

# BANNER OF LIGHT.



VOL. 84.

Banner of Light Publishing Co.,  
9 Bowditch St., Boston, Mass.

BOSTON, SATURDAY, DECEMBER 17, 1898.

\$2.00 Per Annum,  
Postage Free.

NO. 16.

Reported by J. Harris Lighty, 1514 Land Title Building, Philadelphia.

## 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 offices, representing all phases of knowledge 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 papers 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 invention 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 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 shortened 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 than 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 landmarks, one who is not at all ready to be carried away with the sensational drift of modern spiritualism. 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 in the previous year—the year of the great Columbian Exposition—the mightiest wonder of all had been beheld in the common workshop of this mysterious man, John Worrall Keely, concerning whom reports have been good, evil and doubtful in proportion as those who have ventured to speak 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 had compassion upon the multitude because they had nothing to eat, then he worked (seemingly) a great miracle to provide them with all that they required for their physical sustenance. Surrounding the miracle there always hovers a halo of mystery, and also the cloud of fashionable skepticism. It is doubted to-day on many hands, and denied in some places that a miracle ever takes place in the old theological sense, which is purely supernatural; but modern criticism, higher criticism, as it is called, does not by any means object, we understand, to consider the miraculous question in a purely philosophical and scientific light. From this modern standpoint, how does the miracle appear? Whatever view may be taken of the great prophet of Galilee—the man of 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 regard to the traditional miracle of the loaves and fishes, that from a few barley loaves and a few small fishes which a lad had with him, there was enough provision expanded to feed thousands of men, besides the women and children who accompanied them, and then to leave over and above twelve baskets full of fragments, after they had all been filled, one can readily enquire may there not be found in this narration a great hint of some mighty force in the universe, which only the master magician (if we may so speak) is able to manipulate and control. There is nothing in chemistry which forbids us to accept the statement made by some of the best scientists the world has known, that the very air all about us contains all the elements in solution which are necessary for human food. French chemists are telling us that we can condense all the food we need out of the air, providing the time ever comes when we are no longer able to afford space on the ground for the 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 "and greater works than these shall ye do," as referring to a far more universal demonstration of the principle at work in the local miracle.

Keely has been well looked upon as the fulfiller of many mysterious predictions. There are those among Theosophists and others who have not hesitated to say that he was a soul embodied for a very special purpose; that he came to earth by direction of those mysterious masters who are called Mahatmas in the Sanscrit tongue, that he might give openly to this generation a secret which has been held in the keeping of a few especially illumined ones from time immemorial; it has also been said that, in consequence of the unpreparedness of the populace—in consequence of the lack of spirituality on the part of the 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, worthy only of the superstitious Theosophist or Occultist. You certainly cannot expect sober rationalists to accept it. You cannot expect the practical business man, the man of affairs, to accept any such version as that of the origin of the Keely motor. Occultism will do for those who are interested in magic and mystery, and who would rather study theosophical literature and alchemy than concern themselves with the fluctuations of the stock market. The stock market, with its bulls and bears in human form, has always been a very great impediment in the way of carrying forward great spiritually inspired enterprises. You

cannot expect the hard-headed, mettle-headed business man to appreciate all those fine and tender spiritual feelings, which appeal to the sensitive nature living in a world which the business man would call a dream country. The business man, particularly in this modern world, must have for his motto "Hurry up." If you speak to him of spiritual forces he says, "Show us your spirits." If you speak to him of God, he says, "You must prove God to me in the same way that you can prove a mathematical proposition, or I cannot accept your theory." The business man 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 our uniting the business world with the laboratory of the alchemist; probably because stocks, bonds, shares and dividends, and all other things connected with the marts of commerce, have no place whatever in that higher realm of mysterious discovery where the patient worker sits alone, surrounded with mysterious appliances, endeavoring to harness dynaspheric force, till it shall act like an obedient steed attached to his chariot, and transform the desert into a garden.

John Worrall Keely has been a victim to the commercial spirit of the age. He has been tortured, persecuted, insulted, maligned and traduced by people who did not understand him; but, while we do not believe in misusing our words, we do believe in weighing carefully our utterances. We believe absolutely in the Golden Rule, therefore we do not believe it would be right to say that every man who differed from Keely, and undertook to condemn his work, was an enemy, but, rather, one who did not understand the nature of Keely's secret. There are many people whom we have called enemies who are not our enemies at all; the highest example to humanity may be found in the mighty words, "Father, forgive them, for they know not what they do." Another translation makes it go absolutely plain that the saying has reached the point of transparent 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 wisdom which is infinite, any more than we can add to love and power which are equally infinite, therefore let no one expect that a prayer to God will alter God; it would be a great universal calamity if it did. If a prayer to God could alter God, then would we veto prayer, and on bended knees implore humanity never to offer another prayer as long as this or any other world can endure. But if prayer alters us, changes the psychic atmosphere around us; if the voicing of noble aspirations assists us to receive corresponding results of inspiration, 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 lessons in forgiving tenderness, then let the prayer of every great and noble hero and heroine be heard and accepted by humanity, and let the example of the wisest and purest go forth to forgive the people because of their ignorance. Do not condemn them, thinking them malicious. An honest person may be mistaken; a mistaken person may be thoroughly sincere. Perhaps no one man in this century has been more persecuted and bitterly condemned on the one hand, and more thoroughly believed and more loyally praised on the other, than John Worrall Keely. We may well say that his nature, sweet, noble and generous as it was, knew how to appreciate all criticism at something like its true worth. Thus, when people appreciated his work, he honored their appreciation because it was appreciation of the work—not simply of the worker, but of the workmanship. When people condemned him, he was not careless or indifferent; he was certainly not cold-hearted; but he was so far above resentment, jealousy, envy and retaliation, and all vices of such sort, that persecution did not have the effect upon him that it would have had upon a less enlightened man.

When we look steadily at Keely what do we see? A man struggling alone with some mighty force, the terrific and tremendous character of which is enough to strike terror into the hearts of the bravest, an appalling force, the energy of which is all-controlling—an energy which makes possible lightning and earthquakes and volcanic eruptions—a force which is so mighty that if it were liberated it could both create and destroy. That force with which Keely struggled so manfully is nothing less than the mysterious energy which the ancients endeavored to impersonate in their idea of Siva, the third person of the Brahman trinity, who is called both destroyer and preserver of the universe. The same force which constructs destroys. 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 those who know, yea, 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 church had ever been built; he could join in all devotional exercises, and were there none to join in, he could fully appreciate the silent religion of the heart; he could meet in an assembly of the multitude, he could enjoy a gathering beneath the ceiling roof of a temple, but never was he so fully conscious of deity as when he was working silently, patiently, tirelessly, to discover more and more the secret of the universe. There are many people who possess great minds, very powerful intellects, who think a scientific student must necessarily become more or less skeptical, if not atheistic; yet we shall find Bacon was right when he said, "A little knowledge inclineth man to atheism, but more knowledge leads him to realize the truth of the divine existence."

A little knowledge, merely superficial knowledge, will always inflate its possessor; whenever people come to know a little they are so excited and so elated with that little that they feel as though they have grasped everything; the whole universe seems theirs; there is nothing remaining for them to learn, therefore they proceed at once to tell the world that they know it all; but when they proceed further in their investigations they find that the little that they knew was but a minute fraction of a boundless integer. They know more; they never lose what they once found; but as the sum of one's knowledge deepens, it increases the sense of one's comparative ignorance. But, along with that conception of ignorance and of knowledge, combined with increasing knowledge and deepened sense of ignorance, there lies a great and glorious proof of man's

limitable power of progress. We are ready to stand by one incontestable proposition, viz, that the whole universe is subject to irreversible order, and this concept of order is a conception of God. Ask Edison, Tesla, Marconi, and all our great electricians, whose names have become household words during the closing decades of this eventful nineteenth century—ask these men to whose indefatigable industry is owing the telephone, the megaphone, the graphophone, the phonograph, and many other still more wonderful instruments which are yet to be made public, and they will every one of them declare that they can no more command electricity how it shall act than can the little babe in the mother's arms, or even the little dog that the lady takes out for an afternoon walk or drive; but there is this difference, while the animal or the child may not have found the secret of electrical action, the intelligent, painstaking, scientific observer who is an earnest worker in Nature's laboratory may discover how electricity does act, and then turn this knowledge to practical account. Now, if there be a mightier power than electricity, if an hitherto indescribable force shall be the motor power of the future it will surely speak the same tongue, and will say to all engineers: "You can do whatever you like with me, provided you find out how I am willing to be dealt with. If you know on what terms I will serve you, and if you will comply with the terms, you shall have my services most abundantly 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 spare. I will be the friend of all alms, rich and poor, but I work for wages appointed by the Eternal. God has fixed my salary, and on God's terms, and on those alone, 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 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 comply 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 no more hungry men, women or children through all the length and breadth of this great planet, for they can all eat until they are full, and then there will be an overplus or oversupply. Our cities can be made extremely beautiful; we can have libraries, parks, fountains, art galleries, and every form of rational delight; we can have all sorts of amusements and entertainments compatible with true refinement and the highest culture—everything we need over and above our bare necessities, just as the Gospel writers have told us in their brief synoptical accounts of the way Jesus commanded his disciples to gather up the fragments that remained after the multitude had eaten until they were filled. There were twelve baskets of fragments over and above all that the multitude could consume. If we look into the heavenly looking-glass we will see a glorious future unrolling before us all. The cries of the homeless, the hungry and the naked will be silenced forever; all sighs will be translated and 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 are above the earth.

Dr. Plumb, who was so devoted an admirer and so faithful a friend of the good and great man in whose memory this discourse is delivered, said that he agreed with James Russell Lowell, who, when he had been approached by some who were very much afraid that we would all soon go to 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 metaphorical way, he said: "If God did not know that the frame of the universe was fire-proof, he would not have left a match box lying about as carelessly as he has done for his children to play with." If God leaves a match-box lying around, and any one may take hold of the Lucifer matches, God knows the frame of the universe is fire-proof. God knows it is safe, therefore we need not be afraid. The world cannot be destroyed in any other sense than one in which its destruction would be advantageous. Every true man may agree with Emerson, who, 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 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 atoms providing that force be liberated. Still there is another side of the question. The frame of the universe is fire-proof. The reality underlying things can never be touched by any outward change or seeming catastrophe, but until people are ready to make good use of great discoveries, they have to go without the advantage of them. There are certain conditions of mind and heart absolutely necessary for making great discoveries; there are, moreover, guardians of tremendous secrets, and there are no ways or means whereby unscrupulous people can steal fire from heaven and set fire to the world with it. There are no ways whereby people can command real knowledge unless they are pure, noble and good in the best sense of the word. Many knock in vain at celestial portals; the greatest treasures remain beyond their grasp because they ask amies that they may consume heaven's gift upon their vain wishes.

