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## John Worrall Keely.

Memorial Address delivered Sunday, Nov. 27, 1898, in Casino Hall, Thirteenth Street, and "Girard Avenue, Philadelphia,

BY W. J. COLVILLE.

Last Wednesday morning (Nov. 23) in this city, a funeral service was held, attended by a very large number of people of all ranks and office, representing all phases of knowl edge and opinion, religious and otherwise. These people were all gathered to pay their heartfelt tribute to that most remarkable man, John Worrall Keely, whose name in the new, p spers and magazines of this and other cities of America, and in many places beyond the seas, has recently been associated with much speculation and has also been surrounded with much well-deserved eulogy. This morning the New York Herald raised again an inquiry which has been raised thousands of times within the past few years was Keely a great scientist or was he an impostor? There is the great interrogation point. Who shall answer? We read that there are those who have investigated the inven tion thoroughly who have positively declared that we are just on the verge of some tremendous outburst of natural power, the like of which may not yet have ever been demonstrated to the world. Among the warmest admirers and most enthusiastic friends of Mr. Keely should certainly be mentioned Dr. Plumb, one of the best known Congregational ministers of Boston. Dr. Plumb went to the World's Fair, in 1893, in Chicago, as did multitudes of other people, and he saw many wonderful things there, and was both delighted and instructed by much that he saw, but he short ened his stay in Chicago, and returned home by way of Philadelphia to spend as long a time as he could possibly spare with Mr. Keely. He said publicly that in Keely's laboratory he saw and heard far more that was wonderful than in all the majestic groupings of the treasures of the nations at the great Columbian Exposition. Let us remember that Dr. Plumb is a very conservative man, one who weighs well his words, one who is by no means a sensational preacher, and who respects the old religious land-marks, one who is not at all ready to be carried away with the sensational drift of modern speculativism. From the lips of this much-respected man words fell upon the readers of the Boston Transcript during January, 1894, to the effect that of all the wonders that had been witnessed by the preacher versal calamity if it did. If a prayer to God could alter have libraries, parks, fount ins, art galleries, and every in the previous year—the year of the great Columbian Ex- God, then would we veto prayer, and on bended knees in- form of rational delight; we can have all sorts of amuseposition—the mightiest wonder of all had been beheld in the common workshop of this mysterious man, John Worrall this or any other world can endure. But if prayer alters Keely, concerning whom repute has been good, evil and us. changes the psychic atnorphere around us; if the doubtful in proportion as those who have ventured to speak voicing of noble aspirations assists us to receive corre- have told us to their brief synoptical accounts of the way of him have been able or unable to fairly estimate his character and his ambitions.

We selected as a reading from the gospel this afternoon a few sentences from the fourteenth chapter of St. Matthew, where it is said that Jesus hadicompassion upon the multitude because they had nothing to eat, then he worked | by humanity, and let the example of the wisest and purest (seemingly) a great miracle to provide them with all that | go forth to forgive the people because of their ignorance. they required for their physical sustenance. Surrounding Do not condemn them, thinking them malicious. An honthe miraculous there always hovers a halo of mystery, and also the cloud of fashionable skepticism. It is doubted to thoroughly sincere. Perhaps no one man in this century day on many hands, and denied in some places that a mira- has been more persecuted and bitterly condemned on the are above the earth. cle ever takes place in the old theological sense, which is one hand, and more thoroughly believed and more loyally purely supernaturalistic; but modern criticism, higher criticism, as it is called, does not by any means object, we well say that his nature, sweet, noble and generous as it this discourse is delivered, said that he agreed with James understand, to consider the miraculous question in a pure- was, knew how to appreciate all criticism at something Russell Lowell, who, when he had been approached by some | cars and boats, might say he is only an ordinary conservaly philosophical and scientific light. From this modern like its true worth. Thus, when people appreciated his standpoint, how does the miracle appear? Whatever view | work, he honored their appreciation because it was appre may be taken of the great prophet of Galilee-the man of eiation of the work-not simply of the worker, but of the Nazareth, who, by a large portion of the human race is regarded as the fulfiller of all the Messianic predictions made to the sons of Israel-whatever may be believed with re but he was so far above resentment, jealousy, envy and regard to the traditional miracle of the loaves and fishes, that | taliation, and all vices of such sort, that persecution did from a few barley loaves and a few small fishes which a lad | not have the effect upon him that it would have had upon a had with him, there was enough provision expanded to less enlightened man. feed thousands of men, besides the women and children filled, one can readily enquire may there not be found in into the hearts of the bravest, an appalling force, the enin chemistry which forbids us to accept the statement made | could both create and destroy. That force with which tion which are necessary for human food. French chemthe raising of crops, and for the pasturing of flocks and herds of cattle. Some great intelligence has known how, in days gone by, to predict still greater scientific achievements for coming times; we may, therefore, place the very words of the great teacher, "The works that I do, ye shall do also," in connection with the multiplication of the loaves and fishes, and then consider what follows to a far more universal demonstration of the principle at work in the local mirac'e.

Keely has been well looked up in as the fulfiller of many phists and others who have not hesitated to say that he might give openly to this generation a secret which has ones from time immemorial; it has also been said that, ia consequence of the unpreparedness of the populace-in consequence of the lack of spirituality on the part of the | istence." great people everywhere, that obstacles have been thrown in Keely's way, even by the very spiritual messengers whose servant and representative he was. Now some people may say that such is a very far-fetched statement, wor-

man to appreciate all those fine and tender spiritual feel lone incontestible proposition, viz, that the whole universe The business man, particularly in this modern world, must all of great electricians, whose names have become househave for his motto "Hurry up." If you speak to him of hold words during the closing decades of this eventful spiritual forces he says, "Show us your spirits." If you ninettenth century—ask these men to whose indefatigable speak to him of God, he says, "You must prove God to me in the same way that you can prove a mathematical propo' sition, or I cannot accept your theory." The business man ful instruments which are yet to be made public, and they has his place in the world, and he can fill it honorably; wisely and usefully. There is a place for the mart of trade as well as for the sanctuary of religion, but there seems a great obstacle somewhere at present, preventing tout for an afternoon walk or drive; but there is this our uniting the business world with the laboratory of the difference, while the animal or the child may not have alchemist; probably because stocks, bonds, shares and dividends and all other things connected with the marts of taking, scientific observer who is an earnest worker in commerce, have no place whatever in that higher realm of mysterious discovery where the pitient worker sits alone," harness dynaspheric force, till it shall act like an obedient, indescribable force shall be the motor power of the future steed attached to his chariot, and transform the desert it will surely speak the same tongue, and will say to all en-

cial spirit of the age. He has been tortured, persecuted. our words, we do believe in weighing carefully our utterances. We believe absolutely in the Golien Rule, therefore we do not believe it would be right to say that every man who differed from Keely, and undertook to condemn people whom we have called enemies who are not our enemies at all; the highest example to humanity may be found! not what they do." Another translation makes it so absort lutely plain that the saying has reached the point of trans parent lucidity, "Father, I forgive them, for they know not what they do." Both statements are correct. It is correct to say "Father, forgive them," and it is correct also to translate it "I forgive them."

God never needs any information that we can give Him. God never requires any assistance from us in the management of universal affairs. We can never be in any sense whatever benefactors to the Eternal-only beneficiaries. We can never possibly add anything to the wiedom which is infinite, any more than we can add to love and power which are equally infinite, therefore let no one expect that prayer to God will alter God; it would be a great uniplore humanity never to offer another prayer as long as sponding results of in pration, and if the very words of our lips, as well as the meditations of our hearts, can make an impression upon people about us, and can convey life. lessons in forgiving tenderness, then let the prayer of every great and noble hero and heroine be heard and accepted est person may be mistaken; a mistaken person may be praised on the other, than John Worrall Keely. We may workmanship. When people condemned him, he was not careless or indifferent; he was certainly not cold-hearted;

When we look steadily at Keely what do we see? A man who accompanied them, and then to leave over and above struggling alone with some mighty force, the terrific and twelve baskets full of fragments, after they had all been tremendous character of which is enough to strike terror this narration a great hint of some mighty force in the ergy of which is all-controlling-an energy which makes universe, which only the master magician (if we may so | possible lightning and earthquakes and volcanic eruptions speak) is able to manipulate and control. There is nothing | -a force which is so mighty that if it were liberated it by some of the best scientists the world has known, that | Keely struggled so manfully is nothing less than the mysthe very air all about us contains all the elements in solu- terious energy which the ancients endeavored to impersonate in their idea of Siva, the third person of the Brah ists are telling us that we can condense all the food we | man trinity, who is called both destroyer and preserver of need out of the air, providing the time ever comes when the universe. The same force which constructs destroys. we are no longer able to afford space on the ground for In one aspect it is the builder, in another aspect it is the

demolisher. It has been said of Keely, it is still being said of him, and it will continue to be said of him more and more by that force be literated. Still there is another side of the those who knew, yes, know him, and will increasingly know him as time goes on, that he was a most reverent, sincerely devout and truly religious man. He could profitably attend any place of worship, and he could find God if no ready to make good use of great discoveries, they have to those for who have penetrated below the surface, and "and greater works than these shall ye do," as referring church had ever been built; he could join in all devotional go without the advantage of them. There are certain con- know the man as he is, know that his how e life in both his exercises, and were there none to join in, he could fully in an assembly of the multitude, he could enjoy a gathermysterious predictions. There are those among Theoso- ing beneath the ceiled roof of a temple, but never was he unscrupulous people can steal fire from heaven and set fire to be untrue was no temptation he had to resist: he was so so fully conscious of deity as when he was working silently, was a soul embodied for a very special purpose; that he patiently, tirelessly, to discover more and more the secret can command real knowledge unless they are pure, noble came to earth by direction of those mysterious masters of the universe. There are many people who possess great and good in the best sense of the word. Many knock in who are called Mahatmas in the Sansorit tongue, that he minds, very powerful intellects, who think a scientific student must necessarily become more or less skeptical, if not | youd their grasp because they ask amiss that they may been held in the keeping of a few especially illumined atheistic; yet we shall find Bacon was right when he said, consume heaven's git upon their vain wishes. "A little knowledge inclineth man to atheism, but more knowledge leads him to realize the truth of the divine ex-

always inflate its possessor; whenever people come to know unless you are pure, high, noble and single-minded in your forth in this con ury. The tender, loyal relation between a little they are so excited and so elated with that little desire to benefit humanity, you cannot enter into contact | the husband and wife is far too well known to need comthat they feel as though they have grasped everything; with celestial messengers, in whose keeping alone are the ment. They were everything to each other. They were the stronger of the stron thy only of the superstitious Theosophist or Occultist; the whole universe seems theirs; there is nothing remain- mighty secrets of universal power. As long as there is a you certainly cannot expect sober rationalists to accept it. | ing for them to learn, therefore they proceed at once to tell | state of mind anywhere such as that portrayed in the gos-You cannot expect the practical business man, the man of | the world that they know it all; but when they proceed | pel narrative, which tells of people beseeching Jesus to deaffairs, to accept any such version as that of the origin of further in their investigations they find that the little that | part out of their midst, because he was instrumental in the Keely motor. Occultism will do for those who are in | they knew was but a minute fraction of a boundless inte | causing the death of a herd of swine—as long as there are terested in magic and mystery, and who would rather ger. They know more; they never lose what they once people who love what pigs signify more than they love terested in magic and mystery, and who would rather ger. They know more; they never lose what they once people who love what pigs signify more than they love no idea he was ever "sacrifting" himself to his work or to study theosophic liverature and alchemy than concern found; but as the sum of one's knowledge deepens, it in truth, their own piggishness will keep them back from re- bis friends. He was so entirely in the love of others, so themselves with the fluctuations of the stock market. The creases the sense of one's comparative ignorance. But, ceiving truth, and until they have vanquished their own entirely in stock market, with its bulls and bears in human form, has along with that conception of ignorance and of knowledge, hog likeness, they will keep pigs (base affections) and they always been a very great impediment in the way of carry- combined with increasing knowledge and deepened sense | will not accep; purifying truth. Such people cannot mis- the love of self that the lo

cannot expect the hard hearted, mettle-headed business lillimitable power of progress. We are ready to stand by use; seeing that they do not enter into relation with it ings, which appeal to the sensitive nature living in a hashbert to irreversible order, and this concept of order something else. The whole law is fulfilled in love; love world which the business man would call a dream country. Is a ponception of G od. Ask Edison, Tesls, Marconi, and alone succeeds in lifting the veil; through love the curtains industry is owing the telephone, the megaphone, the graphophone, the phonograph, and many other still more wonderwill every one of them declare that they can no more commandelectricity how it shall act thin can the little babe in the mother's arms, or even the little dog that the lady takes found the secret of electrical action, the intelligent, pains-Nature's laboratory may discover how electricity does act, and then turn this knowledge to practical account. Now, surrounded with mysterious appliances, endeavoring to fif there be a mightier power than electricity, if an hitherto gineers: "You can do whatever you like with me, provided John Worrall Keely has been a victim to the commercial you find out how I am willing to be dealt with. If you knaw on what terms I will serve you, and if you will cominsulted, maligned and traduced by prople who did not ply with the terms, you shall have my services most abununderstand him; but, while we do not believe in mincing dantly to command. I will warm your buildings, cook your food, carry your messages around the globe, and cheapen all your products, so that every one will have enough and to space. I will be the friend of all alike, rich and poor, but I work for wages appointed by the Eternal. his work, was an enemy, but, rather, one who did not un- God has fixed my salary, and on God's terms, and on those derstand the nature of Keely's secret. There are many slone, can I serve you." We have discoveries and revelations. No one can be lawless. Any one who endeavors to break the law of the universe finds the law standing firm in the mighty words, "Father, forgive them, for they know in its imperial majesty as his successful antagonist. No one has ever broken the divine law, and no one ever can break it. The law says: "I will stand revealed; I will stand disclosed; you shall know all about me, and if you combly with my requirements, all things shall be yours. Therefore, science in all its branches and in all its ramifications must ever pay a tribute to immutable decree.

Keely says that it is possible all this teeming population of the earth shall be bountifully fed; he says that it is possible that this great wonder shall be performed early in the twentieth century; that there shall be 10 more hun breadth of this great planet, for they can all eat until they ar' "lled, and then there will be an overplus or oversupments and entertainments compatible with true refine ment and the highest culture-everything we need over and above our bare necessities, just as the Gospel writers Jesus commanded Lis disciples to gather up the fragments that remained after the multitude had eaten until they were filled. There were twelve basketfuls of fragments over and above all that the multitude could consume. If we look into the heavenly looking-glass we will see a glori ous future unrolling before us all. The cries of the homeless, the hungry and the naked will be silenced forever: all sighs will be translated an I transposed into songs of rejoicing, and when this shall have come to pass all must dwell together in peace on earth, even as in the heaven; which

Dr. Plumb, who was so devoted an admirer and so faith ful a friend of the good and great man in whose memory destruction if the world should be trusted with some new great discovery, said: "I have great confidence in God, and I take great comfort in God." Then, in his fine metaleft a match box lying about as carelessly as he has done matches, God knows the frame of the universe is fire-proof. God knows it is safe, therefore we need not be afraid. The which its destruction would be advantageous. Every true man may agree with Emerson, whe, when he was told by certain Millerites that the world was just coming to an end, said: "Suppose it does come to an end, I think I can get along very well without it." There in lies the most vital thought of the true philosopher, a man who is both loving and wise, one who lives in the love of wisdom and in the wisdom of love, for such is the meaning of philosophy from the Greek philos and sophia. Whenever we come to realize that the frame of the universe is indeed fire proof, we shall never be afraid of anything. Don't be afraid of the Keely motor; don't be afraid of dynaspheric force; don't be afraid that the world will be shattered to at ms providing question. The frame of the universe is fire proof. The reperficially true, to such a good deal of the conduct everywhere has been profoundly lake. Thinks may be suferality underlying things can never be touched by any outward change or seeming catastrophe, but until people are ditions of mind and heart absolutely necessary for making appreciate the silent religion of the heart; he could meet great discoveries; there, are, moreover, guardians of tremendous secrets, and there are no ways or means whereby to the world with it. There are no ways whereby people vain at celestial portals; the greatest treasures remain be-

You may attain to a certain kind of occultism, you may develop a certain kind of magic, and do a great many wonderful things, you may enter into communication with un-A little knowledge, merely superficial knowledge, will seen intelligences, who know a little more than you; but | mained to pronounce that man one of the greatest, if not ing forward great spiritually inspired enterprises. You of ignorance, there lies a great and glorious proof of man's use power from on high because they do not have it to mis- ble in him. His life was very beautiful here, and he and

through affection for it, as they have greater affection for something else. The whole law is fulfilled in love; love are drawn apart, the veil is rent, there is a rift in the cloud. The very instant we can see beyond the material side of things, we know that every one in spirit goes to his own place, and can go nowhere else. The whole universe is an expression of love. Every one can testify that he gets spiritually exactly what he attracts most. The commercial time-serving spirit of the age does not permit the universal ventilation of any great spiritual idea.

There have been many honest people, so far as the business world counts people honest, who have desired simply to make money out of the Keely motor. Such are merely following up their own personal interests; they are not wicked people, they are not fraudulent; they have no malicious designs upon humanity; but still they have put great stumbling blocks in the way of the tireless, patient discoverer and inventor. How can you reasonably say to one who is dealing with a great hidden force, "You must accomplish so much work in a certain length of time; we expect it to be done by contract; at the expiration of a certain term it must all be finished." Such bargaining will do very well if you employ a scene painter, but it will not do if you have engaged an Angelo, a Raphael or a Corregio. The world's greatest painters cannot work in that way. If you want light opera, opera bouffé, if you employ a composer like Reginald DeKoven, or any one of the composers who give us very charming reminiscent melodies, and who are very good mechanical musicians, they can work within a certain limit of time, and finish a composition just when it is wanted to go to press; the workman is paid his salary, and he will furnish more material for his salt, according to the original meaning of the word salary, and he can produce more and more to order as you desire it. But you cannot hire a Mozart, a Haydn, a Beethoven nor a Richard Wagner on any such terms. Geniuses simply cannot do it. You can hire persons to write within time and space limits sensational stories for popular papers; they can write for the family story papers, possibly for the Black Cat, or the Owl, and these people may give you a sensational plot, a spicy narrative, but you cannot get a masterpiece of literature, such as could be produced by a Balzac, in any such way. The great productions of the world are largely spontaneous, and always mysterious gry men, women or children through all the length and in their origin and method of achievement. Genius is original and creative, and comes from the roughest as well as from the most polished sources. Talent is simply reproductive and imitative. The talented man may model after a design by Michael Angelo, or Sir Christonher Wren, and succeed in building a temple somewhat like St. Peter's in Rome or St. Paul's in London; but had there never been original creative genius in the first architect, there would have been no St. Peter's nor St.

Keely was not a min of talent; he was a heaven inspired genius. He was not a highly educated man in any scholastic sense, he was rough, illiterate an 1 uncouth from some standpoints, according to newspaper gossip, but he was exceedingly refined, a perfect gentlem in, a Nature's nobleman from a very much higher standpoint than that of the cynix, who merely saw him externally, and did not care very much about him or his intentions. All who had the privilege of his friendship loved him, his intimate friends almost adored him, for all who could feel his spirit shining through knew he was one of the grandest men who have ever graced this planet with their presence. Those who merely saw him as we see people in an audience, or meet them on the street, or travel with them in who were very much afraid that we would all soon go to | tive person, for he was not one who wore his heart upon his sleeve. There are many people on our visiting list, such might say, whom we like better than that man. Keely was a man you could only know if you had spiritual disphorical way, he said: "If God did not know that the cernment; youlcould not get really acquainted with him frame of the universe was fire-proof, he would not have simply by talking to him. The only way in which you could become familiar with him at all was by sitting down for his children to play with." If God leaves a match box | quietly with him and breathing in some | fthe mental atmoslying around, and any one may take hold of the Lucifer | phere which he breathed, and feeling something of the spirit which animated lim, then you might realize that you and he were spiritual neighbors, yea, intimate friends; that world cannot be destroyed in any other sense than one in | there was a bond of union between you not of the flesh; Such higher spiritual relationships can never be understood and appreciated until the heart has been touched; something more than intellect must be enlisted to prove spiritual kinship. No matter how great an intellect may be, intellect is never the equal of the soul. Intellect is the soul's dog; it is the friend of man, but not the man himself. Intellect must be guided and direct. Intellect alone is not what the world's heart craves continually. The world needs a warm, loving generous heart, acting through a well-ordered intellect; an intellect wisely harnessed to the chariot of the soul When the soul stines through, the intellect is transfigured, till finally, by means of marked markerism, the propert of the divine are carried out in all the realms of external ex resista.

