets; but none of them ever established his theocratic kingdom on earth. Jesus certainly did not; he lost his life as soon as he was proclaimed Messiah or King Christ; and a few years after this Jerusalem was destroyed by the Romans. As Jesus was not the Christ, was never recognized as such by his people, and never redeemed them from their oppressors, it is evident that Christianity is founded upon, rooted and grounded in, a mistake, a delusion, a falsehood. The very word Christian involves a falsehood, that Jesus was the Christ. As said before, there never was a real Christ, there never will be one. It is a purely Jewish local conception, based in error; it pertains to the Jews and to no one else, in truth.

It is a gross perversion to apply the term Christian to moral principles, as is often done. Christian means *Messianic*. What nonsense to talk of Christian charity. Call it by its linguistic equivalent, *Messianic charity*; and the incongruity is at once apparent. So with Christian Spiritualism. Strictly speaking, Christian Spiritualism is *Messianic Spiritualism*, that is, Spiritualism based upon the doctrine of the Messiah, the king of the Jews. What has Spiritualism, the glory of the nineteenth century, to do with the first century delusion of the thinking of the Jews? *Messiahism* or Christianity and Spiritualism have nothing in common. True Christianity has naught to do with true Spiritualism, and they can never be united. No phase of modern Christianity is true Christianity. The Christianity of Jesus, as of the first Christians, disappeared forever from the world nearly two thousand years ago. It was a huge mistake, an error in toto. The many forms of bastard Christianity, Unitarianism included, that have taken its place, will all perish everlastingly in time. There are elements of truth in all of these pseudo-Christianities, and they have fulfilled and do fulfill their purposes in the evolution of higher form of religious truth. Christianity and the Bible have been potent agents in the evolution of thought, they have been and are stepping stones leading to something higher and better. Unitarianism, the most liberal of all forms of Christianity, and in some respects (not in all) the nearest to primitive Christianity, has done and is doing a good work in the world; and my sympathies have ever been with it as an agent in liberalizing and humanizing religious thought. But it is not a finality. From it there has been evolved what is called Free Religion, non-Christian rationalism. Its best thinkers have eschewed the Christian name, have come out of Unitarianism into the broad expanse of Free Religion and the Free Church. Abbott, Frothingham, Parker, Potter, Samuel Johnson, Longfellow, Bartol, Higginson, J. Lloyd Jones, and many others disavowed Christianity, and stood for religion free and untrammelled by any sectarian or historical name. While the flower of Unitarianism has become and is becoming non-Christian, renouncing the name of Christian, Mr. Allen urges Spiritualists to go backward, and become Christianized Unitarians, as it were. Never! What the leading minds in science and philosophy are non-Christian, when the best minds in Mr. Allen's own church are renouncing the Christian name, shall Spiritualism retrograde by attaching to itself the name of a doomed superstition, the appellation of a system of error, Jesus *Messiahism*, dead and buried nearly two thousand years ago?

Mr. Allen suggests the adoption by Spiritualism of the Unitarian declaration of principles, but he says nothing of the strife in Unitarianism occasioned by the various attempts to Christianize and creolize it. Does he not know that the adoption of a creed, calling Unitarianism Christian, and recognizing Jesus as Lord, led to the secession from the Unitarians of a number of their ablest and best preachers, who became Free Religionists? Does he not know that ever since then there has been dissatisfaction and unrest in the Unitarian body on the part of the more radical and progressive elements, especially in the West, and that various attempts to modify the distinctly Christian character of the Unitarian creed have been made; and that as a sort of compromise between the two elements, the Christian and the extra-Christian, the creed, etc., which he asks the Spiritualists to accept, was adopted in 1894? Does he not know that this brief creed is not really acceptable to either wing of the body? The conservative Christian element, the larger wing, was forced into adopting this very diluted Jesuitic creed in order to conciliate the rebellious Western or extra-Christian wing? Does he not know that the creed is too little pro-Jesus for the conservatives and too much pro-Jesus for the radicals, and like all such compromises with truth, it cannot stand? The Western radicals, headed by J. Lloyd Jones and Gannett, were dissatisfied with it, and J. L. Jones and his Unity Church in Chi-

cago have seceded from the Unitarian denomination, and his church is now an independent free church, outside of Christianity. Other Western Unitarian churches have also renounced Unitarianism and the Christian name, and are now free churches. No, Mr. Allen, Spiritualists cannot adopt even the simple Unitarian creed, which is pure Jesuitism. The religion of Jesus was radically wrong in many things; the religion of Spiritualism in its higher phases is immeasurably superior to that of Jesus. In Part II. of this paper I have named a few of the many theological errors of Jesus that Spiritualism disproves. The new wine of Spiritualism cannot be put into the old wine-skins of Jesuitism or Christianity. Dismiss the idea at once and forever, Mr. Allen.

It is no new thing for Spiritualist, National and State Associations and local societies to adopt declarations of principles. In all previous national conventions of Spiritualists, I think, a statement of the principles for which the Association stood has been presented. I believe in such declarations; not as a fixed creed or a finality, but as a basis of union. All Spiritualists believe certain things; on others there are differences of opinion. In our declarations of principles, only those fundamental things on which there is agreement should be incorporated; on other matters we should agree to disagree. In all such statements of beliefs and purposes, free thought on all subjects should be especially provided for. No such thing as a hard-and-fast creed should be formulated, and theological matters should be lightly touched. The statements of principles, such as I have seen adopted in National and State Conventions, and by local societies, have as a rule been objectionable; and I have never heard of any harm having anywhere therefrom arisen. Such creeds—if they can be called creeds—are perfectly harmless, and, in my opinion, they should be adopted everywhere. San Francisco, Cal.

An Authenticated Case of Dematerialization of the Body of a Medium.

It has not yet been the good fortune of American investigators and Spiritualists to meet with a materializing medium who, sitting outside of the cabinet, within view and reach of the persons present, preserves her entire consciousness and reasoning powers, and can speak, reply to questions, etc., while materialized forms come from the cabinet—thus enabling the spectator to see the materialized forms and the conscious, conversable medium (not entranced) at the same time—the medium sometimes walking with the spirit about the room or the circle.

Such is the astonishing form and power of mediumship developed in Madam d'Esperance, the medium who, on Dec. 11, 1893, was found to be half-dematerialized in a circle of fifteen persons, at Helsingfors, Finland.

Throughout what follows, the reader should remember that Madam d'Esperance is not a professional medium, but that she has always contributed to the support of her family by the employment of her talents in a large mercantile house at her home in Gottenburg, Sweden; that she is the trusted and respected friend of her employer's family; that wherever she is known, she bears a reputation above suspicion or reproach, and that she never sits except for small circles of persons reliably introduced and vouched for, and then only at the expense of her business engagements and interests. Her sense of obligation is expressed in a letter wherein, referring to a very pressing invitation to give a series of sittings at Helsingfors, she says: "I feel that I have no right to neglect such an opportunity to work for the Cause, for I cannot tell how long I shall be here to labor in this field; and I should be very unhappy if I had occasion to reproach myself that I had not done all that I could." Her ideas of responsibility often drew her into the séance room, when it is evident that her preference would have been to do otherwise.

Long before the mediumship of Madam d'Esperance, reasoning and observing minds had recognized the fact that the forms worn by spirits during temporary materializations were not spontaneously created out of nothing, and the theory had long been that a certain amount of vital substance (flesh, bone and blood) was taken from the medium or the spectators, or both, and used in building up the transitory figures. Mediums had submitted to tests of this theory, and various modifications of the platform-scales had been so employed in these tests that the weight of the medium, while sitting within the cabinet, could be read and recorded from instant to instant when manifestations were taking place, and every variation in her weight could thus be shown and compared with the accompanying manifestation. The results of these tests confirmed the hypothesis, and, under conditions which excluded every possibility of fraud and deception, the medium's weight was observed to diminish when forms were materialized, and restored when the figures vanished.

Two objections still remained: (1) that the medium was not in sight of the sitters during materializations, and (2) that the medium and the materialized form could not be seen together. For a long time it appeared that these objections could not be removed. It seemed a perfectly valid answer from the guides that the principal substance being taken from the body of the medium she could not be displayed together with propriety or with safety, under these conditions. Persistent and impatient investigators, however, like Prof. Crookes, obtained more or less satisfactory evidence, and even glimpses of medium and materialized form at the same time; but it remained for the guides of Madam d'Esperance to furnish the most astonishing evidence ever yet offered in support of the truth of materialization, and of the manner in which it is accomplished. As no phenomenon of Spiritualism has ever failed to be repeated, when the possibility of its production has once been demonstrated, we may look for the reproduction of this same manifestation in the future; and to another generation, we may expect to find dematerialization as familiar as materialization is to us—since it is now certain that the one takes place every time the other does. We cannot have one without the other, for they are purely complementary processes. It is of the highest importance, therefore, for every one interested in the subject to know both what has happened in the way of dematerialization, and what that occurrence teaches as to the best method of conducting inquiry and experiment. Were the same dematerialization now to occur in the presence of fifteen persons who have neither read nor studied the case of the dematerialization of Madam d'Esperance, they would probably all be so much surprised and even alarmed at the strangeness of the phenomenon that they would neither know how to cooperate with the medium, nor to make the most essential and easy observations. They would thus lose an opportunity to do a great service to mankind, and would fail to secure half the benefit of the evidence for themselves.

M. Alexander Aksakof, a gentleman of high attainments, and occupying a distinguished official position in the judiciary department of the Russian government, knowing the character and veracity of the medium (for whom he vouches in the most positive terms), was led to make a critical, searching and scientific inquiry into all that happened at the séance held by Madam d'Esperance, at Helsingfors; and, at the close of his investigation, he published a very full and able account, giving the testimony of the witnesses, the personal narrative of the medium, her account of her feelings and condition during materializations in general, and at the Helsingfors séance in particular, and his own conclusions, in summing up the whole. Though the personal narratives are in themselves interesting, he has added, also, a treatise or essay on the theory and proofs of materialization and dematerialization, and made especially clear to his readers the best ways in which to employ their time and power, if they

should ever be present when a like opportunity for observation is afforded. This work was published in France (Paris, 1896) under the title, *Un Cas de Dematerialisation Physique*.

The book has just been translated into English, and is issued from the press of the Banner of Light Publishing Company this month. No one could have been better fitted to conduct the investigation or to deal with the testimony than M. Aksakof. Accustomed, in his profession, to deal with, sift and weigh evidence, thoroughly conversant with the history and philosophy of Spiritualism and the status of spiritualistic inquiry; eminent in the Society for Psychical Research, and having ample time for research at his command, and never hesitating to employ both in the acquisition of the best information, he came to the work ready to cope with all the difficulties of the problem, with the eagerness of the amateur and the sober judgment of the philosopher and the scientist.

The phenomenon he had to deal with was worthy of the exceptional assemblage of persons before whom it took place, and most striking of all are the personalities of the four or five chief witnesses of the dematerialization. They were all deep thinkers, close and trained observers, and possessed able minds. They are shown to have had no bias in favor of Spiritualism. We have the testimony of each, with the persistent cross-questioning of M. Aksakof, illustrated with copies of photographs and with diagrams drawn by Prof. Sellings, at whose house the séance was held; the narrative of the medium herself, and her responses to searching questions covering the whole ground, and the summing up of M. Aksakof, which is conducted with a judicial calmness, frankness and impartiality that adds greatly to the value of the work.

The story of the séance, in mere outline, is this: Madam d'Esperance, having been in the cars all night and part of a day, on her journey from St. Petersburg to Helsingfors, reached the séance room tired, sick, and suffering with a severe headache and something like neuralgia in her neck, said to be premonitory of an influenza. During the séance, she, for the most part, held her hands crossed or clasped behind her neck, for her chair had not a high back or any rest for her head, and this position apparently relieved her pain to a degree. Having once let her hands fall, however, intending to rest them in her lap, the medium found that they rested against the cushion of the chair, covered only by her dress. In fact, while she was not internally conscious of having lost her lower limbs and feet, she became externally conscious that they had disappeared. The story of her uncertainty, her anxiety and nervous apprehension, of her calling her next neighbor to see if his examination confirmed hers, his announcement of the dematerialization to the circle, and the subsequent examination of the medium and of the chair by four or five persons, must all be read in the words of the narrators in order to appreciate the force of the testimony. The first witness, Miss Vera Hjelt, is a woman of very superior mental power and character. She is the personal director of a large school for carving on wood, which she herself founded at Helsingfors. She introduced this art and the trade of the joiner into Finland, and opened a new field of labor to her sex in wood-carving. She has also written several brochures, among which are, "Woman in Her Field of Practical Activity," "Woman's Right to Learn Trades in the So-called Professional Schools," and a "System of Wood Carving for Children." It will, therefore, be seen that Miss H— is an eminently practical and earnest woman, not liable to be imposed upon or outwitted.

The next witness is M. Max Sellings, professor of mechanical technology in the *Ecole Polytechnique*, at Helsingfors. The author describes this witness as "the man of exact science, ready to study any phenomenon of nature, without prejudice and without partisan ship," and "accustomed by his profession to mathematical precision to exact measures; and to the observation and study of natural phenomena in the light of mechanics." The testimony of such a man is entitled to the highest consideration, and it bears intrinsic evidence of careful and judicious expression. Captain Toppelius, a staff officer of the Russian army, Dr. Hertzberg, Madam Sellings and General Toppelius (the veteran father of the younger officer), make up the most prominent and noteworthy part of the circle. These persons are the ones that, either from their position in the circle or from special examination of the medium and her chair, are enabled to speak most distinctly and directly as to the disappearance of the mediums' limbs. Yet none of these witnesses were prejudiced in favor of Spiritualism; in fact, they were all the merest neophytes, unbiased and critical.

We find, on the faith of these six people, either speaking directly to the fact or confirming each other indirectly, that the lower half of the medium's body, to a point a few inches below her waist, was dematerialized, leaving an appreciable empty space between the remaining part of her body and the cushion of the chair. The hands of two persons (Prof. Sellings and Dr. Hertzberg) were passed over the entire surface of the cushion, clear to the back of the chair. But we must refer the reader to the book for the most interesting and convincing details, for any attempt on our part to give a summary of the case, or testimony, would result in the omission of essentials; nor can one well do without any part of M. Aksakof's excellent treatise on the subject.

Not the least interesting or instructive parts of the book are the medium's account of her sensations during this particular séance, her letters during the period immediately following it, and her account of the feelings of a materializing medium during ordinary sittings (for even to her the Helsingfors séance proved exceptional in very many respects). This should lead to more appreciative and intelligent treatment of our mediums during manifestations, and may help all of us to avoid anything that will hinder the manifestations or interfere with the very results we desire. At the same time, the entire frankness with which Madam d'Esperance writes of her own experiences and her doubts and perplexities and her self-distrust at times, the simple and candid way in which she tells her story and leaves others to draw their own conclusions and to be her judges; her utter lack of any disposition to dogmatize, or to speak as if hers was an authority which must not be questioned, commands at once our admiration, our earnest sympathy and our approval. The book shows that all through her life she has submitted to all desired tests, and has put herself, her time and her powers at the disposal of honest inquirers—never attempting to dictate, but earnestly laboring in the interest of the discovery of the truth, whatever that truth might prove to be, and doing everything in her power to make sure that her mediumship was never used to mislead or deceive a single human being. We think that no other medium has ever insisted that she should not be entranced, like Madam d'Esperance, and we know of none except her who, finding that even this did not prevent some things of which she did not approve, has gone so far as to refuse to sit at all, unless she was allowed to sit before the curtain, and among her very audience, so to speak. These requisites being complied with, we find no selfishness on this medium's part, but rather a modest and unassuming attitude of self sacrifice, claiming no credit or reward for herself, and we lay the volume down with entire conviction that she is, as M. Aksakof declares her to be, a "most illustrious woman." Though the work deals with the phenomenon rather than with her, yet enough of her is said and disclosed to give us the impression that hers is a very charming personality.

The book and the case concerned should interest every one who desires a solution of the other question: "Is there a future life?" and for this reason: Belief in a future life, whether based upon Scripture revelation, or on any other ground, necessitates the assumption that the soul or spirit, after wearing the body for some certain time—whether three score years, and ten, or less—can put off the human body, and exist in what St. Paul calls "a spiritual body," which we can only conceive as very different from our present body in density, etc., etc. If, then, it can be demonstrated that the soul can put off a part, or virtually the whole, of this material body, for a time, (whether for a minute, an hour, or a few hours—and this

book shows that virtually the whole body must be put off again and again, during materializations) and if the soul can yet resume the body it has once put off, and can go on for years, alternately putting off the body and resuming it, as some of our mediums must do; and if the soul can yet live and parallel during those short spaces when it is virtually without its body, in a conscious and reasoning state, as Madam d'Esperance does;—then no room or reason is left to doubt that the spirit can live and does live eternally without the body. If dematerialization can be demonstrated, far as we may be from comprehending the process, we shall know the fact; and the last solemn doubt will be forever laid at rest. St. Paul (1 Cor. xii: 2) evidently regarded it as possible for the spirit to lay off the body temporarily, and return to it, yet to live, hear and know in the interval. Those who no longer believe in miracle (in the sense of a violation or suspension of any law of God or of being), will find the disappearance of Christ in the very midst of the thought, and at other times, perfectly at one with law, if dematerialization is demonstrated.

We have not time or space to speak of the "doubting Thomas" of the circle, or of the splendid and complete vindication of Madam d'Esperance which his attack drew forth. Suffice it to say that the manifestations were not suffered to go unchallenged, and that all possibility of fraud or deception was sifted by one of the most acute legal and judicial minds, by a brilliant cross-examiner, thoroughly conversant with the weak points in every such case; that they were all tried, and that no loophole for criticism or doubt was left unexplored and unexamined. So masterly was the examination, in fact, that no one can wish that it had been differently pursued or further carried. This is high praise for M. Aksakof; but he deserves it, as every reader will confess. His work is a model, on which it would be well to shape all examinations in like cases. We have even to thank the hasty and over-suspicious person who made the attack upon Madam d'Esperance, for in the very inquiry which his charges specially suggested and required, much of the very strongest evidence of the genuineness of the whole séance was elicited.

On the whole, we do not think that any more valuable or more interesting book has been added for years to the American and English literature of Spiritualism. We recommend every investigator to read it, in order that he may be thoroughly prepared to use his opportunity to the very best advantage, should he ever be present when a like case occurs.

