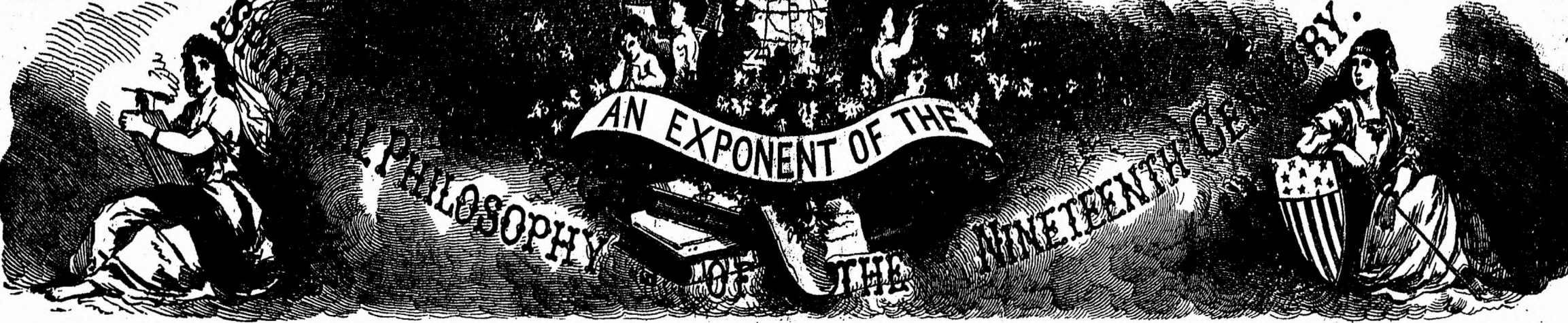


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# BANNER OF LIGHT.



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Written for the Banner of Light.

## MY CREED.

BY EDGAR GREENLEAF BRADFORD.

### Solidarity.

One substance all, one pleasure intricate,  
One beating heart, one circumscribing thought,  
One will infiltrate thro' and thro' pleached planes,  
Thro' all the Whole one unifying thrill—  
These are thy thews, thy sinews and thy veins,  
O Man, incarnate potency, yielding sense,  
O uncreate, Impersonated Life!  
Wouldst pluck a star to light thy way?  
Wouldst love a pebble on the shore?  
Then cast thy might upon the void,  
Go woo the stillness and the storm!  
Trace thy forerunners in the herb and beast;  
See thy reflection in an angel's smile;  
Make thou the circuit of the solar realm;  
Of spherical music, thou the trumpet-blast:  
Clam kindred real with planet and with soul,  
Impurged dawn incarnadines thy cheek;  
Dost feel the ocean beating in thy pulse?  
No darker gloom should overspread the sky  
Than lowers downcast o'er thy frowning brow:  
No brighter portent blazoneth on high  
Than lightens in thy lurid flash of joy!  
Laugh in thy brother's mirth, impart thine own;  
His burden lighten, wake responsive cheer;  
Approaching him with true affilite love,  
There's naught may bar thee entrance to his heart.  
The Book affirmeth Immanence Divine:  
Each soul incarnate is a nascent Christ.  
Thou art predestined heir of Good and Great:  
Giver and gift, blightright inviolate!  
Thy plummet's reach can sound the utmost deep,  
Thy soaring hopes shall scale the topmost heights,  
Son of thy Father, Universal Self,  
And Holy Ghost, ubiquitous, disjunct!

### Freedom.

There are no shackles on the human will,  
For life itself is unconfined and free.  
Oh, marvel of the ages, paradox of fact,  
That to be free, one only needs to be!  
Free!—be good or evil as thou wilt;  
Sing seraph's song, strive with a cherub's vim;  
But know that Life can never be enslaved!  
For one is one—no vast, inclusive all;  
There is no countervailing power to curb.  
Think ye I heed the fateful sun and moon?  
What reck the size, stupendous or minute,  
When atom and world one mystic rule obey?  
Say'st thou the earth uprears me?—say I  
Upthrust the stellar diadem of night!  
I bind and loose, take up, lay down, and aye  
Do nominate with the Eternal Choice.  
Then banish fear, lest thy reverted might  
Shall, Sampson-like, involve thee in its ruin.  
Here in my hand higher the scales of doom:  
Here in the balance waver Wrong and Right;  
With touch omnipotent, I do press down,  
And slant the beam unto the chosen weight:  
One I reject, one I appropriate.  
If Life be all in all, I self-exist,  
Am moved by self, and do conditions make:  
Thou'st destiny's but mead of pure desire.  
O brothers all, hear ye high wisdom's word:  
Behold the Ideal as the Coming Real!

### Perfection.

O final theme of the great Threes in One,  
Fain would I praise thee in ecstatic strain;  
Almost the thought transcends the thinker's rapt  
When contemplation breathes thy hallowed name.  
What is thy nature, power, true intent?  
E'en as I ask, there cometh quick reply:  
"I am that holy Law unalterable,  
Thro' which all-potent Life itself doth guide."  
We tremble, Law, at thy unbending mien;  
Thy awesome presence makes the spirit quail;  
And yet, Perfection ultimates in Good—  
We know thee as executor of Will.  
Can being, panoplied invincibly,  
Conceive a harm unto its very self?  
Is not Good, god, and doth He not always  
The Evil leash unto determined ends?  
In every ill there springs a seed of good;  
In every error gem of truth inheres:  
I would unweave the beneficial sprout,  
And be artificer, from setting false,  
To take the beauteous brilliant, and replace  
Where it may sparkle in a wholesome light.  
Thou masking Shadow, thou false friend of ill,  
Thy mission 'tis to educate the sense  
Into a due cognition of its own—  
Unto self-conscious mastery of weal;  
And when that's done, thy task will be complete;  
And thou shalt vanish from the human ken;  
But ere thou goest, piercing thro' the veil,  
I see the splendor of Enduring Good;  
I know thee, radiant one; in Beauty's garb  
Thou flamm'st immortal at the heart of love.  
Thy form alone is fittest to outshow  
The connate harmonies filling Nature's fane.  
Of all that was, and is, and is to be  
Significant of manifested life,  
Thou art the promise, pledge and heavenly sign,  
Hiest consummation of involved design!  
Brooklyn.

## Annual Report

Of Dr. Geo. A. Fuller, President Massachusetts State Association of Spiritualists.

Officers and Members of the Massachusetts State Association of Spiritualists:

In compliance with the Constitution of the Massachusetts State Association of Spiritualists, I herewith present my fifth annual report as its President.

In some respects the year just passed is one of the most remarkable of the century; a year filled with marked events politically, socially and spiritually; a year in which we have arisen in our might, and not only declared that freedom should be given to an oppressed people, but also compelled the tyrant to retire, leaving the fair flower of liberty to bloom unpolluted by his tainted breath. In the war, now happily over, nearly all our thought and energies have been centered. While as a people we deprecate war, carnage, and all that follows in its wake, yet do we know that in our present state of civilization such things must be in order that a higher state may be inaugurated. And somehow we feel that the time is

not far distant when the war of cannon and the clash of sword shall be heard no more. Then shall our hearts be filled with gladness

For the love that casts out terror;  
For the truer, clearer vision  
Of humanity's great mission. —Whittier.

In spite of the fact that so much of our thought and resources have been bent in the direction of liberating Cuba, the year has been one of remarkable progress in art, science and literature. A deeper interest than ever before has been manifested in all the great problems, social, religious and political, which, when rightly solved, will usher in a better and brighter day for all humanity. Agitation seems to have been a peculiar feature of the year. Both from the spiritual rostrum, and in the columns of the spiritual press, the great issues of the hour have been kept constantly before the people. A higher standard of excellence has been demanded both from the lecturer and the medium. And this demand has not been without fruition, if we are to judge by the quality of the lectures given and the phenomena presented at our great summer gatherings during the past season. Also an important fact, not to be lost sight of, and may I not declare the most important of all, viz, neither intellectual ability, nor wonderful psychic development has held the close attention of the people unless backed by a life that has been in keeping with the philosophy and religion of Spiritualism. And our great Camp Meetings, State and National Associations realize more and more that they cannot be too careful in the selection of those who shall in the future be the teachers of the people. In a great measure our local societies are governed in the selection of mediums and lecturers by these associations. In the past these associations have established the standard of excellence intellectually and morally. It stands to reason that if these standards are lifted those of local societies will follow suit. With this object in view the State Association has ever aimed to put the best before the people.

At all the mass meetings during the past year the speeches have been of a character to uplift Spiritualism and place it where it rightfully belongs before the people as the greatest religious movement of the century; not only because it demonstrates immortality and spirit-communion, but also because it hath become a mighty power that worketh for a cleaner and higher condition of humanity. As the age demands more and more from the intellect of man, it should likewise demand more and more from his moral nature. The past, filled with our follies and mistakes, should lead to a clearer conception of the duties of life.

Saint Augustine well hath thou said  
That of our vices we can frame  
A ladder, if we will but tread  
Beneath our feet each deed of shame.

—Longfellow.

During the past year the time has been taken up largely in the mass meetings in disabusing the public mind of its errors concerning the aims, objects and distinctive features of Spiritualism. These meetings have all been largely attended, not only by the Spiritualists of the State, but also by people who have not been in the habit of attending Spiritualist meetings. Therefore an immense amount of missionary work has been done at these gatherings. Everywhere they have been held the local societies report that they have been greatly strengthened.

Five mass meetings besides the Annual Convention at Paine's Hall, Jan. 4, have been held during the year. These have been held at the Bijou Opera House, Boston, at Hanson, Onset, Lake Pleasant and Lowell. The most glorious meeting it has ever been our pleasure to attend was that which has been called our Golden Jubilee, held in Boston at the Bijou Opera House, March 30 and 31. The Committee of Arrangements consisted of our First Vice-President, Mr. J. B. Hatch, Jr.; our Secretary, Mrs. Carrie L. Hatch; our Second Vice-President, Mrs. Carrie F. Loring; our Treasurer, Dr. Hebron Libbey; the honored and respected President of the National Association, Mr. Harrison D. Barrett, and also our President. More than thirty different local societies were represented upon this occasion. As a full report of this meeting has been published in the BANNER OF LIGHT, it is not necessary for me to enter into detail here; for I trust that all Spiritualists in the State are subscribers to that paper, and have long ago read the report of this meeting as given in its pages. It is enough for me to say here that it was one of the grandest intellectual and spiritual feasts that Boston has ever been treated to. Its Committee, especially Mr. Hatch, deserves more than a passing notice for the heroic labors performed upon that occasion.

The mass meeting held at Hanson in May was one of pleasant interest to all who had the pleasure of attending. The town hall was filled with earnest inquirers after the truths of our Spiritual Philosophy, and the ladies did justice to the occasion, as the tables in the banquet hall, under their skillful manipulation, attested. Certainly upon this occasion, if never before, your President and Bro. Wiggins took the cake.

At Onset the attendance was large, and the receipts were as good as could be expected at a place where begging for almost everything is constantly occurring. The meetings were enthusiastic and harmonious.

At Lake Pleasant the meeting was under the management of the First Vice-President and the Secretary. The President was detained by his duties as Chairman at Onset. According to the report already published this meeting was carried to a successful termination. Undoubtedly the Secretary will give further in-

formation with regard to this meeting in her report.

The closing mass meeting of the season was held at Lowell Nov. 11. A worse day could not have been selected for the meeting. It did not rain, instead it poured all day; yet the meetings were successful, the attendance was good, the enthusiasm maintained throughout, and the local society benefited financially and spiritually by the visit of the State Association. Lengthy reports were given in the leading secular papers—and our thanks are due the reporters, editors and publishers of the Lowell Sun, Citizen, and Mail, for their impartial reports of said evenings.

During the past year missionary work has been carried forward by Mr. J. O. Perkins, one of the Board of Directors of the Association. Excellent work has been done, and later a full report of the same will be presented.

During the past year the following mediums and speakers have participated in our meetings: Mr. T. E. Allen, Mr. H. D. Barrett, Mrs. Abbie N. Burnham, Mrs. Nellis Burbeck, Mr. A. P. Blinn, Mr. J. Frank Baxter, Mrs. M. A. Chandler, Dr. Dean Clarke, Mrs. Dr. Caird, Mrs. Dillingham-Storrs, Hon. A. H. Dailey, Mr. Oscar A. Edgerly, Mr. E. W. Emerson, Geo. A. Fuller, M. D., Mrs. Clara Field-Conant, Mr. Thos. Grimshaw, J. B. Hatch, Sr., J. F. Hatch, Jr., Mrs. Sadie Hand, Mrs. H. G. Holcomb, Mrs. Nettie Hilt-Harding, Miss Lizzie Harlow, Dr. C. H. Hard n., Mrs. Carrie F. Loring, Mrs. Hattie C. Mason, Mrs. May S. Pepper, Mr. J. O. Perkins, Mrs. Tillie U. Reynolds, Mrs. Cora L. V. Richmond, Mr. John Slater, Dr. E. A. Smith, Mrs. Kate R. Stiles, Mrs. Minnie M. Sule, Dr. Sawin Mr. Frank Walker, Mr. F. A. Wiggins, Mrs. N. J. Willis, Mrs. Alice S. Waterhouse, Mr. and Mrs. E. W. Wallis, and Mrs. Juliette Yeaw. I think this is a complete list of all who have spoken at the meetings of the State Association during the past year. Some have been omitted, but I have not space to list them. All mentioned have been the best, and have greatly aided in placing Spiritualism in its true light before the people. The thanks of this Association are due to every one of them.

At the Annual Convention of the National Association of Spiritualists, held in Washington, D. C., in October, our State Association was represented by the following delegates: Our First Vice-President, J. B. Hatch, Jr.; Second Vice-President, Mrs. Carrie F. Loring, and Secretary, Mrs. Carrie L. Hatch. The National Association has no more enthusiastic ally than the Massachusetts State Association of Spiritualists, and the new Secretary, Mrs. M. T. Longley, will meet our co-adjutant support and encouragement in all her efforts to advance the Cause of Spiritualism. The President, Mr. Harrison D. Barrett, is the adopted son of our State—one of whom we are justly proud—and at all times has our entire confidence, and will ever be supported by our State organization in all his efforts to make the great body of Spiritualists what the teachings of Spiritualism demand of them—the noblest, purest and best of all mankind.

During the past year all the officers of the Association, and all workers at conventions and mass meetings, have given freely of their services. This has oftentimes been at no little sacrifice on their part. The committees appointed to arrange said meetings have all worked together most harmoniously, and discharged all their duties to the entire satisfaction of the Board of Directors. All of their names would be mentioned at this place, but the President has not time at his command. In passing, we must notice one who has been almost the very life of the Association—who has given freely of his means and his time to arrange and plan the great meetings of the past season, viz., our First Vice-President, Mr. J. B. Hatch, Jr. Certainly he is an indefatigable worker, and everywhere he has succeeded in imparting to others that enthusiasm which seems to be a part of his very life.

Let us at this time also remember the many courtesies extended to this Association by the Onset Bay Camp Meeting Co., and the New England Camp-Meeting Association; and especially should we extend our thanks to the President of the Onset Bay Camp-Meeting Co., Mr. J. Q. A. Whittemore, for the many favors granted our Association, and for the substantial gift he made the same last summer.

Last winter the medical question again agitated the old Commonwealth. Not that the people desired more legislation upon the question, for they felt that they were sufficiently protected by the laws already enacted by the legislature. But a class demanded more laws in order that they might be protected in the pursuit of their profession. It was an attempt to foist upon the people a gigantic medical monopoly, or trust. Having a powerful organization and plenty of money, they felt certain that victory would crown their efforts. They reckoned without their host. It was impossible for your President, partly through indisposition, to be present at the hearing before the Committee on Public Health, but the State Association was most ably represented in this contest by Mr. H. D. Barrett, and also members of its Board of Directors. The opponents of the proposed bill, representing all the so-called irregular schools of medicine, were alive to the issues of the hour, and presented in forcible and vigorous language unanswerable arguments in favor of personal liberty. Those who favored still further restrictive medical legislation wanted to put a stop to the wheels of progress, and call a halt on any reformation in medical practice. Like the physician in "Gil Blas" they exclaimed, "Our enemies must not gain this triumph over us. Perish the

people, perish rather our nobility and clergy! But let us go on in the old path." Fierce indeed was the contest, but the victory was for the right.

"Eternal vigilance," we are told, "is the price of liberty." Undoubtedly the battle will be fought over again this year. Let me impress upon you the necessity of watchfulness on our part as an Association in order that these knights of the blue pill may not be able to steal a march upon us and rob us of our God-given liberty to live or die without their assistance. And with this idea in view I would most persistently urge upon this convention the necessity of taking initiatory steps toward thwarting any attempts that may be made in the future inimical to our own personal liberty.

The State Association during all the years of its history has urged and urged the Spiritualists of every city, town and village in the Commonwealth to organize local societies, and maintain regular Sunday meetings. In many places the people are ignorant of the value and importance of our science, philosophy and religion. To be convinced of their error they must be reached and reasoned with. In no other way can this be so well done as in the regular Sunday meeting. All that Spiritualism demands is, first a hearing, and second, an impartial investigation. The State Association in its conventions and mass meetings offers the people opportunities to learn what this new thing is. But its meetings are infrequent, and it is not its aim to usurp the duties of the local society. Let me impress upon you Spiritualists that it is not wise for you to hide your light under a bushel. Place it upon the hill top, and let it illuminate the whole country around. If it is good for you to be a Spiritualist, it is likewise good for your neighbor. Carrying out this idea to its logical conclusion, allow me to say if its rules of conduct are the best to be found in the world to govern your own lives would they not prove of equal value to your children? So it seems to me. And laboring under this conviction I appeal to you in their behalf. Let the Lyceum movement receive a new impetus. Let a part of your efforts be turned in this direction. Our young men and our young women should be the source of our strength and our future greatness. In our Mass Meeting at Lowell some of the children of the Progressive Lyceum assisted in our meetings. It was the same at our Golden Jubilee last March. It is with more than ordinary pleasure that I refer to this fact at this time. Now, then, as we have a National Lyceum organization to look after the interests of the children, we shall hope to see everywhere a revival of the Children's Progressive Lyceum, one of the most important adjuncts of the local society.

Your attention at this time is also called to the report of your committee duly appointed to revise the By-Laws of the Massachusetts State Association of Spiritualists, as published in the BANNER OF LIGHT of Dec. 31, said amendments having been filed with the Secretary thirty days prior to this meeting. Your President would urge upon you the adoption of all these amendments to the By-Laws of the Association, but more particularly all reference to ordination of ministers. At the proper time these amendments will be presented to the Convention, and it is not necessary to make further reference to them at this time.

The members of the Board of Directors have worked together harmoniously throughout the year. All of them have been present at its meetings unless detained by illness or other obligations impossible for them to cancel. The President at this time wishes to express his full appreciation of all of their suggestions and labors for the advancement of the Association. The Treasurer of the Association, Mr. Hebron Libbey, honored and respected by all who know him, has ever been faithful in the discharge of all his duties, and has kindly placed at the disposal of the Board his office for the meetings of the same, thus materially advancing the interests of the Association. Our Secretary, Mrs. Carrie L. Hatch, has ever been found at her post of duty, and she has attended all the meetings of the Board as well as all the mass meetings of the year. Ever faithful in the discharge of every duty imposed upon her, at all times has she proven herself to be an earnest and sincere worker in the cause of organization.

During the past year much has been said concerning the higher education of the ministers of our gospel. This is one of the healthful signs of the times. The people are demanding more and more from the exponents of Spiritualism. While your President believes this to be right, he feels impelled to say that at present this is a one-sided demand. You ask your speakers to be better posted on all the great reforms of the hour, in fact to become better educated, and at the same time withhold from him the means that lead to this most desired end. If you are to demand a higher, with the demand should go the willingness to pay for it. Many of our societies pay anywhere from five to ten dollars per Sunday. How much of these receipts can the speaker use to cultivate his mind, and at the same time succeed in keeping soul and body together? We certainly believe in the higher standard of excellence for our platforms, but it is unjust to expect that the speakers and mediums are to make all the sacrifices necessary to bring this about. The great body of Spiritualists must bear their proportion of the responsibility. It would be much better for us to have fewer meetings than we have at present, and our workers better paid for services rendered. The cheap article is never prized as much as the dear. Our religion has been cheap-

ened. Let us place upon it its true value, and then we shall find it appreciated by the world. Let all cease to shirk the responsibilities that should rest upon them, and then the burden will not rest upon the few, as at present, will be easily borne by the many.