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 unseen intelligences, who know a little more than you; but unless you are pure, high, noble and single-minded in your desire to benefit humanity, you cannot enter into contact with celestial messengers, in whose keeping alone are the mighty secrets of universal power. As long as there is a state of mind anywhere such as that portrayed in the gospel narrative, which tells of people beseeching Jesus to depart out of their midst, because he was instrumental in causing the death of a herd of swine—as long as there are people who love what pigs signify more than they love truth, their own pigliousness will keep them back from receiving truth, and until they have vanquished their own hog likeness, they will keep pigs (base affections) and they will not accept purifying truth. Such people cannot misuse power from on high because they do not have it to mis-

use; seeing that they do not enter into relation with it through affection for it, as they have greater affection for something else. The whole law is fulfilled in love; love alone succeeds in lifting the veil; through love the curtains 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 to where 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 bouffe, 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 spy 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 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 or woman may model after a design by Michael Angelo, or Sir Christopher 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. Paul's.

Keely was not a man of talent; he was a heaven-inspired genius. He was not a highly educated man in any scholastic sense, he was rough, illiterate and uncouth from some standpoints, according to newspaper gossip, but he was exceedingly refined, a perfect gentleman, a Nature's nobleman from a very much higher standpoint than that of the cynic, 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 cars and boats, might say he is only an ordinary conservative 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 discernment; you could not get really acquainted with him simply by talking to him. The only way in which you could become familiar with him at all was by sitting down quietly with him and breathing in some of the mental atmosphere which he breathed, and feeling something of the spirit which animated him, then you might realize that you and he were spiritual neighbors, yea, intimate friends; that 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 directed. 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 a soul shines through, the intellect is transfigured, it finally, by means of a great purification of the passions of the divine are carried out in all the realm of external expression.

Some newspaper comments on Keely and his work which have not been altogether eulogistic, have been superficially true, though a good deal of the assessment everywhere has been profoundly false. Things may be superficially true, while they are profoundly false; they may be true from the viewpoint of external observation, while to those who have penetrated below the surface, and know the man as he is, know that his home life in both his homes (his own body and his literal residence) was a sublime life. Keely was a man of such probity and such integrity that it would have been surely foreign to his nature for him to have told a lie. That man could not speak falsely; to be untrue was no temptation he had to resist; he was so inclined to truth, he lived so much alone with nature that truth to him was as the breath of life. He would instantly bear witness to the truth, and he bore witness unceasingly and naturally. He loved truth, not because it was simply the right thing to be truthful, or because it was his duty to be so, not because people must be truthful in order to gain heaven and avoid hell, but because truth itself was the object of his supreme affection. Every one who knew him knew that he loved truth devotedly. His transparent honesty was such that those who came to scoff remained to reverence; those who came to criticize remained to pronounce that man one of the greatest, if not the very greatest messenger from heaven to earth sent forth in this century. The tender, loyal relation between the husband and wife is far too well known to need comment. They were everything to each other. They were always one in thought and feeling; he was the stronger of 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-forgetting he was. He was always making sacrifices, but he had no idea he was ever "sacrificing" himself to his work or to his friends. He was so entirely in the love of others, so entirely in love with our great humanity, so entirely in the love of goodness for its own sake, that the higher loves, the love of God and the love of neighbor, so intertwined the love of self that the love of self was scarcely discernable in him. His life was very beautiful here, and he and



his wife enjoyed it, despite all clouds of persecution. He loved whatever would make others happy; he was hospitable, kind and generous to all, and never spoke harshly to any one. Other people, however, would not be so kind to those who troubled him, the very words of condemnation for those who appeared to be his foes were unpleasant, yes 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 uncoventional 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 heaven; on the contrary, it was their earnest desire to get as far away from heaven as quickly as possible, because they could not bear its atmosphere. So whenever impostors or frauds approached Keely, it flew back suddenly to a more conventional climate. 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 imposture 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 vindicated.

What effect has his transition produced within the past few days? It has called forth renewed interest 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 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 ten thousand dollars you get a better one, and 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 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 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 mankind. 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 usher in of universal peace. Is the whole world ready for it? No. Are some individuals ready for it? Yes. 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 marshallled out 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 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, who are not calamity-howlers, who are really working your way forward, hoping, praying, for a higher state, you are truly assisting in bringing in that higher state. The world is certainly improving. We would like every one who believes 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 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 of man or not, we do not say. It is 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 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. Dynastrophic force, the intermolecular force of the universe as revealed to him, and in measure perfectly manipulated by him, shall yet become the means of externally ultimating the kingdom of heaven upon earth, and every one who is faithful and conscientiously engaged in promoting this great enterprise shall receive a special benediction 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? 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 every thing 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, "the march of all you see," you must find obstacles in your pathway which you cannot overpass.

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 cold, and who are sympathetically most warmly endeavoring 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 premature 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 transition 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 the stage where the theater of the audience 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 it all is for the best, and thus knowing as well as feeling it, it will have become your sacred duty

to proclaim aloud ALL THINGS ARE WORKING TOGETHER FOR 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 well-earned 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, and take part in everything connected with the great work in which you are with him engaged. What will be care whether his name is associated with it or not? He cares but for humanity. The work will be done. Humanity will be blessed.

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 personal decoration.

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-toned silver bell  
Ringing out across the waters,  
Sounding far along the bay,  
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 lawful 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 transmuting  
Out of the base ways of old.  
Even from every base metal  
Death brings forth 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 seen the light of his eyes,  
He's been toiling year by year?  
Have you watched him in his struggles,  
Ever the same, in his own way,  
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 the work,  
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 tolls were  
Was his path from day to day,  
Struggling through the mists of life,  
Which or 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  
To the service of his fellow men,  
Great, indeed, must be the effort,  
But the world will some day crown,  
And the mighty force, triumphant,  
Win its own divine renown.  
For the noble woman, true and true,  
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  
That divinest revelation  
Which concerns eternal right?  
Whoever can read the record  
In the spirit, he may learn  
What is found behind the letter  
Which the outer world may spurn,  
Lo! the day is dawning quickly,  
Poverty shall flee away;  
Shades of night and sorrow departing,  
Longer cannot with us stay.  
Keely, noble, 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 angry 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?  
In the spirit, he may learn  
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,  
To the whole world shall go,  
Carrying with it inspiration,  
Lightening sorrows, and the flow  
Of the years, which glide so swiftly  
Toward the golden age ahead,  
All that you have done is treasured,  
While the scandal will be dead.  
Misinterpretations vanish;  
Understanding comes to light;  
Sorrow ends, and fear departs;  
Triumph is but for the right.

You are faithful, thus victorious,  
Noble brother; at this hour  
We embrace you in the spirit;  
Like a heavenly-opened flower,  
Your pure spirit, more expanding,  
Doth into its glory bring,  
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 realms of joy,  
With whom heavenward 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 brave voice.  
Farwell, 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, God be with you  
You are blessing all who hear.  
Thus with you, translated brother,  
We the same glad thought would bear.

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 presence of our Lord,  
Bearing good-will toward each other,  
Linked on earth with spheres above.

## The Bearing of Electrical Conditions on Active and Passive States.

BY QUAYTOR VITA.

### Part II.

From "Radioconducteurs," Dr. Ed. Branly, Paris.  
From "La Revue de l'Hypnotisme," Dr. Ed. Branly.  
From "L'Action Médicale," Dr. Monod.

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. Bombarda (*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. Liébeault 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 thinking; the power of self-control, of putting on the brake and preventing every incoming impression from being converted into action (as otherwise would occur mechanically in the nervous processes). 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 sense-impressions, 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 loses 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 meditative sleep.

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 of selection or resistance. It is in this state that dreams, hallucinations, 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. Liébeault, because the nervous centres concerned act often independently of each other. Indeed, he says, this diversity of phenomena can only satisfactorily 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 co-sensory for other distinct selves, the selves resident in the secondary brains of the reflex and ganglionic centres, making up man's poly-psychism."

These physiological definitions of our nervous process 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 conductivity induced in the discontinuous 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 converse 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 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 neurones and the inhibition of the cerebral direction, producing tetanization. If suggestion is then effected it entails an intensified transmission of nervous energy to the functional organ determined, with consequent local intensification in sensation, muscular contraction: motor action, 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 hypnosis, 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 by Dr. Branly and Marconi, show that the stimulus that induces connection 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 psychological 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 concomitantly the arrest of the innervation inseparable there from.

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 passive, negative, static, involuntary. The neurones (sub-selves or soul-monads) being no longer subject to the direction 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 resignation or deposition of the central government, following on hypnotic induction or deranged innervation, that all the curious phenomena of fluctuating, opposing, nervous phenomena appear: anaesthesia followed by hyperaesthesia; 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 conductivity becomes impaired by the effect of heat. Electrical laws show us distinctly that this condition results from depolarization or demagnetization (which is equivalent). And it is in this law that we find the long sought-for solution of the physiological correlative process accompanying the secondary, passive mode of consciousness.

The psychological definitions used by Dr. Liébeault 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 innervation by cerebral gray cells, while the passive state is accompanied by the suspension of that innervation. The researches of R. y Cajal 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 electro-magnet by a positive electric current, 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 hypnosis, i. e., suggestibility, mediumship. The vibrations induced by 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 condensers by that fact.

It is the hyper-intensity of this accumulated innervation emitted accompanying suggestions into realization, that entails hyperaesthesia, 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 MRS. MARY T. LONGLEY.

#### CHAPTER 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 not 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 he never will, I must either go on with the Riverside property, or sell it out entire to the Browns. I doubt if any one else would purchase it with the heavy encumbrance 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 place."

But, Norton, I do feel so sorry this affair happened; they have all been so good to me! 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 cry when I said good-bye, and as for Tim, he just flushed up and turned away without a word. I was thankful 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 misled. Of course I am sorry you were hurt—in body and feelings—and I resent 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 as he did."

"Well, I fall to see it in that light; but if it pleases you to make a hero of him, all right; only don'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 wife. I shall then expect to manage your financial affairs, and you will have nothing to fret about. If the ranch is so heavily encumbered it is run at loss instead of a profit, we 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. A 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 unhappy; but though I sometimes fear he is, I cannot reconcile myself to the thought."

"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 Fiesta will be opened with great éclat this year, and I want you to do honor to the queen who has selected you as one of her court, for that is a great compliment, my pet."

"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, I attend to 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 orpandy, studded 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 would 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 festival of the flowers, when all the gods were ready to stow 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 fancy during the progress of the festivities, that were to continue four days and nights, and she, the lovely Francesca, had selected the maidens of the court, among them our own queenly Lou, who was herself a quite costly part 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 out rival that of any previous year.