ASHDOD.

Banner Correspondence.

Our friends in every part of the country are earnestly invited to forward brief letters, items of local news, etc., for use in this department.

Councils.

WILLIMANTIC.—A correspondent writes: "We began our meetings in October, and were privileged to have with us Miss Lizzie Harlow, well known in New England as an earnest and honest worker for Spiritualism. Her labors were well appreciated here, and her audiences large. November brought to us that valued worker for truth, Mrs. Helen Palmer Russeque, whose strength of character gives one faith in Spiritualism. Her audiences were large and appreciative. Last, but in no way least, Mrs. Carrie E. S. Tving has just finished an engagement here; and, as usual, has filled our house, and benefited us both spiritually and financially. She visits the sick and old people who cannot attend her meetings. Her second thought is to plan work for her stay that will benefit us in every way. Church members have left their own churches to attend the meetings. She leaves us to go to her home after a six-weeks' absence, but we have the assurance that she will return to us. She spoke in glowing words of the BANNER OF LIGHT, and urged Spiritualists and investigators to subscribe for it."

New York.

ROCHESTER.—G. W. Kates writes: "The First Spiritual Church is prospering in its new hall. Our audiences are about equal to the hall—but that is not very large. The personnel of the auditors is intellectually excellent. Rochester is not a prosperous place for Spiritualism; and yet the public sentiment has no bitterness against it. Our local work is slowly gaining, and we have high hopes for the future. The following have been elected as officers for the ensuing year: A. K. Sisson, 55 Comfort street, President; Mrs. R. H. Joslyn, 65 Lake street, Vice-President; L. Dustin, 66 Lake Avenue, Treasurer; Geo. A. Ferris, Kodak Park, Sec'y."

The Young People's Institute is also actively interested in their meetings every Tuesday night. Their principal officers are: Geo. A. Ferris, President; Fred W. Harwood, Sec'y; Mrs. Eudora Christiane, Psychic Moderator. The Institute gave an interesting public entertainment and box social, Tuesday evening, Dec. 14 and in spite of the rain had a large attendance and a good time—showing the enthusiasm of young people. There should be an institute in every city, for it is certainly a great help to the public cause."

Maine.

LEWISTON.—C. T. Towle writes: "We have had with us through the months of October and November E. A. Tisdale, who has given us a lecture afternoon and evening of each Sunday during his stay with us. The meetings were conducted by Dr. S. A. Miller of Auburn. Music by the choir, Miss Laura Merrill, pianist, assisted by the Merrill family."

Our meetings were held in Knox Post Hall, with a good attendance of the noble-minded people of Lewiston and Auburn, including clergy, doctors, and many of the college people who seemed to think the lectures to be of the highest intelligence, very instructive, and they were greatly appreciated by all present."

We hope to be able to have Bro. Tisdale with us at some future date."

Passed to Spirit-Life.

From Lunenburg, Mass., Nov. 28, wife of Warren Gilchrist aged 83 years.

Mrs. Gilchrist had been a patient sufferer through a long and painful illness, during which she was ever thoughtful for others, and grateful for attentions bestowed. Many sorrows had darkened her life: five daughters and a son had gone before her—the last, a fair young girl, the sunshine of her home. A husband, one daughter and a son survive. A very large assemblage of relatives and friends, present at the funeral, bore witness to the love and respect with which the beloved woman was regarded. The floral tributes were of unusual beauty, and in great profusion.

As the writer had officiated at the funeral of the daughter, so for the mother the service was performed. The blessed light of Spiritualism came into the life of all who were present.

From Leominster, Mass., Dec. 10, ISAAC T. BROWN, aged 76 years.

Mr. Brown was an enthusiastic and constant Spiritualist, and possessed of uncommon healing powers, through which he had relieved much suffering and did many remarkable cures. Since the transition of his wife, several years ago, he has lived by himself, feeling no loneliness, as he was nightly cheered by visions of dear ones gone before. Two devoted sons survive him, whose kindly attentions have been unremitting. Increasing feebleness, and removal from the home where he had long lived, necessitated compliance with their wishes, long expressed, and he passed away from the home of his eldest son. The funeral took place Monday P.M., at which, in compliance with his wishes, the writer officiated. Humble and unpretentious, full of kindly thoughts and deeds, his life was a noble example, and he gave him triumphant exit from the worn-out garment of mortality.

JULIETTE YEAW.

From Brooklyn, N.Y., Tuesday, Dec. 14, the wife of son of E. W. Latham, the elder age of 8 months.

Mr. Latham had only been married a short time, the wife and mother passing on into the higher realms shortly after the birth of the son.

The funeral exercises were simple, yet impressive, only relatives of the family being present. Mrs. E. F. Kurtz, President of the Woman's Progressive Union, conducted the services.

"Suffer little children to come unto me, for of such is the kingdom of heaven."

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

For Over Fifty Years

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

LYCEUM AND HOME DEPARTMENT.

CONDUCTED BY MRS. J. S. SOPER.

SPECIAL REQUEST.

Will Conductors of Lyceums throughout the United States send to this Department an outline of their method of conducting their Lyceums, as applied to the younger groups?

THOUGHTS ON OUR CHRISTMAS.

BY EDWARD N. DEKORER.

The story of Kris Kringle, as old as the hills,
The hearts of all children with joy ever fills;
And a beautiful image it is for us all,
Of Santa Claus's reindeer with merry foot-fall.

On the snow-covered roof of the old house so dear
In the holiday time, the best of the year,
Kris Kringle—St. Nicholas—one and the same,
Through legendary lore obtained their great fame.

Now I'll tell you why I love Christmas the best,
When receiving and giving are equally blest
Of all of the holidays during the year—
The one that brings to us so much of good cheer.

This day's meant to celebrate the Nazarene's birth,
And the darkness dispelled by him from the earth;
Descending to us from the mansions above
With the glad message of brotherly love.

I seem to see 'em now the manger so low,
Where the wise men bend o'er him their Savior to know;
While each one a gift to the young child does bring,
And the angels surround him glad anthems to sing.

But many long years ere the Savior was born,
Free gifts were exchanged on each bright Christmas morn—
The tokens of friendship so tried and so true,
Most fitting example for me and for you.

And many have claimed these same God-given powers
That we may attain through this Christmas of ours
By showing to others our kindness and love,
Thus leading their steps to mansions above.

The old superstitions are passing away;
Our Christmas is kept as a glad holiday;
No mass to be rendered, no penance declared;
But love and good feeling with every one shared.

Then onward and upward our motto shall be;
Our Savior is love, and from bonds it shall free
The hearts that are hardened by selfishly living,
And know not the pleasures, the riches, of giving.

The Kitten and the Bear.

Puss Frightened Bruin Up a Tree and Kept Him There.

Cris Burns, the veteran First Sergeant of Troop D, had a kitten which, during the summer camping of the troop at the Lower Geyser Basin, made her home within the Sergeant's tent. Here, curled up on a pair of army blankets, she defied the world in general, and dogs in particular. When the latter approached she would elevate every bristle on her brave little back, her eyes would glow like live coals, and her tail would swell up threateningly. If dogs approached too near she would hiss, and exhibit the usual signs of hostility, until the intruders had vanished from her neighborhood.

One day, when the camp was bathed in sunshine, and every soldier in camp felt lazy, an inquisitive black bear came down the mountain side, and, whether because he was in search of adventure, or because attracted by a savory smell from the cook's fire, began to walk about among the white tents of the cavalry command.

Suddenly the kitten caught sight of him. Dogs by the score she had seen, but this particular "dog" was the largest and hairiest dog she had ever seen. But she did not hesitate. It was enough for her that an enemy had invaded her special domain. Hissing forth her spite, while her little body quivered with rage, she darted forth at the bear. The onslaught was sudden, and one glance was enough for Bruin. With a snort of fear, Bruin made for the nearest tree, a short distance away, and did not pause until he was safely perched among the upper branches. Meanwhile, the kitten stalked proudly about on the ground beneath, keeping close guard over her huge captive, her back still curved into a bow, and her hair still bristling with righteous indignation, while her tail would now and then give a significant little wave, as if to say, "That's the way I settle impertinent bears."

The soldiers, who meanwhile had poured forth from their tents, could scarcely believe their eyes: but there was the bear in the tree and the kitten below, and there were those who had seen the affair from beginning to end. And perhaps the strangest part of it all was that the bear would not stir from his safe position in the branches until the kitten had been persuaded to leave her huge enemy a clear means of retreat! Then he slid shamefacedly down from his perch, and ambled hastily off toward the mountain. —*Leif, Chas. D. Rhodes, U. S. A., in the November St. Nicholas.*

A Faithful Cat.

During the Crimean war, a little cat, reared in his mother's cottage, followed a young French soldier when he left his native village. The lad's heart clung to this small dumb member of his family; and he gave pussy a seat on his knapsack at night. She took her meals at her master's knee, and was a general pet in the company. On the morning that his regiment was first ordered into action, the soldier bade his little cat farewell, and left her in charge of a sick comrade. He had marched about a mile from the camp, when what was his surprise to see Miss Pussy running beside him. He lifted her up on her usual seat, and soon the engagement commenced. Twice did the soldier fall, but the cat clung fast hold. At last a severe wound stretched him bleeding on the field. No sooner did pussy catch sight of the blood flowing from her master than she seated herself upon his body and began to lick his wound in the most assiduous manner. Thus she remained for some hours till the surgeon came to the young lad and had him carried off to the tent of the wounded. When he recovered consciousness his first question was: "Shall I live?" "Yes, my good fellow," was the surgeon's answer, "thanks to your little cat; for if she had not used her tongue so intelligently you would have been too exhausted by loss of blood to recover."

You may be sure that pussy was well cared for; and, contrary to all regulations, she was allowed to accompany the young soldier to the hospital, where she was regaled with the very nicest and the choicest morsels from his plate, and became a very distinguished character.—*Ed.*

A Queer Hospital.

"I went to the animals' fair,
The birds and beasts were there—
At any rate it was the animals' hospital,
There were enough birds and beasts for a fair.
The hospital is in charge of the New York College of Veterinary Surgeons, and that, if you please, is part of the University of New York; so, if you wanted to send your dicky bird there for the pip, he would be in a manner under the sheltering wing of all the D.D.'s and LL.D.'s that shine as the regents of that noble institution.

A great deal of the hospital's most interesting practice is among the animals kept in zoological gardens or in traveling shows. An old circus lion was brought here not long ago

to have his ulcerated tooth pulled. Now if the toothache makes you feel as "cross as a bear," how cross does the toothache make a live lion feel?

To tell the truth, no one at the hospital wanted to know how cross that lion did feel; they thought it was a case in which it would be folly to be wise. The first thing to be done was to drop ropes of rope on the floor of his cage, and then draw them up when he put his foot in one—he knew he had "put his foot in it" when he found himself snared—and so, step by step, get him bound and helpless. If you will think how particularly hard it is to tie up a cat, you may guess that it is no joke to make a lion fast; he is just like a stupendous cat in his agility and slippiness. The only way to render him helpless is to get his hindquarters tied up outside his cage, and his head bound fast within it; the next thing, for dental work, is to put a gag in his mouth; that is the easier because there is no trouble at all about getting him to open his mouth—he does it every time any one goes near him.

When medicine cannot be given disguised in drink or food, it is usually squeezed down the patient's throat with a syringe. The horses are very good about that operation, but the dogs are often troublesome at first; but both dogs and horses soon learn that they are with friends, and then they are wonderfully good and grateful, even when the doctors have to hurt them.—*Harper's Round Table.*

A Lay of the "Badger" Hen.

We have read of Maude, on a summer day,
Who raked barefooted, the new-mown hay; we have read of the maid in the early morn, who milked the cow with the crumpled horn, and we've read the lays that the poets sing, of the rustling corn and the flowers of spring; but of all the lays of tongue or pen, there's naught like the lays of the Badger hen. Long, long before Maude rakes her hay, the Badger hen has begun to lay, and ere the milkmaid stirs a peg, the hen is up, and has dropped her egg. The corn must rustle, and flowers must spring if they hold their own with the banyard ring. If Maude is needing a hat and gown she doesn't hustle her lay to town; she goes to the store, and obtains her suit with a basketful of fresh hen fruit; if the milkmaid's beau makes a Sunday call, she does not feed him on milk at all, but works up eggs in custard pie, and stuffs him full of chicken fry. Then hail, all hail to the Badger hen, who lays and cackles, and lays again! Corn may be king, but it's plainly seen that the badger hen is a rustic queen.—*Exchange.*

Good love, how'er ill placed, is better for a man's soul in the end, than if he love ill what deserves love well.—*Mrs. Browning's Aurora Leigh.*

The philosophy of Spiritualism is true as it fits the individual. The phenomena are applicable everywhere. One is relative, the other absolute truth.

The nearer I approach the end, the plainer I hear around me the immortal symphonies of the worlds which unite me.—*Victor Hugo.*

EMPTY STOCKINGS.

Oh! mothers in homes that are happy
Where Christmas comes laden with cheer,
Where the children are dreaming already
Of the merriest day in the year.

As you gather your darlings around you
And tell them the "story of old,"
Remember the homes that are dreary!
Remember the hearts that are cold!

And thanking the love that has dowered you
With all that is dearest and best,
Give freely, that from your abundance
Some bare little life may be blessed!

Oh! go where the stockings hang empty,
Where Christmas is naught but a name,
And give—for the love of the Christ-child!
"T was to seek such as these that He came."

ELLEN MANLY, in *Christmas Ladies' Home Journal.*

The Boston Spiritual Lyceum

Sunday Dec. 12, held a very interesting session in Berkeley Hall. "What are the Best Conditions for Communicating with our Spirit-Friends?" was the question, and excellent answers were given by Wintred Ireland, Fern Foster, Carl Leo Root, Willie Sheldon, Alice Ireland, Grace Tarbell, Charlie Hatch, Harry Caird, Jessie R. Elliott, Jessie Jackson, Elmer B. Packard, Mr. Fred H. Watson, Mr. N. B. Austin, Albert P. Blinn, Mrs. Jackson, Edward W. Hatch, Mr. J. B. Suow, Mr. G. S. Lang, Mr. J. S. Mansergh, Mrs. A. S. Waterhouse, and the Assistant Conductor, Dr. J. R. Root, all seemed to agree that harmony and receptivity, coupled with an earnest desire to communicate with the wise and true in spirit-life provided the best conditions, and the private home circle was the best place.

Mrs. J. S. Soper was called upon, and spoke of the newly-organized Lyceum at Fall River.

Mr. Harrison D. Barrett was the next speaker, and complimented the Lyceum on the able manner in which they had discussed the question.

Mr. Fred H. Watson rendered a piano solo while the Guardians were arranging the groups for the Grand March.

The entertainment consisted of a recitation by Aisel Haynes; song, Rupert Davis; recitation, Willie Sheldon; song, Mrs. Hannaford; remarks, Mr. J. S. Mansergh. Prof. W. M. Lockwood was then introduced. He told the children how their thoughts had accompanied him on his journeys over the country, just as they were imprinted on the plastic cylinder of the graphophone.

Question for Dec. 26, "The Fading Flower of Chivalry."

BANNER OF LIGHT for sale at the hall.
A. CLARENCE ARMSTRONG, Clerk.
17 Leroy street, Dorchester Station, Boston, Mass.

Children's Progressive Lyceum No. 1

Met in Red Men's Hall, Sunday morning, Dec. 12. The subject for the younger group was "Patience," and for the older group, "What Does Spiritualism Teach Us?"

Superintendent Brown instructed the little ones, telling them a story illustrating the subject.

The responsive readings were followed by the grand march, the following little ones taking part in the entertainment: Recitation, Ethel Weaver; song, "Sweet Refrain," Sadie Falconer; recitation, Fern Foster; piano solo, George Mumford; song, Loue Hans com; recitation, "The Last Leaf," Louise Leavett; song, Mark Abrams. Mrs. Brown made closing remarks.

ANBIE F. THOMPSON, Sec'y.

Salem Lyceum.

Nathan A. Chase, Conductor. The Lyceum met at the usual time, 12:30 p. m., in the A. O. U. W. Hall, Manning Block, about forty present. Subject under discussion, "Love," and all gave expression to their ideas, which was very interesting, and the march by the scholars closed the exercises for the day.

N. B. P.

Why do we wait, and coldly shut our praises,
And leave our reverent homage unexpressed,
Till brave hearts lie beneath a roof of daisies,
They heap with flowers each hallowed place of rest?
Bring flowers to crown the dead, but in your giving
Forget not hearts that still can strive and ache!
Oh! give your richest garlands to the living,
For love's, for duty's and for honor's sake.—*Sei.*

ANSWER TO CHARADE IN LAST BANNER—HARRISON D. BARRETT.

1. Harrison,
2. D,
3. Bar,
4. (Ate) et.

Original Riddles or Charades from young people of all ages will be gladly received. Address this Department, BANNER OF LIGHT.

A Few Thoughts on Christmas.

BY FRED. L. H. WILLIS.

I suppose that most people really believe that Christmas day—the twenty-fifth day of December—was instituted by the genius of Christianity, and consequently is peculiarly a Christian holiday. On the contrary, it is an old Pagan holiday observed from time immemorial with religious ceremonies and festivities by all the nations of antiquity.

The Egyptians before the days of Moses commemorated the twenty-fifth of December as the birthday of the infant Horus, the god-child born from Osiris and Isis.

The Hindoos, at a very remote period, decorated their houses with garlands of green and with glittering tinsel, and universally exchanged presents with friends and relatives.

In China and Thibet, long ages before the dawn of the Christian era, on the twenty-fifth of December solemn religious rites were celebrated, all places of business were closed, and no person was permitted to begin a long journey on that day.

The most splendid religious ceremonials of the Persians in the days of Cyrus the Great, 559 years before the birth of the Nazarene, were in honor of Mithras, a pure and radiant spirit whom they called the Mediator. They honored the twenty-fifth of December as his birthday, and celebrated it with all possible pomp and splendor.

The ancient Romans, too, held a series of brilliant festivals the last week in December, and the twenty-fifth day they specially honored under the name of *Dies Natalis Invicti Solis*, the birthday of the Invincible Sun. On this day relations and friends feasted each other and interchanged gifts, and special festivities were planned for the children, at which they were presented with little images.

