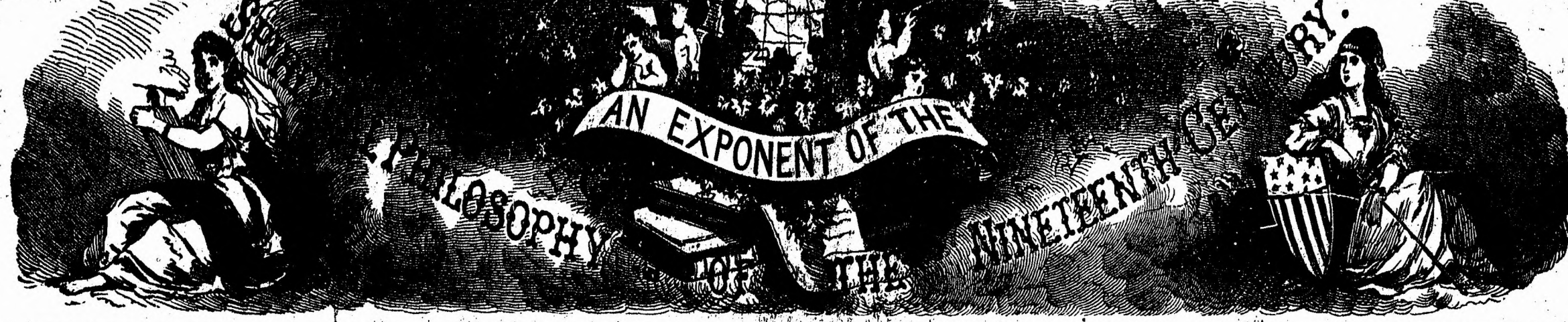


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## THE UNSEEN WORLD.

BY J. A. ROBERTSON.

Why is this presence strange upon my heart?  
Why is this seeming spell cast over me?  
Why does my soul reach upward from itself,  
As though there were some presence hovering o'er?  
For now there comes a flood of happy thought  
Upon my mind, and with it a desire,  
A wild desire to speak, that will have way.

And I will write, not by the rules of art,  
But as the thoughts come teeming on my brain,  
From whence I know not—spirits light as air  
That crowd upon my fancy. For I feel  
That there are things in the invisible  
Which make our thoughts for us, which fill our souls  
With a supernatural harmony, which shape  
Our very destinies, we know not how.

Spirits that hover in the world of dream:  
Eternal harmonies that sweep the mind,  
As the wind sweeps the harp of Aëlian;  
Ye seraph spells of love and better thoughts,  
Ye angel visitors that come to us  
And bring us dreams of beauty and of hope,  
Ye melodies unheard and yet divined,  
That seem to issue from some happier world,  
I pray you come unto my heart to-night  
And fill it full of music; speak to me  
And tell me of the wondrous way of life,  
O'er birth and death, our source and destiny.

And thus an inner something seems to say:  
"You are upon the verge of that you seek,  
Upon the boundaries of the Unseen World."  
'Tis all about you, over, under you.  
'Tis that you and doth commune with you,  
And yet you see it not, and know it not,  
Excepting through a sense which you deny.  
You reach from your dead selves unto this world  
At first by glimpses, then a broader light,  
Up through the gates of Death.

"For what is Life,  
Except the evidence of a force unseen,  
Another phase unto the Universe,  
A fountain and a goal? And what is Death,  
But the withdrawal of this mystic force  
Unto its source—the phase we do not see?  
And what is Nature? It is but a mask,  
That changes with the gaze, and it hides  
A beautiful face, invisible to you.  
What fools you are! You look upon this shell  
And cry, 'Eureka! this alone is truth';  
And hate your brother if he bows not down  
Before this veil that hides the truth from sight.

"You nurse a baby Science—may it grow  
To manhood by-and-by and bless the world—  
You listen to the prattlings and you cry,  
'Omega—all we know the Universe.'  
And some there are who build in their small thoughts,  
Lured by this prattling, all Infinity  
Of this same shell—soulless and G-dless—Death,  
Its king—not knowing man or G-d—es a phase  
Of a stupendous whole. He sees not that  
Nearest to him. He does not see himself,  
Being more than he has dreamed of.

"For do not deem  
That man, to his five senses circumscribed,  
Can gather aught of the Unknown,  
Which stretches from him to the Infinite.  
And do not deem that man can know of life;  
For all the universe is filled with life—  
The smallest liquid drop, the circling world,  
The atom and the sun, the unseen phase,  
From lowest unto highest, all is filled  
With life, with consecutives, happy, struggling life.  
The universe is like unto a harp,  
Whose strings are infinite; and every string  
Vibrates in unison with that word—Life.  
And through all this a boundless consciousness,  
A most beneficent intelligence,  
Doth permeate and make it what it is,  
Ruling it all unto some happy end.

"Upon this scale, above and under man,  
Is boundless better, boundless worse. He sees  
Some of the life beneath him. He sees not  
The glorious beings that are over him;  
And these also reach to Infinity,  
Even unto the Fountain of All Life,  
To which he cannot see, or even dream.

"And all of this is fashioned to one end,  
And that end—Happiness. That is its goal.  
The aim of being is its final Good.  
Farther than this we cannot draw the veil,  
But bid you wait in peace."

This is the word  
That comes to me; and now it fades away  
Into the silence, as the sounds of earth  
Fall off perception when we fall asleep.  
Lincoln, Neb.

## A Study in the Fourth Dimension.

BY FRANCIS WORCESTER DOUGHTY.

(This sketch is based on Gauss and Kant's theory of the "Fourth Dimension" of space, adopted by many German scientists—notably Prof. Zöllner and Von Hartman. It attracted much attention some years since, and many German works treating of it were published, the argument being that we live in a three-dimensional world, surrounded by a fourth-dimension, which we cannot see, but into which every creation of the third dimension must ultimately pass. Its advocates are purely scientific and in no sense religiousists.)

When I was a little boy I lived in Boston and believed that a certain church spire, visible from my window, marked the end of the earth. This because a person in whom I felt confidence had told me that church was at the "jumping-off place," and I gave the statement full credence because I was only a little boy.

When I was a man of thirty, and delivered my great lecture on "Gulls and the Gullible" before the Religious Philosophical Society of New York, I believed that I had finally crushed the French Psychological School; I could scarcely conceal my triumph at my own unanswerable arguments in my peroration, which seemed to please the audience greatly, for they actually waited in their seats to applaud instead of crowding out of the hall before I was fairly through, as they usually did. I had to come back upon the platform and bow.

If I had not done this; if I had yielded then to the singular and overwhelming desire to leave the hall at once, which suddenly seized

me, I should in all probability have still been practicing medicine in New York City instead of being a wanderer on the face of the earth, scribbling these lines in a first-class compartment of an Indian railway train as I am being whirled along over the Ghatas on my midnight journey from Bombay to Poona.

But all this is of little consequence. I travel because I want to travel, and I am writing now for the same reason. Certain friends have shown themselves inordinately curious to understand why I threw up my practice and left the city—now all the world shall know.

I had made my final bow to the audience, and my personal pride was exalted to the highest pitch as I backed off the platform a second time. A second more, and the portiere would have parted to receive me, when suddenly a peculiar electric thrill seemed to shoot through my whole frame, and I found myself standing stock still, staring at the man with the glass eye. I had seen him before, winking and blinking in the front row, with a perpetual teardrop descending from his supplied optic; he made me nervous more than once during my address, but now his gaze fairly seemed to burn into my brain.

I tore myself away and darted behind the curtain, angry, indignant, with all pleasure of my triumph gone, for had not I just demonstrated to the audience that the growing belief in the psychologic power of the human eye was all a popular delusion fostered by science in these latter days, and here was I, thrilled to my very nerve-centres by a man possessed of but one eye to do the work.

I saw him again as I came out by the stage door. He was standing there in the street, waiting for me, wrapped in a big foreign-looking cloak, richly trimmed with astrachan.

"How do you do, Dr. Rodman?" he said, holding out his hand, which I entirely ignored. "Probably you don't know me, but you will when I mention my name—Plovinsky, Nijini Novgorod, you know—a Russian correspondent of five years ago! Ah! I am pleased that I saw the announcement of your lecture and was able to attend."

"Of course I shook hands with him then. How could I help it? For three years I corresponded with this famous writer. His reputation was world-wide. His great treatise on the practical application of the optic force to medical science was the accepted standard of the French school."

I once had the assurance to attempt the discussion of the fourth dimension with Prof. Plovinsky. Although I have never admitted it until now, I was glad to retire from the field and drop the correspondence—in short the Professor did not leave me a leg to stand on, consequently I fell down and crawled out of the way.

He now put his arm familiarly through mine and walked with me toward Broadway.

"Doctor, I am more than pleased to meet you," he said in a quiet, self-contained manner, and speaking in perfect English. "I see your views on transcendental physics have not been modified—rather intensified. Is it not so?"

"Decidedly so," I replied. "The deeper my investigations take me the more settled I become in my convictions."

"And still regard the fourth dimension as a fallacy?"

"An undoubted fallacy."

"So? yet your arguments to-night failed to convince me, or to cause me to waver one fraction of a point from my position. Doctor, you are wrong; the forces of the fourth dimension are as surely real as the material air which we breathe but cannot see."

"Prove it!" I said diffidently. "Prove it! We have discussed all that *ad nauseum*. Our corroboration was to no purpose, therefore I brought it to an end. Of what use to go over the same ground again?"

"Clearly none," he calmly replied. "Hence although I have lived three years in New York I have not taken the trouble to introduce myself to you until now."

"And why now?" I asked almost rudely, at the same time disengaging my arm from his as we passed on the corner.

His left eye seemed to dilate to abnormal size; his right eye—the glass one—remained fixed and staring, dropping a fresh tear at my feet.

"Because I am now in position to prove the reality of the fourth dimension," he said, lowering his voice impressively. "In my latest work, which I know you have read since you alluded to it to-night in sarcastic vein, I have discussed the great truth first discovered by Kant, later by Gauss and the representatives of anti Euclidian geometry, that our present conception of space, familiar to us by habit, has been derived from experience, from empirical facts by means of the causal principle existing in our own minds. This truth I know you admit, but new light has dawned. A great step has been made by acknowledging that the possibility of a four-dimensional development of space can be understood by an intellect."

"Stop!" I cried. "This argues a world unseen by our material eyes; an extension of the material plane it to the realm of the spiritual; this I utterly deny."

"And want material evidence to convince you of its truth?"

"Exactly—if I am to believe it."

"If I congeal the projection of a human thought into matter, and exhibit to your material eyes, will you believe it?"

"No. I do not deny the influence of one mind over another to a limited extent. You might make me believe that I saw, when in reality I did not see."

"Will the evidence of the orange ray suffice?"

If I go a step further, and develop a photograph of the projected thought, will you then believe?"

"Pshaw! What nonsense! From a man of your standing I should hardly expect it. Trick photography!"

"No! stop right there, Doctor! Give me my chance. Select your own man. Take any passer by and I will force him to go with me to my rooms—they are near; accompany us and note the result."

"Pardon me, Professor, I—"

"No; but I insist. You represent a certain school of thought in this city; you have your followers. I desire to convince you that my theory of the fourth dimension is fact, and not fancy. It is my right—you cannot refuse."

Then he fixed his eyes upon mine, and the same strange thrill shot through me again.

"Take that man," I said hastily, pointing to a decidedly seedy-looking individual who came shuffling toward us, and why I said it I cannot tell, for a second before I had firmly resolved to rid myself of my persistent companion at any cost; but I said it, and I walked my fate.

"Good!" exclaimed the Professor. "I see by his face that we could not have chosen a better subject. That man once had an intellect, and though his brain-force has been dulled almost to extinction by the excessive use of alcohol, all that he ever knew still exists and can be rejuvenated. My friend, a word with you! This gentleman and I desire to try an experiment in photography, and we need your face to help us. Here's your pay in advance; you will accompany us, and we will do you no harm."

He extended a ten-dollar gold-piece and fixed his movable eye upon the man. "Silence! I order silence!" I heard him murmur beneath his breath. "You shall not speak one word!"

I would not have believed it if I had not seen it, but that man just pocketed the gold-piece and followed us down Broadway to Thirty-Fourth street, and along Thirty-Fourth street half-way to Seventh Avenue, without looking to the right or the left or opening his mouth. Who he was or what his past life had been I did not know then, nor shall I ever fully know—unless perchance in the fourth dimension, where all secrets are supposed to be unveiled.

I am dealing with facts, and it is a fact that the man now followed us up the steps of a certain house, and when the door was opened by Prof. Plovinsky's latch-key, walked up stairs at my heels and entered a well furnished room on the second floor, standing motionless on the hearth, with his eyes fixed vacantly on space; and yet, be it understood, the man's face showed him to be no fool.

He was tall and thin, and wore a shabby suit of black. His hair was snow white, and yet his age could scarcely have been forty, for his face was without a wrinkle; his large, lustrous eyes and high forehead making it positively handsome from certain points of view. Evidently he was a man with a past, as the Professor had asserted; possibly a drunkard, certainly a discouraged, heartbroken wanderer of the city streets. No one could possibly have mistaken him for anything else.

From the moment he addressed our victim until the room door was locked behind us Prof. Plovinsky did not speak.

Was I under his baleful influence, too? If not, why did I follow him? The thought maddened me. Time and again I tried to tear myself away, to speak, to protest, to do something, anything to break the spell. But I also said nothing, and I did nothing, and I was there.

"Come, come, Doctor! You seem to be in the dumps," he now exclaimed lightly. "I know you dispute the power of mind over mind, but you see how it can be worked in the hands of an expert—do not think me egotistical—our man is here!"

"Yes," I replied, the spell removed from my tongue at last; "and so am I. Proceed with your experiment. I shall be all attention. You'll excuse me if I smoke."

"Certainly," he replied. "It will quiet your nerves and ease the strain, though as for myself, I never use the weed. Light your cigar and step into my laboratory. You will find that I have every facility for my work. I hire the whole house here, so there is not the least fear of our being disturbed. Never mind our subject. It is a common thing for me to have such people by me—he'll stand there all right until we return."

I believed it! Truth told, I was about ready to believe that at last I had met a man who knew more than myself—only those who know me best can appreciate what an admission this is. So I followed him into the next room. It almost took my breath away. Never have I seen so much valuable material crowded into so small a compass. Every inch of floor and wall space was utilized. Every known appliance for experiments chemical, philosophical, electric, photographic, and heaven knows what else was here, and there were also not a few devices of strange and complicated pattern of the uses of which I was utterly ignorant.

Around the walls ran shelves upon shelves crowded with beakers and bottles, flasks and crucibles, to their utmost capacity. It was all I could do to make my way across the floor between the costly machines intended for electrical and various philosophical experiments; but when I remarked on all this, Prof. Plovinsky only laughed and led me into a small but very completely furnished "dark room" which opened off on the right.

"Time presses," he said. "You are in a hurry to get home, I to get to bed. Select your plate, Doctor. You'll find a box of sensitometers on that shelf. I can place it in the holder? Yes!"

retire. You can do the dark room work with your own hands."

He went out, and I closed the dark room door and locked it. Now I claim to know as much of photography as any man living—for years it has been a hobby of mine.

I positively assert that the plate I put in the first holder was just as it left the hands of the manufacturer; the seal on the box from which I took it was unbroken. I placed a private mark on the plate and began my work; just as I had finished putting it in the holder Prof. Plovinsky called out:

"Make it two, Doctor! I've got an idea!"

Accordingly I made it two, marking the second, and a few moments later Professor Plovinsky and I were in the outer room again, I with an excellent camera carrying a 4x6 plate and another ready. This by the Professor's instruction, I placed in its tripod near the door facing the hearth, and distant from it twelve feet—mark these details; they are important as will be seen.

Meanwhile our subject had never moved a hair's breadth. He stood there by the hearth with his big eyes fixed and staring just as he had done when we left the room.

"Focus him!" said the Professor.

I did so. Again as I looked up I caught the Professor's eye; again that strange thrill shot through me, but it did not vanish as before.

For an instant he kept that terrible eye fixed upon me. That instant was enough to deprive me of all individuality. I could now see nothing, think of nothing but that eye, and yet I saw all my surroundings and heard every word he said.

A paradox! Yes! But it is true. That eye was everywhere, and although I knew precisely what it was doing I could not disengage myself from its gaze. I tried with all the powers of my mentality and gave it up, and when I gave it up he turned his head away and began to talk.

Now I could only listen. I could neither speak nor move.

"Pardon me, Doctor, for breaking your faith in yourself," he said. "This will be a valuable experience for the distinguished author of 'Gulls and the Gullible.' You are now about to witness an exhibition of my latest scientific discovery. I have chained your brain action simply that your skepticism may not interfere with our work. Look at that man! He thinks as I will him to think. If I chose I could prove it. I could make him dance, sing, disclaim, weep, laugh, etc., to your heart's content; but this is no cheap exhibition of hypnotic power. No! I propose to make this man think his own thoughts. I propose to photograph those thoughts, congealing their projection into matter by the aid of the unseen forces of the fourth dimension—forces of which you know nothing but which still are real. Listen while I question him. This man has been a deep thinker. He is a man who has had a ruling passion; let us work on that. It will be easier to project it. I shall now question him—play close attention if you please."

He turned to the subject, saying, while I dumbly looked and listened:

"On what subject, my friend, have you been most interested? Answer!"

Without altering his position the man at the hearth promptly pronounced a single word:

"Geology."

"So? What particular branch of geology?"

The answer came just as promptly, but it was more lengthy.

"The study of the prehistoric animal fossils of the Triassic period."

"A prize!" cried the Professor. "By heavens, Doctor, this is the chance of a lifetime! You know not what good fortune has befallen you!"

I heard but could neither speak nor grasp what he meant. Once more he put the question:

"What opportunities have you had to prosecute your studies?"

The answer was astounding:

"I was first assistant curator of paleontology in the British Museum for ten years."

"Enough!" cried Prof. Plovinsky, and he reached out his hand, turned the gas down to a mere glimmer and took his place near the portiere, facing his subject, with the hearth between them, his profile being turned toward me.

"Watch the breath," he said in a low voice; "be prepared! put your hand on the slide. Remember this is an opportunity which can never occur again."

I obeyed mechanically—I could do nothing else. Subject to his superior will I was undoubtedly, and yet I knew perfectly all that was going on. Thus in a profound silence we three stood there in the dim light. Not a sound reached my ears but the heavy beating of my own heart. Of what we were waiting for I had but a dim idea; what I saw I know, and I am going to tell it now.

First a light—dim, uncertain, pulsating—it luminating nothing but itself; globular at the beginning, then elongating, until it stretched from beyond the portiere to the feet of the subject, in semi circular form; straightened out its greatest length it would have been perhaps twenty feet.

A strange, sickening sensation of horror seemed to come over me as I watched it, following its pulsations until my brain seemed to fairly reel. Suddenly the light began to solidify—to assume form, as it were. I removed my eyes for a second and glanced at Prof. Plovinsky. His single eye was fixed upon the staring eyes of the subject—he was making rapid passes with his hands.

Back to the floor again my gaze flew. My heart was in my mouth. In an instant—it is a matter that I did not drop dead from sheer

fright then and there—a huge, bulky form, fully twenty feet in length, the tall projection being at least eight, with a hide like that of a rhinoceros, covered with hideous scales. Along the line of the spinal column ten enormous fleshy projections rose, being largest in the middle, and tapering down to mere quills at the caudal extremity. Its head was so narrow and low as to be absurd; it had a long, bill like snout; the eye turned toward me was set far back; there was absolutely no brain space, but the span of the mouth was enormous, as the upper jaw was raised and lowered with a vicious snap, and the display of a double row of fearful teeth. There it lay at my feet, struggling in vain to rise.

I recognized the creature instantly. "Stegosaurus Ungulatus!" I fairly shouted, for the spell was off my tongue.

A horrible fear seized me. I sprang away from the camera and made for the door.

"Back, fool! Snap him! Your other plate! Turn it on the subject! Catch the image on the retina of the eye!"

I did it! I had to do it! I was back at the camera with one bound. My fear had vanished. I could now gaze upon this horrible sight more undismayed.

But already it had begun to fade. I saw its desperate struggles; I saw its claws dig into the carpet; I saw its tail writhe. I will swear it struck my foot, and then I saw it fade away. Its outlines grew indistinct and vanished; there was only the light. This contracted, grew globular again and then was gone. But I had made my exposures. Two plates! One of the beast at the hearth, one of the subject's face.

Poor wretch! He still remained motionless, with eyes fixed and staring—staring at the floor where that marvelous creation had been.

"Done!" cried Prof. Plovinsky, snapping his fingers. "Doctor, you have seen a creature from the fourth dimension, you!"

"Stop!" I cried, springing toward the door. "I have seen enough—too much! Open here—let me out!"

"Develop your plates, Doctor!" he said sternly.

Once more that eye was upon me—that awful eye!

I shuddered, but I followed him through into the dark room.

"But for you we might have seen more!" he sneeringly said. "So much for exposing Nature's secrets to the uneducated! In with you! Do your work!"

I did not reply, for I could not. My hand shook like a leaf, my whole body was in a tremble as I worked there under the orange ray. My whole soul rose up in rebellion. It was a trick—a piece of wretched charlatanism. I had not really seen it, I kept assuring myself, and I was triumphant when I saw, as I poured out the solution, that the first plate exhibited only a confused blur.

"I told you so!" I snapped, for the Professor had come into the room with me; "there is nothing on it. This is a mere farce."

"Ignorant ass!" he hissed, pushing me aside.

I tried to force my way past him, out of the dark room; but he gave me one look, and after that I could neither move nor speak as before.

Rapidly he worked over the plate; it was almost done when suddenly we were both startled by the sound of a heavy body falling outside. Prof. Plovinsky uttered a sharp exclamation in Russian, and, hastily covering the plate, rushed out of the dark room pell-mell, I following close at his heels.

It was the subject! There he lay, face downward, upon the floor.

"Good that I was! Murderer! Why didn't I release him? Dead! Dead! Oh, God!"

I heard the impassioned words spoken after a hasty examination of the body.

Of course I was horrified—I am filled with horror still as I write—but with the sense of horror came also an overpowering sense of relief, for I was myself again the moment he turned his attention to the man on the floor.

"You have said it!" I shouted. "You are a trickster, a charlatan—a murderer, as you say. That poor wretch believed what he saw, and the sight killed him. I shall report you to the police!"