Some newspaper comments on Keely and his work which have not been altogether eulogistic, have been suficially true, while tuey are profoundly talse; they may be true from the view-point of external observation, while to homes (his own body and his literal residence) was a sublime life. Keely was a man of such probity and such interrity that it was d have been sucrety foreign to his nature for him to have told a lie. That man could not speak falsely; inured to truth, he lived so much alone with nature that truth to him was as the breath of life. He would constantly bear witness to the truth, and he bore witness in-nocently and naturally. He loved truth, not because it was simply the right thing to be truthful, or because t was his duty to be so, not because people must be truthful in order to gain heaven and avoid nell, but because truth itself was the object of his supreme affection. Every one who knew him knew that he loved truth devo edly. His transparent honesty was such that those who came to scoff remained to reverence; those who came to criticize rethe very greatest messenger from heaven to earth sent the two; she the more clinging; he, like the oak; she, like the vine which clings to the oak, and gives support while it

receives it. The relation was such that the man in his own family life proved always how beautifully sweet and self-forgetful he was. He was always making se f-sacrifices, but he had the love of goodness for its own sake, that the higher loves the love of God and the love of neighbor, so vertopped his wife enjoyed it, despits all clouds of persecution. He level whatever would make others happy he was hospitable, kind and generous to all, and he never spoke against any one. If other people (friendsof his) would speak against those who traduced him, the very words of condemnation for those who appeared to be his foes were unpleasant, yea wholly distasteful in his ears. He was a man who dearly loved to practice the Golden Rule; his own life was a sublime inspiration to humanity. If any one raises the question, Was he a scientist or an impostor? we answer, he was more than a scientist, and no one could be an impostor and live in his presence. An impostor would go away from his uncongenial sphere, just as Swedenborg said, that though the angels were perfectly willing to admit spirits from the hells into their society, the spirits from the inferno found the society of the heavens so entirely distasteful, that it was in no sense their desire to be admitted into ful, that it was in no sense their desire to be admitted into heaven; on the contrary, it was their earnest desire to get as far a way from heaven as quickly as possible, because they could not bear its atmosphere. So whenever imposition or fraud approached Mr. Keely, it flew back suddenly to a more congenial clime. There probably were some people who felt that Keely's integrity was an impediment in the path of their designs; he was unto them like the judgment seat, and they did not like what they saw reflected from themselves as in a mirror; therefore, to somewhat ease their troubled consciences, they thought that somebody might believe that imposition came from Keely instead of from them. Consequently there were many reports circulated that he was an impostor. That he was a perfectly honest and thoroughly straightforward man will yet be proved abundantly; his honor will be completely vindi-

What effect has his transition produced within the past few days? It has called forth renewed interest in and renewed days? It has called forth renewed interest in and renewed attention to all his great work. It has brought his name afresh before the world, and put his portrait into all the newspapers. It is leading up to a perfect examination and it will result in a complete vindication of his honor. What does he care about that? What difference does it now make to him? He does not care for reputation, because he possesses character. The person who cares most forward the life and it would be a considered the care of the care most appropriately in great of character while the new care most considered the care of the care most care of the care of for reputation is sadly in want of character, while the person who possesses real character can get along very well without reputation. Reputation is like titles to estates which are for sale. Reputations can be bought, and they will always go under the auctioneer's hammer to the highest bidder. Reputations are but perishable articles at best. If you pay five thousand dollars you get a fair one; if you pay one hundred thousand dollars you will get a marvelously good one. But reputations have no place in heaven. Character, and character alone, that which we are not Character, and character alone, that which we are, not that which other people say about us; that which is ours inwardly, not that which is given to us by the populace abides the test of immortality. Keely does not need reputation, he does not need the "rehabilitation of his character," (a most contemptuous and insulting phrase, but one not infrequently used). He needs nothing more than he now has obtained, but what the world needs is the great world he sheep called upon to do. It is impossible great work he has been called upon to do. It is impossible to say when, where, or by whom it will now be done. It will be accomplished, but as to the place and the time and the persons who are to perfect it, those things are like the day and the hour of which the Christ said "no man knoweth." You cannot say who, you cannot say when, and you cannot say where. The place will be made known, the time will be revealed, and the persons will be discovered all in good season. A revelation will come; a revelation will be made to the public; the world will know it and will rejoice in it.
We do not hesitate to say that the perfecting of Keely's

discovery will be the solution of the grandest industrial problems. It will be the means of settling all present disputes between labor and capital, and will bring about a golden age of unprecedented prosperity for the toiling masses of manking. It will be par excellence—a fertilizer of the earth, a redeemer of the wilderness, a fulfiller of most wonderful predictions; it will be the bulwark of equity and the usherer in of universal peace. Is the whole world ready for it? No. Are some in lividuals ready for It may be likened unto the grain of mustard seed; it will grow and expand from more to more, till its whole purpose is accomplished. The world is growing better, not worse. We are going forward, not backward. We are regenerating, not degenerating. During the present crisis in the world's history there is a fierce struggle going on between truth and error; they are marshalled one against the other more forcefully than ever in the past. Max Nordau has written a book, not altogether untruthful, entitled "Degeneration." From his standpoint of writing his conclusions are inevitable; but from a nobler standpoint his conclusions can all be proved mistaken. The world was never so humane, never so kindly, so generous or so just as it is to-day. Oh! but you say it ought to be a or so just as it is to-day. On! but you say it ought to be a great deal kinder, juster and more generous than it is. Indeed it ought to be, and you, the people who want it to be so, are helping to make it so. You, who are dissatisfied with its being otherwise, are being employed in conjunction with celestial agencies to fructify and ennoble the earth. You, who are wiser than pessimists, you who are not calamity-howlers, you who are really working your you forward honing praying for a higher state you are not calamity howlers, you who are really working your way forward, hoping, praying for a higher state, you are truly assisting to bring in that higher state. The world is certainly improving. We would like every one who be lieves that the world is demoralizing, to have an opportunity to peer into the secret chambers of the world's memory, in which are exactly recorded all that took place on the 27th day of November, 1798, and then compare that day with this. The world is surely going forward to its goal of ultimate perfection. The tide of progress is rising. We are to day in a veritable day of judgment. Choirs and congregations sing on Advent Sundays, "Lo! he comes with clouds descending." The clouds are here, even if he is imperceptible. The Spirit of Truth is behind the clouds, and in the clouds of to-day, the clouds of doubt which have is imperceptible. The Spirit of Truth is bening the clouds, and in the clouds of to-day, the clouds of doubt which have arisen, there is a great spiritual coming presaged. Whether it is a personal coming of Jesus, or whether it is a multitude of angels who are coming, whether it is the second coming of the personal Son of Man or not, who can say? It is verily the coming of truth, of fuller enlightenment, of deeper and more abiding peace; the coming of honor, brighter and more fervent love. A new state of society is hears before to day ever all the centh. being born to-day over all the earth.

This is the coming of a higher era, a something more nearly resembling the long-promised Golden Age. The whole world is expecting some mighty deliverance from old-time shackles; the Orient as well as the Occident, the followers of Buddha as well as those who profess the name of Christ, are all expecting something wonderful. We are on the verge of a much higher state of society than many dream of, and John Worrall Keely has been one of the greatest pioneers. Dynaspheric force, the intermolecular force of the universe as revealed to him, and in measure perfectly manipulated by him, shall yet become the means of exter-nally ultimating the kingdom of heaven upon earth, and every one who is faithfully and conscientiously engaged in promoting this great enterprise shall receive a special bene-diction from heaven for helping forward the amelioration of human conditions. Now you must ask yourselves one very serious question, Do you really wish to serve humanity? serious question, Do you really wish to serve humanity? Do you really wish to bless the entire human race? Do you really care for what good humanity at large gets out of what helps you personally? If so, you do right in prosecuting all your investigations; and supposing you make money by the way, money had far better be in the hands of honorable people than in the hands of dishonorable people. But if you are not working for humanity's good; if you are working for the building up of an unrighteous monopoly; if you desire to have a corner on the world's grain; if you desire to cheapen everything for yourself while making it more expensive for your neighbors; if you desire to build up some colossal fortune and become a prince of this world, like the Count of Monte Cristo, "monarch of all you survey," you must find obstacles in your pathway which you survey," you must find obstacles in your pathway which

you cannot over pass.

Every man who is endeavoring to harness the tremendous occult power of the universe merely to his own private chariot, and then sitting in that chariot, would fain ride over and trample his victims beneath his triumphal car, must be defeated. But you are not such people. There is to day in your midst a spirit white, majestic, even the love of all humanity, growing and steadily increasing. There is to day a fixed determination among you to make the world better, brighter and happier. All people who hold this honest and sincere desire in their hearts will be called together by mysterious agencies, and made to feel by means entirely of the nature of inward enlightenment, how and where they can serve humanity best. Though we would not say one word that might be thought harsh or would not say one word that might be thought harst or cold, and while we sympathize most warmly and tenderly with all who are bereft and grief-stricken, while we know exactly how those may feel who miss a beloved earthly presence, and most of all what seems to them the prema ture departure of a loved one; we hesitate not to say that could you interrogate the realms celestial, could you listen to the verdict of those in higher spheres, could you hear what heaven has to say concerning the transition of John Worrall Keely, you would be told with united voice that he was called away at the very moment when his transi-tion would prove the greatest blessing to the world he so long sought faithfully to serve and raise. Here is a divine secret behind the earthly screen. Here comes in the working of machinery on the other side of the veil, and if you can go to that other side and see its workings, you will understand all. You are in front of the curtain which hides derstand all. You are in front of the curtain which hides the stage of the theatre; outside in the auditorium you do not see what is going on behind the scenes; but were you behind the scenes, and did you see the heavenly scene shifters, did you see all that is being done in some brighter realm, did you know the operations of the guardian spirits of the planet; did you know the emissaries of the Most High, who are the world's true guardian angels, you would never sigh, weep, or mourn again. You would then be fully convinced that all is for the best, and thus knowing as well as feeling it, it would have become your sacred duty

to proclaim aloud ALL THINGS AND WORKING TOCATIONS

you good.

The divine purpose is being fulfilled in everything. God
is the only final goal. The transition of this great and good
man is no punishment meted out to anybody. It is a great
object lesson to the world. It is a great means of calling
the attention of humanity to what they otherwise would
not have attended to. This will be all made plain. The
work will be well done. The triumph will be complete.
The good, grand, noble soul himself will awaken from his
temporary rest in the spiritual world to full consciousness
of the blessing his work will be proving to myriads of humanity. He himself will work actively again after a wellearned rest, a period of brief repose which he surely needed. He will soon awake to the full consciousness of his
spiritual heritage; he will be among you spiritually, and
will see what you are doing, know what you are saying,

will see what you are doing, know what you are saying, and take part in everything connected with the great work in which you are with him engaged. What will he care whether his name is associated with it or not? He cares but for humanity. The work will be done. Humanity will be belong You all want heaven. You do not need to go to heaven as a place, but you need to realize heaven as a state. You

all desire the joy of heaven, a joy that is purely unselfish and in sweet unselfishness, freed from the earthly state of shadow, you will rejoice in your own works, for, though your labors have ceased your works follow you. But how do you rejoice in your own works? You rejoice in them because you see that these works richly bless humanity. You value your work only by reason of its beneficent result. Not one iota of personal pride remains. No selfish desire for self aggrandizement or personal applause. Love of humanity has become the transparent medium through

which divine love shines.

The faithful worker enters into his reward and enjoys his recompense, which is the blissful consciousness that his labor has not been in vain. Heaven's bliss is in the consciousness of the good we have done. The immortal life of love is to be always working good while rejoicing in the knowledge that others are made to rejoice as our work makes their path easier and lighter. We rejoice not because we receive honor or a crown of glory; but service faithfully rendered brings in its train delightful recompense, but in no external sense which would please any man or woman who desired self-aggrandizement or per-

As these words will go out in cold type, and circulate in two hemispheres, we can only trust that the spirit which actuated their utterance, despite the poverty of the address itself, may be felt by all who shall read this unworthy tribute. Every kindly word you speak of another, and every loving thought you entertain of another, is a link in the chain that binds you to that celestial state where perfect love, which casteth out all fear, is the fulfilling of the law forever. Let us judge all people and all institutions at their best only and always; thus shall we judge not in a manner to bring upon us condemnation, but we shall give righteous judgment.

Can we give in words fit tribute;
When our hearts are filled with praise?
Words are feeble, cold and formal
When they tread through earthly ways.

But the heart that doth inspire them Through external speech can tell Something of the soul behind it, And like clear loned slivery bell Ringing out across the waters,
Sounding far along the land, Words of kind appreciation Even reach the heavenly strand.

Thus the words that have been spoken By the many who love well That dear friend and noble brother Of whose life no pen may tell In its bright and inward fulness,
They like precious flowers have shed
Round the pathway of his spirit
Grace, which hath that spirit led
Onward, upward, nearer heaven— Nearer to the gates of gold, Where our life is all transmuted Out of the base ways of old. E'en from every baser metal Death brings spirit rising free, As from out a mystic prison, Into glorious liberty.

Have you known him? Have you loved him? Have you watched his progress here? Have you thought of him as, nobly, He's been tolling year by year?

Have you watched him in his struggles, Even though as from afar, And from out his humble workshop Watched the light which, like a star Risen bright, has shone forth glorious, To illumine, far and near, All who, ready for uplitting, Let his kind voice reach their ear? Silently, though not unspoken . To all who might understand, Speaks the soul with praise exulting, Guiding well the faithful hand.

Have you known him when all tollsome Was his path from day to day, Struggling with the mighty forces Which o'er all the earth hold sway? Which o'er all the earth hold sway?
Have you watched how he's encountered
Difficulties one by one,
Mastering them, yea, rising o'er them,
Until victory was won;
Then encountering new problems,
Greater, sterner than the last,
Ever tireless, onward, upward,
Till the last great work was passed?

Is that work e'en now completed? Finished in his thought it stands Ready for manipulation By another's honest hands.

By whoever, following after. Takes the thread up, bears the light, and devotes his nature wholly And devotes his nature wholly
To the service of the right.
Great, indeed, must be the effort,
But the world will some day crown,
And the mighty force, triumphant,
Wins its own divine renown.
For the noble workman, faithful
Both through good repute and ill,
He has left behind him treasures
Greater than all earthly will.

Who can penetrate the secret? Who can read in words of light Who can read in words of right
That divinest revelation
Which concerns elernal right?
Whoso'er can read the record
In the spirit, he may learn
What is found below the letter Which the outer world may spurn Lo! the day is dawning quickly, Lo! the day is dawning quickly,
Poverty shall flee away;
Shades of night are swirt departing,
Longer cannot with us stay.
Keely, ploneer, brave worker,
Noble, faithful to the end,
Well done, good and faithful servant,
All the race will prove your friend. Have you been reviled and wounded
By the unkind tone below?
You have heard the heavenly voices;
Consolation's balm you know.
Have you sometimes felt defeated,

As your work seemed crushed to earth?
You have felt new power uprising,
Springing from your heavenly birth. Have you been condemned, forsaken. In poor quarters here on earth? Forced to labor summer, winter? You have known the priceless worth
Of that inward inspiration,
Which an honest conscience gives;
You are now among the blessed,
With the saints your spirit lives.

Thus your name, John Worrall Keely, Thus your name, John Worrall Keely
To the whole wide world shall go,
Carrying with it inspiration,
Lightening sorrows; with the flow
Of the years, which glide so swittly
Toward the golden age ahead,
All that you have done is treasured,
While the scandal will lie dead.
Misinterpretations vauish,
Understanding comes to light;
Sorrow ends, and fear departeth;
Triumph is but for the right.

You are faithful, thus victorious,

Noble brother; at this hour We embrace you in the spirit; We embrace you in the spirit;
Like a heavenly-opened flower,
Your pure spirit, more expanding,
Doth into its glory bloom,
And the ashes here remaining.
In the silence of the tomb—
These you will not miss; for surely
In another, brighter way,
Known to all the holy angels
With whom beavenward you stray,
Your great work shall be accomplished,
And your kind heart will rejoice
As you hear in tones of music
The sweet song of joy's clear voice. As you hear in tones of music
The sweet song of joy's clear voice.
Farewell, good bye—words most precious—
It is true, you're faring well,
Tasting now in heavenly places
Sweeter fare than tongue can tell.
Good is with you, Good be with you
Is your blessing and your prayer.
Thus with you, translated brother,
We the same glad thought would bear.

BENEDICTION. BENEDICTION.
Unto all be peace celestial,
Unto all good will descend.
God Eternal is our parent,
All humanity our friend.
Thus we'll pass to higher stations
In the universe of love,
Bearing good-will toward each other,
Linked on earth with spheres above.

## to proclaim aloud ALL THINGS AND WORKING TOOMINES The Bearing of Electrical Conditions on Active and Passive States.

BY QUESTOR VITE.

Part II.

From "Radioconducteurs" Dr. Ed. Branty. Paris. From La Revue de l'Hypnotisme. Dr. Ed. Branty. From L'Actua'ité Medicale. Dr. Tisson. Paris.

A new theory of sleep states, i. e., passive states, has been advanced by Dr. Pupin in the work already referred to, and by Prof. Bombards (Revue Neurologique) based upon the above laws of transmission of nervous energy.

But it is necessary here to refer to the definition made by Dr. Liebeault recently (Revue de l' Hypnotisme) of man's psychic life as comprising two alternating modes-active and passive. The first occurs during the waking state, and is accompanied by the power to direct and control our chinking; the power of self-control, of putting on the brake and preventing every incoming impression from beng converted into action (as otherwise would occur mechanically in the nervous processus.) It is characterized by a radiation from the brain of nervous energy, carrying the power of attention throughout the whole organism. This psychic energy presides over the formation of senseimpressions, over the transformation of these impressions into sensations, then into ideas, and again into volitional motor actions.

The second mode of psychic life, the passive state, is characterized by the diminishing of this nervous radiation, entailing inertia, lethargy, passivity. The subject losss his power of initiative, and becomes isolated (insulated) from his surroundings. Sleep ensues as the natural expression of this involuntary, passive state. This applies both to natural, spontaneous sleep, and to artificially induced, experimental sleep. It applies to somnambulism and to neuropathic states, which really are partial or local morbid sleeps. And we may add, it also applies to medi-

Both of these states are internally active, but the latter is externally passive. In the former, attention is guided by will, and is consequently active. It is accompanied by relations with the external world, constituted by impressions conveyed by the nervous energy, and generating ideas. The latter is externally passive and involuntary. The ideas already registered in the mind seize upon the attention, and volition no longer has the power or selection or resistance. It is in this state that dreams, hallu cinations, obsession by fixed ideas occur, or insensibility or catalepsy. It is in this state, also, that suggestion may be effected; that ideas may be impressed from without. And if passive states occur during waking life, while

activity (mental and physical) occurs during passive states, this is evidently, says Dr. Liebeault, because the nervous centres concerned act often independently of each other. Indeed, he says, this diversity of phenomena can only sat-isfactorily be explained by the theory of Dr. Durand de Gros, that the nervous centres concerned, in addition to having each their special faculties or functions, yet also share in faculties which are common to all. As Dr. Durand has put this recently in his "L'Idée et le Fait en Biologie" (Alcan, Paris): "Every nervous centre is a psychic centre, a self. The sensations and volitions, wrongly termed unconscious (automatic), are so only for me, for my own central psychic individuality; but they are conscious for other distinct selves, the selves resident in the sec-ondary brains of the reflex and ganglionic centres, mak-ing up man's poly psychism."

These physiological definitions of our nervous process

nervous system; in the disconnected elements of the nervous system, entailing transmission of the sensitive nervous energy; the gathering up by its plastic receptiveness of impressions from without, and their conveyance to the sensorium cells in which the reaction of these impressions constitute perception: ideas. A conceptive reaction follows, issuing from the positive pole of the cells in positive,

volitional, motor action. Conversely passive states must be accompanied by the

suspension of the nervous stimulus entailing neuronic connection and the consequent contraction of the polar processes of the neurones, with disconnection, insulation as result. And as the neurones become insulated, so does the cite myself to the thought." individual also. External relations are suspended and the

individual becomes passive.
In this respect Professor Bombarda says that hypnosis entails the contraction of the polar connections of the neutetanisation. If suggestion is then effected it entails an of her court, for that is a great compliment, my pet.' intensified transmission of nervous energy to the functional organ determined, with consequent local intensification in sensation, in muscular contraction: motor acts,

and in perceptive reactions.

This agrees with the definition given previously by Dr. Durand de Gros in his "Cours de Braidisme" as regards the suspension of radiation of nervous energy from the gray vesicular cells of the brain, accompanying hypnotax, i. e., passivity, while adding the concomitant insulation of individual neurones and discontinuance of transmission. Electrical analogy shows that these gray cells that generate the nervous current must be dual; they must be small

batteries, comprising positive transmitting elements and negative receiving elements. Biology has confirmed this. The new electrical discoveries referred to of Dr. Branly and Marconi, show that the stimulus that induces connec tion and transmission in a discontinuous conductor must be of a vibratory character. It is usually admitted that thinking is accompanied by vibration. Consequently we have the confirmation of electrical laws in the psychologi cal process. Thinking is a necessary accompaniment of making psychic activity; while the suspension of thinking, i. e., of vibratory induction, will entail neuronic insulation

and external passivity.