All this was done ages, before the dawn of Christianity. So we cannot fail to see that "our Christmas holiday," so far from having been originated by Christianity, was borrowed by Christianity from the ancient heathen nations.

It is not known at what season of the year the Hebrew peasant was born, and the custom of commemorating his natal day was not thought of until the second or third century after his death. No trace of its observance can be found in history for more than two hundred years. Not until ecclesiasticism cast its baleful shadow upon the primitive church, and through the overweening ambition of two men—Constantine, the Pagan emperor, who was clear-sighted enough to see that Paganism was surely doomed to pass away unless new life could be infused into its veins by bringing about an alliance between it and the new religion that, under Eusebius and other equally astute and crafty Christian leaders, was rapidly increasing in power and influence, became a convert, and, finding that Eusebius was equally ambitious and unscrupulous with himself, he bent all his energies toward effecting a compromise between the two powers for the purpose of restoring his own waning prestige and power.

Eusebius saw also his opportunity to increase the power of the infant religion, and establish it upon a firmer basis, and threw himself heart and soul into this alliance, and thus sprang into existence the great system of Roman Catholicism, with its powerful hierarchy, its shrines and images decked with costly gems, its sonorous litany, its imposing masses designed to captivate the senses and bewilder the heart, its brilliant priestly adornments, all borrowed, with more or less modification, from the ancient Pagan systems.

About two centuries after the death of Jesus, the Eastern churches of the Roman Empire set apart the sixth day of January as a festival day in commemoration of his birth.

About the middle of the fourth century the churches of the western part of the empire began to observe the old Roman birthday of the sun—the 25th of December—as the natal day of Jesus. For a long time afterward the Eastern churches continued to observe the 6th of January; but in the fifth century, by a decree of the church, the 25th of December was established as a festive day in honor of the birth of the founder of Christianity.

The gospel of Luke represents Jesus as having been born in the night; it was therefore decreed that the churches should be lighted, and public worship performed the midnight preceding. The prayers and ceremonies accompanying the administration of the Sacrament were called mass; hence the origin of the term by which the day is designated—Christmas, or Christmas.

Thus we see that in reality the Christian world unites at this season in celebrating an ancient Pagan holiday—the birthday of the sun, and in the early centuries the Catholics were reproached by the Manichaeans, and other heretical sects, for observing a Pagan feast day in honor of Jesus, and it is now recognized as the world's festive day, a day of rejoicing and gladness, of feasting and hilarity, a day consecrated to the joy of human hearts.

Has it any significance to the Spiritualist? It seems to me that truer conceptions of the divine, the Christ-life, have been brought to us by angel hands in this grand dispensation of Spiritualism than can be found in any of our churches. It seems to me that at this Christmas season of festive rejoicing, the Spiritualists have more to rejoice in than any other class of people, for to them has been given a key that unlocks all the mysteries of the past, that lets in a flood of golden light that illumines all the dark places wherein we so long and so sadly wandered.

To the ancient Pagan this season was full of rich promise. The Sun-God had reached his furthest northern point and commenced his return. The promise of the entire summer lay in the glory of the changing course of the sun, that on his return was bringing life and good-will to earth, and the season that marked this return was devoted to joy and rejoicing, as an expression of gratitude for the returning influences of life and light that should bring back the season of fruits and flowers.

To the modern Christian this season celebrates an event so impossible as the miraculous birth of God in human form, the Infinite taking upon himself the limitations of the finite.

Such a form of faith as this has nothing in it to command the reverence, excite the hope or stimulate the aspirations of the Spiritualist, and the season of Christmas, were that all that it symbolizes, would have for him no meaning, no significance whatever; but in the light of modern spiritual revelation, this old Pagan holiday, that from the remotest periods of antiquity was consecrated to joy and rejoicing because of the return of the glorious

Sun-God from his journey to the frozen regions of the North, bringing in his train all the tender beauty of the spring, the glory of the summer, the rich wealth and vivid splendor of the autumn, and that which was borrowed by Christianity as commemorative of the birth of a God-man, becomes a season of joy and rejoicing, as typifying a broader, grander revelation than the incarnation of the divine in one man. The angels never heralded in such a narrow revelation as that. If they chanted their anthems of joy over the plains of Judea, it was not because the Infinite God was born of a woman in the form of a man, but because there had been born into the world another soul whom they foresaw could become in an eminent degree a revealer and representative of the eternal Christ-principle as incarnated in all humanity, and was thus one of the bringers of life and light to the world. The grand revelation made to the world by Jesus the Nazarene has been utterly lost sight of by the Christian world, and that is, that humanity, wherever found, in whatever condition, even though sin-stained, depraved and vicious, is in and of the Infinite, is the *christened* or *anointed*.

With the light of such a sublime revelation thrown upon the Christmas season, does it not become beautifully significant to the Spiritualist? Was not such a revelation sublime enough to have called forth the choral anthem of the heavenly host, and could it have been ushered in more appropriately than by the singing of angels and the rising of a star?

Oh! beautiful season, echoing with jubilant carols, and the sweet exchange of greetings and gifts by loving hearts filled with joy and gladness; how it seems to intensify all the best and purest affections of home, bringing out more fully the holy meaning of life, giving a deeper recognition to the grand fact that humanity is bound together as a whole by a golden tie of brotherhood that calls for peace, for mutual helpfulness, and for an all-embracing charity, thus forming a fitting echo to that song of glad tidings that has been sounding down through the ages.

Then let us be glad together at this festive season, and as the hours with soft and regular tread march toward the grand future, so let us trustfully put on our garments of light, and lead the season of beauty and harmony from out the season of wrong and inharmonious. Let us, with the returning sun, begin again our onward course, and out of darkness bring light, out of coldness bring warmth, out of fear bring trust, out of evil bring goodness; then will the beautiful joy chimes of our own souls in unison with the choirs of angels who surround us repeat the anthem, "Peace on earth, good will to men."

This anthem echoes forever from the birth-morning of truth, and when in our souls arises that morning, and the Christ, or our own highest life, is born within us, we shall chant it in unison with the angels.

New York and Brooklyn Notes.

On Sundays, Dec. 12 and 19, W. J. Colville's lectures on both sides the river were largely devoted to the subject matter of the Symposium, which has made the BANNER OF LIGHT so popular of late.

Spiritualism and Anti-Spiritualism were freely and fearlessly discussed in Clark's Hall, Brooklyn, during the morning, and in New Century Hall, New York, in the course of the afternoon exercises. The lecturer prophesied great new developments in the work of Spiritualism within a short space of time, and said that the noisy opponents of Spiritualism as a public movement would and could only draw popular attention to the subject in general, and to its varied phases in particular.

As readers of THE BANNER have read W. J. Colville's contribution to the Symposium, also his answer to a question concerning the "witch" of Endor, published in the same issue, they have been already furnished with the pith of these lectures, which have attracted very large audiences, and excited great interest, not only among Spiritualists, but among many people who attend Ethical, Theosophical, and other meetings where Spiritualism proper is not invariably upheld.

In addition to the lectures just referred to, W. J. Colville has given some very interesting discourses on "Clairvoyance and Kindred Phenomena," prefaced by readings from Mr. Grumbine's newly-issued book, advertised in THE BANNER columns.

At the College, 497 Franklin Avenue, Brooklyn, Dec. 24 and 25, at 8 p. m., there will be Christmas festival exercises, including special music, readings, lecture and poem.

On Friday, Dec. 24, W. J. Colville speaks on "An Ideal Christmas"; on Saturday, Dec. 25, on "To-Day's Christ and To-Day's Angels."

W. J. Colville also conducts Christmas services in Clark's Hall, 162 Gates Avenue, Brooklyn, Sunday, Dec. 26, at 10:30 A. M.

In New Century Hall, 509 Fifth Avenue, New York, the Christmas exercises will be on Christmas Day, at 3 p. m., and on Sunday, Dec. 26, at 3 and 8 p. m. Voluntary offerings.

There will be a Watch-Night service Dec. 31, at 497 Franklin Avenue, Brooklyn. A lecture on "Clairvoyance" will be delivered at 8 p. m.; refreshments will be served at 10, and the Watch-Meeting will be from 11 till 12:05, during which "Key Notes for the New Year" will be the topic of discourse.

All letters, etc., for W. J. Colville should be addressed 497 Franklin Avenue, Brooklyn.

A Suggestion.

To the Editor of the Banner of Light:

I wish to make a suggestion in relation to raising a sum of money as an emergency fund for the good of the cause of Spiritualism. It is evident to me that we cannot successfully defend our religion without money. I, therefore, offer the following suggestion, which I think could be successfully carried out.

First, let every society enroll every one who is willing to be enrolled as a Spiritualist, and transmit their enrolled number to the "National Association" for record. I think we could muster, at least, one hundred and fifty thousand who are willing to stand up and be counted as true Spiritualists.

Now, let each member of each society pay one cent each week for one year. This, on the basis of one hundred and fifty thousand members, would net seventy-eight thousand dollars, and no one would feel the poorer for it. This fund could be placed in the custody of the officers of the National Association as a Board of Trustees, to be used by them for the good of the Cause. Every one who has the good of the Cause at heart, and cares more for it than for self, will certainly assist to carry forward some such scheme as is outlined above. Surely every one can spare one cent a week for such a glorious cause.

I go to sea, and have little time on shore, so I do not belong to any society, but I will always be found at the front wherever anything tangible is formulated. I feel assured that we have not a home or a hospital for our aged and disabled people, and yet nothing can be done by us in our disorganized condition. I will start a society here on board this ship; there may be only one member in it, but in the fund I will make it count ten, if the above outlined or any equivalent scheme be started. I fully agree with Bro. Wheeler in all he says in your last issue, and will join with him in the loan of three dollars for the good of the Cause. I will send the cash as soon as I get to port.

Now, Mr. Editor, I will ask you—if you

NOT ALWAYS UNDERSTOOD.

A fact often overlooked, or not always understood, is that women suffer as much from distressing kidney and bladder troubles as the men. The womb is situated back of and very close to the bladder, and for that reason any distress, disease or inconvenience manifested in the kidneys, back, bladder or urinary passage, is often, by mistake, attributed to female weakness or womb trouble of some sort.

The error is easily made, and may be as easily avoided by setting urine aside for twenty-four hours; a sediment or settling is evidence that your kidneys and bladder need doctoring. If you have pain or dull aching in the back, pass water too frequently, or scanty supply, with smarting or burning—these are also convincing proofs of kidney trouble. If you have doctored without benefit, try Dr. Kilmer's Swamp-Root, the great kidney remedy. The mild and the extraordinary effect will surprise you. It stands the highest for its wonderful cures. If you take a medicine you should take the best. At druggists', fifty cents and one dollar. You may have a sample bottle and pamphlet, both sent free by mail. Mention the BANNER OF LIGHT, and send your address to Dr. Kilmer & Co., Binghamton, N. Y. The proprietors of this paper guarantee the genuineness of this offer.

think well of it—to lay this matter before as many societies as possible, and I believe they will try it, or something better.

Yours for the good of the Cause,
S. T. TAYLOR.

U. S. S. "Woodbury," Portland, Me.,
Dec. 6 1897.

Spiritualists' Photographs.

The call made by me for Spiritualists' photographs to exhibit at the Fiftieth Anniversary of Modern Spiritualism, and to be added to the museum of the Jubilee to be held in Rochester next June, is bringing quite a good result. But it should cause thousands of Spiritualists to respond. This will prove to the world that they are a good-looking and intelligent appearing class.

Prominent workers in the Cause of Spiritualism have been solicited by W. H. Bach, Lily Dale, N. Y., to send to the Art Department their photographs. Such will please send direct to him. All others might do the same. If sent to me I will hold in reserve for the Jubilee exhibit in charge of Bro. Bach.

G. W. KATES.
284 Monroe Ave., Rochester, N. Y.

Deafness Cannot be Cured

By local applications, as they cannot reach the diseased portion of the ear, there is no cure for deafness by eyeglasses and local remedies of any kind. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed, you have a running ear or imperfect hearing, and when it is entirely closed, deafness is the result; and unless the inflammation can be taken out, and this tube restored to its normal condition, hearing will be destroyed forever; and cases out of the way are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces. We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, etc.

J. C. HENNEY & CO., Toledo, O.
Dec. 18.

OLD AND NEW PSYCHOLOGY.

BY W. J. COLVILLE.

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

The author says in his Introduction: "The writer lays no claim to having written a complete or exhaustive treatise on Psychology, but simply has undertaken to present, in as popular a form as possible, some of the salient features of the complex and mysterious subject."

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

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

The chief aim throughout the volume has been to arouse increased interest in the workable possibilities of a theory of human nature, thoroughly scientific and at the same time, profoundly ethical. As several chapters are devoted to improved methods of education, the writer confidently expects that many parents, teachers and others who have charge of the young, or who are called upon to exercise supervision over the morally weak and mentally afflicted, will derive some help from the doctrines herewith promulgated.

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What is Psychology? The True Basis of the Science. Rational Psychology as presented by Aristotle and Swedenborg with Reflections thereon. Relation of Psychology to Practical Education. A Study of the Human Will. Innateness: Its Practical Value. Memory: Have We Two Memories? Instinct, Reason and Intuition. Psychology and Psychology. Mental and Moral Healing in the Light of Certain New Aspects of Psychology. Music: Its Moral and Therapeutic Value. The Power of Thought: How to Develop and Increase It. Concentration of Thought, and What It Can Accomplish. A Study of Hypnotism. The New Psychology as Applied to Education and Moral Evolution. Telepathy and Transference of Thought, or Mental Telegraphy. Mediumship, Its Nature and Uses. Habits, how Acquired and how Mastered; with some Comments on Obsession and its Remedy. Seership and Prophecy. Dreams and Visions. The Scientific Ghost and the Problem of the Human Double. The Human Aura. Heredity and Environment. Astrology, Palmistry and Periodicity: their Bearing on Psychology. Individuality vs. Eccentricity.

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J. C. F. GRUMBINE'S BOOK

BANNER OF LIGHT BOOKSTORE.

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Orders for Books, to be sent by Express, must be accompanied by all or at least half cash, the balance, if any, must be paid U. S. D. Orders for Books, to be sent by Mail, must invariably be accompanied by cash to the amount of each order. Fractional parts of a dollar can be remitted in postage stamps.

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In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspondence. Our columns are open for the expression of personal free thought, but we do not endorse all the varied shades of opinion to which correspondents may give utterance.

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

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

Banner of Light.

BOSTON, SATURDAY, DECEMBER 25, 1897.

ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

[Entered at the Post-Office, Boston, Mass., as Second-Class Matter.]

PUBLICATION OFFICE AND BOOKSTORE,
No. 9 Bowditch Street, corner Province Street,
(Lower Floor.)WHOLESALE AND RETAIL AGENTS:
THE NEW ENGLAND NEWS COMPANY,
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Banner of Light Publishing Company.Lease B. Rich, President.
Fred. G. Tuttle, Treasurer.
Harrison D. Barrett, Editor.

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

TWO DOLLARS PER YEAR.

The management of the BANNER OF LIGHT has reduced the subscription price of the paper to Two Dollars per year (former price \$2.50).

We trust that Spiritualists everywhere will cooperate heartily with us in the step which has been taken, and that regular subscribers for THE BANNER will make an effort to increase its circulation. If every one now on our subscription books would make it his or her business to obtain one new subscriber to this paper for 1897, the heretofore high standard of THE BANNER could easily be maintained, the value of its contents and the practicality materially enhanced, and the Cause which this paper has so long defended and upheld greatly strengthened.

Notice.

Saturday, Dec. 25, being a legal holiday, the BANNER OF LIGHT office will be closed through out the day. Our correspondents will please govern themselves accordingly.

A Unique Business.

Ohio has produced many eminent statesmen, scholars and philanthropists during her ninety-five years of statehood. She has left an impress upon our Nation's history excelled by no other State in the Union. Her people are progressive, usually abreast with the times, and quick to resent any encroachment upon their liberties. Her legislators have occasionally fallen from grace, and passed laws discriminating against mediums and magnetic healers, but have had to pay for it through the loss of party prestige at the next election. At present she has a medical law that is very tyrannical in its application, and limits the freedom of many of her best citizens in their choice of a physician for their physical ills.

But it is not of Ohio's glory, nor her peculiar laws, nor the virtues and vices of her people as a whole, that we speak to day. One of her citizens who dwells in the quiet little city of Warren is engaged in a business so unique in character as to possess interest for every reader of the BANNER OF LIGHT. He calls it "Mystery Work," and he purposes dealing with Spiritualist mediums and those who claim to be such, in a way that will be of profit to them, as well as to himself. He tells all mediums (we quote his own words): "To cope with others, you must be able to do as good work," and emphasizes his statements with italicized words. He wants all of his patrons to become proficient in all the secrets of the trade, and he will instruct them provided they pay him for it.

For four dollars he will give them three bona fide methods by which sealed letters can be read without a single failure, by means of trickery and deception. For ten dollars he will give positive instructions in pellet or ball reading, by means of eight fraudulent methods. For twelve dollars fifty cents he will give instructions in eleven trick methods of working automatic and independent slate-writing. For six dollars he will betray the six fraudulent methods of working the trumpet circles. For seven dollars he will reveal five trick methods of holding light séances for physical manifestations. For five dollars he will explain all the tricks of fraudulent materialization. For various sums he will give instructions in mind-reading, card-reading, spirit-telegaphy, theosophical Mahatmas, magnetic healing, public tests, spirit pictures, etc., etc., to those who wish to engage in the unique business of defrauding, humbugging, and criminally abusing an innocent people.

We have before us a personal letter from this man to one of our worthiest and truest mediums in New England. It tells a curious story of wrong and outrage upon the public in the sacred name of Spiritualism. For one dollar fifty cents the "Confessions of a Spirit Medium" will be sent to the one to whom his personal letter was addressed. If this Ohio man were the only one engaged in the high and holy calling of palming off counterfeit spiritual phenomena upon innocent, suffering human beings, we should feel that he could be dealt with summarily, and the Cause speedily rescued from the clutches of such leeches as he. Alas! there are many others doing the same work! Who shall call this class to halt? THE BANNER OF LIGHT dares, and will do it

whenever the evidence is at hand to warrant it.