And at last the day for the grand opening of the Festival 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 triumphant entry in beautiful chariots and caissons, and there was a marvellous display of the Queen being a exquisite coach entirely covered with snow, Pampas plumes, and drawn by milk-white steeds. At Hazard's pavilion the ceremonies 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 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, as handsome and regal as her Royal Highness herself.

Bye-and-bye the dancing began, and masker after masker appeared. After a while Lou slipped away from her post of honor, and soon the "Queen of Night," clad in robe of deep blue, studded with stars and with a young man's 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 partners, and did not meet again for some moments, but no more 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 supposed 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 domino 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 mine and she was a marvellous sight. Norton had been looking for Lou; he had been absent a few minutes, and now he had returned to the ball 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 air."



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 life and plans, she silently 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 another word she slipped away. As she did so she 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. Norton Bradley was bewildered. Lou sat before him, and therefore could not have been the companion of his walk, for she had just left him. Who, then, could she be? But just he 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 Tribune, 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 the Tribune, parades of beauty, each differing from the other, splendid displays of wonderful brilliancy, floats of scenic grandeur, depicting scenes in ancient and modern history, in art, science and mechanics, the magnificent display on Friday evening, the whole exhibition in dainty conception and beautiful fulfillment; and so on until All-Fools Night—Saturday night—in which all the people who appeared in the streets—from which teams and cars were banished—appeared in grotesque costumes and masks, making fun, frolic and dancing, with all sorts of ludicrous situations and suggestions for the amusement of the unmasked spectators, who lined the walks and thronged the doors and windows along the route.

And amid all the show and color of the week Lou maintained her place among the maids of honor, puzzling from time to time over the mysterious strangers who had worn costumes similar to her own and Norton's at the ball 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!  
His glad return emotion starts,  
Which deeply stirs all loving hearts.

What matter now that it was meant  
To keep in mind a great event?  
'Tis social custom makes us pay  
Respect and honor to this day.

Even 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 be but a myth—  
Of olden fables 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;  
There is no need to be forlorn,  
For Saviors now are often born.

While loving all the truth of yore  
That, born to-day, we love still more,  
For 'tis the truth which now we see  
That Jesus said, "shall make you free."

## Literary Department.

**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 Commons 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 particular 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 a thing of the past; 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 presented one blessedly direct way—through their children. The kindergarten 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 interest grew until often now the kindergarten room is filled with the mothers of the children, who

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

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 good time together and a little talk from Mrs. Hagner, the head of the kindergarten work, whose deals of motherhood are of the highest type, and who brings to these less happy mothers a most charming and helpful realization of her own ideals. They sing kindergarten songs and play kindergarten games, and it does one a very heart good to see the women in whose lives there is so little brightness, going through the intricate steps of the kindergarten march. They seem to possess the very essence of joyousness at these meetings.

The generosity of the poor and their helpfulness to each other is a thing which cannot be understood until one lives in close contact 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 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 possibilities 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 possibility of exercise under natural conditions—in the sunlight, and in what would at least approximate the freshness and beauty of the country. Then proper domestic sanitation—good food well cooked; a knowledge of the laws of life sufficient to enable one to eat and live hygienically; pleasant social intercourse with others; and last, an economic justice that would make it no longer necessary for a woman to leave her home and little ones that those little ones might be fed and the home preserved. Perhaps there 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 Utopian? 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 interest has not been a passing one, moment too soon. If the child's sob in the darkest corner does not shake 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 her pattering tread,  
While her prattling treble tones chase the thoughts from out my head.

She is queen and I her slave, one who loves her and obeys;  
For she rules her world of home with imperious baby 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 upside down,  
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—flings 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 through the day.

And it chances, as I write, I may take a crumpled sheet,  
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 firmly around one of the rounds at the head of the bed, so that I can't put my fingers in my mouth, mamma." She slept that way all night, and that five-year-old baby has kept her word.

Learn from the children. They portray human nature.

"Men are only boys grown tall,  
Hearts do not change much after all."

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

**TELLING 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 your hand; men who could tell you lots of things you did not 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 traces of chiropodists, for they have nothing at all to do with the corns or bunions one may have on his feet. Like the palmist, they use the feet, 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 good family man or a domestic woman. The small, light line in the centre of the sole 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 position of the toes all mean something to the enlightened. A long, slender foot, without much instep, means that the owner is very emotional and easily affected. Short

toed men swear easily. Orators have long toes. If his feet are compact he has great mental 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 longer than the others she has a good deal of self-control. A high instep means a large amount of capriciousness, and a curve at the hollow of the foot expresses an aristocratic taste, such as would require a rich man to keep. If her toes separate and are square at the ends the space between the first and second toes 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 Humanitarian*.

**THE NEW ENGLAND ANTI-VIVISECTION 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.... Several persons whose dogs had been stolen visited the schools in time to identify and rescue them." Dean Smith of the Medical School (Yale) said: "The dogs we use are the mongrel waifs that belong to the dog-catcher." Question: Are the "mongrel waifs" which humanity demands should receive, if not care and protection, at least a merciful death at the hands of the State, thus 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.

#### WOMAN 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 contest of the county such as never was known before. Bright, smart, taking in appearance 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 Hutchings, 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 who, although attendants 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 encores.

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, inasmuch 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 house 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 Gaulle, 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 campbells.

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 he reached the back parlor Miss Gaulle, 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 Gaulle 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 friendship, love and good-will burning, in order to bring about the good results we are so anxiously looking for.

#### 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:

1. 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 from rum.

3. Whenever the majority deem it necessary and right to alter these—alter.

Respectfully, AUGUST BIERING.

#### Deafness Cannot be Cured

By local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure Deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian tube. When this tube gets inflamed, you have a rumbling sound, or imperfect hearing, and when it is entirely closed, Deafness is the result; and unless the inflammation can be taken out and the tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces. We have a cure for this catarrh, and it is not a secret. It is a simple, safe, and effective cure. It is not a cure for Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free.

Sold by Druggists, 75c. CHENEY & CO., Toledo, O.

## Great Reductions in Prices of Books.

Fully realizing that the tendency of the times is for LOWER PRICES for BOOKS, the BANNER OF LIGHT PUBLISHING CO. has taken a radical step in that direction, and, as will be seen by an examination of the following list, has made reductions in the retail prices of books which they own, or control the sale of, ranging from ONE-THIRD TO TWO-THIRDS OF THE FORMER PRICES.

The prices at which these books are now offered are so low that unless bought at the office, they will be forwarded by express at the purchaser's expense, if an amount to cover postage is not inclosed with the remittance.

The original prices are given in the first column of figures, and the PRICES TO WHICH THEY HAVE NOW BEEN REDUCED ARE GIVEN IN BLACK FIGURES IN THE SECOND COLUMN.

Complete Works of A. J. Davis,  
Comprising Twenty-Nine Volumes, all Neatly Bound in Cloth.