Before closing, allow me to refer to the many favors granted this Association during the past year by that grand old spiritual paper, the BANNER OF LIGHT, and express, though in feeble terms, the appreciation of the Association for the same. Let our appreciation be shown not only in words, but let every member of the Association become a subscriber to the same.

In concluding, allow me to urge upon you the necessity of sustaining organic effort in every way within your power. Let the local organizations be strengthened by your moral as well as financial support. Then will the State and National organizations resting upon strong and healthy local societies realize the dreams of their most ardent admirers, and Spiritualism, sustained and supported by these organizations, become in the world a mighty power for human good. And

The golden age foretold is near  
And prophet of the time,  
Then shall dawn upon the world  
And make all seeming right-evil;  
Angels will make their way with men,  
And creeds be known as earth no more,  
And truth and love shall reign supreme  
From mountain peak to sounding shore!

## The War Investigation.

BY WILLIAM FOSTER, JR.

The commission investigating the conduct of the late war, has developed many facts which should be seriously pondered by the people. It has been voluminously proved that there were incompetency and blundering innumerable, in the matters of transportation and stores, inflicting much misery, and doubtless causing many deaths. I will not enter into the details, only call attention to one or two points. Mrs. Edwin G. Allen of New York City, humanely moved, visited Montauk Camp to minister to the sick and wounded in the same. Called as a witness before the Commission, when asked to tell of the condition of the men, ill and dying, and the care they received, she detailed most revolting conditions, happenings that could not have occurred unless there had been utter incompetency and a want of foresight so gross as to border on the criminal.

There was a lack of bed clothing, the patients in the main having only a light blanket, while the temperature was quite low. Sept. 10 was quite cold, and the above fact of a single blanket for the men can be properly estimated when she herself had two blankets and a comforter, and then was cold. She noted the fact that a soldier, one rainy, chilly day, was placed outside the hospital on a bench, while attendants were finding a place for him. Under the exposure he had a terrible chill; if we could follow him to the end we would find, probably that he is borne on the death-roll. She saw only three medicines administered: quinine, calomel and castor oil. One soldier declared that quinine had made him too hot to hear the wind blowing outside the tent and others, through the drug, had become livid to temperature. Life forces dead to that extent that if the patients survived, their constitutions were wrecked for life. We asked if she knew enough about medicine to say if these remedies were proper ones, she replied she was no doctor, but thought should not be given indiscriminately. In other testimony from disinterested and discriminating witnesses, stamping much of the conduct of the war in the Commissary and Quartermaster departments as inefficient, and criminally negligent. The service of the Long Island railroad was bad in all respects. If there had been the right man in the right place the railroad would have been made to "toe the mark." He would have told the officials of the road, "Hecceforth as long as the exigencies of Camp Wikoff are as they are, this road is to be run under military supervision, and adequately serve the thousands upon thousands of sick and wounded soldiers at Montauk." No, everything remained slipshod; perhaps there was to be a "divy."

Another point. It is well known that the army regulations require that every enlisted man shall undergo vaccination. All our army had been subjected to the ordeal of this Jennerian fad, this Allopathic fraud. Every man who went to Cuba carried in his system the toxic results of the cowpoxing rape perpetrated upon his body. If some disease was not implanted, Nature's normal resisting power was lowered, and every man whose integrity of the organic functions had been impaired became more susceptible to disease, especially those climatic to Cuba. Hence they succumbed, largely increasing the death roll. Vaccination at any time, under any circumstances is a CRIME little less than murder. Inoculation for smallpox is inhibited, it is under the ban of penal law; so also should vaccination be.

As the manna that fell at night sustained the weary wanderers in the wilderness in the olden time, so the manna of spirit-love that falls by night and day in the dreary wilderness of life will refresh every grief-burdened, fear-stricken child of God, if he will but pause to feed his fainting soul therefrom. Spiritualism dispenses that precious manna with liberal hand and turns no one away from the heavily-laden tables empty-handed.



# Writes for the Banner of Light. ALMOST HOME.

Inscribed to Mrs. M. A. Keyes  
BY EDWIN POOL.

When the traveler, wearied with his journeying,  
Sees the dim outline of his native land,  
What joy lights up his countenance! How wildly  
He longs to press his feet upon the strand!

But with his joy are blended thoughts of sadness,  
For some he left will fail to greet him there,  
And the old home, forever sweet and sacred,  
May now be saddened by the vacant chair.

But for earth's pilgrims, when life's voyage is ended,  
A land awaits whose scenes are passing fair,  
And all the loved, who passed away before them,  
With outstretched arms await their coming there.

So will it be for thee, O friend and sister!  
Husband and children with unselfish love  
Will greet thee when thy pilgrimage is ended,  
And bear thee to thy lasting home above.

How sweet the prospect! Angel voices greeting,  
And friends and loved ones thronging to thy side!  
Rest, sweetest rest, until the enfranchised spirit  
Takes up the work for which 't is qualified.

Thou wilt return, O friend of human toilers!  
Thy loving hands will soothe the aching brow,  
Thy loving thoughts, to all thy friends extended,  
Will greater service do than they can now.

Thou hast been faithful, and thy deeds of kindness  
Upon thy spirit-dwelling's walls shall shine,  
And the sweet sense of work well done shall cheer  
Thee, and the reward of well-spent life be thine.

When thy sweet soul, with sympathy o'erflowing  
For suffering mortals, earthward wings its way,  
May I be one to share thy benediction,  
While here in earthly form enshrouled I stay.

## 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 XXVI.

ALL IS WELL!

#### Conclusion.

It was December; the occasional rains had fallen sufficiently to beautify the earth of Southern California, and to promise a harvest of fruits and flowers. The brown hills had grown green under the winter rain, and the groves of trees and valleys were emerald in their glossy foliage. Even at Redondo, the little seaport town, the flowers bloomed gaily in the gardens, and the lingering tourists found ideal pictures to dream over in the shifting lights of the sea, and the quaint portrayal of life along the shore.

Hazel and Lou had been here nearly a month, and they liked to linger upon the sands, or to stroll around the bluffs and boulevards from day to day, Hazel in retrospective recollections of her girlhood days, when she was scarcely as old as the daughter beside her, and Lou in dreamy forgetfulness of the trying passages of experience that she had known. For nearly a month they had lingered here, supervising the repair of the little cottage where Captain Pearly had made his home. It was upon a slightly spot, commanding a wide view of the sea, and though the little house was really nothing but a wreck when she found it again, Hazel decided to have it modernized and rebuilt, and that work was entered upon at once.

They had spent two weeks at the ranch before coming here, where they had partaken of the Thanksgiving dinner, and where Mrs. Joscelyn had won the love and esteem of the good parents and Tim, by her gentle ways and sensible ideas. As for Tim, he had become a favorite with that lady, for her discerning mind at once recognized his intelligence and innate manliness. He had held many a talk with Hazel upon a variety of subjects, and she had seen the diversity of his thoughts and admired his sound reasoning upon all current events. As for the ranch, he had explained its condition to her and demonstrated the success of his improved ranching methods, nor did she disbelieve his statement that if the crops of the coming year should prove as he expected he would be able to pay all expenses, and to also make a handsome payment on the mortgage.

"We may have some slight frosts during the winter," he said, "but I can protect our orange crop; and if it should prove a dry season, as is now predicted, our facilities for irrigation, father's and mine, are so good that we need not fear it. I calculate that in three years the ranch will clear the mortgage and more than pay for itself. I have a ten-acre lot, well set to fruit trees, beyond the road. It is really apart from the ranch. Next year that ought to sell for a thousand dollars an acre, and I strongly incline to the belief that it will—at least for eight hundred. If that is disposed of, the mortgage can be cleared at once. In the meantime we will keep the place up to a standard of excellence that will make it desirable for purchasers. We have two good men on the ranch, Dad—excuse me, that is my chum name for father—and I have trained them into our ways so that they take hold of the work like ourselves. In the spring we shall let one of them go, but we have enough work for both this winter, and I know we will make a success of it."

His confident tone was one of inspiration itself, and she admired the great, stalwart, good-looking, simple-hearted fellow for it.

She thought of taking her own little fortune of about ten thousand to settle the mortgage, but Tim begged her not to do so. He wanted the ranch to pay for itself, and he believed it would, and so he asked for a year in which to prove to her that it could. And so they had left it, and the mother and daughter had come to Redondo for a while. Each was anxious to find the artist, but as yet they knew not where to look for him; and Hazel, hoping against hope that the good spirits would lead him back to her, watched and waited for his return. She had told her daughter of her peculiar experiences with Mabel Vaughn, and also of the part she herself had taken in sending Gordon from New Orleans after she—all unknown to himself had nursed him through his spell of yellow fever. And Lou had narrated the vision she had had when ill, and apparently wandering in mind, and the real gaze of her mother comfort, for she believed in it, and that it was a sign she should find her own again.

At Redondo they lived quietly in a little summer cottage by the beach, which they had rented, and here they expected to remain during the greater part of the winter. One morning her mother was busy attending to some dainty cookery for a sick man she had found on the sands, who she learned lived alone in a little hut not far away, and whose forlorn and emaciated appearance appealed to her sympathies, when Lou burst in upon her. The girl had been walking rapidly from the wharf, where she had been with the morning paper, and her face was flushed with the exercise and the excitement of her errand.

"Mamma, hear this!" she exclaimed. "It is in the morning Times:

"Great excitement at Randsburg. A murder has been committed at Camp Sloane, in Randsburg, and much excitement prevails in that vicinity. The victim of the foul deed was Norton Bradley, the only son and heir of the well-known lawyer of that name who lives on Twenty-first street, Los Angeles. No motive is known for the deed, as nothing whatever has been removed from Bradley's outfit. A young man—half Mexican, half French—

called Jake, who has been working around the camp, is missing, and he is suspected of the murder, which was done with a long and slender weapon, as the gash just over the heart shows. Lawyer Bradley has offered a heavy reward for the capture of the criminal."

Tion followed other details of the family history, and so forth, of the murdered man. Hazel and her daughter looked at each other agitated over this awful news, although neither of them wondered at the fate which had overtaken the erring man.

As the Times had stated, Lawyer Bradley offered a heavy reward for the capture of his son's murderer; but with the cunning of several ruses of ancestry, Jacques evaded pursuit by disguising himself and making his way by the southern route into Texas, where he joined the cowboys and remained secure.

Still the December days passed. Tim had written to know if they were not to be at the ranch for the holidays, but Lou had replied: "No, mother prefers to remain on the coast until later in the season. She is paying great attention to the furnishing of her cottage, and indeed it is to be a beauty with its row of circular windows facing the sea. When it is finished and furnished, we will have you all down here for the house-warming. If only papa returns to us by then."

It was the day before Christmas, a charming, sunshiny day, as clear and mild and beautiful as an early October day in the East; they had been walking on the sand, and Lou had shown her mother the very spot where the pink pearl had been thrown up to her. She had told of that long forgotten incident which had only recently occurred to her, but neither she nor Hazel dreamed that the childish find had been any more than a bit of pinkish shell.

They had been talking of Gordon, each in turn dwelling upon her memories of the husband and father, when all at once he stood before them. Had he come out of the sea they could not have been more amazed or startled, but he had simply come softly behind them on the wet beach, and they had had no idea of his presence until as they turned he stepped in front of them. It was he, no ghost from the past, no illusion to vanish in a mist, but he, the veritable Gordon Joscelyn, a little pale and wan, but alive, and by no means an invalid. Both of the ladies recognized him, and each gave a scream of surprise and joy.

For a few moments there were embraces and tears and exclamations, and all together a scene that would have edified the villagers had they been out to see. But these three were alone, with only the singing of the sea in their ears, and the glad and joyful greetings and welcomes of each heart rushing forth in caresses and tears.

For a while they sat on the sands while Gordon told his dear ones of his travels and search, how he had been in Los Angeles for months, and had often seen his daughter from afar, but would not make himself known to her because he wished to bring her mother to her when they met; how he had searched long and carefully for Pauline, but without avail, and he had come to the conclusion that the French woman was not there at all; then he had gone back to San Francisco for awhile, and had succeeded in making a deal through a firm there with an Eastern Art Emporium to exhibit his pictures, and he had already disposed of three large and handsome landscapes at a good figure, and his prospects for the future were of the best. He was well dressed now, and had gold in his pocket, and the old tired look in his eyes had faded away.

But he continued to tell how at last, in a dream, he had seen Lou and her mother together, and both were looking happy and well; and how an old man in that vision had told him to go to Redondo, where the pink pearl had been cast up by the sea, and all mysteries of the past should be revealed. And so he had followed the light thus shown to him, and had come by boat to Redondo. He had walked on the sands to the spot where the pink pearl had been found, not knowing why he had come; but, thanks to the angel-world, his own had been restored to him.

And then he took from his pocket a tiny purse in which, wrapped in snowy cotton, reposed the pink pearl, and as he laid the gem in his wife's hand he said reverently: "Hazel, wife, I know not as yet the secret of your life—the secret that has divided us for many painful years—but you will reveal it to me this day, for well I know that angels have brought me to this place and to my own. I am as yet blind as to how my wife and child have been restored to each other, but we are together and all is well. I have brought the pink pearl back to you, my wife. My hands are cleansed of taint of sin; my heart is open to your inspection. I loved you always, I love you now. The sea gave up the pink pearl to our darling child; I restore it to you as a pledge and sign of my love."

There were weeping again and broken exclamations of love and of repentance, and Lou stole softly away from them up the house, and left them to their reminiscences and explanations, while she with a joyous and thankful heart made ready an inviting meal. It was late when they came for it, happy and flushed as two young lovers, hand in hand and full of peace; but they were glad to see their girl and to include her in their joy.

The next day they had a merry feast, and such a Christmas of rejoicing and thanksgiving as passed in that little seaside cot had never been known in all the history of that town. Before long they acquainted the Browns with the return of the wanderer, and the artist himself took a trip to the ranch to meet his old friends, where he was welcomed with hearty good-will. The account of their stewardship convinced him that Tim and his father were working for his interests more than for their own, and he at once decided one-half the place to Tim, with a life lease upon it for the elder Browns.

But neither he nor his wife was willing to live upon the place. The new cottage at the beach had been settled upon as their home, and that was finished and ready for occupancy, the house-warming at which the Browns, the Mylers and a few other old friends of the reunited pair were present, proved to be a happy event indeed. At this gala occasion Hazel, in violet gown with white lace at neck and wrists, and the pink pearl set shining at her throat, shone as the most genial of hostesses; the happiness in her eyes and face had robbed her of all the appearance of age, so that she seemed more like the elder sister than the mother of the handsome brunette who, in a gown of pink and white, sparkled with wit and beauty as if she had never known a day of care.

As for Tim, handsome and manly, and well dressed for the occasion, he was as attentive to his mother as to the young lady who honored him with a seat by her side. But Lou knew him well; she had studied his heart, and had long since read its secrets, and at this happy home-coming she made him understand by divers little arts and wiles that she was not adverse to him. Tim was happy—royally, thankfully happy, just as he deserved to be, and though he did not as yet dream that she, the star of his life, would ever be caught nearer to him than friend, yet his heart throbbled with an ecstasy that was almost akin to pain.

After that there were occasional visits to the ranch, and a growth of intimacy between the young people that the elders observed and approved. The season's crop of oranges had been a good and paying one. In April the ten-acre lot had been sold, the mortgage had been removed, and prosperity seemed to shine down upon the place. But during the winter the whole country had been startled and disturbed by indications of trouble with Spain. In February the United States battle ship *Maine*, had been blown up in Havana harbor. Our readers know what followed. California, like the other States, rang with the shouts of patriotism, mingled with that of "Remember the Maine!"

Tim, like most of the young men in this section, caught the fever of excitement, and declared he was ready to serve his country in her time of need. In April, when the declaration of war was made, Tim went to Los Angeles, and enlisted in the Seventh California Regiment. For days and nights he drilled at the armory, and on the 6th of May, when the troops were taken to San Francisco to undergo final examination as to their fitness for war, and to be mustered into camp at the Presidio until they should be sent to the front for action.

Tim's splendid form and uplifted head as he marched in the line drew attention all along the way.

He had left the ranch in good hands for the man whom he had expected to dismiss in the spring, and who was a capable hand, was retained; the mortgage was raised and all was well.

His mother—yes, his mother—gave him willingly, though with an aching heart, to his country's call. And Lou, who was a heroine too. When Tim came to the city in April he found her and her parents spending a fortnight with the Mylers. They gave him welcome, for they had come to look upon him as one of their own. He and Lou were lovers now; they had been affianced for a month; their betrothal had been simple and without affectation; it had come about while Lou was spending a week at the ranch. There had been no fiesta in the year, the committee having decided to omit that festival because of the war situation, and Lou had spent the week with her friends at Riverside, and in a moment of moonlight splendor, when he and she walked among the flowers, Tim was emboldened to tell her of his hopes and plans and—of his love. And then it all came out that he was dear to her, and that she wished for no greater happiness in life than to be his wife.

And now they were in Los Angeles at the Mylers', and he was ready to go with the troops on the 6th. It was the evening of Tuesday, the 3d of May. The city had been wild with excitement because of Dewey's victory at Manila. Public buildings, churches, stores and residences were hung with flags and bunting; enthusiasm ran high. Tim and Lou sat on the vine-wreathed porch, conversing—the same pretty porch where less than a year before she had sent Cecile in wedding garb to meet her recreant lover. They were talking of their prospects, of the war and of other matters. Gordon Joscelyn and his wife had decided to go to New York in June, that he might pursue his art work with advantage. Lou had not made up her mind to go with them; she preferred to stay at the ranch with Tim's mother till the close of the war. Her own parents did not need her as yet. They were all in all to each other, like a pair of lovers, and inseparable. All this she told Tim, and then they spoke of their future.

"I hope to go to Manila," he said; "I am no coward, Lou—I want to go to the front. It may be I shall never come back, but I think I will, to claim my wife and to be a stay to my parents in their declining years. If I do not return I shall die fighting for freedom, with my face to the foe."

And thus they talked in subdued tones until Tim again mentioned their marriage. Something in his tones seemed wistful and of longing to her; it was as if he almost feared he would never have the felicity of calling her his wife and of making her his very own; and then all at once she stood up, and bending over him until her lips touched his brow she whispered:

"Tim, would it make you happier if I were to become your wife before you go?"

"Lou! What do you ask? Would it make me happier if I were to be transported to the seventh heaven this instant? To have the privilege of holding you in my arms as my wife before I go would be as the highest heaven to me. No boon could be greater than that!"

"Then, dearest, you shall have that boon. I will become your wife before you leave."

"What do you mean, girl? you do not wish to torture me?"

"No, Tim, but to send you away with a wife's tender kiss and blessing. I wish to make you happy. Get the license to-morrow, and at six o'clock come prepared to be married at once. Paul will see to everything—I wish to give my all to my country's needs, and this I will do in giving my husband—Tim!"

And she had her way. In the little parlor of the Myler residence the ceremony occurred. There was no spread, no di play. She was robed in simple white, with flowers as ornaments; he in his new regimentals. They were a handsome couple, and a happy one as well. As his wedding gift to his daughter Gordon Joscelyn made over to her his share in the Brown ranch, and Hazel gave her the pink pearl set in precious diamonds.

They were married on the 4th. On the 6th he marched away, proudly wearing the tiny silk flag that his bride pinned upon his breast as an amulet of safety and of love; and while he is absent in the service of his country, she is filling a daughter's place in the lives of ranchman and mother Brown, while her own parents are prosperous and happy in their New York environments.

The war proceeds. At this writing Santiago de Cuba has just been taken. In the struggle for supremacy between the warring nations there has been slaughter. Among the slain of the Texas cowboys in the army of America—among the patriotic and heroic boys called "Teddy's Terrors" lay one who had been known to be of the bravest of the brave, fighting heroically until he fell: a youth, merely, with smooth face and curling black hair; a boy half Mexican, half French; "a dare devil," they said, "but true as steel." When they buried him they found upon his breast a picture of the Madonna, under which he had scratched the one word "Cecile." He was simply known as Jacques."

#### THE END.

### SPIRITUALISM

IS A GREAT FACT OF THE AGE.—Quarterly Review.

"Fair Truth; for thee alone we seek,  
Friend to the wise, supporter to the weak.  
From thee we learn water's wise and just,  
Creeds to reject, professions to distrust.  
Forms to despise, pretensions to deride,  
And, following thee, to follow naught beside."