Did I threaten him? I—puny I? I did!

He sprang to his feet and fixed his eye upon me with a look of awful hate. Through my brain darted a sickening sense of horror—horror such as even the sight of that awful creature had not produced. It was as though a red-hot iron had been thrust into my skull. I staggered back as he advanced toward me.

I remember putting out my hands to defend myself, but after that I remembered nothing until I found myself lying in my own bed, wasted to a skeleton, and too weak to move.

Weeks had elapsed since that night, when I came staggering home unconscious of my surroundings, they told me later, and all that time I had been raving with brain fever, calling out about the fourth dimension and other things they could not understand.

When I was able to go out I wandered down to that house on 84th street. It was to let. Its solitary occupant had moved away weeks before, going no one knew where.

My health was shattered, my practice had left me, and as I was not wanting for funds, I determined upon a European trip.

This was what caused me to open my trunk one fine morning in April, and that was how I came to discover the thin square package on which was scrawled:

"DEAR DOCTOR—You're a fool. I had to do it to get rid of you. This is the other plate."

There was no name signed, and none was needed.

That same thrill came over me as I tore off the wrapper, took out a developed negative and held it up to the light.

Most solemnly do I declare that I have no recollection of putting it in the trunk, and yet for all that perhaps I did!

It was the face of the dead man.

Instantly I recognized those staring eyes. Mine were staring too as I tried to study the eyes on the plate and interpret the unusual lines upon them, for lines there surely were, but I could do nothing with it until I made the print.

Then I saw it. Upon the retina of those eyes that awful creation was fully reproduced. I saw it—he had seen it. Did the sight cause his death?

It caused me to sail for Europe in the next day's steamer.

I have been pondering on the mysteries of the fourth dimension ever since.



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 XXII.

"HOT TAMALES!"

(She was a little French woman, but years spent in this country—many of them upon the variety stage—had Anglicized her accent, although she still possessed the volubility of her race.

"Mon Dieu!" she cried, with dramatic gesture, "Mon Dieu!" leave it to me, Cecile, this deceiver, this base betrayer of my child, shall bite the dust before he takes her to the priest. Who is she, Cecile, this girl that would rob thy son of his name?

"I do not know her name. At the modiste's where she gets her gowns fashioned, and where I have seen her as I labored on them, she is called Miss Lou. How fortunate that I was behind the screen when she ordered her costume, and he was with her. Then, mater, I determined to have a robe like her's, and to be at the ball, too. Oh! it was cleverly managed, and Jacques made a fine knight, with his good figure and manly air, and I have not yet thanked the boy for his help and escort; but we will make him a little treat, mater, and he will be happy because we notice him."

She was a beautiful girl, well bred, handsome, refined, educated in a convent, where she had learned many things that her mother had never known. On the maternal side French, on the paternal English; of patrician blood somewhere, talking French, Spanish and English with equal fluency, a splendid tropical lily, out of place in her squalid surroundings.

"The baby on her breast nestled uneasily, and she hushed it with a lullaby tone. Yet her heart was breaking, and the mother who worshipped her above all else in earth and heaven, knew that it was so—breaking from the treachery and deceit of one who had vowed to love and cherish her for all time.

As she murmured to her babe, her mother glanced over the copy of the *Sunday Morning Times* that she held in her hand. Suddenly she made a low, hissing, sibilant sound:

"Mon Dieu!" she cried, "read this; no, listen. Ah! choke, I die with anger, with scorn. It is she—she, the child of him I hate. I will kill her!"

"Mater! Mater! What is the matter? You frighten me!"

"Last, then, Cecile, while I read. You shall know who is the one he is to wed. She is the daughter of the artist. I have hated him more than twenty years. I broke up his home—I will ruin his child. List!" And in excited tones she read from an account of *La Fiesta in the Times*: "Of all the Court beauties who graced her Majesty's presence during the Carnival, none was more regal and handsome than Miss Lou Joscelyn, who is private Secretary to our own well known lawyer, Bradley. It is now an open secret that this handsome lady will be led to the altar by Norton Bradley, the lawyer's only son, in the latter part of August. Miss Joscelyn is well born and highly educated. She is the daughter of the well known artist, Gordon Joscelyn, who for several years has had his studio in San Francisco. The congratulations of numerous friends will attend the happy pair upon their nuptial day."

"But, we must see to this. The mice may play, but the old cat will catch them. Cecile, there will be another job for you soon at the modistes, for her *trousseau* will be ordered, but she shall never wear it for him."

A knock at the door interrupted their speech, and a tall and well-looking young man entered and was welcomed by the two women as a friend. And such he had proved to be to these two on many an occasion, even to the extent of escorting Cecile to the masked ball, wearing at her request the costume of the plumed knight, and otherwise doing her bidding without a word. And this was Jacques—Jacques of mixed extraction, with French and Castilian blood mingling in his veins—son of old Dolores, the most famous maker of tamales upon the Pacific Coast; and Jacques, only a vendor of "hot tamales" and such rare, handsome as a picture, and in manner graceful as a Frenchman.

For three years Cecile Earle and her mother, Pauline, had lived in this old adobe house among the Mexicans, and for three years Jacques had adored the handsome girl, adored her in spite of the fact that he had witnessed her avowal of constancy to Norton Bradley and knew that the latter was the father of her babe. And now he stood before these two poverty-stricken, unhappy and miserable women as deferential and respectful as if they had been queens. For an hour they talked, and, when he retired, Jacques had certain plans in his head that he meant to fulfill, whatever the result to himself might be.

Six weeks have passed away, it is summer, beautiful golden summer. The friends of Madame Marguerite are busy upon the bridal outfit of Lou Joscelyn. Cecile Earle is among them, for she has exquisite taste, and her needlework, which she learned to do from the sisters in the convent, is a specimen of art. Of late she has grown very pale; no one would recognize her as the handsome, queenly girl of a year ago. He whom she called her husband, whom she believed to bear that relation to her, for had not he and she read their contract nearly two years ago in the presence of her mother and Jacques? And had she not afterwards confessed it to her priest, and had he not persuaded her to bring her lover into the mission chapel, where he had murmured Latin words over them, which she believed made even more of a legal tie between them? He, who was her own, had not been to see her for two months, and here she was sewing on the bridal finery of her rival who was to rob her of her all. As yet her mother had done nothing, nor had Jacques made any move. Her mother had said, "I will kill her," but Cecile said, "No, she is innocent, let me tell her all and she will leave him to me," but Jacques had interfered. "Let it all go until the wedding day is set, then we will settle with them both."

"Hot-tamales. Hot-tamales for your luncheon, just made fresh and hot. None better in the world. Only a dime apiece, three for two bits."

These were the words that greeted Lou as she glanced up from her work at her desk on that warm and spicy June morning, for the door had opened and she had expected to see her lover enter.

"Hot tamales? oh! no, I do not wish for any, sir; they are out of season."

"Not such nice juicy chicken tamales as these, Señora, made of the best of stuff—chicken and olives and spice. Toothsome and hearty for your luncheon. Many a lady eats 'em even at this time of year."

"Perhaps so, sir; but I do not wish for them."

He had come nearer and uncovered his basket of steaming wares. Through a door leading into an inner room he beheld lawyer Bradley in conversation with another man. The tamales man could not stop, but stepping still nearer to the desk of Lou, he said in a low tone:

"Here is something for you, Señora; it is the best tamale in the lot; make good use of it." He laid the bundle on her desk, turned and glided from the room.

"Whoever heard of eating hot tamales in such weather as this?" she murmured under her breath—"when fruit is so deliciously cool and sweet? But what in the world is this that he left? These Mexicans are really impudent! It looks like a tamale, but it is one!"

Led by her curiosity, she stripped the moist, warm husk from the object before her and revealed not an inner mass of cooked meal and

meat and other ingredients, but a little wad of white cotton, which she carefully picked apart, finding within a note, which read as follows: "Will Miss Joscelyn please be at home to receive a visitor, who can tell her many things for her advantage that she ought to know before her wedding day? The writer of this will call upon her on Sunday afternoon at five. Say nothing of this to any one."

From one who knows your parents well. "How singular," she mused, reading the note again, and then concealing it in the little bag at her belt. "And in what a romantic way it comes to me! The writer of that note has intelligence; why did he—or she—send it in a tamale and by a Mexican rather than by mail? Perhaps the party has news of papa, or of mamma. Surely I will be at home Sunday at five, and ready to receive my caller."

"Eating tamales, Lou, and on such a day as this? What! you must have Spanish blood in your veins after all!"

It was Norton, who had come in and stood beside her; but she only smiled at him, vouchsafing no explanation of the husks that she threw into the waste basket. In a few weeks more she was to give up her position at the desk, and to spend the remaining days before her marriage with motherly Mrs. Hyler, where she could attend to her wedding preparations to her heart's delight. And now she smiled upon her lover, as he leaned over to talk to her, for she had faith in him, and she loved him with a maiden's sincere affection.

Sunday, five o'clock, Lou had given orders that a caller, whom she expected, should be sent to her room, for she felt sure it would be a woman. And so it proved to be, a little, plump, faded woman, who spoke in English, but whose every movement was that of the French; a woman who went to her point at once and without hesitation.

"Ma'amelle," she said, "you expect me. It is well. I wrote the letter you received last week. Jacques, my good friend, carried it for me. I wish to see you alone. You are to marry Norton Bradley soon. You must not do that. He is already married."

"Woman, how dare you? What do you mean?" She had bounded to her feet, while her face crimsoned and her eyes flashed in the momentary excitement.

"I mean what I say—he is a married man; married to my daughter, mine Cecile. See, I have the proofs—look!"

She held out a package of papers, which Lou grasped and eagerly scanned. One was a form of marriage contract, who, in English, signed by Cecile Earle and Braye Norton; one a letter from someone signing himself Jacques Gamaldi, in which the writer attested to having been present when Cecile Earle and Braye Norton solemnly promised each other to stand by the marriage contract; and one was a newspaper cutting announcing the birth of a son to Cecile, the wife of Braye Norton. As she read the crimson cooled from her cheek and the flash faded from her eye. Folding the papers quietly, she handed them to her visitor, saying in a cool tone:

"I do not doubt that all as you say, except that the husband of your child has nothing to do with my betrothed. He is Norton Bradley; this man of whom you speak is Braye Norton. I know nothing of him."

"He is the same, the very same; he gave my child a false name, but we have traced him out. She is his wife, her son is his. You will not believe, I come for you next Sunday at this time. I take you to mine home—he shall be there. I will get him to see Cecile. He will not dare refuse, or I expose him at his club. He will be there at six; he shall see Cecile and his baby, and you shall find he is the same. I come for you at five; you go with me. You see him then. Will you not go, Ma'amelle, to see him for yourself?"

"Yes, that I may prove your mistake to you. Norton Bradley and Braye Norton are not the same; they are two personalities. I know my betrothed is honorable and true."

She bowed her visitor out, then sank into a chair with breaking heart and troubled countenance, for she had been greatly startled by the shock she had received.

[To be continued.]

Written for the Banner of Light.

SPHINX, I ANSWER THEE!

In man's career, birth is the balance-pane; Through myriad channels thence he may e'en trace His being's essence back until, elate, With being's self he doth essentiate.

Before, behold the ex-vista reach! Between Infinity And all Eternity,

Man is the vital Nexus and the Beach: His omni-spatial source, his time-long fate— Here do they meet, and merge, and separate!

EDGAR GREENLEAF BRADFORD.

Brooklyn.

The Bearing of Electrical Conditions on Active and Passive States.

BY QUESTOR VITE.

PART III.

From "Radiocentricity," Dr. Ed. Brantley, Paris. From *La Revue de l'Hypnotisme*, Dr. Ed. Brantley. From *L'Académie Médicale*, Dr. Pison, Paris.

But while this process explains the first and second artificially induced states of experimental psychology: catalepsy and lethargy; hypnotic and mediumistic realization of suggestion, it does not explain the third classic state: sustained active somnambulism, with abnormally developed faculties; or sustained secondary personalities carrying higher faculties; or the mediumistic condition of sustained trance activity, and of inspirational discourses; or the subjective activity (with external passivity) accompanying telepathic relations volitionally induced by concentration on an idea, or occurring spontaneously and involuntarily; or the subjective activity (and external passivity) accompanying psychic exteriorization of the double into the earth-plane or in intramission into inner, so-called spirit planes; or the state of so-called astral subjective activity (with external passivity) induced by occultists, by the process of concentration (i.e. mental induction by vibrations pertaining to magical names: sounds, colors, or forms of motion).

While this somnambulist state is recognized by psychology, its physiological process is not yet understood. But as the laws pertaining to electricity have been shown to govern those of our nervous system, the application to the latter of knowledge pertaining to the former, may perhaps serve to solve the enigma.

Man's active state of waking activity has been shown to be equivalent to a positive state, such as is induced in an electro-magnet by the flow of a positive electric current through it; or of positive induction in a radio conductor.

The first and second states in the artificially induced secondary states of experimental psychology, i.e., catalepsy and lethargy, (as also the equivalent states in spontaneous morbid neuropathic disorders) accompanied by suggestibility have been shown to be equivalent to a static, depolarized electro-magnetic condition, such as is induced in an electro-magnet when the electric polarizing current is arrested, or in a radio conductor when the inducing energy is suspended.

These states appear to be intermediary, involuntary, passive states. The positive will is inhibited, and the negative will is not yet polarized. They coincide with the depolarized, static state, in which no dynamic field is radiated.

The third classic state of experimental psychology, somnambulism, must again be accompanied by a distinct electrical condition. This state is one of external passivity, but of internal activity. As compared with the positive activity of waking states, it is defined as passive activity for which the electrical equivalent would be negative activity. It is not involuntary. While the cataleptic and lethargic states of suggestibility are involuntary, it is well known that the will reappears in alert

\* While the Salpêtrière classify the order of these states as: lethargy, catalepsy, somnambulism; Prof. Delboeuf and many others class catalepsy first and lethargy second. The latter order coincides with the inferred electrical process

somnambulism. And yet this will is not that of the positive active state, and the recollection of the experiences do not emerge into the memory of the active awakened state. This passive activity and will must therefore pertain to a negative electrical state, as contrasted with the waking activity and will, which pertain to a positive electrical condition. In other words, it implies a reversal in the polarity of innervation.

From the positive volitional waking state of objective activity, the subject passes through a static, depolarized, involuntary sleep stage into a negative, subjective activity accompanied by will, in which the organism may be used in the alert stages as in the waking state, for the realization of ideas in action. This coincides with Dr. Liébeault's definition of man's psychic activity as alternately active and passive, while adding the electrical definition of alternately positive and negative, with an intermediary, depolarized, static condition of suggestibility.

It must be remembered that Mesmer, Dr. Potet and the occultists have maintained that man's polarity is reversible, though the meaning of this pretension has never been explained. The metaphysicians recognize that feeling or emotion is as important a constituent in man's experience as the ideas engendered by sense relations, as thinking. Dr. Liébeault includes emotional states among the passive, i.e., negative states. Dr. Encausse associates these with the sympathetic nervous system and the heart, while thinking or positive states pertain to the cerebral, sensor motor system. It would appear that the dual elements of experience are associated functionally with dual elements in our nervous system, which the above analysis would show are respectively active and passive, or electrically positive and negative.

The terminals of the sensor-motor and the sympathetic systems are connected by a ramification of fine nerve fibres, says Dr. Durand. The ganglionic brains or solar monads, or sub-selves, of the sympathetic and spinal systems are endowed with similar attributes as the cerebral ganglia; they are endowed with sensation, discernment and will, as Dr. Durand tells us, and generate electro-vitality or psychic energy. Yet they do not participate in external, objective relations of our positive life; their functions are internal, subjective and, in comparison, negative. As the positive system is electric, it is probable that this negative system is magnetic. When the electro-positive inducing functions actively with dual elements in our nervous system, accompanying thinking are suspended, and a static, lethargic period occurs, it is possible that the ganglionic of the sympathetic may radiate forth a negative, magnetic-inducing energy onto the conducting nerves of the sensor motor system and induce a negative polarization of the neurones, as the cerebral energy induces a positive polarization.

On the other hand, this negative polarization might be induced through the negative conductors of the cerebral gray cells. And as hypnotization evidently occurs through sense relations, this is perhaps more probably the case. Whether it is effected by suggestion, sound vibrations, or by the visual vibrations entailed by staring at a bright spot, the effect reacts in the sensorium. The focussing of attention on a subjective idea or image, against its sensorial vibration, is sustained in mental concentration (as effected by occultists and in telepathic relation), a uniform rhythmic vibration is established, which is akin to the inducing action of magnetic or mesmeric passes, or also to polarizing effect of stroking a bar of iron with a magnet. It is the sustained action of a uniform rhythmic character that induces hypnotic states, says Dr. Durand, in which he is confirmed by Dr. Liébeault. And this focussing of thinking simultaneously suspends the normal radiation of positive innervation, which becomes "stored," accumulated, in the cerebral gray cells.

As each of these cells is a generator of electro-nervous energy, they must be similar to an electric cell or battery. They must each have positive and negative elements or poles. This has been confirmed by neuronic research. Each cell, says Dr. Durand, has two conductors attached to it, i.e., white and tubular fibres; one being transmitting or positive and the other receiving or negative. These conductors are connected with the functional organ corresponding to the soul-faculty of the brain-cell, or soul monad, governing it. And it is by means of this process that "suggestions" conveyed to the brain-cells are transmitted to the organs pertaining thereto, and functionally realized by the latter.

Not only is suggestion realized in this manner, but auto-suggestion also, and it is by the latter process that fixed ideas entail organic disturbances in neuropathic, hysterical subjects and in imaginative women and nuns obsessed by morbid, mystical ideas. It is the same process that constitutes whatever valid there is in Christian science and faith healing, which are pure auto-suggestion. Imagination, credulity and faith constitute the necessary receptive, and are equivalent to passivity in suggestion. Imagination and will are but equivalent terms for negative and positive innervation. The action of will or imagination will be referred to further on.

It is evident that waking activity is accompanied by innervation, through the positive conductors of the brain cells; and this motor energy is equivalent to will, says Dr. Durand. The externally passive state of negative activity—somnambulism, etc.—may be accompanied by innervation through the negative conductors of nervous energy. Why the induction entailed by sustained rhythmic vibrations should entail a reversal in the polarity of the brain-cell-batteries and an outflow of innervation through the negative instead of the positive conductors it is impossible to say. It may be that the arrest of the normal outflow of nervous energy and its condensing in the generating cells, entailed by the arrest of normal thinking activity, will may cause that energy to rush forth through the negative pole and conductor and thus reverse the polarity of the neurones throughout the organism and induce the negative condition of sustained subjective activity accompanying somnambulism, mediumism, telepathic projection and relation; exteriorization of the double, astral perception, secondary alternate personalities, etc., etc.

An intermediary stage of depolarization, or static state, would necessarily occur, pending the production of the reversing of polarity above referred to. That intermediary stage would be involuntary, receptive, suggestible, and would be accompanied by symptoms of neuropathic disorder, such as are known to accompany the artificially provoked sleep state. This explanation would present a rational basis for Charcot's claim, now generally refuted, that suggestible subjects were necessarily neuropathic. It would also explain the identity subsisting between hysteria and the artificially induced suggestible state.

This alternate mode of negative polarization probably entails a magnetic condition, as contrasted with the electric condition accompanying positive waking states. As the latter is generally defined as pertaining to spirit by metaphysicians, the inner, subjective state conversely pertains probably to soul.

But why innervation through the negative poles of the solar-monads, or generating cells, should be accompanied by intensified faculty of sensation and of perception, it is impossible to say.

[To be continued.]

Written for the Banner of Light.

FALLING LEAVES.

BY DELLA COLLINS.

Why do we look with sadness at the falling of the leaves, That soon lose their beauty and fall from the trees? Some fall in the morning, some fall through the day, Some fall in the evening, but all fall the same way.

They fall in the doorway, they fall in the street, They fall in the gutters, and some at our feet, So we when our mission is filled below, Must fall like the leaves that are scattered so.

We may melt in a while but it comes at last, To the young and the old like a winter's blast. The rich and the poor, the high and the low, The great and the small, together must go.

Work Proposed by the N. Y. P. S. U.

A short time ago, while talking with one of our prominent Spiritualists, I stated that one of the greatest mistakes made by Spiritualists is, they do not encourage the young people. "Oh! you are mistaken," she replied, "we do encourage them to come and join with us. We invite them to be present and participate in our discussions, and to take an active interest in our work." "Yes," I stated, "in so far as you do encourage them; but the young people do not and cannot enter into active interest in your line of work; they do not, as a rule, take very great interest in scientific lectures, not having yet reached that standpoint. They want something more suited to their years; and unless they are encouraged in a manner more suitable to them they will join other organizations."

Look into our societies to-day. The question is asked: "Where are the young people?" The general reply is: "We have no young people." Why? Because the young people go to the orthodox churches, where they have young people's societies, and where affairs in general are brought down more to their standpoint. You cannot put old heads on young shoulders; they do not fit. And if you want to interest the young people, and get them to take an active interest in your society, they must be provided for in a manner suited to their years. To provide for this, and fill a long felt want, the National Young People's Spiritualist Union has been organized. This Union has been formed entirely by the young people themselves, aided by the advice of older members, and the work is intended to be carried along active lines.

In brief, we want to bring our young people into closer business and social relationship—to form an organization by which the views of our leading young people can always be promptly laid relative to matters involving our general interests, and by the aid of this organization, to adopt ways and means to promote the mutual interests of its members individually and of Spiritualism and humanity generally.

We want to get the young people acquainted with each other, as at the ages of sixteen to forty they seek each other's company more than at other times, and therefore, in the model constitution proposed for local Unions, weekly meetings have been provided for, during which we hope not only to extend their acquaintanceship, but also to have these meetings prove interesting and educative.

The first meeting of each month will be devoted to business; especially in providing for the course of meetings for that month. And in order that they may always be conducted along lines of strictly business principles, one meeting each month is devoted to the study and practice of parliamentary procedure, and, this practice being extended to the conduct of the business meeting, we have practically two parliamentary meetings a month. This is an age of conventions, clubs and general organizations, and we need to be educated regarding the manner of presenting and disposing of questions brought before deliberative bodies.

Young people must have festivities and amusements, and one meeting each month is devoted entirely to social affairs, which will give the members a chance to become better acquainted, and bring them into closer harmony with each other.