ANSWERS TO EVER-RECURRING QUESTIONS FROM THE PEOPLE.			
This popular volume, a sequel to "PENETRATA," is of the widest interest, the answers contained therein comprising an attractive range of topics.		\$1.50	\$1.00
APPROACHING CRISIS; OR, TRUTH VS. THEOLOGY.			
Dr. Bushnell's Sermons on the Bible, Nature, Religion, Spiritism, and the Supernatural, here find a keen and searching critic, the errors of the church dogmas upheld by the clergy being clearly proven.		1.00	.75
ARABULA; OR, THE DIVINE GUEST.			
This book, while to some extent a continuation of the author's biography, is also a record of deeply interesting experiences, and gives a collection of Living Gospels from Ancient and Modern Saints.		1.50	1.00
BEYOND THE VALLEY:			
A Sequel to the Magic Staff, an Autobiography of Andrew Jackson Davis. Six beautiful illustrations picturing what the Seer has seen. "Beyond the Valley" is a companion volume to the Magic Staff. Cloth		1.50	1.00
CHILDREN'S PROGRESSIVE LYCEUM.			
This manual, containing directions regarding the formation and management of a system of Sunday schools for the young, which shall be best adapted to both the bodies and minds of the pupils in attendance, has accomplished a great work among the members of our Spiritualist societies. Single copy.		50	25
One hundred copies.		5.50	3.50
DEATH AND THE AFTER LIFE.			
The following table of contents presented by this book will serve to give the reader some insight as to why so many editions of it have been sold: 1. Death and the After-Life; 2. Scenes in the Summer-Land; 3. Society in the Summer-Land; 4. Social Centres in the Summer-Land; 5. Winter-Land and Summer-Land; 6. Language and Life in the Summer-Land; 7. Material Work for Spiritual Workers; 8. Ultimate in the Summer-Land; 9. Voice from James Victor Wilson. Paper.		50	35
Cloth.		75	50
DIAKKA AND THEIR EARTHLY VICTIMS.			
Being an explanation of much that is false and repulsive in Spiritualism. Cloth.		50	35
Paper.		25	20
FOUNTAIN: WITH JETS OF NEW MEANINGS.			
Its table of contents is varied and interesting to the liberal thinker. Cloth binding, in good style.		1.00	50
FREE THOUGHTS CONCERNING RELIGION.			
This sterling work aims to present the most radical thoughts, critical and explanatory, concerning popular religious ideas, their origin, imperfections, and the changes that must come. Paper.		50	35
Cloth.		75	50
GENESIS AND ETHICS OF CONJUGAL LOVE.			
This new book is of peculiar interest to all men and women. It treats of all the delicate and important questions involved in conjugal love. Paper.		50	35
Cloth.		75	50
GREAT HARMONIA:			
Being a Philosophical Revelation of the Natural, Spiritual and Celestial Universe. Five volumes, viz.: "THE PHYSICIAN," "THE TEACHER," "THE SEER," "THE REFORMER," and "THE THINKER." These five volumes, each, comprise this series, in which his views are more definitely expressed upon the origin and nature of man, the philosophy of health, disease, sleep, death, psychology, healing, etc., etc.; spirit and its culture; the existence of God; magnetism, clairvoyance, etc. These five volumes, each.		1.50	1.00
HARBINGER OF HEALTH.			
More than three hundred prescriptions, for the cure of over one hundred forms of disease, are given. As a book of family reference, it is adapted to universal use.		1.50	1.00
HARMONIAL MAN; OR, THOUGHTS FOR THE AGE.			
It is designed to enlarge man's views concerning the political and ecclesiastical condition of America, and to point out the paths of reform. Paper.		50	35
Cloth.		75	50
HISTORY AND PHILOSOPHY OF EVIL.			
It discusses the whole question of evil, and makes suggestions for more ennobling institutions and philosophical systems of education. Paper.		50	35
Cloth, firmly bound.		75	50
INNER LIFE; OR SPIRIT MYSTERIES EXPLAINED.			
This is a Sequel to "Philosophy of Spiritual Intercourse." Cloth.		1.50	1.00
MAGIC STAFF: AN AUTOBIOGRAPHY OF ANDREW JACKSON DAVIS.			
This is a well authenticated history of the domestic, social, physical and literary career of the author, with his remarkable experiences as a clairvoyant and seer.		1.75	1.25
MEMORANDA OF PERSONS, PLACES AND EVENTS.			
Herein will be found Authentic Facts, Visions, Impressions, Discoveries in Magnetism, Clairvoyance and Spiritualism; also, Quotations from the Opposition.		1.50	1.00
PENETRATA: CONTAINING HARMONIAL ANSWERS.			
This work, which at the time was styled by the author "the wisest book" from his pen, has long been prominently before the American public.		1.75	1.25
PHILOSOPHY OF SPECIAL PROVIDENCES.			
In this work the author illustrates, by a series of clairvoyant visions, and lastly by an "Argument," the whole chain of special providences which mankind attribute to the direct acts of the Deity. Paper.		30	20
Cloth.		50	35
PHILOSOPHY OF SPIRITUAL INTERCOURSE.			
This volume is the first from the author directly on the subject of "Spiritualism," and its positions and principles and good counsels have stood the test of many years. Cloth.		1.25	80
PRINCIPLES OF NATURE.			
Her Divine Revelations, and a Voice to Mankind. This work (in three parts), the first and most comprehensive volume by this author, gives the basis and an ample outline of that Harmonical Philosophy of which he was the pioneer. Thirty-first edition. Bound in cloth, with illustrations. Paper.		3.50	2.50
Read the edition, full gilt, best Morocco.		12.00	10.00
STELLAR KEY TO THE SUMMER LAND.			
This remarkable book—which is illustrated with diagrams of celestial scenery—aims to direct the mind and thoughts into channels hitherto wholly unexplored, and to furnish scientific and philosophical evidences of the existence of an inhabitable sphere or zone among the suns and planets of space. Cloth.		75	50
Paper covers.		50	35
TALE OF A PHYSICIAN;			
Or, The Seeds and Fruits of Crime. In three parts, complete in one volume. Part I. Planting the Seeds of Crime; Part II. Trees of Crime in Full Bloom; Part III. Reaping the Fruits of Crime. Cloth.		1.00	.75
TEMPLE:			
On Diseases of the Brain and Nerves. Herein are developed the Origin and Philosophy of Mania, Insanity and Crime, with full directions and prescriptions for their treatment and cure. Frontispiece Illustrative of "Madness Nature Casting Devils out of her Children." Cloth, pp. 460.		1.50	1.00
VEWS OF OUR HEAVENLY HOME.			
A Sequel to "A Stellar Key." Illustrated. Cloth.		75	50
Paper.		50	35
Price of Complete Works of A. J. Davis, Bound in Cloth, \$20.00.			
A CASE OF PARTIAL DEMATERIALIZATION OF THE BODY OF A MEDICUM.			
Investigation and Discussion by Mons. A. Aksakof, Scientist, Philosopher and Literateur, Ex-Prime Minister of Russia. Translated from the French by Tracy Gould, LL. B. Cloth.		75	50
Paper.		50	35
AFTER DOGMATIC THEOLOGY, WHAT?			
Materialism, or a Spiritual Philosophy and Natural Religion. By Giles B. Stebbins. Cloth.		75	50
Paper.		50	35
APOCRYPHAL NEW TESTAMENT.			
Being all the Gospels, Epistles and other pieces now extant, attributed in the first four centuries to Jesus Christ, his Apostles and their companions, and not included in the New Testament by its compilers. Cloth.		1.25	.75
BASIS FOR LOCAL ORGANIZATIONS.			
By A. E. Newton. Paper.		50	35
BIBLE: IS IT OF DIVINE ORIGIN, AUTHORITY AND INFLUENCE?			
By S. J. Finney. Paper.		35	25
BIBLE IN THE BALANCE.			
A Text Book for Investigators. The Bible weighed in the balance with history, chronology, science, literature and itself. With illustrations. By Rev. J. G. Fish. Cloth.		1.30	1.00
BIBLE MARVEL-WORKERS.			
And the Power which helped or made them perform Mighty Works, and utter Inspired Words; together with some Personal Traits and Characteristics of Prophets, Apostles and Jesus, or New Readings of "The Miracles." Cloth.		1.25	.75
BIOGRAPHIC MEMORIAL OF LUTHER COLBY.			
Founder of the BANNER OF LIGHT, by the pen of his co-worker for many years, John W. Day. The volume is replete with personal information, poetic tribute and friendly memory. Bound in cloth, with portrait of Mr. Colby.		75	50
BOOK ON MEDIUMS; OR, GUIDE FOR MEDIUMS AND INVOCATORS.			
Translated from the French of Allan Kardec by Emma A. Wood. Cloth.		1.40	.90
CHRISTIANITY BEFORE THE TIME OF CHRIST.			
With Quotations from the Ancient sages and Fathers, showing the Historic Origin of Christian Worship. Paper.		10	05
CIVIL AND RELIGIOUS PERSECUTION IN THE STATE OF NEW YORK.			
A meaty and trenchant series of articles. Paper, pp. 128.		10	05
CONTRAST: EVANGELICALISM AND SPIRITUALISM COMPARED.			
This work is designed as a companion to the "Question Section." It is a most able production, and is a perfect storehouse of facts for those who wish to defend Spiritualism, or find arguments against the assumptions of Orthodoxy. Beveled boards.		1.25	.75
DANGER SIGNALS:			
An Address on the uses and abuses of Modern Spiritualism. By Mary F. Davis.		15	05
DEFENCE OF MODERN SPIRITUALISM.			
By A. R. Wallace, F. R. S., with American Preface by Epes Sargent. Paper.		25	15
DIAKKAISM;			
Or, Clairvoyant Travels in Hades. By A. Gardner, of London, Eng.		10	05
DISCUSSION			
Of the Facts and Philosophy of Ancient and Modern Spiritualism. By S. B. Brittan and Dr. W. B. Richmond. Cloth, pp. 378.		1.50	1.00
EDUCATION; OR, THE COMING MAN.			
An Essay Involving the Basic Truths that Underlie the Universal Church. Paper, illuminated cover.		10	05
EMANUEL SWEDENBORG.			
His Life and Writings. By William White. Second London edition, revised. This work of 767 pages, fine muslin binding, contains a catalogue of Swedenborg's writings, arranged chronologically, with the date and places of publication. It also contains four steel-plate engravings. The former price of this valuable work was \$2.00 and is now offered at the low price of \$1.00.		1.00	.75
EMPIRE OF THE MOTHER OVER THE CHARACTER AND DESTINY OF THE RACE.			
By Henry C. Wright. Paper.		50	35
ERRORS OF THE BIBLE,			
Demonstrated by the Truths of Nature; or, Man's Only Infallible Rule of Faith and Practice. By Henry C. Wright. Paper.		35	25
ESSENCE AND SUBSTANCE.			
A Treatise on Organic and Inorganic Matter: The Finite and the Infinite: Transient and Eternal Life. By Wm. Chase. Cloth.		75	50
EXAMINATION OF THE BLISS IMBROGLIO.			
Both in its Spiritual and Legal Aspect; to which is superadded what occurred at an interesting Spiritualist seance. A Family Reunion. Paper, 140 pp.		10	05
EYE OPENER. "CITATEUR, PAR PIGAULT." LE BRUN, DOUBTS OF INFIDELS.			
Embodying Thirty Important Questions to the Clergy. Also, Forty Close Questions to the Doctors of Divinity. By Zepa. pp. 168. Cloth.		75	50
Paper.		50	35
FLASHES OF LIGHT FROM THE SPIRIT-LAND:			
Through the Mediumship of Mrs. J. H. Conant. Compiled and Arranged by Allen Putnam. Cloth.		1.40	.90



**SPECIAL NOTION.**

Article of Articles in question:

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







## SPIRIT Message Department.

### SPECIAL NOTICE.

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

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

### SPIRIT-MESSAGES GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Séance held Dec. 2, 1898.

#### Spirit Invocation.

Oh! thou Divine Spirit, again are we permitted to perceive 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 grief 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 out a few words of consolation 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 surround us in our every-day associations, by our form, our looks and peculiar expressions, for when the familiar object is taken from their material vision, and we who are familiar with them are gone, how limited their memory becomes, 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 channel, hoping to touch some soul that will respond to me, and so get a recognition of the soul.

Now I wish to reach my own family, located at Toronto, Can., where I passed from the body. I do not feel I am forgotten, 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 with me. Toronto, 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 which trying to minister unto the mortal. I love to work for others, and I hope that Frank and Charles, my two grandsons, will remember

that grandma still has an eye upon them, and is anxious for their success in life. Say to them that Alice, their mother, is with me, and so is Tom, my husband, also many others, but as time is limited they inform me I must be brief, so I have sent out my token of love this morning 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 message 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 most valuable, and I do not know but that it is the greatest God we know of. It is wonderful how one can devote himself, year in and year out, secluded from everything else, to gain his object; but I find it is different when the physical body is dissolved, and the spirit has gone back to God who gave it. I lost many opportunities to gain knowledge that would have been spiritually a benefit to me if I had sought more diligently, and spent as much time in developing real life and not the outer surface. I was called out of the body suddenly, and in truth death had no terror for me, as I never seemed to take any particular notice as to the consequence thereof. But since I have been in spirit I have been called back many times by the anguish of the souls of my dear loved ones and my home associations, especially my aged mother, my wife and three children, who were dependent upon me for their earthly support. I find that I did not leave them in very good circumstances, and I now wish to assist them. I wish to get closer to them, and help to influence others to do justice to them. I see, too, where I did not make 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 had no idea of business, and that is where I think men make a mistake. We are too apt to 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 for those who read the message, that they may understand if others do not. I wish to say through this public press, do justice to those you have wronged, or you may see the time when you will be sorry. These are the thoughts I wish to send out this morning, and in doing so I feel I will be doing justice to both God and man, and help to develop my own spirit. My name is George E. Fitzsimmons, of Glenburn, Colorado.

#### Mary B. Miner.

I will not be long this morning, because I merely want to give mamma and papa to understand that we are all together in spirit—the two little brothers and my sister, who died before I did—the four of us join in sending this communication to you, and we are all waiting for you. Grandma Clark is with me this morning, and she is taking care of us. I wished to come to papa and mamma, for they are interested in the spiritual work, and they asked me to try to make myself and the others known through THE BANNER. This has been our first opportunity, and we have done what we could. I hardly know what to say, for there is so much I would talk about if I was talking with them themselves. I will say to my sister Jessie, who is now in earth-life, carry out your music, for I love it so much, and I can help you in it if you will only attend to it, and don't get discouraged because it comes slow. I find, as I take control of the medium this morning, that my throat still bothers me, as I passed away with diphtheria and cannot talk long, for I find myself weak again. I do not feel these conditions in spirit, only when I come in contact 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 "rheumatism" before I passed away, although 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 they will, for my sister Belle sometimes goes and hears mediums speak) I wish they would seek more diligently. I feel frustrated 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 it, and she might then help me to be in communication with her. Her name was Mary Ann Murphy, and her mother is in spirit-life with me. I have a son Franklin, named after his father, and William and Sarah

are my children's names. I wish to say that we shall meet again. I realize that when we die we will know each other as we never did before. We have learned much, and are anxious to learn more. I think this circle and good angels are a blessing to us in spirit for the assistance given us. I hope this will be instrumental in awakening an interest among those that I was familiar with and worked with, so I shall be of use to humanity and advance my own self through it.