Our captious critics who believe there are no fraudulent manifestations among pretended mediums, are invited to inspect the printed circular which lies before us as we write, from this distinguished Ohioan who is engaged in the holy work of teaching men and women to become soul assassins in their daily lives. We speak from no overwrought imagination, nor from any desire to be sensational. We speak because of our love for truth, and our devotion to honest mediums throughout the country. We do not intend to be humbugged ourselves, nor shall we knowingly be the medium of deceiving others. The unique business of the Ohio man may be sanctioned by the law of man, but it is a deadly insult to the law of Truth. He and his class, as well as all of his students should be thoroughly exposed, and exposed by Spiritualists. He will be an invaluable witness for the "Antis," and they have money enough to purchase his testimony. As Spiritualists we have a remedy for our ills, and a fortress for our defense in organization. Let us rally to the support of our local, State and National Associations, and, like Othello's, the occupation of the Ohio man, his satellites and dupes will be gone forever.

Spiritualism and Reform.

A correspondent, writing us upon the issues of the day, states that the National Spiritualists' Association has uttered no cry for reform, with the solitary exception of its opposition to God in the Constitution. Another correspondent writes a letter strongly censuring the National Spiritualists' Association for engaging in too much reform work, claiming that the legitimate sphere of Spiritualism is not in the direction of either social or political reform.

If complainant number one will but read the records of the National Spiritualists' Association conventions, and its history, he will find that government by injunction, intemperance, fraud and deception, Sunday laws, oppression of labor, restriction of religious and medical freedom, have been earnestly opposed at every possible opportunity. He will also find that education, the purity of the home, white lives for both sexes, homes for the indigent, hospitals, sanitariums, libraries, children's lyciums, protection for honest mediums, the repeal of all unjust laws, and similar helpful measures, have been advocated without fear or favor.

Complainant number two steps in and protests against any and all of these eminently just reformatory and progressive measures. One denounces the National Spiritualists' Association for doing nothing to further reform, while the other denounces it for doing too much! We believe Spiritualism to be the reform movement of the age, therefore earnestly advocate the work of reform on the part of Local, State and National Associations of Spiritualists. The National Spiritualists' Association may not have done all that was expected of it by many of its friends, but it has done what it could with the limited means at its command. Every one of its officers has sacrificed personal comforts, time and money to enable it to do its legitimate work. Had each Spiritualist done one-tenth of what the friends of the National Spiritualists' Association have done, the National body would have performed a work surpassed by no association on earth.

It has done more for Spiritualism in five years than the American Unitarian Association did for Unitarianism in twenty years after its organization. It has given Spiritualism a higher standing in this country than it has ever enjoyed in its fifty years of history. It is looked to for reliable information by all other denominations, and is consulted by men and women of letters in regard to the real meaning of Spiritualism and its message to the world. Having done this, it has earned for itself the support of every loyal Spiritualist. We were surprised to hear an opponent of Spiritualism make this statement: "The National Association of Spiritualists has a better standing with the enemies of the movement than it has with many Spiritualists." This remark should bring a blush of shame to every one who claims to be a Spiritualist, and is yet opposed to doing that which will aid the cause of progress.

To the man who wants a great deal of reform, and to the man who wants none at all, the National Spiritualists' Association presents questions difficult for either one of them to answer. To the former, why do n't you aid a movement that is advocating every nameable reform in which you are interested? To the latter, why do you hesitate to support a movement that has given Spiritualism a higher standing among the religions of the world than it ever enjoyed before? How can either one refuse to aid an association through which the enemies of Spiritualism have been compelled to respect it?

We are in receipt of several propositions to aid the National Spiritualists' Association. Several parties have advocated the contribution of three dollars per annum to its treasury by every Spiritualist in America. If there are five thousand only who will do this this year, a fund will be created through which the work of reform, the higher education of the masses, and a truer Spiritualism, can be presented to the people. Therefore we call upon the thousands of true-blue Spiritualists to unite in aiding the spirit-world to do its work. Give your spirit-friends a holiday remembrance of three dollars, as Bro. Wheeler has suggested, and your reward will be the consciousness of having tried to do your duty. Let us fill the treasury of the National body with cash, and then tell its officers to carry out the progressive measures committed to their care. May the responses be many and prompt.

In Re the Lyceum.

The National Lyceum Association is an assured fact. Its aims and objects have been definitely stated, and its work for the ensuing year mapped out. Its officers are receiving letters of encouragement from various quarters, occasionally accompanied by donations to its treasury. This National Lyceum Association has come at a time when it was most needed. Its work is important, and it has claims upon the Spiritualists that they cannot ignore. The Lyceum deserves the loyal support of every true-blue Spiritualist in this country, and every one should encourage it in its progressive march toward the city of success.

The first step should be taken by the Lyceums themselves. Every one of them should at once connect itself with the National Lyceum Association. The Boston Progressive Lyceum has already chartered with the National body, and has set a good example thereby for all Lyceums on this continent. The leaders in

Lyceum work in all sections are urged to act in this matter at once. Baltimore, Philadelphia, Washington, Chicago, San Diego, San Francisco, Denver and all other Lyceums, we appeal to you to charter with the new National Lyceum Association. It is an opportunity to do good—to strengthen Spiritualism throughout the length and breadth of the land, and it should be eagerly embraced by all progressive minds.

As soon as the local Lyceums have rallied around the standard of the national movement, the next step will be clearly perceived by every Spiritualist. It will be to place in the hands of the Secretary, Mrs. Mattie E. Hull, and Treasurer W. H. Bach sufficient funds to put a Lyceum organizer, or missionary, into the field, to organize local Lyceums wherever possible. One gentleman, recognizing the importance of this work, has sent his cheque for five dollars for the National Lyceum Association. His letter is full of practical suggestions, and he pleads earnestly with the Spiritualists of the United States to rally to the support of the National Lyceum Association.

We trust that every reader of these lines will use his influence with his local Lyceum to induce it to join the National Lyceum Association. "In union there is strength," and Lyceum work will be greatly aided by this concentration of forces. Now is the time to act, and we ask that there be no hesitation in regard to the matter. We suggest that those who are interested in the children at once open correspondence with National Conductor J. B. Hatch, Jr., or National Secretary Mrs. Mattie E. Hull, who will gladly furnish all necessary information in regard to the work. The National Conductor may be addressed 74 Sydney street, Boston, while the National Secretary can be found at 536 Prospect street, Cleveland, Ohio. We urge all local Lyceums to unite with their National body, and thus become a power for good in the land.

Seer, Widow, and Money.

CLOUD ON THE SANITY OF MRS. BEACH, WHO MARRIED A MEDIUM.

You may be a Spiritualist and still sane, but Turning Over Your Property to a Medium on the Strength of His Voices from the Dead Justifies the Suspicion that You're Mad.

A commission is to inquire into the sanity of Mrs. Harriet E. Beach Rogers, widow of Alfred E. Beach, who was editor of the *Scientific American*. The widow married Henry Rogers, a so-called spirit-medium, whose wife had just got a divorce. Mrs. Beach-Rogers' children, who are administrators of their father's large estate, applied for a commission. The Supreme Court at Special Term refused it. The Appellate Division reverses the order.

Mrs. Rogers is sixty-nine years old, fifteen years older than Rogers. She is entitled to \$29,000 and dower worth \$195,000 in her husband's estate. The court says that Rogers acted as the medium through which she communicated with the spirit world. At about the time of the marriage to Rogers she gave him a trust deed of her interest in the estate of Alfred E. Beach. Referring to the letters of Mrs. Beach before the marriage, Justice Ingraham, who writes the opinion of the court, says that she regarded the marriage to Rogers as a "spiritual wedding," which he explained would leave a woman free to separate from a husband when love had ceased. She told of communications from Daniel Webster, Rufus Choate and Abraham Lincoln concerning her new idea of marriage, and said that she and Rogers had spiritual work to do together. The court then says:

"It is true that a belief in Spiritualism may be consistent with good business instincts and sound judgment, and this mere fact that a person is a believer in Spiritualism would not of itself justify an inference that such person was incompetent to manage himself or his affairs. When, however, it appears that in addition to a belief in Spiritualism a person has become so convinced of the reality of communications from the dead that the control of his person and the disposition of his property are governed by the advice and direction contained in these communications from deceased persons, and that a person under such influence is about to dispose of his property, or to contract a marriage or other relations which appear to be unwise or unsound, according to the accepted standards, and that the assumed communications of such deceased persons have come through the medium of a person who is to benefit by such advice, arrangements, or dispositions of property, it seems to me that a case is presented which calls for an investigation as to the competency of such person. It is not the abstract belief in Spiritualism that raises the presumption of incompetency, but the fact that a person has surrendered his will to the control of such influences rather than to the exercise of sound judgment. And when it appears that those influences are being used to procure a disposition of the property to others than her children, or those to whom it would naturally go, a case is presented which at least requires an investigation by the tribunal provided to determine questions of this character."—*N. Y. Sun*, Dec. 11, 1897.

In commenting upon the above, the *Truth Seeker* says: "The decision is strictly orthodox. Persons who put in practice the belief they profess are uniformly pronounced either criminal or insane."

We are compelled to differ with our esteemed contemporary in regard to this matter. Had any other person than Rogers himself been benefited by the advice that came through his lips, purporting to be from the spirit-world, the court probably would have sustained the decision of the lower court. As it is, the Appellate Court simply holds that self interest induced Rogers to give Mrs. Beach the messages from the spirit-world that led her to transfer her property to him. This action clearly proved Mrs. Beach to be under the control of some influence that deprived her of her ability to decide important questions for herself.

For the time being she was deprived of the power of reason, hence was incapable of protecting herself and her own interests. The record of Rogers was also well known to the court, which undoubtedly had no little influence upon the mind of the Judge. Had Rogers been an honest man, had he acted unselfishly, the fact of Mrs. Beach's marriage with him, and her communications from the spirit world, would probably have had no effect whatever, and the case would have been thrown out of court.

The BANNER OF LIGHT is jealous of the rights of Spiritualism in every direction, and will fearlessly defend them on any and all occasions. But so long as the public is at the mercy of such men as Rogers, just so long may we expect the courts of the land to step in to protect people who have proved themselves incapable of protecting themselves. Mrs. Beach is not insane in the usually accepted meaning of the word, but she has been deluded and hypnotized by the will of an unscrupulous man, hence should be protected for her own good, for her children's sake, and to prevent the one who has deceived her from carrying out his nefarious schemes. We hold that the summing up of Judge Ingraham's ruling is one of the ablest, fairest and most impartial decisions ever rendered by a high court in the history of this nation.

Bigotry.

When the *Spiritual Advocate* of Cincinnati was forced to the wall, its unexpired subscriptions were assumed by *The Dawning Light* of San Antonio, Tex. It now appears that a few of the former patrons of *The Advocate* decline to accept *The Dawning Light* because it is published in the South. This is bigotry such as no rational mind ever expected to find among Spiritualists. *The Dawning Light* stands for progress, and, as its editor well states, it knows no South, no North, no East, no West, but only one country and one family of people. Its contents are always full of interest, and are educational in their tendencies. It is published in a section where but little is known of Spiritualism. Its task is no sinecure, and Editor Newnam should have the loyal support of every liberal thinker who is desirous of dispelling the heavy clouds of religious prejudice that hang over a very large section of our nation. To find Spiritualists, so called, so bigoted as to refuse to take a paper because of the location in which it is published, is an indication that medieval ignorance yet afflicts some people of to-day. We wish Bro. Newnam and his able little journal every possible success. Bigotry and intolerance have no place in our Spiritualism.

Mrs. A. H. Luther.

This noble worker is yet in need of assistance. THE BANNER is willing to do its part, but feels that the general public should have a share in doing for a noble woman. We have forwarded about sixty dollars to Mrs. Luther, sent us in response to our appeal for aid. A fund of one thousand dollars is needed at once. Can it not be raised? It takes three persons to care for Mrs. Luther at the present time. She cannot be left alone for one moment, hence requires a constant attendant. Her means are exhausted, and she is now dependent upon the generosity of the public for support. Shall she call in vain?

It is not likely that she can ever be restored to health; one of her attendants writes us that she may remain in the form for some time, hence money will be required to give her the attention she needs. She has earned all that will be given her through forty years of devoted service to Spiritualism. She has fought a good fight for truth and justice, and is entitled to a reward of love and kindness from Spiritualists in return. Let her holiday offerings be sufficient in hard cash to care for her during the remainder of her life. We will cheerfully forward all donations to Mrs. Luther as soon as they are received.

Big Bible Stories.

The prospectus of the above book is before us. W. H. Bach, of Lily Dale, N. Y., is the author and publisher, and all of our readers are acquainted with his graphic style of presenting these subjects. Too many Spiritualists are entirely ignorant of the Bible, and unable to refer to it with intelligence. We do not believe it should be made a text book, but we do believe that all should be familiar with its origin and teachings, in order to give logical reasons for their disbelief and opposition. Mr. Bach has torn from some of the most bitter pills the thick coating of faith in which Christianity has wrapped them, and asks us to swallow them if we can. We feel that the book is needed at the present time, and trust that all our readers will secure a copy.

The International Congress.

The International Congress of Spiritualists will assemble in St. James Hall, Regent street, London, Eng., June 19 to 24 inclusive. Prominent Spiritualists from all quarters of the globe will be in attendance, and grand results are anticipated. It will prove a fitting supplement to the International Jubilee at Rochester June 1-8, 1898. For full particulars in regard to the London Congress address E. Dawson Rogers, President, 110 St. Martins Lane, London, Eng. For information in regard to the International Jubilee address Frank Walker, General Manager, Hamburg, N. Y.

Massachusetts State Convention.

Our readers should remember the Annual Convention of the Massachusetts State Spiritualist Association, to be held Tuesday, Jan. 4, 1898, S. E. 50, in Paine Hall, Boston. All Spiritualists who are truly interested in the welfare of the Cause should join the State Association at once. Let us unite to make the coming Convention the grandest event in the history of Spiritualism in Massachusetts. We can do so by joining the Association, and attending the Convention in person. Good speakers and the best of music will be presented on that occasion.

Mrs. T. Amelia Moore, a delegate from the Meriden, Ct., Spiritualist Society, to the late Convention in Washington, writes that she has mailed a check for twenty dollars and seventy cents to the National Spiritualists' Association for twenty-two copies of the Report of the Convention, twenty copies at one dollar each, one at fifty cents, and one at twenty-five cents. She states that the society took the greatest interest in helping to swell her list, and responded to her solicitations as liberally as their means would allow. Is the Meriden Society the only one interested in this matter?

We are in receipt of a circular signed by Sylvanus Lyon, Vice-President and Manager of The Moderation Society, the purpose of which is to secure temperance in all things. The Society's motto is: "The greatest good to the largest number for the least cost." The circular calls for membership and aid in the work. Mr. Lyon's address is 34 Park Row, New York City.

We are in receipt, through the kindness of the New England Mutual Insurance Company, of one of its superb calendars for 1898. It is well gotten up, and is an ornament to any office. No calendar will be delivered except on application through the mail, addressed to the Calendar Department, enclosing ten cents to defray the expense of mailing.

After a suspension of a few weeks *The Medium*, Los Angeles, Cal., Ed. D. Lunt, editor, has made its reappearance. It is full of good things, and is conducted with Bro. Lunt's well known energy. It stands for true Spiritualism, and dares to speak the truth as its editor perceives it. Success to *The Medium* and its editor.

We extend our thanks to our esteemed friend, Mr. Wm. H. Banks of New York City, for important papers recently forwarded to this office.

Grand Mass Meeting.

A grand Mass Meeting of the Spiritualists of Cleveland, O., and vicinity, will be held in Army and Navy Hall, Cleveland, Dec. 28, 29 and 30, under the auspices of the National Association. Mrs. Cora L. V. Richmond, Vice-President National Spiritualists' Association, Moses and Mattie Hull, Thomas Lees, Willard Hull, Marion Carpenter, Hudson and Emma Tuttle, Helen Stuart Riehings, D. M. King, E. W. Bond, Anole E. Thomas, and other prominent speakers, will be in attendance. We trust our Ohio friends will be present en masse. It will be a grand occasion, and one can afford to miss it.

Dr. Peebles's New Work.

Owing to unforeseen delays in proof reading, Dr. Peebles's new work will not be issued as soon as we had anticipated. Due notice will be given in our columns of the appearance of this interesting book.

Our esteemed friend and contributor, Meredith B. Little, was recently elected President of the Adirondack Insurance Company at Glens Falls, N. Y. Mr. Little has had more than forty years' experience as an underwriter, and is well equipped for the duties of the important office to which he has been chosen. He has frequently contributed meritorious articles to the Spiritualist press, and is an outspoken advocate of the sunny philosophy. We congratulate Bro. Little, and wish him success in his work.

Our readers should not forget that Mr. E. W. Wallis, the talented editor of *The Two Worlds*, Manchester, Eng., with his gifted wife, Mrs. M. H. Wallis, will visit the United States next summer. They will arrive in this country early in August, and are desirous of securing lecture engagements from that time forward. Mr. Wallis is an eloquent speaker, while his wife is one of the best test mediums in England. They should both be kept busy.

Henry Middleton Paxton's latest novel, entitled "The Man with the Lantern," is now out of press. It is a fascinating story, told in a simple, graceful manner, and is full of thoughtful suggestions both for children and adults. It will make a charming holiday present for young people, and should find a place in the library of every Spiritualist. For sale at this office.

The publisher (Carrie Swenson) of the Scandinavian Spiritualist paper, *Den Skandinaviske Spiritualisten*, of Minneapolis, Minn., informs us that the name of the paper has been changed to *Nya Tiden* (The New Era). We trust all our readers who have Scandinavian friends will call their attention to this worthy little publication. THE BANNER wishes it much success.

We acknowledge with thanks the receipt of a little work entitled, "European Notes of a First Trip Abroad," from the pen of Joseph F. Snipes, of New York City. It is an interesting account of the author's experiences abroad during the past season, and will be of especial value to all who are contemplating a visit to foreign lands in the future.

An interesting article from Miss Abby Judson, in criticism of the Onset address of Rev. T. E. Allen, was received too late for immediate use. Miss Judson's words are always eagerly read by Spiritualists, hence we shall publish her contribution as soon as we can find space for it.