In order to enlighten our members in the Cause of Spiritualism, one meeting each month is devoted to "literature," at which meeting it is proposed that each member will present some paper, or make a few remarks relative to some of our authors, or special workers in Spiritualism, by the introduction of some speaker or medium, remarks concerning any particular phase of mediumship or principle of Spiritualism, discussions upon the general literature of Spiritualism, etc., etc.

The outlines of this series of meetings are provided for by the various committees appointed during the monthly business meeting.

We know that the pocketbooks of the young people are generally rather empty, there being more demands made upon their contents than the supply warrants, or can keep pace with, therefore the dues have been placed at the lowest limits, ten cents per month, for the local Unions, and the annual dues to the National only twenty-five cents.

The question has been asked many times, "In what way will the local Unions be benefited by the National? what benefits will they derive by joining the National?" The advantages are many, although I have space here to recount but a few. Primarily the work of the National is to foster locals and get them started; and in every instance where a local Union is organized through the efforts, influence and encouragement of the National, directly or indirectly, it is a great work accomplished, and in a considerable degree benefits all alike. Then when these Unions are formed, its members feel they are "somebody" when they belong to the "National," and have its charter framed and hung upon the wall of their club rooms. It acts as a constant impetus to further their work. And by having this central organization the ideas and principles carried out by the various locals can be gathered together, and each Union receive the benefit of the experience of the others. Each member of a Union should have a printed copy of the Constitution and By Laws of their Union. This would be too expensive for the local to have printed; but if all the Unions are carried out along the same lines, the National organization can afford to have a lot of these printed and furnished free to the members of its local Unions.

The National has adopted an official paper, the subscription price of which is placed exceedingly low (fifty cents annually), by means of which the workings of the different Unions may be communicated to one another. In this paper the officers of the National Union will each quarter report what they have done during the preceding quarter, and will also announce, so far as possible, the work to be carried out during the coming quarter. We hope also to publish in each issue of this paper a list of all the Unions enrolled, date of their meetings, names of the Presidents and Secretaries, and place of meeting. This will enable members of the different Unions to know where the various Unions are, and thus stimulate and encourage exchange of visits from members of the various Unions.

We also hope, by having annual conventions, to induce the young people of the various Unions, or individual members, where there are no Unions, to gather together and exchange thoughts and promulgate ideas which will be to our mutual advantage and benefit. These conventions will be carried along the broadest lines possible, and to which only young people between the ages of sixteen and forty will be eligible to enter into its formalities and entitled to its privileges. The reports of its officers will be published in advance, in its official paper, together with a general presentation of the work to be done. This will give the delegates an opportunity to discuss the more important problems with their Union, and thus come prepared to act, without having important issues sprung upon them on the spur of the moment. Of course, some questions may arise during the convention which are unforeseen, but, as far as possible, the general features to be presented will be previously announced.

We believe that our work carried along these broad lines will prove most valuable, and ask the encouragement of all in starting these Unions in connection with your societies, and we feel assured the venture will prove an exceedingly profitable one. Encourage the Young People's Union and they will bring new life into your societies, and give it an impetus that nothing else will.

Copies of the Constitution of the National Union, or of the model proposed for the locals, will be sent by the Secretary, Miss Anna M. Steinberg, 506 12th Street, N. W., Washington, D. C., upon receipt of application, and to those contemplating the organization of a local Union a liberal supply will be forwarded.

Any information required regarding this Union will be cheerfully furnished, and all efforts made to start and foster local Young People's Spiritualist Unions in every place where sufficient young people can be gathered together.

I. C. I. EVANS, President N. Y. P. S. U., 1362 1/2 Street, S. W., Washington, D. C.

Mr. Thomas Jay Hudson Again.

BY HELEN DENSMORE.

In a recent issue of the BANNER OF LIGHT there is a very interesting article by Miss Lillian Whiting on the philosophy propounded by Mr. Hudson in his "Psychic Law of Telepathic Suggestion."

I was extremely interested in this book when it was first published. It seemed to me to account for some of the perplexing phases of mediumship in a very satisfactory way; but instead of covering, as he claims, all the phases of psychic phenomena, "to answer all the questions" and "solve all the problems" of communication with the spirit-world, he utterly breaks down. Mr. Hudson's reply, in explanation of the "Date of the Ring" incident related by Lillian Whiting, has more foundation in the possibility of his psychic law than one I gave him.

Soon after reading his book I happened to be in Washington and met Mr. Hudson. I gave him an incident of prophecy which I asked him to explain by his law, being myself utterly unable to see how he could do it. This incident can be found in the records of the Psychical Research Society. It happened, I think, in the western part of the State of New York, on a farm. A lady living there had occasionally prophetic visions. On one of these occasions she described a scene which was fulfilled some six years after she saw it. It was during the harvest season. She saw a man climb a cherry tree, fall from the tree, and saw two men put him on a window shutter, and carry him into the house, giving all the circumstances in detail. Annually for several years the attention of the members of the family was drawn to this prophecy during the recurring season, no date being given for the fulfillment of it; and it was not until six years after that the prophecy was fulfilled to the strictest detail.

I asked Mr. Hudson—allowing the truth of this incident as a premise—to explain it by his law of the objective and subjective mind. It could not be known to any one because it had not occurred. No person's subjective mind could be "an unconscious communication with another, and so receive this precise information in detail," for it had not yet an existence either in the subjective or objective mind of any one in the material world. Mr. Hudson was unable to explain it at that time, and, so far as I know, has not in any subsequent writing done so. As soon as the premise is granted, it becomes a problem to the scientist to explain; but Mr. Hudson admits too much of the spiritual law to take the position of the material scientist. The latter has the convenient attitude of denial.

While the fulfillment is rare, and we all know that there are many false ones, every intelligent Spiritualist also knows that thousands of such fulfillments have occurred; and we must have a better explanation of these and other psychic phenomena than Mr. Hudson's law gives us before we can accord him the high place he claims as a materialist.

Another still more difficult problem for Mr. Hudson to explain satisfactorily to the thoughtful mind is that of reconciling this: He tells us that the subjective mind has no knowledge of mundane affairs only as it is instructed by the objective mind. The subjective mind is the spiritual part of us, the higher self, but we find in the working of Mr. Hudson's law this higher self is guilty of most untruthful practices when communicating through mediums. It claims to be a distinct personality, gives name, place of death, and pretends to give information that, if true, could only be derived from one who had passed to realms of the spirit-world. The subjective mind must know that this is not true if it knows anything, even if the objective mind has told it so. There seems to be no way, by Mr. Hudson's law, to extricate the "higher self" from falsehood.

We can understand this law of the objective and subjective mind in many of the perplexing manifestations of mediumship, which Mr. Hudson gives and which investigators have encountered; but there is a vast realm of phenomena which it does not touch. Take, for instance, Mr. Hodgson's experiences with Mrs. Piper: how could Mr. Hudson possibly become acquainted with these experiences and claim to explain them by his newly-discovered law? Out of all the incongruities, inconsistencies, contradictions and difficult problems of mediumship, there are some rare cases, like Mrs. Piper's and others, upon whose manifestations the Spiritualist finds solid ground to stand, which neither scientist nor materialist can shake; and it is these manifestations that should interest every one seeking the truth. The counterfeit coin is a proof of the genuine, and no amount of its circulation invalidates the genuine; and it becomes Mr. Hudson's duty, when we consider his broad claims, to explain to us these evidences of communication with the unseen world, as he certainly has not done in either of his books.

Eliot W. Ordway—An Oregon Volunteer.

The remains of Eliot W. Ordway, son of Julius and June McMillen Ordway, whose arrival occurred on the way from Manila, arrived from San Francisco Oct. 30, and the funeral took place in Centenary Methodist Church at 2 o'clock. Over two thousand people were present, and many were turned away. It was one of the most imposing funerals ever occurring in Portland.

The remains were escorted from the parents' home by relatives and friends, and at the church the casket was brought in front of the chancel, as the entire audience arose and the grand organ pealed forth a solemn dirge. On the casket were snowy-white flowers of beautiful design. Conspicuous among them was the magnificent design of a warship.

The impressive funeral discourse was delivered by Dr. Thomas L. Eliot, after whom the soldier boy had been named, and who performed the wedding ceremony of his parents. Dr. Eliot said that such an occasion must fill the mind of every one with reflections of his country, the soldiers across the sea, and the causes that took them there. He spoke of the great civil war, and the alacrity with which the ranks of the Union army were filled with the young men of the country. Some had responded from varied emotions, but most had gone forth because of pure love of country. And the young soldier-boy had gone from his Portland home to the far-off city of Manila from pure, self-sacrificing patriotism.

Dr. Eliot said he had been shown a letter from young Ordway, written to his parents from Honolulu, which was full of manly expressions, but he said there were words in that letter that were grandly inspiring. He wrote his father and mother: "Tell grandpa that I shall do my duty to uphold the flag." Dr. Eliot said he could conceive of no grander words than these, but they were to be expected from Eliot Ordway, who was inspired by love of country to make any sacrifice. In speaking of the young man's early life, the speaker said he was more than ordinary. He had a touch of genius.

Dr. Eliot read a letter from Dr. Hill, of the Bishop Scott academy, in which a very high estimate was placed on the character of young Ordway. His teacher spoke of him as a sincere, earnest, young student, with many admirable qualities, whom he loved to point out as worthy of imitation and admiration. After reading the letter the speaker said the young soldier was as much a hero as if he had fallen in the din of battle, for he had made the sacrifice of his young life on the altar of his country, and that was all the most exalted patriot could do.

At the close of the discourse the song and music, "Spirit Voices," written by the mother of the deceased, was rendered. Miss Ruby Walter sang the solo with excellent effect, assisted by the choir. The procession for Lone Fir Cemetery was formed, with the Bishop Scott battalion acting as escort of honor. At the grave a squad of soldiers from Vancouver barracks fired a parting volley over the remains. The funeral was attended by the Oregon Emergency Corps, Grand Army of the Republic and Battery A.—Portland Oregonian.



Written for the Banner of Light.  
CHRISTMAS.

Adown the gloomy groves of night  
A light is seen to swiftly move,  
A hymn of sweet delight,  
And all the world is filled with love!  
The shepherd's hear the happy song,  
The Magi follow far the star;  
Sweet peace has come to banish wrong,  
And bring us where the angels are!  
Therefore awhile we stay our strife,  
The counterpart of the days of old;  
We look with gladness on life,  
And see its beauties manifold:  
We mingle with the children's glee,  
We give them pleasure all day long,  
And heaven on earth once more we see,  
And hear with joy the angels' song!  
WILLIAM BRUNTON.

For All Good Children.

Fairy Lillian's Visit, or A Merry  
Christmas God-Child.

BY SYLVANUS LYON.

"Did you ever hear,  
Of the frolic fairies dear?  
They are a blessed little race,  
Peeping up in faery's face,  
In the valley, on the hill,  
By the fountain and the rill;  
Laughing out between the leaves,  
That the loving summer weaves."

"Oh, mamma, dear mamma! I wonder if it is really true what my little book tells me, that sometimes a beautiful fairy comes to show good children the real 'God-Child.' Oh! how I do wish this sweet fairy, Lillian, you tell of, would come to me as a Christmas gift."

Thus dear little Kenneth questioned his loving mother, his beautiful sunny looks all tangled gracefully, and his sweet, dimpled cheeks and happy smile expressing so much wonder and surprise.

His mother gently answered, telling him of "real fairies" (the loving angels), ever seeking to impart spiritual ideas of truth and beauty, heaven and God.

Kenneth was a little philosopher, and, child-like, asked many questions, which seemed like sunbeams gleaming in and out his soul to gladden and rejoice.

Weary with rollo and merry gambols with Howard and the baby, pussy and the dog, now only half satisfied with his mother's evasive answers, he laid down on the dining-room lounge, puzzled and wondering.

The sunbeams came playing in and out the east window, making fantastic shadows, and the gleaming waters of the sound near by, reflected pictures of ever-changing beauty. All was quiet, and the sweet child's feelings intermingled with happy visions and merry fancies, bringing pictures of fairyland, heaven and the angels.

Presently a voice, so soft and musical, whispered: "Kenneth, dear, come now, I have a magic mirror, in which I will show you pictures of the real 'God-Child' of all good children. I am Fairy Lillian, and it is my happy gift to teach little children how this blessing may come and dwell in their hearts."

Near him stood Fairy Lillian, a beautiful being, all radiant and shining in light, and in her hand a curious antique glass. She said softly: "Look, and I will show you."

First, he saw a gray church and a large city and a busy thoroughfare; beautiful arches and pinnacles and rich extravagance. It was the hour of morning worship, and the glorious sun gleamed beams reflecting beauty. The vast portals were opened, and merry chimers resounded, the great organ pealing forth melody. Crowds of the rich, proud and fashionable entered. With these a beautiful child was seated, dressed elaborately, caressed so warmly. As she listened to the suppliant priest and the choir voices resounding praises of Christmas, she felt proud and happy. Was it the sunbeams stealing in the great stained glass windows in the rear, or the united melody which caused the teardrops, long restrained, to well forth, as she thought and sorrowed for the poor beggar mother and child who besought them vainly at the door for bread, and thus she was answering the sweet whisperings of the "God-Child."

And then the mirror reflected the missions of the poor, crowded with unfortunate, so many children sick and disabled, nursing homes in misery and vice. Oh! such pale faces, and weary, heavy laden hearts, of those who are compelled to ask alms and live on charity. But there was a brighter side to this gloomy picture, a return of blessings, for this "God-Child" prompted kind hearts to give and do for these unfortunates, and pictured so lovingly those who ministered to these children of poverty and misery.

Next Kenneth saw a gay, festive scene—a home of luxury, the family circle rejoicing with music, dancing and happiness. But they were proud, gay, forgetful of the lessons of the meek and lowly Jesus, not caring for others; and thus the soft whifflings of the "God-Child," whispering to them to give, bless and aid, and the duty and beauty of doing good, was all unheeded.

And now the fairy pictured darker scenes, showing where sorrow and misery dwell, with the neglect which forces so many down to the cruel life of vice and crime.

It was a dark, stormy night, and a miserable attic, but there was a sweet, pleading voice singing a soft lullaby:

"Hush, my baby! sleep, my darling;  
Holy angels guard thee now;  
Jesus loves you—came to save you;  
He will surely keep you now."

Then there came the agonizing prayer of sorrow:

"Oh, Father! God! if not my lot, save, oh! save others from following my example, and protect weak sisters from this, my life of shame and misery!"

As she hugged closely her little, sick, poor darling she wept tears of penitence. A heavenly radiance seemed to burst in the hovel room, and holy joys came to bless the poor Magdalene, thus striving for the better life.

And next there was another picture, sad, but beautiful.

It was little Heroine Mary, the twelve-year old beggar child, returning at evening to a little attic room, a brother and two small sisters. Her father long since deserted them, the cruel fever of want had brought death's rest to her dear mother, and yet, now on scanty pittance, earned selling papers and sweeping door-steps, the little brave Mary kept and cared for her mother's family, cheering and loving them, until at last the good society came and aided them.

Little Kenneth loved Mary's picture, so beautiful, and bright angels seemed very near guarding and keeping her.

Then Fairy Lillian showed him pictures of the great temples and rich churches where the proud and fashionable worshipped. The palace home of luxury, the busy marts of mammon where care and self rule.

It truly seemed as if the Christ or the "God-Child" could find no entrance there, for fashion and ungodliness prevailed. In contrast Kenneth saw how loving deeds and kindly sympathies rejoice hearts; how noble souls never weary of doing good; the beauty of children's and a mother's love, and Kenneth saw how in lowly places the best teachers and preachers work to be blessed, suffering and dying in spirit for humanity, loving truth and banishing sorrow. These pictures, so lovely and beautiful rejoiced little Kenneth's heart.

He clasped his hands with joy and shouted, "Oh, yes, I see it all and love this beautiful 'God-Child.' Mamma, I love Fairy Lillian's pictures," as he awoke from his nap.

Just then the door opened, and in rushed Howard, with baby Leonora, with our Punk barking. Dear mamma, ever watchful, peeped in very quietly with loving kindness, saying: "And has my tired boy Kenneth finished his sweet nap?"

Wondering, surprised, joyful and yet sorrowful, Kenneth rubbed his eyes, saying: "Oh, mamma, dear mamma! now I know all about this 'God-Child,' and how to have him come and love us, for Fairy Lillian has shown me such beautiful pictures of true riches and real happiness."

With intuitive loving feelings mamma knew all of her little boy's dream visions, and, seeking to impress the lesson of beauty for her darling and all good children, she said to him: "Yes, my boy, where there is love or purity, nobleness of good, in hovel or palace, there is true Fairyland, and those who forget pleasure sacrifice self, strive to bless the poor and lowly, will grow in their souls 'the Living God-Child.' This spirit so beautiful is felt in all holy ministrations; so great that all people, all ages have known of it; so good that all creeds, all churches, can express only faint ideas of its beauty and goodness, and it is the loving Father's gift to all his children, to bless and save them eternally."

Literary Department.

THE HUMANITARIAN.—The leading article in the December number is an account of an interesting conversation with Mr. Neville Lubbock on "The Situation in the West Indies." He dwells at some length upon the damage done by the hurricane, and of the necessity of immediate assistance from the home government. During the conversation the question was asked:

"What is the principal evil affecting the West Indies, Mr. Lubbock? The average Englishman looks upon the West Indian planter as a man of wealth, fortune in being able to reside in a beautiful climate and to have cheap black labor for his industries. The West Indian is a synonym for the man of easily acquired wealth."

"What the West Indies need," replied Mr. Lubbock, "is the re-establishment of credit. At present credit is exhausted, and until the bounties are removed no capitalist is likely to help us. On this question of the bounties depends the future welfare of this very large part of the British colonial dominions; and with the help of the press, now largely on our side, I am hoping some step will be taken before long to put matters right. If the bounties are abolished, or rendered nugatory by prohibition, I am convinced that the credit of the West Indies will be re-established and that these islands will again become prosperous. I have visited the islands several times; I have large business interests in Trinidad and British Guiana, and I feel assured that the causes of depression are mainly the bounty system of Continental Europe, and partly some internal questions, with which I will deal later."

Mr. Lubbock talks upon the bounty question, and gives his reasons for desiring prohibition rather than a countervailing duty. In reference to the United States he says:

"The recent acquisition of Cuba and Porto Rico by the United States is a matter of great importance to the islands. Hitherto the United States have done much to save the situation, and have provided for all the islands a market close at hand for the disposal of their sugar. The countervailing duty which the States put on bounty fed sugar gives the West Indian cane producer a good chance in the United States market. Before long, however, Cuba and Porto Rico will be admitted to the States on some terms of commercial equality, in which case eventually our market will become limited; and when the Sandwich Islands and Louisiana are further developed, it is probable that the United States will be closed to the West Indian sugar. Should the bounties be still in existence then and we are perforce obliged to send to England what now goes to the United States, the struggle for existence on the part of the West Indies will be all the harder;—another reason for the immediate abolition of the bounties."

Toward the close of the conversation he again referred to the United States, as follows: "Much has been made of the preferential tariff which Canada effected last year, when Canada reduced its duty by twenty-five per cent. It sounds considerable, but as the duty was never very large, the reduction is not sufficient to make the market as good an one as the United States. Still it is desirable to cultivate the Canadian market, for if we are shut out of the United States, as I suggested before, the interchange with Canada by means of the fleet would help in some way to supply the deficiency. The West Indies would take Canada's flour, and Canada wants our sugar, so there is room for a profitable trade between them, and the subsidized fleet would aid in the consolidation; but nothing must be done in this direction which would risk our losing the United States market."

"The Chinese Hypocrisy" is the title of an exceedingly good essay by Harold E. Goetz, in which he gives a very comprehensive account of the Chinese and their ways. With all our boasted nineteenth century civilization, we can learn much from the despised Chinese. "Because China is old it must not be assumed that she is moribund, and, in fact, it can easily be proved that the reverse is the case. She represents, in the condition of her people, notwithstanding the degeneration of her central government at Peking, a model of vitality and stability, which hardly finds its counterpart elsewhere. The Chinese civilization has lasted for more than two thousand years. China is the only country in the world which has been able, partly on account of geographical advantages and partly through the stability of inherent excellence, to carry its economic and political institutions to the highest point of development. In her case alone has evolution been permitted to run its natural course unchecked, with the result that her social system, although—or, perhaps, because—it is set in totally different grooves to our own, has attained to a maturity and perfection which leaves our young and complicated civilization in many points a long way behind."

Families are closely united, forming communities. "These family communities exercise a power of self-government which would be thought astonishing in this country. Although graver crimes, such as those involving capital punishment, are adjudged by the State, the domestic tribunal possesses an extensive jurisdiction over minor offenders. It is seldom that a Chinese family will leave its relations to the mercy of the mandarins. There is a proverb in China which says: 'Mandarins and the law are not for honest people,' and only incorrigible malefactors, with whom the family tribunal has been unable to cope, are abandoned to the jurisdiction of the State. Severe punishments are frequently administered by these domestic judges, but to the Chinaman the most terrible of all is expulsion from the family community, and he generally prefers suicide as an alternative. The functions of citizenship are vested in the head of the household, representing the family; but as the members of the latter are consulted on all matters, everybody has practically a voice in municipal and local affairs. There is, of course, no national legislative assembly, but in provincial districts councils are elected, whose duties consist in executing and repairing public works, such as roads or canals, superintending charitable institutions and in functions of a similar nature. It will, therefore, be seen that the family community is a factor of far-reaching importance in the Chinese constitution. Practically it represents the highest conceivable form of local self-government, and it forms the strongest possible proof of the self-reliance, individuality and independence of the Chinese people."

As far as practice is concerned, it is not too much to say that in China there is a higher standard of morality than in any country in Europe. Nor is this moral tone by any means restricted to her moral inhabitants. The best possible proof of this lies in the universal institution of mutual loan societies, which lend money to their members without any other security than the good faith of the borrower. The fact that this trust is rarely abused speaks volumes for the character of the average Chinaman. It is unpleasant to be obliged to emphasize the points on which a

totally alien race has a vast moral superiority over our own; but it is equally difficult to keep silence when misrepresentation may have momentous and regrettable consequences." Duokworth & Co., 8 Henrietta St., Covent Garden, W. C., London, England.