This entirely coincides with the most recent views of experimental psychologists as to the factors at work in producing the secondary state—passivity, suggestibility, mediumship, as Dr. Joire, of Lille, has termed it. Dr. Durand de Gros, who introduced hypnotism into France, Dr. Liébeault (the founder and head of the Nancy school), point out that the real force at work in the mechanical focussing of the gaze on a fixed spot or brilliant point, or revolving mirror, or a coin in one's hand, consists in the mental concentration on one idea, with consequent suspension of the usual course of mental activity, and con-comitantly the arrest of the innervation inseparable there

The subject may then be said to lapse into a static state, as the body of an electro-magnet does when the electric current which induced its polarization is withdrawn. The molecules being no longer polarized become insulated in their relations. So in man, when the cerebral innervation carrying inducing energy, a vibratory stimulus, is arrested, the neurones become insulated, the subject becomes pas-sive, negative, static, involuntary. The neurones (sub-selves or soul-monads) being no longer subject to the direc tion of the cerebral guiding will, function independently, incoherently, producing dreams, hallucinations, obsessions neuropathic disturbances, either mental, sensory or physical, or both combined.

The suspension of innervation by the cerebral neurones who may be compared to the government departments of the social mechanism, gives a temporary independence to the subsidiary soul-monads or sub-selves of the reflex-centres and ganglions who constitute Prof. P. Janet's sub-consciousness, or the subliminal consciousness of Mr. Myers. It is during this temporary condition of resigna-tion or deposition of the central government, following on hypnotic induction or deranged innervation, that all the curious phenomena of fluctuating opposing, nervous phenomena appear: anæsthesia followed by hyper esthesia; transfer of sensibility; inertness followed by convulsive

contractions, or catalepsy, lethargy, etc.

As in electrical phenomena, this insulated condition also appears as an after effect of shock, and nervous conductibility becomes impaired by the effect of heat. Electrical laws show us distinctly that this condition results from developing the entire of the entire from depolarization or demagnetization (which is equiva-lent). And it is in this law that we find the long sought-for solution of the physiological correlative process accompa-nying the secondary, passive mode of consciousness. The psychological definitions used by Dr. L:ébeault of

active and passive states are equivalent to positive and negative in the electrical domain. The waking, or active state, is shown by Dr. Durand to be accompanied by in nervation by cerebral grey cells, while the passive state is accompanied by the suspension of that innervation. The researches of R. y Cajai and Dr. Branly show us that the active state is equivalent to a polarized, magnetized condition of the neurones, similar to the polarized condition induced in an electromagnet. induced in an electro-magnet by a positive electric our-rent, or in a radio-conductor by induced vibratory energy. The passive state, accompanied by the suspension of this

psychic innervation (and its storage in the gray cells), is equivalent to a static, insulated condition of the neurones.

similar to that occurring in an electro-magnet, when the polarizing current is withdrawn.

It is this static condition that constitutes hypnotax, i. e., suggestibility, mediumship. The vibrations induced by a suggested impression are carried into functional realization with all the hyper-intensity of the accumulated nervous energy stored temporarily in the gray cells, which become

as condensors by that fact.

It is the hyper-intensity of this accumulated innervation emitted accompanying suggestions into realization, that entails hyperesthesia, induced local catalepsy, stigmata, intensified mental phenomena, etc.

[To be continued.]

# Our Serial Story.

## A California Girl: Or, a Romance of the Golden West.

Written Expressly for the Banner of Light.

BY MBS. MABY T. LONGLEY.

UHAPTER XXI. LA FIESTA!

"In deference to my wish, Lou, you will never hold communication with the Browns again. They are beneath you socially and intellectually, and the conduct of the young people towards me proves their low origin. No person of refinement or delicacy would have acted as either the brother or sister has done. I protest against your living in common with them."

"There is no prospect of my doing so any more, dear; my parting with them was very cool. I bade Tim and Maria the most formal good-bye, and the elder people were away when I left. But it will be impossible for me rot to communicate with them because they are running my father's ranch, and I must have business relations at least with them. If papa returns he can attend to matters himself, but if he does not come back, and I fear now he never will, I must either go on with the Riverside property, or sell it out entire to the Browns. 1 doubt if any one else would

purchase it with the heavy encumberance it bears."
"Very well, if you must hold communication with that crowd, let it be by written correspondence only, or through an agent—my father, for instance—and not in person. I object to any association on your part with any of them; although I own the older folks are well enough in their

But, Norton, I do feel so sorry this affair happened; they have all been so good to me! and I have thought a great deal of them. I do yet, in spite of my estrangement from them. I felt so badly to treat them coolly—yet what was I to do after that affair with you? I know Maria was ready to ory when I said good by, and as for Tim, he just flushed up and turned away without a word. I was tuankful the parents were off for the day, but that was the very reason I came away then, because they were away. I really cannot understand that affair at all, dear—Maria making love to you—such a timid, modest thing as she is! She must have been beside herself—or did you hypnotize her against her will? I do not so much wonder at Tim knocking you down. I have thought that all out, and I can see how he must have thought you were making love to Maria; for, though the idea was absurd, of course, it was far more natural for him to catch it than to think she was making love to you; so, under the circumstances of your engagement to me, it was quite the thing for him to thrash you, and I

rather honor him for it."

"Oh, you do: and you think it was quite the thing. I am surprised at you, Lou."

"Now, Norton, don't be miffed. Of course I am sorry

you were hurt-in body and feelings-and I resented Tim's treatment of you; but as long as he thought you were insulting his sister, it showed a manliness in him to treat you

"Well, I fail to see it in that light; but if it pleases you to make a hero of him, all right; only do n't let him know how you feel about it. But let's drop the subject. You know my wishes, and I think you will defer to them. It is now the latter part of April; the last of August you will be my fully coincide with the electrical process discovered by Dr. Branly and Marconi, while they are confirmed by recent neuronic research. Waking or active states are shown to be due to conductibility induced in the discontinuous may as well get rid of it; and if the Browns cannot buy it they can get out." Lou flushed at these remarks as she said:

"But what is the use of sending them away just as they are beginning to get ahead a little. Pa Brown told me that owing to Tim's improved methods of looking after things and carrying on the ranch, that crops were better last year, and consequently brought a higher price, and the prospects were good for next season's work. Besides, the ranch does not belong to me, it is recorded in Papa's name, and we are by no means certain that he will not come back to it. If I really could believe him dead, I should be most

"Well, my dear, we will discuss these matters later on: but now tell me what costume have you decided upon for the masked ball at the Pavilion on Tuesday night? La Ftesta will be opened with great eclat this year, and I want rones and the inhibition of the cerebral direction, producing you to do honor to the queen who has selected you as one

"For a working girl to receive, yes, but I know the honor is conferred because of my birth, and because, chiefly, I am your betrothed. I appreciate it. I shall be in court costume most of the evening, in atten lance on the Queen, but I can slip away a little before the banquet for a dance or two, and then I shall appear as the Queen of Night. My costume will be blue organdy, studged with golden stars; on my brow will rest a silver crescent surmounted by an arch of seven stars. And you, dear, have you decided upon your garb?"

"Yes; I shall be a Knight of the Plumed Order, and wear its costume. You will know me by a knot of blue

and white upon my breast and another upon my shield." We have gone back in our story to the period in which Lou had left her friends at Riverside, and returned to her work in the city office of her lover's father. That was two weeks ago, and since that time she had received no word from the people she had left behind. She still felt piqued and hurt at Maria and Tim, but she was beginning to think more leniently of the latter, and to wonder if Norton had not given the former just the least reason to show him that she cared for him. Of late she had had several discussions with her betrothed, for she could not quite make up her mind to discard her old friends, and her heart turned toward them in spite of herself, but he was fixed in his purpose to keep her entirely away from them, and she had not succeeded in making any impression upon him in their favor.

However, she felt it wise to drop the subject now. La Fiesta, the great annual carnival, was close at hand—the testival of the flowers, when all the gods were ready to shower their bounty upon the city, and great preparations had been made for its celebration by the populace. Some months ago the most popular and beautiful lady in Los Angeles had been chosen as the queen for this great occasion, to whom the keys of the city would be turned over by the mayor that she might rule according to her whim or the mayor, that she might rule according to her whim or fancy during the progress of the festivitives, that were to continue four days and nights, and she, the lovely Francesca, had selected the maiden of her court, among them our own queenly Lou, who was herself a younger counterpart of the royal potentate, and chosen her own magnificent costumes for the several occasions in which she was to publicly appear.

Already the city was putting out its decorations of red and yellow and green, the tri-colors of La Fiesta, and the beautiful display bade fair to outrival that of any previous

And at last the day for the grand opening of the Festival And at last the day for the grand opening of the restival arrived. The night before had been one of great rejoicing throughout the city. Spring and Main streets, and Broadway, with its public buildings, had been hung and lighted with colored lanterns and electric lights of gorgeous hue, and the entire spectacle presented a scene of enchantment as from fairy-land. This was Tuesday; and in the evening the Queen and her royal retinue made their triumphal entry in heautiful charlots and conveyances that were a part try in beautiful charlots and conveyances that were a martry in beautiful charlots and conveyances that were a marvel of splendor, that of the Queen being an exquisite coach entirely covered with snowy Pampas plumes, and drawn by milk-white steeds. At Hazard's pavilion the ceremomonies of the Fiesta opened with great pomp. The keys of the city were presented to La Francesca, who received them through her Chancellor with becoming dignity. A large throng, handsomely costumed, appeared on the floor as representatives of the citizens her willing subjects duras representatives of the citizens, her willing subjects during the Carnival. The Queen, magnificently robed in crimson and ermine, with a golden coronet upon her head, sat in state, with her retinue and maids of honor at her side, among them Lou, in cardinal plush over white satin, a handern and recal as her Boyal Highers heavel. as handsome and regal as her Royal Highness herself.

as nandsome and regat as her Royal Highness herself.

Bye-and bye the dancing began, and masker after masker appeared. After a while Lou slipp a away from her post of honor, and soon the "Queen of Night," clad in a robe of fleecy blue, studded with stars, and with crescent and stars above her brow, appeared upon the floor, and was soon whirling in the dance with a knight with a knot of blue and white upon his breast, and another on his shield.

Bye-and-bye they changed nartners, and did not meet

Bye-and-bye they changed partners, and did not meet again for some moments, but no v there were two knights in similar costumes, and with bows of blue and white on breast and shield, and two Queens of Night, with costumes exactly alike upon the floor. At this Lou was puzzled, for just now she had been dancing with one whom she sup-posed to be Norton, until some exclamation escaped him which she knew could never have been made by her lover, and now she slipped away to the balcony, throwing a dom-ino over her costume as she went, while the other Queen of Night remained upon the floor, and he with whom she had been dancing, some tall Mexican she fancied, removed his knots of blue and white and mingled with the throng. Norton had been looking for Lou, he had been absent a Norton had been looking for Lou, he had been absent a a few minutes, and now he had returned to the bail room. Now as the "Queen of Night" glided before him he accosted her. She took his arm silently as he bent his head toward her and whispered in her ear:

"Lou, dear, it's a great night outside; the whole town is illuminated; throw a domino over your dress and take a stroll with me that we may get a breath of sir."

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She quietly consented, and he brought her a domino of dark blue, which he wrapped around her shoulders, drawing the hood well around her head, then led her from the room. Down the street they strolled, he talking to her all the way of his hopes and plans, she sliently listening to his every word. For half an hour they strolled, and then returned to the ball-

room.
"I must return to the Queen," she whispered, "her Majesty will miss me," and with out another word she slipped away. As she did so he turned toward the grand stand, where the Queen sat enthroned, surrounded by her maids, and to his surprise beheld Lou seated by the royal side, resplendent in her Court robes of cardinal red plush and snowy satin. companion of his walk, for she had but just understood until one lives in close contact he never knew although he pureled and their helpful-Norton Bradley was bewildered. Lou sat behe never knew, although he puzzled over it for

many a day.

The day following the grand, successful ball, the Queen reviewed her subjects from her handsome seat at the Tribunes, which had been erected in a vast enclosure at Grand Avenue and Twelfth street, from which her majesty and a vast concourse of people surveyed the various sports, including races and tournaments of one kind and another, that were skillfully portrayed. Then came the great pageant, with its beautiful display, in which the Queen and her Court appeared. And so on, from day to day. Sports and exhibitions at from day to day. Sports and exhibitions at the Tribunes, parades of beauty, each differ ing from the other, night displays of wonderful brilliancy, floats of scenic grandeur, depicting events in ancient and modern history, in art, science and mechanics, the magnificent floral display on Friday rivalling the whole exhibition in dainty conception and beauteous fulfillment; and so on until All Fools Night—Saturday night—in which all the people who appeared in the streets—from which teams order must come pleasant rooms, the possibiliand cars were banished—appeared in grotesque ty of exercise under natural conditions—in the coetumes and masks, making fun, frolic and sunlight, and in what would at least approxidancing, with all sorts of ludicrous situations mate the freshness and beauty of the country, and suggestions for the amusement of the unmasked spectators, who lined the walks and well cooked; a knowledge of the laws of life masked spectators, who lined the walks and thronged the doors and windows along the route.

And amid all the show and color of the week and who had disappeared before the dancers

unmasked. But at last the show was over. The carnival had closed, and, as Sunday morning dawned, the city resumed its normal condition of quiet serenity. Down in the Mexican quarter, not far from the pretty, green plaza, in a low-roofed adobe house, dark and cool inside, plain and humble of exterior, sat two women on that Sunday morning. One was small and dark of skin, with hair whitened by the frosts of age—or discipline—for she did not really seem to be more than fifty years of age. The other tall and beautiful in spite of her humble garb, a creature of perhaps twenty-two, of olive complexion, purple-black glossy hair, large, lustrous blue eyes, and cheeks like a damask rose. On her breast she held a babe of perhaps six months, and as she rocked she crooned a lullaby in an exquisite voice. And now, as the baby slept, she spoke: "Mother, he is false. I learned it from his talk when I walked beside him on Tuesday night. He thought I was that other one—the girl he hopes to wed. For the sake of my child, mother, what am I to do?"

"Leave it with me, Cecile; I will find her ere it is too late. She shall know your story, and he will never claim her as his bride." To be continued.

> Written for the Banner of Light. A CHRISTMAS POEM.

BY DEAN CLARKE.

Hail to the day of all the year When human love doth most appear Its glad return emotion starts, Which deeply stirs all loving hearts.

What matter now that it was meant To keep in mind a great event? 'T is social custom makes us pay Respect and honor to this day.

E'en though no Christ were ever born, As sacred would we hold this morn. For every year it now gives birth To deeds of love, which bless the earth.

Though Santa Claus he but a myth-Of olden fairles kin and kith, Our Christmas gifts are just as dear As if Old Santa brought them here.

So we will hallow this old day When all its legends pass away. And keep the customs of its youth When false beliefs shall yield to truth.

For round it cluster many joys That thrill the hearts of girls and boys, And age cannot their hearts so chill

That Christmas gifts won't make them thrill. We'll keep the spirit of the day, No matter what traditions say;

For Saviors now are often born. While loving all the truth of yore That, born to-day, we love still more, For 't is the truth which now we see

There is no need to be forlorn.

## Viterary Department.

That Jesus said, "shall make you free."

GOOD HEALTH.—There is a very excellent article in the November issue by Katharine Lente Stevenson on "Life of Woman in a City Centre," showing what the Chicago Com and that five year-old baby has kept her word." City Centre," showing what the Chicago Com mons and Woman's Club have been to some of the unfortunate ones in the great central city. Few outside the crowded thoroughfares realize how many beautiful souls are doomed to lifelong imprisonment in a dark, unwholesome tenement. In the author's words: No human soul is without some degree of aspiration, and no conditions could be more disastrous for the realization of aspirations than those which surround the lives of the women in such a neighborhood as I am describing. Picture it for a moment: three and four families, sometimes a greater number, crowded into those miserable tenements, many of them opening upon dark courts and blind alleys; one in par-ticular I think of which I used often to visit, where we were obliged almost to squeeze ourselves through a little narrow opening in order to get to the rear tenement; no light and beauty in the home, no beauty without, no place to which to go for change and uplift, the sole recreation of the day being the gossip with a neighbor on the sidewalk or the rickety stairs, which serve as a front porch; children everywhere in inverse ratio, it seems, to the ability of the family to care for them. Almost as a matter of necessity, cleanliness, in the majority of such cases, is wellnigh a lost art, though there are glowing exceptions to this rule; but many of the houses have no water in them; the money for a piece of soap is often not to be secured, and even if it were, there is that fatal paralysis of the will and effort, which seems the necessary outgrowth of such conditions. Life in a tenement in a back alley is not such a one as would lead to ambition. How to reach the women of the community

became at once a problem for the settlement workers to solve, and there was quickly pre sented one blessedly direct way—through their children. The kindergarteners called on the mothers, first of all, to secure their consent to having their children come to the kindergarten; then the friendly visit grew out of the first call as a necessity. A little later, mother's meetings were established, and held once every week. These were at first very poorly attended, but little by little the linter est grew until often now the kindergarten room is filled with the mothers of the consensus and the ball of the foot denotes a groot denotes great ability to love. The deeper it is the stronger and more lasting the passion. Those who could love but once and forever have a dent here that looks like a line. Then the shape and general build of the foot, the shape and general build of the foot, the shape and general build of the foot, the shape and position of the toes all mean something to the enlightened. A long, slender foot, without much instep, means that the owner is filled with the mothers of the children, who

come to talk together and to enjoy the one sogial event in their lives.

I know no more beautiful sight than that of I know no more beautiful sight than that of the mothers' meeting. Often they bring their babies and the younger children; they always have a cup of tea together and a little talk from Mrs. Hegner, the head of the kindergar-ten work, whose ideals of motherhood are of the highest type, and who brings to these less happy mothers a most charming and helpful realization of herown ideals. They singkinder realization of her own ideals. They sing kindergarten songs and play kindergarten games, and it does one's very heart good to see the women in whose lives there is so little brightness, going through the intricate steps of the kinder-garten march. They seem to possess the very essence of joyousness at these meetings. The generosity of the poor and their helpful-

with these people, with whom existence is always precarious, and who thus have a fellow feeling for one another's needs. I remember calling a year or two ago upon one of our neighbors whose husband had been out of work for months, their only support for a family of five being a young boy who earned about three dollars a week. I found that she had taken into her four small rooms a woman who was just about to be confined, and who had also two small children. This woman's husband had deserted her a month before; the landlord had driven her out and our neighbor had taken her in. I said to her, "This is a beautiful thing for you to do, but I almost wonder you felt you could." She looked at me in surprise, and said, "Why, she had to go somewhere."

If one were to sum up the peeds most opportunity.

If one were to sum up the needs most apparent in the lives of women in the crowded city centre, he would be forced to begin with the most fundamental ones-pure air and possibilties for cleanliness. Each of these presupposes a better economic system than that by which the world is now governed. Following next in order must come pleasant rooms the nossibility of the dog-catcher?" [Question: Are the "monorder must come pleasant rooms the nossibility of the dog-catcher."] order must come pleasant rooms, the possibility of exercise under natural conditions—in the sunlight, and in what would at least approxisufficient to enable one to eat and live hygienically; pleasant social intercourse with others; and last, an economic justice that would make Lou maintained her place among the maids of honor, puzzling from time to time over the mysterious strangers who had worn costumes be fed and the home preserved. Perhaps there similar to her own and Norton's at the ball is no sadder feature connected with settlement life than the necessity which exists for the crèche, a place in which a mother may put her baby while she goes out to toil for that which will provide food and shelter for herself and her children.

Do you say that these conditions are Uto-pian? that they can never be met? They must be met, else evils far worse than any which have ever threatened us as a nation will speedily be upon us. A nation cannot rise higher than its motherhood; and that nation which submits to conditions degrading to motherhood, even if it be among the lowliest, is surely writing its own swift destruction. All the signs of the times point to a newly awakened interest in this subject. That interawakened interest in this subject. I hat interest has not been aroused one moment too soon. If "the child's sob in the darkness curses deep er than the strong man in his wrath," what shall be said of the sobs which daily and hourly convulse the mother hearts of so large a part of our people.

Edited by J. H. Kellogg, M. D., Battle Creek Mich.

THE BABY.

BY VICTOR HUGO.

Like a tiny glint of light piercing through the dusky gloom. Comes her little laughing face through the shadows of my room.

And my pen forgets its way as it hears ber patt'ring While her prattling treble tones chase the thoughts from out my head.

She is queen and I her slave, one who loves her and

ways. In she dances, calls me "Dear!" turns the pages of my books.

Thrones herself upon my knee, takes my pen with laughing looks, Makes disorder reign supreme, turns my papers up-Draws me cabalistic signs, safe from fear of any

frown. Crumples all my verses up, pleased to hear the crackling sound; Makes them into balls and then—filngs them all upon

the ground. Suddenly she flits away, leaving me alone again With a warmth about my heart, and a brighter, clearer brain.

And although the thoughts return, that her coming drove away, The remembrance of her laugh lingers with me

And it chances, as I write, I may take a crumpled On the which, God knoweth why! read my fancies twice as sweet.

OUR BABIES.—God bless them! What lessons they teach! Baby Lewis visited me the other day. "Why are you doing that, darling?" She had her two little fingers in her mouth. "It is my comfort," she answered. "But look at those fingers. Don't you see they are smaller than the others? And you will spoil that pretty mouth. I would not do it any more, pretty one.

Before she left the house she put her little arms about my neck and whispered, "I am not going to do that any more."