W. S. Stratton, the owner of several gold mines, gave one thousand dollars to be expended in edibles for the worthy poor in Colorado Springs, Col., on Thanksgiving Day. May his example be emulated by every millionaire on New Year's Day.

The Ladies' Aid Society of the First Church of Spiritualists of Pittsburg, Pa., held a successful bazaar and entertainment, Tuesday and Wednesday evenings, Dec. 14 and 15, at their hall, No. 6 Sixth street.

Joseph Heberle, Princeton, Ky., writes that he will be pleased to welcome a worthy medium in his home at any time, should one chance to be passing through his section of the State.

Mrs. E. Barrows, Fayville, Mass., will be glad to furnish back numbers of the Spiritualist papers as missionary documents upon application.

Dr. Dumont C. Dake has changed his New York address from Continental Hotel to 139 West Forty fifth street.

Idea of God.

Minot J. Savage Makes an Attack on Presbyterian Belief.

New York, Dec. 21.—The initial meeting and dinner of the Unitarian Men's Club, which was held last night in the Windsor Hotel, this city, was attended by sixty members of the club. The Rev. Dr. Minot J. Savage of the Church of the Messiah, and formerly of Boston, was one of the speakers. During the course of his remarks Dr. Savage said:

"If there was a man in this city to-day having such a character as the orthodox churches attribute to God, you would not speak to him or invite him to your homes. Take all the great criminals, roll them into one, and he would be white in comparison with the idea of God comprehended in the Presbyterian faith."—*Exchange*.

Lake Helen Camp-Meeting, Florida.

H. A. Budington writes: People are going South every week to attend this meeting. Quite a party will go Dec. 31. There will be other parties who will leave Jan. 11, also on Jan. 17 and Jan. 31. I shall go Jan. 31, and shall be pleased to assist all who take that date.

Any who may wish to avail themselves of these cheap excursions by the Clyde Steamship Line from New York, should write to me for particulars at Springfield, Mass.

Annual Meeting of the Massachusetts State Association.

Mrs. May S. Pepper has informed the writer that she will be with the Association on Tuesday, Jan. 4, at Paine Hall, and take part in the annual meeting.

Look for the full list of speakers in next issue. J. B. HATCH, JR., Chairman of Committee.

We will be much obliged to our friends everywhere if they will send us the names and full addresses of such Spiritualists in their immediate localities as are not regular subscribers to THE BANNER.

Reception to Dr. J. M. Peebles.



J. M. Peebles

Informal Reception, Dec. 15, S. E. 50.
Boston, Mass.

The venerable "Spiritual Pilgrim," Dr. J. M. Peebles, having been called to Boston to read the final proofs of his latest work, "A Trip Around the World," was tendered an informal reception by the BANNER OF LIGHT Publishing Company, on Wednesday evening, Dec. 15, at 84 Bosworth street. Mrs. Jennie K. D. Conant, the BANNER OF LIGHT Circle medium, kindly placed the circle-room at the disposal of the public for the occasion. The floral decorations were tasteful and numerous, transforming the room into a bower of beauty. Dr. Peebles's Boston friends are legion, and many of them sought this opportunity to take him again by the hand, and wish him "God-speed" on his journey to the West.

At 8:40 the assembly was called to order by the editor of THE BANNER, who acted as master of ceremonies. Dr. Dean Clarke was the first speaker. He referred to his long friendship for Dr. Peebles, extending over nearly one third of a century, and spoke feelingly of his appreciation of the work that the guest of the evening had done during his two and forty years of labor in the field of Spiritualism. He closed his remarks by reading an original poem, composed especially for the occasion.

Dr. T. A. Bland was then called upon. He spoke of Dr. Peebles's well-known opposition to all unjust laws, and commended the work of reform in which the Doctor had been engaged for so many years.

Mrs. Clara Field Conant paid a grateful tribute to the services of Dr. Peebles in the spiritual vineyard. She referred in feeling terms to the workers of other days, and recalled the fact that Dr. Peebles was as active then as he is now.

Mr. Eben Cobb spoke in eloquent and fitting terms of the services of Dr. Peebles in behalf of Spiritualism. His references and comparisons to the battle-ship Constitution ("Old Ironsides") thrilled the hearts of all present. Unlike "Old Ironsides," dismasted and broken with the decrepitude of age, our guest is with us, ready for active service, and as eager to do battle for the right as he was in the early days when it cost much to be a Spiritualist.

The Chairman referred to the friendship of Dr. Peebles and the arisen editor of THE BANNER, Luther Colby, saying he felt that Mr. Colby was present in spirit participating in the exercises of the evening. He then called upon Miss Amanda Bailey, the gifted vocalist, from Salem, an old friend of Dr. Peebles, to render a song by Prof. Longley, dedicated to Luther Colby.

Dr. C. W. Hidden of Newburyport was then introduced, and spoke in his usual happy manner of his appreciation of the work of Dr. Peebles, and the lessons he had drawn therefrom. Dr. Peebles's lectures, books and writings had done much for him.

Oscar A. Edgerly, speaker for November at the First Spiritual Temple, followed in a brief but eloquent speech, testifying to the esteem in which he held the guest of the evening. As a young worker he was pleased to greet one of the veterans of the early days, and to bid him "God speed" in his work.

Capt. Richard Holmes, Past President of Berkeley Hall Society, spoke in a happy vein, recalling the pleasant associations of other days, when he first had the pleasure of introducing Dr. Peebles to a Boston audience many years ago. His address was replete with humor, pathos and sentiment, and was heartily applauded.

Prof. Wm. M. Lockwood, the present speaker at Berkeley Hall, referred to his many years of friendship with Dr. Peebles, and stated that the Doctor gave the first address upon Spiritualism to which he ever listened. Prof. Lockwood eloquently touched upon the work of Dr. Peebles as an educator, and paid a just tribute to his literary labors. He wished the good Doctor many years more in the form to do good to humanity.

The Chairman then announced that he had intended to call upon other speakers, but the lateness of the hour prevented. He introduced Dr. Peebles, stating that he was permitted to speak for himself. The Doctor's address was eloquent, clothed in elegant language, and full of feeling. He thanked his Boston friends for their kindly greeting, and expressed the hope that many such reunions might be held in the name of Spiritualism. He referred to his forty years' acquaintance with and friendship for the BANNER OF LIGHT. His tribute to Isaac B. Rich, THE BANNER's loyal and devoted supporter, was full of feeling, and was roundly applauded by all present.

He recalled many pleasant memories of his associations with Luther Colby, and the gifted workers of bygone years. He asserted that these arisen ones were present, enjoying the evening to the uttermost. He referred, with deep feeling, to the friend, associate and successor of Luther Colby, John W. Day, who was present to greet his friends on this occasion. The Doctor gave a graphic account of his travels in the Orient, and spoke of the marvelous powers of the Brahmin and Yoga media, some of whose manifestations he described in full.

"My three trips around the globe have taught me," he exclaimed, "that there is no Europe, no America, no Asia, no Africa, no Australia, but only one country, one people, and one family, whose members are brothers and sisters all, and heirs to one common glorious destiny—immortality. The brotherhood of the race is a fact, and the sooner Spiritualists prove by their words and actions that they recognize this great truth the better it will be for the world."

He emphasized the necessity for harmony and good will among the people, and urged a closer unity of thought and effort among the masses. A love for truth, and an earnest desire to do right, will be the means of opening the door to the great storehouse of wisdom, and will draw the loving angels close to our hearts. The Doctor's eloquent and instructive address was frequently applauded, and he was given a generous encore as he took his seat.

Light refreshments, lemonade, fruit, and nut sandwiches were then served, which were much enjoyed by all. Each guest received a souvenir card with a picture of Dr. Peebles upon it, coupled with a fac-simile of his autograph, to take home as a memento of the occasion. These cards were the design of Mrs. Marguerite Barrett, whose taste was complimented by all present.

Mrs. Jennie K. D. Conant and Mrs. Marguerite C. Barrett constituted the Committee on Refreshments, and discharged their duties

faithfully. Their vegetarian lunch was quite a feature of the evening, and a graceful compliment to Dr. Peebles, who is a strict vegetarian.

Letters of regret were received from Dr. Andrew Jackson Davis, Dr. George A. Fuller, Mrs. M. S. Townsend Wood, Prof. Alexander Wilder, William and Cora L. V. Richmond, Geo. A. Bacon, Mrs. Carrie F. Loring, J. Q. A. Whittemore, Dr. A. H. Richardson, Alfred E. Giles, J. B. Hatch, Jr., E. E. Burlingame and Mrs. J. C. Ewell.

Among those present may be mentioned Isaac B. Rich (President Rainer of Light Publishing Company), Fred G. Tuttle, Mrs. J. S. Soner, Eben Cobb, Capt. Richard Holmes, Col. W. D. Crockett, Mrs. Sadie P. Billings, Dr. and Mrs. MacGregory, Dr. T. A. Bland, Mr. and Mrs. W. P. Thaxter, Dr. Dean-Clarke, Mr. and Mrs. Forest F. Harding, Moses T. Dole, Mr. and Mrs. McKenzie, Mr. and Mrs. J. H. Soner, Mrs. A. S. Heywood, Mr. and Mrs. S. H. Bradley, Miss Burnette, Dr. M. O. Wilcox, Miss Amanda Bailey, Hebron Libbey, Dr. C. W. Hidden, Prof. Wm. M. Lockwood, Mr. and Mrs. Oscar A. Edgerly, Mrs. John Woods, Mrs. Mattie Chamberlin, Dr. E. E. and Mrs. Clara Field Conant, Mrs. Jennie K. D. Conant, Mrs. Marguerite C. Barrett and the editor of THE BANNER OF LIGHT.

The following telegram arrived after the company had dispersed:

Banner of Light Publishing Company: We all regret that we are unable to accept your kind invitation to meet Dr. Peebles at THE BANNER office. One of the mediums arrested is called for trial Thursday. Our duty lies here.

The company broke up at eleven o'clock, with mutual good wishes and expressions of cheer, all stating that the evening had been a very enjoyable one.

NEW YORK.

YONKERS.—J. A. Robinson writes: The services of the Yonkers Spiritualist Society, Friday evening, Dec. 17, were enjoyable. After hearty singing by all present, and reading of interesting articles from THE BANNER by the President, Brother Fletcher gave a pleasant talk appropriate to the coming Christmas season. He also gave a number of communications from spirit friends.

The next regular meeting of this society will be on Tuesday evening, Dec. 23, on which occasion Mrs. Tillie U. Reynolds of the State Association will be with us.

The Christmas festival of the Children's Lyceum will take place on Sunday, 28th inst., at 2:30 P. M.

The regular Friday evening meetings will be resumed after Jan. 1 next.

BUFFALO.—Lyman C. Howe writes: My audiences are increasing; a full house greeted me last Sunday evening. There is a growing tendency to recognition of the value of the educational work, which has been so long eclipsed by the curiosity mania. Mrs. Nellie Whitcomb, Mrs. Matteson's daughter, has charge of the Fair, to come off in March, for the purpose of securing means to enlarge the Temple. It is a worthy enterprise, and should enlist Spiritualists to cooperate in so good a work.

MEETINGS IN NEW YORK.

Adelphi Hall.—The Spiritual and Ethical Society holds meetings every Sunday morning and evening. Mrs. H. T. Brigham, speaker.

New Century Hall, 500 5th Avenue.—Services every Sunday at 3 P. M., with lecture by W. J. Colville. Visitors cordially invited.

First Society of Spiritualists, J. Clegg Wright, speaker, meets at the "Tuxedo," 637 Madison Avenue, corner 9th street, Sundays. Services 11 A. M., 3 and 8 P. M.

The Yonkers Spiritualist Society holds its meetings every Friday at 8 P. M.; Sundays 3½ P. M., and Children's Lyceum at 2½ P. M.

FIRST SOCIETY OF SPIRITUALISTS.—"The Tuxedo," Madison Avenue and 59th street.—M. J. Fitzmaurice, Sec'y, writes: Dec. 19 Prof. Wright delivered a charming lecture in the morning, appropriate to the great festival of the Christian Church, now so close at hand. The afternoon services were rendered memorable by the varied phases of mediumship evidenced by Prof. Wright, Mr. Victor Wydes of England and Mrs. Antoinette Candee. A large audience greeted Prof. Wright in the evening.

The musical selections of Mrs. Stone and Mr. Myers throughout the day and evening were particularly sweet and well rendered.

OHIO.

COLUMBUS.—A correspondent writes: A very enjoyable social was given on the 8th inst., under the auspices of the Ladies' Aid, at the residence of Mr. and Mrs. William Semler. With much cheerfully-contributed labor Mrs. Semler prepared her house for the merry guests—for instance, taking out the contents of the pantry and converting it into a cloak-room; removing all heavy furniture from the rooms, and laying canvas for the light feet of the dancers. Messrs. Skinner and Arras furnished most inspiring music, with violin and piano, the strains of "The Arkansas Traveler," like a burst of warm sunlight melting away the last vestige of anything like "ice." Refreshments were served at 10 o'clock, and your correspondent overheard several remarks on the unusual excellence of the coffee.

There is splendid material here for the up-building of a strong, stable and wide-awake body; and the First Spiritual Church is its prophetic nucleus, but requiring, in addition to its capable officers and efficient Ladies' Aid, a permanent pastor possessing good staying qualities. Over six hundred people were in attendance at last Sunday evening's service. The subject of Mrs. Richings's discourse was "The Open Door," Rev. iii: 8.

RHODE ISLAND.

PROVIDENCE.—Joseph Cooper, Sec'y, writes: The Providence Spiritualist Association, which holds meetings in Columbia Hall, corner Richmond and Weybosset streets, had for speaker on Sunday, Dec. 19, Mr. Harrison D. Barrett of Boston, editor of the BANNER OF LIGHT. Afternoon subject, "The Causes of the Present Depression in Spiritualism." Evening subject, "The Overplus of Blossom." Both services were well attended. Mr. Barrett is quite a favorite in Providence.

On Sunday, Dec. 26, we are to have with us Dr. George A. Fuller of Worcester.

BANNER OF LIGHT and other papers for sale at the hall.

Our business meeting and election of officers takes place on Sunday, January 2, 1898.

Speakers and test mediums having open dates may address 46 Zone street.

Movements of Platform Lecturers.

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

Mr. A. E. Tisdale will be located in Washington, D. C., during the months of March, April and May, 1898 and will be pleased to correspond with friends of the Cause in the vicinity of Washington in reference to Sunday engagements for the months named. His address is 647 Bank street, New London, Conn.

George H. Brooks returned, Dec. 10, to his home in Wheaton, Ill., from his missionary work in Michigan. He will remain there for a much needed rest until January, 1898, when he will go to South Bend, Ind. In the meantime he will attend funerals, if desired.

Prof. Fred P. Evans located at 281 Potter Avenue Providence, R. I., for a brief period.

Dr. C. H. Harding spoke in Attleboro, Mass., Dec. 6, Dec. 12, Fitchburg, Mass. Has Dec. 26 open. Would like engagements for Jan. 9, 16 and 30 as test medium and speaker. Address 9 Bosworth street, Boston, Mass.

Mrs. L. M. Vierge of Boston has taken rooms at the Willard Hotel, Washington, D. C., for the winter, and will form classes in her line of work.

Mrs. Belle R. Plim is open for engagements as lecturer and test medium; will also officiate at funerals. Address 630 Myrtle Avenue, Brooklyn, N. Y.

Lyman C. Howe goes to Milwaukee for January and February, 1898, and to Paw Paw, Mich., for March. He is free to engage for all dates after March. Will answer calls for week day and evening work during the next three months at points accessible from his Sunday work at moderate rates.

Are You a Contributing Member of the National Spiritualists' Association? If Not, Why Not?

The Board of Management of the National Spiritualists' Association desires to place, at least, one missionary in the field after Jan. 1 for active service. Spiritualists of America, will you supply the means? Contributing membership in the National Association costs only one dollar a year. All Spiritualists should have a certificate of membership, neatly framed, in their homes.

The Fiftieth Anniversary is upon us. Shall we not all stand up and be counted? Now, let us hear from all Spiritualists before Jan. 1. The Board of Management will meet in Washington the first Tuesday in January. Will you not help the National Spiritualists' Association with funds to do important work at once. A lady in Maine has just forwarded three dollars for this work, the result of raising several chickens. She says she is a Spiritualist, and wants to do her share. How many of us will do as much?

Mrs. L. M. McKenney, of Levant, Maine, has started the Missionary Fund with three dollars she patiently earned. W. T. Baird and W. H. Winn, of El Paso, Texas, each donated ten dollars to keep our able workers in the field, and will do so annually. The ball has been set rolling in Maine and Texas. Now let us hear at once from the rest of the country. FRANCIS B. WOODBURY, Sec'y.

Special Notice.

The Spiritual Almanac, owing to printers' delay, will not be ready much before Jan. 1. All ordering in December can secure the Almanac for two 2-cent stamps—four cents in stamps. After Jan. 1 price will be ten cents a copy. DR. C. E. WATKINS, Ayer, Mass.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at 243 Alexander street, Rochester, N. Y. Jan. 4.

John Wm. Fletcher, No. 1554 Broadway, New York City, agent for the BANNER OF LIGHT and all Spiritual and Occult Literature. Orders by mail promptly attended to.

J. J. Morse, 26 Osaduburg street, Easton Road, London, N. W., is agent in England for the BANNER OF LIGHT and the publications of the Banner of Light Publishing Co.

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$2.50 per year, or \$1.25 per six months, to any foreign country embraced in the Universal Postal Union. To countries outside of the Union the price will be \$3.00 per year, or \$1.50 for six months.

"Crimped-Crust" Bread

Baked, in shops modeled in equipment, to secure perfect cleanliness, by a process that retains all the richness and sweetness of the materials used, it makes a most delicious bread. To emphasize the quality of its ingredients, it is wrapped in clean white tissue. Get the genuine. For 2 cents we send sample loaf and the shop's address that'll serve you.

The Asbury-Pan Mfg. Co., Phila., Pa.

Dec. 25. 1w

Florida Camp.

THE Southern Cassadaga Camp-Meeting, near Lake Helen, Fla., commences Feb. 6th, and closes March 20th, 1898. Cheap excursion rates are offered by Clyde Scales. Lines the first and middle of every month. For particulars, write to H. A. BUDING, C/O. 91 Sherman street, Springfield, Mass. Railroad "Tourist Tickets" can be purchased direct to Lake Helen.