Thank you very kindly. I will now bid you good-by.

#### Messages to be Published.

Dec. 8—Albert E. Eastman; Agnes C. Ferguson; George F. Tilton; Mrs. Henry E. Merrill; Mary Fitzgerald; Mary Abbott.

### A Letter from Abby A. Judson.

NUMBER FORTY-EIGHT.

To the Editor of the Banner of Light:

Why is it that when sweetness and light have come into the world, the great bulk of mankind, even in what are called the enlightened nations of the earth, are nearly unconscious of them?

I was led to this inquiry by the opening of an able article by Mr. Griffiths in *The Outlook* of Nov. 26, entitled "America in the Far East." He says in youth we listen to the voice of hope; in maturity, to that of cheer; in old age, to that of warning. He asks whether we as a nation are at man's estate or in old age; if the former, we listen to the voice of cheer; if the latter, to that of discouragement.

This writer does not stand alone in this view of old age. He has precisely the general view of mankind; and there is not a religion in the world that has succeeded in making its votaries look at old age in any other way than this. Neither has there been a philosophy in the world that has gone any further than to make it wisdom in old age to be resigned to it, and to surrender unmurmuring to what is inevitable.

As I took in the sense of Mr. Griffiths' illustration, my whole soul rose within me to think that he and the world in general are so blind to the natural facts revealed by Spiritualism alone as to think that old age is in any sense a period of gloom and discouragement. And so accustomed are they to this view that it does not occur to them that there is any other way to do. From the time of Solomon, who pictures so vividly the time when the grasshopper shall be a burden and desire shall fail, to our own generation here in America who dread the thought of growing old, the longing of mortals has been to drink of the fountain of perpetual youth. Even do the Christian Scientists 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 age lies in the old proverb, "The young may die, but the old must." As long as death is feared and dreaded, so long will all the avenues that lead to it, as illness and old age, be also feared. Ah! me, how well I remember the fainting of heart, the desperate shrinking with which I noted the passage of decade after decade of my mortal career, and saw the narrowing and darkening vista, to be closed in at last by the tomb! And what I felt is felt by millions, and the only panacea is forgetting it, or taking refuge in the blood of Jesus. Ah! the pity of it, and the needlessness of it!

Some of my readers will remember Dame Quickly's account of the death of Falstaff. He cried out several times, "God, God, God." To comfort him she bade him not to think of God; that she hoped there was no need to trouble himself with any such thoughts yet. But thoughts of God and old age and death itself had to come upon poor old Jack, and even on the master magician who created him, and who knew much, but did not know what you and I know, dear reader, that death is not death at all, but a mere gateway between a lower life and a higher life.

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 mispent 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 hymns to her, and try to fortify her then faltering 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

and discouragement, or else cheered by hopes that are wholly fantastic and illusory, let us see what old age is to those who are now experiencing it in the dawn of the light of Spiritualism.

Spiritualism, or rather Naturalism, as I am more and more inclined to call it, according to the wise generalization of Prof. Loveland, shows us that death is not a finality, but an onward step in the progress of individual life. This being so, old age, which naturally leads up to this graduation day, becomes to those who have lived a well spent life, a period of great encouragement, cheer, and abounding hopes. This was true, even though one were to be solitary, 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 well-nigh 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 immortal 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 anguish while here below, we feel the dawning 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 impressed 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 fortune 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 once revived and I sensibly realized that the inspiration of the now sainted father, with his large-hearted interest for the welfare of humanity lived again and found tangible expression 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 her, his daughter, the father is rounding up the measure of his life work here and eliminating therefrom much of the error and superstitions which innocently characterized his teachings by reason of his early education and environment, supplemented with a liberal filling of "Andover Theology."

Uselessly and painfully, in these later years, 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 published utterances, not only incites admiration for the spirit and companionship of spirits 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 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 crystallized thought and experience of a cultured, ripened, unselfish life. To read and study them would make men better, wiser and happier.

These letters should now be compiled in book form, if not already done or in process, and a studied effort made to secure their reading by those who are still hampered by beliefs in a personal God and a personal devil, with all the painful conditions incident to the contest between opposing forces with this devil in the ascendancy; his "broad road" orthodoxly 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 mankind.

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 within.—Paracelsus.

### Answers to Questions

GIVEN THROUGH THE MEDIUMSHIP OF  
W. J. COLVILLE.

QUEST. 1.—(By 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 magnetic; 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 self-assertive 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 victories 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 effluvia. We do not confine ourselves to the rigid advocacy of any single healing method, though we uncompromisingly hold to the metaphysical 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 electrician or magnetist on your own account, one who coöperates intelligently with an extraneous agent; you are then a co-worker with spirit-helpers, rather than a passive instrument in their hands.

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 the vineyard you occupy, by reason of your dominant affection. Very wise or learned people excel in teaching the science of health, and they are, therefore, of extreme use as educators, but in cases of deep distress, and where people are under great pressure, it requires some direct healing sympathy to lift the load and set the captives free.

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 melting in a building in which you have lighted 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 "mothering." In a last analysis it is always correct to say that healer and patient should be drawn together by a sense of their adaptability to each other, for wherever there is a distinct intuitive recognition of adaptability the best results follow.

A. 2.—The spiritual world is lighted by a spiritual sun, just as the material world is lighted by a material sun, which corresponds 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, 52 Bedford Avenue, Brooklyn, N. Y., MRS. LORETTA STRATTON, aged 89 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. F. A. WIGGIN.

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



Multiple Personality.

BY JULIA A. DUNKER.

I can hardly see the real necessity (only as a mental discipline) of delving into Nature's arcanic 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 worldlings, but if his probings and deductions will add one solittle to mortal comfort and happiness, I say, speed him.

In the main, Mr. Dawbarn outlooks and in-looks 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 trifly 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 in-casement—his fleshly garment or world; the ego—the postulate—a prime, whose personality is the aggregate of multiples of that prime, or the thought-egos of that prime 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 splendid 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 psalm 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 enwrapped 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 tone-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 asleep—each mostly distinct 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 states of consciousness, but yet the I is always there—the centre around which the sides 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 MAKING MANIFEST the soul. Mr. Dawbarn simply proves a "multiple personality," and in the case of Mollie Fancher, a ruptured or interrupted personality. In the trance experiences of A. J. Davis, his personality was often nil to him, but he was still the I, only in other states of activity.

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 burning. 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 personality 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 letter-writing to her sons and daughters and sister orbs. Nature constructs her macrocosms and microcosms, interchangeably 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 law.

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 ones.

The State Psychic Class is being quite extensively worked up, literature being sent to each member, and very good results have been 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, 201 Avenue N., 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 Orthodox 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.

CORRESPONDENT.

For Over Fifty Years

Mrs. WENLOW'S SOUTHERN SYRUP has been used for children teething, for the child, to soften the gums, allays all pain, cures cold, and is the best remedy for Diarrhea. Twenty-five cents a bottle.

Miss Judson's Books.

"Why She Became a Spiritualist."

In cloth, 254 pages, \$1.00.

"From Night to Morn."

Or, An Appeal to the Baptist Church.

Pamphlet, 42 pages, 15 cents; two copies, ten cents; to one address, \$1.00.

"The Bridge Between Two Worlds."

217 pages. In cloth, \$1.00; paper covers, 75 cents.

Each of the above contains a portrait of the author.

"Development of Mediumship by Terrestrial"

In cloth, 25 pages, 50 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

The latest BANNER OF LIGHT should

always lie on the table in your reception

room

**PARKER'S HAIR BALSAM**  
Changes and beautifies the hair. Promotes a luxuriant growth. Restores the natural color. Cures scalp diseases, hair falling, itching, and dandruff.  
Aug. 21 12 m m m

**WATCH AND CHAIN FOR ONE DAY'S WORK.**  
Boys and Girls can get a Nickel-Plated Watch, also a Chain and Charm for selling 1 doz. Packages of Biscuits to cents each. Send your full address for return mail and we will forward the Biscuits, pot-pourri, and a large Premium List. No money required.  
BLUINE CO., Box 3, Concord Junction, Mass.  
Oct. 8. 13c cov.

**National Spiritualists' Association**  
INCORPORATED 1892. Headquarters 600 Pennsylvania Avenue, South-East, Washington, D.C. All Spiritualists visiting Washington cordially invited to call. Contributing membership (\$5.00 a year) can be procured individually by sending fee to the Secretary at the above address, and receiving a handsome certificate of the same, with one copy each of N. S. A. Reports for '97 and '98.  
A few copies of the Reports of Conventions of '95, '96, '97, and '98, still on hand. Copies up to '97 25 cents each. '97 and '98 may be procured, the two for 35 cents; singly, 25 cents.  
MRS. MARY T. LONGLEY, Sec'y., Pennsylvania Avenue, S. E., Washington, D. C. 141 Feb. 20.

Mediums in Boston.

**J. K. D. Conant,**  
Trance and Business Psychometrist.  
SITTINGS daily from 10 A.M. to 4 P.M., except Fridays. 34 Bosworth st. Communicate Telephone 366, Boston. Test Sittings Fridays at 2:30.  
Dec. 3

**George T. Albro**  
On and after November 1st will give a few hours each week for the development of Mediumship. Consultation and advice gratis regarding mediumistic gifts. 41 Rutland street, Boston.  
Dec. 3

**J. N. M. Clough,**  
**Dr. W. C. Tallman,**  
Will diagnose and treat diseases by spirit-power. 144 West Newton street, Boston. 8w Nov. 15.