EVERYWHERE.—The leading Christmas poem, "Exceptin' Tom," by Will Carleton, gives an account of a Christmas tree, and a very unique Christmas present, as the following stanzas will show:

So when they all marched round, you see,  
Their gifts to be a fetchin',  
I give a jump into the tree,  
Right there in front of Gretchen;  
And words was bowlers near my tongue,  
But not a word to be said;  
'This is a present, all can see,  
To Gretchen Avery—made by me."

Now was she not a handsome show,  
To all the people gazing?  
An' now she looked like drifted snow,  
An' then like sunsets blazin';  
Then like a queen she stood up there,  
An' never ducked or bowed a hair;  
But sweetly said to Elder Brown:  
'Please kindly hand my present down?"

"POTATO PINGREE."—As to the political phases of the reelection of Governor Pingree of Michigan, *Every Where* has nothing to say, not being a party organ, and perfectly independent to speak or not to speak on any question.

But as to one thing, it is quite confident: Mr. Pingree's proudest title one day will not be "Governor," or "Senator," or even "President," should he secure such promotion; but "Potato."

This sounds strange; but the man who makes a thousand potatoes grow where none ever grew before—who invents a plan for feeding hungry people from land that has hitherto been a barren waste in the midst of wealth and luxury—is not to be forgotten by the world, which, though often temporarily ungrateful, has plenty of praise for its benefactors, when it gets around to it.

The only fault to be found with Governor Pingree is that he does not go on and elaborate his munificent plan. A bureau should be organized for establishing societies in all the cities, devoted to the cultivation of vacant lots. The acreage and the fertilizing substance that is doing nothing while thousands all around it are starving, is something immense. Land in the city can be cultivated much more cheaply than in the country; there are always plenty of people out of employment, who would work cheaply; there are plenty of means at hand for enriching and cultivating the soil; irrigation, when necessary, can be furnished cheaply; and, in fact, all the resources of civilization can be brought to bear immediately and advantageously for the thorough exploiting of the land. As to the safety of the crops, the police could see to that, if necessary; although we believe public sentiment would mostly attend to it.

Let our benevolent societies devote a little of the energy they now display in soliloquizing aims, to working out the Pingree plan of teaching people how to help and feed themselves.

Every Where Pub. Co., Brooklyn, N. Y.

THE YOUTH'S COMPANION contains a brief account of the Tsar of Russia, who evidently believes that true happiness consists alone in doing good.

"Since the issue of the Peace Rescript from Moscow the Tsar has been the most interesting figure on the European stage. Unlike the German Emperor, he does not have the theatrical air of playing a great part. His stage presence is not impressive. He is a little under ordinary stature, slight in build, nervous in movement and gesture, and moles in bearing.

"The Tsar bears close inspection well. He has an honest pair of blue eyes, a thoughtful face, and a quiet intensity of manner betokening will power and persistence. He is simple and unaffected and has the stamp of sincerity.

"When the young sovereign ascended the Russian throne he took a most serious view of his position as a ruler. He began like the new emperor, a large family. He looked over the ground, found out what was going on in every department, asked many questions, and became an expert in the business of state. His ministers soon learned that they had a master with a will of his own which could not be thwarted. Veteran servants of the crown have found it necessary to support his disarmament policy. His most influential advisors are in favor of it.

"Chief among them is Count Mouraviev, who was transferred to the Ministry of Foreign Affairs from the Russian embassy, at Copenhagen, the most pacific of the minor European capitals. Another is Count Lamsdorff, who, by virtue of his long service in the Foreign Office, has convinced himself that a standing army is less important than a flexible diplomacy. Another is the Finance Minister, Monsieur d. Witte, who has undertaken a series of great internal reforms relating to the currency, liquor traffic and public works, and insists that Russia must have relief from military burdens and the menace of war.

"These ministers make no pretence of managing or influencing the Tsar. The impulse has come from the superior will of an earnest and thoughtful sovereign, who is convinced that he has a great work to do for the world's peace.

"The personal qualities of the Tsar are of supreme importance, because the policy of permanently checking the military spirit and partially disarming the hostile camps of the European nations depends on the measure upon them. He is not an amiable weakling, but a sovereign with force of character and real enthusiasm for a great cause."

201 Columbus Ave., Boston, Mass.

PAULINE WYMAN is the latest evidence of what Sophie May can do in the way of holding the charmed attention of all classes of readers. It is a story of the maturing development of a young girl, and is doubtless primarily written for young girls; but young girls are not the only ones who will read it, for in all its elements it appeals to the best interests of the human heart, without regard to age. The sweet, true, fragrant home atmosphere acts like a wholesome balm amid the fastnesses of current literature, while the delicate gradations of approach by which a young girl entirely devoid of self-consciousness learns the sweetness of true love, is pictured with exquisite naturalness.

Sophie May is complete master of her line of art; she could not more adequately treat her subjects, for in them is characterized the whole-hearted affection with which she studies them, the artistic fervor with which she appreciates and reproduces all their details. From her first writing she has always delighted her readers, and "Pauline Wyman" is a progressive advance, the same as has been each volume as it appeared. It is refreshingly full of the simplicity that is power, the purity that is health, vigor and mental color, and the love that makes all things beautiful, and that lightens the weight of the small things that often obtrude themselves uninvited in the paths of all who are trying to make the way or duty the way of conscious progress.

Pauline is an altogether interesting, unaffected, lovable girl, of sixteen and one-half years, who enters the story with an impulsive step, who learns to take up certain necessary responsibilities, and who makes herself such a joy to all around her that she is naturally coveted by Prof. Allan Whitart, a young Englishman teaching in the New England town which is Pauline's birthplace and home. The events all transpire in this one town, and they are alive with a human versatility that could not possess more variety and sparkle were they transplanted to the most cosmopolitan of scenes. Sophie May realizes the possibilities of the human element under all conditions, and she could derive a beautiful story from the most untoward of conditions.

Even as the spirit of the whole narration is charmingly quick-witted, so is Pauline alert and bright in the way most desirable to young womanhood. Her father and mother are a

Do You Get Up With a Lame Back?



Do You Have Rheumatism or Neuralgia?

Are You Sleepless, Nervous, Irritable?

Kidney Trouble Makes You Miserable.

SWAMP-ROOT is the Great Remedy for Kidney, Bladder and Uric Acid Troubles.—To Prove its Wonderful Merits, Every Banner of Light Reader May Have a Sample Bottle Sent Absolutely Free by Mail.

Well people have healthy kidneys.

You are in no danger of being sick if you keep your kidneys well.

They filter your blood, keep it pure and free from disease breeding germs.

Your other organs may need care, but your kidneys must, because they do most.

If you are sick, begin with your kidneys, because as soon as they are well they will help all the other organs to health.

The treatment of some diseases may be delayed without danger; not so with kidney disease.

Swamp-Root is the great discovery of Dr. Kilmer, the eminent kidney and bladder specialist, and is a genuine specific, with wonderful healing action on the kidneys.

It will be found by both men and women just what is needed in all cases of kidney and bladder disorders, lame back, dull pain or ache in the back, gravel, catarrh of the bladder, rheumatism, sciatica, neuralgia, uric acid troubles and Bright's Disease, which is the worst form of neglected kidney trouble.

Swamp-Root corrects inability to hold water and promptly overcomes that unpleasant necessity of being compelled to go often during the day and to get up many times during the night.

The way to be well is to pay attention to your kidneys.

To take Swamp-Root when you are suffering from clogged kidneys.

This prompt, mild and wonderful remedy is easy to get at the drug stores in fifty cent and one dollar bottles.

To prove its merits you may have a sample bottle, and a book telling more about it, both sent absolutely free by mail.

The great discovery, Swamp-Root is so remarkably successful that our readers are advised to write for a free sample bottle, and to kindly mention the BANNER OF LIGHT when sending their addresses to Dr. Kilmer & Co., Binghamton, N. Y.

China, where no doctor can collect a fee unless he cures his patient.

[The above editorial from *The Boston Globe*, may be taken as an index of the trend of public opinion. People merely desire justice for all classes, and the leaders of thought are recognizing the fact that no school of medicine is either perfect or infallible. If genuine malpractice occurs, a legal remedy for all schools has been provided. It is a sufficient safeguard, when properly enforced, and is all the protection the people wish or need.—Ed.]

☞ In the public library of your town there may be found "The Report of the Seybert Commission," an unfair representation of Spiritualism. See to it that A. B. Richmond's Review of this Report is there to offset the bad influence of the first.

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, this 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 will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free.

For sale by BANNER OF LIGHT PUBLISHING CO., P. J. CHENEY & CO., Toledo, O.

☞ Sold by Druggists, 75c.

Failing to Cure, Not Murder.

Much interest was excited some time ago in the announcement that Miss Kate Lyon of the household of Harold Frederic, the late English correspondent of the *New York Times*, along with Mrs. Achille Mills, the Christian Scientist who attended him in his last illness, were to be tried for manslaughter.

Both these women have been arraigned in London in due form, both have been discharged from the accusation named in the indictment, and both promptly released. It is possible, but not probable, that there will be a new trial before another judge.

The charge against Miss Lyon was withdrawn by the prosecution after instruction from the court that, as she had acted up to her best judgment in behalf of Mr. Frederic, and with the sole motive of doing him good, coupled with his own desire to be so treated, no charge of manslaughter could be sustained. On the same ground Mrs. Mills was also discharged.

Anything less than the loss of so valuable a member of the community as was Mr. Frederic would probably not have excited the opponents of "Christian Science" to go so far as to charge murder upon these Scientists because they failed to cure their patient.

Not so very far from Boston a person has died within a year, after having been practiced upon by eighteen regular physicians. After each of the eighteen had utterly failed to discover the actual disease, a nineteenth "regular" declared that it would be necessary to resort to surgery in order to discover the real trouble. If this person had died at any time while waiting for the nineteen regulars to find out what was the matter with her, it would have been regarded as in the natural order of things. Had the patient become impatient of their ignorance of her case, and called in a Christian Scientist, there are persons who would have imprisoned the latter for murder in the second degree had death intervened after the Christian Scientist had been called in.

These observations are quite independent of any question of the merits or demerits of Christian Science. But if one class of would-be healers are to be sent to prison for "failing to cure," the question naturally suggests itself as to whether the "regulars" should not also suffer the same penalty for failing to cure. This rule, in fact, is in partial practice in

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[Illustrated.]

BY WILLIAM A. BARNES.

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As this is perhaps the most practical work of its kind, and the teacher and author has been requested by thousands of students to prepare a primer or text-book for the neophyte, the book is destined to satisfy a long felt need. Published in paper and sent prepaid for 50 cents.

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This book contains certain principles of the higher spiritual philosophy adapted to the uses of life. Its purpose being to strengthen character and insure health through the development of the inner or spiritual consciousness. Each chapter is the brief sketch of a lesson given in the regular Wednesday Classes at the writer's home.

52 chapters. Cloth, \$1.25 post-paid.

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JUBILEE MEMORIAL TRIBUTE.

FOR THE FIRST TIME in the history of the Spiritual movement that anything like a compilation of the names of the earlier mediums, speakers, writers, lecturers and prominent advocates, etc., has ever been attempted, appears in the address of GEORGE A. BROWN, *The Passing of the Grand Army of Spiritual Pioneers*, delivered at the recent Golden Jubilee at Rochester, N. Y. This little pamphlet is a timely and valuable tribute to those who became identified with the cause in the years gone. All Spiritualists should have a copy. Price 5 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.



## BANNER OF LIGHT BOOKSTORE.

## SPECIAL NOTICE.

THE BANNER OF LIGHT PUBLISHING COMPANY, located at 60 Tremont Street, Boston, Mass., keeps for sale a complete assortment of Spiritual, Progressive, Reformatory and Miscellaneous Books of all denominations. Orders for books, to be sent by Express, must be accompanied by full cash; the balance, if any, must be paid C. O. D. Orders for books, to be sent by Mail, must invariably be accompanied by cash to the amount of each order. Fractional parts of a dollar can be remitted in postage stamps.

Remittances can be safely sent by an Express Money Order, which will be issued by any of the large Express Companies. Sums under \$5.00 can be sent in that manner for cents.

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

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

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

## Banner of Light.

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## TWO DOLLARS PER YEAR.

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

We trust that Spiritualists everywhere will cooperate heartily with us in the step which has been taken, and that regular subscribers for THE BANNER will make an effort to increase its circulation. If every one now on our subscription books would make it his or her business to obtain one new subscriber to this paper for 1898, the heretofore high standard of THE BANNER could easily be maintained, the value of its contents and their practicality materially enhanced, and the Cause, which this paper has so long defended and upheld, greatly strengthened.

## Special Notice.

As Monday is a legal holiday, the Banner of Light Book Store and editorial rooms will be closed. Advertisements for seventh page of issue dated Dec. 31, should be in the office early Friday, Dec. 23, and correspondents are requested to be brief in their reports of meetings as we shall be pressed for time on Tuesday.

## The Use of Spiritualism.

With the opening of the new year there should be a determination on the part of every true Spiritualist to prove that Spiritualism is useful to the world. Every denomination in existence to-day has had to meet this question, and has been compelled to do something to prove that it was of use. The so-called Christian sects have erected schools and colleges, have organized charitable associations, and have aided the progress of science along the road to materialism. Spiritualists as yet have done little or nothing in behalf of any of the objects just stated. They could not be expected to push science in the direction of materialism, but they are surely in honor bound to recall science from its wanderings through the presentation of a series of demonstrated facts from a spiritual standpoint. It is not enough to say that Prof. Hare, Mapes, Crookes, Varley, Wallace and Hodgson have taken steps in that direction. What these eminent gentlemen have accomplished should simply be made precedents in the comparative study of psychic phenomena to-day.

Institutions for instruction in all branches of knowledge are yet necessary for the proper education of the race. Charity has claims upon Spiritualists as well as upon other people, and certainly has a right to ask them to take care of their own. For fifty years work in these directions has been sadly neglected. It is a good time now to remedy these defects by proving that Spiritualism is of service to man's physical, mental and spiritual needs. Schools, then, should be established in which the education of man's spiritual nature can receive proper attention, and where the unfoldment of mediumship can be given the consideration its importance demands. An opportunity was offered the Spiritualists of America at the last National Convention in Washington to prove their devotion to Spiritualism by a philanthropic scientist. He placed at their disposal a fine laboratory with all of its apparatus for the purpose of testing and studying the mental and physical phenomena associated with Spiritualism. He went so far as to offer the services of a competent operator to manage all sances, and stated that he would be responsible for the living expenses of the mediums who would volunteer to do something to advance the Cause.

He only asked the Spiritualists to cooperate with him through rendering him their active moral support, until he had proved that his work was of value. He wished to try experiments in telepathy, thought-photography and writing, trumpet-mediumship and materialization, of the results of which full notes would be made, and published for the benefit of the public. This munificent offer is yet open, and

the Spiritualists of America can take advantage of it, if they will but act. Spiritualism can be shown to be of use to the race in a multitude of ways, if Spiritualists will but avail themselves of this opportunity to prove that fact not guess work, is the basis upon which it rests. The majority of spiritualistic séances to-day are of little or no value as evidences of scientific or philosophical fact. Careful notes are not made, nor precautions taken against fraud and deceit. Many people attend them for the sake of amusement, while others are present solely out of idle curiosity.

The inevitable "Nearer, My God, to Thee," "Over There," "Shall we Gather at the River?" etc., etc., although sung with gusto in the most imperfect time, have never yet resulted in demonstrating one scientific fact, or in the discovery of one philosophical truth. We enjoy a genuine séance more than words can tell, but we hold that all séances should be made educational in their nature. When proved to be fraudulent, they educate people to profit by their experiences, and serve to throw discredit upon the Cause, whereas if they were made centers of spiritual and intellectual enlightenment, they would be of the greatest service to the Cause. Spiritualism has been used by many as if it were a toy to while away an idle hour. The time has come for this feeling to be removed through the energetic efforts of the Spiritualists themselves. They should come forward in support of the philanthropic scientist who is willing to devote time and money to prove the usefulness of Spiritualism to mankind.

They should try to secure mediums to cooperate with him by voluntarily placing themselves in the physical institute for experimentation. If these mediums cannot go to him unless paid for their services, then the National Association should be so endowed as to be able to pay them for their work. If those who submit themselves to these scientific tests produce results of value, they will be given certificates stating that they have done so, which documents would be of great value to them in traveling over the country. Such certificates would be ample compensation for mediums who have the good of the Cause at heart, and have no families depending upon them for support. The philanthropist in question will generously entertain the mediums who will aid in this work, but he should not be expected to give his laboratory, time and money, and ask no return from the Spiritualists themselves. He does not ask the people for money! He asks for their cooperation by making it possible for mediums to go to his laboratory in the interest of scientific truth. If they can be obtained it is the duty of Spiritualists to find them, and to compensate them whenever it is necessary to do so. Therefore we urge our readers to endow the National Association with sufficient means to enable it to represent Spiritualism in this search for truth. Are there not one hundred Spiritualists able, ready and willing to give fifty dollars each to prove that Spiritualism is the most useful factor in the education of the race?

## Protestantism.

"I attribute to so-called Protestantism throughout the nation, the fact that we have low voices and violations of the marriage relation. What is marriage according to our law? Why, it is concubinage, nothing more! The churches in this country, being squeamish about some things, have taken out of the marriage ceremony words relating to its object. Masses of the people in this country are thinking along very low lines. We cannot improve this condition until we elevate the marriage relation. It is a holy relation. The moment you undertake to bring the idea down to the civil plane, you will find all the beauty and brightness going out."—Rev. Dr. De Costa in N. Y. Herald.

There is undoubtedly much more truth than poetry in the statement of this Episcopal divine, that Protestantism is responsible for many of the vices prevalent to-day, as well as for many of the violations of the marriage relation. It is evident, however, that he does not consider his Episcopalian brethren to be Protestants, although they are certainly held to be such by the Roman Catholics and all other denominations. Orthodox Protestantism has made religion appear as a cloak for vice, hence has done much to develop hypocrisy and deceit among the masses. In this respect no church shows a worse record than does the Episcopalian. If its ritual is closely followed; if people profess to believe in its tenets, no questions are asked, and the worshiper (?) is guaranteed a safe and prosperous journey to the heavenly land. It has become a common saying that "it requires neither politics nor religion to become a member of the Episcopalian church." Several of its prelates have advised young students to hold to semi-Unitarian views, yet enter the Episcopalian ministry, because of the greater influence they would have and the larger salaries they would receive. We consider this direct instruction in vice, and hold it to be thoroughly reprehensible.

In regard to marriage, no church is exempt from the charge of having been an agent in its debasement. Clergymen, for many decades of years, have, under the authority of their church, united people in marriage who were totally unfit for such a relationship, and have closed their immoral ceremonies with an insult to the God of the Universe by repeating the impious imprecation, "What God hath joined together, let no man put asunder." It did not matter to them that many of the men were grossly immoral; it did not concern them that insanity, consumption, scrofula, etc., were the hereditary inheritances of both parties; it was no affair of theirs that some of the men were dishonest in business, cruel in disposition, and criminally selfish; it was God's act that put innocent, virtuous women into the hands of such men as the above-named; the priests' responsibility ceased as soon as the ceremony was over and the wedding fee pocketed.

Women could exchange their millions for titled European husbands, whose moral characters were conspicuous by their absence; they could be given to the worst of American libertines, and it would still be God who did that awful work! As soon as these men and women were tied together under the sanction of the church, that same church decreed that they must live together so long as they dwelt in the physical form. There was no escape from the life of misery entailed by such an edict, until the civil power stepped in and made divorce for certain well grounded causes, possible under the law of the State. It lessened the evils associated with marriage very perceptibly, but the abuses were too numerous to be at once entirely removed. That the divorce laws have been also abused by conscienceless men and women for the purpose of escaping their mutual responsibilities as parents, we do not deny, but an occasional error of that kind

is much to be preferred to the wholesale misery entailed by the absence of divorce.

Divorce has been taken in hand by the State for the best good of its citizens. If the State had also the sole power to unite people in marriage it would be a blessing to the race. It would then be necessary to have the records of the contracting parties inspected for the purpose of determining their mental, moral and physical fitness to become associated as husbands and wives. It would do away with large clerical wedding-fees, and the foolish mummery entered by hypocritical priests with regard to God's work at the sacred altar, but it would also remove the moral contamination a true man or woman receives from a corrupt conjugal mate. It would also make the woman an equal partner in the matrimonial venture, and not, as is now too often the case, make her the property of a designing man as well as the helpless victim of his lusts. The Church has been tried and found to be utterly incapacitated to deal with the marriage question, and one of the worst records made through the long centuries of dishonor with regard to marriage is exhibited by the very church Rev. Dr. De Costa represents. Protestantism, Catholicism and Episcopalianism, jointly and severally, have done little or nothing to elevate marriage to the plane of excellence and perfection, where it properly belongs. They have retarded its progress to a great extent, and have been the sources of many of the evils which Dr. De Costa charges solely to Protestantism.

It is now time to take steps in the direction of reform. Marriage should be elevated above the plane of legalized prostitution and concubinage, to that realm where love reigns supreme. The sanctity of the marriage tie should be emphasized in every school, and the youth of America taught to fit themselves to become the parents of succeeding generations. Men spend thousands of dollars to develop and maintain blooded horses, sheep, cattle, dogs and cats, but close their purses with a decisive snap when asked to do something to aid in removing existing social ills. One of the first steps toward progress lies in the direction of forbidding, by appropriate legislation, the uniting in marriage of parties whose mental and moral natures unfit them therefor. The next step would be to place the question of marriage solely under the control of the State by denying to clergymen of all denominations the right to unite people in the bonds of matrimony. The absolute separation of Church and State will do much to heal the social ills of America, and the sooner such men as Dr. De Costa are made to realize that fact, the better it will be for this republic.

## Our Public Schools.

The question of the maintenance of the public school system now in vogue in the United States is one that requires the thoughtful attention of every patriot. The enemies of the "little red school-house" are very numerous, and have been actively at work for many years to overthrow a policy, the continuance of which they know to be the utter defeat of the cherished hopes of their church. The Romanists have protested bitterly against being taxed to support the public schools, and have in many cases, gone so far as to remove their children therefrom that they might place them in the parochial schools of their own church. Not a few Americans have closed their eyes to the danger entailed by such procedure, and have refused to lift a finger to protect one of the greatest safeguards of the republic, the American public school. Some Americans refuse to believe that Romanism is inimical to our common schools. We believe such ones are not conversant with the facts in the case, and seemingly prefer the state of ignorance to that of enlightenment in relation thereto.