First-class speakers and mediums will be present. Good board and rooms at moderate prices. Cottages reasonable. Tenting privilege free. Full particulars given by

EMMA J. HUFF, Cor. Sec'y, Lake Helen, Fla.

Dec. 25.

Agents: HUDNUTT'S PHARMACY, 205 Broadway, New York City, and FULLER & FULLER CO., Chicago, Ill.

Dec. 25.

Mrs. Anna Lewis,

THE REMARKABLE HEALER.

HIGHEST endorsement for treating diseases of every name and nature. Located at 22 Milford street, the most convenient place for treatment at home if desired. Magnificent handkerchiefs a specialty. Correspondence desired. 12w1s Dec. 4.

Mary T. Longley, M.D.

GIVES advice and magnetic treatments for the cure of all diseases, such as rheumatism, neuralgia, sciatica, etc., or personally at her office. Also for the development of mediumship, business, advice, and psychometric readings. Terms by mail, \$1.00 and stamp. Address 517 South Olive street, Los Angeles, Cal. June 5.

For Homeseekers and Investors, is described in a handsome illustrated book by mailing a two-cent stamp to J. H. FOSSE, 1 Wabash street, Roxbury, Mass.

ROOMS WANTED—Suitable for Physician, Columbus Avenue. Spiritualist family preferred. Address PHYSICIAN, care BANNER. 152w. Dec. 18.

THE MAN WITH THE LANTERN.

BY HENRY MIDDLETON PAXTON.

CONTENTS.

Chap. I.—John Hobbs and Little Barefoot.
Chap. II.—Betsy Hopkins.
Chap. III.—Grief in High Circles.
Chap. IV.—John Hobbs Sees a Spirit.
Chap. V.—A Friendly Call.
Chap. VI.—John Hobbs Sees Darkly.
Chap. VII.—An Unexpected Meeting.
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A NEW COLLECTION OF ORIGINAL WORDS AND MUSIC.

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Price 15 cents; one dozen copies, \$1.50; twenty-five copies, \$2.75.

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HENRY SCHARFFETTER,

104 No. Collington Ave., Baltimore, Md.,

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

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

Drs. Peebles & Burroughs,

Successful Specialists

IN ALL

CHRONIC DISEASES.



J. M. PEEBLES, M.D.

To successfully treat and cure a patient, it is essential that the physician understand the disease and lesions affecting the patient. Bombastic assertions and unsupported claims carry no weight with the public. The thousands of cases which DRs. PEEBLES & BURROUGHS have diagnosed in the past years without single failure, demonstrate that they do understand diseases and the causes producing them. We submit the following from the many which are received every day, testifying to the absolute accuracy of their diagnosis.

PROOF OF CORRECT DIAGNOSING.

Drs. Peebles & Burroughs, Indianapolis, Ind.:
Dear Sirs—If you had turned the X rays upon each organ of my body, the condition revealed to you by X rays would not have been more accurate than that contained in your psychic diagnosis of my case.
Very respectfully, Miss Rosa Howard, Campbell, Tex.
Dec. 11, 1897.

Drs. Peebles & Burroughs, Indianapolis, Ind.:
Dear Sirs—I am delighted with your diagnosis of my case. I think it is correct in every particular.
Respectfully, Miss Eva Starkland, Andover, Ohio.
Dec. 6, 1897.

Drs. Peebles & Burroughs, Indianapolis, Ind.:
Kind Sirs—The diagnosis, I know myself, was literally correct. I am ever your friend and fellow servant.
Dec. 6, 1897. B. F. BEVINS, Crown Point, N. Y., Box 1.

Drs. Peebles & Burroughs, Indianapolis, Ind.:
Dear Sirs—I have been very much pleased to have perfect confidence that you can do all that you say, and will. The diagnosis is such as to give even one who might have been skeptical confidence in the reality of psychic power.
Very truly yours, W. L. I. Rice, Nov. 29, 1897. Grand Lodge, Mich.

Drs. Peebles & Burroughs, Indianapolis, Ind.:
Dear Sirs—I received your diagnosis of my case, and it was very correct. Yours in great love.
Nov. 25, 1897. ALICE M. SANDERS, Sheridan, Mich.

Drs. Peebles & Burroughs, Indianapolis, Ind.:
Dear Sirs—I wish to thank you for your prompt answer to my letter asking for a diagnosis of my condition as you understood my case. Your diagnosis I believe to be very correct, and fully in harmony with the conditions and indications at the time it was made. I feel like now.
Dec. 2, 1897. Truly yours, J. E. BAKER, Madison, Wis.

The most enlightened and successful treatment practiced to-day is the psychic. The wonderful results achieved without the administration of medicines is something wonderful. We set forth no exorbitant claims, but the following will demonstrate that this feature of our treatment is rarely if ever duplicated.

Proof of Wonderful Psychic Power.

Drs. Peebles & Burroughs, Indianapolis, Ind.:
Dear Sirs—My last psychic sitting was very beneficial to me, for at the time of sitting I was feeling very badly. If there had been an electric battery applied to me I could not have felt it more, and it made me feel like now.
Dec. 12, 1897. Your patient, AGUSTA BRAUER, Oshkosh, Wis.

Drs. Peebles & Burroughs, Indianapolis, Ind.:
Dear Doctors—I feel better now than I was, completely enveloped in a cloud of whitish gray. Last Thursday was another good night. Very truly yours,
Dec. 6, 1897. OLIVE MCFARLAND, Wichita, Kan.

Drs. Peebles & Burroughs, Indianapolis, Ind.:
My Dear Doctors—The psychic treatment is just like a battery, and now feel that I will get well with your wonderful help. Gratefully yours, Miss Joyce Jenkins, Buckley, Wash.

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SPIRIT. Message Department.

SPECIAL NOTICE.

Questions propounded by inquirers—having practical bearing upon human life in its departments of thought and labor—should be forwarded to this office by mail or left at our counting-room for answer. It should also be distinctly understood in this connection that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether of good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of Truth as they perceive—no more.

It is our earnest wish that those on the mundane sphere of life who recognize the published messages of their spirit-friends on this page, from time to time, will verify them by personally informing us of the fact.

SPIRIT-MESSAGES.

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Séance held Nov. 12, 1897.

Spirit Invocation.

Oh, Thou over-arching fountain of truth, we come to Thee this morning in earnest supplication that we may be baptized with the spirit of Truth. May our light so shine that the world may know the truth of immortality. We thank thee that the mortals and immortals are permitted to mingle together in sympathy and love; that we can stand by the side of those who are in trouble and in darkness, to assist them with words of inspiration from the soul within. We thank thee for the privilege of being in this circle-room. May it be the gateway of heaven through which our spirit-friends may come to cheer their loved ones of earth. As thy divine spirit permeates all space and is in all things, as there is no true nor distance to the spirit, so may we feel that our spirit loved ones are with us, through Thy great love. We thank Thee, our Father, that we are here to-day. Amen.

INDIVIDUAL MESSAGES.

George Bagley.

Good-morning. I have not been out of the body so very long, yet I have been very much interested in this circle-room since passing to the spirit-side, for I was somewhat familiar with the messages while in earth life; that is, I used to read them, and they brought a great deal of consolation to my soul. I know they have been of great assistance to many, and I have been anxious to reach my loved ones, especially my wife and three darling children that I have left to fight the battles of life. They, too, are conscious that the spirit can return, and I have oftentimes stood by them, and have many times been in their midst, especially when crosses and trials and tribulations seemed to be surrounding them. I thought this morning a letter from me through the general post-office would be welcomed. I wish to send a few words of encouragement, both to my companion and family, and to all those that are near and dear to me in earth-life, and say to them that I am not disappointed. I have met the loved ones on the spirit-side, and I am now clothed with a better body. I want them to know that our little ones, Minnie and Parker, are with me this morning, and so are mother and father. There are so many that I cannot stop to name them all.

I wish all to know I am still fighting for truth, that I still stand up for truth. I wish my friends in Vermont to understand that death has not changed me one bit, that is, as far as my belief is concerned. In earth life we do not always understand why the spirits cannot always demonstrate themselves more than they do, but I wish to say to those in earth-life that if they will let the spirit lead them, keep self out of the way, they will find it all right.

To the companion of my earth life career for so many years, say that while she may feel that I know she has got all the cares and responsibilities now, and with her health she sometimes finds it hard, she is not alone, for George is still with her, and will help and sustain her. I am well pleased with what has been done, and I wish her to be careful and not overdo, and all will be well.

Say that George Bagley is here, and my home was in Lincoln, Vt., where I don't think I have been forgotten; and you might say that this Christmas and New Year's may be different from last, for I am not yet quite one year out of the body.

Frank E. Crane.

I have thought a great many times I would like to come to your BANNER, and send a message to the many loved ones I have in life. My call was somewhat sudden to the spirit world, although I had not been very well for some time before, and I will be well known in the spiritualistic circles, as I was long interested at Onset Bay, and the camp meeting season as a musician there, and I formed many beautiful acquaintances and stronger ties of friendship, and I wish to unite with them for the advancement of our truth, for I was a Spiritualist. I presume others did not think so, for I know when I was in earth life I felt that everything was not all truthfulness that was laid to the doorstep of Spiritualists; that Spiritualism was not what it was represented to be, and I am glad to be one to unite and make an effort to assist any one that will have the moral courage to stand up for right under all circumstances, under all conditions. I believe that right will yet rise supreme to wrong. I hope and trust that those that go to Onset year after year will remember the many co-workers that are now on the spirit side that are anxious to see Spiritualism and their camp meetings a success; I hope they will take courage, for we are all with them, and I wish to say to my friends, both in Chelsea and Boston, and you will find me well known in Montpelier, Vt., where my spirit left the body, I would like to have left my earthly circumstances better. Say to my own family and friends that I am doing my best to rectify the unsettled things satisfactory to all. I passed away with what the doctors called pneumonia. Remember me to all; and say that we have a large band of workers that is working in sympathy with your editor, and others, on the elevation of Spiritualism and humanity.

Say Frank E. Crane is here this morning, and I feel there are many will recognize me, especially those that are near and dear to me in earth life; some believe, and some do not, but I am here just as I said I would come if I possibly could get an opportunity.

Daniel D. Kimball.

I wish to testify to the truth this morning that I am here in spirit, and wish to communicate with my wife and my two little sons, too young, almost, to realize that it is their papa who is sending them this message this morning; but I see so much to be done, and so little I can accomplish, that I want to send a few words through your valuable paper to my dear companion, who is left with these two children to care for. I wish to assist her as much as possible.

I had great confidence in Spiritualism before I passed away, and in fact it was my stay and my comfort. I told them when I went I would come back, and I have; but I find my wife sensitive, and at times she realizes that I am around her, and there are other times I cannot make her understand me. She doesn't seem to get, through mediumistic powers, what she wants. I think it would do her good to come in contact with your BANNER, for she has desired many times that some of her friends might manifest through your paper, and, as time is limited this morning, I cannot occupy too much of it; I should just say that I will try and do better later, as I am still weak and am not very familiar yet with the controlling of the different mediums, and just say that Daniel D. Kimball is here this morning, and my home was in New York City, although I shall be remembered both in Boston and Lynn, as my mother lived in Lynn a great many years ago, and she will be remembered as Mary Mosher. I wish them all to feel that when the holidays come on, as they are always days of memory, when you get your table supplied, don't think the empty chair is there, for, although the body is gone, the spirit will fill it. I have not been out of the body but a little while, for this time last year I was preparing for my Thanksgiving.

Phedora Baldwin.

Well, I suppose it does not make any difference whether we are old or young, or whether it is one or the other, all are made welcome—all those who may have the privilege of manifesting to their friends, provided they are capable of holding the organism. I wish to do what I can this morning, as I, too, feel that as these memorial days come and go, we are always thinking of what happened in days gone by, and this morning I would like to send a Christmas greeting, because I have been informed that by the time this communication can be published it will be well high on to that time, and I wish to send greetings to my sister and brother, and especially my sister, who was so kind to me in the last hours of my earthly existence. God and the angels will bless her and sustain her for what she has done for others. Father and mother join with me this morning in sending comfort and encouragement to her, also the brothers. My husband and my children are all with me this morning, and my reunion in spirit-life was grand. Say to Samuel, who is yet in earth life, that by-and-by, when he gets through with the cares and tribulations of earthly existence, he will see how it is that the spirit takes so much comfort. I am anxious in connection with my sister, for I see she is not feeling very well physically; the years are beginning to tell upon her, and I am anxious that she should have others to help her, as she has helped others.

My husband, Charles, joins in sending this greeting to all. Just say that Phedora Baldwin is here, and although my earth-life was long—as I was over eighty years old before I passed away—I feel that I am young in spirit, and that it was the body that wore out, and not the spirit. Thank you very kindly, my friend, this is a great privilege, that I appreciate, for I know these few crumbs that fall to those in earth-life will be prized. You may sometimes feel, dear friends, that they are not appreciated, but there is more good from them than you actually know.

Emma B. Ruggles.

Good-morning. I wish to send out a few words this morning to my many friends and co-workers in the spiritual truth, for I labored many years for the elevation and the benefit of Spiritualism. I was always a friend to mediums, because I knew what it was to be influenced by others. I have not been asleep since I laid the body aside, and I feel this morning like returning and sending out a few of my own thoughts to those who are yet struggling in the earth sphere. You will hear many cry "Fraud! fraud!" but to those who are honest themselves, to those who obey the spirit of truth, they carry justice in their own heart, and will try and demonstrate Spiritualism in their own life and in their own home, and wherever they go they need not be afraid of the position they take.

I have been very much interested in the sensation that has been roused by the Anti-Spiritualists of America, especially in their statement that they would wipe Spiritualism off the face of the earth. I wish to say to all my co-workers and friends, when they try to wipe Spiritualism away, theism may be wiped out, but they cannot take spirit away from matter; they cannot destroy the idea of the great supreme power that reigns over the universe, and I wish to send this message especially to those that I was so closely associated with in Brooklyn, N. Y., especially at the different spiritual conferences there. When we formed the societies there we meant just what we said, spiritual in every sense of the word, independent of all isms, that we would try and demonstrate the truth as it is, as we found it, and when we found that which was not right, then we would try to correct it by unfolding ourselves so as to know the cause and effect of things. I did not come in this morning to give a sermon, nor yet a lecture; but I wish to say that I have gained wonderfully, and the dear loved ones that met me on the spirit-side were all that could be expected. They have assisted me much, and I find there are those in earth-life that I would like to bring myself more in touch with. I have met many of our old workers and friends who stood up for Spiritualism years ago, when it was something to say so—when it cost something to be a Spiritualist—and I wish to say to my sisters in the Cause that I have found our old friend, Mrs. Margaret Fox-Kane, and in spirit she was the first to make me welcome, and she wants to say to you this morning that she, too, will send some words of comfort when the opportunity comes to her. Many times the circumstances that surround

us in earth-life make us do and say things that we would not do if we were conscious of the influence that was surrounding us; and that is why it is necessary to be very careful as to what class of spirits persons draw around them while in the body, because the ones that are in the body can predominate just as strong, and I don't know but what sometimes stronger.

Say to all: I am with you, heart and soul, and will try and assist you in every way possible; that is the desire of your co-worker, Emma B. Ruggles. My home was in Brooklyn, N. Y. I have not forgotten Laura, who was so kind to me and also my boy, but my spiritual work was always so much with me; I did not want them to think I had forgotten them.

Mary Brewster.

Well, I too would like to send a message to the dear ones in earth-life, although I have been gone a great many years, and there has been a great many changes in earth life since. Most of my own people have passed on to spirit, still I have those yet in earth life that I am interested in, and would like to come in contact with them. Some of them are Spiritualists, and some are not, but I thought that it would not hurt them, for I am so anxious to reach even those that do not believe in it, and I would like to say that Mary Brewster was here this morning. I have friends in Maine, and also in New York, but my message I would like to have go to Saratoga Springs, N. Y., where I have an aunt that is quite interested in Spiritualism. I have my own father and mother with me in spirit. I was impressed that my aunt while she is a Spiritualist, and believes that her friends are around her, yet she has lost a great deal of confidence in the way mediums do, and I want to say to her, that while there may be some that are not true to themselves, and will work just merely for the money there is in it for them, yet you will find the true spirit will manifest to you, and that God will always assist you in doing right. I cannot talk long this morning, because I find I am not familiar with this medium. Charles and George are also in spirit with me, and there is so much that we feel we would like to do, and cannot, but we will try and do what we can to assist all.

Messages to be Published.

Nov. 19.—Mary J. Willis; Elizabeth Marston; Andrew Phillips; Foulbrook S. Booth; Alice Milton; Jennie Staples.
Nov. 26.—Agnes E. Prescott; William F. Allen; George Brown; Mary Elizabeth Harris; William H. Hale; Benjamin T. Johnson.
Dec. 3.—Harriet Porter Wise; Louis H. Purnell; Joseph McCabe; Edwin Claffie; Edith Jackson; Aaron L. Thompson.
Dec. 10.—Oliver Fairchild; Jeremiah Elmhurst; William R. Babcock; Emma E. Waite; Alice Macomber; Stephen L. Marston.
Dec. 17.—Amos Adams; William Wells; William Doten; Susan B. Dalton; Emma Dyer; Rebecca L. Brown.

ANSWERS TO QUESTIONS.

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

QUES.—[By Melissa Montgomery, Brooklyn.] Do I understand you to state that this material body is permeated with spirit, or do you believe that the spirit-body is an independent body or form, either outside or within the material body?

I have frequently seen a shadow fit before me on my left, and about a foot away. I see it most clearly in a bright light. Is this my spirit or psychic body?

Also, last September, being anxious to take a course of lectures by a noted lecturer and teacher, I submitted the question to my spirit-friends. They showed me the teacher in question, standing on a platform, his head crowned with a five-pointed mitre, and talking very rapidly; back of him and toward the right stood his counterpart, minus the mitre, pouring the words or thoughts into the right ear. Now, was the double, the spirit of that man, controlling his material body, and am I light in concluding that the spirit is outside of the material body, and not within, as we have been generally taught?

ANS.—The spiritual body pervades the material shape, and gives vitality to the latter. In order to gain a very clear idea of how the inner and outer bodies are related, you would do well to read Swedenborg "On the Interior Course Between Soul and Body." The physical shape is not the real human body, but is pervaded with the spiritual or psychical body.