**Osgood F. Stiles,**  
DEVELOPMENT of Mediumship and Treatment of Obsession a specialty.  
MRS. OSGOOD F. STILES.  
Clairvoyant Business Sittings. Hours from 10 to 4 No. 53 Chandler street, Boston. 3w Dec. 10

**Ella Z. Dalton, Astrologer,**  
CHALDEAN and EGYPTIAN Astrology. Life-Readings given from the cradle to the grave. Advice given on all kinds of business. Also Teacher of Astrology. Readings \$1.00 and upwards. 34 Bosworth street, Boston.  
Dec. 3

**MRS. THAXTER,**  
Banner of Light Building, Boston, Mass.  
Dec. 3

**Marshall O. Wilcox.**  
MAGNETIC Healer, 34 Bosworth st., Room 5, Banner of Light Building, Boston, Mass. Office hours, 9 to 12 A.M., 1 to 5 P.M. Will visit patients at residence by appointment. Magnetized paper, \$1.00 a package.  
Dec. 3

**CAMPBELL BROS.**  
Stage Writers, Scenarists, and Life-Sized Portraits.  
Nov. 26

**Mrs. A. Peabody-McKenna**  
BUSINESS, Test and Developing Medium. Sittings daily. Circles Sunday and Thursday evenings at 8 o'clock, and Tuesday afternoons at 3 o'clock. 341 Developing Street for \$4.00. 13 Warren st., near Washington st.  
Dec. 17

**Mme. Haven,**  
TALKS on all business and test medium, gives sittings daily on all subjects; both sexes. Diagnoses and treats chronic diseases. Answers letters by mail, \$1.00. Would fill small society engagements. 27 Columbus av., Boston, Mass.  
Dec. 10

**Mrs. Fannie A. Dodd,**  
MAGNETIC HEALER and Test Medium, No. 23 Tremont street, corner of Elliot street, Boston.  
Dec. 17

**Mrs. Maggie J. Butler,**  
MEDICAL CLAIRVOYANT.  
115 Tremont street, Evans House, Boston, from 10 to 4.  
Sept. 24

**Miss J. M. Grant,**  
MEDIUM, 20 Worcester Square, Boston. Take Washington Street Cars. Office hours 10 to 4. Nov. 19.

**Dr. Elizabeth M. Whiting,**  
Massage, 157 W. Concord st., Boston, 1st door from Tremont.  
Nov. 12

**Mrs. Florence White,**  
Business Medium, 175 Tremont street, Boston.  
Nov. 5

**MRS. A. FORESTER, Trance and Business**  
Medium, 27 Union Park street, Suite 5, Boston, 10 to 5.  
Nov. 26

**MRS. M. A. STICKNEY, 28 Vine street, Rox-**  
bury. Take Bunker Hill-Grove Hall car.  
Nov. 26

**MRS. SADIE L. HAND, Spiritual Medium.**  
Public and private work. 96 West Concord st., Boston.  
Oct. 29

New York Advertisements

**Amelia Summerville**  
**Obesity Remedy.**  
Also good for Diabetes and Rheumatism.  
No dieting necessary. Full directions on every box. Price \$2.00 per box, or three boxes for \$5.00.  
Jan. 15. (4) P. O. Box 352, N. Y. City, U.S.A.

**FRED P. EVANS,**  
THE World-Famed Slate-Writing Medium, 16 West 42d street, New York City. Occult Books for sale.  
Oct. 1

**MRS. ELISE STUMPF, Magnetic Healer.**  
Cures diseases pronounced incurable by physicians. Nervous diseases a specialty. Hours from 10 to 3. Also German Developing Circle every Thursday, 8 P.M. 430 East 84th street, New York. 13w Oct. 22

**MRS. JENNIE CROSSE, the Psychic Reader**  
and Healer, has removed to 71 Irving Place, Brooklyn, N.Y. Life readings by mail, \$1.00; 5 questions, 50 cents. Send date of birth. Circles Friday evenings at 8 o'clock. Feb. 7.

**KARL ANDERSON, Astrologer, returned**  
121 Halsey street, Brooklyn, N.Y. Consult by letter. Writing Horoscopes, \$1.00 to \$2.50. Questions answered by writing, \$3, prepaid. 17 Nov. 3

**PROFESSOR ST. LEON, Scientific Astrologer**  
thirty years' practice. 108 West 17th street, near Sixth Avenue, New York. Personal interviews, \$1.00. Nov. 21

**MRS. M. G. MORRELL, Clairvoyant, Business**  
Test and Prophetic Medium, 530 West 52nd st., N. Y.  
Nov. 19

**Dr. Fred. L. H. Willis**  
ROCHESTER, N. Y.

**For thirty years his success in treating chronic diseases**  
in both sexes has been phenomenal. Send for circular with references and terms. 240 Alexander street.  
May 21

**Clairvoyant Examinations Free**  
FROM lock of hair by DR. E. F. BUTTERFIELD. Send lock of hair, name and age. Address DR. BUTTERFIELD, Syracuse, N. Y. Dr. Butterfield is Confined to Hotel, 20th street and Broadway, N. Y., once in four weeks. Next date Thursday, Nov. 21. Oct. 1

**PISO'S CURE FOR**  
CURES WHERE ALL ELSE FAILS.  
Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.  
CONSUMPTION

FORTY YEARS ON THE SPIRITUAL ROSTRUM.

A sequel to the Life Line of the Lone One. An Autobiography of the Author as the World's Child, who gave the first public lectures in this country in defense of modern spirit intercourse. The volume is embellished with a portrait of the author. Cloth, 12mo, pp. 488.

GALAXY OF PROGRESSIVE POEMS.

By John W. Day. It will be with feelings of pleasure that those who have from time to time read the poems of Mr. Day in the columns of the BANNER OF LIGHT and elsewhere now find them in convenient book form.

GENESIS: THE MIRACLES AND PREDICTIONS ACCORDING TO SPIRITISM.

By Allan Kardec, author of "The Spirits' Book," "Book on Mediums," and "Heaven and Hell." Translated by the Spirit-Guides of W. J. Colville. Cloth, 12mo, pp. 488.

GIST OF SPIRITUALISM.

Being a course of five lectures delivered in Washington. Paper.

GLEANINGS FROM THE PAGES OF HISTORY.

By the Aid and in the Light of Progress. Seventeen articles in prose and nineteen songs and hymns, with music, constitute the contents of this volume.

HISTORICAL REVELATIONS OF THE RELATION EXISTING BETWEEN CHRISTIANITY AND PAGANISM.

Since the Disintegration of the Roman Empire. By the Roman Emperor Julian (called the Apostate), through the mediumship of T. G. Buddington. Cloth.

HOW AND WHY I BECAME A SPIRITUALIST.

By Washington A. Danks. Cloth.

HUMAN CULTURE AND CURE.

By E. D. Babbit, M.D., D.M. To be issued in six parts. Part I., "The Philosophy of Cure," including Methods and Instruments.

IDENTITY OF PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM.

Volume II. This is an octavo volume of about 520 pages, and completes a work which is designed to accomplish a much needed object—that of clearly and forcibly demonstrating the unity of the inextricable phenomena and the teachings of the Bible with those of Modern Spiritualism. Cloth.

IMMORTALITY DEMONSTRATED THROUGH THE MEDIUMSHIP OF MRS. J. H. CONANT.

This book contains an interesting history of the Mediumship of Mrs. Conant from childhood. A fine steel plate portrait of the medium adorns the work. Cloth, pp. 324.

IMMORTALITY INHERENT IN NATURE.

By Warren Sumner Barlow, author of "The Voices," etc. Beautifully printed on thick tinted paper, full gilt, beveled boards, cloth.

IMMORTALITY AND OUR EMPLOYMENTS HEREAFTER.

With What a Hundred Spirits, Good and Evil, say of their Dwelling-Places. This large volume of 320 pages ranks as the most interesting of all Dr. Peebles' works. Large 8vo, cloth.

INCIDENTS OF A COLLECTOR'S RAMBLES

In Australia, New Zealand and New Guinea. By Sherman F. Denton. With illustrations by the author. Large 12mo, cloth, pp. 272.

INNER MYSTERY.

An Inspirational Poem, delivered by Miss Lizzie Doten. Paper.

INSPIRATIONAL AND TRANCE SPEAKING.

By J. J. Morse. Paper.

INTERVIEWS WITH SPIRITS.

Joan of Arc, Napoleon Bonaparte, Ignatius Loyola, Prince Leopold, Queen Elizabeth, Hannah Moore, Margaret Fuller, Goethe, and many others. By Samuel Bowles, late Editor of the Springfield (Mass.) Republican. Carrie E. S. Twing, Medium. Paper.

JESUS CHRIST: A FICTION.

Transcribed by M. Faraday, late Electrician and Chemist of the Royal Institution, London, England. Paper.

LEAFLETS OF TRUTH.

Or, Light from the Shadow-Land. By M. Karl. This work may prove a beacon-light to many souls, tempted and struggling amidst the storms, the darkness and the confusions of earth-life. Cloth.

LESSONS FOR CHILDREN ABOUT THEMSELVES.

By A. E. Newton. A book for Children's Lectures, Primary Schools and Families, designed to impart a knowledge of the human body and the conditions of health. Cloth.

LIFE.

The main object of this little volume is to give to suggestive teaching a recognition and a force (in the domain of religion and morals) greater than dictation has. Paper.

LIFE AND LABOR IN THE SPIRIT-WORLD.

Being a Description of Localities, Employments, Surroundings and Conditions in the Spheres. By members of the Spirit-Band of Miss M. T. Shelhamer, medium of the BANNER OF LIGHT Public Free Circles. Cloth, 12mo, pp. 468.

LIFE AND ITS FORCES: HEALTH AND DISEASE CORRECTLY DEFINED.

A reliable Guide to Health without the use of Mineral or Vegetable Poisons or Irritants. By Dr. Will. H. Porter. Cloth, 12mo, pp. 132.

LIFE LINE OF THE LONE ONE.

New edition. These words, uttered with the many great purposes, high aspirations, broad charity and unselfishness of the author, will give wide circulation among the young to this autobiography of Warren Chase. Cloth.

LIFE IN TWO SPHERES.

In this, Mr. Tuttle's last work, we have a book which will enlighten, benefit and uplift all Spiritualists and those interested in the Cause. It should be in the possession of all who wish to acquire further knowledge of the truths of the New Dispensation, or direct the attention of others to them. Paper, 12mo, portable edition, pp. 132.

LIVING PRESENT AND DEAD PAST.

Or, God Made Manifest and Useful in Living Men and Women as he was in Jesus. By Henry C. Wright. Paper.

MEDIUMSHIP: ITS LAWS AND CONDITIONS.

With brief instructions for the formation of spirit-circles. By J. H. Powell. New and revised edition. Paper.

MELODIES OF LIFE.

A New Collection of Words and Music for the Choir, Congregation and Social Circle. Combining "Golden Melodies" and "Spiritual Classics," with the addition of thirty pages of new music. By S. W. Tucker. Boards.

MESMERISM, SPIRITUALISM, WITCHCRAFT AND MIRACLE.

A Treatise, showing that Mesmerism is a key which will unlock many mysteries. Paper.

"MINISTRY OF ANGELS" REALIZED.

A Letter to the Edwards Congregational Church, Boston. By A. E. Newton. Paper.

MY AFFINITY, AND OTHER STORIES.

By Lizzie Doten. A book for Lyceums, Libraries, Associations, etc. Cloth.