The Rev. N. S. Albright, a Methodist clergyman, takes the following meaty sentences from *The Catholic World*: "We are opposed to the common schools as they are, because our church condemns them. The best ordered and administered State is that in which the few are well educated, and the many are trained to be obedient and willing to be directed, are content to follow, and do not aspire to be leaders. . . . We believe the peasantry in old Catholic countries two centuries ago, was better educated, although for the most part unable to read and write, than are the great body of the American people to-day." These words are quoted from the leading journal in Roman Catholicism in America, hence represent the true sentiments of that great church hierarchy upon the school question. This same journal, in company with other papers of the same faith, published several articles not long since, rejoicing that the annexation of the territory acquired by our recent struggle with Spain, would place nearly 10,000,000 Catholics under the protection of the stars and stripes. Nor this alone—it would give them, after a time, a voice in the affairs of State, and enable their "Mother Church" to regain her ancient supremacy through the influence of her loyal subjects among the citizens of America.

Every reader of the words quoted above by Dr. Albright will see at a glance that the American common schools are by no means safe from Catholic bigotry and prejudice. The parochial school trains the many to be obedient to the commands of the few, hence make it possible for ignorance to prevail among the masses. Such schools are un-American, diametrically opposed to liberty and justice, and serious menaces to the safety of the nation. The Romanists already have acquired a commanding influence in both of the great political parties of the times. They have even secured the adoption of an ideal picture of Marquette, the Jesuit explorer, upon one of the postage stamps now issued by the United States Government. They have secured the majority of city officials in the largest cities in this nation, for satellites of their church, and are able to influence legislation at will. They can secure government appropriations to erect Catholic chapels upon government property, and have only to ask to receive the appointment of some favored son of the church to a position of influence in statecraft. They can even secure the attendance of the President of the United States at mass said in behalf of the released soul of some European potentate, and expect to be able to compel this government to pay the salaries of the priests, friars and bishops in the East and West Indies, as Spain has done heretofore.

The secular press is largely silent upon the baleful influence of Rome because of the fear of Rome's power. A representative of one of the greatest daily newspapers in the United States declares that he knows that that paper, though ostensibly free, yet wears the Roman muzzles. In view of these appalling facts we feel it to be the duty of every Spiritualist to

see to it that the public school system is maintained in all sections of the nation. He should see to it that all children between the ages of five and sixteen years are compelled to go to the kindergarten and common schools of our land. He should demand that the rising generation shall be taught the principles of self-government, loyalty to the flag, protection to the home, freedom to follow the dictates of conscience in all reasonable ways, a hearty respect for American institutions, and a devotion to liberty as symbolized by the public schools of our country.

## The Treaty of Peace.

The Hispano-American treaty of peace has been signed at Paris, and will soon be submitted to the home authorities of both nations for ratification. It is rumored that the Spanish Cortes will be dissolved before it can take action upon the treaty, hoping to profit by the opposition thereto that is known to exist in America. Some of the provisions of the treaty reverse the protective policy to which this government has been wedded since 1891, and establishes virtual free trade in the Philippines. Spanish vessels are to have the right of free entry into all of the ports in the added islands for a period of ten years. Indemnity on the part of either nation is waived, while the United States government guarantees to repatriate all Spanish soldiers at its own expense, settle all claims of American citizens against Spain, and pay \$20,000,000 to the Spanish government for ostensible public improvements in the Philippines.

With the signing of the protocol last summer, hostilities ceased, and the ratification of the treaty will only insure the maintenance of peace between the two countries. Every patriot rejoices that the war is over, and fervently hopes that peace may henceforth prevail in this country. As to the merits of the treaty of peace public sentiment is greatly divided. Many patriots fail to see the justice of turning a war for humanitarian purposes into one of conquest. Others feel that Spain, being the aggressor and the loser, should pay for the entire cost of the war in addition to the loss of her colonies, instead of receiving millions of American dollars, being exempted from the expense of transporting her own soldiers, and the payment of debts honestly due some of the citizens of this country. The consideration of this treaty by the United States Senate will be watched with interest by the entire globe, especially by the people of America. There is but little doubt that it will be speedily ratified, and the new policy adopted. We hope that American genius and American patriotism will prove equal to the herculean task of solving all problems that have arisen out of this imbroglio with Spain. Thus far our flag has been a sign of progress wherever it has floated, and we trust that it will continue to be so henceforth and forever. We have faith in America, and believe that right will prevail in the end.

## Capt. E. W. Gould.

On the fifteenth of December this well-known representative of the Cause of Spiritualism passed the eighty-seventh milestone of his journey through earth-life. He has kept up with the times through the changing history of the world, especially in all matters pertaining to the advancement of Spiritualism. He has ever been a truth-seeker, and in the seeking has scattered many leaves of knowledge among the masses, hungering for the bread of truth. Capt. Gould has been an ardent advocate of organization for many years, and no one hailed the institution of the National Spiritualists' Association more enthusiastically than he did, nor has that body a more loyal supporter to-day than is he. Despite his more than eighty years, his physical and mental vigor and catholicity of thought will put to shame many a man of less than half his years. His life is one of the best monuments that possibly could be erected in the name of Spiritualism or by Spiritualism itself. He is an optimist in the highest sense of the word, a thorough believer in human progress and higher spiritual enlightenment for his fellow-men. We congratulate our esteemed brother upon his successful entrance upon his eighty-eighth year, and trust that many other celebrations of his natal day are yet in store for him.

## The Money Question in Mediumship.

A distinguished author and speaker states that he has always felt that mediums should not fix a price for their sittings, and that in the end, they would receive more and have purer inspiration by so doing. During the earlier years of his work as a medium, he gave thousands of gratuitous sittings, replied to hosts of letters on spiritual topics, and attended many funerals, all without money and without price. This work was well known to many Spiritualists, and one of them, a friend indeed of honest mediums, left him five hundred dollars as an earnest of her appreciation of his devotion. The commercial spirit in mediumship is a serious drawback to successful spiritual work. Every true and worthy medium should be paid for his services, but whenever and wherever money is made the prime object of the medium, or the sifter, the results can not fail to be unsatisfactory. If pure spirituality were the first desideratum with mediums, Spiritualists and investigators, the question of compensation would speedily adjust itself. We believe in honest pay for honest work, but we are yet to be convinced that spiritual wares can be sold at the rate of several hundred dollars per week, and the genuine article always obtained.

The secular press announces the apprehension of Henry R. Rogers, the bogus medium who for over a year has been a fugitive from justice. He was wanted by the authorities of the State of New York for an assault upon an officer of the law with a hatchet. He was under bonds to appear at a certain term of court, but disappeared mysteriously, to turn up safe and sound in Cairo, Egypt, where he inveigled the widow of the late Alfred E. Beach into a marriage with him. It is to be hoped that his career will now be checked by a prolonged residence in Sing Sing.

Remember that the complete works of Andrew Jackson Davis, comprising twenty-nine volumes, can be purchased for \$20.00. What a magnificent present they would make!

The American Type Founders Company has issued a most unique calendar for 1897, in the form of an extraordinary piece of brown paste board, bearing the month, and days of the week in jet black letters.

## Andover.

The Alumni of Andover Theological Seminary, to the number of about one hundred, recently held a meeting at Young's Hotel, Boston, at which certain clergymen took occasion to speak their minds very freely as to the policy now prevailing in that ancient and honorable representative of orthodoxy. One minister went so far as to say that the "old ship is on a stormy sea," and predicted that it would suffer shipwreck unless its pilots returned to the good old ways. In other words, the tendency toward a more rational faith must be checked, and the revelations of science denounced. One of the Andover professors stated that the faculty had found it necessary to revise the curriculum to some extent, by making the historical instead of the exegetical method the leading feature in the work. Exegetical, theological and philosophical studies were given larger opportunities than ever before, but ethics, economics and sociology demanded attention, and provision had to be made for them.

The professor also said that these latter topics were agitating the masses, and some action had to be taken to give instruction concerning them. Without doubt the question of ethics is one that would frighten the old-time representatives of Orthodoxy. This statement is also true of economics and sociology. The important points to many theologians of the Orthodox stripe are the mystery of the trinity, and salvation for the elect through the blood of Jesus. To take up such questions as human rights, duties, social purity and political economy is heresy, if not rank infidelity. The conservatives cling to the outgrown teachings of other days, and mourn piously over the degeneracy of the times, while the liberal party catches the spirit of progress and moves Orthodoxy forward in spite of itself. But it must be remembered that infidel science, the heretical Universalists, Unitarians and Spiritualists, have forced the adherents of Orthodoxy to take up the new, vital issues of the times against their will. In order to keep pace with them they were compelled to lay less emphasis upon exegesis, and more upon man's needs and duties here on earth. Theology, philology and dry philosophy, no matter how learnedly they may be expounded to the masses, will never right a social wrong, nor extend the principles of sympathy and justice among men. Andover has taken a step in advance through the study of humanitarian problems, because of which her revenues are falling off to an alarming extent, and many of her alumni are ominously shaking their heads, predicting the death of the institution! Andover as a theological teacher would be of very little loss to the world, but if she goes down because of her advocacy of humanitarianism, her friends will have no cause to complain. Better death in the cause of right, than fossilization in the interests of an effete theology.

Spirits are made the scape-goats for all sorts of sins by some people, even to the giving away of every dollar's worth of property possessed by the individual. A Massachusetts spirit has recently decided that the so-called spirits have no right to do this, and has ordered the party benefited by the transaction to make good the amount taken. This appears to be excellent law, especially so as it is based upon sound common sense. It is absurd to suppose that the friends in spirit life would advise any one to beggar himself or herself for the purpose of placing large sums of money in the hands of an interested party. A few more verdicts like the above, and Spiritualism will be freed from many of the vampires now feeding upon it.

We have received cards announcing the marriage of Miss Josephine, daughter of Mr. and Mrs. J. L. Rea of Van Buren, Ark., to Mr. Emanuel M. Baoharash, on the 26th inst. We tender the happy couple our sincerest congratulations, and wish them a pleasant journey across the isthmus of earth life. Mr. Rea is one of the National Spiritualists' Association State Agents for Arkansas, and a worthy representative of the "good Cause."

When a soul comes into a knowledge of its own innate powers and possibilities, it is then able to comprehend its relationship to the human family, and can so shape its course of action as to be able to honestly earn for itself a just and righteous inheritance in the higher life.

Mrs. M. H. Wallis has Jan. 15 open, and desires to fill the date if possible. This is the last opportunity to hear her before she sails for Europe on the 18th. Address 603 Tremont street, Boston.

## Tolstoy Fund

In Aid of the Persecuted Doukhoborts in Russia.

Count Leo Tolstoy, whose seventieth birthday has recently been celebrated, writes to a correspondent in this country urging the raising of funds to aid in the emigration of the oppressed Doukhoborts. These people, thrifty, industrious farmers, some ten thousand in number, form a Protestant sect whose tenets resemble those of the Quakers. Their only offense is their refusal, from conscientious scruples, to serve in the Russian army. For this reason they have been repeatedly exiled from one part of the empire to another, and so persecuted and maltreated by the government officials that their position in their own country has become intolerable. With much difficulty they have obtained permission to emigrate to foreign lands, and steps have been taken to settle them, temporarily at least, in the island of Cyprus, but it is hoped that they may eventually reach America. There is urgent need of funds to enable them to take advantage of the privilege to emigrate which has been accorded to them. A committee has already been formed in London to raise money for this purpose, and the undersigned have been constituted a committee to cooperate with them in America. It seems appropriate that such money as is collected should be offered to the Doukhoborts through Count Tolstoy, and that in honor of the seventieth anniversary of his birth, it should be called the Tolstoy Fund. This cause lies close to the heart of the distinguished Russian and nothing could give him greater joy than its success. We appeal to all of our fellow-citizens who believe in liberty—in the freedom of man to abstain from taking up arms against his brother man—to contribute as they may be able to this worthy object.

Contribution in any amount may be sent to ISAAC N. SELIGMAN, Esq., Treasurer of the Committee, 511 Broadway, New York. WILLIAM DEAN HOWELLS, New York. JANE ADDAMS, Hull House, CHICAGO. WILLIAM L. YD GARRISON, Boston. GEORGE DANA BOARDMAN, D.D., Philadelphia. N. O. NELSON, St. Louis. BOLTON HALL, New York. ERNEST H. CROSBY, New York. Committee. New York, Oct. 25, 1896.



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By letter, and all who cannot call at our office in Boston can write us, stating their age, sex, and leading symptom, and we will at once diagnose their case. Do not ask us our opinion of this Doctor or that one; we never express an opinion; and if you are receiving benefit from your present treatment, do not change, but if you are not receiving benefit, then we would be pleased to diagnose your case. We prefer to take cases that other Physicians have failed to cure.

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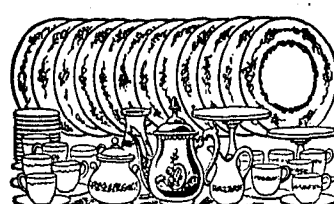
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## The Age of Reason.

A handsome holiday edition of this great work of Thomas Paine has just been issued from the press. It contains an account of the conditions under which Mr. Paine wrote the book, a biographical sketch of the author, beautiful photographs and half-tones, including all authentic pictures of Paine. This is the only edition with a full index, and the only volume, too, in which Paine's own account of his arrest in Paris appears.

The cover design is unique and rich, representing in colors and gold the sun of reason shining full upon Eve, who is plucking the apple from that famous tree in the Garden of Eden. The edition is especially gotten up for admirers of Paine, and will be highly valued by them. Price \$2.00.

Order through the Banner of Light Pub. Co.

The publisher of "Immortality," J. C. F. Grumbine, editor, wishes to announce that back numbers of Nos. 1 and 2, Vol. I., can no longer be furnished, as all copies have been sold.

## Lake Helen Camp-Meeting, Florida

On Dec. 9, the following people left New York for Lake Helen Camp-Meeting by the Mallory steamship line: Mrs. Edith Berdan of Paterson, N. J.; Mrs. Blanche Woodman, Hans Dohrn and Augustus Dohrn, all of East Jaffray, N. H.; Geo. Burnham and wife of Waverley, Mass.; Miss Mary E. Babbit of Orange, N. J.; and Andrew A. Wilkins of Greenfield, Mass.

The Dohrns and Mrs. Woodman are to take charge of the hotel. The people are highly endorsed by H. M. Clark of East Jaffray, one of the Camp Trustees.

The next excursion will leave New York Jan. 6. I have first class state rooms engaged. All who wish to go to any place in Florida on that date should write me soon for state rooms, enclosing four cents in stamps for postage on circulars, folders, etc.

Price of round trip good till June 1, 1897, from Boston to Lake Helen, \$44.56; from New York, \$40.56; from New York to Jacksonville and return, \$34.56. Free transfer of baggage, meals and state room free.

H. A. BUDINGTON, Manager.

## Movements of Platform Lecturers.

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

J. C. F. Grumbine can accept no engagements east or west this season, having the season all taken.

Dr. C. W. Hadden, of Newburyport, Mass., will lecture in Watnam, Mass., Sunday evening, Dec. 25. Subject, "When the Mists Have Rolled Away."

W. J. Colville conducts Christmas Festival exercises, assisted by Prof. E. A. Whitelaw and other eminent talent, at 497 Franklin Avenue, Brooklyn, N. Y., Saturday, Dec. 24, at 2 P. M. and Sunday, Dec. 25, at 3 P. M. "Today's Christ and the People's Christmas."

Mrs. Carrie E. S. Twing will serve the Haverhill society during the remainder of December; Lynn, Octet Hall Society, the entire month of January; Norwich (Ct.) Society, in February; Williamstown, Ct., in March. She will accept week evening engagements from these points.

Dr. George A. Fuller lectured in Wakefield, Mass., Sunday evening, Dec. 4; also in Greenwich, Mass., the 11th, in Springfield the 18th, and Hartford, Ct., the 19th, and will lecture again in Springfield the 25th. He has Feb. 19th, May 28th, and the whole of June engaged. For terms, address 42 Alvarado Avenue, Worcester, Mass.

Address Seymour Van Brocklin, 18 Huntington Avenue, Suite 6, for platform engagements, speaking and psychometric reading.

Mrs. M. H. Wallis has Sunday, Jan. 15, open, and would be glad to speak for a society in or near Boston, on reasonable terms. As it is to be her last Sunday before sailing for England, there would be her "farewell service" and prompt application is desirable. Address, 693 Tremont street, Boston, Mass.

G. W. Kates and wife will accept calls in the West after April 1, 1897, to lecture and give tests. After nearly three years as settled speakers in Rochester, N. Y., they desire to renew old acquaintances and form new ones. They will also give special attention to organizing Children's Lyceums. They will serve societies at the lowest possible price on Sundays, and hold meetings for collections during the week. Address them, at 156 Melgs street, Rochester, N. Y.

## Jubilee Deficit.

Previously acknowledged, \$1,130.88. A. A. Kimball, \$10; Charles Houghton, \$5.30; Progressive Union, Levant, Me., collection, (society has seven members), \$3.25; Paul Flang, E. J. W., \$1 each; Amesbury friend, 25 cents; I. W. Jones, I. M. Skinner and Mrs. Emma C. Fullerton, 10 cents each. Total, \$1,151.98.

fumes of a cigarette in their faces in a bravado style.

The chief witness was the Times reporter, Mr. Hay, who had planned the raid some days before, and who had gotten himself appointed a special police officer by the Commissioner, his personal friend. By-and-by later news will be developed of this same reporter and special officer. At the rigid examination to which Mr. Lukens, the able lawyer of the prosecuted medium, subjected Mr. Hay, a compromising garble of facts and falsehoods was elicited. In several important instances the witness completely crossed himself. He also refused to answer three leading questions as to the flashlight list on at the circle, declining to state whether he had or had not produced such a light himself.

Mr. Hay's testimony on the whole was greatly damaging to the prosecuting side, as was clearly shown in the summing up of the evidence on the part of the lawyer. In examining one of the officers—as well as in the examination of Mr. Hay—Mr. Lukens brought out the fact that no disorder on the part of Mrs. Bliss or her family had been attempted or perpetrated, and that the unseemly conduct in the house had all been made by the prosecution, which the earnest lawyer aptly called a persecution. It was also revealed that, as Mrs. Bliss had distinctly stated previous to her séance, any one wishing to leave would receive his money. Therefore Mr. Lukens argued that the charge of keeping a disorderly house could not be sustained, and that of obtaining money under false pretences was equally faulty.

When questioned as to the religious aspect of the services the witness, hesitated and sneered. At first, denial was made that any hymn was sung; but under the cross fire of the examination it was reluctantly admitted that the audience "tried" "Nearer, My God, to Thee," and "Shall We Gather at the River?"

When Mr. Lukens had satisfied himself—and all unprejudiced listeners—that the arrest had been a case of malignant assault, not only upon the medium but upon all honest Spiritualists, he proceeded to sum up the evidence in an eloquent and masterly speech. He denounced the Times, and its agents who were concerned in this outrage, in most unsparring terms. He claimed Spiritualism to be a religion, and its mediums and lecturers to have the same right to proclaim their truths as the clergymen of any denomination have to do the same. He declared a spiritual séance to have as much right to do its work as has a prayer-meeting.

The lawyer continued in substance that strange things were revealed from the cabinet that could not have been produced by Mrs. Bliss. White robed forms, large and small appeared and called for their friends in the room, who recognized and received them from the dead with tearful joy. "I have no right, your Honor," said he, "to say that these mysteries were fraud. I have no right to say that these intelligent people did not recognize their loved ones, and that these mysteries were not what was claimed for them." And he went on winding up by demanding that his client be exonerated from the charge, and that the real disturber of the peace, Mr. Hay, be put under arrest. This closed the hearing. The count of keeping a disorderly house was dismissed and Mrs. Bliss held for trial on the charge of obtaining money under false pretences.

Realizing this to be a case of malice and persecution on the part of the Philadelphia Times and its agents, a number of responsible Spiritualists are determined to stand by Mrs. Bliss and to bear witness as to their knowledge of her mediumship.

At the time of this second hearing of the case, the first association of Spiritualists of Philadelphia was holding a three days' convention at Casino Hall—a convention that proved to be a most delightful series of spiritual meetings that were ably participated in by W. J. Colville, Mr. and Mrs. E. W. Wallis of England, Mrs. M. T. Longley and others, including Capt. E. W. Gould of Washington, D. C.

Great credit reflects upon the management of this affair under the direction of Mrs. M. E. Cadwallader and the Woman's Progressive Union. The Young People's Spiritualist Union of Philadelphia took an active part in the deliberations of the conventions. The Purple and White Band of Mercy was formed on Sunday that bids fair to be an instructive and spiritualizing work among its members. MARY T. LONGLEY.

Both Hudson Tuttle and Emma Rood Tuttle contribute to the Christmas number of the new spiritual magazine published at Utrecht, Holland, under the able editorship of J. S. Göbel.

## Lake Helen Camp-Meeting, Florida.

Any of THE BANNER readers who expect to go to the Lake Helen Camp-Meeting should take the Southern Railway as affording the best and quickest all-rail route from New England to Florida points. It is the only line making direct connections in Washington with the Federal and Columbia Expresses. For maps and information about rates, etc., write or call on Geo. C. Daniels, Trav. Pass. Agent, 228 Washington street, Boston, Mass.

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## SPECIAL NOTICES.

J. J. Morse, 28 Osnaburgh street, Euston Road, London, N. W., is agent in England for the BANNER OF LIGHT and the publications of the Banner of Light Publishing Co.

Fred P. Evans, 103 W. 42d street, New York City, agent for the BANNER OF LIGHT and all Spiritual and Occult Literature. Orders by mail promptly attended to.

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Questions propounded by inquirers—having precise bearing upon human life in its departments 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 expressions as much of Truth as they perceive—no more.

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Report of Séance held Dec. 9, 1898.

**Spirit Invocation.**

Oh! thou Spirit of Love and Divine Power, we this morning bring ourselves in close sympathy with thee that we may receive bountiful blessings, knowing that if we place ourselves in communication with the spirits they may bring glad tidings of immortal joy. Oh! that they may come with the full assurance of life eternal, bringing the truth to those who are still doubtful, who are still in trouble, and bringing to them physical and spiritual strength. Open the gateways of knowledge that all may be guided by their reason to search for the truth. Draw near unto all this morning, for thou knowest all things best, and we give thee praise now and through eternity. Amen.