A few days later her mother came with the most touching account of how this baby had struggled and conquered: "I always put her to bed; that night she took her doll with her and held it in one hand; the other she clasped Learn from the children. They portray human nature.

"Men are only boys grown tall, Hearts do n't change much after all."

The baby "teaches many a wonderful lesson. Would that every home had a baby Lewis."—The Perfect Faith, Denver, Colo.

CELLING CHARACTER FROM THE FEET. - Physiognomy, phrenology and palmistry are all known to us, but what shall be said of telling character from the feet? Why not? There have been men and women who have told your fortunes by the lines in bring about the good results we are so anxyour hand; men who could tell you lots of jously looking for. things you did n't know about yourself by the bumps on your head; people who profess to be able to tell you, by the shape and size of the different features of your face, whether you are destined to do great things in this world; but the newest kind of a fortune-teller is the one who tells you your past and future by the lines running about the bottoms of your feet. They are no relation to the race of chi ropodists, for they have nothing at all to do with the corns or bunions a man may have on his feet. Like the palmist, they use the left foot, and it is the lines on the bottom of that foot that tell the tale quite as plainly as the lines on your hand. The life line starts at the base of the big toe; if it curves along till it terminates at the base of the little toe, it means long life. If it is broken at the hollow, it denotes sickness at middle age, and terminating, denotes a short life. Only those with great minds and great brain ability, have lines sharply seen on the heel. If there is a network of small lines it means great versatility. A pronounced cross line on the ball of the foot denotes a

toed men swear easily. Orators have long toes. If his seet are compact he has great men-tal balance, and if he is an artist he has pointed toes. A long slender curving ankle on a woman denotes a love of fun. If the big toe is woman denotes a love of run. It the big toe is longer than the others she has a good deal of self will; a good high instep means a fair amount of capriciousness, and a curve at the hollow of the foot expresses aristocratic tastes such as would require a rich man to keep. If her tast separate and a programme to keep. her toes separate and are square at the ends the space between the first and second toos means great talent as well as beauty, while the square ends mean a lack of conventionality, and a thickening foot means one who has lots of vim and energy to overcome obstacles. - The | t Humanitarian.

THE NEW ENGLAND ANTI-VIVISEC-TION SOCIETY MONTHLY.—No excuse for vivisection has yet appeared which does not appeal to the lowest, instead of the highest, qualities of human nature.

At the last meeting of the council of the Royal Agricultural Society, England, a resolution was passed excluding from country meetings of the Society in future all horses docked since

the date of the resolution.

Dog thieves still continue in New Haven, Ct. (as they do in Boston), their business negotiations with medical schools where vivisection is practiced. The police recently raided the Yale Medical School and the Scientific School (see the New Haven Register of Oct. 28), and secured several dogs. The World says: A regular trade in dogs is being carried on in this city between a certain class of toughs and the Medical and Scientific Schools of Yale... Saveral persons whose dogs had been stolen visited the schools in time to identify and rescue them." given over to torture in other cities as well as New Haven?

Although as says the World, "some dogs are vivisected, flayed alive, and the action of nerves and muscles studied," yet "there is no ground for action, and none will be taken." Could the imperfection of law, and the mockery of justice be better exemplified?

New England Anti-Vivisection Society, 15 Court Square, Boston, Mass.

JOMAN PROSECUTING ATTORNEY. Mrs. Merrie L. Abbott of West Branch, Mich., says a despatch to the New York Sun, was elected prosecuting attorney of Ogemaw county on Tuesday. The county went Republican by over three hundred for Pingree, and elected the entire Republican county ticket. except herself and the county clerk. Mrs. Abbott was nominated by the Silver Democratic county convention as a joke. She made a canvass of the county such as never was known before. Bright, smart, taking in ap pearance and witty in speech, she carried the electors with her. She says she intends to serve her term, but Attorney General Maynard says she will have to get an endorsement from the Supreme Court first, and Dean Hutch. ings, of the law department of the University of Michigan, says she is clearly ineligible under the Constitution. Her successful campaign is the greatest surprise of the year. She is not a "new woman," but is thoroughly feminine.—
The Mecca, Denver, Colo.

## A Social Feature of the Woman's Progressive Union of Brooklyn, New York.

BY ELISABETH F. KURTH,

Among the pleasant things connected with our society the social feature is certainly one of the most important, as it brings into our ranks the young people with, although attend ants at the various churches of our beautiful city, do not hesitate to come to a society where they can mingle with a refined audience and spend a pleasant evening at a very moderate expense.

Every Thursday evening is set apart for this purpose, and we have literary, musical and dramatic entertainments during the entire season, with the exception of the first and third Thursdays of each month, which are devoted to progressive euchre.
All entertainments conclude with dancing,

and refreshments for those who wish them. In this way we combine the social with the religious and spiritual, and take pleasure in seeing the young people enjoy themselves.

A very pleasant affair was arranged for last Wednesday evening, when we tendered a surprise party and house-warming to our esteemed pastor, Mr. F. A. Wiggin and family, inamuch as they have secured a most beautiful home, a spacious three-story brownstone house, on one of the prominent streets of Brooklyn, called Lefferts Place, settling down to house

keeping for good. On the evening in question the members assembled at the louse of the President, each one bringing a goodly supply of eatables and refreshments of all conceivable kinds, not forgetting coffee, milk, sugar, and a huge four-gallon drip coffee boiler. Miss Maggie Gaule, who had been invited by Mrs. Kurth to take part in the surprise, came early in the afternoon, and headed the procession of the forty or fifty who marched to the Wiggin residence, back of our ever faithful janitor, Tom, who

carried in a cart the necessary campchairs. In order to keep Mr. Wiggin at home, Mr. Kurth made a social call early in the evening, and was found busily engaged with him solving some interesting metaphysical problems At eight o'clock the bell rang; Mr. Wiggin opened the door, and was amazed to see the procession coming up the street. When all reached the back parlor Miss Gaule, with some very pleasing remarks, presented Mr. Wiggin with a huge bouquet of choice flowers. Meanwhile the committee on supper found their way down into the kitchen, and in a very short time the aroma of the steaming Mocha, the rattling of plates and dishes, and last but not least, the sound of a certain gong summoned every one to the dining-room.

Miss Gaule was the life of the evening, and certainly has not lost any of her natural wit during her sojourn abroad. A very delightful evening was passed, and one that will long be

remembered by every one who took part.

Now that Mr. Wiggin and family have settled down for good, we, as members of his flock, will endeavor to keep the flame of friend-

## Declaration of Principles.

To the Editor of the Banner of Light: The advocates of spiritual creeds become the

laughing stock of the deep thinkers. All that I have seen were void of common sense, as they appeared to me: We recognize that every heart has a head.

with a tongue in the mouth and a nose on the face.
2. That every man is enabled to distinguish

snow from sand, mud from rocks and water

3. Whenever the majority deem it necessary and right to alter these-alter. Respectfully, AUGUST BUERING.

## Deafness Cannot be Cured

By local applications, as they cannot reach the diseased por

# Great Reduction Prices Books.

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BOSTON, SATURDAY, DECEMBER 17, 1898.

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## Personal.

I wish to extend my sincere thanks to all Spiritualist societies and individuals who have so kindly uni ed in sending thoughts of healing to me during my recent two weeks' illness. Tais mark of friendly regard will ever be most gratefully remembered and reciprocated. I also | Freedom is in danger of a foe, and it is a good wish to thank my friends for many letters of time now to rally its friends tor a vigorous sympathy received from all sections of the defense. Our medical optonents have both nation. They will be acknowledged as soon as

## Food for Reflection.

It is now quite certain that the standing army of the United States is to be increased to one hundred thousand men. The President and the Secretary of War have both recommended it, and there is no reason to doubt but that the recommendation will be adopted by Congress. The navy is also to be largely increased, in the number of ships and men. The expense attached to these important measures is a matter that should interest every American patriot. Our Government is already paying \$150 000 000 per year for pensions on ac count of the Civil War. To this must be added the cost of pensions for those engaged in the recent war with Spain, a sum that will average at least \$20 000,000 yearly.

The army appropriations will surely reach \$150,000,000 annually, if one hundred thousand men are to be provided for hereaf.er. Add to this sum the cost of the maintenance of the enlarged navy, and we have figures that are simply appalling. Pensious \$170,000 000; Army and Navy at least \$200 000 000, or nearly \$400,000 000 to pay for maintaining our nation on a war tooting and for the results of the last two wars. This sum represents one half of the total expenditures of our Government. No patriot begrudges the pittances paid our gal aut soldiers who saved the Union, and upheld the dignity of our flag in our struggle with Spain. They earned al. they received in risking their lives for their country's sake. But it should be remembered that this large expense is due to war, hence must be considered as one of the evils of war. The cost of a large standing army and navy must also be charged to the account of war. Therefore one-half of the expense of our Gov ernment must be charged to war.

This is only one side of the picture. The humanitarian principle constitutes the other. War is murder, and trains men to slaughter their fellowbeings without regret. War makes widows and orphans, and fills the land with sufferings impossible to describe in words. Take the misery entailed by war, take the heart-agonies, the physical pain, the mental grief and other associated ills, and place them side by side with the revelations of Peace; can any man endowed with reason besitate for one moment as to his choice? The cost of war, and of maintaining a war-footing is millions of dollars of taxes and suffering and hardships untold, all of which can be obviated through the maintenance of the policy of peace. Shall America then go on, unwarned, toward the goal where all nations stand face to face in the attitude of war?

constant menace to peace. It is ever a virtual mirably.

challenge to combat, hence should be opposed by every believer in a peace footing for nutions. The Russian Cast has been moved by influences higher than himself, to plead for the disarmament of nations. America professes syn pathy with the Czar's proposal, yet proceeds to increase her own war prowess. This is neither consistent nor humanitarian. it is not becoming the dignity of a great na tion to profess one thing and do another. Such a course cannot be considered just, and it certainly does not make the United States the conscientious leader of the nation, of the earth. The dignity of our nation should be maintained, and the flag upheld in unsullied purity. War stains its folds with the blood of innocent human beings, while hypocrisy covers it with the pall of corruption. S,iritualism is patriotism of the highest order, hence all Spiritualists should see to it that this republic henceforth records itself on the side of beace, and proves the truth of its words by p.acing

itself on a peace ul basis. The moral side to this argument should not be forgotten. Army life has a tendency to moral degeneracy. The use of liquor and tobacco can frequently be traced to the influtices are also traceable to the same source. The disbanding of the armies of the Civil War was followed by the appearance of an army of parasites in all sections of the land. The solturn home threw many out of employment and made vagrants out of others. to the standing army vice is even more prevalent drinking, carousing and other evils are reported in connection with our encamped in these and other vices. Morality, therefore, pleads for the disarmament of nitions and the establishment of the reign of place. Spiritualism is the religion of morality, hence stan is forth as a defen ler of Peace among all the nations of the earth. Amer or needs pairtotnavies, nor impenents of destruction. Let us seek to find a market for all kinds of labor; let us give men an opportunity to earn their daily bread; let us devote ourselves to educ :tion in all the arts of peace, and then the so called necessity for war will disappear for-

## State Organization.

The General Court of Massachusetts will soon be in session, and the usual legislative mill set in motion. It is expected that a large grist of bills will be ground during the ensuing six months, some of which will vitally affect the welfare of the perp'e. We have every reas in to expect a renewal of the co test against will probably be drawn upon a bill that the medicos do not expect to pass, while a subtle yet sweeping measure may be held in reserve to offer as a substitute at the proper moment, and rushed through without giving the friends of freedom a chance to defend themselves. The Spiritualists of Massachu setts have had ample time to prepare to defend their rights. The State Spiritualists' Associaof need, and will be again if it is properly sup-

est at heart and reco in zes the truth of human brotherhood, to join that Association at once. Its next annual meeting occurs Jan. 3 1899. S. E 51, and the Secretary's books should show the names of at least ten thousand Spiritualists enrolled prior to that date. Every friend of liberty and progress should see to it that his name is placed up in this roll of honor at once. money and political influence, hence can put

up a vigorous contest it they feel so impelled. Closely allied with the question of medical rights are the questions of compulsory Vecalnation, capital punishment and other sumptu ary measures. The Spirit alists should no nier stand before the perpe of the old Bay State as trembling defendants of their princ. n es. They should rather appear as aggressive e : courteous advocates of the same, fixbting as plaintiffs all battles for humanity s rak . Tuey should see to it that measures are introduced to forbid capital punishment, to repeal compulsory vaccination laws and all other laws infringing on the rights of the people. Spiritualists have been so long on the detersive side that many of them feel that they should make no resistance when their entmies attempt to deprive them of their legal dues. They have supinely waited, M cawber like, for something to turn up that would restore their beritage, without being obliged to work for it themselves. Such has been the policy that has brought Spiritualism into its present condition and made Spiritualists objects of ridicule on the part of their oppouents. A new departure is necessary -a departure from the selfish, ivane individualism p ogressive spirit found solely in organ zation there is yet time to pluck a glorious victory from the defe it that now seems imminent. It every truth-fearing, liberty-loving, honest arliest possible moment.

The transition of William Black reists of the present time. He was only fifty eight years of age, but before his thirtieth year he had written some of the most popular works of flotion for nearly a generation. :His heroines have become as living characters and his descriptions of scenery were particularly charming He wrote some twenty or more novels, among which "The Princess of Thule" is a general favorite.

The Medium comes to us this week served up on the half shell," as its editor humorously states, owing to the fact that the paper has been removed to 754 South Spring St., opposite the Seventh Regiment Armory, Los Angeles, Cal. The editor gives a cordial invitation to all to call and see the new quarters. May the change prove eminently beneficial.

What better holiday remembrance than to present a friend with a book which may

## The Sanday Quention.

In another column will be found an arriole taken from the columns of our seleemed contemporary The Truth Seeker, entitled "The Mank Thrown Of." It is a story of wrong and outrage that should bring the blush of shame poir tments. Dr. Andrews endeavored to apto the cheek of every true American patilit. That two men, good offizens of a sovereign State, our be imprisoned for working on Sunday, in these cluston days of the nineteenth century, is a disgrace to civilization. They knew their crops would spoil if not harvested, and, like good husbandmen, they felt that they must save that with was theirs. The bold claim of the prosecuting attorney is the most astonishing thing in connection with this outrage. He claimed that it was not the work contended that fitness alone should determine they performed that gave offense-it was their the question of as pointments. violation of the sanctity of the Christian Subbath!

The logical sequence of this argument would leopardize the liberty of millions of people in the United States. Every man, woman and calld who engaged in labor of actual necessity on Sunday would be liable under such an interpretation of the law. The Court held, in ence of army associations. Licentious prac- | the case in question, that the arguments of the attorney for the prosecution were valid, and sentenced the men to thirty days in jail. It would be interesting to know what this same court, would hold in regard to clergymen, if one diers did not become vagrants, but their re of them chanced to be tried for violating the sanctity of the Sabbath. They do the greater portion of their work on Sunday, and are well paid for it. Some of them receive more money than in an army in the field. Gambing, on a single Sanday than the average farmer or laborer earns in six months. But if the latter works on Sunday to save his crop, that his armies to-day. If there were no armies, there family may live, he must go to p ison, while would be no such opportunities for indulgence | the clergy man lives in luxury, and even offers to pray for the poor criminal(?), hoping to cause him to see the errors of his ways!

We believe in one day for rest out of every seven. Castom and law have fixed upon Sunday as that day, hence Sanday is the rest day of the American people. Many of them have ism, philanthropy and justice, not armies, nor | made it a day for worsnip, and have sought to compel others to do likewise. But neither custom 10: legislation n ir religious bias can make Sunday any better or any worse than are the other days of the week. It is only a holiday, not a holy day, hence no man has the right to compel his mi, hbor to think of the day as he does, much less observe it as he does. Tuere is no day too holy for men to do good, nor a day so sanctified as to prevent men from enga, ing in that which will be of benefit to themselves and families, neither is there a day too good for man to be happy in.

Sunday laws are menaces to happiness; they are based upon big.t.y and prejudice, hence should be repealed in the interests of humanicy. They are defended by the church because medical liberty along unusual lines. The fight the clergymen hope to control the people through their mediumship. They constitute the lever by means of which orthodoxy hopes to gain the ascendency in the government of the United States. Some claim that it is too late to restore the persecutions instituted by Calvin and followed by the Puritans, but the imprisonment of these men in the State of Maryland proves that it not only is possible, but that it has been dene. Whenever a man is tion has been their ta thiul servant in the time | unjustly deprived of his liberty, every patriotic citizen receives an injury, hence should endeavor to right the wrong that has been Such being the case, it becomes the bounden | done, his brother. We appeal to all lovers of duty of every Spir tualist in Massachusetts liberty and justice in Maryland and in all ened by exposure in the field in Cuba. He not keep the day holy. Sunday is admitted who believes in right and justice, who is hon other S ales to work together to secure the was, after Maceo, the leading figure in the by the bigots to be a civil Sabbath only berepeal of all existing, unjust Sunday laws, and to prevent the enactment of others. Advent iste, Jews, Spiritualists, Free Thinkers and Unitariaus, there is work to be done! Are you ready to unite to do that work wisely and well for the penefit of your fellowmen?

## The Christian Scientists,

Who were held by a coroner's jury in London to answer to the charge of having murdered their iate patient, Harold Frederic, have been discharged by the court. "In England there is no law to protect a man against his own mistakes, hence he has the right to employ a person of his own selection to treat him when Ill,' says a secular paper. The Boston Herald tuinks that that law also obtains in America. 'protected" by the laws of more than forty Scates of the Union. We believe every citizan should be permitted to choose his physician, as well as his preacher, his butcher, his baker and his tailor, hence feel that medical legislain is wholly unoailed for. The acquittal of tue so called Scientists by the Euglish Court is in harmony with the progressive spirit of the age, being based, as we leel, upon the eter nal principle of right. Would that republican America were as just and free as monarchical

## The American Secular Union and Free Thought Federation

Held its twenty-second annual convention in Chicago, Ill., Nov. 18-20. Its meetings were well attended by a goodly number of delegates from various sections of the country, while of the past fifty years, into the coprative, the city of Chicago was especially well represented. The proceedings were interesting throughout, and much enthusiasm was manifested. J. E. Remsberg, of Archison, Kan., oin be done by a union of forces, therefore was rejected President; Dr. W. A. Croffut, Washington, D. C. First Vice President; E. brarted Spiri nalist in Massachusetts should | C. Reichwald, Chicago, Ill, Secretary; Otto join the State Spiritualist Association at the Weltstein, Rochelle, Itl., Treasurer. Among the Vice-Presidents we notice the names of Miss Susan H. Wixon of Fall River, Mass., and J. D. Shaw, Waco, Texas. Mr. Georgia moves from our midst one of the bright novel | Gladys Cooley was a traternal delegate from the Spiritualists.

Col. and Mis R. T. Van Horn of Kansas City, Mo. recently celebrated the fiftieth anniversary of their wedding, says our esteemed N.S. A., Waverly Home, Mass. Spiritualist contemporary The Progressive Thinker. Col. Van Hern has been the editor of the Kansas City Journal for many years, a paper of combeen an outspoken advocate of Spiritualism, price. Yours for the spread of this gospel." and has done much to promote its interests in his city. He was a member of Congress for several terms, where his influence upon legisla- the W. C. T. U., Mrs. L. M. N. Stevens of that were just and right. We congratulate tering votes being cast against her. It is to be him and his estimable wife upon the celebra- hoped that Mrs. Stevens will prove herself to tion of their "golden wedding," and trust that be as progressive as was her distinguished many happy earth-years yet await them.

A Socialist has been elected Mayor of the ing the coming year.

## Politics and the Public Schools.

Ever since Dr. E. Benjamin Andrews became Superintendent of the Schools of Ohlcago, he has had to contend with the politicians of that city with regard to many of his appoint such teachers only as were morally and intellectually qualified for the responsible members of the School Board either owed their election to politicians, or were politicians themselves, hence wished to place their stoolpigeons, or the friends of the same, in control of the schools or in positions where they could draw money from the city government. Supt, Andrews protested against this policy and

He aroused the ire of the pettifogging politiclaus and their satellites, who united in opposing his wishes until he could no longer hold his position and maintain his self respect. He tendered his resignation, which action immedistely cleared the atmosphere. The politicians took alarm, because they feared the people's power, if Dr. Andrews retired from office. It is said that those who opposed the fearless Superintendent most bitterly have now come forward with an apology, claiming that they did not know all of the facts in the case when they first took issue with him. Supt. Andrews witadrew his resignation, and remains in office, having won a glorious victory. His policy in the matter of appointments will prevail until his enemies feel theminjury to themselves.

Politics in the public schools can not but demoralize them. This has been proved over and | men were not good citizens." over again, yet the American people do not seem to profit by their experiences as they ought in this respect. The religious issue is stones for ambitious and unscrupulous politicians. Our school system is safe only when both religion and politics are kept in the backfound in abundance in Boston, and in every city in the land, hence should be called to these positions of trust and responsibility. The future of the republic depends upon the proper education of the rising generation, and that education depends upon the men and those who have the appointing power, whose positions in turn depend upon the people. Therefore, it is the duty of the people to remove politics from school matters, by electing men and women whose mental and moral qualifications make them safe and capable leaders of their fellowmen.