I used to seek at religion, and hold the Bible in low esteem. Now I read it every day, and find therein parallel phenomena to those occurring in modern days.—Dr. A. H. H. H.

SPIRITUALISM.—The very nature of the subject, the most intricate that man has ever had to deal with, makes it one which the general public cannot comprehend, but that Spiritual phenomena exist, any man possessed of common sense can prove for himself by experiment.—Various other ten years' study of Spiritualism, and twenty-five years' study of Electricity, Chemistry, and Natural Philosophy.

Mr. Hiram A. Stiles, a member of the Congregational Church in Middleton, Massachusetts, being, on the 10th July, 1868, excommunicated from the Church for being a Spiritualist, addressed the Church, making the following interesting defence of Spiritualism:

In presenting for your consideration some of the truths and principles adhered to by the Spiritualists, I shall labor under much embarrassment, from the fact that the theme is so important that I confess my inability to bring to your minds, in so clear and satisfactory a manner as I could desire, the claims which my subject demands. But I remark, in the first place, that Spiritualism is founded on the knowledge of and belief in spiritual intercourse and communion. All may be regarded as Spiritualists in theory who honestly believe this, but a party only can truly be called practical Christian Spiritualists.

It is estimated that there are from ten to eleven millions of nominal believers in spiritual communion in our own land. It embraces some of the ablest writers of the day, many of the brightest intellects, and those possessing eminent literary and scientific attainments. And no sane person, with an ordinary degree of intelligence, ever investigated the subject of Modern Spiritualism, in all its bearings, without being convinced of its truths and teachings. These facts alone entitle it to the serious and careful consideration of every candid mind.

There are perhaps in America five hundred million, or more, who are publicly, from week to week, advocating the doctrine of spiritual communion and spreading broadcast over the land the "bread of life," or the "spirit of truth" to the hungry, starving millions. They are literally obeying the Divine injunction, given by the despised Nazarene to those illiterate men, "Go, preach, saying the kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils, and wherever ye shall deliver ye up to the councils and scourges you in their synagogues, take no thought how or what you shall speak, for it shall be given you in that same hour what ye shall speak, for it is not ye that speak, but the spirit of your Father which speaketh in you."

It is an undeniable fact that nearly all of our media, as they go from place to place to address the people, make no preparation or take any thought whatever as to what they shall speak, and very frequently the subject is given them by their hearers, so that not one moment's time for reflection is given them upon that subject. The apostles and earlier Christians recognized and practiced the method of healing by the laying on of hands, in imitation of Christ, and in obedience to his commands.

In Mark xvi: 18, we read: "And they shall lay hands on the sick, and they shall recover." By the touch of the hand, under spirit-control, and the exercise of the will-power (or faith) there is a wonderful electric influence or spirit substance imparted to the patient, the effects of which are in proportion to the power of the spirit operating, and the organization, faith and condition of the patient. This method of healing is said to be done on the strictest principles of science. There are many who are healing by virtue of this power. One of the most prominent and famous, and who has recently been near us, healing many of their infirmities, is Dr. Newton. He fully believes in the teachings of Christ and the apostles, and, in his work, he is exemplifying the truth of the promise made by Christ to his disciples. "Verily I say unto you, he that believeth on me, the works that I do he shall do also, and greater works than these shall he do." Jesus said to his followers, "If ye have faith, etc., ye can remove mountains."

Dr. Newton asserts that much faith is an important requisite to perform the cures and works which were made by Christ, the only test of true belief. Dr. Newton further assures us that he can do nothing of himself, though conscious of what he is doing and what is transpiring about him; he is also aware that there are ministering angels supplying to him the healing balm as fast as it is imparted to others through his organism, and what is better (thank God), he states that they are just such angels as we may be when we lay aside this mortal form.

Standing near him, observing some important cures, I was forcibly reminded of the wonderful cure of a woman, performed by Christ, who had an issue of blood for twelve years. She says: "If I can but touch his clothes I shall be made whole." And he, perceiving her faith, and that virtue had gone out of him, said, "Go in peace, thy faith hath made thee whole."

While Newton was pronouncing words, bidding disease depart, etc., some one touched him. He immediately said: "That is right, have faith, go on your way rejoicing." Then, turning to the throng, he said: "I wish it distinctly understood that it makes no difference whether you touch me or that I lay my hands upon you—the effects are the same, and you cannot do it without my knowledge."

The Apostle Paul possessed many and different gifts as a medium. This is obvious, from the fact that he saw and felt the effects of the remarkable spiritual manifestations which attended him on his way to Damascus. He healed many of their diseases, and we read that the people brought unto him aprons and handkerchiefs, and he healed them. In like manner has Newton healed many far distant who were unable to visit him. But you will say, perhaps, that many of these cures are not permanent or lasting in their character, and many are not relieved at all. We find it stated that Jesus was not able to do "many mighty works" in a certain place because of their unbelief. Shall we not infer from this that there were certain conditions to be complied with? Was it not equivalent to saying, "You are faithless and unbelieving. I cannot do many mighty works in your midst?" Or, "I have tried and failed. Now, will you positively declare that Dr. Newton could not have performed many more mighty cures were it not for the doubting, skeptical, unbelieving, faithless Scribes and Pharisees that surrounded him in Old Salem!"

But you will say that the age of so-called miracles is past. Is there anything recorded within the 115 of the Bible to warrant such a conclusion? Was Christ partial in his promises to believers? Was not the blessing promised to Abraham and his seed? Did he not expressly state that these signs should follow them that believe? Most lame and unpardonable conclusion. How unreasonable and absurd. Paul says: "Concerning spiritual gifts, I would not have ye ignorant. To one," he says, "is given the gift of healing; to another the gift of prophecy; to another the discerning of spirits; to another divers kinds of tongues, and all by the same spirit." The plain meaning seems to be that these gifts are attributable to the same law or principle. For instance, an angel or spirit may perform a cure through the mediumship of Dr. Newton, and many others, but he is unable to release him from prison as Peter was released, because his peculiar organization differs from that of Peter. A spirit can speak divers kinds of tongues, such as the Hebrew or Latin language, through the mediumship of many of our illiterate media, which is very often the case, but he is unable to give a test which shall identify himself, or move a ponderable object, or discourse sweet strains of music from the piano, without the aid of mortal contrivance, or present to your vision a spirit hand, or face, or other demonstrations which were done in this hall, through the same organism. Paul says: "Earnestly covet the best gifts." Touching the resurrection, he says: "Some men will say, 'how are the dead raised up, and in what bodies will they appear?' Thou fool, that which thou sowest is not quickened except it die." How fitting, sublime and truthful the illustration. Yet Paul is hardly understood at the present day. Presuming you understand him, I cannot but explain: If we deposit a grain of corn in the earth, it will not germinate until the case or hull begins to decompose—the tender shoot is the vitality, the essence, yea, the very soul of the grain. Paul goes on to say: "That which thou sowest does not appear, literally, but God giveth it a body as it hath pleased him, and every seed its own body." And after further illustrations says: "So also is the resurrection of the dead; it is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, and is raised a spiritual body. There is a natural body, and there is a spiritual body." Do we not possess two natures?

At the chemical change called death, commences the spiritual birth, the process of which is said to be exceedingly beautiful, as seen by some clairvoyants, and others in their superior condition. This may seem to you somewhat vague and visionary; but is it any more mysterious than the formation of our natural bodies? Who can understand or explain the process as they are formed, particle after particle, atom to atom, in their earlier stages of development? The new born soul then, as it enters the higher life, assumes a position in harmony with its growth and development, carrying with it the characteristics of earth-life, and being judged by the deeds done in the body out of the "Book of Life," which is the book of memory, it receives its rewards and punishments.

Said also to his followers: "The kingdom of heaven is within you." We are not to infer from this that the spirit-world is a quality, but a condition of mind; and have we not all had some foretaste of heaven? and have we not also had a foretaste of hell?

My friends, can you not see the reasonableness, the harmony and beauty of these truths, when compared with the unreasonableness, illogical, philosophical and absurd idea that we shall slumber in our graves until some remote period, and then come forth in bodily form to be judged?

After the resurrection of Christ, we find the disciples together in a room with closed doors, when Jesus stood in their midst, and said, "Peace be unto you!" I have already alluded to the fact that angels may have produced to our natural vision, under favorable conditions, an exact picture of their own natural bodies. These facts are not intended to show a power equalling that of Christ, but simply as approaching to it. Stopping at the home of Brother G. H. Tufts, at the north part of this town, was an artless girl, Mrs. Edger, through her mediumship (without the slightest possibility of deception, collusion or trickery) spirit hands of different sizes were presented to the natural vision of all the members of the family. My eldest son,

being present on that occasion, describes the scene as being intensely beautiful and interesting, and states that they appeared natural, and as one was passed gently over his forehead and face it felt more like soft velvet than the hand of flesh.

At a public séance held in the city of Lowell, the Edgy media being in a very passive condition, a distinguished gentleman, once a dweller in human form in that city, presented to the view of the audience a picture of his natural body in so perfect a manner that he was immediately recognized by his relatives and many others in the assembly.

Now, my friends, could not the wonderful power of Jesus Christ, amid that splendid array of mediumistic talent of his own choosing, under such harmonious conditions, produce to their unobscured vision a fac simile of his own natural, lacinated body? Did he not expressly state to Nicodemus that flesh and blood could not enter into the Kingdom of Heaven? With this spiritual view of the scene, closed doors, brick, or granite walls, even, afford no barrier to the entrance of the disembodied spirit, for it is indestructible and eternal as God himself.

Assuming, then, this position, we may easily imagine why he was seen only by comparatively a few. He was not always recognized by his own friends; and there could not tell why he often vanished from their sight. The question naturally arises, what became of his natural body? Angels of high order, of superior intelligence, though claiming not infallibility, whose opinions we are in duty bound to respect, inform us that, notwithstanding the vigilance of the guard about his tomb, his body was secured by his friends or relatives.

There are many passages in the Bible which may be cited to prove direct and tangible intercourse with mortals from the angel-world; and as God is unchangeable, the same laws by which they communed with mortals are in existence and in operation to-day.

It is apparent that the terms angels, spirits, men of God, men in shining garments, etc., signify the same spiritual beings, who were once dwellers upon earth in human form; and it is equally true that all the (so-called) miracles, revelations, angel visitations, powers invisible, etc., recorded in the Bible, are accounted for and are explainable and understood by the same laws and principles that govern the spiritual manifestations of the present time, thus showing that the past, present and future are linked together, and proving that there is a continual and divine inspiration in man.

If Spiritualism be not true, then there is no truth in the Bible; for if the Bible be shorn of its Spiritualism, it becomes a dead letter. If there is no truth in Spiritualism, there is no heaven—there is no hell; there is no soul in man, and consequently, no immortality beyond the grave. But thanks to God and the angel-world, Spiritualism is true. Millions have proved it; they have had the facts demonstrated to them in various ways; yea, more, the angels have told them so; and are they all deluded? Answer it.

It has converted the infidel to a belief in God and the immortality of the soul; it has healed the sick, comforted the mourner, reclaimed the vicious and wandering, caused the lame to leap for joy, made the blind to see, unstopped the ears of the deaf, and has cheered the dying with joys unspeakable, and with visions of glory beyond the tomb. To believe in Spiritualism is one thing; but to be a practical Spiritualist is another, and quite a different thing; stern duties are enjoined by our angel-friends, and many practical lessons are enforced to be lived out. They commune with us, that they may make us better, purer, wiser—to make our lives more like Christ, and our homes more like heaven. Although millions have yearned for the truths, the consolations, and the assurances of a life beyond the grave, which Spiritualism affords, yet it came into this world rather unexpectedly; but, however you may ignore the fact, it is going to stay; I repeat it, it is going to stay, and happy, thrice happy he who cordially receives it, exclaiming, "Even so, Father, for it seemeth good in thy sight."

I have now given you an imperfect idea of some of the leading truths as connected with the beautiful philosophy of Spiritualism. They are my honest and highest convictions of right. Twenty-seven years have passed since I became a member of this church, and my experiences in it, and in all of God's dealings with me, I cannot but regard as stepping-stones to a clearer and more exalted and rational view of God, of Christ, and the wants of humanity. I have a work to do. It may appear to you somewhat radical and revolutionary in its character; you may regard it, as you have, a hindrance to your faith and form of worship, yet in the name of Christ it must be done. But when the Church shall return to the faith once delivered to the saints, when you shall recognize the divine principle of God in man, when you shall care more for the truth than the creed, more for the spirit of progress than the sect, and when you shall not knowingly exclude from the pulpit the ministry of the angels, no matter how objectionable the media may seem to be, it is then, and then only, that you may expect a blessing from on high, that there may not be room to receive it, and be filled with the Holy Ghost, and begin to speak in different tongues, and truly enjoy a pentecostal season.

The time is fast approaching when we shall all be of one faith, and can you not discern the signs of the times? The angels are preparing the way. They are knocking for admission to our hearts, striving to dispel the gloom, the darkness, the errors, the ignorance and superstition in which we are enveloped.

In conclusion, let us then accept the glittering pearls that escaped the Nazarene's lips, that we may be prepared to enter the higher life with joy. Though now we look through a glass darkly, yet soon shall we be seized away from this mortal sphere of existence to enjoy the communion of the loved ones that have gone before us, to learn of them and more illuminated spirits, face to face in the Summerland.—Banner of Light, 17th July, 1869.

### "Spirit Slate-Writing and Kindred Phenomena."—Comments

BY ED. S. VARNER.

I have been much interested in reading THE BANNER review of William E. Robinson's book bearing the above title. While no one has a greater detestation of fraudulent mediumship than I, yet it seems to me that Mr. Robinson is mistaken in classing Slade and Foster among the frauds.

I once visited Dr. Slade and received convincing tests. How Slade could, with his slate under the table and he necessarily in a cramped position, use his thimble and pencil to write coherently and intelligibly, passes my comprehension, and doubtless that of many others.

Again, in Slade's spirit messages distinguishing marks of identity were continually given, and no slight-of-hand could account for those. I have also had some experience with Charles H. Foster in the pellet test line, and had I been a skeptic, what I have received from him would alone be sufficient to make me a Spiritualist. Some things he told me that I knew nothing about, but which subsequent inquiry proved correct. Had I shown him the names on each pellet, he could not have penned the characteristic messages he did.

That there are fraudulent mediums in our spiritualistic ranks is a sad fact, but I cannot believe that either Slade or Foster was among the "fakers." To me Mr. Robinson's explanation of Foster's pellet reading is too transparently thin



Children's Spiritualism.

To Parents and Teachers.

We wish to call your attention to this department, and to state that its main object is to acquaint the younger children with the teachings of Spiritualism, and familiarize them with spirit return. We hope you will take pains to awaken their interest, read aloud to those too young to read for themselves, and assist us in every possible way to educate our children in Spiritualism. We should be pleased if you would send us sayings and experiences of the little ones, address to them letters, or write short articles, always endeavoring so far as possible to couch your language in words of one syllable and within the comprehension of small children. Also encourage them to write to us. If they are too young, write for them; in short, send us your own suggestions, and take an active interest in the Spiritualists of the future. Address your communications to the Editor of "Children's Spiritualism," BANNER OF LIGHT, 9 Bosworth street, Boston.

Winona.

To the Dear Children Readers of The Banner: I am Winona, and I want to say "How do you do everybody?" I think I hear you respond to me, and then I say "First rate, splendid." I am only an Indian spirit. When in the earth life I never saw a paleface. I did not know any of the things paleface girls know. I had a little fawn to play with. When I was seven years old I got upon a rook and looked at myself in nature's looking-glass; I looked too far down, and it took me to spirit life. I suppose I fell into the water, but I have no real remembrance of that; I know I opened my eyes and saw faces so beautiful, so bright; flowers such as I had never seen, and heard words I could not understand, except that I felt they meant kindness and love toward me. I felt almost afraid, but was soon made to feel at ease. I was not taken to Indian friends; I have never been taken to them; but I was told to learn all I could.

There was an Indian maiden, but she had been in the spirit world so long she did not have any of the ways of the Indians I had ever known. This spirit's name was Jacinta. She was beautiful. There were many others who assisted in teaching me. I do not know how long a time passed, for we do not count time in spirit as we do on earth. But one time a spirit said to me: "You have learned much here, but you need to learn of things on earth and have a work to do for mortals and spirits."

I did not know what he meant, for I knew so little; neither do I know how I was taken; but I found myself in a room where there were a number of people. I was taken to one lady and was told she would be my medium; I must learn all I could regarding spiritual things; I must teach mortals all I could of them, and I must never, never tell a lie; I must never, never act a lie. So if I do, and do not know it, it is not a lie.

Then I found I had much to do. It was two earth years before I learned how to control my medium. I had to be taught the language word by word, just as an earth-child. My medium's brave was very kind to me, and when he went to the spirit-world I helped him, and he helps me. I was told if I heard a word I did not understand, I must not leave it until I learned its meaning, and then I must remember it. I have tried to bring comfort to people who did not know of the spirit-world. I have been sent by higher spirits to higher spheres with messages; and although I could not remain there, yet it helped to educate me. I like to have people ask me questions, for there are always those around to tell me if I do not know how to answer.

I go to the Children's Lyceums, and sometimes talk to the children. I go to people who are weary in spirit, and need some message from sage, seer or friend. I have many friends all over the country who have learned to know and love Winona, and I have many to look after, too.

It makes me feel sad when I catch thoughts from people finding fault with those who are truly living for good and humanity. The Great Spirit is love, and all are children of the Great Spirit. If all but knew how much good could be accomplished by sending out loving thoughts, I know our dear friend in THE BANNER office would find himself growing stronger each day.

Perhaps those who read this may think I am living on the earth plane more than the spiritual. But I am only doing my work as the higher spirits have directed. I have my time of study, and I want to learn, so I cannot help but learn. When my medium gets through her earth life, and passes on to a higher sphere, I too shall go on, and only return as messenger some times. But I love to do good, and make people happy. I can give thoughts from those who have lived thousands of years ago, if there is some one who can appreciate them, or from those who have recently passed on. I am clairvoyant in spirit.

I am glad this opportunity has been given me, for I want to help others, and I want people to know that the spirit world is as real as this, and that those who have not the opportunity to progress and learn on the earth plane can grow all they wish in spirit. Music is the language of the spheres, and lives bring either discord or harmony. Many a wail of sadness from sorrow-stricken earth hearts brings a minor chord in the music.

I have not told a hundredth part of the things I have to do in spirit or on earth, but I shall hope to be allowed to come again some day, and will give some experiences then of my spirit-life. I thank you for this chance. It is the first time I ever sent anything to a paper. I cannot read or write. I was told it was not necessary, as that belonged to earth-life. My reading is object teaching. It is all given to me from objects. May the Great Spirit bless your efforts, and bring success to your work.

Winona, through her medium,  
TILLIE U. REYNOLDS.

Puzzles.

We will publish the names of those under sixteen years of age who guess the following:



Answer to puzzle in issue of Jan. 7—An Old Saying:  
"As the twig is bent, so the tree is inclined."

Literary Department.

IMMORTALITY, The December issue is devoted exclusively to Reincarnation, a subject of deepest interest to many. The able writers; Cora L. V. Richmond, W. J. Colville, Jerome A. Anderson and L. W. Goode, have contributed papers which turn the searchlight of logical thought upon this subject. Mrs. Richmond does not use the word reincarnation but re-embodiment, believing the latter to be the more correct term. In answer to those who object to successive lives as destroying the individuality and robbing one of family ties, she says:

"Concerning spirit life, or those states immediately following each embodiment or expression, the soul-teaching is, that each embodiment finds its fruition in the spirit realm. That fruition is the legitimate spiritual result of the preceding earth existence, and is really a part of that expression. No immediate other embodiment follows, and all ties of family and friends—based upon true affection—continue in spirit life. So long as the ties of personal relationship are needed in spirit life (or in guiding those in earth life of the same household) there will be no added expression or embodiment, but when many generations pass and the supposed ties of consanguinity are found to abide in the larger and more enduring soul ties, then another expression in earth life occurs. The real ties being of the soul, they cannot be lost."