INDIVIDUAL MESSAGES.

Albert E. Eastman.

I would like to send out a message to those I am interested in on the earth-sphere, and I send it on the wings of love, hoping it will be received; for in earth life we are blind to many things, but in spirit we are awake to many conditions we are not conscious of while in the physical body. I am pleased that I am permitted to control and use the vocal organs of the medium; it will give me still further experience, for truly it is an education as we come in contact with the various brains and various organisms as we try to operate and reach our friends in the physical body, though very often we send our thoughts out and those who receive them do not comprehend or understand them.

Now I wish to receive my aged mother. She has been an old Spiritualist for many years, as the world expresses it; also my sister, who is somewhat mediumistic, and while I feel I do get very close to them at times, yet I find them in doubt, as it is a question whether it is an actual identity of the one they seem to feel, and they have often wished that I could make myself known through some other channels or other ways so as to make it positive. I have waited a long time for this opportunity, and I am here this morning, not to gratify the selfish desires that are often created in the mortal by curiosity or merely to demonstrate to them more distinctly that we can control other brains, but that we may give them the assistance and full assurance that as we assist others we assist ourselves. Father is with me this morning, so is William and so is Mary. We are all united in sending this message, and many join us also, too numerous to mention, but we would like to say that when doubts and fears are cleared away and more honesty and positiveness established in the hearts of mortals, and they will seek the true communion through their friends, we will have no difficulty in demonstrating the fact, but when we return, we have to return through so many doubts and fears, and have to destroy so many selfish desires that it seems to us it is almost impossible to prove the identity of the spirit. So I have merely made a little speech, and I will say to all, wait until you get here and then you will realize it is not so easy to return through all those doubts and fears as it is for you to sit down and wish this or that to be done. You can put me down as Albert E. Eastman, and you can locate me in Pittsburg, Penn. I shall also be recognized in New York State, and some years ago was familiar in your city, but never a resident.

Agnes C. Ferguson.

Well, I should like to send a message this morning to those who are not only interested in me personally, but are interested in all progress. Life is looking upon as a great vineyard. We are all working our own way and comprehending it as we see and understand it. I feel like saying to Martha and Sarah that while we cannot always agree in all things, many times we can make ourselves agreeable by seeking for more knowledge. When we are broad enough to desire to receive knowledge, we shall always gain it. It is like all things in the mortal life; when we are desirous to learn anything, and our mind is on it, it is nothing for us to comprehend it, although it may take both time and energy and a good deal of patience. I wish to say to you, dear sister, that this is the reason I speak to you this morning in this way. In investigating Spiritualism you will find a great deal that is not directly in accordance with your own ideas, because each one has his own way of expressing himself. Now I would like to say for you to search your own heart and try to comprehend for yourself, and then, when the spirit touches you, you will know it.

Father and mother are with me this morning, and join in sending this message of love, knowing the day is not far distant when each one will celebrate the birthday of Christ and the celebration of the Christian era, when all are seeking to bring happiness and consolation to those who are in earth life, and I wish to say that the spirit will unite with you in making each one happy, not only at Christmas

time, but every day in the year and every hour of the day.

Now just me down as Agnes C. Ferguson. My sister is here in Boston and somewhat interested in the Spiritual Philosophy, but is not thoroughly convinced of spirit-return. My former home was in Paterson, N. J., where I left my husband and his sister who lived with us. I speak of this, as I wish them to meet in harmony in the bye and bye.

George F. Tilton.

I have got in here and got control, but it seems sometimes hard to know what to say after you get here, for it sounds all right to you, but when others come to read it, they don't get it in the same tone as it was given, or under the same conditions that existed when we manifested. This is the reason we don't speak of many things we might if we were talking to the individual, but if we just tumble in here for a few seconds, and have to hurry over what we do, then get out and let some one else in, there is not always time for us to do all we wish to. Now I have made my presence known in my own way, and am trying to come in communication and create a magnetic connection with my family that I left in earth life. I wish to say to Annie, my wife, that while she has been going through many changes, which she views from the standpoint of her physical conditions; I may have looked on it from a different standpoint, feeling at the same time that many things ought to have been done while in earth-life that were not.

I return this morning to give encouragement, if possible, and to say not to expect too much of any one. I think that is the great trouble with both the spirit and mortal; we are too apt to expect a good deal from each other. Now expect nothing, and you will receive more. I was with you when you went to see that medium in New York, and I tried to make myself known, but was not able to convey the knowledge you desired so that you could understand it. Now don't be discouraged and feel there is nothing in life and less in death for there is much in both, and I will do my level best to explain and help as far as I can. My name is George F. Tilton and my home Brooklyn, N. Y.

Mrs. Henry E. Merrill.

One goes and another comes, and so it is through life. It makes no difference what sphere you live in, no vacancies are left open, although sometimes we seem to think our places cannot be filled. We make a mistake when we think so, for each life is destined to accomplish a certain work, and sometimes it is not a pleasant work. We think at times that if we were in other spheres or in some one else's place, or if we were surrounded by different circumstances, we could do much different. I have been some years in spirit, and I was what you might call a philosophical one in earth-life. I came to the conclusion that we become very narrow when we think that because one is removed from our midst no one else or nothing else will do, for we make a mistake.

Now I am more than anxious to reach my boy, who is still in earth-life. I have three boys, but the one I most desire to reach is Charles, for I seem to be drawn to him, as he feels most that his life is a failure, and everything he does seems to go against him. Neither friends nor money are always the most plentiful; but let me say to you, dear one, you have much if you will make use of that which you have. I know I used to have to do a great many things that I did not wish to, but if I complied it was for the best. I would content myself and debate on the situation. Now don't think one individual can conquer the world by any means, for he cannot do it; neither can you conquer the conditions that surround you by fighting, or placing yourself in disagreeable conditions, but put yourself in a more harmonious way and seek assistance of God and the angels, and make up your mind to be firm and steadfast, and if you conquer one thing you will be stronger to conquer another. Now take mother's advice, for you know how anxious I always was for you, and I want to see you happy and contented. To my other boys I would say I send kind thoughts out, for truly there are many erring ones, not only in our own family and associations but the world at large; and while one may be successful, and surrounded by plenty, what a little thing sometimes changes the whole current of circumstances, and what looks glorious and prosperous to-day lies like the dead leaves in the fall, and we cannot help it. Be honest in your dealings with others and others will be honest with you. That is mother's advice.

You can put me down as Mrs. Henry E. Merrill, and my home was in Burlington, Vt.; but my son I am desirous to reach is in Manchester, N. H. He is a Spiritualist, and sometimes he ought to be conscious of the influence more than others, but he does not let himself be led, as he might.

Mary Fitzgerald.

My name is Mary Fitzgerald, and my home right here in Boston. I cannot say I had any interest in Spiritualism, for I belonged to the Roman Catholic Church, and I have many friends who are members of that church. The teachings of our church, when we live up to them, are the same as you Spiritualists talk; that is, those who are in harmony, who are born in love, the spirit abides with them; and I am glad of it, for while we are not always conscious of the immediate influence that we throw around our friends, we can throw our influence for their interest.

I wish to say to them that I have watched very cautiously and carefully the many changes that have been passing with the different members of the family, for I left a large family behind me, and most of them will be known right here in Massachusetts, although I also have those connected with me in the Western States, and will be remembered in many places through the influence of my husband and his associations of the many years gone by. But I wish to come especially in communication with my youngest children, who are now here in this city, struggling to reach the height of their ambition and reach out to that place where they cannot only live themselves, but be instrumental in assisting others to live also. I am glad of this privilege, and more than delighted to feel that there is an opening where all spirits are made welcome, and all can come and give their own ideas independent of what they had been or are now. I wish to say to all in my home and my associations, seek diligently, let the spirit lead you, develop your own intellect and think for yourself, and you will realize that "it is

not all of life to live, nor all of death to die." I wish I could come closer and talk with my daughters, Mary, Susie and Margaret, for it always seems to me that girls need a mother's advice or a mother's care more than the boys, for I think my boys will be able to look out for themselves, and I have their welfare at heart. I think this will do this morning. If my friends will realize it and seek to come closer in communication with me, I shall be more than delighted. My husband is in spirit with me; he has joined me since I passed out. I also have two sons in spirit life who passed away in childhood. I speak of this that they may know who I am and give them confidence that it is I who sends this letter.

Mary Abbott.

My name is Mary Abbott, and my home was in Lynn, Mass., where I don't think I am forgotten, although some little time has elapsed since passing from the body. I was interested in Spiritualism, and members of my family are also interested in it. They requested me to make myself known here this morning, and I am doing my level best to not only manifest myself, but to bring others to a better realization of immortality and spirit return. I wish I could demonstrate things more accurately and put things more forcibly, for when Frank passed away he left everything upset, and I see those in the mortal life who have not done justice to others. I thought this morning that while it would not be policy to use an individual name, when my message is read, there are those who will understand and comprehend it, and I wish to say to them clearly and distinctly that if they do not do justice to others they cannot expect the spirit to do justice to them, for as you deal unto others so shall it be dealt unto you. Now remember, that the law of compensation is just as sure on one hand as it is on another, and you will be paid back just as you pay others. Consider this well, for remember it is the spirit that is grieving and not the mortal. The spirit had placed confidence and given them the full control, with the belief that they must do unto others as they expect to be done by.

I am not going to send a long message this morning, for I feel a few words often go farther than a long sermon. I have given this so that others may take courage and know that the spirit is working for justice, and will yet accomplish it; so fear not, neither must you falter, for all things will ultimately work out for good, and to those who will seek our assistance and help we will do for them the best we can. That will do this morning; if they desire closer communion, let them place themselves where we can meet them.

Messages to be Published.

Dec. 16.—Belle Moon; Albert Healy; William B. Handly; William Frederick Pinkham; Julius Mason; Mary Clements.

A Letter from Abby A. Judson.

NUMBER FORTY-NINE.

To the Editor of the Banner of Light:

There are so many disappointments in the world that I always feel sorry when I have caused one, though it may be without blame. A friend in Woonsocket, R. I., sent me a little gift anonymously, and said a similar one was sent some months ago, and the donor hoped to see it mentioned in THE BANNER. I did not receive the previous one, and take this means of saying that I did not, though the second was received with appreciation. It seems to me, however, that the space you accord me in your valuable columns should not be devoted in general to this use.

In my last letter I spoke of the great delight felt in old age by those who are walking the latter part of life's pilgrimage in the cheering light of Spiritualism, and by the impotence of the different religions and of philosophy itself to bring the same illumination.

As has been stated before, only those dwell in heaven, whether embodied or disembodied, who love and aid all beings inferior to them in any respect, who love with just dealing those on a par with themselves, and who love and revere all beings who are superior to themselves in those qualities that denote the true progress of the soul. We claim that only this mental attitude betokens a real spiritual progress. If we do not love and compassionate our inferiors, we have a tendency to tyranny, and need to beware. If we do not love and deal justly with our equals, we cannot be in the heavenly state, and if we do not love and revere those who have attained the higher rounds of the spiritual ladder, it looks as if we esteemed ourselves so much that we cannot acknowledge the superiority of another, besides losing the powerful stimulus which is begotten by the desire to attain what they have attained.

Alas! in this world there are many who act as if their possessing the power gave them the right to maim and torture lower animals, to rob the defenseless of their money and their property, to beat a child, to abuse a woman, and to stab a sensitive heart with cruel words and slanderous suspicions. It is the mission of Spiritualism to teach its votaries to do exactly opposite to this, and by thus placing an object lesson before those who know us most intimately, cause a true humanity to go like leaven from heart to heart until this earth has become indeed the wished for heaven.

As to loving and treating with absolute fairness those who are on our par, it can only be practised by those in whom selfishness has been stamped out. The selfish person sees his own needs, he is blind to those of his neighbor. His wanting a thing is reason enough for him to seize it. If he is in low life he may be a pickpocket. If he belongs to the upper ten, he may be a great monopolist. If he likes to talk, he monopolizes all the conversation. If the person be an attractive young man or woman, he tries to make as many of the opposite sex enamored with him as possible. If he is a doctor, a lawyer, or a minister, he feels angry at those who may surpass him in paying patients, in easily gulped clients and in the number of devoted and wealthy parishioners, and will by sly innuendoes and tricky ways, try to divert all valuable patronage to himself. True love, the love "which seeketh not her own," is the only panacea for such moral corruption as this.

A gentle, tender and helpful spirit toward the weak lays the foundation of an angelic character; equal and absolute justice toward our equals bespeaks the rounding out of a manly development; but it is to our third point, a reverence toward those whose present status is the goal we seek, that we now ask the attention of those who would tread supernal paths.

To be able to reverse it, a lofty gift of the soul. Its expression is wanting in many, though

the germ, like every other spiritual seed, is innately implanted and will in time develop. We are grieved when we hear a person say that he reverences no one. It is usually a young person who says this, and such a one tells the truth, and it makes one pity him. Persons more advanced in life have learned to revere those who possess virtues greater than their own. Though they may themselves be what the world calls bad, they feel that reverence is due, though they do not try to imitate. But young persons of the type adverted to do not yet know enough to revere. They will learn some time in the future, and the new consciousness will flood their souls with a sweetness at present all unknown.

Such a one sometimes excuses his want of reverence, or veneration, by declaring that those feelings should be felt toward God alone. But to be able to revere the absolute, the illimitable, the unconditioned, one must begin by feeling thus toward the lesser beings, that one can take within one's own comprehension. As one of old asked how one could love God, whom he had not seen, unless he love his brother, whom he had seen, so do we question how one can revere the Infinite without revering the beings whom we know who merit it? In other words, a feeling due to unconditioned being is the expansion of the germ that begins to work on the objects and the persons near at hand.

No; to say that reverence is due to God alone is a mere subterfuge, and shows that he who utters the sentiment is not likely to have begun to really reverence him whom he calls God.

We take it that reverence is not due to an individual, be he Jehovah or a man we know, because he is such and such an individual. It is due simply to the qualities as manifested in form by the individual. God is not to be revered because he is said to be God. He is to be revered if he manifests the qualities calling for reverence, and because he manifests those qualities.

I am glad to be able to reverence finite beings who are worthy of being revered; and I would far rather revere Ralph Waldo Emerson, who was possessed of purity, nobility and an almost matchless humility, than such a God as Moses taught the Jews to worship. That God was revengeful, selfish, cruel and extremely jealous. He himself declared that he was so jealous that it made him angry if a Jew thought of looking at any other god. He was just as bad as a god as was suited to the conceptions of that greedy, overbearing and sensual race. As to the Ten Commandments, it is not much to the credit of the Jewish race at that time to have to be told not to do such things as are alluded to in most of the ten.

Doubtless some of your readers have heard what a Japanese said about these ten Mosaic injunctions. Some zealous had brought them to his notice. After reading them, the Japanese quietly remarked: "They are well written and well put together; but my people do not need to be told not to do such things, as they do not do them."

In my vain efforts to find some denomination of Christianity that I could stand, I at one time went a good deal to the Episcopal church. Though I tried to give it a fair trial and be very devout, it did seem queer to me to respond: "Lord, have mercy on me, and incline my heart to keep this law," after hearing the clergyman read, "Thou shalt not kill, thou shalt not commit adultery, thou shalt not steal," and the rest of it. I do not remember ever wanting to do any of these things.

Diarmid said a grand thing, though it would be scouted by those who advocate the "righteousness being filthy rags" theory. This wise Hindoo said that the greatest happiness conceivable is to be conscious of one's own purity. May all we love and all who love us have much of this kind of happiness! Then shall we be more and more revered as old age advances, and when liberation day comes, we shall joyfully ascend to dwell with those whom we have revered on high.

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

Passed to Spirit-Life.

From his home in Greenfield, Erie Co., Pa., THOMAS A. RAYMOND, aged 68 years.

Mr. Raymond was a brother of Mrs. D. R. Bovee and Mrs. E. Beaman, well known to all campers at Lily Dale, and had been a life-long Spiritualist. During the last week of his earthly life he talked of the home-going and remission as he had spoken of an earth-journey. Not a shadow crossed his mind of the beautiful reality of the continuity of spirit and spirit return.

Mrs. Juez H. Agnew of Waterford officiated at the funeral, and the significance can be better understood when we say that the members of the audience with few exceptions were strictly orthodox, but none were bold enough to find any fault with the discourse, and many spoke in praise; we felt—as we noted the many beautiful floral tributes, that kind hands had prepared, and listened to the careful selection of music from an orthodox choir, in which there could be no jar to the ears of the most earnest Spiritualists, and the careful attention of each one to the beautiful inspirational address—surely Spiritualism is gaining ground.

Mrs. H. CHAFFEE.

From Petersham, Mass., Dec. 3, WILLIAM WADE, aged 73 years.

Mr. Wade had been for upwards of forty years a resident of Petersham, and by a most exemplary life had won the respect and love of all his fellow-citizens. He was a very quiet and unobtrusive man, yet firm in all his convictions. This was a noble home, and a noble man, and the peace he loved the best of all. The influence of his peaceful life will be felt for many years to come. He leaves a wife and one brother to mourn the loss of daily companionship and association; yet the wife is cheered and comforted by the blessed knowledge Spiritualism has borne in upon the world.

The funeral services were held in the Unitarian Church, and the writer was assisted by the pastor of said church in conducting the services. The Petersham Grange, of which the late departed had been a member for many years, read its burial service.

Worcester, Mass., Dec. 14, 1898. GEO. A. FULLER, M. D.

From her home, 1223 1/2 street, South Minneapolis, Minn., Nov. 23, 1898, Mrs. JENNIE M. POMEROY, aged 65 years.

Sister Pomeroiy has been a zealous and active worker in the cause of Spiritualism, and will be missed by many. She was Vice-President of the Washington Union Association of Spiritualists.

Many friends gathered in large numbers at the funeral services, which were conducted by Mrs. C. D. Pruden, Pastor of the W. U. A. of S. The remains were taken to Grand Rapids, Wis., for interment.

C. D. PRUDEN, President.

From his home at Montrose, near Pittsburg, Nov. 17, CAPT. EZEKIEL GORDON, in his 80th year.

Mr. Gordon was stricken with paralysis at Lily Dale July 10, 1897, and has been a sufferer ever since. The services were conducted by Mrs. C. L. Stevens of the First Church of Spiritualists of Pittsburg, assisted by the Rev. John Henderson of the Protestant Methodist Church. "Nearer my God, to Thee," was sung; prayer, Rev. Henderson; Mr. C. L. Stevens sang "Reckoning Hours," and Mrs. Stevens read a poem entitled "He who died at Azan," and gave a beautiful address; Miss Y. Wooster sang "Looking Down," after which the Ma-oni Order, to which Mr. Gordon belonged, sang "Asleep in Jesus." The floral offerings were many and beautiful, for which we kindly thank all the friends. The Duquesne Chapter sent a beautiful floral Keystone; his Louisa sent a floral Apron; the First Church of Spiritualists an Anchor and a Shell of Grain; the Ladies' Aid, cut flowers; Mrs. C. M. Finne, a basket and a basket of grain. Many cut flowers were sent by kind friends, and all were highly appreciated by his wife and two sons.

I. G.

From Manchester, N. H., Dec. 10, MRS. CARRIE E. JACKSON, aged 181 years.

She was a firm Spiritualist for many years, and rejoiced in the hope of meeting the loved ones gone before. She leaves a husband, sister and son to mourn her loss.

MRS. A. E. B.

(Obituary Notices not over twenty lines in length are published gratuitously. When exceeding that number, twenty cents per word beyond the first line is charged. The words on an average make a line. No poetry admitted under the above counting.)

"Scientific Basis of Spiritualism," by Epe Sargent should be owned by every investigator.

Materialization.

BY C. G. CRYSTON.

Among the numerous phases of objective spirit manifestation, the philosopher cannot make invidious comparison. The modest unobtrusive, apparently insignificant spirit rap is fraught with as tremendous significance as the solidification of spirit forms, generally regarded as the culmination and most marvellous expression of invisible operation. But in materialization we get a grander mental grasp of man's relationship to his surroundings. The very stupendous suggestiveness of this evidence of continued existence is appalling and sublime. To think that human beings no further advanced mentally and spiritually than ourselves, can, because of a change of condition, appropriate and disintegrate a material body at will, is so overpoweringly wonderful that we, recognizing the very "embarrassment of riches," positively admit its reality, but are dumfounded by its importance.

One would naturally suppose that the whole scientific world would be on the qui vive for instruction embodied in such a revelation, and would gracefully embrace an opportunity to cry "Open Sesame" at the door of Nature's laboratory, but the duplicity, obliquity and imposture of those who prostitute their souls for gold have hedged round the investigation an element of uncertainty which is deplorable indeed. We are thus largely denied the invaluable co-operation of the most analytical minds of the century.

However, when we are disposed to become impatient with our "men of light and leading," it is well to recognize these extenuating circumstances, and not hastily condemn the honest scientific investigator.

The first objection suggested in form manifestations is the fact that man can exist as a sentient, intelligent being, possessed of all the attributes associated with soul, independent of a physical organization. We also perceive that the soul is described by the human form—that the highest phase of life of which we can take cognizance displays attributes of objective expression similar to the denizens of earth. We can conceive of no other means whereby individualized beings can quite give upfoldment to intelligence. Evidently this mode of human manifestation will obtain and persist throughout the infinite ages of progressive life.

The subtle, delicate and ethereal conditions necessary are extremely interesting to the philosophical mind. A spiritual being endowed with all the faculties of intelligence—possessing volition which manipulates or utilizes the laws named respectively centripetal and centrifugal, enters the room "when the doors are shut." Being subjective and invisible to the mortals assembled, he desires to render himself positive, tangible and objective. But he is in one existence and the earthly investigators are in another. How, then, can the desired result be accomplished? He must appropriate from the people present the denser elements for habilitation. On the other which permeates and interpenetrates the material atmosphere is converged in attenuated form the fluids which assimilate with the spirit body of the operating manifestor. This human entity applies his will and sets in action the law of attraction. The dense material elements constituting the body of the medium are etherealized and appropriated by the manifesting spirit. Sometimes the whole body of the medium becomes absorbed, and it is then the form assumes an appearance very similar to the medium, but if the sitters supply a proportionate element, the personality of the spirit may be more marked and pronounced.