## Gen. Calixto Garcia,

The Cuban patriot, took leave of earth Sunday, struggle for Cuban independence, and upon him largely depended the pacification of the island and the establishment of a Republican form of Government. His transition probably removes the last hope of a Cuban republic, and paves the way for the annexation of Cuba to the United States. Gen. Garcia was a patriot in every sense of the word. He believed implicitly in free Cuba, and willingly offered Lis life to establish the freedom of the "ever faithtul isle." He was sentenced to death no less than eight times by the Spanish authorities, but escaped each time to strike other effective blows for liberty. What Spanish bullets, privation, hunger, hardship and the assassin could not do disease has at last accomplished, and the great patriot sleeps the peaceful sleep of death for the body, but his soul lives on to do faith-Perhaps it does, yet the regular physicians are ful service for downtrodden humanity in the scheres of the spirit. Peace to his memory, and eternal honor to this noble patriot's name!

## Revelations

above and including all, Spiritualism, are made in the many romances, lectures, books of poetry, and other works produced by the careful research, experience, thought and inspiration of scholarly and inspired men and women. Are you an enlightened Spiritualist, and do you know who have contributed to the world of letters, and what they have written of Books," you will find a list of works suited to the tastes of all.

It is impossible to estimate the influence of one book; it often goes the rounds of an en tire town, and carries knowledge and happin ss to many, many hungry minds and hearts. Do not give a present merely for the sake of giving, but with the hope of benefiting the recipient by your gift. The prices of books at the present time are within the reaca of all. Even five cents will procure a pamphlet in which is dollars' worth of information and is a much wiser gift than a Christmas card contain ing illustrations the meaning of which it is impossible to fathom.

## How They Would Spend It.

In response t) a pertinent query made by The Light of Truth, Mrs. E. J. Jellison wrote: "If I had \$500 000 I would quickly send to the Home, Chicago, \$100,000 each; \$100,000 to support a missionary in New Hampshire, \$50 000 has the courage of his convictions, and the each to Banner of Light and Light of Truth | ability to clearly express them. manding it fluence in the nation. He has long to send papers to those too poor to pay the

MAT At the recent National Convention of tion was frequently felt in behalf of measures | Maine was elected President, only a few scatpredecessor, Miss Frances Willard.

The Indian question, that was quite city of Haveri ill in this State. He is a young troublesome a few years ago, appears to be set-Spiritualism is the religion of universal serve as an inspiration to a brighter and more man self-made, and is said to be well qualified thing itself through the gradual extermination brotherhood, hence should and does stand for contented future? There are many volumes for the position. His administration will be of the Indians. Will the Negro question be universal peace. A large standing army is a in our list that will answer the purpose ad- watched with more than ordinary interest dur- settled in the same humane(?) manner by the progressive Anglo-Saxon race?

## Throwing Off the Mask.

The American Bentinel reports that the cases of Mesers. John Curlett and John H. Rhodes of Ford's Store, Maryland, charged with having violated the Sunday law of that State, were tried in the Circuit Court at Centreville Nov. 9, 10, the result being a sentence against each of the defendants of thirty days in fail. The positions as instructors of children. Many offense of these men was cutting corn on Sunday. The corn was raised for fodder, and it was shown on the trial that it had to be cut at a certain season to save it from becoming worthless. The work was therefore one of necessity, which the law allows; but the Sentinel points out that "this view did not count upon the position that was to be taken in these cases by the prosecuting attorney-a position that has never been taken before in any similar case in this country. Boldly stepping out from under the cover of such excuses or reasons as are usually alleged for the Sunday laws upon civil grounds, the State's attorney declared and reiterated and emphasized the statement that the offense for which the men were being tried was that of having riolated the sanctity of the Christian Sabbath, which had become established by custom and by the law. It was not the work that these men had done on Sunday, or that others in the community usually did on that day, he said, that constituted the offense. That was not what they were being tried for; but, he said, when men belong to a religious sect which holds to the disregard of Sunday as a principle of religious belief, and violate the Sunday law on that ground. selves powerful enough to remove him without it is necessary to interfere, to prevent the spread of such moral contamination! The State wanted good citizens, he said, and these

. This, the Sentinel observes, "is the first time in the history of the prosecution of seven h. day observers under the Sunday laws that it hardly less dangerous than is the policy of lias been openly avowed that the prosecution making positions on school boards stepping was for a religious offense. Now this stand has been boldly taken by the Sunday element in the State, and this new and bold stand taken in behalf of the sanctity of Sunday in ground. Boston is passing through a grave this latter part of 1898 coincides very well with crisis in regard to the dominancy of politics in | the new activity that has taken hold of the school matters. The issue of the pending electively religious organizations which are sowing the tion will be awaited with more than ordinary land with their 'reform' leaflets and literature interest by all lovers of good schools. Men and in behalf of the same thing, and organizing for women of ability, possessed of a genuine love an active campaign in politics. From this the for, and interest in school work, should be reader can make his own deductions with refelected to the school board. They can be erence to what developments are to be expected in the near future." The prosecuting attorney in the case of Curlett and Rhoder. though he is probably an unscrupulous pettifogger, has not done a bad turn in unmasking the real purpose of Sunday legislation, and ly showing that if convictions can be secured ly women selected to be instructors in our pub | proving that work done on Sunday is not work ic schools. The selection of teachers who of necessity, the hypocrisy involved in that are worthy and well qualified, depends upon proviso of the law will be dropped and convicton found, if found at all, on the theory of the law itself, which is that Sunday labor. r anything except walking reverently to and from church, ought to be prohibited. The "so called works of necessity" is merely a locphole for the orthodox. That Sunday laws are in the interest of labor, and designed to afford "rest" to the workingman is the merest pretext. There is but one excuse for Sunday laws, and that is that the day is "boly," as set forth in the statutes of many of the States. Dec. 11, from the effects of pneumonia. He There is no such thing as a civil Sabbath; it is could not stand the rigors of a Northern win- a fiction, like the celestial tyrant who, the ter, his frame, no doubt, having been weak- clergy have claimed, will punish all who do cause, in their hypocrisy, they want to use the civil power to enforce its chservance.- Truthseeker.

## Cupt. James L. Bugh.

The many hinds of this estimable gentleman will regret to learn of his sudden transition to the higher life on Sunday, Dec. 11, from his home in Philadelphia. Capt. Bugh was a prominent figure at Cassadaga Camp for some years, in which progressive institution he took a deep interest. His purse was always open to promote any worthy object, and he dispersed charity with a generous hand. He be i ved that Spiritualism was the religion of being and doing, hence always endeavored to exemp i y its teachings in his daily life. His friends and relatives have the knowledge of Spiritualism to comfort them in this their hour of bereavement and sorrow. He has gone to Lis reward at the ripe age of seventy six years. A goot man has gone home, but Lis good deeds remain to instite those who knew Concerning science, religion, philosophy, and | Li n to greater exertions is behalf of suffering

The expenses of the United States Go7eroment have now reached the tidy sum of \$800,000,000 per year. The Boston Herald says that direct taxation of the people is the only method by which this great expense can be met. It is very comforting to every believer value? If you will examine another column in a secular government to feel that every time of this issue, under the heading "Holiday he senus a telegram, or an express package, or purchases a bottle of patent medicine, he is being taxed to pay the silaries of army chaplains, and the prayer-makers for the United States Senate and House of Representatives.

> As wil be seen from the notice in the co.umu devoted to movements of mediums. tue rumor that Mrs. Ida P. A. Whitlock has left the ranks is wholly unfounded? Sue has devoted some time of late to the study of palm. isuy from a spiritual standpoint, and has found many important truths in connection therewith. She feels that palmistry is an important factor in spiritualistic work, and will therefore use it in the future as an aid in the elucidation of spiritual truth.

> Our esteemed friend John Withell of Montreal, has a very interesting letter in the columns of a recent issue of our esteemed contemporary The Light of Truth. Mr. Withell never hesitates to speak out loud whenever a question of fact is at issue. He is a man who

We learn that several of our veteran Spiritualists have recognized many points in the recent message from Spirit Fanny Conant that were characteristic of her in earth lite. They were much pleased with the message, and were highly gratided to hear once more from their old friend.

Our kind friends, Mrs. Minnie M. Soule, May S. Perper and Mr. J. E. Heywood, have our sincere thanks for the choice floral offerings that helped to brighten the moments of our recent illness. Their pleasant visits were talso high y appreciated.

What I must do is all that concerns me, not what people think .- R. W. Emerson.

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Psychical Physician,

# DR. C. E. WATKINS,

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We do not Claim to be the

## NLY PHYSICIAN

That cures Chronic Disease, but we do claim to be one of them. Remember our new address,

## DR. C. E. WATKINS,

406 Massachusetts Avenue, Boston, Mass.

Philadelphia Notes.

Despite the unfavorable weather at the open-

the second day than on the first. Monday,

Dec. 5, was rendered memorable by three good

sessions. W. J. Colville lectured in the morn-

ing, Mrs. Longley in the afternoon. At both

sessions there was good music and many exer-

cises of an interesting and instructive charac-

ter. The great meeting of the day was in the evening, when the hall was filled to its utmost

Cap cott. This was the special meeting of the Young People's Union and the Band of Meroy.

Mrs. Cad wallader presided with grace and dig-uity, and all the numbers on the program, which was a long and varied one, went off with-

out a hitch. Mr. and Mrs. Wallis arrived in

time to dine with the committee at 6:30 and take part in the evening's celebration.

An address of welcome to visitors and guests

was given by Mrs. Cadwallader, and one by

Captain Keffer; music, vocal and instrumental, was rendered during the exercises by Profs. Bacon and Scott, Musical Directors; Prof. J.

H. Gray, violinisi; Mrs. E. L. Haslam, Mrs.

Annie Benner, Mrs. M. Snyder, Miss Katie Brown, Paul Bunz, Victor Bunz and others; recitations, C E Tobias, Andrew Rankin, Francis Clark. Humorous songs and readings

we e a feature of the occasion. The Panto-mime, "hock Me to Sle p, Mother," was finely presented by Mrs. Lillian Reid Heasley, B. E., and pupils; fine music by the choir. Then fol-

lowed 'Mulistering Angels," written by M. E. Cadwallader; an allegory descriptive of a visit

of ministering sprits to earth, and the lesson it teaches. Characters: Mother, Child, Spirits

of Life, Love, Fame, Sorrow, Duty and Death. This was well presented by M. E. Cadwallader, Elith Alles, Lillian Reid Heasley, Fannie

Read, May Snyder, Myrtle Phillips, Julia Ben-

kert, Mary Warburten. After the pantomime

addresses of welcome were made to and acknowled ed by Mr. and Mrs. Wallis. W. J. Col.

ville closed the program with a fine impromptu

poem ou "The Stars and Str pes and the Union

Jack," which were both displayed over the

The following Declaration of Principles was

Believing-1. That a Beneficent Power and

Wise Intelligence pervades and controls the

universe, sustaining toward all human beings

tue intimate relation of Parent, whose revela-

tion is nature, whose interpreter is science,

and whose most acceptable worship is doing

2. That all truth is sacred and its authority

absolute to the individual that apprehends it,

but that while one may aid another in the per-

ception of truth and duty, no one can deter-

mine for another what is truth and duty

hence that each human being must believe and

state, for which the experiences and attain-

hence that it is the duty of all to perfect them selves in knowledge, wisdom and love, by make

ing a right use of all the means obtainable for

developing completeness and beauty of char

acter, for aid to which divine inspiration and

angelic ministrations and spiritual gifts are available to mankind.

5 That real zed communion with those who

have gone before us to the pirit world is prac ticable under suitable conditions, and is a privi-

lese of high value to those who use it wisely.

6 That the human race is one tamily of

brotherhood, whose interests are lolever in-

separable, hence that it is the duty of each individual not only to retrain from whatever

would wrong or harm another, but also to live

for the good of all, seeking especially to aid

the un o tun te, the ignorant, the muarmoni

ous and the suffering, of whatever race or con

7 Believing also that the achievement of

true lives and a nobler civilization can better

be at ained by assiciative and coolera ive

than by merely in lividual action, we there-

fore agree to unite our off orts for the practica

Ou Tuesday, Dec. 6, the third and last day

of the Convention, the exercises at all three sessions were extremely interest n.c. Mr. E. W. ald Mrs. M. H. Walis, with W. J. Colville,

both excellent speakers; the more they are

heard the more they are enjoyed; and in addi-

tion to oratory, Mrs. Wallis furnishes remark

ably accurate and convincing descriptions of

swers given in that discourse to some of the

questicns recently propounted by him in one

That venerable gentleman also gave an essay ou "Music," which excited favorable com-

The last session of the Convention was in some respects the best of all. Mrs. Cadwalla

der presided charmingly. Mr. and Mrs. Waliis

and W. J. Colville were at their best. Prof. E A Whitelaw (of Brooklyn College of Music)

cuarmed all hearers with his magnificent vio

lin solos, and the choir did most effective

On Wednesday evening, Dec. 7, a reception was tendered to Mr. and Mrs. Wallis at 1102

Girard street, by Mr and Mrs. B. B. Hill; it

i his contributions to the BANNER OF LIGHT.

application of these convictions.

of inverent laws, physical and spiritual.

good to all.

dition.

ment.

distributed to every attendant at every ses-

Take Huntington Avenue or Cross Town Cars, or Columbus Avenue Cars. They all cross Massachusetts Avenue 406 Massachusett- Avenue is between Huntington d Columbus Avenues.

## Did Jesus Exist?

To the Editor of the Banner of Light:

DEAR SIR-I have noticed occasionally in the BANNER OF LIGHT some peculiar fliggs which attempt to throw doubt on the historic existence of Jesus of Nazareth. At the Ethical Society of Spiritua ists in New York City I have heard similar queries from the platform. Why is this? Is it consistent, coming from Spiritualists?

The spirits who worked to found the BAN-NER OF LIGHT, Theodore Parker, W. E. Chan ning and others, have given their testimony to meeting Jesus and conversing with him. Does THE BANNER repudiate their t stimony? It is readily found in the volume, "Flashes of Light," etc

About twenty-five years ago, Jesus and his co-workers, all tie brethren who worked and died with him for the sake of the cause which Spiritualism professes to champion, came to Providence, R. I., and gave their history, sentence by sentence, objectively, to Mrs. O. ve G Pettis, the medium, who coried those sentences, and they were given to the world.

A J. Davis, the seer, a most honored Spiritun ist, testifies to having seen Jesus. Is it not time that through the brave fight for truth made by the life work and the death of those brave martyrs in breaking the power of the heathen priesthood-still active in its organization and three ening the freedom of this country-that we A nericans are to day able, if we so desire, to worship God in spirit and in truto, and to commune with spirits, without immediate fear of the "battle-axe, the javelin, the spear, the cross, the stake or the fagots?" How long we may enjoy this privilage it is hard to say. But does it not seem very ungrateful for Spiritualists to sneer at, and to attempt to discredit, the very existence of these inneers in the teaching of the truths of Spiritualism?

The testimony furnished by spiritualistic witnesses and the spiritual perceptions of those who have seen Jesus and his co workers, is the only testimony worth consideration aside from the progressive civil zation which their labors initiated. Why, then, do we find this carping apirit evinced where we should least look for it? If professed materialists and agnostics made these denials it might seem consistent with their convictions, since they deny spiritual perceptions.

You no doubt know the whole history of Spiritualism, and all that it has brought forth.

Will you kindly give us a rational explanation

Rot upon individual responsibility.

3 That all action, according to its quality, results in suffering or in joy by the operation of this matter?

Very respectfully yours. J. P. Cooke. . 344 West Fifty First street, N. Y., Dec 12, 1898.

We can do no better than refer Mr. Cooke and all our readers to the symposium about to be issued from the press entitled "Jesus, Man, Medium, Martyr," published by Dr. J. M. Peebles, the man from "Around the World." This book contains the thought of the scholarship of the world upon this nosted question. Woat the Talmud says. Ingersoll, Prof. Buchavan, Alfred James, B B. Hill, Edwin Johnson, Rabbi Wise, W. J. Colville, J. J. M rse. Stainton Aoses and others, can be studied and the reader can orm his own conclusion.

Our triend says: "The testimony furnished by ap retualistic witnesses ... is the only testimony worth consideration," etc. As the testimony of spirits through different mediums is very conflicting, each is forced to accor the constusion of his reason. Personally we can find no historical evidence of the existence of the so-called Jesus of Nazareth. To such teachings attributed to this character (mythical or rea) as are really wise and help The local papers gave excellent accounts of the Convention in their Monday and Tuesday ful to mankin i, we have no o jec in , but we are opposed to any creed or belief which issues. makes any son of man or of God the sole burden-bearer of the human race.

You may not be able yourself to talk to You may not be able yourse if to talk to furnished the speaking, which was excellent afri nd as you might wish to do. Let some and highly practical Mr. and Mrs. Wallis are favorite author speak for you at the holiday time by sending your greeting in the shape of a book selected from the list in another column.

## Kansas Spiritualists Beware!

any accurate and convincing descriptions of spirit friends whom she sees with members of the audience. At the close of Mr. Wallis' morning address, on "Life in the Spiritual World," Caot. Gould (of Washington) expressed himself extremely pleased with the cear analysis of the course A man and woman by the nime of Stewart are endeavoring to injure the Cause in Kansas by means of public séances. They are not genuine Spiritualists, and should be given a wide berth by every honest Spiritualist.

W Owing to the press of news mat er the list of Spiritua ist meetings is omitted this waek.

## l'o Mediums.

The Religi-Philosophical Society of Montreal, Can, we nid like to ap in correspondence with any mediums open for engagement, as we betteve that there is a good field here at present for such, and any mediums planing through our city will receive a cordial welcome from the society. Please address correspondence to THOS C. MASSEY, 71 Aylmer street, Montreal. oldest and most representative workers in the copy, 5 cts. Clubs with the Banner of Light at Can.

Can. Spiritual field in Philadelphia and also by 82.25 a year. Advertising at liberal rates.

# many of the youngest: A most enjoyable evening was spent, and many hopes were expressed that the Wallises should very soon minister for the same society again. It is ex neoted that they will do so in Casino Hall on Sunday and Monday, Jan. 1 and 2, 1899. "The good accomplished in four days in Phila-delphia, notwithstanding unfavorable weather.

is inestimable, and not the least cause for jubilation in the "City of Brotherly Love" is the complete overthrow, by upright legal measures, of an unprincipled plot to fine and imprison honest mediums plying their vocation

## An Appeal for the Children.

It has been the custom of some of the local societies to make a special effort to care for some of the many poor little children who know nothing of Christmas festivities. In times past, these children have been taken largely from the North End, but this year it is hoped that unfortunate ones from our own fold may be looked after first. With this end in view, an appeal is sent out to the Spiritualists of Boston to make diligent search for needy children between the ages of four and twelve years. A Christmas tree with suitable gifts will be provided for the first fifty whose names and ages are sent to the BANNER OF LIGHT office. Please send the names as soon as possible.

Berkeley Hall not only promises an intellectual feast in the form of lectures by Wm. M. Lockwood, but the always good musical program will be enhanced by that universal favorite, Mr. Fred Watson (now of New York), who has promised to be present and favor his old friends with several piano solos. Mr. J. S. Mansergh, dramatic artist and one of the former valued members of the Lyceum, will give recitations.

A new idea, or a new application of an old idea, frequently serves to lift a soul out of the old rut in which it has been traveling. Remember your friend, and place a new volume in his hand as a holiday greeting.

ing of the three days' Convention recently held Movements of Platform Lecturers. in Casino Hall, Girard Avenue and Thirteenth (Notices under this heading, to insure insertion the same week, must reach this office by Monday's mail.) street, the elements were more auspicious on

> Mrs. Ida P. A. Whitlock has not left the Spiritualist platform, nor has she given up Spiritualism, as has been reported. She is as deeply interested in the work as ever, and purposes continuing in it. She has some lecture dates yet open upon reasonable terms. Address 27 Atlantic avenue, Providence, R. I.

> The Fitchburg Raliroad, Hoosac Tuniel Route, will sell round trip tickets at greatly reduced rates on account or students and others returning to their homes at Orristmas vacation. Tickets will be good going from 14th to 24th of December, inclusive, and good for return journey until 12th of January, 1399.

## Jubilee Desicit.

Previously acknowledged, \$1.121.12. Per chain letter, through B. Grant Taylor, \$3.01; Helen O. Richmond, M. A. and M. E. Root, Lucien F. Rose, \$1 each; Joseph Broadnead, 75 cents; Mrs. S. Pangburn and Isaac Stokes, 50 cents each; Mrs. C. H. Cummings and Mrs. J. T. McClair, 30 cents each; Mrs. T. J. Kitchen, Mrs. Mary W. S. Jayne, Mr. Curtis, Mrs. Kose C. Trundy, Mrs. K. te Crowell-Nearing, Mrs. W. W. Jenks, Sol. Stern, J. Jin W. Dewey, Mrs. Louisa, Barnes, Mrs. A. Zinmerinan, Mrs. M. Thitter, Mrs. E. Reigner, Mrs. J. Mathew, Miss Klouser, 10 cents each. Total, \$1,130.88.