MYSTERIES OF THE BORDER-LAND.

Or, The Conscious Side of Unconscious Life. Also the Second Part of the Volume, "The Golden Key; or, Mysteries Beyond the Veil." By Mrs. Nettie Pease Fox.

ORIGIN OF THE TRINITY.

Paper.

OUR FUTURE DESTINY.

Immortality elucidated and Job's questions answered. Paper.

OUTSIDE THE GATES: AND OTHER TALES AND SKETCHES.

By a Band of Spirit-Intelligences, through the Mediumship of Mrs. M. T. Shelhamer-Longley. This volume consists of two parts. In one volume of 515 pages, neatly and substantially bound in cloth.

PHANTOM FORM.

Experiences in Earth and Spirit-Life—Revelations by a Spirit through the trance mediumship of Mrs. Nettie Pease Fox. Cloth, pp. 169.

PHILOSOPHY OF CREATION.

Unfolding the Laws of the Progressive Development of Nature, and Embracing the Philosophy of Man, Spirit and the Spirit-World. By Thomas Paine, through the hand of Geo. B. Wood, medium. Paper.

PHILOSOPHY AND IMMORTALITY IN CONNECTION WITH DEITY AND WORSHIP.

Paper, pp. 16.

POEMS FROM THE INNER LIFE.

By Lizzie Doten. New edition. This handsome volume opens with the wonderful experiences of the author, who is peculiarly gifted as a trance medium and public speaker. Cloth, full gilt.

POEMS OF PROGRESS.

By Miss Lizzie Doten, author of "Poems from the Inner Life." Illustrated with a fine steel engraving of the inspired author. Cloth, plain.

POEMS OF THE LIFE BEYOND AND WITHIN.

Voices from many Lands and Centuries, saying, "Man, thou shalt never die." Edited and compiled by G. I. B. Stebbins. Cloth, beveled boards, fine tinted paper.

POST-MORTEM CONFESSIONS.

Being letters written through a mortal's hand by spirits who, when in mortal, were officers of Harvard College; with comments by the author. Cloth.

QUESTIONS SETTLED.

A Careful Comparison of Biblical and Modern Spiritualism. The author's aim, faithfully to compare the Bible with modern phenomena and philosophy, has been ably accomplished. Cloth.

RAYS OF LIGHT.

Two Chapters from the Book of My Life. With Poems. By Mrs. R. Shepard Little. Cloth, pp. 228.

RELIGIOUS CONFLICT OF THE AGES.

And Other Addresses. By the guides of Mrs. R. Shepard Little. Cloth, pp. 142.

RELIGION OF MAN AND ETHICS OF SCIENCE.

The Past has been the Age of the Gods and the Religion of Pain; the Present is the Age of Man and the Religion of Joy. Finely bound in muslin, pp. 220.

RELIGION OF SPIRITUALISM.

By Eugene Crowell, M. D. Paper.

REVIEW OF THE DELUGE.

Paper.

REVIVALS.

Their Cause and Cure. The demand for this able article has induced the publishers to print it in tract form of eight pages.

RIGHT KNOCK.

A Story. By Helen Van-Anderson. pp. 217.

ROMAN LAWYER IN JERUSALEM: FIRST CENTURY.

By W. W. Story. The story of Judas Iscariot is here related in a different light from that usually held by theologians. Paper.

SCIENTIFIC BASIS OF SPIRITUALISM.

By Epes Sargent, author of "Planchette, or the Despair of Science." "The Proof Palpable of the Existence of the Spirit-World." This is a large 8mo of 32 pages, and the whole containing a great amount of matter, of which the table of contents, condensed as it is, gives no idea. Cloth, 12mo, pp. 328.

SEERS OF THE AGES.

Ancient, Medieval and Modern Spiritualism. This volume, of nearly 400 pages, octavo, traces the phenomena of Spiritualism through India, Egypt, Phenecia, Syria, Persia, Greece, Rome, down to Christ's time, treating of the Mythic Jesus, the Church Jesus, the Natural Jesus, etc. Bound in beveled boards.

SHEKINAH, VOL. I.

By S. B. Brittan, Editor, and other writers. Is devoted chiefly to an inquiry into the spiritual nature and relations of man. Three steel engravings. Cloth.

SIXTH SENSE: OR ELECTRICITY.

A Story for the Masses. By Mary E. Buell. Substantially bound in cloth, pp. 321.

SKETCHES FROM NATURE, FOR OUR JUV



## Banner of Light.

BOSTON, 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 for the mispelling of names of speakers and mediums. Strict observance of the above will be necessary, otherwise no attention will be 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 Berkeley Hall, to listen to the address delivered by Prof. Wm. M. Lockwood. Mr. Schall opened the meeting with a piano solo, and was followed by Miss Laidlaw with a vocal selection, after which Prof. Lockwood 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 possessed of free-will, would you be born an Adam and live in the Garden of Eden forever, or would you be born a materialist 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 blossom 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 appetite has the free will to eat or not; if he refuses to eat the food, I shall say he is a slave to his appetite for the sake of his free will. I shall assume that every man possesses a soul and has free will, a right to do as he wishes. If you possess such a soul and free will, would you consent to be born with the brute in the garden of Eden, 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 he do it?

The Christian says we must remember that Adam fell as he was, and because he partook of the tree of Knowledge, and promised you a seat in heaven 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 preach 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 too narrow. When I saw good men who prayed three times a day, obeying their neighbors and punishing neighbors' cattle, I thought it was to be praised by that class of men, I should rather not be praised at all. I could not accept such a narrow conception 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 can take my soul, then I never had a free will. Let the Christian have the narrow idea of a Christian heaven. Let our materialist friend, if he wants to be annihilated, have his way; and yet the materialist as a thinker is not half as dogmatic as some of our spiritualists are. If we would cut away from the materialist, we would see nothing but a spirit world. We find ourselves living in this world of universal modes of motion.

Whatever promotes the welfare of any one of you promotes the welfare of all. No one is damned; we are the fruitage of environments and knowledge.

If the invisible side of this universe ceases to exist, then we will have no universe. Spiritism gives to every son and daughter of man, natural philosophy. The soul principles of mind must be the foundation.

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 out of civilization.

In the evening, Mr. Fred Watson of New York, the celebrated pianist, and Mr. J. S. Mansergh of New York, the gifted elocutionist, will be with this Society and take part in the following program, commencing at 7:30 sharp: Piano solo, Mr. Fred. Watson; vocal selection, Miss Gertrude Laidlaw; recitation, Mr. J. S. Mansergh; violin solo, Prof. G. E. Schaller; guitar, Miss Gertrude Laidlaw; address, Prof. Lockwood; piano solo, Mr. Fred. Watson. This is a fine program, and you should be present.

Don't forget the BANNER OF LIGHT, which is always for sale at 10¢ per copy. Subscriptions taken: \$2.00 per year, 1.00 six months, 50 cents three months; 5 cents a single copy.

**THE HELPING HAND SOCIETY**, Gould Hall, 38 Boston Place.—Mrs. Grace Cobb Crawford, Sec'y, writes, met on Wednesday, Dec. 7. Business meeting at 4 o'clock; supper at 6:15. The evening's exercises, at 7:30, opened with remarks from Mrs. Waterhouse. She said what ever comes in our way, it must not hinder us from persevering, and promulgating the cause of right. Mrs. Mattie Albee next spoke. We were glad to have her with us, as sickness in a prevented her from attending heretofore. E. D. Hatch gave an original poem. Mr. C. P. Pratt had an encouraging and helpful word for all. Mr. Varcoe spoke briefly. Mr. Libbey then gave us original notices, which caused much merriment.

We had with us Prof. Lockwood, whose genial manner and pleasant face made him always a welcome guest wherever he goes. His remarks were very helpful to all. He said he would exert all his energies 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 some 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 LYCEUM**—A. Clarence Armstrong, Clerk, writes: Sunday afternoon, Dec. 11, the question 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, had been more for the benefit of the human race, morally, intellectually and spiritually. The musical and literary program consisted of a piano solo by Prof. Schaller; recitation, Harry G. Moore; Prof. Schaller; Master Willie Sheldon; song, Esther Mabel Botta; remarks, Mr. A. P. Blinn. Question for next Sunday: "Is the Reading of Novels Beneficial to Mankind?"

**FIRST SPIRITUAL LADIES' AID SOCIETY**—31 Tremont street—Carrie L. Hatch, Sec'y, writes: Dec. 9, Friday, the regular meeting was held as usual with Mrs. Albee, President, in the chair, the evening session opened with singing, followed by a beautiful invocation by Mrs. Tillie U. Reynolds of Troy, N. Y. Mrs. Lambert gave a reading, "How Little it Costs," which was well received; duet, Mr. George Cleveland 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 Spiritualism what they will. Mrs. Annie E. Cunningham spoke briefly, and will be with us next Friday to give communications. Mr. Arlington gave a recitation which was so very well received that he was requested to repeat. Mr. J. B. Hatch, Jr., made brief remarks in relation to the charitable work of the society. Meeting closed with singing of "America." Next Friday evening is medium's night. Come all.

**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 Death?" 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 and 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 subject for the little folks was "Thankfulness." After the banner march which came next, the following members entertained and instructed the audience with songs and recitations: Francis Peters, Helen Sullivan, Ethel Weaver, Jessie Wilson, Israel Newhoff, Harry Green, Esther Botta, Clara Weston, Mabel Emmons, Lillian Goldstein, Mabel Clark, Amy Glover, Floyd Sibley, Grover Cook, Mr. and Mrs. O'Neil, 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. Conductor Mrs. M. A. Brown addressed the children, closing by reading a poem, "The Dream Ship."

**FIRST SPIRITUAL CHURCH**, Knights of Honor 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. Proctor, Mr. Hill, Miss Sears and Mrs. Bishop. In the afternoon service there was congregational singing, reading of the Scripture and prayer by Mrs. Carrie Bishop. Tests and remarks were made by Miss Jennie Ruind, Mesdames Simpson and Howes, and Mr. Thomas read poems.

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 Mesdames 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 effectively; Prof. Wines delivered a forcible address upon the topic, "Opinions versus Convictions"; tests and thoughts were received from Mrs. Hanson Kibbe, Mrs. Williams and Mrs. Simpson; 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 evening, Dec. 7. A red supper was served, and many enjoyed it. The tables presented a very pretty picture, decorated in red tissue paper. 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 expectations. New members are joining at each meeting. The evening was devoted to speaking and tests. The following took part and gave tests: Mrs. Florence White, Dr. Huot, Mrs. Mattie Webster, Mrs. Julia Davis, Mrs. S. E. Cunningham and Mrs. Mabel Whitman. The singing was a special feature of the evening and was of a high order.

Wednesday evening, Dec. 21, will be our third night, and all are cordially invited to attend.