Mr. Colville heads his article, "Karma and the Law of Successive Embodiments." He says: "Karma or the law of experience is eternal. The theory of the soul which underlies the hypothesis of successive terrestrial expressions is that it is an uncomposed and indissoluble entity, a primal atom. This entity or ego contains within itself all possibilities for expression, and takes upon itself, both from free choice and in accordance with its constitution which impels it to so choose, a number of terrestrial envelopes successively, without ever losing or changing its destiny."

"We define the word soul as contracted from the Latin *Sol*, the sun. What the sun is to the planetary system, of which it is the centre, the soul is to all its derivations, which may be spoken of as differing planes of consciousness."

Mr. Colville has summarized a few of the leading ideas on reincarnation as follows:

1. The soul is an entity before its connection with a physical body as well as afterward.
2. Birth into material existence is predetermined, and is for the fulfillment of a purpose which can be fulfilled only through the agency of just such an incarnation as takes place.
3. There is a psychical continuity between successive embodiments, one leading up to another, and all constituting a chain or ladder, are seen to be so many steps leading to a goal which, when reached, will afford vantage ground for surveying the richly-storied past. These three propositions, if carefully studied, will suffice to throw much light on the mooted question as to how individuality or identity can be preserved, despite changing personal characteristics.

Among the many strong reasons put forward for accepting the doctrines of Karma and Successive Embodiments, must be mentioned the following:

1. There is a conflict and variety in human expression on earth to-day which no other line of reasoning than that adopted by the reincarnationist can ever successfully explain.
2. We are endowed with a sense of justice, and we demand justice for ourselves and others; therefore, we cannot endorse a theory of universal existence or a world scheme which not only fails to reveal, but positively flies in the face of the doctrine of spiritual equity meted out to all, a doctrine which in our view is fundamental to morality.

Mr. Anderson traces reincarnation through the mineral, vegetable and animal kingdoms, showing that a general law pervades all nature. In reference to this law he says:

If the law be thus general in its application it is also particular, for the whole is composed of its parts. So that a center of conscious force by continual additions to its experiences in different species of the vegetable kingdom would slowly but surely eliminate its possibilities, of choice until it would be driven, by the final impossibility of finding a suitable vehicle in this kingdom, to seek an avenue for its widening intelligence in a higher one, or, in this instance, the animal kingdom. Here the same cumulative widening of consciousness would in the course of ages of successive incarnations tend to bring these conscious centers to the same conditions; and, indeed, we are told in the Secret Doctrine that some of the higher animals have almost reached the plane of definitely individualized monads—in other words, the lower margin of the human plane.

If, therefore, we find that throughout all the kingdoms below man there is a plane leading up to and preparation for self-conscious reincarnation; that the self-conscious subjective arcs in the human kingdom are a natural sequence and corollary of subconscious or "latent" arcs in the lower ones; and that, further, all evolution is but the process of reincarnation, we may assume this as a reasoning working hypothesis in explanation of the phenomena of human existence.

All of the higher mental, psychic and spiritual phenomena are utterly unexplained except by Reincarnation. Among these we may note the sudden appearance of a genius in an entirely mediocre family; a Shakespeare, rising out of the muddy stream of a Warwickshire tenant-farming and petty-trading family; a Napoleon, bred from a camp follower; and so on, ad infinitum. No possible theory limited by one life can explain these. But, if we recognize Reincarnation, we at once see that each instance is but the pursuing of a line of development by an ego who has already brought this particular line to a wonderful perfection in preceding lives. And the obverse of these instances is equally explainable by Reincarnation. Mortal inferiority; stupid sons of wise or illustrious parents; it is impossible to account for under the law of physical heredity.

It is not by soaring into airy conjectures of the future that this philosophy finds its highest usefulness, but rather because it solves the present, every day problems of life. It removes all injustice, all chance and all accident from every human environment. Acting under the universal law of Cause and Effect, it determines inexorably every circumstance called the "accident" of birth. The insane, the epileptic, the hunchback, the consumptive would not—could not—come to parents having these taints in their blood had they not deserved to be born under such conditions by acts done and tendencies originated in former lives. There is no chance; there is no chaos; above all, there is no revengeful Jehovah controlling man's circumstances or destiny, and "cursing him even unto the fifth generation." Man is his own arbiter, judge, executioner, under the law of Cause and Effect, to which men and gods must alike bow—he works out his own salvation or perdition. Every act, thought or word is a cause which modifies his nature to some extent, and, taken together, form that character and those affinities which determine absolutely, without the possibility of interference, his every position and power in the next life. No cruel fate nor blind chance has been the slightest factor in the production of any evil or any blessing which now makes earth a hell or heaven to him.

In conclusion Mr. Anderson says: As Reincarnation teaches the truth that we are absolutely dependent upon parents up on the earth for our ability to return here when this becomes inevitable under the law, it is at once apparent how intimate is the bond which unites all souls in a common brotherhood. One cannot soar away from the rest; he must use a body furnished by physical parents, and the wisest most evolved soul will find his wings crippled, his powers limited, if he is compelled to seek Reincarnation through inferior physical progenitors. He is thus violently, as it were, thrown back to partake in the common lot, to share in the suffering he has selfishly tried to avoid. Only by raising the whole of humanity is it possible for his Ego to make real and permanent progress. Thus Reincarn-

ation, even from the physical standpoint, re-informs and re-educates the law of the brotherhood of man; the law of his very highest being as well as the lowest, and in which is to be found his only hope of attainment to the Elysian fields of the gods.

The December issue of *Immortality* (which has every issue) contains a rich intellectual feast. Lack of space prevents our mentioning particularly the other articles in this number, but we can assure our readers that they will get more than a dollar's worth of knowledge during the year if they subscribe for the magazine.

3800 Langley Ave. ("The Mexicana"), Chicago, Ill.

MEDICAL LIBERTY NEWS is a magazine of educational value. We note the article on "The Medical Tories of America," by T. A. Bland. He says:

A tory is a man who opposes freedom and progress. There are political tories, religious tories and medical tories. The tory holds to the despotic idea that the people should be controlled by the government. This is the antithesis of the doctrine on which the American republic was founded. That doctrine is that the people are free and that the statutes of the nation or States are intended to protect the citizens in their right to life, liberty and the pursuit of happiness, in their various and diversified pursuits or callings, and in their different ideas of religion, sociology, etc.

The political tory denies the right of the people to govern themselves on the ground that they are not wise enough to do so. The religious tory denies the right of the people to worship God according to the dictates of their own conscience, on the ground that they are not capable of forming correct opinions.

The medical tory denies the right of the people to select their own physicians or treat themselves, on the ground that they are not capable of distinguishing between a good physician and a quack, or between poison and medicine. The first would have the people ruled by kings, the second by priests and the third by doctors. This trinity of tories hold that it is their mission, duty and function to dictate to the people what sort of government they shall have, what sort of church they shall belong to and what sort of doctors they shall employ.

The constitution of this nation expressly provides for political and religious freedom for all the people; but it fails to say anything about the right of the people to choose their own physicians, or refuse to employ any physician the medical tories deny them that right.

Gladstone said: A man should be as free to choose his physician as he is to choose his butcher, his baker or his barber." People's Institute, Chicago, Ill.

SCRIBNER'S.—Speaking of the ideal, in the January number, Robert Grant turns his "Search-light," on the subject:

The soul in search of the ideal will find the allurements of aristocratic culture still insisted on as the secret of noble living. Social arrogance, and the exclusive tendencies of class are slow in yielding to the hostility even of republican forms of government. In this country parents who profess to be American still choose to send their children to private instead of to the public schools, in order to separate them from the mass of the people. The doctrine of social caste, thus early impressed upon the youth of both sexes, serves to produce a class of citizens who are not really in sympathy with popular government. If one questions sometimes the depth of purpose of highly evolved man, and doubts the existence of God, it is because of the lavish wantonness of living of some of the very rich in the presence of the thousands of miserable and wretched creatures who still degrade our large cities. But there is this to be said in this connection: This new aesthetic ideal is at least partially the fruit of the awakening of humanity to a keener appreciation of the conditions of human life; but its progress is made certain by the coming evolution of democracy, which slowly but surely will overwhelm the aristocratic spirit forever, even though aestheticism, as realized by the arrogant and exclusive, perish in the process.

The ideal life to day is that which maintains the noblest aims of the aspiring past, cherishing selflessness, purity, courage, truth, joy, exaltedness, firmness of sentiment and aesthetic beauty; but cherishes these in the spirit and for the purposes of a broader humanity than the melting soul has hitherto discerned in the sunset, the ocean, or the starry heavens. There are among us men and women living in this spirit of idealism, and they, oh! my correspondents, are the first class passengers.

Charles Scribner's Sons, New York.

THE CENTURY.—The battle of the Giants, of which Prof. Wheeler gives a vivid description in the January number, was remarkable as showing the military genius of Alexander the Great at an early point in his career. It resulted in the crushing defeat of the Persians, and had been planned by Alexander in such a way as to leave the Greek mercenaries of Darius practically out of the fight. When the Persians had been driven from the field, these mercenaries were rapidly disposed of, such as were not slaughtered being captured and sent home to slavery. The Persian age of losses on the winners' side was as in a Spanish-American sea-fight. Alexander buried the fallen Macedonians with high honors, and exempted their parents and children from the payment of taxes. The wounded received his personal attention. "He went from one to the other, looked at their wounds, inquired particularly as to how they had been received, and allowed them—what is dear to a soldier's heart, and especially to that of the Greek soldier—to tell their tales and brag of their deeds." Incidents like this," says Prof. Wheeler, "betray in a striking way the extent to which Alexander's leadership and his empire were a personal thing."

The Century Co., Union Square, N. Y.

THE HEAVEN OF THE BIBLE, by Ida C. Craddock, is a small volume in which the author, after a careful perusal of the Bible, gives her ideas of that heaven in all its materiality. She reads asunder the mystic veil that has hidden that location from the analytical common sense of this modern age, and reveals to the church-goer as well as the unbeliever a place pleasant to view, healthy as a residential locality, and all-in-all a very desirable place in which to reside.

Moreover the authoress reaches her conclusions after a most logical consideration of the many references to heaven which are found in the Bible. But after all, when one has read the very neat arrangement of comparisons and digested the work one wishes the authoress had turned her talents toward something that would have been of practical use to humanity. The time for such writing has passed, and it is with a feeling akin to sorrow that the reader realizes that writers of the standard of the authoress of this book do not turn their abilities into other and apparently more useful channels.

R. G. J. B. Lippincott Co., Philadelphia.

SILVER CHAIN MESSENGER, is the organ of the Silver Chain Developing Circle—a circle at large. All members, wherever located, sit at the same hour, and are brought in spiritual unity through uniform Thought-Tops.

James M. and M. Theresa Allen, editors, Springfield, Mo.

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[The continuation of this Catalogue will be found on page seven.]



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## 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  
coöperate heartily with us in the step which  
has been taken, and that regular subscribers  
for THE BANNER will make an effort to in-  
crease 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 1899, the heretofore high stand-  
ard of THE BANNER could easily be main-  
tained, the value of its contents and their  
practicality materially enhanced, and the  
Cause, which this paper has so long de-  
fended and upheld, greatly strengthened.

## Immortality.

The public mind is interesting itself quite  
generally in a subject that has engrossed the  
attention of at least one class of the American  
people to a very great extent for more than  
half a century. This subject is the immor-  
tality of the soul. The belief that the soul of  
man survives the change called death is by no  
means of modern origin, although the claim that  
communication can take place between the  
embodied and disembodied may be ascribed al-  
most solely to modern times. The modern  
Spiritualist has emphasized that claim with  
zealous pertinacity for five full decades, and  
has wondered why his statements were not at  
once accepted by his fellow-men. He felt much  
aggrieved also when he found that his sanity  
was seriously questioned by his associates  
whenever he alleged that the so-called dead  
could hold intelligent converse with the living.  
He asserted again and again that the immor-  
tality of the soul had been clearly demonstrated  
by the fact of spirit return, and argued that  
Spiritualism had come to give mankind the  
comforting assurance of this fact.

We claim that spirit return is as clearly de-  
monstrated as any fact that has been estab-  
lished by any one of the applied sciences. The  
evidence to that effect is overwhelming, yet  
the scientific world is only beginning to take  
an active interest in the subject, much less  
admit that it rests upon any foundation in fact.  
But does spirit return prove the soul's immor-  
tality? Because the human ego survives the  
change called death, and is able to return to  
those whom he left in his home circle, does it  
logically follow that that ego has thereby  
proved that he is to live on through the endless  
ages of eternity? What evidence has he in  
hand to prove that this is the case? He comes  
to his loved ones, he comes to the scientists,  
and in both cases proves his identity as an en-  
tity, and because he does this, mortals at once  
claim that he has proved his immortality. If a  
soul proves that it exists after the death of the  
body, the natural inference is that it will con-  
tinue to exist forever in the soul realm. In-  
ference, however, is never evidence. If eter-  
nity has ever been lived by one soul, and if  
that one soul has returned and proved that it  
has existed during that almost incomprehensi-  
ble period of time, then it will be perfectly log-  
ical to assume that all souls will do likewise,  
because there can never be a law for one ego  
that does not apply to all egos.

It is very apparent then that spirit return  
only inferentially proves the soul's immor-  
tality. But because the soul survives the  
death struggle and is able to prove the fact,  
mankind is given a light on the pathway of  
life that has never blessed the human race be-  
fore. Through this light, man has been led  
into Nature's laboratory, where with retort  
and crucible he has proved the indestructibility  
of so-called matter, and revealed the won-  
derful facts of material science unto his fellows.  
This delving into the rich mines of material  
facts has thrown much light upon the question  
of the immortality of the soul. If so-called mat-  
ter which is obedient to the edicts of the hu-  
man soul is indestructible, and therefore immor-  
tal, must not the soul itself, which is the mas-  
ter, be also indestructible and immortal? From

this point of view, a vantage ground is found,  
predicated upon established fact. Matter never  
communicates by means of intelligent speech,  
yet it evidently has a language of its own, for  
when it is carefully studied, it opens its lips  
and reveals some wonderful secrets to the  
bold questioner who has dared to interrogate  
this sphinx wherever found. It has shown  
man that Life can only account for life, and  
that the transformation of matter into invisi-  
bility proves that it, like life which is ever in-  
visible, rests upon and is a manifestation of  
the same law.

Out of the involution of Infinite Life are  
evolved all of the manifestations of finite life  
and material substances upon which those  
finite forms must live. If finite life, *e. g.*, the  
soul of man, is evolved out of Infinite Life, it  
must be subject to the same laws, must have  
the same destiny and the same origin as its  
source. Infinite Life is eternal in duration,  
therefore all of its manifestations are also  
eternal in duration. It necessarily follows  
that the human soul has existed throughout  
the Eternity of the past, and will necessarily  
continue to exist throughout the Eternity of  
the future. This must also be true of all other  
forms of life outside of the soul of man. Mat-  
ter (solidified spirit) is eternal; animal and  
vegetable life is greater than so-called matter,  
hence must have a destiny coeternal with that  
upon which it subsists. These lower or more  
minute forms of life, then, are also indestruc-  
tible and immortal. Evolution is proved in all  
expressions of nature as well as in the life of  
man. Such being the case, these lower forms  
of life, are subject to the same law. Do they  
evolve from their present state into one where  
they become endowed with conscience, intel-  
lectuality and spiritual power? If so, when  
and how? Is it by a series of successive em-  
bodiments, or by reabsorption into infinitude,  
to be drawn therefrom into higher forms of  
life through evolution?

Science is the one witness upon whose testi-  
mony mankind can with safety rely. It will  
soon be found gloriously demonstrating the  
truth of spirit return. It has already displaced  
faith and hope in the minds of earth's thinkers  
and proved that the only true religion is one  
that rests upon the basis of demonstrated fact.  
To all who hope and believe that the soul is  
immortal, it gives the challenge, "Prove your  
assertion," and calmly awaits the verdict.  
Every pulpiteer is forced to say that he has  
no positive proof of life after death, let alone  
the greater question of eternal existence. His pre-  
mises of immortality are based upon the words of  
men who lived centuries ago, upon his own hope,  
and perhaps an interior feeling that it may be  
true. The materialistic scientist is also ques-  
tioned, and his dogmatic assertions are met with  
the evidences of spiritual fact. With science  
working from established spiritual premises,  
materialism and Christianity will be easily and  
speedily overthrown whenever they venture  
to meet the truth in controversial battle. Catho-  
lic, Methodist, Baptist, Unitarian, Ad-  
ventist and Jew, as well as the devotees at the  
shrine of positivism, will all be compelled to  
forsake their idols to follow the light of sci-  
entific religious truth. The Spiritualists are the  
ones to give this light to the world. They have  
already taken the first step in demonstrating  
the fact of spirit return. Let them continue  
their good work by demonstrating the immor-  
tality of the soul and its divine possibilities.  
This will give the world a scientific religion  
and a religious science, through which only  
the human race can be morally, spiritually and  
intellectually blessed.

## Sophistry.

This term defines itself whenever it is spoken  
or written. It fills its especial niche in the  
English language in a most dignified and ac-  
ceptable manner, yet furnishes the adroit  
speaker or writer an opportunity to attempt  
to make his hearers or readers believe that  
black is white, evil good, and wrong right. It  
is the spiritual sophist who is most highly  
skilled in the art of turning words of good im-  
port into the service of wrong-doing in his  
dealings with the people. The platform speak-  
er can misquote history, mix his metaphors,  
advance absurd premises, draw erroneous con-  
clusions, and talk the merest twaddle, with  
impunity, provided he lampoons Christianity  
unmercifully, especially the Catholic Church.  
Many of his hearers, perhaps the majority of  
them, do not realize that his arguments (if he  
advances any at all) are sophisms, his words  
chosen for effect, and many of his statements  
decidedly questionable.

But it is not of platform sophistry that we  
desire to speak at this time. There is another  
kind far more dangerous to which we must call  
the attention of our readers. The words "pal-  
mist," "psychic," "medium," "life-reader,"  
stand for much that is dear to the heart of every  
true Spiritualist. They have a legitimate mean-  
ing, and belong to the vocabulary of spiritual  
science in which they occupy an honorable po-  
sition. Of late we notice that certain people  
are presuming to use these words in connec-  
tions that are positively misleading. They ad-  
vertise, using either one or all of the above  
named terms, for the purpose of tempting peo-  
ple to come to them for sittings, whereupon  
they proceed to fleece them outrageously. They  
use these legitimate words in one sense,  
and through them lead to conclusions far re-  
moved from truth and honor. They make  
these terms the means of obtaining money,  
without giving value received therefor. This  
sophistical use of psychic terms has placed  
Spiritualism in a most unenviable position be-  
fore the world.

The secular press teems with advertisements  
similar to this: "Palmist and Psychic. Ren-  
owned as the greatest adviser upon Busi-  
ness, Health, Divorce, Marriage and Personal  
Affairs." Many other claims of equal extra-  
vagance are also set forth under a caption  
that belongs to the nomenclature of psychic  
science. People are deceived by this sophisti-  
cal kind of advertising, and are induced to  
part with their hard earnings in the sacred  
name of Spiritualism. Some of these adver-  
tisers actually possess genuine medial powers, but  
find trickery and deceit to be much easier,  
while the adroit turning of the words employed  
conceals the damnable character of their work.  
The legitimate use of mediumship constitutes  
an honorable method of obtaining a livelihood  
but its counterfeiting is the basest of all hu-  
man crimes.

The worst of these criminals are those who,  
having genuine powers, resort to trickery, de-  
ceit and fraud for the sake of a larger income  
in dollars and cents. The Spiritualists have  
themselves largely to thank for the multipli-  
cation of these criminals. They have not  
guarded against sophistry and criminality  
through the education of organization. Well

guipped State and National Associations  
would have influence, and could appeal to leg-  
islatures for laws to protect the people against  
these impostors. Such associations could also  
establish a standard by which psychical work  
could be judged, and a line of demarkation  
drawn between the fraudulent and the genu-  
ine. Legislation could also be had forbidding  
the impostors to use the terminology of psycho-  
science illegitimately, thereby making it im-  
possible for them to pervert such terms to base  
and ignoble ends. If Spiritualists make no  
protest against the licensing of downright  
frauds by the municipal authorities to ply  
their nefarious trades as mediums or psychics,  
they have no right to complain if self-respect-  
ing people put up the ban-sinister socially  
against them. Through coöperation only can  
Spiritualists hope to establish a better condi-  
tion of things.