## Correction.

To the Editor of the Banner of Light:

Beg leave to correct a statement you make in BANNER OF LIGHT, issue Nov. 26, wherein you say on page 4, that Miss Estelle Reel is the States of Superintendent of Public Instruc-tion. A woman has held this position in Coloraco for the past four years, and another woman has been elected to fill the same position at the last election, Nov. 8, 1898.

Very repretfully, T. W. Wilson.

Very re pactfully, Columbine, Colo.

We thank Mr. Wilson for calling attention to our error. We should have stated that Miss Reel was the first woman to hold such a position in the State of Wyoming.

DEAR EDITOR: Do you know of boys or girls that want watches or cameras? We have quite a number to give away to bright boys or girls who will do an hour's work for us in their own locality. No experience necessary and no capital required. If you will make mention of this in your paper those who write us will receive full particulars by return mail.

Yours truly, THE GENTLEWOMAN PUB. Co., Gorman Herold Bldg., New York C.ty, N. Y.

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Fred P. Evans, 103 W. 421 street, New York City, agent for the Banner of Light and all Spiritual and Occult Literature. Orders by mail promptly attended to.

Dr. F. L. H. Willis may be addressed at Roch o ster, N. Y., 243 Alexander street. May 21

To Foreign Subscribers the subscrip tion price of the BANNER OF LIGHT is \$250 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 \$300 per year, or \$1.50 for six months. eow



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SPIRIT Mennage

epartment

SPECIAL NOTICE.

Questions propounded by inquirers—having practical tasing upon human life in; it departments of thought or labor—should be forwarded to this once 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.

The 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 Dec. 2, 1898. Spirit Invocation.

Oh! thou Divine Spirit, again are we permitted to prepare the physical organism so that it may be operated upon by disembodied influences to bring love and comfort to the earth ones. Oh! the hearts that are sorrowing for those who are gone! may they be comforted; may they seek spirit guidance and a knowledge of that beautiful philosophy which brings the consciousness of life eternal. How thankful we are that the great gulf has been bridged between the body and the spirit, that we can truly say, "Oh, grave, where is thy victory? oh death, where is thy sting? Bless us while we are in the midst of sorrow, for it is when the heart is sad and the spirit depressed that we will listen to the silent voice within and recognize that all is for the best. Draw near unto all who may be suffering this morning, whether mentally or physically, and inspire them with thy presence. Guide us this morning in our circle; give strength to all who may endeavor to send forth glad tidings of immortal joy now and forevermore. Amen.

## INDIVIDUAL MESSAGES.

### John Morrison.

I feel much gratified for having been permitted to manifest through this channel and send | burn, Colorado. out a few words of con:olation to those still struggling in earth-life. Oh! that I might have the strength, or be prepared to demonstrate the identity so distinctly that those who read my message would feel convinced within their own hearts that truly it is I. We are seldom understood even in earth-life, and we are remembered by the common conditions that surcomes, how little there is left to bring the sweet picture of the departed before the mind's eye; and yet in the heart that which was not seen. that which was not given expression is registered the sweetest memory of all-the memory of our love, of our affection, of our duty and work performed.

I return this morning to say to all: Only think of me for what I have done. I will try to make the best of this opportunity and send forth words of comfort and cheer through this channal, hoping to touch some soul that will respond to me, and so get a recognition of the

Now I wish to reach my own family, located at Toronto, Can., where I passed from the body. I do not feel I am forgetten, but changes have come that may account for the seeming forgetfulness to keep up a communication with the spirit. While in the form I was somewhat interested, although not very familiar with the laws that governed it. There was also one in our home who was mediumistic, my daughter, but I can see by the conditions that surround her that she is not so given up to the spirit force as she used to be; and, Mabel, I wish you to seek more diligently for spirit directions, for with that you will be able to comply with your duties and gain strength of body and mind.

Remember that father and mother are with you in spirit, and so is Charles. I wish to say to all that I have done the best I could. My name is John Morrison. My wife Margaret is they will, for my sister Belle sometimes goes with me. Torente, Canada, is my home.

## Mary Thompson.

Well, my name is Mary Thompson, and my home Centerville, Vt. I was quite well along in years before I passed out of the body, and for that reason I had more on the spirit side than in mortal, but there are those in the form who were very good to me, and I wish to return to thank them, not only for what they have done for me, but also to give them encouragement, so I can help them to do good unto others. I feel very happy this morning because I have waited so long for this opportunity, and I am anxious to tell them all that I found my loved ones in spirit, and a happy home and warm welcome, and for all the environments and trouble I have been through in earth-life, I have been well paid by what I have found in spirit. I would like to reach some of my friends who are still interested in the spiritualistic work, for there are those whom I used to, hear talk, and who talked to me. I used to say to Mr. Smith, and many others, that when I heard them tell of the lovely home in the spirit, and how beautiful it would be when we would all meet over there, I thought it was a beautiful thing, but oh! how little did I know about it, for I had no conception of it, compared with what I found after I got out of the body. I will say that my work is not yet completed, for I feel that there is much I have left undone that ought to have been done while in earth-life. The physical organism would not permit me to do the will of the father, but now, as I am free from all the environments of the flesh, I am trying to learn the laws that govern spirit-control, and especially in returning know how to overcome the past conditions while trying to minister unto the mortal. I love to was Mary Ann Murphy, and her mother is in work for others, and I hope that Frank and spirit-life with me. I have a son Franklin, Charles, my two grandsons, will remember named after his father, and William and Sarah

ing clothed with such words as were at my command through the organism I now control. Just say that those who will seek to understand the power of the spirit as it operates through matter, will understand this message better. I hope they will reply to this, and give me an opportunity to come again.

George E. Fitzsimmons. I suppose that to those who read this mes sage it may seem strange that we come so far to make ourselves known to those we have left behind us, for I shall be remembered especially in the mining district of Colorado, where I was a familiar figure many years in the prospecting of mines and locating ores. We seek for gold in earth-life, because it seems to be the | To the Editor of the Banner of Light: most valuable, and I do not know but that it is the greatest God we know of. It is wonder have come into the world, the great bulk of ful how one can devote himself, year in and mankind, even in what are called the enlightyear out, secluded from everything else, to ened nations of the earth, are nearly uncongain his object; but I find it is different when scious of them? the physical body is dissolved, and the spirit | I was led to this inquiry by the opening of has gone back to God who gave it. I lost many an able article by Mr. Griffis in The Outlook opportunities to gain knowledge that would of Nov. 26, entitled "America in the Far have been epiritually a benefit to me if I had East." He says in youth we listen to the sought more diligently, and spent as much voice of hope; in maturity, to that of cheer; time in developing real life and not the outer in old age, to that of warning. He asks surface. I was called out of the body sudden whether we as a nation are at man's estate or ly, and in truth death had no terror for me, as in old age: if the former, we listen to the I never seemed to take any particular notice voice of cheer; if the latter, to that of disas to the consequence thereof. But since I couragement. have been in spirit I have been called back many times by the anguish of the souls of my of old age. He has precisely the general view dear loved ones and my home associations, es- of mankind; and there is not a religion in the pecially my aged mother, my wife and three | world that has succeeded in making its votachildren, who were dependent upon me for their ries look at old age in any other way than earthly support. I find that I did not leave this. Neither has there been a philosophy in them, and help to influence others to do jus- and to surrender unmurmuring to what is tice to them. I see, too, where I did not make | inevitable. as much of a confident of my wife as I might have done, for I, like many others, felt that a woman's place was in her home, and that she that he and the world in general are so blind leave them at home, and not take them into our confidence and let them know what our business is. I speak of this, because it is essential | not occur to them that there is any other way understand if others do not. I wish to say tures so vividly the time when the grasshopper you have wronged, or you may see the time own generation here in America who dread I wish to send out this morning, and in doing mortals has been to drink of the fountain of so I feel I will be doing justice to both God perpetual youth. Even do the Christian Sciand man, and help to develop my own spirit. My name is George E. Fitzsimmons, of Glen

## Mary B. Miner.

derstand that we are all together in spirit- feared and dreaded, so long will all the avethe two little brothers and my sister, who nues that lead to it, as illness and old age, be died before I did-the four of us join in also feared. Ah! me, how well I remember the sending this communication to you, and we fainting of heart, the desperate shrinking with round us in our every-day associations, by our are all waiting for you. Grandma Clark is which I noted the passage of decade after form, our looks and peculiar expressions, for | with me this morning, and she is taking care | decade of my mortal career, and saw the narwhen the familiar object is taken from their of us. I wished to come to papa and mamma, rowing and darkening vista, to be closed in at material vision, and we who are familiar with | for they are interested in the spiritual work, | last by the tomb! And what I felt is felt by them are gone, how limited their memory be- and they asked me to try to make myself and millions, and the only panacea is forgetting it, the others known through The Banner, or taking refuge in the blood of Jesus, Ahl th This has been our first opportunity, and we pity of it, and the needlessness of it! have done what we could. I hardly know | Some of my readers will remember Dame what to say, for there is so much I would talk | Quickly's account of the death of Falstaff. He about if I was talking with them themselves. I | cried out several times, "God, God. God." To will say to my sister Jessie, who is now in comfort him she bade him not to think of God; earth-life, carry out your music, for I love it that she boped there was no need to trouble so much, and I can help you in it if you will himself with any such thoughts yet. But only attend to it, and don't get discouraged thoughts of God and old age and death itself because it comes slow. I find, as I take con- had to come upon poor old Jack, and even on trol of the medium this morning, that my the master magician who created him, and throat still bothers me, as I passed away with who knew much, but did not know what you diphtheria and cannot talk long, for I find and I know, dear reader, that death is not myself weak again. I do not feel these condi- death at all, but a mere gateway between a tions in spirit, only when I come in contact lower life and a higher life. with the mortal world. I think this will do. You can put me down as Mary B. Miner, and my home in Providence, R. I.

## George Dyer.

My name is George Dyer, and I was all crippled up with "rheumatics" before I passed away, aithough I was only nineteen years old. I have been so anxious to reach my people since I have been in spirit, that I might come back and help them, for I can do more now than while in the body. I left a mother and father and two sisters, and they live in Utica, N. Y. I shall be remembered there also, although we used to live in Paterson, N. J., for that is where I passed out of the body; but the folks have moved since then, and I want to say to them that if they see my message (as I think and hears mediums speak) I wish they would seek more diligently. I feel flustrated this morning, for I was so afraid that I would not be able to take control, and I feel so hurried that I hardly know what to say, but now I have control I will try some time again if they will only help me. So I will let this go for now, and I hope it will bring comfort and consolation to all who are waiting and watching for their loved ones.

## Frank F. Williamson.

My name is Frank F. Williamson, and my home, Philadelphia, Pa. I was interested in the lumber business, and will be remembered more along the wharves than elsewhere. I wish to say to those I was interested in, and they in me, my fellow-workmen and relatives (although my own family are scattered, and I don't know whether I shall be able to reach them or not), that I return now to comfort them, for they don't know anything about Spiritualism, nor did I before I passed away. I also have friends in England, in Yorkshire, and my wife was in Philadelphia, Pa., the last I knew of her. I suppose they will think it strange that I have not been able to keep run of things, but I was taken out of the body very suddenly; passed away in a hospital, so my family were not with me for some time before I left the body, and I hardly know how to reach them. Since in spirit I have been anxious to know how to communicate with those who are left, and they directed me here. I have watched and waited for many, many weeks for an opportunity to send out this message, hoping that my wife, especially, will see ar of it, and she might then help me to

me in communication with her. Her name

that grandma still has an eye upon them, and are my children's names. I wish to say that and discouragement, or else cheered by hopes is surfous for their success in life. Say to them | we shall meet again. I realise that when we that are wholly fantastic and illusory, let us that Alice, their mother, is with me, and so is die we will know each other as we never did see what old age is to those who are now expe-Tom, my husband, also many others, but as before. We have learned much, and are anx. riencing it in the dawn of the light of Spiritutime is limited they inform me I must be brief, lous to learn more. I think this circle and alism. so I have sent out my token of love this morn- good angels are a blessing to us in spirit for the assistance given us. I hope this will be in- more and more inclined to call it, according to strumental in awakening an interest among the wise generalization of Prof. Loveland, those that I was familiar with and worked shows us that death is not a finality, but an with, so I shall be of use to humanity and ad- onward step in the progress of individual life.

vance my own self through it. Thank you very kindly. I will now bid you good-by.

## Messages to be Published.

Dec. 9.—Albert E. Eastman; Agnes C. Ferguson; George F. Tilton; Mrs. Henry E. Merrill; Mary Fitzgerald; Mary

## A Letter from Abby A. Judson.

NUMBER FORTY-EIGHT.

Why is it that when sweetness and light

This writer does not stand alone in this view them in very good circumstances, and I now | the world that has gone any further than to wish to assist them. I wish to get closer to make it wisdom in old age to be resigned to it,

As I took in the sense of Mr. Griffis' illustration, my whole soul rose within me to think had no idea of business, and that is where I to the natural facts revealed by Spiritualism think men make a mistake. We are too apt to | clone as to think that old age is in any sense a period of gloom and discourgement. And so accustomed are they to this view that it does for those who read the message, that they may to do. From the time of Solomon, who picthrough this public press, do justice to those shall be a burden and desire shall fail, to our when you will be sorry. These are the thoughts the thought of growing old, the longing of entists sympathize with this fear of old age by promising that if one only follows their maxims, he need never grow old, he need never die.

Perhaps the main point of the dread of old I will not be long this morning, because I age lies in the old proverb, "The young may merely want to give mamma and papa to un- die, but the old must." As long as death is

There is no good in thinking that the closing years of life are all right if we are washed in Calvary's blood, and that death is sweet if we are only in the arms of Jesus, for these are mere fancies, and have no solid ground of truth. And the thought that taking up such fancies is going to do away with the effect of a misspent life is wrong as well as foolish.

A friend of my youth (she ignores me completely, and has answered none of my letters since she learned that I had become a Spiritualist) published a very interesting Christian story. The heroine is at one time tending the death-bed of her father, who had lived a wholly useless and selfish life. This conversation is recorded:

"Margaret, what shall I do?" "Nothing, dear father, Jesus has done every

thing." "Will his sacrifice cover the guilt of a wasted

life?" "Dear father, yes. It covers everything. The blood of Jesus Christ cleanseth us from

all sin." So did the man in the story, and many a man in actual life, pass into the life beyond hugging to himself the false notion that another's

good deeds can be placed to our account, and give them the standing that can be acquired only by one's own acts. The old-time friend who wrote that story married an Englishman, and has lived in England many years. I spent a month with them, in their beautiful home early in 1877. Fresh

from Paris and from the ministrations of the eloquent M. Bersier, I used to repeat French tering soul by trusting in Jesus; for she could not rely implicitly on the teachings of her own book. Some dozen years later I joyfully wrote her of the new, exquisite light that was brightening so gloriously the narrowing vista of my mortal life. I wrote again and again, and a few years ago her brother-in law, a minister in this country, wrote me the following words when I wrote to him after my brother's transition, and my heart turned yet again to those who had tenderly loved him in the far away days of youth: "Mrs. H.'s very radical antagonism to the spiritualistic views you have adopted may have led her to feel that it was best to discontinue an intercourse which could no longer be maintained on the old footing. This is a better way than to combat what one disapproves, or to seem to countenance it by passing it over in silence." So I remain silent because I must, and wait for the light that will surely come "when the mists have cleared away."

Having now given some thought to the view that makes old age either a period of gloom | within.-Paraceisus.

Spiritualism, or rather Naturalism, as I am This being so, old age, which naturally leads up to this graduating day, becomes to those who have lived a well spent life, a period of great encouragement, cheer, and abounding hopes. This were true, even though one were to be colltary, both here and there. But when to this is added our knowledge of the fact that all whom we have dearly loved or deeply revered, who disappeared from mortal sight in our childhood, our youth, in the different stages of our maturity, and in advancing years, are more joyfully alive than before, still note our career with interest and love, and are awaiting the time when they can lead us into the joys of the spirit land, old age becomes a time of more than cheer and encouragement. It becomes a time of joyful hope, and of wellnigh realization of what is so imminent.

" My angels come and walk with me, And sweet communion here have we; They gently lead me by the hand, For this is heaven's borderland."

These are some of the more obvious reasons why old age is a time of joy to those who are so happy as to see the sweetness and the light that have come into the world. When to this is added the growing consciousness of an immanent and beneficent indwelling soul in all things, of which we are part and parcel; that our upward strivings are helping to spiritualize the universe itself; and that the process here begun is destined to bear bloom and fruitage on life's fair tree beyond our present power to conceive, and that we shall see the increasing bliss of those whom we have loved, and whose woes have given us anauish while here below, we feel the dawnings of an ecstatic joy that mortal tongue cannot express. Youth is sweet and full of hope, maturity brings the joy of work, of duty patiently fulfilled, but old age brings with it the happiness that springs from the angelic assurance that heaven is near, that our loved ones are waiting and watching, and that we shall soon, yea, very soon, be with them in their ineffable and tranquil joy.

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

## Abby A. Judson, a Teacher and Philanthropist.

She is Filling the Measure of Her Own and Her Father's Mission to Our World.

To the Editor of the Banner of Light:

Very early in childhood my mother impressd me with the beauty and grandeur of a life which ministered to the welfare of others, and, as an object lesson, frequently she held up before me the unselfish life and work of Adoniram Judson among those in lands beyond the sea, to whom he had gone to teach and to save. The story of his life, with which she was

familiar, the sacrifices he made and the hardships he endured, that he might make brighter and happier the lives of those less fortunate than he, imparted an interest and sacredness, which, in all the years since, has never been effaced. And when, at length, it was my good fortu

to meet and take by the hand the daughter, Miss Abby A. Judson, and hear her speak, the early impressions of my childhood were at

inspiration of the now sainted father, with his in their hands. large hearted interest for the welfare of humanity lived again and found tangible expres-

sion in his child. To those who are familiar with the lives of both, the father and the daughter, they cannot but be impressed with the fact that through

therefrom much of the error and superstitions which innocently characterized his teachings ment, supplemented with a liberal filling of 'Andover Theology."

Unselfishly and painfully, in these later load and set the captives free. vears. Miss Judson has wrought along the lines revealed to her, seeking to meet the conditions of human needs by investing life with a higher purpose and destiny, untrammelled by superstitions or arbitrary decrees.

Personal contact with this intelligent and fearless worker, and a perusal of her books and which dominate her life, but implants desire to imbibe the spiritual atmosphere of her surroundings, and to be builders, as she is, in the temples of other lives.

Disabled by infirmity of sight, her work has now been narrowed down to one letter published weekly in the BANNER OF LIGHT. There is now an accumulation of those letters, some forty-eight in number. They should have much wider dissemination than they receive through THE BANNER publication.

They contain much of the crystalized thought men better, wiser and happier.

These letters should now be compiled in and a studied effort made to secure their read- sults follow. ing by those who are still hampered by beliefs in a personal God and a personal devil, with all the painful conditions incident to the con- lighted by a material sun, which corresponds test between opposing forces with this devil in the ascendency; his "broad road" orthodoxihymns to her, and try to fortify her then fal- cally affirmed to be peopled, and resounding to the measured tread of its thousands, while only here and there a traveler appeared upon the "narrow path" which wisdom shows.

> Miss Judson's teaching not only frees the mind from such ill-conceived and erroneous impressions, but gladdens the heart by her positive assurance that there is an heritage of peace, joy, love and life, not simply for a chosen few, a "remnant of the race," but for all of earth's burdened souls who will open their hearts to receive.

> It is hoped that this compilation of her letters above noted will soon be given to the public, both for the pecuniary assistance it will render to one in her disabled condition and to one so worthy of support as well as for the wider service they will thus render to man-JOEL B. Dow. kind.

Beloit, Wis., Dec. 1, 1898.

There is nothing corporeal which has not within itself a spiritual essence, and there is nothing which does not contain a life hidden

## Answers to Questions

OIVER THEOUGH THE MEDIUMERIP OF W. J. COLVILLE.

Ques. 1.—IBy Lydia Goodnow Hamilton, Millington, Mass.]—What is the difference between vital magnetism and vital electricity, and the difference in the healing power of the two? Q. 2.—What lights the spirit-world?

Ans. 1.-Vital force is both electric and magnetio; but vital force is in its essence spiritual force, and circulates through the physical body only by reason of that body's connection with the spirit which animates it. Electricity and magnetism are simply the terms employed to designate the dual action of a single force. Universal energy distributes itself everywhere, working always in a dual manner. When force is traveling in easterly and westerly directions it is electric in its action, but when traveling in northern and southerly courses it is magnetic. Electro-magnetic force is a correct term, as the one force is both electric and magnetic. Electricity is positive; magnetism is negative.

The highly electric person is usually imperial, intellectual and highly individual, possessing qualifications for a teacher or leader. The highly magnetic person is warm-hearted, with large social proclivities; not so selfassertive as the electric person on the mental plane, but far more easily felt as a healing agent on the more external planes of existence, where sufferers are very apt to live, especially those who have been wounded or starved in their affections and feel deeply the need for sympathy-not sympathy with their sorrows but with them in their endeavors to rise out of the weak condition of mind and body which causes them to feel perpetually unable to make the necessary effort to raise themselves out of shadow into sunshine.