Therefore it is abundantly obvious that the seizing of the form by some over zealous observer does not necessarily invalidate the integrity and honor of the medium. The spiritual being cannot, of course, be retained in a material clasp, and the spirit of the medium must instantly seek association with the borrowed material elements, or absolute separation will surely ensue, resulting in the passing away of the medium. Then every time the form is seized, you will grasp the medium, who may be absolutely innocent of any intention to deceive.

We have known instances where the solid material atoms have been etherialized by spirit operation, and distilled through opaque substances; elements have been solitified from the atmosphere and by some nice, intuitive, involuntary process, attached to the spirit body. In a few moments the whole phenomena of the universe have been manifested in miniature, but we become so familiarized with the possibility that we fail to perceive its universal significance and comprehensive application.

Oh, mighty human soul! If thou canst display such creative attributes even while dwelling in the earth's atmosphere, what must be thy power of appropriation and expression after summing in the spirit world for ages.

Talk about deific possibilities! How and why are they superior to the soul of man? Before such majesty we stand appalled.

Seattle, Wash.

Spiritualism in Paris.

BY QUESTOR VITE.

The leaders of the several schools who study spiritual psychical phenomena in Paris, are already considering the organization of the International Congress it is intended to hold there in 1900.

Some of the leading men of these respective schools agreed some time ago to constitute a central body, which would enable all to melt together for combined effort, while retaining individual freedom. This society, "The Spiritualistic Press Syndicate," has done very useful work in bringing together the members of the several sections, who in the past often held unfounded prejudices against each other. Their monthly dinners are presided over by leaders in the different schools alternately. The Spiritualists, Hermetists and Magnetists have thus come in close touch with each other.

A valuable outcome of this unified association has been the institution of a society for giving monthly public lectures on Spiritualism at the well known hall of the Société Savantes in Paris, in which the above schools will be consecutively represented.

It is probable that the organizing committee for the coming Congress will consist of Dr. Encausse, G. Delanne and M. Durville, acting for the Hermetists, Spiritualists and Magnetists respectively, with M. A. Dubet as Secretary, to whom communications may be addressed to 23 Rue St. Merry, Paris. Each school will constitute an autonomous section, but all uniting in the meetings in the general hall, the committee acting unitarily for the three sections.

The Theosophists have been consulted, but have not yet given their adhesion. It is hoped that the "Société d'Etudes Psychiques" may also participate, and that some of the leading hypnotists may lend their support, as M. Jules Bois, Secretary of the "Société d'Hypnotisme et Psychologie," has recently given a lecture on Dr. Hodgson's conversion to Spiritualism, and Dr. Berillon, one of its leaders, has published that part of Sir W. Crookes's Birmingham address dealing with psychical phenomena, in his "Revue de l'Hypnotisme."



# The Lyceum and Lyceum Work.

BY HUDSON TUTTLE.

IN THE BANNER of Dec. 3 my attention is called to an article by C. W. Stanglen, Assistant Conductor of the National Spiritualists' Lyceum Association, in which he gives directions for the founding and maintenance of a Lyceum. The article is remarkable in many points. First, he says that "considerable thought" has been awakened since the organization of the N. S. L. A., implying that there was no interest before. As one who for thirty years has been interested in the Lyceum, I would say that this interest was awakened before the Association came into existence, and in fact there would have been no Association had it not been for this interest. I have a list of over fifty Lyceums organized within the past four years, and am in constant receipt of inquiries from those wishing to organize. There has been for some time an awakening interest, in the main brought about by the publication of the "Lyceum Guide," and the attention it called to the movement. Mr. Stanglen wholly ignores this book, which is used by nearly every Lyceum in this country, and forms the basis of the books used in England and Australia. The "Lyceum Manual," the first book published, detailing the plan as revealed by spiritual intelligences to the great seer, A. J. Davis, is passed by the Assistant Conductor of the N. S. L. A. in silence! Is it possible that he has not seen or heard of these books, which have been from the first the foundation of the movement?

He then proceeds to give the list of officers (taken from the *Manual and Guide*), had to organize, and a program of sessions, as something entirely new and indispensable. I wish to correct the erroneous impression which might thus be produced.

The *Manual of Bro. Davis* was deficient in music, and its explanation was not sufficiently full and clear to enable any one who wished to go forward and organize a Lyceum, without instructions.

For this reason the *Lyceum Guide* was compiled by Mrs. Emma Rodd Tuttle, assisted by J. O. Barrett, Dr. J. M. Peables, and in the musical department by the celebrated balladist, James G. Clark. The symbolism of colors, in flags, banners and badges was contributed by the distinguished artist, Prof. St. Johns.

It was intended as a full and complete *Guide*, that any one of ordinary intelligence could with its aid inaugurate and successfully conduct a Lyceum. There are seventy-five pages of fresh, original songs and music to be found nowhere else, embracing all the popular spiritual songs of Mr. Clark and Mrs. Tuttle, and on this account has been adopted by many spiritual societies.

It is a manual of physical, intellectual and spiritual culture; a collection of music, songs, golden chain recitations, memory gems and choral responses. It has programs for the sessions, parliamentary rules, instructions in full for organizing and conducting Lyceums, in physical culture and calisthenics and marching; how to prepare the flags, banners, badges, etc.; the program for the Band of Mercy, a funeral service, and constitution and duty of officers.

Not a point is left in doubt, and its value is shown by the number of Lyceums organized without any other assistance, and the constant demand for it. During the past year at least six "Family Lyceums" have been started—the mother or father writing for the paper, and that they did not wish to send their children to Sunday School, and had concluded to have a Lyceum at home. In one case two neighboring families began the work, and when last heard from their society had twenty members.

I don't wish to be understood as disparaging the N. S. L. A. The Lyceum movement I regard as the most vital in spiritual reform, and every legitimate means for its advancement should be welcomed. The wonderful adaptability of the system as given in the *Lyceum Guide* allows it to be applied with ease to organic work, whether to the Progressive Lyceum or to the spiritual or liberal society.

There may be no intention to ignore or suppress these books by recommending others, good in themselves, but fragmentary, and necessitating the offices of some one acquainted with the work.

It is possible that those who have recently come to the movement are not informed as to what has preceded them.

The cost of the *Guide* has been an objection, and it is somewhat more than the price of any one of the books recommended; but little more than that of all, and even with them all, there is no music, and if calisthenics, marching, etc., are introduced, a teacher will be a necessity.

The cost of the services of an organizer for a single session will purchase all the *Guide* required to start a Lyceum.

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

Remarks from Sara A. Haslett.  
When my husband passed away, years ago, as I have told you before, I gave him my promise I would do whatever was in my power to carry forth the project he cared so much for. I supposed at that time, as I am confident he did also, that the deed for this Park was safely in the hands of the Association. After his sudden death we found the important paper was missing. No need for me to reiterate the long struggle in the courts the money spent on both sides, nor the marvelling of those in authority in regard to the property. That you know as well as I, nor how for the past four seasons we have labored under a cloud, the effect of those marvelling. You who have been with me through it all know too well. Then came another long siege of negotiations with Mr. Frank Haslett, and perhaps I know the true state of those propositions better than you.

This remark has been made to me so many times: "If you are so anxious to give land to those people, why don't you buy it and give it? I don't know why I should give any land, when it has cost me over a thousand dollars to defend it, and some one has got to pay for that." Standing as I did in a most peculiar position—that of both plaintiff and defendant—I could not see any way out of the matter, but to buy this land outright, and dedicate that part which was used as a place for our assembly to the association. In order to do so, I was obliged to sell property which brought me an income of over three hundred dollars per year. I only mention this to show you that not relenting, my part was not performed without some sacrifice to myself. Not being a rich woman, of course it must make some difference with me financially, still I determined to buy and give it, and trust to providence for my living.

It is my pleasure to hand this deed to you to day, you having been appointed to receive and place the same on record, and I would be pleased if you would send a copy of these remarks to the three principal spiritual papers, so as to let our friends, as well as our enemies, know that Haslett Park is not dead, nor likely to die, unless some unforeseen misfortune comes to it.

Truly yours,  
SARA A. HASLETT.

As Secretary of the Haslett Park Association, also the one appointed to receive the above mentioned deed, I wish to state that on Wednesday, Oct. 8, 1898, at a board meeting held at the Park, I did receive a deed of Haslett Park for the Association from the hand of Sara A. Haslett, in the presence of six members of said board. I forwarded the same to the recorder's office of Ingham County, Mich. The deed is now on record, and we hope all our friends will gather at Haslett Park the coming camp season (which is to commence the first of August, 1899), and help to make Haslett Park one of the most interesting camps in the State. The Hon. O. P. Kellogg is to be our chairman, and with a line of good speakers and mediums, we shall strive to make it doubly interesting and instructive to you all. Come to Haslett!

I. D. RICHMOND, Sec'y.

# Banner Correspondence.

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

Connecticut.  
NORWICH.—Mrs. J. A. Chapman, Sec'y, writes: Sunday, Dec. 4, Miss Lizzie Harlow of Haydensville, Mass., opened a two months' engagement with the First Spiritual Union of this city, giving two interesting discourses, dealing in the afternoon with the "Needs of the Hour." In the evening speaking in answer to questions given by persons in the audience. In this department Miss Harlow is entranced, and gives excellent satisfaction. Sunday, Dec. 11, the subject treated in the afternoon was "Tramps." The speaker classified them as being spiritual, moral and physical tramps. The address was replete with good thoughts, and was deeply significant of the present state of society. The speaker said we needed education, true men and women, who labor to uplift humanity through love and sympathy. The evening service was devoted to answering questions.

New York.  
FIRST SOCIETY OF SPIRITUALISTS.—The Tuxedo, Madison Avenue and 59th street, M. J. Fitz-Maurice, Sec'y, writes: Dec. 11, Mrs. Newton opened the service with a poem by the late Father Ryan, "Death," after which Miss Gaule electrified her audience with the number and remarkable accuracy of her spirit descriptions, all fully recognized.

Next Sunday at 3 o'clock, Miss Gaule will again give evidence of immortality, under the auspices of this Society.

A 56-PIECE SET OF DECORATED CHINA absolutely free. Also Lamp, Silver Knives and Forks, Silver Tea Set, Clocks, Watches and Books. You can get almost anything you want without cost, if you will do an hour's work in your neighborhood. Particulars free. GENTLE WOMAN PUB. CO., German Herald Bldg., N. Y. City. Dec. 17.

National Spiritualists' Association  
INCORPORATED 1898. Headquarters 600 Pennsylvania Avenue, South-East, Washington, D. C. All Spiritualists visiting Washington cordially invited to call. Contributing membership (40.00 a year) can be procured by mail, and 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 of Conventions of '98, '99, '00, '01, '02, '03, '04, '05, '06, '07, '08, '09, '10, '11, '12, '13, '14, '15, '16, '17, '18, '19, '20, '21, '22, '23, '24, '25, '26, '27, '28, '29, '30, '31, '32, '33, '34, '35, '36, '37, '38, '39, '40, '41, '42, '43, '44, '45, '46, '47, '48, '49, '50, '51, '52, '53, '54, '55, '56, '57, '58, '59, '60, '61, '62, '63, '64, '65, '66, '67, '68, '69, '70, '71, '72, '73, '74, '75, '76, '77, '78, '79, '80, '81, '82, '83, '84, '85, '86, '87, '88, '89, '90, '91, '92, '93, '94, '95, '96, '97, '98, '99, '00, '01, '02, '03, '04, '05, '06, '07, '08, '09, '10, '11, '12, '13, '14, '15, '16, '17, '18, '19, '20, '21, '22, '23, '24, '25, '26, '27, '28, '29, '30, '31, '32, '33, '34, '35, '36, '37, '38, '39, '40, '41, '42, '43, '44, '45, '46, '47, '48, '49, '50, '51, '52, '53, '54, '55, '56, '57, '58, '59, '60, '61, '62, '63, '64, '65, '66, '67, '68, '69, '70, '71, '72, '73, '74, '75, '76, '77, '78, '79, '80, '81, '82, '83, '84, '85, '86, '87, '88, '89, '90, '91, '92, 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# Banner of Light.

BOSTON, SATURDAY, DECEMBER 24, 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 misspelling 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. Browne Hatch, Sec'y, writes: Sunday, Dec. 18, Prof. Wm. M. Lockwood gave his fifth lecture of the season before this society to a large audience. Among others in the audience of prominence were Mrs. B. Fay Mills and son, and Mrs. May S. Pepper of Providence, R. I. Prof. Schaller as usual opened the meeting with a piano solo, and was followed with a fine selection by Miss Gertrude Laidlaw. Prof. Lockwood followed Miss Laidlaw, and gave his lecture. After another selection by Miss Laidlaw, Prof. Lockwood took for his subject, "The Dawn of Human Reason Portrayed in the Allegory of 'The Fall of Man.'"

Gen. Chap. III.

We strive at the truth; we try to point out a mistake, and point out a truth. History instructs us that the early form of worship was nature worship.

The word *Eden* does not mean a garden. It was not between the Ganges and the Nile. It means a blissful ignorance, and according to the first chapter of Genesis man was born in ignorance. In the third chapter of Genesis the serpent is spoken of as a subtle brute, and the brute was selected to express the dawn of intellect.

The word *Eve* means the living, it does not mean a special woman.

The term *Lord* does not mean Jehovah, the Lord God was the man ruler.

*Eve* means the mother of intellect, and she said to her children, we shall eat of the tree of the garden, meaning the tree of knowledge, and the ruling power said to the common people, just as it says to day, you shall not learn, you shall die.

It is only when we know that we are mortals that we believe in death. The serpent said: "Ye shall not surely die;" that is what reason is saying to-day: Ye shall not surely die. When man knew good from evil, he became one of the gods. Eve, the mother of intelligence, did eat and gave to Adam the popular mind, and their eyes were opened, and they knew they were naked, and they were ashamed of their ignorance, and they heard the voice of the Lord God in the garden, and they hid themselves. Why? Because they knew they were not his equal.

The knowledge of science belongs to Spiritualism, the only science in the world that dares to demonstrate immortality. I am pleased to know that you in New York, a Newton, and in Boston a Mills, who dares to come out and support the evolution of humanity.

In the evening a large audience enjoyed the lecture given by Prof. Lockwood entitled "The Issue between Spiritualism and the Creeds and Cults of Civilization," and gave a grand reception to Messrs. Watson and Mansergh. The meeting was opened with a piano solo by Mr. Watson. His execution was so fine that he was obliged to give an encore. He was followed by Miss Laidlaw in a very fine selection with violin obligato. Mr. J. S. Mansergh was introduced, and after a few remarks, selected for his reading "Laska," and was obliged to respond to a recall. Prof. Geo. E. Schaller was heard for the first time this season in a solo upon the instrument that he is master of, the violin, and he also responded to a recall, giving an original selection, played for the first time before any audience.

Prof. Lockwood was here introduced, and was received with a round of applause; he gave a grand address. Mr. Watson closed the meeting with a piano solo. "This was a night never to be forgotten by those present. At the close of Prof. Lockwood's address he thanked the audience for the reception given him.

On Sunday next Prof. Lockwood's subject will be, morning, "Christmas Palaces;" evening, "What is a Citizen?" "And What is Citizenship?"

Prof. William M. Lockwood will hold his class meeting in the Banner of Light Circle Room on Monday evenings, Jan. 2 and 9, and Thursday evenings, Jan. 5, 12, 19 and 26. Tickets for the course, \$1.25 Single tickets, 25 cents each.

Remember to commence the new year by subscribing for the BANNER OF LIGHT. It is for sale at this hall every Sunday.

**THE HELPING HAND SOCIETY, Gould Hall, 3 Boylston Place.**—Mrs. Grace Cobb Crawford, Sec'y, writes, met on Wednesday, Dec. 14, at 4 o'clock, President Mrs. C. L. Hatch in the chair. Supper at 6:15. The evening's exercises were devoted to a lecture on "Love," by Prof. W. Lockwood. Miss Laidlaw sang, "In Old Kentucky." Prof. Lockwood, in the course of his lecture, said he would like to take us back before the dawn of the Christian era, and show us the mentalities which have contributed to the good of mankind. We are apt to centre our thought on one individual who existed ages ago in making Christ the standard of the world. Our ministers are so blind that they point to Christ as the ideal. If you travel the world over you will find that many among all peoples think Christ was the influx of the "Holy Ghost." Common sense tells us he was no other men. This immaculate conception is no evidence that such a personality ever existed. Christ differed from Plato, Christ morning, was a shrine worshiper. When Christ came, we meant love for his own brethren, we meant to love one another, was a progress. Laidlaw two thousand years before yard. We are

comprehending it? Fraternal reciprocity I feel like saying to study. Attain to while we cannot as artist.

many times we can not the value of intellect by seeking for more knowledge of thought, we broad enough to desire for at Berkeley Hall. we shall always gain it. The cleanly, intel the mortal life; when we know what the mortal life; and our mind is on intellect sees for us to comprehend it, although it blends both time and energy and a good deal of patience. I wish to say to you, dear sister, that this is the reason I speak to you this morning in this way. In investigating Spiritualism you will find a great deal that is not directly in accordance with your own ideas, because each one has his own way of expressing himself. Now I would like to say for you to search your own heart and try to comprehend for yourself, and then, when the spirit touches you, you will know it.

Father and mother are with me this morning, and join in sending this message of love, knowing the day is not far distant when each one will celebrate the birthday of Christ and the celebration of the Christian era, when all are seeking to bring happiness and consolation to those who are in earth life, and I wish to say that the spirit will unite with you in making each one happy, not only at Christmas

16, with the President, Mrs. Mattie E. A. Albe, in the chair.

The evening was devoted to the mediums. Mrs. Alice Waterhouse opened the meeting with brief remarks; she urged all to be cheerful, and they would draw the influences nearer to them. Mrs. S. C. Cunningham was the next speaker; she spoke very kindly of her association with the Ladies' Aid. She gave very interesting readings, which were all recognized. Mrs. Hattie C. Mason spoke briefly in regard to Spiritualism, and she was listened to with strict attention. Violin selection, Charles L. C. Hatch. Mr. Varcoe said "It is nearly four years since I was here in your society. I am pleased to see so many here and to meet so many friends. Boston is the spiritual hub, no matter what other people may say. I am glad this Society has held its own during the past few years." He spoke at length upon the conditions of the spiritual world and the unfoldment of the truth. Mr. E. Warren Hatch then read an original poem. In the early part of the evening Mrs. Lambert gave a very fine recitation, which was well received; Mrs. Chapman and Mrs. Annie E. Cunningham gave tests, which were well received. During the evening vocal selections were given by Mr. George Cleveland, Mr. Samuel Graham, Mr. E. W. Hatch, Mrs. Carrie L. Hatch, Charles L. C. Hatch.

Next Friday evening we will have good talent. Come all.

**BOSTON SPIRITUAL LYCEUM.**—A. Clarence Armstrong, Clerk, writes: Sunday afternoon, Dec. 18, this Lyceum held the usual session in Berkeley Hall. The question considered was: "Is the Reading of Novels Beneficial to Mankind?" It was the general opinion that novel reading, if the novel was of a moral and educational nature, was beneficial to mankind.

The literary and musical program consisted of a piano solo by Prof. Schaller; recitation, Little Maud Armstrong; song, Floyd Sibley; recitation, Harry Gilmore Greene; song, Little Rose Feltman; violin solo, Master Charles Hatch; song, Esther Mabel Bots; remarks, Mr. Forest Harding; song, Mr. Edward W. Hatch; remarks, Mr. Elmer B. Packard. Session closed with banner march.

Next Sunday the Lyceum session will take the form of a Christmas festival for the children, from one o'clock till seven p. m. All Lyceum scholars are invited to come and bring their parents.

**FIRST SPIRITUAL CHURCH, Knights of Honor Hall, 730 Washington street.**—Mrs. M. A. Wilkinson, Pastor.—A correspondent writes: Morning services opened with prayer, Mr. Pye; remarks, Mrs. Wilkinson, followed by Mr. De Bos, Mrs. Hayes, Messrs. Hill, Proctor, Kirsch, Pye, Lewis, Steadman, and Baker of Lynn, and Mesdames Sears and Carbee; descriptive tests, Mrs. King of Pittsburg, and Mr. Clark; closing remarks and tests, Mrs. Wilkinson. Afternoon session, reading and prayer, Mrs. Haven; congregational singing; remarks, Mr. Rollins of Salem, who also gave tests; Mrs. King, Mrs. Wilkinson, and Mr. Tuttle gave tests; Mr. Steadman gave a fine solo, and closed the meeting with remarks. Evening session.—After the song service Mr. Pye read the Scripture lesson, and offered prayer, and Mr. De Bos made a short address; remarks, Mrs. Maggie Butler. "We Should Test the Spirits as we do Mortals, to be Assured of their Truth." A half hour was devoted to throwing pictures upon the screen, while the Schubert Quartet gave selections. Mrs. Kibbie of Charles-town, Mrs. Florence White, and Mrs. Witham gave tests.

BANNER OF LIGHT for sale.

**THE BOSTON PSYCHIC CONFERENCE.**—L. L. Whitlock, President. A correspondent writes: This society meets every Sunday, at 2.30 p. m., at 18 Huntington Avenue. Free to all. Last Sunday Mrs. F. J. Miller made the opening address, on the subject of "Psychometry—What is it?" She was followed by many others, who advanced their own special views, among them spirit communion, thought transference, telepathy, etc. Even astrologists claimed to explain these phenomena by planetary condition, and tell why they occurred. It is impossible in this short notice to give a description or even an idea of what took three hours to bring out in the meeting. It was a very instructive session, in which many who have only heard the commonplace psychometric readings of Spiritualistic mediums could have learned much of interest.

**COMMERCIAL HALL, 634 Washington street.** Mrs. H. T. Nutter, Conductor, writes: Services well attended all day Sunday. Circle at 11 a. m. well attended. Speaking and readings W. Anderson, Mesdames Nutter, Bullock, Mr. Saunders and others; music, Mrs. Shelton.

Afternoon—Invocation, H. Saunders, followed by readings and tests by Mesdames Peak, Knowles, Kibbie, Nutter, Wood, Messrs. Haroy, Saunders, Tuttle and others. Good music. Evening—Scripture reading and prayer, H. Saunders, followed by good mediums, Mesdames Millan and Knowles. Mrs. Nutter gave tests and readings. Mrs. Maggie Butler was with us, and gave spirit messages and remarks. Solo, Mrs. Cameron; music by Mesdames Shelton and Wilson.