## Newspaper Enterprise.

An enterprising daily paper offered a prize  
of one thousand dollars to the person who  
would most accurately forecast the events of  
the year 1898. All prognostications were to  
be filed in its office prior to Jan. 1 of that year,  
to be opened by the committee of award Dec.  
31 following. Hundreds of replies came into  
the hands of the committee, who found their  
task by no means a slight one. Many of the  
prognostications were valueless, being couched  
in general terms, and contained no  
material evidence whatever. Others were com-  
pilations of wild guesses and conclusions not  
warranted by any of the events that took place  
during the year. Some of them actually pre-  
dicted one or two, perhaps three or four things  
that did transpire, while the remaining por-  
tions of their forecasts were the veriest non-  
sense.

Mediums, astrologers without number, psy-  
chic readers, etc., etc., filed their prophecies  
for that year. No doubt the contents of their  
several papers would make an interesting book  
if the journal in question saw fit to publish  
them. *Not one of the occultists even remotely  
forecast the year's events with any degree of ac-  
curacy.* The man who won the prize has little  
or no interest in psychical matters. His paper  
was a most remarkable one, and no one of his  
competitors approached his standard to any  
appreciable degree. He was questioned as to  
his methods of work, and stated that he had  
been a close reader of the history of 1897 as  
published by the daily press, and reasoned from  
the causes therein manifested to the effects  
that they would naturally produce. It is said  
that his paper set forth predictions of a very  
large number of the most striking occurrences  
of the past twelve months. Unaided by spiri-  
tual gifts, unversed in psychometry, star-read-  
ing and crystal-gazing, he reasoned upon what  
had gone before, and clearly deduced the facts  
that must come after. Why did the astrologers  
and occultists fail?

The statement that their "guides" did not  
wish to aid them in scheming for money will  
not answer the question. If spirits can read  
the future, they certainly ought to be able to  
give that reading to the public through some  
medium. If foreknowledge is not possible to  
them, then that fact should be made known to  
men. It becomes a matter of evidence, no  
matter the avenue by which this problem is  
approached. Until scientific methods are  
adopted in the investigation of psychic phe-  
nomena, the results will be nothing but guess-  
work and puerile vaporings. If intelligent  
spirits wish to add to the sum total of human  
knowledge, they should be given a full oppor-  
tunity to do so. The spirit-world asks for co-  
operation, not to forecast the events of a year  
for one thousand or more dollars, but in the  
work of preparing humanity for a higher and  
nobler civilization through the revelation of  
spiritual truth. It is easy enough to prophesy,  
if truth is disregarded; but it is far better  
to make the most of the living present, that the  
future may show a higher type of manhood  
and womanhood on earth.

## Woman's Rights.

The determination of the officers of the  
Northwestern Railroad to dismiss all women  
who have not been in the company's employ  
two full years, to make way for men, has  
aroused Susan B. Anthony, and the party  
whom she represents, to earnest action. Miss  
Anthony protests against the company's de-  
cision in a very able and vigorous manner,  
claiming that it is the last effort on the part  
of the believers in masculine superiority to re-  
establish their supremacy. She, however, ad-  
mits that prompt action must be taken to meet  
this attack, and counteract its effects. An at-  
tempt was made in a labor convention recently  
held, to address a petition to Congress asking  
that all female employés in the service of the  
United States government be dismissed to  
make room for men.

Such an act would be fully as sensible as the  
decision of the railroad authorities above men-  
tioned. The railroad officials claim that they  
wish to promote their employés from year to  
year, hence must have men only, because no  
one ever heard of a woman as a master me-  
chanic, a general passenger agent, or division  
superintendent of a railroad. Perhaps not,  
yet if women were given the opportunity, it  
would not be very much to their credit if they  
did not make as capable officials as the men  
have hitherto. We venture to assert that they  
would outstrip them by far, and present a  
much more creditable record each year than  
many men have done. They would not be so  
frequently confused by the fumes of whisky  
and tobacco, nor would they be so apt to place  
human life in jeopardy through drinking and  
carousing, as some of their brothers have been.  
The attempt to secure the dismissal of women  
from Government service will of course be  
laughed out of court, yet it is a straw that  
shows that the friends of liberty must be eter-  
nally vigilant.

It is true that many women neglect their  
home duties for the sake of positions they are  
not qualified to fill. But many a good farmer  
has been spoiled in a poor, inefficient office,  
as well as a good hod-carrier in a poor preach-  
er. Therefore it is certainly as broad as it is  
long, and neither sex can assert superiority  
over the other. The filling of official or cler-  
ical positions of all kinds resolves itself to the  
question of merit, and the matter of sex should  
not be considered provided good service is se-  
cured. The question of suffrage must sooner  
or later be brought to the same test, and the  
merit of intelligence be made the basis for its  
exercise by both men and women. When this  
reform is established, the bugaboo of differ-  
ence in sex will be lost to sight, while intelli-  
gence and spirituality will blend their efforts  
to produce a civilization based upon the prin-  
ciple of "equal and exact justice for all."

## Psychic Cures.

The Detroit, Mich., *News-Tribune* of Jan. 8  
contains an interesting discussion of the ques-  
tion of cures through psychic means. Chris-  
tian science cures, Theosophical suggestion  
cures, Prayer cures, Rellio cures, cures by  
Spirits, etc., are briefly mentioned, each divi-  
sion being represented by an ardent believer  
in the dogmas of his especial cult. The agency  
of God, belief in the Bible, will power, etc.,  
are presented as means by which the cures  
are effected. In regard to Rellio cures, the  
Catholic prelate held that there is no actual  
virtue in the rellio itself, but that it is used as a  
reminder of the saint of whom it was once a  
part. This saint is thereby invoked to inter-  
cede with God to secure the restoration of the  
petitioner to health. "The so-called spirit  
cures," in substance, says the *News-Tribune*,  
"are wrought by the spirits taking control of  
the sick person, and giving him a treatment  
which aids him in recovery." Instances of  
cures effected by all of the methods above  
named are given, and a very interesting story  
is the result.

The reader will be struck, however, by the  
similarity of the theories of the Catholic rellio  
cures, and the cures wrought by spirits. The  
one who goes to the rellio of a saint, asks and  
(perhaps) receives aid from him; the Spiritu-  
alist asks his spirit friend and guide to aid in  
curing him. The saint is a spirit, as well as  
the guide of the Spiritualist. The Catholic as-  
cribes the cure indirectly to God, while the  
Spiritualist believes that the guide has such a  
control over the material elements in his  
make-up as to be able to transform them from  
a state of disease into one of health. The  
former falls back upon Infinity, while the lat-  
ter makes his guide an epitomized Infinite,  
with God-like powers in his especial case. As  
to the consistency of the two positions, we  
leave our readers to draw their own conclu-  
sions.

We do not question the cures in either of the  
cases mentioned, but we assert that they can  
be traced to one and the same source. It does  
not matter what cures the patient, so long as  
the patient is cured. Disease can only be cured by  
removing the cause, and that cause has ever  
been a natural one; therefore the cure is  
wrought by a natural method. Its *modus oper-  
andi* may be supernatural, so far as the experi-  
ences of men are concerned, but never super-  
natural. The restoration of mental and phys-  
ical ease always removes mental and physical  
dis-ease, through the use of the forces of na-  
ture that are ever at the service of man if he  
will but apply them aright.

## Polygamy.

Congressman-elect Roberts of Utah is very  
much in evidence these days. The good Chris-  
tian church members are going to petition  
Congress to unseat him on the ground that he  
is a polygamist. Under President Harrison's  
amnesty proclamation in 1893, all polygamists  
were restored to citizenship upon the express  
condition that they shall in future obey the  
laws of the United States against polygamy.  
It must therefore be clearly shown that Rob-  
erts is violating those laws ere Congress can  
find a shadow of an excuse to unseat him. To  
shut him out because he is a Mormon would be  
a monstrous injustice, even as it would be to  
exclude a man because he is a Unitarian or a  
Spiritualist. If he is a law breaker he should  
not be permitted to take his seat. Yet two  
United States Senators are still in office, not-  
withstanding their complicity in criminal prac-  
tices, while another is convicted in his own  
State of bribery in procuring his election.  
Why is Roberts any more of a law-breaker  
than a bribe giver or a bank wrecker? *Mem.*:  
Is Roberts any worse than are some other  
officials who have one wife at home, and  
two or three "associate wives" in other  
places? We do not believe in polygamy, but  
we do feel as if the Christians should fol-  
low one of their own maxims, "Let him who  
is without sin cast the first stone."

## E. W. and Mrs. W. H. Wallis.

These valued friends of and co-workers for the  
good Cause sailed for their native land by S. S.  
*Armenian* from Boston Thursday, Jan. 19, at 2  
P. M., from the Fitchburg Docks, Pier 6. They  
have been in this country about six months,  
and have rendered efficient service in behalf  
of truth in many of the larger cities and towns  
east of Chicago. They are able and eloquent  
speakers, excellent mediums, and exception-  
ally endowed with fine social powers. Where-  
ever they have labored, they have made many  
friends, all of whom will unite in wishing them  
a safe voyage across the deep blue sea, and  
will also rejoice to learn of their prosperity  
and happiness in their home in their native  
land. We regret to part with our yoke-fellow  
and brother editor, whose cheery words have  
been sources of inspiration not infrequently  
during his stay. We know that he and his  
good wife return to a larger field of labor in  
the literary world, as well as platform advo-  
cates of our sunny philosophy. We give them  
a fervent "Good-speed," a hearty *bon voyage*  
as they sail homeward to reunite the threads  
that were temporarily severed by their visit to  
America.

## Grand Mass Meeting in Chicago.

The Illinois State Spiritualist Association,  
in company with the National Spiritualists' As-  
sociation, will hold a grand mass convention  
in Chicago on or about February 16-17. The  
place of meeting will probably be 77 Thirty-  
first street, where the National Spiritualists'  
Association was organized, nearly six years  
ago. Full particulars as to place, date, talent,  
etc., will be given later. In meantime all of our  
brethren in the great "Prairie State" and ad-  
jacent territory should plan to attend this  
great meeting. It will do them good to meet  
their old friends and compare notes as to the  
progress of the good Cause in their respective  
localities. They will be given a rare spiritual  
treat, hence will be doubly benefited by at-  
tending this grand Chicago convale.

Clerk Laidlaw, whom Russell Sage used  
as a shield to protect himself from the bomb  
thrown at him by an anarchist, has met with a  
rebuff at the hands of the Supreme Court of  
the State of New York. He has tried several  
times to secure damages for his injuries on  
account of the miser's superior strength and  
cunning, and has won a verdict in every case.  
Sage, however, has repeatedly appealed the  
case, and now gets an order for a retrial in a  
court where the chances may be better for the  
miserly banker. Laidlaw is entitled to dam-  
ages, and we hope that there will be no mis-  
carriage of justice if the case is retried. This  
is an instance where justice and sympathy are  
in perfect accord.

## Major M. R. Rouse.

This well known representative of our cause  
has recently been appointed Postmaster of the  
city of Titusville, Pa. Major Rouse has been  
an outspoken Spiritualist for many years, and  
one of the main supporters of the work in  
Titusville. He has been a member of the  
Board of Trustees of Casadaga Camp ever  
since it was organized, twenty years ago,  
and has done much to advance the inter-  
ests of that progressive body. He has never  
flinched in his allegiance to Spiritualism, nor  
hesitated to defend it with his purse and by  
his voice whenever occasion required. He is  
well qualified for the important office to which  
he has been appointed, and will discharge its  
duties with the same fidelity to right and jus-  
tice that has ever characterized him as a man.  
We congratulate the citizens of Titusville upon  
having a worthy and competent official, and  
Major Rouse upon having secured his appoint-  
ment to the highly responsible position in ques-  
tion. We have known him for many years,  
and feel a personal interest in the honors that  
have been bestowed upon our good friend and  
brother at this time.

## The Tuskegee Institute.

Some of the Boston friends of Prof. Booker  
T. Washington are endeavoring to raise a fund  
of twenty-five thousand dollars, to be ex-  
pended in furthering the interests of the  
splendid Institute of which he is the able and  
efficient head. If this fund is raised, it will  
enable Prof. Washington to devote his time  
and talents to the work of the Institute. He  
is now compelled to spend a large part of his  
time in soliciting funds for his school. The  
proposed endowment would obviate this neces-  
sity and make it possible for him to prove to  
the American people the great value of the  
work at Tuskegee. Men of wealth frequently  
squander double the amount asked for upon  
yachts and fast horses. Surely there are twenty-  
five persons able and willing to make up  
this fund for the sake of helping to solve the  
great question of the negro's future in Amer-  
ica. Industrial education is his one hope, and  
we trust that all friends of higher civilization  
for mankind will rally to the support of the  
only Institute in the land that is established  
for that purpose.

## Mrs. Jennie K. D. Conant.

Our valued co-worker and circle medium, has  
been seriously ill for the past two weeks, and  
wholly unable to attend to her duties during  
that entire time. La Grippe was the original  
cause of her illness, almost resulting in an at-  
tack of pneumonia. She expects to be in her  
office on and after Jan. 23, for private work  
only. The state of her health is too precari-  
ous to admit of public work, hence her sésances  
are for the present abandoned. Mrs. Conant  
has a large circle of friends to sympathize with  
her in her painful illness, all of whom will  
unite in sending her thoughts of healing and  
hearty good will. Our Message Department is  
omitted this week, owing to our co-worker's  
serious illness.

The army scandal to which we referred  
in strong terms last summer, has now become  
a matter of personal invective and billingsgate  
between some of the parties involved. One of  
the subordinate officials so far forgets himself  
as to call the General of the army, N. A. Miles,  
a pointblank falsifier and scoundrel. Such an  
attack will not harm Gen. Miles. His honesty  
and integrity are known to and appreciated by  
the American people, hence they will see to  
it that he does not suffer. The subordinate  
officer is, of course, upheld by Sec'y Alger,  
whose dislike for Gen. Miles may have inspired  
the disgraceful attack. The bellicose Secre-  
tary and his sycophant follower should both  
be dismissed from the service.

Ex-President Cleveland's sarcastic re-  
mark that in order for the Americans to carry  
out their beneficent designs, it may be neces-  
sary for them to kill off several hundred thou-  
sand of the Filipinos, seems to have been taken  
seriously by Maj. Gen. Shafter. He wants to  
kill off half of them in the interest of civiliza-  
tion. The Boston *Herald* thinks Shafter is  
"too gory." Is he? Is not his wish in har-  
mony with the old American idea that the  
"only good Indian is a dead Indian"? Why  
should not the Filipinos be treated in the same  
very humane (?) way? By the way, who is  
this man Shafter, anyway? Does he represent  
you, Spiritualists of the United States?

The New York *Sup* says that it is re-  
ported from Rome that President McKinley  
desired to appoint Archbishop Ireland to rep-  
resent the United States at the Czar's Peace  
Congress, but that the Pope will not allow him  
to accept the appointment, because the Vati-  
can has not been invited to take part therein.  
Inasmuch as the Pope claims that there can be  
no permanent peace on earth until his tem-  
poral power is restored, it is probable that he  
does not wish one of his subjects to take part  
in the Congress. Is Ireland's first duty to his  
country, or to the Pope? If to the Pope, why  
is he in the United States at all?

The *Prison Mirror* comes to our table  
each week brimful of choice *bon mots*, useful  
information, and sound advice. We cannot  
help wondering why such an editor as is evi-  
dently at its head should be doing time in a  
prison cell. Perhaps he deemed it a necessary  
experience to his latest appearance on earth,  
hence wished to make it an *avenue* for the  
complete rounding out of his "Karma." If his  
spiritual nature grows in proportion to his in-  
tellectual characteristics, St. Peter will give  
him a warm welcome when he arrives at the  
"Pearly Gates."

Our esteemed friend and brother, John  
E. Darling, of Warwick, Mass., has placed us  
under obligations to him for thoughtfully  
sending us many important clippings from the  
columns of the secular press. Bro. Darling is  
abreast with the times, and always finds what-  
ever the papers have to say about Spiritu-  
alism, pro or con. It is well known that he has  
Spiritualism for breakfast, lunch and dinner,  
hence he desires that its truths shall be fed  
liberally to others who are as hungry for them  
as he has been.

Dr. Helen Denmore of New York, and  
Mr. E. E. Burlingame of Ashmont, Mass., have  
given our hearty thanks for valuable data sent  
us, clipped from the columns of the secular  
press. If the attitude of the leading metro-  
politan dailies can be taken as a criterion of  
the interest manifested in psychic subjects, the  
coming year is fraught with great possibilities  
for Spiritualism.



## Jesus, Man, Medium, Martyr

OR THE GREAT SYMPOSIUM.

### The Jesus Christ Question Settled.

This elegantly bound volume of about 400 pages, by

DR. J. M. PEEBLES,

Contains the ripest thoughts and richest scholarship of a number of the most distinguished Liberalist and Spiritualist authors, writers and debaters of this country. It is verily a Symposium by

J. S. Loveland, J. R. Buchanan, Hudson Tuttle, B. B. Hill, Moses Hull, Rabbi I. M. Wise, Col. R. G. Ingersoll, W. E. Coleman and Others, upon Religious Subjects.

The book was named by one of J. J. Morse's Spirit Controls,

### "Jesus, Man, Medium, Martyr."

This magnificent volume racy and crisp, treats of

Existence of Jesus and Mahomet, pro and con.

Of What Talmud Says About Jesus.

Origins of the Gospels.

Ingersoll and Agnosticism.

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Christianity and Spiritualism Compared.

Prof. Buchanan on "Antiquity Unveiled."

Alfred James's Exposure.

B. B. Hill's Scathing Review of Dr. Peebles's Pamphlet, "Did Jesus Christ Exist?" and

Dr. Peebles's Inclusive and Exhaustive Review of this Review.

Hindoo Superstitions.

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Christianity and Paganism Compared.

The Gnostics.

Jesus and Contemporary Jews.

Edwin Johnson, the Rash, Reckless Asserter.

The Koran and its Teachings.

The Continuity of History.

Recent Explorations in Babylonia.

Assyria and Egypt.

Rabbi Wise on Jesus.

Decline of the Christian Religion.

Spiritualism and Christianity.

What the Controlling Spirit of W. J. Colville, Mrs. M. T. Longley, Mrs. Everett, Mrs. Jennie Magan-Jackson, J. J. Morse, Stainton Moses (M. A. Oxon), and Many Others, say about the Existence of Jesus.

Harmony between Jesus's Mediumship and that of To-day.

What Scholarship of the World says of Jesus and his Influence upon the World.

Price 1.25, postage 12 cents.

For sale at BANNER OF LIGHT OFFICE, 9 Besworth street, Boston, Mass.

Rev. B. Fay Mills has instituted a series of Mouday evening meetings, at which representatives of the several liberal religious denominations are invited to speak upon the claims of their special sects upon the thought of the day. The Editor of the BANNER OF LIGHT has accepted an invitation to address the meeting of Monday, Jan. 23, at Parker Memorial Hall, Boston. The subject assigned him is: "The Claims of Spiritualism upon the Liberal-Thinking People of To-day." The exercises will open at eight o'clock in the evening, and admission will be free.

What evidence is there that prophecy is a fact in human life? The Bible prophecies have long since been proved erroneous by rationalism and scientific demonstration. The modern prophecy is largely, if not always, made after certain events have taken place. If there are instances of well-authenticated prophesying, we hope our readers will make the facts known to the public. Brief sketches based upon irrefutable proof will be gladly published in the interest of truth.

Congressman Dingley, who for the past eighteen years has represented the Second Maine Congressional District in the lower branch of our National Legislature, entered spirit-life Jan. 13. The cause of his transition was pneumonia. The people of Maine lose a faithful servant, and the nation one of its few statesmen. He was an honest, conscientious man, and had the respect of his political opponents as well as friends.

The editorial "Why" has become quite a good bit in evidence during the past few days. We present a symposium of replies received up to Friday noon of last week in this issue, and will publish another installment in our next number. Through the answers to *Why*, and the criticism of Mr. Robinson's book, the readers of THE BANNER will find much food for reflection, and profitable discussion.

Our esteemed contemporary, *The Light of Truth*, has our sincere thanks for its kindly, sympathetic references to THE BANNER editor during his recent illness. The good thoughts sent to him at that time did much to restore him to health.

Our Vermont readers should not forget their State Convention is to be held Jan. 20, 21 and 22. They will find it to their profit to attend this meeting at Montpelier en masse. Such gatherings benefit the Cause as a whole as well as the people in attendance.