As healing signifies making whole, a truly eclectic healer must be of singularly well rounded temperament and disposition. All very extreme types of persons meet with phenomenal success in some cases which they feel specially impelled to undertake, but persons. who are more completely balanced succeed with larger numbers of persons, as versatility is indispensable if one is to accomplish steadily a really great work. Healing force is spiritual force in all cases, no matter through what channels it may flow.

All schools of practice score brilliant victo ries and mourn over humiliating defeats, because all schools are restricted within certain boundaries of belief and practice, and nothing short of absolute eclecticism can reach the masses who are waiting in vain to be assisted into a modern pool, the waters of which have been impregnated with celestial efflux. We donot confine ourselves to the rigid advocacy of any single healing method, though we uncompromisingly hold to the mataphysical as opposed to the materialistic theory of disorders. and their origin. The highly vitalized human being who can give forth currents of human electricity or magnetism is very often what Spiritualists are wont to term a healing medium. one who acts as a channel, through which healing energy flows, while not understanding the real nature of the power that heals, or in any way comprehending the mode of its operation further than to know that it works through the mediumistic person who is employed as a willing instrument, sometimes, it may be added, an unconscious instrument. When you understand somewhat more than is usually understood of the law governing electricity and magnetism, you become an elec trician or magnetist on your own account, one who cooperates intelligently with an extraneous agent; you are then a cc-worker with once revived and I sensibly realized that the spirit-helpers, rather than a passive instrument

No one ever goes through life unattended by spiritual companions. Swedenborg's expression, "the spirits that are with man," is exactly true, because you are neither under nor over those who are your fellow-workers; you and they are co laborers in whatever part of her, his daughter, the father is rounding up the the vineyard you occupy, by reason of your measure of his life work here and eliminating dominant affection. Very wise or learned people excel in teaching the science of health, and they are, therefore, of extreme use as eduby reason of his early education and environ- cators, but in cases of deep distress, and where people are under great pressure, it requires some direct healing sympathy to lift the

Our theory of disease is that it is simply and solely a disorderly condition, no matter whether it is manifested in the flesh or only in some mental aberration or nervous derangement. To heal the sick it is not necessary to know of the ailment of the one who is ailing, any more than it is necessary to know that ice is published utterances, not only incites admira- melting in a building in which you have lighted tion for the spirit and companionship of spirits a fire. The ice melts because a fire has been lighted in its vicinity; in like manner diseased conditions are broken up by the operation of the electro-magnetic force, which, radiating from the healer, may be likened unto the radiant heat proceeding from the gas stove or the glowing embers in the grate. Experience demonstrates that highly electric people are most successful in overcoming all such disorders as are connected with fuddled brains and intellectual difficulties in general. Highly magnetic people are best adapted to administer relief to those who need consoling or "mothand experience of a cultured, ripened, unsel- eling." In a last analysis it is always correct fish life. To read and study them would make to say that healer and patient should be drawn together by a sense of their adaptibility to each other, for wherever there is a distinct inbook form, if not already done or in process, | tuitive recognition of adaptibility the best re-

> A. 2.—The spiritual world is lighted by a spiritual sun, just as the material world is to the spiritual. Sun worship, which has prevailed almost universally among ancient peoples, was originally the highest and purest form of emblematic worship possible; only in a state of degradation was it associated with barbaric idolatries. Questions innumerable concerning the spiritual world answer themselves for every thoughtful inquirer, provided a clear idea of correspondences is grasped. Whatever is reproduced or represented in the material world is originally produced or presented in the spiritual world.

It takes more self-control to use leisure than work-days .- William C. Gannett.

## Passed to Spirit-Life.

From her late residence, 652 Bedford Avenue, Brooklyn, N.Y., MRS. LORECTA STRATTON, aged 88 years. Mrs. Stratton was born June 15, 1810. Forty-two years of her life were lived with full confidence in the truthfulness of the claims of Spiritualism. She was faithful to each and every duty. Death's gentle summons was by her cheerfully answered.

The funeral services were attended by the writer.

Brooklyn, N. Y.

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## Multiple Personality.

BY JULIA A. BUNKER.

I can hardly see the real necessity (only as a mental discipline) of delving into Nature's archanic modes and springs of action, as Mr. Dawbarn is evidently bent upon doing. He is fast outstripping the ken and plumb of the practical, superficial worldings, but if his probings and deductions will add one scintilla to mortal comfort and happiness, I say, speed him.

In the main, Mr. Dawbarn outlooks and inlooks at nature's ways from my angle of vision, and he can fascinatingly tell his deductions and discoveries too, but in the cracking of the nut of "Multiple Personality" I think him a trifle amateurial; he fails to pick out all the meaty bits of the nut, but he is correct when he tells us and argues that we have (and I will

add, each and every infinite atom has) a "multiple personality."
The personality of man is his individual incasement-his fleshly garment or world; the ego—we postulate—a primate, whose personality is the aggregate of multiples of that primate, or the thought egos of that primate

may be.
The human I is the sun of a system, and that system a type of constructive nature; and the Man-Ego is as imposing, awesome and inscrutable to the comprehension of the circling worlds and worldlets of his personality as the solemn glory of our sun is, wheeling in splendrous majesty through mystic deeps and spirit-realms, to our mortal eyes. Homogeneous man is a musical instrument, and his ego is the keynote, the pitch of tuning for all the subordinate keynotes of his personality. He is a psaim in flesh; a tone in the anthem of eternity; one of the ganglia in the personality

of God; an atom in the sweep of infinite life. In the passing from earth-life to the spirit-realm, the man-ego goes enswathed with the retinue of the soul-lives of his earthly body or personality; he passes, and finds himself without the ken of all earthly senses and at a different rate of vibration: but he remembers his friends, and love persists, and he naturally wishes them to know his nearness and living; but being without the orbit of earthly senses he is invisible and inaudible to his friends. He can only communicate in one way: through human media, and in that way he can make himself felt and known physically and vocally; be the way which it may, he communicates to earth's people the direction, and impulse is given by the soul ego.

Human tone language, and human language receptively, is the direct and exclusive exponent of the man ego, so if a voice communication is given in manifestation from spirit life, the voice may lie and say he is John Brown or Plato, when he is simply Jack Smith. But whatever his true name is, the peculiar utterance stamps him a human ego.
Mr. Dawbarn cites the case of Mollie Fancher
as evidence of "multiple personality," and he
proves it, too, but I suspect he wishes to prove
a bird of another color.

We all live two lives-awake and asleepeach mostly distinct the one from the other as far as memory goes, but the I persists—is always and ever the individual actor in the multiple dramas of life. Still, again, insanity may merge one into other odd states of conaciousness, but yet the I is always there—the centre around which the tides of "multiple personality" ever surge. The soul-ego is always conscious and alert, but its expression through personality may be intermittent, and may be observed altogether, which proves nothing of the soul only the unreliability of personality MAK-ING MANIFEST the soul. Mr. Dawbarn simply proves a "multiple personality," and in ase of Mollie Fancher, a ruptured or inter rupted personality. In the trance experiences of A. J. Davis, his personality was often nil to of A. J. Davis, his personality was often nil to him, but ne was still the I, only in other states Business, Testand Developing Medium. Sittings daily, him, but ne was still the I, only in other states

Spirit personalities can never communicate to us earth-children by human tone language. The language of personality, be it mortal or spirit, is the language of the SENSES, and we can comprehend it only through SENSATION. The thought atmospheres of personality appeal to us as SENSATION, and their thought atmospheres at last become the matrix of our spiritual borning. We cannot communicate with the sun in the language of the sun, nor with the earth in the language of the earth, for we are a part only of the earth's personality, and, through the earth, the sun's personalify and sensation.

We may be even a part in the synthesis of earth's written language; her inscriptions which tell the tale of her doings and thoughts; jots of her fads and her fancies; the letter which she writes to her sister orbs, and, may be, when she fills her surface page with her writings and pictures, she rubs us, and attending nature out, and begins anew her letterwriting to her sons and daughters and sister orb: Nature constructs macrocosms and microcosms, interchangably the one with the other, or one within the other, and to either states only relative. But nature is law, and post-mortem "shells" or personalities—speaking in the tone language of man—without the

Candia, N. H., 1898.

## Notes from Texas.

Fort Worth is soon to dedicate a Temple to Spiritualism. It will be a season of rejoicing over the State, as it is the first dedication of a

building owned. San Antonio, the home of the bright exponent of Spiritualism, The Dawning Light, is in charge of Allen Franklin Brown. Dallas is exerting herself to make next year's Camp-Meeting at Oak Cliff eclipse all former

The State Psychic Class is being quite extensively worked up, literature being sent to

each member, and very good results have been Obesity Remedy. reported from the circles. El Paso, the far-west city, is "moving" under the direction of R. H. Kneeshaw.

Galveston and Houston are both being supplied with lectures by Mr. John W. Ring, Secretary of the Texas State National Association of Spiritualists, 2011 Avenue N2, Galveston. Mrs. C. M. Hinsdale, who was to meet an Orthodox minister at Marshall, Nov. 21, was disappointed by the "reverend," who sent a committee to say that it would not do to place the contrast of Orthodoxy and Spiritualism in debate before the public.

Miss Ellen T. Thomas is doing some very

good missionary work in Northern Texas.

A broad, fertile field is the Lone Star State.

The whitening grain is awaiting the harvesters. A better field for a test medium could not be found. But as a caution, please let the "mediums" be men or women of character and soul, who practice what they preach, and demonstrate the sacred gifts of mediumship with a conscientious, holy feeling.

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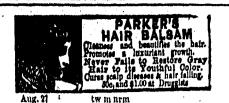
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# Banner of Tight.

SOSTOM, SATURDAY, DECEMBER 17. 1898.

## Correspondents Take Notice!!

In order to insure the publication of your reports, you should write only on one side of the paper, make your accounts brief and to the point, refrain from too much flattery, and sign your name in full to all reports. You will also take notice that the management of the BANNER OF LIGHT will not be responsible paid to your reports.

## MEETINGS IN BOSTON.

THE BOSTON SPIRITUAL TEMPLE - J. B. Hatch, Jr., Sec'y, writes: An enthusiastic audience was in attendance Sunday morning at Berkelev Hall, to listen to the address delivered by Prof. Wm. M. Lockwood. Mr. Schal ler opened the meeting with a piano solo, and was followed by Miss Laidlaw with a vocal selection, after which Prot. Lackwood gave an outline of the work he will do while in Boston. Miss Laidlaw sang with great effect, "Open Those Pearly Gates." Prof. Lockwood then took for his subject. "If you were an immortal soul, and posses ed free-will, would you be born an Adam, and live in the Garden of Eden torever, would you be born a material-ist and suffer annihilation at the grave, would you be born a Christian and take your chances on the rewards and punishments offered, or would you be born a progressive spirit?"

Among other things he said: To say that mind is born with you is nonsense. Mind is not the thing that thinks, it is the result of the thinker.

The matter comprising the flower is unknown to us, but when the botanist comes and explains to us then we begin to have mind. We do not have mind until our consciousness has been impressed. Consciousness is one thing; mind is another. I do not impress your mind but do hope to impress your consciousness, and I wish you to have a greater mind when you go out than when you came in.

Prof. Schaller will have a better conception of the piano and violin than those of you who have no knowledge of the same. His mind will be made more valuable by his knowledge. Each of you who has a mind will be able to extend your thoughts. Man is a soul and possesses free will. A man who is controlled by his app tite has the free will to eat or not; if he reluses to eat the food, I shalt say he is a slave to his appetite for the sake of his free will. I shall assume that every man pussesses a soul and has free will, a right to do as he wishes. If youp seess such a soul and tree will, would you consent to be born with the brute in the garden of Elen, and live there forever—born like the brute, with no knowledge of good or evil? Is it possible that there is a human being in Boston, if he could direct his own life, who would be willing to be born an Adam, and want to live in the Garden of Eden forever? Could be do it?

The Christian says we must remember that Adam fell an I was ab listed because he par took of the tree of Knowledge, and promises you a seat in he ven if you live as a Moody, a Calvin or a Talmage. When I was a young man a great stress was brought upon me to preact the gospel, and I was promised a seat in heaven. I grew up to have a reverence for both my mother and my minister. As I drew the picture it seemed to me toon irrow. When I saw good men who prayed ture e times a day, cheating their neighbors and pei soning neighbors' cartle, I thought it I was to be praised by that class of men, I should rather not be praised at all. I could not accept such a narrow & inception of this sublime universe. My mother took away my violin and I did not have it for years, because I played for a dance. I shall not give up my soul to St. Peter or any one else at the grave if I have free will. If there be a power that Christian heaven. Let our materialist friend. if he wants to be aunihilated, have his way; and yet the materialist as a thinker is not half as dogmatic as some of our pritualists are. If we would cut away from the materi versal modes of motion.

Whatever promotes the welfare of any one of you promotes the welfare of all. No one is damped; we are the truitage of environments and knowle ige.

If the invisible side of this universe ceases to exist, then we will have no universe. Spiritualism gives to every you and daughter of mankine natural philosophy. The soul principles of mind must live on torever.

In the evening the audience was equally well pleased with the demonstrated lecture given by Prof. Lockwood. Miss Laidlaw and Mr. Schaller furnished the music. On Sunday next, Dec. 18 Prof. Lockwood

will have for his subjects: Morning, The dawn of human reason portrayed in the allegory of "The Fall of Man."—G n. Chap. iii. Evening, The issue between Spiritualism and the creeds and cults of civilization. In the evening, Mr. Fred Watson of New

York, the celebrated planist, and Mr. J. S. Manser h of New York, the sifted elecutionist, will be with this Society and take part in the following program, commencing at 7 30 sharp: Piano solo, Mr. Fred. Watson; vocal relection, Miss Gertruce Laidlaw: recitation, Mr. J. S. Mansergh; violin solo, Prof. G. E. Schaller; gong, Miss Gertrude Laidlaw; address, Pref. Lockwood; piano solo, Mr. Fred Watson. This is a fine program, and you should be present.

Dan't forget the BANNER OF LIGHT, which is always for sale at this hall. Subscriptions taken: \$2.00 per year, 100 six months, 50 cents three months; 5 cents a ngle copy.

THE HELPING HAND SOCIETY, Gould Hall, 3 B wlston Piace.-Mrs. Grace Cobb Crawford, See'y, writes, met on Wednesday, Dec. 7. Busi ness meeting at 4 o'clock; supper at 6.15. The evening's exercises, at 7.30, opened with remarks from Mrs. Waterhouse. She said whatever come, in our way, it must not hinder us from persevering, and promulgating the cause of right. Mrs. Mattie Allbe next spoke. We were all glad to have her with us, as sickness h a prevented her from attending hereto'o's. E. D. Hitch gave an original poem. Mrs. C. P. Pratt had an encouraging and helpful wird for all. Mr. Varone spike briefly. Mr. Libbey then gave to ue original notices, which caused

much merriment.
We had with us Prof. Lockwood, whose genial manner and pleasant face make him always a welcome guest wherever he goes. His remarks were very helpful to all. He said he would exert all his enerales toward promoting our meetings. He wished to promulgate the Progressive Thought of the day. He thought people who believe in Milton's Hell must have anme disarrangement of their system.

Next Wednesday, Dec. 14, Prof. Lockwood will give a lecture at the Helping Hand Society. Tickets 10 cents. We certainly hope to see Gould Hall packed to its utmost to hear this scientific lecturer.

BOSTON SPIRITUAL LYCKUM.-A. Clarence Arm-trong, Glerk, writes: Sunday afternoon, Dec-11, the questions considered by this Lyceum were, "What Effect have Flowers upon our Lives?" "Is the Theatre Beneficial or Detrimental?" "Flowers," it was said, "are living companions that brighten our lives," while the majority thought that the theatre as a whole, was beneficial rather than detrimen al in fact, had done more than the churc's to elevate the human rice, morally, intellectually and spiritually. The musical and literary program consisted of a piano solo by Prof. Schal ler; recitation, Harry G lmore Greene; reading, Master Willie Sheldon; song, Esther Mabel Botts; remarks, Mc. A. P. Bling.

Question for next Sunday: "Is the Reading of Novels Beneficial to Mankind?"

First Spinitualist Ladies' Aid Society-11 Tremont etreet-Carrie L. Hatch, Sec'y, writes: Dec. 9, Friday, the regular meeting was held as usual with Mrs. Alibe, President, in the chair, the evening session opened with singing, followed with a soulful invocation by Mrs. Tilile U. Reynolds of Troy, N. Y. Mrs. Lambert gave a reading, "How Little it Costs," which was well received; duet, Mr. George Cleaveland and Mrs. Carrie L. Hatch. Mrs. Tillie U. Reynolds said, "How pleased we should feel to know we have both the old and young, who will work in harmony together. It is in the power of Spiritualists to make their Spiritual. power of Spiritualists to make their Spiritualism what they will. Mrs. Annie E. Cunningham spoke briefly, and will be with us next Frifor the misspelling of names of speakers and mediums. Strict observance of the above will be delibered to repeat. Mr. at horselse no attention will be J. B. Hatob, Sr., made brief remarks in reladay to give communications. Mr. Arlington tion to the charitable work of the society.
Meeting c'osed with singing of "America."
Next Friday evening is medium's night. Come

> THE CHILDREN'S PROGRESSIVE LYCEUM No. 1.-C. B. Yeaton, Sec'y writes-on Dec. 11 held a very interesting session, the hall being well filled. The subject for the lesson was, "What are the Results of the Change Called Doubth?" A few of the thoughts brought out in the lesson were: That after death we are the same mentally as we were before: that we do not make any sudden gain in knowledge; that we develop an unfold our capabilities through experience and the aid of teachers in the next world as in this; that to come in rapport with high spiritual power, we must make an earnest effort for self unfoldment; that like attracts like; that there is nothing supernatural but all is governed by the laws of nature. The sub-ject for the little folks was "Thankfulness." After the banner march which came next, the tollowing members entertained and instructed the audience with songs and recitations: Francis P-ters, Helen Sullivan, Ethel Weaver, Jessie Wilson, Israel Newhoff, Harry Green, Ester Botts, Ciara Weston, Mabel Emmons, Lillian Goldstein, Mabel Clark, Amy Glover, Floyd Sibley, Grover Cook, Mr. and Mrs. O'Niel, Miss Gertrude Laidlaw. Dr. Huot made a few remarks to the children. Mrs. Butler reminded the children of the Christmas festival and tree which will be held on Christmas day in Red Men's Hall Mrs. E. A. Weston spoke to the children, giving them some good advice. Con ductor Mrs. M. A. Brown addressed the children, closing by reading a poem, "The Dream

FIRST SPIRITUAL CHURCH, Knights of Hogor Hall, 730 Washington street-Mrs. M. A. Wilkinson, Pastor -A correspondent writes: The meetings of Dec. 11 were attended by large audiences. In the morning circle many friends spoke, including Mr. Pye, Mr. De Bos, Prof. Prec o., Mr. Hill, Miss Sears and Mrs. Bishop. In the alternoon service there was congregational singing, reading of the Scripture and prayer by Mrs. Carrie Bistop. Tests and re-marks were made by Miss Jennie Rhind, Mesdames Simpson and Howes, and Mr. Thomas read pellets.
The evening service was full of interest and

the attendance was large. The Scriptures were read and prayer made by Mr. Fred De Bos. Duets were pleasingly rendered by the Misses Spargo, and solos by Miss Cameron; Mrs. Wilkinson gave an earnest address on "The Duties of a Pastor," and outlined her ideas and plans upon the subject; Mr. Frank McGrath rendered several vocal selections off-ctively; Prof. Wines delivered a forcible address upon the topic, "Opinions versus Convictions; tests and thoughts were received from Mrs. Hanson Kibble, Mrs. Williams and Mrs. Simpsen; Mr. F. De Bos and Mrs. Wines both made eloquent addresses.

THE LADIES LYCEUM UNION.-Mrs. Sadie French, Sec'y, writes: The regular weekly meeting was held as usual in Dwight Hall, 514 Tremont Street, on Wednesday afternoon and ures, readings and communications. evening, Dec. 7. A red supper was served, and many enjoyed it. The tables presented a very can take my soul, then I never had a tree will. I pretty picture, decorated in red tissue paper. Let the Christian have the narrow idea of a The ladies of the Union are doing all in their power to make the meetings both entertaining and instructive, and their efforts are being crowned with success far beyond their expec tations. New members are joining at each meeting. The evening was devoted to speak. alist, we would see nothing but a spirit-world, ing and tests. The following took part and We find ourselves living in this world of uni-Mrs. Hattie Webber, Mrs Julia Davis, Mrs. S. E. Cunningham and Mrs. Mabel Witham. The singing was a special feature of the evening

and was of a high order. Wednesday evening, Dec. 21, will be our whist night, and all are cordially invited to

THE LADUES' SPIRITUALISTIC INDUSTRIAL Society -A correspondent writes: This assocition met as usual at Dwight Hall, Thursday, Dec. 8. After supper at 8 P M., the evening meeting was called to order by Mrs. M. A. Brown, President. Mr. L. L Whitlock, chairman o' the entertainment committee. was called upon for the first speech. He an-rounced "Psychometry" as the subject for the evening. The following persons gave their ideas on the question, some also giving what people know as tests: Mr. Jackson, Mesdames Hattie C. Webber, Simpson, Ken-yon, Carbee, Wilkinson, Butler, Brown and Bishop Drs Love, Huot and Wesley, and Prof. Proctor. Mr Sawin favored the company with music and also made remarks on the question. Miss Smith gave a reading, Mrs. Dickey a poem.