BANNER OF LIGHT for sale.

**THE LADIES LYCEUM UNION.**—Mrs. S. C. French, Sec'y, writes: Met in Dwight Hall, 514 Tremont street, Wednesday afternoon and evening, Dec. 14. In the afternoon the usual business meeting was held, and arrangements made for an apron sale. Many suggestions were offered, which will make the meetings more interesting and tend to draw many more into our midst. The evening was given over to the young people, who held a dance in Red Men's Hall, and a goodly sum was realized to go towards buying presents for the Children's Lyceum Christmas Tree. On Wednesday evening, Dec. 21, the Union held its monthly party.

**ODD LADIES' HALL, 446 TREMONT STREET.**—Mrs. Gutierrez, assisted by Mrs. Lewis. A correspondent writes: Circle well attended. Afternoon meeting opened by Mr. Danby. Tests and speaking by Messrs. D. mby, Isell, Waldimor, Cohen, Mesdames Merriner, Parsons, Hall, Stackpole, Smith, Atwood, Evening meeting opened by Mr. Haynes. Mesdames Stackpole, Smith, Fisher, Gutierrez, Messrs. Hersey, Warner, Cohen took part. Dec. 25 we shall have extra talent, music, poems and singing. Meetings every Wednesday at 2:30. BANNER OF LIGHT for sale and subscriptions taken.

**THE CHILDREN'S PROGRESSIVE LYCEUM No. 1.**—Charles B. Yeaton, Sec'y, writes, Dec. 18—held a well-attended session. The lesson for the main school was: "How Can We Prepare Ourselves for the Spirit-World?" The subject for the little ones was "Kindness." Much interest was taken in the lesson, the answers all giving good answers. The banner in many ways was well executed with seventy-five names, and after which the following husband and his wife, and songs and years gone by. But I wish to stilling, Jessie in communication with my you, Weaver, Amy who are now here in this city, and Warren reach the height of their ambition and law out to that place where they cannot not, in themselves, but be instrumental in assisting others to live also. I am glad of this privilege, and more than delighted to feel that there is an opening where all spirits are made welcome, and all can come and give their own ideas independent of what they had been or are now. I wish to say to all in my home and my associations, seek diligently, let the spirit lead you, develop your own intellect and think for yourself, and you will realize that "it is

**ECHO HALL, 1 JOHNSON AVE., CHARLESTOWN DIST.**—A correspondent writes: Sunday, Dec. 18, morning, Sunday school from 11 to 12. Evening session commenced at 7:30 with a service of song, led by F. W. Peak, organist; invocation and remarks by Conductor, Mrs. E. J. Peak; Mr. Walter Anderson, Mrs. McLain, Mr. James McLain assisted Mrs. Peak in giving tests and readings.

Next Saturday evening we have a Christmas tree for our small children. Monday evening, Dec. 20, we hold a social in Echo Hall, with good talent. Mediums are welcome.

**THE COPLEY MYSTIC CIRCLE OF THE MYSTIC SEAL AND KEY.**—A correspondent writes—held the usual meeting in the class room of the Copley Metaphysical School, 18 Huntington Avenue, Sunday evening, Mr. S. Van Brooklin opened with a poem. Dr. F. J. Miller gave an address on the importance of seeking soul unfoldment here on this plane of life. She was followed by Mr. Van Brooklin, who gave astrological readings and afterwards called upon Mr. Rye for remarks, who added greatly to the evening's instruction by combining the science of astrology with palmistry.

The meeting dispersed with expressions from the audience of pleasure and profit received from the different speakers.

**EAGLE HALL.**—W. H. Amerige, Conductor, writes, had large audiences at all three sessions Dec. 18. Many tests and readings were given, all recognized. Mediums who took part throughout the day in speaking and tests were Mesdames Maggie J. Butler, Badeau, C. C. Weston, J. A. Woods, A. Wells, Haven, Florence White, Fox, Nichols; Messrs. J. Hilling, Arnaud, H. P. Nelson, Wright, Steadman, W. Rollins, Quint and others. The music and singing were well received, rendered by Mr. Leslie and Mr. and Mrs. Milliken, and our pianist, Mrs. B. Nichols.

The Fitchburg Railroad, Hoosac Tunnel Route, will sell round trip tickets at greatly reduced rates on account of students and others returning to homes at Christmas vacation. Tickets will be good going from 14th to 24th of December, inclusive, and good for return journey until 12th of January, 1899.

MEETINGS IN MASSACHUSETTS.

**ONSET.**—The O-n-e-se-t Wigram Co-workers, Mrs. M. M. Paige, Cor. Sec'y, writes, held their Annual Indian Hunters' Moon Festival on Oct. 1 and 2.

On Saturday the services were held in the Wigwam, morning and afternoon; in the evening a supper, literary and musical entertainment with dance at the Temple. All of these services were well attended, and a large number enjoyed the supper and entertainment.

On Sunday afternoon the closing exercises were held in the Temple, at which time quite a number of mediums took part in the recitations, singing, tests and inspirational speaking. Mrs. Jenkins who was in charge of the entertainment, deserves great credit for the success achieved in that part of the program. The tableaux were quite original and very well rendered. Where there were so many who took an active part, and tried so hard to make it a success, it is impossible to give the names of all, therefore in justice to each one no names will be mentioned.

The Board of Directors wishes to thank each and every one of the many friends who so kindly assisted, both by their presence and work, to help the good Cause along during the last season.

**THE MALDEN PROGRESSIVE SPIRITUALISTS' SOCIETY,** Rebecca P. Morton, Sec'y, writes, met at Deliberative Hall, No. 55 Pleasant street, Sunday, Dec. 18, Mrs. Emma Whittier of Melrose, President. Usual service of song and Bible reading conducted by Mrs. M. L. Moody, Mrs. Barber presiding at the piano. Address of welcome, Mr. Barber; inspirational piano music and poem, Prof. G. H. Ryder; address, "Spiritual Psychophysics," by Mrs. P. Possibilities; H. B. Warner; vocal solo, Mr. Barber; remarks, Mrs. Moore, whose phase of mediumship consists in the appearance in writing on the arm of messages from spirit friends. She promises to be with us next Sunday for a special Christmas benefit for this Society. Remarks, Mr. G. H. Ryder; song, Mrs. Armstrong of Charlestown; Lyceum talk, "Personal Experience in the Phenomena of Spiritualism," Mr. J. R. Snow; quartet, Mr. and Mrs. Barber and Mr. and Mrs. Allen; remarks and messages from spirit friends, Mrs. Clara L. Fagan. Silent thought and prayer service for the sick led by Wm. Barber; remarks and readings, Mrs. M. L. Moody; benediction, G. H. Ryder.

Special Christmas services next Sunday.

BANNER OF LIGHT for sale.

**FIRST SPIRITUALIST ASSOCIATION, MALDEN.**—S. E. W. writes: Mrs. N. H. Harding will occupy the platform at Odd Fellows Hall, Central Square, Dec. 25, at 7:30 p. m.

**FALL RIVER.**—Grand Army Hall, South Main St., Mrs. Ann Hibbert, President, writes: Sunday, Dec. 18, good audiences assembled both afternoon and evening at the above named hall to listen to Mrs. Nettie Holt-Harding and were well repaid for their coming. She delivered two excellent addresses, which were listened to with the closest attention. At the close of each address she gave quite a number of spirit messages, and descriptions of spirit forms, which were very convincing to those who received them. She was heartily applauded at the close of each session. Mrs. Harding will be with us again in the near future. Our speaker for the next two Sundays will be Mrs. E. D. Butler of Lynn, who has served us many times in the past, and we bespeak large audiences to welcome her next Sunday.

Our Lyceum held session at the usual hour with a very large attendance. We are to have a grand social and tea party next Saturday evening. Mr. James Lucas, leader of the Lyceum is preparing a great Christmas tree which is to be loaded with good things. In fact he has some little gift for every scholar. Our speakers for January, 1899, are: First Sunday, Mrs. E. D. Butler; second Sunday, Mr. Albert P. Blinn; third Sunday, Mr. Oscar A. Edgerly; fourth Sunday, Dr. George A. Fuller. BANNER OF LIGHT for sale at all sessions.

**THE ARTHUR HODGES SPIRITUAL SOCIETY, LYNN.**—T. H. B. James writes—held services at Temple Hall, 36 Market street, Dec. 18. Fine musical and vocal selections by Misses Lena and Elsie Burns. At 2:30 Prof. J. W. Kenyon gave an intensely interesting and instructive lecture on "Evolution of the Spirit; or, Continuation of Life." Rev. Mr. Smith of Cliffondale made able remarks; tests, Mesdames Matson and Smith, Mr. Harwood of Beverly; magnetic treatment to many by Drs. Pierce, Warren, Furbush, Sheppard, and Mrs. Annie Quaid. At 7:30 Prof. Kenyon's theme was "Power of Mind." Mrs. Kenyon gave one of her convincing séances, riveting the attention of all. She received ready responses, which do much good for the Cause.

Next Sunday Prof. Kenyon and wife will be with us again, also many good mediums.

**LYNN SPIRITUALISTS' ASSOCIATION, Cadet Hall.**—J. M. Kelly, President.—Mrs. A. A. Averill, Sec'y, writes: Mrs. Tillie U. Reynolds gave able addresses Dec. 18, and a large number of remarkably accurate tests and readings. Singing, conducted by President Kelly, with Mrs. Cross, organist, and W. H. Thomas, pianist. Mrs. Reynolds will be with us next Saturday.

**MALDEN—BANQUET HALL SOCIETY.**—Mrs. T. Foye, President, writes: Sunday afternoon the attendance was good. Tests were by Mrs. E. D. Butler of Lynn and others. Evening meeting was opened with prayer by E. D. Butler, followed by readings, fully

of Cambridgeport will be the next Sunday.

THE MODERN  
STOVE ENAMELINE POLISH  
ENAMELINE  
PASTE, CAKE OR LIQUID.  
A Brilliant Polish without Labor Dust or Odor.  
J. L. PRESCOTT & CO., NEW YORK.

**LYNN.**—Mr. George Baker writes: In Clerk's Hall, Thursday evening, the following officers were elected by the Vidette Spiritual Association: President, Lizzie Wilde; Vice-President, Sarah E. Williams; Secretary, Effie L. Webster; Treasurer, L. T. Williams; Spiritual Instructor, Augusta Williams; Guide, M. E. F. Fowler; Guard, Emeline Lord; Trustees, three years, L. B. Merrill, two years, Charles Wilde, one year, C. A. Brown; Organist, Sarah Johnson.

**LOWELL.**—Thos. W. Plockup, Sec'y, writes: Wednesday evening, Dec. 14, Mr. E. W. Wallis lectured for us on the subject, "The Religion of Humanity." As a prelude to the lecture Mr. Wallis recited "The New Telephone." The lecture was a masterly effort, and the questions asked at the close of the lecture were answered to the satisfaction of the inquirers, who were nearly all skeptics. At the close of the meetings Mr. Wallis sang "The Loom of Life." On account of the sickness of her mother, Mrs. Annie Jones, our local medium was unable to be with us Dec. 18. Mr. William Walsh Reed of Newburyport served us. The controls of Mr. Reed differ in their manner of conducting a meeting from what has been customary here. There is a variety of controls, each showing his or her own individuality to a marked degree.

Our Lyceum met as usual with a large attendance. The children are preparing quite an entertainment for the Festival, Dec. 31. Next Sunday Mr. Albert Sawin of Boston will be our speaker.

**SALEM.**—First Spiritualists' Society.—A. O. U. W. Hall, Manning Block.—N. B. P. writes: Dec. 18 we had for our medium and speaker Mrs. May S. Pepper of Providence, R. I. She delivered two very interesting discourses on spiritual work, which were much appreciated and very interesting, and were listened to very attentively by the large audience present. She gave a great many tests, which were wonderful, and every test was readily recognized. We had the largest audience of the season; the hall was crowded to its utmost capacity. A great many stood, as every seat was occupied. Sunday, Dec. 25, Mrs. May S. Pepper will occupy our platform again.

**FITCHBURG.**—Dr. C. L. Fox, President, writes: Dr. C. H. Harding of Boston spoke for the First Spiritualist Society, Sunday, Dec. 18. Large audiences greeted him and gave close attention to the able addresses. The many tests were convincing to all present. The piano selections by Miss Howe were rendered in a skillful manner. Dr. Harding speaks for this society again next Sunday.

**THE SPIRIT OF TRUTH SOCIETY, 527 Massachusetts Avenue, Cambridgeport.**—Mrs. Ellis, Sec'y, writes: Meetings Sunday, Dec. 18, were well attended. Mediums who took part through the day: Mr. Nichols and Mr. Johnson; Miss Wheeler, Mr. Akerman and Mrs. Banks. The society met socially on Friday evening, Dec. 23, with Mrs. J. F. Hunt, 101 Lincoln street, Cambridgeport.

**G. A. R. HALL, 573 Massachusetts Avenue, Cambridgeport.**—A correspondent writes: The Cambridge Industrial Society of Spiritualists met in Cambridge Lower Hall, 631 Massachusetts Avenue, Wednesday evening, Dec. 14. Supper served at 6:30. At 7:30 the Society was entertained by the following talent: Mr. Welch and Miss Ada Came furnished music. Mrs. Webber and Mrs. Hattie C. Mason gave tests. Mr. Dean Clarke and Mrs. Kate Stiles, addresses.

Sunday evening, Dec. 18, in G. A. R. Hall, Mr. Albert Sawin lectured and gave tests.

**ROCKLAND—GRAND ARMY HALL.**—F. J. Lawley writes: A Spiritualistic meeting was held here Sunday, Dec. 18. Inspiring songs by the Soper family. Mr. W. C. Soper officiated as chairman, with Mrs. M. A. Bonney of Weymouth as medium. Her opening address was very inspiring, dealing with Spiritualism in its relation to the life now and to come. The tests and delineations were very satisfactory, and great interest was manifested during the entire meeting, which we hope to maintain in future gatherings.

**PROGRESSIVE SPIRITUALIST SOCIETY, LAWRENCE.**—W. H. Barnes, Sec'y, writes: Sunday, Dec. 18, we had with us Mrs. Whitehead of Lawrence. She is a lady to whom the members of our Society are much attached, and her services are always welcome. Her lectures and tests were well received. Dec. 25 we have with us Mrs. Millan of Cambridgeport.

**BROCKTON.**—The People's Progressive Spiritual Association—Annie B. Bosworth, Cor. Sec'y, writes—held the usual meeting, Dec. 18, in Good Templars' Hall. Mrs. Julia E. Davis, of Somerville, inspirational speaker and test medium, interested a large audience with her speaking and tests, all of which were recognized. Next Sunday, Dec. 25, we have with us Lillian A. Prentice, of Lynn.

Children's Progressive Lyceum meets every Sunday, at 1:30 p. m.

**FIRST SPIRITUAL SOCIETY, LAWRENCE.**—John H. Faugill writes: Dec. 4 we had Mrs. S. E. Hall of Roxbury; 11th, Mrs. Pettengill of Malden; 18th, Mrs. J. K. D. Conant of Boston. We have Mrs. Conant also on the 25th. On the 24th we will have a concert and entertainment, and there is every expectation of a pleasant evening.

**WAKEFIELD.**—J. P. Brewer, Sec'y, writes: There was a small attendance at the meeting Sunday evening, Dec. 18. Mr. J. S. Scarlett of Cambridgeport was speaker, and gave a very fine lecture, after which Mrs. Tracy of Boston kindly volunteered her services and gave psychometric readings. Next Sunday, Dec. 25, we have with us Mrs. A. J. Pettengill of Malden.

**Over-Exertion of Brain or Body.**

**Take Horsford's Acid Phosphate.** It is a wholesome tonic for body, brain and nerves. Wonderfully quick in its action.

**Important.**

The Massachusetts State Association will hold its annual meeting in Wesleyan Hall, 36 Bromfield street, Tuesday, Jan. 3, 1899, morning, afternoon and evening, commencing at 10:30 for the election of officers and any other legal business that may come before the meeting. List of speakers in next issue of this paper. GEORGE A. FULLER, Pres. CARRIE L. HATCH, Sec'y. J. B. HATCH, Jr., Com.

**MALDEN—BANQUET HALL SOCIETY.**—Mrs. T. Foye, President, writes: Sunday afternoon the attendance was good. Tests were by Mrs. E. D. Butler of Lynn and others. Evening meeting was opened with prayer by E. D. Butler, followed by readings, fully

of Cambridgeport will be the next Sunday.

## MEETINGS IN NEW YORK.

**FIRST SOCIETY OF SPIRITUALISTS.**—The Tuxedo, Madison Avenue and Fifty-Ninth street.—M. J. Fitz Maurice, Sec'y, writes: Dec. 18 Mrs. Newton commenced the services by reading a poem, following which Miss Gaule gave a number of tests and spirit descriptions that elicited prolonged applause from the large audience present.

Next Sunday at 3 o'clock Miss Gaule will again be with us, and also through the month of January.

Housekeepers dread the task of polishing stoves, but Enameline lightens the task. It is ready for use, makes no dust or odor, is easily applied with a cloth, and with very little labor produces a jet black and very brilliant gloss. It has the largest sale of any stove polish on earth. Sold everywhere.

**The Opinion of a Prominent Chicago Physician:**

My attention was called to Van's Mexican Hair Restorative about three years ago, and being desirous of finding something of real value as a hair restorative, and not a dye, I looked closely into its merits. After careful investigation I found that it did really restore gray hair to its natural color, improved it greatly, and, without exception, accomplished all that was claimed for it. It is perfectly harmless, and I have therefore recommended it to my patients and friends with most satisfactory results. W. F. NUTT, M. D. Pres't E. Petropoulos Co., 93 Washington St. Chicago, April 12, 1898.

## MEETINGS IN BROOKLYN.

**THE WOMAN'S PROGRESSIVE UNION.**—Mrs. L. L. Smith, Sec'y, writes—held services Sunday, Dec. 18, at Walsh's Academy, 423 Classon Avenue. At the afternoon service Miss Edna Turton sang "Dreamland," with violin obligato by Miss Lotta Woodruff. The subject of Mr. Wignin's lecture was "Ye Must be Born Again." The usual spirit messages followed. The evening service, which was well attended, opened with an invocation, followed by a selection from Mrs. Sieber and Miss Dikeman. Mr. Wignin gave a short address, taking his subject from the book of Revelations, and the meeting closed with an interesting test séance comprising full names and incidents, which were promptly acknowledged.

Our Fair which was held upon Dec. 14, 15 and 16 was a decided success.

**THE CHURCH OF THE FRATERNITY OF DIVINE COMMUNION.**—Anna M. Tuttle, Cor. Sec'y, writes—held its usual services Sunday evening, Dec. 18, at Aurora Grata Cathedral. The opening hymn, "Nearer my God, to Thee," was sung by the congregation; Scripture reading and poem, Mrs. Weiter, followed by the Lord's Prayer. Prof. Whitelaw rendered one of his beautiful violin solos. Mr. Ira Moore Courlis delivered one of his interesting Bible talks, and gave many tests among the large audience present.

We expect to have a grand Christmas service next Sunday evening. W. J. Colville will give a Christmas lecture, and Mr. Ira Moore Courlis will be ordained minister of the Church of the Fraternity of Divine Communion, which was incorporated Dec. 6, 1898. The edifice will be beautifully decorated, and special music will be given. We look forward to having the best meeting our church has ever held.

**THE HARMONY SPIRITUAL SOCIETY, corner Troy Avenue and Fulton street, Brooklyn.**—A correspondent writes: Mr. George Delarac delivered an eloquent address on the subject of "The Soul." Mr. Walter Hayward remarked on the "Inner Light," and gave excellent communications.

# DISFIGURED FOR LIFE

Our little girl's humor commenced with a tiny sore on one nostril, but it kept on spreading till we thought she would never get it cured. We tried everything we could get, but it kept getting larger all the time, till both nostrils, the upper lip, a part of the lower lip, and up one side to the eye, were a solid sore. We thought there was no cure, and that she would be disfigured for life. Finally we tried CUTICURA REMEDIES. We used CUTICURA RESOLVENT and nearly a box of CUTICURA (ointment), and in a short time she was entirely well, with no scar or trace of the humor. Mrs. WM. CHICHESTER, Plainville, Ct.

SPEEDY CURE TREATMENT FOR TORTURING, DISFIGURING HUMORS, WITH LOSS OF HAIR.—Warm baths with CUTICURA Soap, gentle anointments with CUTICURA, and mild doses of CUTICURA RESOLVENT.

Sold throughout the world. POTTER DRUG AND CHEM. CO., Prop., Boston. How to Cure Baby Humors, free.

## Dr. C. E. Watkins

Is now in Boston at Hotel Palmerston, 406 Massachusetts Avenue. Will remain there during the winter. He has nine large rooms elegantly furnished and prepared expressly for him. Claud, the son, whom we all remember as but a little child, is now a young man who will soon graduate from one of the best medical colleges in the east; soon he will be able to render valuable assistance to his father. Dr. Watkins, also, is connected with one of Boston's best hospitals, where all of his cancer patients are sent, where these cancers are killed and removed in from three to five weeks without the use of the knife or plaster. Yet with all of Dr. Watkins' wonderful success, curing all kinds of chronic disease, and cancers being cured even more quickly than most physicians can cure a common cold, he claims no credit himself, saying holdly it is the work of the spirit-world. Dr. Watkins always was a staunch believer in the power of the spirit-world. We wish him and all other genuine healers Godspeed.—Light of Truth.

## OREGON.

**PORTLAND.**—J. H. McMillan writes: George P. Colby, now at Nainaimo, B. C., is holding meetings in numbers of towns in the Northwest, and much interest is being manifested in spiritual affairs. The present week he spoke at Vancouver, and he visits the Sound cities on his way back to Portland, and from here to California.

**LARKIN SOAPS** AND PREMIUMS.—FACTORY TO FAMILY.—THE LARKIN IDEA fully explained in beautiful free booklet! Free sample 8 ap if you mention this paper. THE LARKIN SOAP MFG. CO., Larkin St., Buffalo, N. Y. OUR OFFER FULLY EXPLAINED IN BANNER OF LIGHT NOV. 19 AND 26.