Spiritualists, one word. If you wish to aid the Cause, and at the same time help a friend, why don't you make him a present of a year's subscription to THE BANNER OF LIGHT? It will do him, yourself, THE BANNER and the Cause much good.

Mrs. Carrie Rieter of Cincinnati, Ohio, writes: Mrs. St. Omer-Briggs is now convalescent from a severe attack of La Grippe, which is prevalent; it is said there are fifteen thousand cases in the city.

If we could read the secret history of our enemies, we should find in each man's life sorrow and suffering enough to disarm all hostility.—Longfellow.

## In Re Robinson.

To the Editor of the Banner of Light:

Sir: One of my "know all" relatives presented me with a copy of W. E. Robinson's book on "Spirit Slate-Writing and Kindred Phenomena." I also by accident came into possession of one of your papers, which contained the endorsement of this "remarkable book." I should like to inquire what you find remarkable about it, and what these cheap, purchasable, old sleight-of-hand tricks have to do with spirit slate-writing, spirit-return or communications? Spirit slate-writing, in deed! the title is a misnomer. It is about time these self-named "men of mystery" cease writing upon matters which they manifestly have not the slightest knowledge of, and devote their attention to Dime Museums for the entertainment of children and adults whose only aim in life is "three square meals" a day and eight hours sleep.

As for the "remarkable (?) tricks in said book which you have wasted a whole column on, I have seen some of them performed any number of times in all sorts of places and by all sorts of people, and there is nothing remarkable about them. Hermann, who has been and is quoted so often, I have seen dozens of times, and particularly his "spiritual séance," and all I have to say about this part of his performance is, that it was the poorest rubbish, and to those who have had experience with true Spiritualism it was ludicrous in the extreme. As for some of the tricks referred to in the book, I don't believe they could be successfully performed in the presence of the most ignorant audience, let alone in the presence of a highly intellectual one.

If the BANNER OF LIGHT cannot use better judgment than it has in its article on this (to them) remarkable book, I am sure I don't want to be one of its subscribers. A gentleman friend of mine expressed his regret that he had just renewed his subscription since reading the article referred to.

Very sincerely, A. W. TODD.

The above letter reveals a state of mind on the part of the writer that is perhaps characteristic of many Spiritualists who are equally honest and intelligent as he is. What ever of error there may be in Mr. Robinson's book ought to be exposed, and we will gladly welcome any communication that will prove beyond a shadow of doubt that his statements are erroneous. It is neither evidence nor argument to denounce the BANNER OF LIGHT for publishing a review of the book from an ethical and literary standpoint, neither is it a sign of wisdom to indulge in bitter denunciations of those who advance theories and opinions at variance with one's own.

We are as certain of the genuineness of the phenomenon of spirit slate-writing in certain cases as we are of the fact of life itself. If the exposure of trick methods, if warnings against imposture cause Spiritualists to feel aggrieved, we cannot but think that their faith rests upon a very shaky foundation. We believe that every Spiritualist should be posted upon the counterfeit phenomena that are often offered in the name of Spiritualism. This book of Mr. Robinson's, while we by no means consider all of his arguments valid and conclusions sound, is expressly designed to acquaint people with the methods of pretended mediums. It is the duty of every honest Spiritualist to prove Mr. Robinson wrong by demonstrating the right with respect to phenomena.

We do not believe in shutting our eyes to existing ills, nor do we feel called upon to swallow without questioning, everything that is offered in the name of Spiritualism. We do not believe that our correspondent wishes to do this either. If, however, he wishes to defend fraud and chicanery, if he disapproves the exposure of trick methods, he is certainly entitled to his opinions, but he must not censure those who believe in honest mediumship, and earnestly seek to protect and defend the same by eradicating evil. We are not apologizing for Mr. Robinson; what he has published will have to stand or fall upon its own merits. But his statements must be met by demonstrated facts, and genuine phenomena adduced in place of the spurious. If his book is written from false premises, it should be so proved, and the truth given to the world. In the meantime, it will be to the advantage of every Spiritualist to read this book in order that he may guard against imposition, and be prepared to defend the honest medium from unjust attacks. When Spiritualists become so narrow as to refuse to enlighten themselves upon any question of the day, they certainly will not be safe leaders for the people. We respect the honest opinions of every person, even though he does not agree with us, and it does us no harm to read what he has to say even if he does give us several sharp thrusts. If we are wrong and he is right, we gain by a frank comparison of views, hence our correspondent will be better able to discern genuine phenomena now that he has been compelled, by the logic of fact, to realize that he must guard against the counterfeit. We will cheerfully publish a column review of the book in question, from the pen of any writer who is able to refute Mr. Robinson's arguments, and demonstrate that the phenomena of Spiritualism have nothing in common with the tricks he describes.

### Farewell and Thanks from Mr. and Mrs. Wallis.

Dear Editor:

On the eve of our departure for England, we feel like saying good-bye to all the friends, workers and fellow mediums with whom it has been our good fortune to meet and cooperate, and at the same time express our united appreciation of gratitude for the sympathy and helpfulness extended to us on all sides. Where so many have been kind and fraternal it would be invidious to make distinctions by naming any one, but to "one and all" we wish to say a heartfelt "thank you," and "God bless you." We trust we have been able to do good work for our beloved Cause, to cheer and strengthen some hearts, and help forward the great work "for truth and humanity." Our acknowledgments are especially due to the spiritual press (the good old BANNER OF LIGHT, the *Light of Truth* and the *Progressive Thinker*, and their respective and esteemed editors) for unfailing courteous and fraternal favors, which we fully appreciate, and shall at any time be happy to reciprocate.

Our journeyings and efforts in this great country are over. We set sail on the 18th for "Dear old England," but we shall cherish sweet and kindly remembrances of many, very many, happy experiences, and of friendships which we hope will be enduring.

May Spiritualism prosper and become an ever-increasing power for good in the land; may the workers take heart and cooperate more and more earnestly and successfully; may the National Spiritualists' Association grow stronger and more useful in promoting the spread of spiritual knowledge; and if it should ever be our good fortune to return, may it be to find that Spiritualism occupies the foremost place in the world's religious and

## NERVURA FOR WEAK WOMEN.

### I was Kept in Bed Years with Female Weakness.

### I Took Dr. Greene's Nervura and Was Soon on My Feet Again.

### Dr. Greene's Nervura Will Help Others As It Has Helped Me.

Mrs. Mary Kessling, 825 May St., Dayton, Ohio, says: "I suffered for years from lacerated womb caused from child-birth. Then ulcers formed, all of which kept me in bed for eight years. During that time, change of life commenced and the physicians said I could not recover and some said I had a cancer. While I was in this condition I heard of Dr. Greene's Nervura blood and nerve remedy, I resolved to try it. After taking five bottles I could stand on my feet, a thing



I had not done for eight years. Anyone suffering as I did that will try it, I know it will help them and do for them what it has done for me."

Weak, nervous, debilitated women, or those who suffer from female weakness, should use Dr. Greene's Nervura. It is the greatest strengthener and restorative ever known. You can at any time consult without charge with Dr. Greene, 34 Temple Place, Boston, Mass., whose vast experience and great success in the cure of such complaints makes your cure certain. If you cannot call, write Dr. Greene about your case.

reform movements; that the spirit of brotherhood has linked hearts together in love; and that the union between the great Anglo-Saxon peoples of the earth has been accomplished in fraternity and good will for the blessing of all humanity.

E. W. AND M. H. WALLIS.

The attention of our readers is specially called to W. J. Colville's pamphlet containing full report of the Memorial Address and Poem delivered in Philadelphia on the Sunday following the interment of the remains of John W. Keely, the great inventor. The pamphlet is well printed and has a firm paper cover; it extends to twenty-four pages of solid reading matter. Retail price, five cents per copy.

Mrs. May S. Pepper of Providence is sick with La Grippe, and was unable to attend the Convention in Brooklyn this week.

### The Spiritual Science School.

BY REV. T. E. ALLEN.

The sessions of this school, a department of the Spiritual Science Church, will commence Jan. 16. All of the classes will be held in the evening at 178A Tremont street, room 15. The program is as follows: Mondays, at 7:30, the Communion Circle; Tuesdays, at 7:30 class in Logic; Fridays, class in Psychological Science at 7:30, and class in the Foundations of Religion at 8:30.

The Communion Circle is intended primarily to spiritualize its members, to make them more sensitive to a high spiritual influx. Incidentally, however, trance, clairvoyant, and other phases of mediumship, will probably be developed. I have reasons for expecting good results, not only of an uplifting, spiritual nature but also of a phenomenal order.

A modern system of Logic will be taught, one much simpler and far more valuable as an instrument than the system taught in the schools of the Middle Ages and in the colleges of our own time. Any person with common sense will be able to pursue the study with profit. Instruction will be given by lectures, brief dictations to be written by the pupils, and by the solution of many examples. Logic is studied in many theological schools. If, as I hold, the people should do their own thinking in religion, is it not worth while to equip themselves so that they shall become better thinkers and have more confidence in their own mental processes?

The class in Psychological Science will study the evidences of continued life and spirit communion especially, and psychical facts and theories in general. The work will be based upon the Proceedings of the Society for Psychical Research, and the best psychical and spiritualistic literature. Much attention will be given to the subject of telepathy, which I regard as fundamental in psychical science. From time to time, also, I shall invite well qualified men and women to relate their experiences before the class. The purpose is to make a systematic and critical study of psychical literature.

The class in the Foundations of Religions was not projected at the time my sermon upon "Spiritual Science" was published in THE BANNER. Its purpose is to make a thorough discussion of the final authorities, the Bible, the Church, etc., commonly trusted by the religious world, in order to enounce the true authority and drive out all of the pretenders. To accomplish these ends, much that I say will be in response to statements made by the pupils. In other words, the individual needs of members will be met.

Anyone can join one or more of the classes of the Spiritual Science School. No fixed charge is made, but each person is expected to contribute something, depending upon his financial ability towards the support of the work. Many Spiritualists have felt that more work of an educational character ought to be carried on. Here is a practical work under the most liberal terms, and all are invited to take part. Those who wish to join should apply to me at the School, or address me at Dedham, Mass.

Next Sunday at 7:30 I shall begin a series of sermons at the Spiritual Temple upon "The Teachings of the Old Testament in the Light of Spiritual Science."

### Jubilee Deficit.

Previously acknowledged, \$1,175.33. John W. Hawkins, \$2.50; C. D. Frost, \$1; A. F. Buchanan, 63 cents; James Clark, 10 cents. Total, \$1,178.36.

## An Open Letter to All Canadian Spiritualists.

The Spiritualists of this Province are beginning to realize that in order to occupy a prominent place in the onward march of progress, and more especially to promote the advancement of the Spiritual Philosophy in and throughout Canada, it becomes necessary to establish a Dominion organization; said organization to be similar to the National Spiritualists' Association of the United States, except that at the outset we formulate a declaration of principles whereby we may show more pointedly the aims and objects of our philosophy.

The Nanaimo Spiritual Association of this city is chartered under the N. S. A. above mentioned. In a point of law, supposing at any time such an emergency arose, we would be practically lost, on account of the difference in the government of the two countries.

Another important point to consider is this: Here on the Pacific coast we have a lecturer only at intervals, and on these occasions the interest awakened is just at the highest pitch when it becomes necessary for the speaker to fill an engagement elsewhere. This fact has been demonstrated recently in this city by Mr. George P. Colby, through whose public and private work a greater amount of good has been accomplished than heretofore. We therefore are of the opinion that if we had a better system of organization we would be able to employ public speakers and mediums regularly. This probably might be regarded as the most important feature of the plan.

We wish to agitate the question of Dominion organization all through the Eastern and Western Provinces, wherever a Canadian Spiritualist is to be found, and to ascertain what their sentiments are in relation to the same. I shall therefore esteem it a favor if they will correspond with me in regard to the matter.

In the event of this project being brought to a successful issue we have considered the advisability of having an Eastern and Western division; the headquarters of the former to be established at Ottawa, and the latter at Victoria, B. C. We desire the earnest cooperation of all interested parties, so that if anything can be accomplished it may be done as expeditiously as possible. Personally I feel there is no time to be lost. Last summer I visited my native home in Cape Breton, and I found that as spiritual things are regarded from the standpoint of a Spiritualist, the people of that country are as enlightened as heathens. To such as these a Dominion organization without doubt would be the means of bringing the gospel of Spiritualism, leading them up from darkness into that marvelous light which makes life more perfect and death more beautiful.

ELIZABETH M. CAMPBELL.  
Box 204, Nanaimo, British Columbia, Jan. 2.

### Resolutions Adopted by the M. V. S. A., Mt. Pleasant Park, Clinton, Iowa.

The following resolutions in behalf of Dr. Adams were marked for publication some time ago. Owing to the illness of the editor, they were mislaid. We take pleasure in presenting them at this time, as a well-deserved tribute to a true and worthy worker in behalf of humanity:

Resolved, That the members of said Association, assembled in Mt. Pleasant Park Auditorium, Sunday evening, Aug. 28, 1898, for a public meeting, do hereby acknowledge their obligations to Dr. O. G. W. Adams of Dubuque, Iowa, for his timely initiation of the movement now so happily culminated, and bear testimony that its success is largely due to his persevering solicitations and generous personal efforts; therefore be it

Resolved, That we tender to Bro. Adams our fraternal gratitude, and bespeak for him many years of increasing usefulness in the private and professional walks of daily life.

Resolved, That the Secretary of the Association be requested to forward a certified copy of these resolutions to Dr. Adams, signed same upon the records of the Association for the season of 1898, and for a copy to the spiritual papers.

### Movements of Platform Lecturers.

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

Mrs. Lee F. Prior wishes to inform her many friends of her safe arrival in "Dixie's Land." Her journey across the continent from California was a very pleasant one. As the palatial "Sunset Limited" rolled swiftly on its way toward the rising sun, it could not outstrip her thoughts, which were sent far outward in New Year greetings to all. Carried on the wings of love and goodwill, may each find its resting place. Her address for the next six months will be 116 1/2 Peachtree street, Atlanta, Ga.

Mrs. Sadie L. Hand has been ill for some weeks past. She is glad to state that she will be able to begin her work again soon. Will speak at Wakefield Jan. 29; Waltham, Feb. 5; Marlboro, Feb. 12; Fitchburg, Feb. 26; Worcester, March 5 and 12. Feb. 19 and March 19 and 26 are open for engagement, also later spring dates. Address 96 West Concord street, Boston, Mass.

J. S. Scarlett would like engagements for Feb. 19 and 26; also a few open dates in April and May, and will make engagements for camp-meetings. Address 35 Brookline street, Cambridgeport, Mass.

### Messages to be Published.

Jan. 13.—John M. Farrell; Mary Ewing; Mary Johnson; Flora T. Firestone; John T. Moulton; Elizabeth J. James.

### Passed to Spirit-Life.

From Farmington, Ill., Jan. 2, 1899, MARY FAY PALMER, daughter of Reuben and Hepzibeth Fay.

Mrs. Palmer was born at Walpole, N. H., March 26, 1799. She was one of the oldest Spiritualists dating from the early fifties, and for many years was a subscriber to the *Banner of Light*, with falling light and lack of means caused her to give up. Some years ago she requested the writer to take charge of her funeral, but it could not be. I rejoice for her as she is at rest. D. C. WILSON.

From her home on William street, Stoneham, Mass., Jan. 7, MRS. AUGUSTA KEMPTON, wife of Andrew J. Kempton, aged 65 years.

Mrs. Kempton was a medium and earnest Spiritualist for many years; kind to the poor, and always ready to help her earthly friends in every way in her power. The services were attended by her friend, Mrs. Watson of Boston, whose words were beautiful, and the writer, who read an original poem written for the occasion. A lonely husband and sister remain. M. S. WOOD.

Stoneham, Jan. 8, 1899.

### HENRY SCHARFFETTER,

300 So. Collington Ave., Baltimore, Md.,

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

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

## FLORIDA!

for Home-seekers and investors, is described in a handsome illustrated book which you can obtain by mailing a two-cent stamp to J. H. FOSS, 1 Wabeno street, Roxbury, Mass. Jan. 4.

### Flora L. Newell,

MAGNETIC and Mental Healer. A call or correspondence invited. No. 19 Temple street, Boston, Mass. Jan. 21.

### SPIRIT IS THE ONLY HEALING POWER.

SEND one dollar for one month's (daily) treatment by spirit vibration. Address: MRS. LOUISE CRALL, Thompson Block, Topeka, Kansas. Jan. 21.

DR. MERRIAM, of Hartford, Clairvoyant, can be consulted for two weeks at 56 Cliff street, Roxbury, Suite 8. Facial Massage and Shampoo a specialty. Superfluous hair removed by the new process. Jan. 21.



Dec. 24 1898

## Thomas Paine Celebrations, Jan. 29, 1899.

I think it the duty of Freethinkers and Spiritualists everywhere, in the United States especially, to keep green and fragrant the name and memory of Thomas Paine. I know of no better way to do so than to hold celebrations in his honor on the anniversary of his birth, which was Jan. 20, 1737, in Theford, England.

No man whose history I have read has done more, if as much, for political and religious freedom in the United States than the illustrious author of *The Crisis*, *Common Sense*, *The Rights of Man*, and *Age of Reason*.

I suggest that wherever it is practical and possible that the Spiritualists and Freethinkers unite their forces in celebrating the natal day of this man who wrote and worked and gave his money so disinterestedly to free the race from all forms of oppression and superstition. Wherever the Freethinkers intend celebrating Paine's birthday, the 29th inst., let the Spiritualists join with them in enthusiasm and harmony, aiding in making the cause of freedom more popular, which will ultimately overthrow all forms of religious and political oppression and tyranny.

JAY CHAAPEL.

Princeton, Mass., Jan. 12, 1899.

### Connecticut.

NORWICH.—Mrs. J. A. Chapman, Secretary, writes: Miss Lizzie Harlow of Haydenville, Mass., continued her ministrations for the Spiritual Union of this city Sunday, Jan. 15, with two excellent addresses in the Spiritual Academy, speaking in the afternoon upon "The Greater Possibilities of Man." The evening service was devoted to answering questions. After the congregational singing, and a solo beautifully rendered by Miss Eleanor Kloppenburg, the Chairman presented the questions to Miss Harlow, who was in a deep trance state. The questions dealt with a variety of topics of a spiritual and philosophical character, and were treated in a logical manner. Miss Harlow's work attracts a class of intelligent thinkers.

### New Hampshire.

MANCHESTER.—A correspondent writes: The Freethinkers' Association of Manchester, N. H., Anson G. Osgood, President, will celebrate Thomas Paine's birthday in the City Hall, Jan. 29, at 7:30 P. M., with music and addresses. All are cordially invited. A pleasant, instructive evening is anticipated.

Drudgery is the gray Angel of Success. The main secret of any success we may hope to rejoice in is in that angel's keeping.—Wm. C. Gannett.

### EVERY LADY SHOULD READ THIS.

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Written for the Banner of Light.

# SNOWFLAKES.

BY STEPHEN N. BARNSDALE.

Snowflakes white, so softly falling!  
Whence come ye, and for what end?  
Do ye come our minds to point where  
Purity and love do blend?

Snowflakes white! so gently calling  
To our souls to upward rise,  
To the source of every blessing,  
And prepare for Paradise!

Snowflakes white! fall on and ever  
Be to us true monitors,  
Till our souls like ye, are white and  
Fit to dwell within the skies.

## A Letter from Abby A. Judson.

NUMBER FIFTY-THREE.

To the Editor of the Banner of Light:

This morning I received by mail a very valuable present, in which a large number of my former pupils in Minneapolis united. Some of them may have been private pupils, but the majority were members of Judson Institute, or "The Judson," as it was popularly called. This incident, accompanied as it was by letters bespeaking their tender love, has guided me in the selection of the topic of to-day's letter.

Few among Spiritualists have any conception of my status as a teacher, and I will devote the present hour to a sketch of my career as an instructor of youth.

At seventeen I became a governess for one year, returning, however, to school for two more years. My father had willed that all his children be well educated. Then, faithful to his life-long principles as a foreign missionary, each daughter was to receive five hundred dollars, and each son three hundred dollars, and all that was left was to go to the Baptist Missionary Union. I had therefore the best education that a girl could have in America in the 'Forties and the early 'Fifties.

Before the age of twenty-one, I began my career as a public teacher, the youngest member of the corps of professors in what was then known as the Female College in Worcester, Mass. I held the position three years, from 1866 to 1869, and the studies that I taught were Arithmetic, Algebra, Geometry, Latin and French.