**THE LADIES' SPIRITUALISTIC INDUSTRIAL SOCIETY**—A correspondent writes: This association 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 of the entertainment committee, was called upon for the first speech. He announced "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 Mattie C. Webster, Simpson, Kenner, Carbee, Wilkinson, Butler, Brown and Bishop. Dr. Loeb, 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. Dekey a poem.

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

**THE BOSTON PSYCHIC CONFERENCE**—L. L. Whitlock, 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 subject was, Astrology—Its Past, Present and Future. The speaker dealt with it as a science, claiming 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 genial way, continually tried to draw out points of interest, 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. Guitierrez, assisted by Mr. Lewis. A correspondent writes: Circle well attended. Afternoon meeting opened by Mr. Haynes. Remarks and tests. Mesdames Hill, Tuttle, Turner, Van Brocklin, Huot, and Mesdames Merriner, Stackpole, Guitierrez. Evening meeting opened by Mr. Haynes. Mesdames Smith, Ott, Fisher, Putnam, and Messrs. Hersey and Huot. Meetings Wednesday afternoon at 2:30. The thoughts of the people were asked for the benefit of Mr. Barrett.

**BANNER OF LIGHT** for sale and subscriptions taken.

**COMMERCIAL HALL**, 634 Washington street, Mrs. J. P. Nutter, Conductor, writes: Sunday morning services opened with prayer. N. Saunders; speaking and test, Messrs. Clark, Saunders and others; music, Mr. Peak. W. Anderson gave tests. In the afternoon tests were given by Mesdames Millan, Davis, Knowles, Peak, Jennie Wilson-Hill, Nutter; music, Mrs. Shelton. In the evening Mrs. Nutter gave readings, also Mr. Hill, Mr. Tuttle and others; music, Walter Anderson. Services Thursday were well attended. Those who took part: Mesdames Ard and West, Day, Nutter, Messrs. Jackson and Emerson.

**THE COPLEY MYSTIC CIRCLE OF THE MYSTIC SNAIL AND KEY**—A correspondent writes—convened at 18 Huntington Avenue on December 4. Mr. Ray 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 Brocklin gave a poem and a reading in astrology. Mrs. Ray explained the significance of the thumb, which was followed by palm reading by Mr. and Mrs. Ray and Mr. Miller.

**For Nervous Exhaustion**  
**Use Horsford's Acid Phosphate.**  
Dr. A. L. TURNER, Bloomsburg Sanitarium, Philadelphia, Pa., says: "As an adjunct to the recuperative powers of the nervous system, I know of nothing equal to it."

## MEETINGS IN MASSACHUSETTS.

**THE MALDEN PROGRESSIVE SPIRITUALISTS' SOCIETY**, Rebecca P. Morton, Sec'y, writes, met at Deliberative Hall, Bailey's Building, 66 Pleasant St., Sunday, Dec. 11, the President in the chair. "Dual Service of Song, Bible Lesson 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. Warner 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 charming 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 lesson and distribution of flowers; inspirational 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 pianist, acting as Chairman. The following program was rendered: Musical trio, Mr. W. Barber, Mr. Percy Allen, violin, Mrs. Allen, piano; solo, "The 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, pianist; comic recitation, Mr. William Barber; two encores; reading, "Barbara Freilicht," Mrs. M. Moody; messages from spirit friends, Mrs. Clara L. Fagan; address, Mrs. Jennie K. D. Conant; address, Mrs. M. Moody; poem, "The Two Weavers," Mrs. E. Little of Malden; President; Secretary's report, History of the Society, Mrs. R. F. Morton, assisted by J. R. Snow.

A beautiful collection 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. Ellis 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. Kelly, 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 lectures, readings and communications. The Children's Progressive Lyceum connected with this society will meet every Sunday at 12:30. Mrs. Hayes, an old worker in the Lyceum, is to work with us as musical director, and we hope the friends will come in and bring the children, and help make the Lyceum a success. Mrs. Reynolds will be our speaker next Sunday.

**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 3:30. Mesdames Lena and Elsie Burns, rendered fine vocal and musical selections; invocation, Mrs. Matson; remarks, Rev. James Smith of Chittenden, 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. Milligan; reading, Lottie Weston; song, George Mulford; reading, Ethel Weaver; song, Clara Weston; violin 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. Lewis and Miss Louise Leavitt; remarks, Prof. J. W. Kenyon; songs, Mrs. Ida Milligan; reading, Miss Mabel Patten of Lynn; song, Helen Gale; remarks, Mrs. L. D. Butler of Lynn, which held the closest attention of every individual 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. ephen" gave some excellent delineations at both sessions.

At the evening meeting we were happily surprised by having presented to us, through the treasurer of the Ladies' Aid Society, fifty-four dollars, as half the proceeds of their Fair, also a donation of ten dollars from one of our oldest 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 taking part. The subject for the adult class was "Moral Helpfulness," which will be continued next Sunday.

At the close of the evening meeting committees were appointed to arrange for a grand Christmas and New Year's Festival, to be held Dec. 31st.

Next Sunday we expect to have as our speaker 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 Main St., Mrs. 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 last 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 us. 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 meeting.

Our speaker for next Sunday will be Mrs. Nettie Hill-Harduz, who is always sure of a warm welcome. Our Lyceum held its usual session at twelve o'clock and was well attended.



**GAIL BORDEN EAGLE BRAND CONDENSED MILK.**  
TAKE NO SUBSTITUTE FOR THE "EAGLE BRAND"  
THOUSANDS OF MOTHERS TESTIFY TO ITS SUPERIORITY.  
"INFANT HEALTH" SENT FREE. NEW YORK CONDENSED MILK CO. N.Y.

**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 Mrs. 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 true meeting very interesting.

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 become 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 medium.

**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. Bowditch, 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 interested a 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 future.

Next Sunday, Dec. 18, we have Julia E. Davis. Children's Progressive Lyceum meets every Sunday at 1:30 p.m.

**WORCESTER**—Mrs. D. M. Lowe, 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 were able 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 closest 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 our speaker.

The Woman's Auxiliary will meet on Friday afternoon and evening, in U. V. L. Hall, 531 Main street. An old fashioned 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 gatherings.

**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 several hymns and sacred songs very sweetly. Mr. William H. Soper, trance medium, presided very efficiently, introducing Mr. Victor Wydes, trance orator and psychometrist, from England, as the speaker of the evening. The subject was "Reincarnation." The guides of Mr. Wydes delivered an exhaustive and eloquent address in relation to the theory of reincarnation. The Soper family is doing a quiet yet effective work for Spiritualism and paving the way for a great Spiritualist revival in this district. Mr. William H. Soper is a trance medium possessing sterling qualities, and he will doubtless be heard of in the near future.

**THE HAVERHILL SPIRITUAL UNION**, Mrs. Hattie E. Jones, Cor. Sec'y, writes, has been highly favored the two Sundays 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 December 11 we had a frost of good things, as we always do when she serves our society, and our hall was full. Mrs. Pepper is to be with us on the first two Sundays of April. We have also engaged her for two whole months of the season of 1899 and 1900. Our people call for the best there is, and we know we have it in engaging Mrs. May S. Pepper.

**THE SPIRIT OF TRUTH SOCIETY**, 327 Massachusetts 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 socially 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 meetings, 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 we have with us Mr. Albert Sawin, who will give an address and tests. 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. Webster will give tests.

**LAWRENCE**—W. H. Barnes, Sec'y, writes: On Sunday, Dec. 4, the Progressive Spiritualist Society had with Mrs. A. L. Jones of Lowell, who gave tests and lectures met with the hearty appreciation of two good-sized audiences.

Sunday, Dec. 11, Mrs. Ellis I. 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. Kenyon was the medium and the demonstrations of spirit power through her were convincing. We will have Mrs. E. D. Butler of Lynn next Sunday for our medium.

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

**FITCHBURG**—Dr. C. L. Fox, President, writes: Good audiences greeted Mrs. L. M. Prentiss of Lynn, speaker for the First Spiritualist Society, Sunday. The addresses were able presented, and the many tests were fully recognized. The piano selections by Miss Howe were skillfully rendered. Dr. C. H. Harding of Boston speaks for this Society next Sunday.

## MEETINGS IN BROOKLYN.

**THE WOMAN'S PROGRESSIVE UNION**—a correspondent writes—held the usual meetings on Sunday afternoon and evening, Dec. 11. In the afternoon Mr. Wignin 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 lips, bringing tears to the eyes of many. His readings or ballad tests were most marvelous on this occasion, inasmuch as a great many full names were given where only initials had been written, also full descriptions of conditions and circumstances surrounding the investigators, which were truly phenomenal.

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

Our Lyceum was well attended. Mr. Fred Watson, together with Messrs. Clendaniel, Mansergh, Wignin 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 DIVINE COMMUNION**—Annie M. Tuttle, Cor. Sec'y, writes—held its usual services Sunday evening, Dec. 11, at Aurora Grata Cathedral, with the President, Mrs. Miller in the chair. We were glad to welcome back our brother, Mr. Conliss, who has about recovered from his recent severe illness.

After opening hymn and scripture reading, Mrs. Miller 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 Swin of Boston. All were pleased with his lectures. His tests were all recognized. Dec. 18 we shall have Dr. William H. Hile of Boston.

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

## To the Many Readers of The Banner.

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. Wilsa ("Farmer Mary") wife of our ardent 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.

Should we let the dear old wife of this great worker suffer after all has been 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 picture of the author, also four hundred pages of the most interesting and instructive reading matter. It is full of just what its name implies, viz. Truths of Spiritualism.

Dear friends, 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 helping 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.

## SALT RHEUM FOR YEARS CURED

I had Salt Rheum for years. My leg from knee to ankle was raw and swollen, and the pain was intense. I tried doctors in Hartford, Waterbury, and New Haven, to no avail. CUTICURA RESOLVENT, CUTICURA (ointment), and a box of CUTICURA SOAP completely cured me. GARRETT T. SAYERS, Hartford Electric Light Co., Hartford, Conn.

BEST CURE TREATMENT FOR TORTURING, DISFIGURING SORES, WITH LOSS OF HAIR.—Warm baths with CUTICURA SOAP, gentle anointing with CUTICURA, and mild doses of CUTICURA RESOLVENT.

Sold throughout the world. CUTICURA SOAP AND CUTICURA RESOLVENT, BOSTON. How to Cure Salt 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.

**LARKIN SOAPS**  
OUR OFFER FULLY EXPLAINED IN BANNER OF LIGHT NOV. 19 AND 26.

AND PREMIUMS.—FACTORY TO FAMILY.—THE LARKIN IDEA fully explained in beautiful free booklet. Free sample 8¢ per lb. if mention t-l is paper.

THE LARKIN SOAP MFG. CO., Larkin St., Buffalo, N. Y.