What you often see around a person upon whom you are gazing with clairvoyant vision rather than with physical sight is the aura or auric influence of the individual, which often, like an aureole or nimbus, extends to a considerable distance beyond the limits of the actual personality.

It is, of course, quite true that a double may be seen and encountered; but a double is a projection from the individual, which for the time being robs the physical body of its accustomed vitality and wanted energy.

However healthy a person may be at the time a double is projected, the projector's physical body will usually be found in a comatose condition, as the vital force usually kept within the frame to run the machinery is for the time being directed outside, and manifested elsewhere.

As to what you call a counterpart, this is doubtless a guardian, or guiding spirit, who is for the time being supplying the thoughts which the speaker to whom you listen is caused to express.

There are various degrees of trance, inspirational and automatic speaking, and it is impossible to so generalize, in an answer to a question, as to explain even the most prominent phases of psychic phenomena connected with what you see in your visions. When you see a person surrounded with what appears like a fleecy robe of light, you behold the auric emanations, which will vary in brightness, color and tendency, according to the state of the individual from whom they proceed.

When you see the double of some one with whom you are acquainted or unacquainted, you may justly decide that he is either asleep or in a semi-comatose condition at the time.

When any one is lecturing, and you clearly see another form on the platform beside the speaker, you may rest assured that, whoever the speaker may be, he is being, consciously or unconsciously, to himself, assisted by another entity; and, be it remembered, that often the association is so close in spirit between an orator and unseen helpers that the two or more work so together that the result of their joint action leaves nothing to suggest to the ordinary observer anything out of the common except rare extemporaneous ability.

CHRISTMAS.

Contributed for the Banner of Light
BY KATE R. STILES.

Oh! word so full of meaning
In happy days of yore,
What memories it awakens,
What scenes doth it restore,
Of stockings by the fire-side,
Where Santa Claus could see,
And heavy-laden branches
Of the proverbial tree.

From out the past a picture
Is limned before my eyes,
I see the household faces
Beaming with glad surprise
As each to each presented
Their gifts of Christmas cheer—
The youthful members wishing
'T were Christmas all the year.

Within this lens of memory,
Held by the past for me,
Appears the Christmas dinner,
Spread with a bounty free;
I see the children eager
At table to be placed,
For Christmas games are waiting,
And moments must not waste.

While memory thus restores me
These scenes of vanished years,
The present with its sorrows
And burdens disappears.
No longer feel I careworn,
Or vexed with ills of life;
Gone for the happy moment
Is all earth's care and strife.

But ah! the happy picture,
It vanishes away;
Like all life's scenes 'tis fleeting,
And cometh not to stay.
But why should I bemoan it?
Why cling me to past days?
Holds not the present blessings
That worthy are of praise?

Ah, yes! the now is richer
In all things than the then,
And in this living present
I can behold again
The ever living household,
And catch their tender thought
Which comes from out the silence
With deepest import fraught.

I listen to angel voices
As they once more repeat
The old-time Christmas greeting
That erst did sound so sweet.
Now spoken with an impulse
And meaning far more true,
In language more progressive—
The language of the New.

No longer the old story
Of Christmas do they teach;
With new truths full of glory
They fain would mortals reach—
Truths which, when comprehended,
Will cause this age to glow
With light far, far exceeding
That of the long ago.

Oh! world, so slow to listen,
Will ye not bend the ear
The message of the angels
This Christmas-tide to hear?
Hark! while they bid you waken
From superstition's sleep—
From slothfulness and slumber
That makes e'en angels weep.

Why tarry to sing praises
To one of long ago?
The voice of every savior
That ever dwelt below
Doth bid the world move onward
From figments of the past.
Such teachings, though time-honored,
Are not designed to last.

Why linger, when the vanguard
Is forming even now
To scale Progression's mountain
And stand upon its brow,
Where, with clear, open vision,
They nature's law can scan,
And from it read the story
Of the on-coming man.

Move on, oh! world, move onward
On toward Truth's clearer light;
Long Ethiopia darkness
Has bound you with its might
Unto the past, no longer
In homage bend the knee
While every voice of Nature
Is bidding you go free.

Freedom! who knows its import
Can never be content
Until to every mortal
Its message has been sent;
N'er can there be abiding
Peace and good will on earth
Till in each human bosom
Freedom has had its birth.

Thus speak the angel teachers
From just across the way.
This is the Christmas greeting
They give mankind to-day.
Oh! world, bend low and listen,
And to their thoughts give heed.
Then shall each heart be filled with peace
And with good will indeed.

Free to My Little Girl!

A sample copy of "Our Little Ones and the Nursery," a monthly magazine that will make your child happy and contented for a whole year. It is now in its thirty-second year, and is the best and only magazine for little people of four to ten years old. Everything objectionable, either in matter or expression, is carefully excluded. Tales of wonderful animals and plants, stories, teaching Truth, Honesty, Gratitude, Obedience, Charity, Kindness, make this delightful little magazine almost an education in itself. The pictures are by best living artists, and thoroughly American in dress and action, inculcating a taste for all that is best in art. Nothing delights a child more than to receive a magazine regularly, just like the grown folks. A dollar could not be spent more to your satisfaction than in bringing happiness for a year to your little ones. Special offer. Subscribe now, mentioning this paper, and receive November and December numbers free, also eight French Dolls (paper), handsomely dressed in superb colored wardrobes. The best Christmas or New Year's Gift. A dollar bill enclosed in a letter almost always reaches the publisher safely if plainly addressed. LAURENCE ELKUS, 196 Summer street, Boston, Mass.

Come up and subscribe for the BANNER OF LIGHT. Remember you have a standing invitation!

How Fakirs do their Tricks,

ALSO, HOW PROF. CROOKES, ET AL., FOUND THE TRUE PHENOMENA.

Among the many excellent suggestions by President Barrett, in his last Annual Report, was the one that the methods of counterfeiting the phenomena of Spiritualism should be published in the spiritualistic press, for the information of Spiritualists and investigators, so that the chaff may be sifted from the wheat.

If steps are not taken in this direction soon, the tares will spring up with the wheat and flourish to such an extent that the wheat will be choked out altogether in time, and a spiritual famine ensue. Below I give the *modus operandi* of a few of the tricks most likely to deceive the investigator.

MATERIALIZATION.

I can see no reason why any materializing medium should object to the test conditions exacted by Prof. Crookes in his investigations, which so clearly proved the fact of materialization. To a critical, analytical mind anything short of these conditions will admit of doubt.

In his "Researches in the Phenomena of Spiritualism," Prof. Crookes tells of many wonderful phenomena he has witnessed in company with several others of England's most eminent scientists, both in full light and the phosphorus light invented by himself, but which any chemist can prepare.

Being a chemist and electrician, Mr. Crookes invented a peculiar phosphorus lamp, so that the materialization might take place in the dark, and then by opening a slide the air would ignite the preparation of phosphorus, which would give a light sufficiently brilliant so that all in the room would be perfectly visible, without producing the ordinary destructive light-wave vibrations in the atmosphere. Under these conditions Mr. Crookes was able to see and touch the medium, who was lying on the sofa, with one hand (the medium being dressed in black), while in front of him, within his reach, stood the materialized form in white; so that he had the two in plain view at the same time in his own laboratory—no cabinet, no curtains, no dark cupboards nor anything else, but the two forms, which he was allowed to see and handle at the same time.

Prof. Crookes has been an investigator of psychology for many years, and his name is beyond all challenge for honesty and accuracy of observation among the scientific men of Europe. In these experiments he weighed some of these forms, and also secured photographs at different stages of the materialization, from a filmy vapor to a full form. He also held lengthy conversations with the entity upon its past existence.

In producing the phenomena of "materialization," the fakir may resort to many devious methods. One is to attach drapery, covered with luminous paint, to a small, hollow rubber head, which is inflated to any size by a small black tube, connecting the figure with the cabinet. Also, the operator may have his hand and arm draped in black to handle the figure without fear of detection in the dark. The luminous paint is applied to everything that it is intended to have visible in the dark, and is kept from fading by the application of a thin white coat of varnish, especially prepared. The operator may be a ventriloquist, or he may talk for the figure through a tube connecting with it. Wires and strings are often arranged to move the figures to a distance from the cabinet.

Another method is to use a collection of silhouette figures—one side being black, and the other is covered with luminous paint. The most commonly used for this method of "materialization," however, is a simple mask, with a robe attached, being prepared in the same manner as the silhouette figures. These figures may be laid, face down, upon the floor. Upon slowly raising the face of the mask, the appearance is that of a phosphorescent light upon the floor, which, as it is lifted up gradually, assumes the form of a face; then, slowly, the entire form seems to arise out of the floor. Again, by manipulating these forms (by cords or the hands) they may be made to move to and fro. A weird effect may also be produced by imparting a waving motion to the figure, or twisting the black and light sides so as to make the forms "dematerialize," in part or altogether, and reappear suddenly as a flash of light.

A striking effect produced by these figures is to turn the dark side to the audience, when they are turned slowly around, so as to show only a tall streak of light, which gradually assumes a form as it faces the audience. By turning them quickly, a form seems to appear or disappear, like a flash of light. Of course, only the silhouette figures are used in this performance.

Confederates are sometimes employed to wear masks and wigs, and to have their faces and clothing painted with phosphorus or luminous paint. Trap doors are made for these to enter from other apartments. They are called "Egyptian spirits."

There are many other methods which may be easily guessed from the descriptions here given, or from widely-published exposures. (I will not give a passing reference to one of these.) It is the production of "materializations" and "etherizations," by means of stereoscopic slides, or other electrical apparatus, such as was found in the basement of Madame Blais De Bar's séance-room when Hermann exposed her. Electric wires are often laid under the carpets, along the moldings, where they will be concealed from view.

SLATE-WRITING.

As to slate-writing, we have the testimony of judges, scientists, clergymen, and scores from the lower walks of life, that they have furnished their own slates, screwed them together at home, taken them to the medium, and without allowing the slates to leave their possession, have received written messages between the closed slates, which were found upon removing the covers.

Among the many tricks used in "independent slate-writing" I will mention a few of the most common and up-to-date. One method is to use a nitrate of silver pencil (which very much resembles a stylographic pen), the writing appearing only after the slate has been washed with a sponge moistened with salt water. As this trick is known to many, some operators have a glass of fresh water on the table, which they request the investigators to taste, and then, by sleight-of-hand, exchange it for a similar glass (or cup as the case may be) containing salty water. This they allow the investigator to use to moisten the sponge. Sticks of lunar caustic are also used with great success.

If there is to be a "test" without washing the slates, a carbon pencil is used, the writing being brought out by inserting a capsule of pure nitrogen gas between the slates.

Another method used on the platform, and in private "sittings" as well, is to prepare a "message" on a slate, which is covered by another thin slate which fits firmly into the frame over the surface of the original slate. Then a letter is made with chalk (by the "medium" of course) on the false surface. Then a committee of one is chosen by the "medium" (of course he is careful whom he chooses) to hold the slate up to the audience. He then fastens and seals two slates together; but in doing so, by a sleight-of-hand movement, slips out the false surface of the slate, slipping it under his vest or coat. The audience has the slates in view all the while, and so does the committee, but when the seal is broken, lo! on the inside of the prepared slate are many "messages," written over the chalk letter in various colors. Had the committee thought to strike a sharp blow on the frame of the slate, while examining it, the false surface would have fallen out, and revealed the "messages" beneath, written over a letter precisely like the one on the false surface.

When the investigator furnishes his own slates, there is a trick known as the "double switch," whereby one of his slates is exchanged for a prepared one in a manner that would deceive the very elect. Of course, in this case, it is necessary for the owner to let the "medium" get possession of his slates, but

Banner of Light.

BOSTON, SATURDAY, DECEMBER 25, 1907.

MEETINGS IN BOSTON.

Boston Spiritual Temple meets in Berkeley Hall every Sunday at 10:45 a. m. and 7:45 p. m. Speaker for December, Prof. Wm. M. Lockwood, singing the Ladies' Quartet, E. L. Allen, President; J. A. Hatch, Jr., Secretary; 11 Sydney street, Boston. **Boston Spiritual Temple** meets in Berkeley Hall every Sunday at 11 p. m. All are welcome. Send the children. J. A. Hatch, Jr., Conductor; A. Clarence Armstrong, Clerk; 11 Sydney street, Boston. **The Helping Hand Society** meets every Wednesday afternoon and evening—business meeting at 4 o'clock, supper at 4:30 o'clock—in Gould Hall, 3 Boylston Place. Mrs. Carrie L. Hatch, President; A. Augustus Eldridge, Secretary. **Spiritual Fraternity**, 7-A First Spiritual Temple, Foster and Newbury streets, Sundays at 10:45 and 7:45 p. m. The continuity of life will be demonstrated through different phases of mediumship. Next Sunday at 7:30, lecture through a trance speaker. Wednesday evening, at 7:45, social, conference and phenomena. Other meetings announced from the platform. A. H. Sherman, Sec'y.

Children's Progressive Lyceum—Spiritual Sunday School—meets every Sunday morning in Red Men's Hall, 114 Tremont street, at 10:45 a. m. All are welcome. Mrs. E. A. Brown, Secretary.

Dwight Hall, 514 Tremont Street—The Ladies' Lyceum Union meets every Wednesday afternoon and evening, supper at 8:45 p. m. Mrs. M. A. Brown, President; Mrs. Abbie Thompson, Secretary.

Appleton Hall, 65 Appleton Street—Palmé Memorial Building, 65 Appleton Street—The Gospel of Spirit Return Society, Minnie M. Soule, Pastor, will hold services every Sunday at 10:45 and 7:45 p. m.

The First Spiritualist Ladies' Aid Society meets every Friday afternoon and evening—supper at 8 p. m.—at 114 Tremont street. Mrs. M. A. Brown, President; Mrs. E. A. Brown, Secretary.

The Ladies' Spiritualistic Industrial Society meets at Dwight Hall, 514 Tremont street every Thursday afternoon and evening, supper at 8 p. m. Mrs. M. A. Brown, President; Mrs. E. A. Brown, Secretary.

The Victorian Spiritualists' Union holds meetings the third Thursday of each month in Dwight Hall, 514 Tremont street, at 7:45 p. m. All are invited. Eben Cobb, President; Mrs. J. S. Soper, Sec'y; 9 Bowdoin street, Boston.

Elmwood Hall, 241 Tremont Street (near Elliot street)—Meetings Sundays at 11 a. m., 2 p. m., and 7:45 p. m., also Wednesdays at 7:45 p. m., for speaking, tests and readings. Mrs. E. A. Brown, Sec'y.

Harmony Hall, 724 Washington Street—10:45 a. m., 2 p. m., and 7:45 p. m. Tuesday and Thursday afternoons at 2 p. m. N. P. Smith, Chairman.

Elmwood Hall, 241 Tremont Street—Sunday, 11 a. m., and 7:45 p. m.; Tuesday, social, at 8 p. m.; Wednesday, 7 p. m.; Thursday, 8 p. m.; Friday, 7 p. m. Mrs. G. L. Giddens, Conductor.

Commercial Hall, 604 Washington Street—Meetings Tuesdays and Thursdays at 8 p. m. Sundays at 11, 2 p. m., and 7:45 p. m. A. M. Wilkinson, President.

Kelly Hall, 759 Washington Street—Meetings every Sunday morning, afternoon and evening. Eben Cobb, Chairman.

Good Templars Hall—1 Johnson Avenue, Charlestown—Sunday, Wednesday and Friday evenings, and Friday afternoons. Mrs. E. J. Peak, Chairman.

J. K. D. Conant's, BAKER'S OCEANS every Friday p. m. at 8:45, in her rooms, BANNER OF LIGHT Building, 84 Bowdoin street.

The Home Rostrom, 21 Soled Street, Charlestown—Meetings Tuesdays, Thursdays and Sunday evenings, 7:45 p. m. Dr. Walter H. Rollins, Conductor. BANNER OF LIGHT for sale.

Brighton—The Spiritual Progress Society holds meetings every Friday evening, at 8 o'clock, at 32 Foster street. D. H. Hall, President.

Grand Army Hall, 578 Massachusetts Avenue, Cambridgeport—Sundays, 11 a. m., 2 p. m., and 7:45 p. m. Mrs. L. J. Ackerman, Conductor.

Temple of Honor Hall, 591 Massachusetts Avenue—The Progressive Thought Society holds meetings every Sunday, morning, afternoon and evening. Mrs. M. A. Brown, President.

The Cambridge Spiritualistic Industrial Society holds meetings the second and fourth Wednesday in each month, in Cambridge Lower Hall, 631 Massachusetts Avenue. Mrs. J. S. Soper, President; Mrs. L. E. Kitch, Secretary.

The Band of Heaven conducts public meetings at Unity Hall, Studio Building, Davis Square, West Somerville, each Sunday, at 7:45.

BOSTON SPIRITUAL TEMPLE, BERKELEY HALL—J. B. Hatch, Jr., Sec'y, writes: Sunday morning, Dec. 19, one of the largest audiences of the season was in attendance, and those who braved the very cold weather were well paid for coming. Prof. Lockwood gave an address that was instructive and entertaining, taking his subject from the first chapter of Genesis, reading it as published in the Bible, afterward translating it in a scientific manner, and giving the true version of it.

In the evening Prof. Lockwood gave a demonstrative lecture to a good-sized audience. The Schubert Quartet and Mr. Fred Watson rendered beautiful music at both meetings.

Remember that next Sunday will be your last opportunity of hearing Prof. Lockwood. His subject in the morning will be "Common sense Spiritualism." In the evening he will give his last lecture during this season. Don't fail to hear him.

The private course of lectures given by Prof. Lockwood is a success, between thirty and forty students attending. If you want to hear and understand his lectures correctly you should attend his private lecture course. It will be held Monday and Tuesday evenings at the Washingtonian Home, Waltham street, near Washington street.

Commence the New Year by subscribing for the BANNER OF LIGHT. It is always for sale at the news stand at this hall.

THE FIRST SPIRITUALIST LADIES' AID SOCIETY—Carrie L. Hatch, Sec'y, writes: The regular meeting of the First Spiritualist Ladies' Aid Society was called to order by the President, Mrs. Albee, Friday, Dec. 17, at 4 p. m.