After another year of study in Providence, R. I., I taught about the same studies at the Female Seminary in Warren, R. I. That was followed by two and-a-half years at Bradford Academy, Mass., and there I began to make my impress as a teacher of literature. I can truthfully say that when I resigned, the Trustees did not know how to fill my place, but they at last secured the services of Lucy Larcom.

I resigned this position in the winter of 1864, for the sake of my unfortunate brother. My mental agony over his sufferings was such that for several years I could do only easy teaching as a governess, being employed in the families of Gen. John Rathbone and Mr. Albion Ransom in Albany, N. Y.

As my poor brother settled down into the apathy of quiet despair, and I was allowed to make him an occasional visit, my own mind recovered its tension, and I again earnestly engaged in my work as a teacher in schools in 1868.

After teaching a private school for one year in Plymouth, Mass., the Superintendent of Public Schools came to offer me the position of assistant in the High School. I declined, on account of my inexperience in that kind of teaching. After three weeks he came again, and offered me a larger salary. I accepted, and taught there for seven years, when I resigned for failing health in the summer of 1876.

My experimental training in the Plymouth High School was invaluable to me in my subsequent career. The gentleman who was both the Principal and the Superintendent of Schools was the learned, the gifted and the scientific Edward Burton. One of his idiosyncrasies was to hold certain of his classes an hour and a quarter, and turn the lesson into a lecture. During the two hours and a half I had my two classes in history. In the effort to hold forty boys and girls in pleased attention for so long a time, I learned how to lecture, and to hold an audience.

Mr. Burton was a free-thinker, and his wife was a Spiritualist. I now think that he was one also. I then regarded his views with horror, and sighed to think where he would go when he died. But I have uttered much more heterodoxy during the last hour than I ever heard from his lips. He is now in spirit-life, and it pleases me to think that he sometimes visits me in my study, to see what I am doing, and to give me a thought or two.

After resigning, I spent a year in Europe, spending all the money I had laid up, but regaining my health, and being enriched by what I saw and heard in France, England, Italy and Germany.

I then taught two years at Farmer's College, now called Belmont College, five miles from Cincinnati. I was the lady Principal, and taught history, literature, Latin, French and German. I laid up money enough to carry out my long-cherished project of establishing a seminary of my own in some great Western city. I chose Minneapolis, because a fellow-teacher at the old Worcester College who had married a prominent physician there, desired her daughter to be educated by me, and offered to aid me in every possible way.

In September, 1879, I opened Judson Institute with four pupils, and had fifteen by the end of the year. During that year I gave thirty-two lectures on as many English authors to the ladies of Minneapolis. They were very popular, were attended by the elite. I netted over four hundred dollars, and gained a reputation that advanced the success of the school.

The second year I had forty-five pupils, and began to hire assistants. During that winter I gave twenty lectures on Shakespeare to gentlemen and ladies, which enhanced the reputation of my school, and the third year I had seventy-three pupils. So it went on until the year ending June, 1887, during which I had cleared over all expenses more than fifteen hundred dollars, and this in spite of higher rent and always hiring more teachers.

That fall I became a Spiritualist, and then my school began to go down. Pupils were removed away with plausible excuses, but I knew what it meant. One lady, whose daughter had graduated, said she should never have let her set foot in the school if she had known Miss Judson would ever have become a Spiritualist. Others thought it must make my father turn over in his coffin. The subject was widely discussed, and the discussions usually ended

with the conclusion, "Well, she must be insane."

The school kept diminishing. I could not pay expenses. I tried to sell it in 1890, but the purchaser went back on the papers she had signed and threatened to sue me. I knew it would go against me on account of my views, so I gave her the papers back, and the note for the rest of the money. For the seven hundred dollars she had paid me she carried away every particle of school paraphernalia—seventy-two oaken desks, tables, chairs, bookcases, maps, philosophic and chemical apparatus, stoves, portières, two hundred and fifty yards of linoleum, everything! I used the seven hundred dollars to pay a bonus of five hundred dollars to my landlord to get rid of the lease she had assumed, paid my lawyer, moved into private rooms, started a new Spiritualist society and lectured on Spiritualism in Minneapolis for a year and a half.

For the eleven years of carrying on the Minneapolis Seminary, I had not one cent, even the money I carried there being sunk. Had I not become a Spiritualist, no doubt I should either have had the school to day, or I should have retired with a competency. Outsiders pity me, and think I was very foolish to espouse a cause that ruined my school. But we who know the worth of Spiritualism, know well that all the money in ten thousand worlds like this are as the dust of the balance compared with what it gives us. I would not exchange: no, no.

More than all the money I have made by lecturing has gone for publishing my books. It has gone ungrudgingly, for thereto was I sent. "I have not been disobedient to the heavenly vision." I could not support life on what I now have and the sale of my books. But the kindness of friends all over the country, chiefly Spiritualists, has enabled me to live comfortably during this happy year, and to even venture to prepare a new book for the press, which will be published next month. I do not expect to make money by it, but I hope in the course of time to recover the outlay. The book will be entitled, "A Happy Year; or, Fifty-Two Letters to the Banner of Light." It will be in paper covers, and retail at a low figure.

It is a great grief to all my Minneapolis pupils, especially to those who had been graduated, that the school of which they were so proud, and whose diplomas they so honorably and triumphantly received, should exist no more on earth. But to spiritual vision the real Judson Institute is imperishable. Thorough work, fidelity to trust, devoted love, and impassioned honor have recreated it in the spiritual realm. One pupil who now has a school of her own, containing her three dear little children as scholars, just wrote me, "Those were halcyon days when we were together, were they not?"

Yes; they were halcyon days; and still more joyous in their heavenly calm will be the days to come, when we shall all meet again in the re-created Institute. We shall recount the past, we shall brighten the links of friendship's chain, and rejoice in the anticipation of future meetings. Then all of us—principal, teachers and pupils—will say good night, and each one will go to the happy home where one's dearest will await her.

Soon shall we be there. Our loved ones await us, so that they can with us pluck the brightest blooms from life's fair tree.

"Over the river faces I see,  
Fair as the morning, looking for me;  
Free from their sorrows, grief and despair,  
Waiting and watching patiently there,  
Looking this way, yes, looking this way,  
Love'd ones are watching, looking this way;  
Fair as the morning, bright as the day,  
Dear ones in glory, looking this way."

Yours for humanity and for spirituality,  
ABBY A. JUDSON  
Arlington, N. J., Jan. 7, 1899.

## Premonitory Dreams.

BY BERTIE EMERSON TAYLOR.

Since relating my dream of last summer which appeared in the columns of your valuable paper, I have read every article I could find on dreaming, and the elements of Spiritualism to be found therein. But I find nothing so satisfactory as one's own experiences, although I was pleased to glean from your paper that, to some people, Spiritualism only comes through the medium of dreams. Therefore, I have selected and classed my own actual observances as follows: "Premonitory dreams," in which the dreamer is warned of impending danger, not always realized in the exact way dreamed, but enough so that they are readily recognized; "dreams of good omen," in which our dead who have come back through that medium seem to heartily rejoice with us; "dreams in which we are awakened by our unseen friends" to a vivid realization of happenings, or danger close at hand. This last phase I will illustrate as simply and briefly as possible: All last summer I lay very ill, with occasional days of rallying; on the night of one of my "good days," as I termed them, a deceased aunt figured largely in my dreaming. She seemed to lead me into a dark room, and there whispered long and earnestly in my ear, but I could not understand. I told her so several times, whereupon she turned, and gave me a sharp blow in my face. I cried out in alarm at such a strange action on her part, and woke up with the smart of the blow actually stinging my cheek, so vivid had been my dream. I awoke to find that a violent storm had broken, and through the open window near my bed was blowing a gale of wind and rain directly upon me. A half hour longer lying there would have been fatal; as it was it gave me a violent chill, followed all next day by high fever.

One other instance I will cite, during the same spell of sickness. It was absolutely necessary that my last dose of medicine for the night should be given me at twelve o'clock. The hour came and went; my nurse and myself were sound asleep; all at once my name was literally shrieked into my ear, waking me immediately. It was just ten minutes past twelve, and I awoke the nurse, who gave me my medicine. Now that I find Spiritualism so largely enters the world of dreams, I can easily ascribe the fact of my non-successful sittings to my own physical failings; that is, I am such a coward that my friends cannot and dare not seek me through table-tippings, rappings, materializations or otherwise. It is only when my physical senses are dulled in sleep lethargy that they dare approach me, and I always welcome the night so they will come.

Over a year ago, before war was ever thought of, I had a vivid and impressive vision come to me in dreamland. I seemed to be led through an old-fashioned garden by my aged grand-

mother, who died when I was very young, thus precluding any memories I might have of her; but in my dreaming I knew who it was, and seemed perfectly familiar with her. The old lady guided me into the wide open thoroughfares of a large city, where a vast concourse of people seemed to have collected. The great multitude was silent as the grave, for something grand and mysterious filled all the atmosphere. I sank to my knees under the weight of that impressive, intangible something. Suddenly far above our heads swelled out one great harmonious wave of triumphal music, and down from the heavens came marching with silent, noiseless tread, a mighty host of soldiers, awe inspiring, with their shining, eloquent faces and their steady, unceasing file on file through space. "Look!" said my aged relative, "those are the victors yet to fall for our country's honor." Naturally my dream was derided by members of my family, but since this war, which has carried off hundreds of our countrymen, I stand vindicated.

It may be that I will never pass beyond the pale of spiritualistic dreaming, if so, I will have to be content. Of course, insignificant dreams, and those easily accounted for, I never give a second's thought; it is only those which forcibly impress upon my dormant senses realistic or startling visions, which sometimes I have remembered for years, and which also I have known to transpire, almost identically the same, fully two years after dreaming them.

## Some of the "Whys."

BY DEAN CLARKE.

I was greatly pleased to see in the editorial columns of the BANNER OF LIGHT of Dec. 31 several pertinent interrogatories that are very significant, and believing that I may be able to throw a little light on some of the points queried about, I herewith very briefly reply. The gist of the first two questions is: Why do the purported communications from educated and distinguished persons show their retrogression instead of progress in spirit-life? In the first place we are not sure of their identity. They may be pretenders masquerading under distinguished names. Secondly, if they are the spirits they purport to be, they are unable to get full control of the medium, or the medium lacks education and mental capacity equal to that of the communicator. Daniel Webster, for instance, could not exhibit his full intellectual power through a brain of a size an equality inferior to his own as a mortal. All communications partake to a large degree of the mental limitations of the medium. Question third: Why spirits repeat the same stories, platitudes, etc., every time they purport to communicate, may be partially answered, firstly, by the probability that the original story, etc., was manufactured by a "faké medium," a deceiving spirit, or a "Bue Book" test maker. Secondly, if both medium and spirit are honest, perhaps they both are limited in capacity, and have a small fund to draw from. I have had persons in the flesh, of poor memory, tell me the same story many times, on as many occasions. Thirdly, if the original communication was genuine, a "faké" spirit may have done the repeating, or the medium may have unconsciously drawn the repetition from "subconscious mind," (if there is one).

The fourth question, in substance, Why the "familiar spirits" so often exhibit childish characteristics so long as they control their mediums, even if it be "forty years," is a very important one, and is a text for a long homily, but a few sentences must now suffice. The first consideration is whether the childish appearance is real, or assumed by the spirit. In some instances I have known, where it was a bona fide spirit and not a bogus medium playing a part. I am quite sure the "familiar" assumed the child-like appearance, why, I know not. Secondly, if the medium is not progressive and aspiring, the "control" that is compelled to be almost a constant companion, has little time, opportunity or, probably, inclination to progress, while acting as servant for other spirits, as well as the medium. Mediums who prostitute their gift to mere business and fortune telling are no helps, but rather hindrances to the mental and spiritual unfoldment of their "familiar," and vice versa; both have to pay the penalty of perversion by want of growth, if not of mental and moral decline.

The fifth and sixth questions, as to the indefiniteness and brevity of purported communications, involve the consideration first of genuineness of both medium and "control." If either is "putting up a job" on the credulous, or especially the incredulous, the shorter and more general the sham, the less points for detection. On the contrary, if both are doing honest work, it exhibits the imperfection and limitations of one or both as to capacity and power, etc. There are more difficulties in the way of successful spirit control than most of us imagine. At present our intercourse with spirits is very imperfect.

The seventh and eighth questions, as to the indifference of many spirits to moral questions, reforms, and the higher spiritual interests of humanity, and why they do so little to make Spiritualists noble and liberal, etc., may be answered by considering the fact that most of them are "earthbound spirits," or on a low plane of moral and spiritual growth themselves. Such spirits are best phenomena producers, and just so long as Spiritualists clamor so much for "tests" and "signs" and "wonders," that class and order of spirits who would teach ethics, duty, justice, and all the higher principles of our philosophic religion, are given no means or opportunity to do their beneficent work. This is a fact of momentous significance. Consider it and be wise, ye who clog the way of spiritual progress!

The ninth and tenth questions, relative to building temples, schools, colleges, etc., wealthy and able Spiritualists must answer themselves. Evidently "angels and ministering spirits" have not succeeded in touching their hearts, and hence have failed to open their pockets and banks to these philanthropic uses. Spirit communication has been perverted to money-making, and selfish, groveling, earthbound spirits have come "to their own, and their own have received them," while those who teach philanthropy, and that "it is more blessed to give than to receive," have thus far talked to deaf ears.

Though meagre, these are the best replies I can make "on the spur of the moment" in which they have been composed.

Do your duty and do not swerve from it. Do that which your conscience tells you to be right, and leave the consequences to God.—B. R. Haydon.

## Why?

BY E. D. SHAW.

No. 1. In ninety-nine cases out of a hundred "arisen statesmen, orators and scholars," do not communicate. It is either fraud or self-deception on the part of the medium or a lying spirit. The progress of these "arisen statesmen," etc., is being made upon another plane, where different conditions obtain, and therefore cannot well be shown upon our plane.

No. 2. Principally fraud and self-delusion, or lying spirits.

But when genuine I would say they have no use for grammar and rhetoric. Spirits converse telepathically. In the spirit-world "thoughts are things," though they should hardly be called such in this world.

Moreover, they are always hampered by the limitations of the medium and sitters, and often by other unfavorable conditions. It is not usually their province to attend to our "public affairs," though in critical periods nations are sometimes guided by spirit influence. They never lose the memory either of "striking" or other events, but progress along another line acts as a bar to their communion with us. I presume for this reason the ancient sages cannot communicate with this world at all save through spiritual intermediaries.

No. 3. Generally fraud again on the part of spirit or medium, or both; but when genuine, I would answer: For the same reason that a stick when thrown into a stream always moves with the current, always is affected by the waves and the wind, but the current is not always just so swift, the waves just so high and the wind does not blow with uniform velocity, therefore the stick does not have precisely the same motion every time; nor do the spirits continually repeat precisely "the same sentences, stories and platitudes," any more than a preacher or politician does. Yet often a stock spirit or "cabinet control" comes disagreeably close to it.

No. 4. There is a fallacy in this question—in my experience such has not commonly occurred. On occasions the "Daisies," etc., ought to appear as little children, so as to be recognized. But where a fraudulent medium keeps a stock of these little ones on hand it would make her trouble to change them every night.

No. 5. Fraud is behind this. They do it to keep from being caught.

No. 6. There is a fallacy in this question. In genuine communications they often say much more than "We are happy," "We love you," "Good-bye," etc. Sometimes, however, the above is the extent of their conversation, easily enough accounted for by the lack of time, power, practice, or being crowded aside. I have seen them push each other away till the cabinet control slapped the contending spirits right and left. We can live better here without more advice. We don't live up to what we already have.

No. 7. For one reason, a majority of the spirits seeking to manifest are only selfish, and have bad designs. As a rule the medium cares nothing for human progress; she is simply waiting for her dollar; while in nearly every instance the sitter is thinking solely of his own dear self. Can you hope the sitting will result in "moral and spiritual advancement?"

No. 8. The word "duty" is not to be found in an evil spirit's, a fraudulent medium's, or a self-seeking sinner's dictionary. Moreover man is upon this earth for the purpose of "civilizing and humanizing" himself. It is our part to work out our own salvation. We must not expect help from higher spheres except in extremities. Spiritualism is a factor, but not "the one factor of value."

No. 9. I think in this question you are mistaken. I judge that statement is not correct, though no doubt it conforms to your experience.

No. 10. Because while there are a great many investigators friendly to Spiritualism, they are not out and out Spiritualists, though known as such. They see so many inconsistencies and contradictions in it, with nothing whatever established or reliable, they do not really know to what end or for what purpose they would be giving.

Even future conscious continued existence is not positively demonstrated though proof that such is a fact is almost conclusive. Personally I believe, but do not absolutely know it.

Men and women who deny God are taking the lead. Such a writer as Ernest Green says nearly all representative Spiritualists do not believe in a personal God.

Well, the fact is, almost every one who has money has also religious sentiments. Whether he affiliates with the church or not, he believes there is a God, and will not assist a system that teaches there is none, although in other respects he may agree with Spiritualists. Atheism is killing Spiritualism, and the notion of an impersonal God is simply bastard atheism.

## Why?

BY AUBIN F. HILL.

1. It is my opinion that our most able men and women of to-day are largely led by our statesmen of past ages, hence we do not always progress very fast. Young men, usually, progress faster than the old; so with the spirit.

2. A good musician is unable to give good music on a fog-horn or an imperfect instrument; so with the spirit through a medium. In life we forget many things that others may think important, and so it is with the spirit.

3. Many persons in life tell us the same stories every time we meet them. The single-taxer talks single tax, and when he gets into spirit life, if he does not fall in with wiser spirits, he will control mediums and talk single tax.

4. I have seen spirits come as they were in mortal form, then change to be a progressed spirit; therefore the fourth assertion is not as I have found spirits.

5. This question is an assertion that is opposite to my experience. I have had evidence given me that did not apply to anyone else.

6. Spirits come about the same as if they were mortals for the same amount of time. A spirit in the guise of a mother, comes the same as if she were a mortal; also, I have heard wise sayings from the mouth of a materialized spirit.

7. The spirits of priests and ministers, members of Christian churches, talk of the salvation of the soul the same as they did as mortals; but there are spirits who take active interest in the comfort of people on earth. I hope to see this latter class of spirits attracted to Boston.

8. Spirits of broad minds (all are not so) do not want to set up any creed or forms, as these in the past have been a curse to mortals.

Frequently I have heard progressed spirits talk in defence of and for the progress of Spiritualism and Spiritualism.

9. The spirit can talk as easily in Catholic, Universalist and Orthodox churches as in one built at the expense and labor of Spiritualists. They have made the Pope at Rome, recently, direct his people to study the holy ghost, and if these people obey, they will all be Spiritualists. Schools and colleges are filled with Spiritualists, and it is not wise to separate the people.

10. Spirits are trying to make public institutions good enough for Spiritualists, and when this is done, Spiritualists will not want to be set apart as being better or poorer than others, and a constant burden to a few generous minds. Monuments in the name of Spiritualism are being erected, among them, as, for example, the *Progressive Thinker* and *BANNER OF LIGHT*. The latter has been asked to place its records in a safe structure, as it is a monument, a history of how the people have been taught Spiritualism at Boston, U. S. A.

## Why?

BY L. L. WHITLOCK.

To the Editor of the Banner of Light:

I am glad you have asked *Why?* It is time for people of intelligence and reason to study these subjects before accepting every phenomenon as coming from "so-called" spirits, or dead people.

Thought transference, as seen in Mesmerism or hypnotism and other psychical phenomena, should be understood by spirit mediums.

1 and 2. Statesmen, orators and scholars cannot use ignorant mediums to express their best ideas, any more than a professor of Harvard could delegate a five year old child or a low, ignorant person who could not read, to deliver a lecture he had written. It is safe to say we probably have not a finely educated medium in the country. When educated people accept and develop their psychic gifts, then we may expect to hear from these "arisen" statesmen, orators and scholars something better than we do now.

3. Why not repeat the same sentences, ideas, etc.? Don't all ignorant people do it? why not ignorant spirits or "dead people"? Do they change? No, only by experience or education. Do you select such teachers to transmit knowledge to your children? There is an exception, viz., when the medium has inherited a fine capacity which has not been developed or educated.