Next Thursday is Veteran's Night. Supper at 6:30.

THE BOSTON PSYCHIC CONFERENCE.-L. L Whitlook, Pres, writes: This society meets at 18 Huntington Avenue, at 2 30 P. M., every Sunday. The opening lecture last Sunday was given by Mrs Carbee, one of the oldest astrologists in Boston, also a medium. The orbject was, Astrology—Its Past, Present and Future. The speaker dealt with it as a science, claim ing for it mathematical accuracy. Mrs. F. J. Miller, M. D. President of the Metaphysical School, was the next speaker; she modified the views of Mrs. Carbee to some extent, and held that we might change our conditions, so that we would not be ruled by the planets only. Prof. Henry was then called upon. His speech was of such a character as he only can make: Many others asked questions or expressed ideas.

Mr. Whitlock, the President, in his usual social way, continually tried to draw out points of in erest, making every person feel at home. Dr. Crockett made a few remarks at the close These meetings are free, and very interesting.

ODD LADIES' HALL, 446 TREMONT STREET-Mrs. Guiterrez, assisted by Mrs. Lewis. A correspondent writes: Circle well attended. Afternoon meeting opened by Mr Haynes, Remarks and tests. Messrs, Hall, Tuttle, Turner, Van Brocklin, Huot, and Mesdames Merriner,

Stackpole, Guiterrez Evening meeting opened by Mr. Haynes, Mesdomes Smith, Ott, Fisher, Putnam, and Messrs. Hersey and Huot.

Meetings Wednesday afternoon at 2:30. The houghts of the people were asked for the bene fit of Mr Barrett. BANNER OF LIGHT for sale and subscrip-

COMMERCIAL HALL, 694 Washington street, Mrs J. P. Nutter, Conductor, writes: Sunday morning services opened with prayer. N Saunders; speaking and test, Messre. Clark. Saupders and others; music, Mr. Peak. W. Anderson gave tests. In the afternoon tests were given by Mesdames Millan, Davis, Kniwles, Peak, Jennie Wilson Hill, Nutter; music, Mrs. Shelton. In the evening Mrs. Nutter gave readings, also Mrs. Hell, Mr. Tuttle and others; music, Walter Anderson. Services Thursday were well attended. Those wices Thursday were well attended. Those who took part: Meadames Ard unt, West, Day, Nutter, Messrs. Jackson and Emerson.

THE COPLEY MYSTIC CINCLE OF THE MYSTIC SHAL AND KRY-a correspondent writes-convened at 18 Huntington Avenue on Decemvened at 18 Huntington Avenue on December 4. Mr. Raye opened the meeting, describing the line of work to be pursued. Mrs. Miller gave a short address on the Scientific, Basis of Palmistry. Mr. S. Van Brooklin gave a poem and some readings in astrology. Mrs. Raye explained the significance of the thumb, which was followed by palm reading by Mr. and Mrs. Raye and Mrs. Miller.

The Mystic Citels, Mrs. O. Raye, writes, held the regular meeting December 11, at 18 Huntington Avenue, at apartments of Mrs. Dr. Miller, whose address was very inspiring. Mr.

Miller, whose address was very inspiring. Mr. Van Brocklin gave a number of astrological tests. Mr. and Mrs/ Raye also contributed toward the success of the evening. Mrs. Dr. Miller has placed her parlors at the disposal of those who can do anything for the cause of occultism. There will be a meeting there next Sunday evening.

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## MEETINGS IN MASSACHUSETTS.

THE MALDEN PROGRESSIVE SPIRITUALISTS SOCIETY, Rebecca P. Morton, Sec'y, writes, met at Deliberative Hall, Bailey's Building, 56 Pleasant St. Sunday, Dec. 11, the President in the chair. 'Usual service of song, Bible les-son and invocation by Mrs. M. L. Moody; Mrs. Barber presided at the piano; address of welcome, Wm. Barber; remarks by the President; vocal duet, Mr. and Mrs. Barber; H. H. War ner recited one of Lord Tennyson's poems and gave an inspirational address on "Practical Spiritualism" which was greatly appreciated Mrs. Jennie K. D. Conant gave a charmin talk and inspirational poem; messages from spirit friends, Mrs. Clara L. Fagan — all recognized; Lyceum lesson, "The Effect of Flowers upon our Lives," J. R. Snow; usual floral collection and distribution of flowers; inspira-tional talk and spirit-messages, J. W. Cowan; messages from spirit-friends, H. H. Warner; silent thought service, remarks and prayer for the sick, conducted by Mrs. M. L. Moody; benediction, Mrs. Fagan.

Wednesday evening, Dec. 7, the Society celebrated its first anniversary, Mrs. Barber, our planist, acting as Chairman. The following pragram was rendered: Musical trio, Mr. W. Barber, Mr. Percy Allen, violin, Mrs. Allen, pisn); solo, "Toe Maid of the Mill, Mr. Allen, encore, comic song; opening address of welcome, H. H. Warner; reading, "The Spirit of 1776," Mrs. M. Moody; violin solo, Mr. Allen, Mrs. Allen, plauist; comic recitation, Mr. William Barber; two cheores; reading, "Barbara Freitchie," Mrs. M. Moody; messages from spirit friends. Mrs. Clara L. Fagan; address, Mrs. Jennie K. D. Couant; address, Mrs. M. Moody; poem, "The Two Weavers," Mrs. E. Whittier of Melrose, President; Secretary's report, History of the Society, Mrs. R. P. Mor. planist, acting as Chairman. The following report, History of the Society, Mrs. R. P. Mortou, assisted by J. R. Snow.

A bountiful collation of ice-cream and cake was served. All went home feeling that a very agreeable and profitable evening had been spent, and hoping for many pleasant returns of the same.

BANNER OF LIGHT for sale.

FIRST SPIRITUALIST ASSOCIATION, MALDEN. -S. E. W. writes: Mrs. Effic I. Webster of Lynn will be our speaker for Dec. 18, at Odd Fellows Hall, Central Square, at 7:30 P.M.

LYNN SPIRITUALISTS' ASSOCIATION, Cadet Hall-J. M. Kelty, President. - Mrs. A. A. Averill, Sec'y, writes: Mrs. Tillie U. Reynolds of Troy, N. Y., was with us on Sunday, Dec. 11, and gave good satisfaction with lect

and bring the children, and help make the Lyceum a success.

Mrs. Reynolds will be our speaker next

THE ARTHUR HODGES SPIRITUAL SOCIETY, LYNN.-T. H. B. James writes: This society held very instructive and entertaining services at Templars' Hall, 36 Market street, Sunday, Dec. 11, at 2:30. Misses Lena and Elsie Burns rendered fine vocal and musical selections; invocation, Mrs. Matson; remarks, Rev. James Smith of Clittondale, Mrs. C. A. Sherwin, Dr. Furbush and others; tests, Mesdames Matson, Smith, Sherwin, Mr. Howard and others; magnetic treatment, Drs. Warren, Furbush, Pierce and Mrs. Annie Quaid.
At 7:30 Mrs. William S. Butler and members

of the Children's Progressive Lyceum of Boston gave the following: Piano solo, Prof. Milligau; reading, Luttie Weston; song, George Mulford; reading, Ethel Weaver; song, Clara Weston; vio in solo, Mabel Clark, also a song; song, Mr. Harold Lewis, remarks on "The Duty of Spiritualists to the Children," Mrs. William S. Butler; song, Floyd Sibley; readings, Mr. A. S. Lesin and Miss Lunise Leavitte; remarks. Prof. J. W. Kenyon; songs, Mrs. Ida Militan; reacing, in the Mabel Pat-ten of Lyun; song, Helen Gale; remarks, Mrs. L. D. Butler of Lynn, which held the closest attention of every incivilual present, who gave them much applause

Next Sunday, Prof. J. W. Kenyon and wife and others.

Lowell - Thos, W. Pickup, Sec'y, writes Two very good audiences listened with evident appreciation to the beautiful expressions of thought given through the mediumship of Bro. J. S. Scarlett of Cambridgeport. "Happy S. e-phen" gave some excellent delineations at both

At the evening meeting we were happily sur prised by having presented to us, through the treasurer of the Ladies' Aid Society, fifty-four dollars, as bell the proceeds of their Kair, also a donation of the dollars from one of our old-est members. We had a good attendance at our Lyceum, the first part of the session being taken up by the younger children in musical and literary exercises, nearly all of them tak-ing part. The subject for the adult class was Mutual Helpfuingss, which will be continued

next Sunday. At the close of the evening meeting commit tees were appointed to arrange for a grand Christmas and New Year's Festival, to be held Dec. 314t.

Next Sunday we expect to have as our speak er one of our local mediums. Mrs. Annie Jones.
On Wednesday evening, Dec. 14, Mr. E. W.
Wallis lectured for us on the subject, "The
Religion of Humanity."

FALL RIVER .- Grand Army Hall, South Muin St., Airs. Ann Hibbert, President, writes: Our speaker Sunday, Dec. 11, was Mrs. M H. Wallis of England, who delivered two grand addresses, listened to with the closest attention until the list words fell from her inspired lips. At the close of the evening service many of the audience remained to greet her and also to bid her farewell, as this closes her engagement with no. It has been a great treat to have Mrs. Wallis with us and one that will never be forgotten by those who heard her. The prayers and best wishes of the members and friends of the First Spiritualist Church and Lyceum are extended to her, trusting that some time, in the future, when perhaps she may visit our country again, we may have the pleasure of hearing her again. We also send greetings to her good companion, Mr. Wallis, whom we have not had the pleasure of meelinz.

Our paker for next Sunday will be Mrs. Nettie Holt-Harding, who is always sure of a Our Lyceum held ite usual session at twelve [[[]]]]]]]] GAIL BORDEN **EAGLE BRAND** CONDENSED MILK.

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SALEM.-First Spiritualists' Society-A. O. U. W. Hall, Manning Block.-N. B. P. writes: Sunday, Dec. 11, we were happily disappointed in having a pleasant day. We had for our medium and speaker Mis. Carrie F. Loring of East Braintree. In the afternoon questions were written on paper and handed to her, and they were answered correctly in most every instance, which made tue meeting very inter-

esting.
In the evening her lecture was on "Adaptability." She thought that we should study the minds of the young, and if a son has qualities which would make a good architect, we should not make him become a blacksmith; and if a daughter is fitted for a musician, not try to have her became a school teacher. Sundays, Dec. 18 and 25, I am very happy to announce, we shall have with us Mrs. May S. Pepper of Providence, R. I., that wonderful and most accurate test me lium.

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

BROCKTON.—The People's Progressive Spiritual Association—Annie B. Bosworth, Cor. Sec'y, writes-held their usual meetings Sunday, Dec. 11, in Good Templars Hall, having with them Miss Blanche H. Brainard of Lowell, inspirational speaker and test medium, who interest da large audience with a pleasing address and tests, all of which were recognized. We hope to have Miss Brainard with us again in the near fature. Next Sunday, Dec. 18, we have Julia E.

Children's Progressive Lyceum meets every Sunday at 1 30 P M.

WORCESTER.-MIS. D. M. LIWE, Cor. Sec'y, writes: Sunday, Nov. 27, owing to the severe storm, there were no services in the afternoon. Mrs M. H. Wallis gave a fine lecture in the evening to the few who get sered to hear her. Her lectures were highly appreciated, and her delineations remarkably clear and correct.

Sundays, Dec. 4 and 11, Mr. E. W. Wallis was greeted by large audiences, who listened to his grand discourses with the olisest attention. Expressions of regret were heard on every hand that his stay with us could not be longer, for his lectures have been a rare treat. Next Sunday Mrs. Sarah A. Byrnes will be or speaker.

The Woman's Auxiliary will meet on Friday afternoon and evening, in U V. L. Hall, 531 Main street. An old fashi ned costume party and supper will be the chief attractions. Music and readings for the evening, closing with a dance. All are cordially invited.

BANNER OF LIGHT for sale at all of our

ROCKLAND-Grand Army Hall .- F. J. Lawley writes: Sunday, Dec. 4, a public meeting was held. Mr. and Mrs. Soper and family, who constitute a choir in themselves, sang sev-

eral hymns and sacred songs very sweetly.
Mr. William H. Soper, trance medium presided very efficiently, introducing Mr. Victor Wyldes, trance orator and psychometrict, from England, as the speaker of the evening. The subject was "Reincarnation." The guides of The Children's Progressive Lycoum con- Mr. Wold-s delivered an exhaustive and elonected with this society will meet every Sun-quent address in relutation of the theory of day at 12:30. Mrs. Hayes, an old worker in reincarnation. The Soper family is doing a the Lyceum, is to work with us as musical quiet yet effective work for Spiritualism and director, and we hope the friends will come in paying the way for a great Spiritualist revival in this district. Mr. Wilam H. Soper is a trance medium passessing sterling qualities,

and he will doubtless be heard of in the near

future.

THE HAVERBILL SPIRITUAL UNION, Mrs Hattie E. Jones, Cor. Sec'v, writes, has been highly favored the two Sin lays of December (4 and 11), by having with them the well known test medium, Mrs. May S. Pepper, of. Providence. December 4 was one of the most stormy Sundays of the season, still a goodly number were present to greet her. But De cember 11 we had a feast of good things, as we always do when she serves our society, and our hall was full. Mrs. Pepper is to be with us the first two Sard sys of April. We have also en gaged her for two whole months of the senton of 1899 and 1900. Our people call for the best here is, and we know we have it in engaging Mrs. May S. Pepper.

THE SPIRIT OF TRUTH SOCIETY, 527 Massa chusetts Ave., Cambridge.-Mrs. Ellis, Sec'y, writes: Sunday, Dec. 11, our meetings were largely attended. Miss F. Wheeler opened the afternoon session with an invocation, followed by tests given by Mesdames Banks and Akerman. At the evening session the President, Mrs. A. J. Banks, gave spirit names and messages which were recognized.

The society met sociely with Mrs. Ellis.

18 Springfield St., Somerville, Friday evening, Dec. 16. The subject for discussion was. "What will be our Life in the Spirit World?" Great interest is shown in these mestings, the object of which is to advance the Cause of Spiritualism.

G. A. R. HALL, 573 Massachusetts Avenue, Cambridgeport.-Annie J. Banks, Cor. Sec'y, writes: The Cambridge Industrial Society of Spiritualists held a very interesting meeting Sunday, Dec. 11. Tests were given by Mrs. Knowles. Singing by quartet. Next Sunday Knowles. Singing by quartet. Next Sunday we have with us Mr. Albert Sawin, who will give an address and test. This Society will hold its regular meeting Wednesday, Dec. 14 Business meeting in the afternoon, supper at 6:30 P.M., and in the evening Miss Hattie C. Webber will give tests.

LAWRENCE.-W. H. Barnes, Sec'y, writes; On Sunday, Dec. 4. the Progressive Spiritualist Society had with i Mrs. A. L. Jones of Lowell. wlo e tests and lectures met with the hearty at preciation of two good sized audiences.
Sunday, Dec. 11, Mrs. Efficial Webster of Lynn occupied our platform, and, as usual when that lady appears, she was surrounded by a host of friends, who listened intently to her lectures and tests. Next Sunday we have with us Mrs. Whitehead of Lawrence.

BANQUET HALL ODD FELLOWS BUILDING. CHELSEA -Mrs. E. A. Foye, President, writes: A good attendance afternoon and evening. Mrs. J. W. Kenyon and several others made remarks and Mrs. Kenyon gave fine tests in the afternoon. In the evening Mrs. J. W. Ken-yon was the medium and the demonstrations of spirit power through her were convincing. We will have Mrs. E. D. Batler of Lynn next Sunday for our medium.

WAKEFIELD .- J. P. Brewer, Sec'y, writes: Our Society held the usual weekly meeting Dec. 11, with a small audience. Mrs. Sadie L. Hand gave us a fine lecture. Next meeting Dec. 18, Mr. J. S. Scarlett, speaker.

FITCHBUIG -Dr. C. L. F x. President, writes: Good audiences greated Mrs. I., M. Prentiss of Lynn, speaker for the First Spiritualist Society. Sunday. The addresses were ably presented, and the many tests were fully recognized. The piano selections by Miss Howe were skilfully Dr. C. H. Harding of Boston speaks for this

## Society next Sunday. MEETINGS IN BROOKLYN.

THE WOMAN'S PROGRESSIVE UNION-BOOT. respondent writes-held the usual meetings on Sunday afternoon and evening, Dec. 11. In the afternoon Mr. Wiggin took for his theme "Perseverance and Success," and was listened to with marked attention by every one present, In the evening he delivered a trance lecture on "Prayer," and many beautiful expressions fell from his line, brinking tears to the eyes of many. His readings or ballot tests were most marvelous on this occusion, inasmuch as a great many full names were given where only initials had been written, also full descriptious of conditions and piroumstances surrounding the investigators, which were truly phenom-

Our choir sang most beautifully "Open the Pearly Gates of Light, also "When the Mists have Relied Away," and as a solo, "The Beautiful Land on High."

Our Lyceum is well attended. Mr. Fred Wat-son, together with Messrs. Clendaniel, Mansergh, Wiggin and others, being among the most earnest and helpful attendants, we have all reason to be hopeful for the future.

THE CHURCH OF THE FRATERNITY OF DI-VINE COMMUNION-Anna M. Tuttle, Cor. Sec'y, writes-held its usual services Sunday evening, Dec. 11, at Aurora Grata Cathedral, with the President, Mrs. Weiler in the chair. We were glad to welcome back our brother, Mr. Courlis, who has about recovered from his recent severe

After opening hymn and scripture reading, Mrs. Weiler delivered the invocation. "He Leadeth Me" was then sung by the congregation. A collection was taken for the benefit of the Brooklyn Christmas tree, in which our church is much interested this year. Prof. Whitelaw rendered Rubenstein's melody in F. on the violin. A tenor solo "Come Unto Me," was then sung, followed by another violin solo by Prof. Whitelaw. Mr. Ira Moore Courlis gave a Bible talk and devoted the remainder of the evening to a great many spirit communications which were fully recognized by all.

## RHODE ISLAND.

PROVIDENCE.—The Providence Spiritualist Association, Columbia Hall, David F. Buffington, Sec'y, writes: Sunday, Dec. 11, we had for speaker and medium Mr. Albert Sawin of Boston. All were pleased with his lectures. His tests were all recognized. Dec. 18 we shall have Dr. William Hale of Boston. BANNER OF LIGHT and other Spiritual papers for sale at the hall.

Dear Friends:

While we are looking about to see whom we shall remember with a Christmas gift, and what that gift shall be, let us not forget those who have been instrumental in bringing the grand truths of Spiritualism to us and the world. We are indebted to the dear old workers in our Cause for the many blessings that Spiritualism brings to us.

Mrs. Mary E. Wils in ("Farmer Mary") wife of our arisen brother E. V. Wilson, is in needy circumstances. She is now in her seventieth year, is in very poor health, and has not been able to do any work for a long time. She is a true Spiritualist, and stood beside her noble husband, faithfully working throughout the many years of his useful labors in our Cause. Shall we let the dear wi e of this great work-

er suffer after all he has done for the cause of Spiritualism and free thought.

Mrs. Wilson asks not for charity. She has several hundred copies of a late edition of her

husband's book, "Truths of Spiritualism," They are well bound and contain a good pic-ture of the author, also four hundred pages of the most interesting and instructive leading matter. It is full of just what its name implies, v.z., Truths of Spiritualism.

Dear riends, send \$1 00 to Mrs. E. V. Wilson, No. 1 Union street, Valparaiso, Ind., and she

will forward the book to you post paid It will make a beautiful and useful Christmas gift, is worth many times its cost to the purchaser, and in buying it you are heloing a worthy soul in her distress Respectfully,

E. W. SPRAGUE. 600 East 2nd street. Jamestown, N. Y.

"Cleanliness is next to Godliness," says the proverb. "Cleanliness of soul and heart is Godliness," says Spiritualism.

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Hartford Electric Light Co., Hartford, Conn. Spreut Cure Treatment for Torturing, Disfiguring Humors, with Loss of Hair.—Warm baths with Cuticura Roaf, gentle anointings with Cuticura, and mild does of Cuticura Roaf, gentle are solvent.

Fold throughout the world. POTTEE DRUG AND CHEM. CORP., Props., Boston. How to Cure Sait Rheum, free.

## MAINE.

PORTLAND, Orient Hall .- M. A. Brackett, Sec'y, writes: Our speaker and medium Sunday, Dec. 11, was Mrs. S. C. Cunningham of Cambridgeport, Mass. She is a favorite here, and her efforts are always appreciated.

AND PREMIUMS.--FACTORY TO FAMILY---THE LARKIN IDEA fully explained in beautiful free booklet'. Free sample S ap if mertion this paper, THE LARKIN SOAP MFB. CO., Larkin St., Buffalo, N. Y OUR OFFER FULLY EXPLAINED IN BANNER OF LIGHT NOV. 19 AND 26.