The evening was devoted to a literary and musical entertainment. Edward and Charlie Hatch opened the meeting with music; Mr. Fuller read an original poem; Mrs. Clara Field-Conant spoke briefly of the beauties of Spiritualism; Mr. Oscar A. Edgerly voiced choice sentiments, and said he felt deeply indebted to this Society for the encouragement it had given him in the past; Mrs. Hattie C. Mason gave a vocal solo; Mr. Wm. Tolman gave encouraging words to the mediums; Mrs. Hanaford favored us with a vocal selection; Mrs. Caird gave tests which were recognized; Mr. Edgerly was influenced and spoke again to the audience.

Next Friday evening Prof. Wm. M. Lockwood and Oscar A. Edgerly will be with us.

EAGLE HALL—W. H. Amerige, Conductor.—A correspondent writes: Sunday morning, Dec. 19, healing circle from 10 to 11, with very satisfactory results. The developing circle at 11 was well attended.

The afternoon and evening sessions were largely attended. Many excellent tests, remarks and readings were given, and fully recognized, by the following throughout the day: Mrs. E. D. Butler of Lynn, remarks; tests and readings, Mrs. J. W. Kenyon, Mrs. B. Hare, Mrs. J. A. Woods, Mrs. V. H. Tracy, Mrs. Dr. Bell, Mrs. E. J. Peak, Mrs. C. C. Weston, Mrs. T. Fox, Mrs. Fish, Mr. Alexander Prof. J. Hilling, Mr. Kraniski, Mr. J. G. Bowman, Mr. W. Martin, Mr. Amerige, and G. Bowdoin. A. C. Armstrong, pianist.

BANNER OF LIGHT for sale at door.

THE HELPING HAND SOCIETY—"H." says: Wednesday, Dec. 15, the regular meeting was held at Gould Hall, 3 Boylston Place, President Carrie L. Hatch in the chair. At 6 o'clock a business meeting was held. At 6 o'clock supper was served. At 8 o'clock an entertainment was opened, the following taking part: Messrs. E. W. and C. L. C. Hatch, and Mr. P. Blinn, Mrs. Kate R. Stiles, Mr. Greyer, Mr. E. L. Allen, Mrs. Hannaford, Mrs. Crawford, Mrs. Waterhouse, Mrs. Jackson.

The BANNER OF LIGHT is always for sale at this hall.

COMMERCIAL HALL, Mrs. Wilkinson, President.—A correspondent writes: Sunday, Dec. 19, morning session opened with service of song, led by Mrs. Shelton; prayer, Mr. De Bos. Developing circle was conducted by Mrs. Wilkinson, Mrs. Lewis and Dr. Hall. A good work is being accomplished at the circles. Dr. Webster, who is a fine magnetic healer, was present. Among those who spoke were Mr. Stedman, Mr. Davis, Mr. DeBos, Mrs. Nutter and Madam Reed gave good tests.

Grand Watch Meeting will be held the 31st, at 8 o'clock; fine talent will be present, and a very enjoyable time is expected.

Afternoon session began with the usual religious exercises. Mr. C. Abbott gave the opening address. Prof. Pierce assisted with the singing, and his voice was in grand condition.

The following mediums gave readings and tests: Mr. W. Rollins, Mrs. Nutter, Mr. Gilmad, Mrs. Wilkinson and Mrs. Knowles. Master Rupert C. Davis sang a solo, which was very nicely rendered for one so young; Madam Carbee, astrological readings.

Evening session opened with singing by the Jubilee Singers; reading and prayer, Mrs. Trean; solo, Mr. Matthews (the baritone); Mrs. Kenyon read a poem, and gave a number of fine tests; Mrs. Knowles, psychometric readings, very correct; singing by the quartet; Mrs. Mabel Witham, tests; solo, Mr. Matthews; Mrs. Nellie Thomas, several readings. Mrs. Baker closed the meeting with character readings.

BANNER OF LIGHT for sale on Thursdays and Sundays.

HOLLIS HALL, 789 Washington street—A correspondent writes: Sunday morning, Dec. 19, a fine circle was held at this place of gathering. Speaking, tests and music were of a high order. Dr. F. K. Brown and Mrs. Jennie Collins assisted in development.

Many able workers were with us at our afternoon and evening meetings. Among those who took part in the good work were Eben Cobb, Geo. Cutter, Dr. C. Huot, Madam Grace Baker, Mrs. A. Forrester, Mrs. B. Robertson, H. H. Warner, Madam Haven, J. T. Coombs, Mrs. Reed, Mrs. M. Cutter, Mrs. M. G. Carbee, Mrs. E. Downing, Mr. Quint, Mrs. Dr. Caird, Mr. E. T. Johnson, Mr. Collier, Dr. Charles Harding.

Music by Mr. and Mrs. Tyler, Mr. Geo. Cutter, Miss Laidlaw, Mr. Sam Lucas and Mr. Ferguson.

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THE LADIES' LYCEUM UNION—Mrs. Abbie F. Thompson, Sec'y, writes—met in Dwight Hall, Wednesday afternoon and evening, Dec. 19. Business meeting called at 5:30. Mrs. M. A. Brown in the chair.

The evening was devoted to whist. We had one of the largest parties of the season. Next Wednesday evening the Ladies' Lyceum Union give the Children's Progressive Lyceum No. 1 a Christmas tree.

Wednesday, Dec. 23, Mrs. Jennie Dodge Dramatic Company will entertain those present with the laughable play "The Mock Trial." Supper, 6:30.

BANNER OF LIGHT for sale.

THE LADIES' SPIRITUALISTIC INDUSTRIAL SOCIETY—C. M. Manning, Sec'y, writes—met at Dwight Hall afternoon and evening, Dec. 16. Business meeting called at 5:30 by the President, Mrs. M. A. Brown.

The evening's entertainment was under the charge of the Veterans, and was largely attended and enjoyed by all present.

Next Thursday, Dec. 23, is the usual dance of the month. All are invited.

HOMEROSTROM, 21 Soled Street, Charlestown—A correspondent writes: Meeting opened Sunday, Dec. 19, with song service, with Mrs. Carlton as organist. Invocation by Chairman, followed by readings by Mrs. H. E. Millan, Mr. R. H. Warner and the Chairman.

MEETINGS IN BROOKLYN.

The Woman's Progressive Union holds meetings every Sunday afternoon at 3, and evening at 8 o'clock; Lyceum at 2 o'clock; social meetings every Thursday at 8 o'clock; supper at 8:45, at the hall, Walsh's Academy, 423 Cresson Avenue, between Lexington Avenue and Quincy street. Mrs. E. F. Kurth, President.

The Advance Spiritual Conference meets every Saturday evening in Single Tax Hall, 118 Bedford Avenue. Good speakers and mediums always in attendance. Seats free. All welcome. Herbert L. Whitney, Chairman; Mrs. Belle B. Plum, Vice President and Secretary.

Fraternity Hall, 589 Bedford Avenue, near Myrtle Avenue—Meetings Sunday at 8 p. m. Sunday School at 2 p. m. Mrs. L. A. Olmstead, Medium. Speakers and lectures regularly provided.

Reports of Meetings, being of local interest only, should be made as brief as possible, that justice may be done the general reader.

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MEETINGS IN MASSACHUSETTS.

LYNN—T. H. B. James writes: The Arthur Hodges Spiritual Society held services as usual Sunday at 33 Summer street, with fine audiences.

At 2:30 Mrs. M. K. Hamill led the singing and presided at the piano. Invocation, Mrs. D. E. Matson; able remarks, Capt. J. Balcom, Dr. S. M. Furbush, O. R. Fallgren; tests and messages, Mrs. Alice M. Lefavour, Mrs. D. E. Matson and others; magnetic treatment and diagnosis by Mrs. Annie Quaid, Mrs. Furbush and Pierce and others.

At 7:30, grand concert by Prof. J. B. Tyler and wife, Prof. Sam Lucas and Prof. H. E. Wheeler. The selections were rendered in a masterly manner, and received many an encore.

Next Sunday at 2:30, tests, healing the sick and remarks by many good mediums. At 7:30 the celebrated test medium, Mrs. May S. Pepper of Providence, R. I.

Cadet Hall—Lynn Spiritualists' Association, J. M. Kelly, President.—Mrs. A. A. Averill, Sec'y, writes: Sunday, Dec. 19, at 2:30, the friends met in conference, participated in by Mr. Ramsdell, Mrs. Grace D. Patten of Newburyport, and W. A. Estes, the two last named giving a large number of very satisfactory tests. We would recommend Mrs. Patten to societies wishing a good reliable test medium.

At 7:30 the guides of Oscar A. Edgerly gave us a grand and eloquent lecture, followed by tests.

The Social Union held a very successful sale on Wednesday evening.

Next Sunday we shall have a conference in the afternoon, with Oscar A. Edgerly again in the evening.

ATTLEBORO—Mrs. M. E. Proctor writes: Sunday, Dec. 19, we had with us Mr. J. M. Kelly, President of the Lynn Spiritualist Association. At the beginning of the afternoon exercises, as an invocation, he sang the beautiful song, "Hear My Prayer," followed by a reading, "The Gambler's Wife," by Mrs. M. M. Fernald of Boston, after which an instructive lecture was given on subjects "Home, Sweet Home," and "Inspiration." Mrs. Alford gave a number of psychometric readings.

At 7:30 Mr. Kelly sang, instead of the usual invocation, "Can a Boy Forget His Mother's Ways," followed by remarks on "Organization," after which he gave a grand inspirational lecture, subject, "Man the Noblest of God's Creations," closing with song, "America." We feel that Bro. Kelly is an earnest, enthusiastic worker for the Cause.

Dec. 26 we have with us Mrs. J. W. Kenyon of Cambridgeport, Mass.

BANNER OF LIGHT and other papers for sale at each session, and at Park Hotel, Room 12, during the week.

SPRINGFIELD—H. A. Budington writes: Mrs. Carrie F. Loring greatly interested and instructed her audience at the Church of the Spirit, Sunday the 19th, by apt answers to important questions relating to death and the removal of the spirit into the higher life. She also gave psychometric readings to a number of people.

In the evening she delivered a highly inspired lecture, and closed with fine tests.

She gave a public test séance Monday evening for the benefit of the church.

Next Sunday, the 26th, Mrs. Helen Palmer-Russell conducts the services.

FITCHBURG—Dr. C. L. Fox, President, says: Mrs. Effie Webster of Lynn occupied our platform Sunday, Dec. 19. Large audiences greeted her at both services. Her lectures were instructive to Spiritualists, and effective for good results on skeptics and investigators. The readings and tests were convincing of a power beyond material conditions.

C. Fannie Allen of Stoneham speaks for us next Sunday.

WALTHAM—Mrs. Sanger writes: Our speakers of Dec. 19 were Mrs. Soper and Mrs. Butler, the former being a visitor to the Lyceum, also to our service in the evening. Her remarks on Lyceum work were to the point, and the suggestions given most helpful.

Mrs. Butler was very pleasing and interesting, the largest audience of the season greeting her. Her facts, given in her own convincing manner, appealed to many who had never been in our hall before. Many she spared many years to continue her good work. The music, rendered by Miss Horner and Mr. Leslie, added

much to our service. We hope to have all with us again.

Next Sunday Dr. Hale will be with us. The children's tree and entertainment on Dec. 23, at 7 p. m.

SALEM—FIRST SPIRITUALISTS' SOCIETY—Manning Block, 65 Washington street.—N. B. P. writes: Mrs. May S. Pepper was our speaker and medium Dec. 10. She delivered two very fine addresses, which were listened to attentively by the largest audiences of the season. A great many strangers were present, who seemed perfectly delighted with the many tests and readings that were given by her. Mrs. Pepper did not fall in one instance. It was truly marvelous, and when she comes again I do not think the hall will be large enough to contain the vast crowd that will come to hear her.

Sunday, Dec. 26, Mrs. Jennie K. D. Conant will be with us for the last time this season. She is an excellent test medium, and fine psychometrist.

BANNER OF LIGHT for sale, and subscriptions taken; annually, \$2.00; semi-annually, \$1.00; quarterly, 50 cts.

G. A. R. HALL, 573 MASSACHUSETTS AVENUE, CAMBRIDGEPORT—Mrs. L. J. Ackerman, Leader, writes: Sunday, Dec. 19, our meetings all day were very harmonious. Mr. Searlett was the speaker in the morning. In the afternoon, Mr. Nichols, Mrs. Poole, Mrs. Ackerman, Mr. D. S. Clark, readings.

We opened our evening service as usual with singing "America"; then Bible reading and prayer by the President; Mr. Searlett, remarks and tests; Mr. Hall, readings; remarks, Mr. and Mrs. Osgood Stiles; Mrs. Weston gave tests; Mr. D. S. Clark, Mrs. Ackerman and Serita gave readings, all being recognized. Mrs. Seymour, pianist.

BANNER OF LIGHT for sale at the door.

SPRINGFIELD—M. W. Lyman writes: Sunday, Dec. 19, Mr. Edgar W. Emerson of Manchester, N. H., occupied the platform for the First Spiritual Society afternoon and evening; at the afternoon meeting reading a fine poem, giving a very inspiring invocation, and a short, eloquent and impressive lecture. After a sweet song by the choir, Mr. Emerson gave a number of tests, which were correct in every detail, and fully recognized.

The Ladies' Aid Fair was a great success. The Lyceum subject to-day was "Jesus Christ." The children of the Lyceum will be tendered a Christmas tree and good time next Friday evening.

BRIGHTON—D. H. Hall, President, writes: Wednesday evening, Dec. 15, the Spiritual Progress Society meeting was one of great interest. Mrs. S. C. Cunningham and Autumn Leaf gave tests and readings, all being quickly recognized and understood. Mrs. J. Seymour gave a number of delineations, all being understood.

On and after Friday evening, Dec. 31, the meetings of the Society will be held on Friday evenings instead of Wednesday.

Mrs. L. J. Ackerman and D. S. Clark Dec. 31.

FALL RIVER—Mrs. Ann Hibbert, President, writes: We had as speaker Sunday, Dec. 19, Mrs. A. J. Pettigill, who gave two excellent addresses and a great number of spirit messages, which were declared correct in every instance. The audiences were large, considering the extremely cold day. We hope to have Mrs. Pettigill with us again in the near future.

Sunday, Dec. 26, we will have Mrs. Sadie L. Hand of Lowell. During the whole month of January we have C. Fannie Allyn. Everybody sends greetings to her, and looks forward with pleasure to her coming.

BRIGHTON—Mary J. Buchanan writes: The Occult Phenomena Society, which meets at 34 Foster street, had a very harmonious and satisfactory meeting, all expressing pleasure at what they received. Mrs. G. M. Chapman, medium.

Mrs. Chapman wishes to state there will be no meeting Sunday evening, the 26th, as she goes to Maine to pass Christmas with friends, but will be at home the first of January, to go on as before.

ONSET—Mrs. Mary E. Thomson writes: Sundays, 2:30 and 7 p. m., a free public spiritual meeting is held at the large parlors of one of our local mediums, with good attendance. Also a free public meeting on Thursday evening for messages and speaking. The subject of "Organization" calls forth earnest and soul stirring thoughts from many present.

Wednesday evening has been appointed to meet at the same rooms to discuss and organize in harmony with the State Association.

MALDEN—W. E. S. writes: Miss Blanché H. Brainard, occupied the platform for the third time this season. She gave an interesting lecture, followed by communications, which were all readily recognized.

Dec. 26 we are to have with us Mr. F. H. Roscoe of Providence.

BANNER OF LIGHT for sale.

WINCHESTER—W. H. Borden writes: The regular meetings were held Sunday afternoon and evening, Dec. 19, and readings were given to all and recognized. Mrs. A. Woodbury of Boston being the medium. Mr. G. A. Badger gave thoughts for reflection.

WAKEFIELD—George T. Lamont writes: Albert P. Blinn was with us Sunday evening, Dec. 19. His lecture on "The Evolution of Man" was well received, and we hope to hear from our good brother again soon. Mrs. S. C. Cunningham will be with us next Sunday.

MAINE.

PORTLAND—M. A. Brackett, Sec'y, writes: Sunday, Dec. 19, we held our meetings, as usual, in Orient Hall. Our two sister-workers, Mrs. S. E. DeLewiss and Mrs. M. A. Ridlon, served us afternoon and evening. They are true, honest mediums, who do good work, and those who came to hear them were well repaid.

BABY'S SKIN

In all the world there is no other treatment so pure, so sweet, so safe, so speedy, for preserving, purifying, and beautifying the skin, scalp, and hair, and eradicating every humor, as warm baths with CUTICURA SOAP, and gentle anointings with CUTICURA Ointment, the great skin cure.

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EVERY HUMOR From Pimples to Scrofula cured by CUTICURA.

POEMS OF PROGRESS, By MISS LIZZIE DOTTEN, author of "Poems from the Inner Life." In this book will be found many of the beautiful inspirational poems given by Miss Dotten since the publication of her first volume of poems. Illustrated with a fine steel engraving of the talented author.

Price \$1.00, postage 10 cents; full gilt, \$1.50, postage 10 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

READY FRIDAY, DEC. 24.

A CASE OF

Partial Dematerialization

OF THE

Body of a Medium.

INVESTIGATION AND DISCUSSION

BY COUNT ALEXANDER AKSAKOF,

Scientist, Philosopher, and Literateur, Ex-Prime Minister of Russia.

Translated from the French by TRACY GOULD, LL. B., Counsellor at Law, Member of the New York Bar.

The well-known scholarship of Count Aksakof, and the pains-taking study he has given to the phenomena and philosophy of Spiritualism, warrant the statement that this latest work, will be an epoch making book. He gives, in plain terms, the results of his personal investigations under the most absolute test conditions possible, proving conclusively the verity of psychic manifestations. Count Aksakof never goes into print unless he has something to say. In the present instance he has found much of moment to say; he has said it well, and his translator has given his English and American friends an opportunity to enjoy the distinguished statesman scholar's richest and ripest thought.

CONTENTS.

Chap. I. Theoretical Speculations—Materializations and Dematerializations.

Chap. II. Account of a Séance given by Madam d'Esperance at Helsingfors, Finland, Dec. 11, 1893, at which the phenomenon of the Partial Dematerialization of the body of the Medium was demonstrated to Sight