Under such circumstances "arisen" people of high intelligence may teach or develop the medium. We have many such mediums on the spiritualistic platform, who are well educated in given lines of science.

Phenomena which we frequently receive from ignorant or corrupt sources, may be very positive evidence of a future conscious existence, but such mediums should not be considered authority on this important science, they should first learn the laws of psychical or soul-life before they attempt to teach the public the science of the mind.

4. "Daisies, Maudies, Floras and Mabels," are like people here, what their conditions or associations make them, and they will continue by desire in those surroundings, only advancing as their environments improve, which is very slow with the average human being.

5. "Why should spirits couch their language," etc? Why not? they know their mediums need money, and are interested to help them get it. They are not moral, religious or spiritual because they have left the physical body behind them. They are no more interested in human progress than they were here, or more than the average preacher, or business man, who does not care about these advanced thoughts of human life; he is looking out for position, money, etc., and not for truth.

6. "Large gift; to churches, etc." Why not give to them? Has Spiritualism one responsible organization to leave money in the hands of?

[Yes, many of them. Witness the National Spiritualists' Association, twelve State Spiritualist Associations, and the Banner of Light Publishing Company. They are all responsible, and are backed by men and women of sound judgment and good business ability.—Ed.]

## Spiritualism in Toronto, Ont.

An anonymous writer in the *Toronto Mail and Empire* recently made a vicious attack upon Spiritualism, and called upon the ecclesiastics of the city to check the career of "these Spiritualists." Mrs. Maggie Waite received a full measure of this unknown writer's venom, from the fact that Mrs. Waite has caused hundreds of the best people in Toronto to take a deep interest in Spiritualism through her platform tests. The attack in question called forth a series of vigorous replies from some well-known Spiritualists, the one from the pen of Mrs. Waite herself being especially to the point. The *Mail and Empire*, to its credit be it said, published the replies in full and gave the Spiritualists a chance to defend themselves. It was an advertisement for Spiritualism, and clearly revealed the bigotry and prejudice of the Christian people of the metropolis of Ontario. We congratulate our Toronto friends upon their able defense of their cause, as well as upon the enlarged opportunities for efficient work that this unprovoked attack has given them.

Kindness is the golden chain by which society is bound to other.—Goethe.

## Passed to Spirit-Life.

From Somerville, Mass., Mr. HENRY D. HUSTON, aged 82 years.

Fifty years ago Mr. Huston became interested in the phenomena of Spiritualism through the mediumship of his wife, Zula Huston, who was one of the best clairvoyants and a writing medium known at that time. Their home was the centre of attraction for a large number of investigators, many receiving positive evidence of the truth of spirit return. Mr. H. was at one time a successful dealer in disease by laying on of hands; he passed on to the loved ones whom he saw awaiting his coming. A son, Frank, left behind, is consoled with the fact that his father is free from pain, and will often visit him in earth-life. OMAH A. ABBOTT.

From South Hope, Mo., Jan. 7, MRS. M. B. METCALF, aged 88 years.

Mrs. Metcalf has been a medium and a firm believer in the Spiritual Philosophy for forty-five years, and took the *Banner of Light* many years. She was a woman of ability, ever in the advance guard in religious thought. She was the mother of a large family, hence could not go into public work, but whenever present at a meeting she spoke with power and earnestness. She was an honest, faithful and consistent woman. One of her nine children is the wife of the writer. F. W. SMITH.

From Onset, Mass., MRS. MARY E. WILLIAMS.

She was an active busy woman, and well known among the early residents of Onset. Being a Spiritualist, she looked upon death as a pleasant change. The remains were interred at Sandwich. MARY E. THOMPSON.

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







# Banner of Light.

BOSTON, SATURDAY, JANUARY 21, 1899.

## 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: The interest that Prof. Lockwood has created through his instructive lectures increases from week to week, as is evidenced by the large number of students and thinking people that he attracts at Berkeley Hall. Prof. Schaller opened the meeting on the 15th inst. with a fine piano solo, followed by Miss Laidlaw with two finely rendered songs. Prof. Lockwood took for his subject "What is the medium with Spiritualists?" and spoke interestingly for an hour.

Mr. Chairman, and Congress of Thinkers: Some have asked me why I do not tell what the matter is with the Spiritualists. If I attempted to answer them it would take me a full month. I shall strike a blow directly at the lack of interest on the part of the Spiritualists themselves. When the rap came at Rochester the whole world was started into thinking, hence was religiously instructed. We must bear in mind that only about thirty per cent of the people are religious.

There are one hundred and forty-eight special systems of creedal thought, every one of which has a patent right to steer your soul to heaven. When the rap came people of all ages began to investigate day and night. The first tendency was to consider that the phenomena were all there was in the spiritual movement, hence only a small per cent went beyond the phenomenal phase. A few have come out of the church, and said, "We are Spiritualists. Such ones do not tell why they are Spiritualists, and beyond that they are in the phenomena, they care for nothing that Spiritualism can offer. They can hear from the other side they are satisfied. If they lose their confidence in the mediums they lose their interest in Spiritualism. One man comes forward and says, "I am going to join you in your belief in Spiritualism because my little daughter has returned, and given me a communication." But he does not leave the church, and he continues to believe in the church. How much of a Spiritualist is he?

Spiritualism is the most democratic religion in the world. It takes in everybody who comes along. A man comes from the Presbyterian church in order that he may hear from his wife. He has a religious pack upon his back, but Spiritualism, being democratic, says: "Come in and join us."

Another man, a wonder, a seventh son of a seventh son, comes along, we say to him: "Come right up here and take a seat upon our platform."

Here comes a lady who says, "I always have been an Episcopalian, for it was the most popular religion where I lived; but I was torn with a veil over my face and am a great seer." She wants a high seat and feels that she ought to be praised of men. Spiritualism says: "Come in and we will do the best we can for you."

Later on each one wants to weave into Spiritualism the old ideas that they have brought with them from the church. They want to run the meetings in their own way. If the lady who was born with a veil over her face becomes dissatisfied, she starts an independent meeting and goes away with her following. Then the seventh son of a seventh son is disturbed, and he starts a meeting of his own and takes his followers away. Another man says: "I know that communication from the spirit-world is true, but I am a Catholic, and as a banker I can't identify myself with Spiritualism."

I am surprised to find that ninety per cent of the people in Boston are Spiritualists, as far as believing that you can be inspired from the other side of life is concerned; yet Spiritualism is not popular. We believe that among those who have come out and said they were Spiritualists, only a very small per cent are Spiritualists at heart.

The man who says that he was once a whale or a mouse is not a Spiritualist. A man cannot be a full fledged Spiritualist who comes into the ranks and brings his church skeleton with him. A person cannot be a Spiritualist until he has done away with superstition, no matter how much he attends Spiritualist meetings.

In Chicago they have twenty-one societies, and all but two of them have the superstition of the church. We want education. Let us raise our standard as high as the heavens, and plant it deep in the bowels of the earth.

In the evening Prof. Lockwood gave another splendid lecture. He was followed by Mrs. M. H. Wallis, who spoke of the good work that Prof. Lockwood was doing in Boston. After her graceful reference to Prof. Lockwood she spoke of the work in the United States, and said a few words of farewell to her friends in America, especially in Boston. She closed by giving a few fine readings.

Next Sunday Prof. Lockwood will be followed both in the morning and evening by Mrs. Nettie Holt Harding, the well known test medium, who will give proof of spirit return, demonstrating the work of Prof. Lockwood. This will be Mrs. Harding's first appearance before this society this season.

Subject next Sunday morning, "Evolution of Death"; evening, "The Relation of Labor to our Industrial System."

You can get the BANNER OF LIGHT at this hall every Sunday.

**THE HELPING HAND SOCIETY.** Mrs. Grace Cobb Crawford, Sec'y, writes, met at Gould Hall, Wednesday, Jan. 11. Business meeting at four o'clock. The evening exercises opened with a piano solo by Prof. Schaller, after which Mr. Arthur G. Wallis gave a recitation entitled "Heaven." Prof. Lockwood then gave another interesting lecture. The time is so far away when we shall be entirely removed from old religious ideas. We learn by experience; it is a great education to come in contact with the world. We should have some thought beyond our immediate personality. We live in a world of phenomena. We see what we think is a truth, but on investigation we find it only seemingly one. We look at a beautiful flower, but in reality we do not see the real flower. So in music, we only hear echoes of a beautiful idea. We meet people, we talk with them, but we do not begin to see the better qualities of their inner nature. It took many years of patient effort to locate the bumps of the brain. Phenology was the first stepping stone of one of the most subtle sciences.

If we understand psychic feeling, we may judge the character of a person. We need each other's charity as much as we need our clothes. We and our souls are identical. Why is it that our American civilization teaches so much about this feeling; even Spiritualists could improve in this direction, and show a kinder feeling toward each other.

Mrs. M. H. Wallis spoke briefly. She hoped to visit America in the future, to find more enthusiasm among the Spiritualists, and the spiritual work more solidified. We shall hope to have both Mr. and Mrs. Wallis with us again. A benediction by Prof. Lockwood closed the meeting.

**THE LADIES' SPIRITUALIST INDUSTRIAL SOCIETY.**—L. L. Whitlock writes—met Thursday, Jan. 5, for annual election of officers, and

no other exercises took place. At 8 P. M. the annual meeting was called to order by Mrs. M. A. Brown, and after the regular business the following officers were elected for 1899: Mrs. J. S. Soper, President; Mrs. M. J. Butler, First Vice President; Mrs. Ida P. A. Whitlock, Second Vice President; Mrs. E. C. Wadsworth, Corresponding Secretary; Mrs. C. H. Appleton, Financial Secretary; Mrs. S. A. Appleton, Treasurer. The above-named persons were also elected Directors. The following additional Directors were elected: Mrs. M. J. Davis, F. D. Edwards, Wm. Lowe, Mrs. S. A. Chadwick.

Ella C. Wadsworth, Sec'y, writes: The society met Thursday afternoon and evening, Jan. 12. The usual business meeting was called to order at 5:40 with the new President, Mrs. J. S. Soper, in the chair. Supper served at 6:30. The evening meeting was called at 8 o'clock, Mrs. Soper presiding. The meeting was opened with music. Mr. Frank Woodbury was the first speaker. His remarks were good. Mrs. Webber then spoke with good effect.

After some music Mr. John Slater responded to a call to address the people. The influence that controlled him took for its subject "What is Life?" His words were indeed grand, showing us what the spirit-world can do. Dr. Huot made a few interesting remarks and gave a number of spirit communications, all recognized. Our Vice President, Mrs. Maggie J. Butler, then made a few remarks. After singing by the audience Mrs. Haven gave us a short talk on Spiritualism, what it had done for her and what it could do for others. Meeting closed by singing "America."

Next Thursday evening, Jan. 19, the Veterans will have full charge, many eminent speakers will be present, and they are to have some fine music; also an oyster supper in connection with the other supper. Everything possible will be done to make the evening a success. Jan. 26 is the regular dance night. We hope for a large attendance, and a good time is assured.

**FIRST SPIRITUALIST LADIES' AID SOCIETY.**—Mrs. Carrie L. Hatch, Sec'y, writes: The regular meeting of this society was held as usual, Friday evening, Jan. 13, at 241 Tremont street, with the President, Mrs. M. E. A. Allbe, in the chair.

The evening's entertainment was devoted to an old-fashioned singing school. This feature was very well received. Those taking part were Chas. W. Sullivan, Mr. J. Browne Hatch, Mr. George Cleveland, Mr. S. Graham, Edward W. Hatch, Charles L. C. Hatch, Mr. Leslie, Mrs. Allbe, Mrs. C. L. Hatch, Mrs. Cleveland, Mrs. S. E. Burrell, Mrs. S. E. Brown, Mrs. H. Sheldon, Mrs. Hattie C. Mason, and Mrs. Kneeland; Mrs. Grace C. Crawford was the pianist. A social dance was enjoyed after the concert, and all agreed this was one of the pleasantest times we have had this season. Master Willie Sheldon played a piano solo.

Next Friday, Jan. 20, Mrs. Carrie E. S. Twing will give this society a benefit. Admission ten cents. Come all.

**BOSTON SPIRITUAL LYCEUM.**—A. Clarence Armstrong, Clerk, writes—Sunday afternoon, Jan. 15, held a very interesting session in Berkeley Hall. "Should we Treat Domestic Animals as Kindly as if They Were Humans?" was the question answered by a number of the little ones. "Is Mediumship Beneficial on the Whole to the Possessor?" received the consideration of the older ones, and it was the general opinion that mediumship was a great boon to humanity, and a benefit to its possessor as well. The musical and literary program consisted of a piano solo by Prof. Schaller; recitations, Harry Gilmore Greene, Ellen May Bask; song, Esther Mabel Botts; remarks, Mrs. Nettie Holt Harding; essay, Mr. Elmer B. Packard; Lyceum closed with the Banner March.

Questions for next Sunday, "Mottos," "Is Psychometry a Phase of Mediumship, or an Independent Gift?"

**THE CHILDREN'S PROGRESSIVE LYCEUM.** No. 1.—Charles B. Yeaton, Sec'y, writes, held a very interesting session in Red Men's Hall on Jan. 15. The subject of the lesson was, "What is the relationship between God and man?" The topic considered by the little folks was "What and where is heaven?" The Banner March and concert which followed were both instructive and interesting features. After the march Mrs. Wallis of England was introduced, and tendered words of greeting and friendship from the Liverpool Lyceum. She also told how the Lyceum work is carried on in England. The following members rendered songs and recitations: Little Ray, Ethel Weaver, Floyd Sibley, Lottie Weston, Mrs. Ida Milligan, Amy Glover, Mabel Botts, Harry Green, Annie Ratzel and Mrs. S. E. Jones. Mr. John Slater and Mr. Francis B. Woodbury made a few timely remarks.

**THE LADIES' LYCEUM UNION.**—Mrs. S. C. French, Sec'y, writes—met in Dwight Hall, No. 514 Tremont street, Wednesday afternoon and evening, Jan. 11. Supper served at 6:30. The tables presented a very pretty sight, decorated in red, white and blue flags for the patriotic supper. All the napkins bore the national colors, and in each cup there was a small American flag. In the evening the hall was filled, as was expected, and a treat was prepared for those present. Mr. John Slater, the well-known test medium of California, was the speaker for the evening, and delivered a very interesting lecture. Others were heard from, including Mrs. Hattie Webber, Dr. C. E. Huot, Frank Woodbury, and the president of the Union, Mrs. Maggie J. Butler.

On Monday evening, Jan. 30, a grand whist party will be held in Red Men's Hall, 514 Tremont street, in aid of the Children's Progressive Lyceum No. 1. Six beautiful presents will be given, among which will be a diamond locket. 11 tickets 25 cents.

**THE BOSTON PSYCHIC CONFERENCE.**—A correspondent writes: The subject at the regular meeting of the Society last Sunday afternoon was: "The Spiritual as Seen by Swedenborg." Lecture by Rev. T. F. Wright of Cambridge, Mass. His introduction showed the great powers of this remarkable person as a student and business man. Following he gave his theories of life and their effects upon a future existence; lastly his remarkable visions, which Mr. Wright answered, aptly, to the satisfaction of all. Mrs. Dr. Miller, Mr. Coombs, Mr. Reed, Prof. Henry and others expressed their opinions.

These meetings are always interesting; this one, however, seemed especially so. They are free to all—L. L. Whitlock, President—at Copley Metaphysical School Hall, 18 Huntington Avenue, 2:30 P. M. every Sunday. Last week's report was omitted because of the crowded condition of THE BANNER'S columns.

**FIRST SPIRITUAL CHURCH, Knights of Honor Hall, 730 Washington street.**—Mrs. M. A. Wilkinson, pastor.—Sunday, Jan. 15, Morning service—Singing; prayer; Mrs. Haven; remarks, Messrs. Hill, Proctor, Turner, Baker, Newhall, Prof. Arthur, the blind medium, Mrs. Haven and Mrs. Soper; poem, Mrs. Sarah Jones; Mrs. Wilkinson closing. Afternoon—song service; reading and prayer, Mr. Emerson; remarks and tests, Mr. Martin; readings, Mrs. Wood; tests, Mrs. Kibble and Arthur McKenna; readings, Mrs. Wilkinson. Evening Session—Song service; reading and prayer, Mrs. Haven; songs, Prof. Forsyth; remarks, Mr. Cowan; tests, Mrs. Weltz; humorous songs and remarks by "Billy Arlington"; solo, Miss Rock well; tests, Mr. McKenna, Mesdames Wood, Wilkinson, Kibble; benediction, Mrs. Haven. BANNER OF LIGHT on sale.

**COMMERCIAL HALL, 694 Washington street.** Mrs. H. T. Nutter, Conductor, writes: Our services on Sunday were well attended. Those taking part during the day in speaking, music and tests, were: Messrs. Saunders, Hardy, Badger and Tuttle, Mesdames Carbee, Knowles, Nutter, Bullard, Ratzel, Millan, Woodward, Misses Rhind and Wheeler and many others. The peace council on Thursday evening was very successful. Mrs. Cameron has charge of our music.

**THE VETERAN SPIRITUALISTS' UNION.**—A correspondent writes—will hold a public meeting in Dwight Hall, Thursday evening, Jan. 19. Speakers who will be present: Prof. W. M. Lockwood, Mrs. Sarah A. Byrnes, Mrs. N. J. Willis, Frank B. Woodbury, A. P. Hill, and others. John Slater will give tests. There will be good music. Representative Spiritualists of different societies and meetings will be present. An oyster supper will be served at 6 P. M. An instructive and enjoyable time may be expected.

**THE COPLEY MYSTIC CIRCLE OF THE MYSTIC SEAL AND KEY.**—F. J. Miller, Pres., writes—held its usual meeting Sunday evening, Jan. 15, in the classroom of the Metaphysical School, 18 Huntington Avenue, Room 6. Mrs. Miller spoke on "The Powers Inherent in Every Soul Waiting for Unfolding," followed by Prof. Henry, who demonstrated from an astrological standpoint "Man is a Little World Himself," and Dr. Fred Crockett illustrated from personal experience the power of prayer. The public is invited to attend these meetings every Sunday evening at 7:30; they are interesting and instructive.

**ODD LADIES' HALL, 446 TREMONT STREET.**—Mrs. J. B. Guterrez, assisted by Mrs. Lewis. —A correspondent writes: Our services, Jan. 15, were well attended. Those taking part during the day were: Messrs. Haynes, Huot, Cohen, Bates, Woods, Hersey, and Mesdames Knowles, Merriner, Ratzel, Dade, Lewis, Robertson, Putnam, Healey and Guterrez, and Little Annie Ratzel. Meetings every Wednesday afternoon at 2:30. BANNER OF LIGHT for sale and subscriptions taken.

## MEETINGS IN MASSACHUSETTS.

**MALDEN PROGRESSIVE SPIRITUALIST SOCIETY.**—H. H. Warner, Cor. Sec'y, writes: At the adjourned session of the annual meeting of the society, held Tuesday evening, Jan. 10, a constitution and by-laws were adopted, providing for systematic methods of carrying on our work. We adopted as the Preamble of our Constitution the Declaration of Principles set forth by Pres. Harrison D. Barrett, in his report to the National Spiritual Association for 1898, believing this to be a good foundation on which to build. The following were elected as officers: President, Wm. Barber, 41 Acorn street, Malden; Vice President, John A. Davidson; Recording Secretary, Mrs. Rebecca P. Morton; Corresponding Secretary, H. H. Warner, 4 Elm street, Everett; Treasurer, Lovett W. Neary. The above, with Prof. Geo. H. Ryder and Mrs. Clara L. Fagan, were elected Trustees for one year. The society also voted to employ Mrs. Clara L. Fagan as the settled test medium, and H. H. Warner as lecturer for the year. Mr. Warner has his services to aid in the work. The society feels that Mrs. Fagan has worked faithfully for the interests of the Cause the past year, and that the coming year she should be employed upon a permanent basis with pay for her work. We shall continue to welcome worthy mediums to our platform, but when any are proved otherwise by direct evidence we shall bar them from our hall and platform. We also voted to engage occasionally a good lecturer or test medium to assist our regular workers. The platform committee for the next year are President, ex officio, John A. Davidson, Lovett W. Neary, and H. H. Warner, to whom letters in regard to engagements may be addressed.

Sunday, Jan. 15, the services opened with Scripture reading, Wm. Barber; invocation, Mrs. Hattie C. Mason; song, "Daddy," Mrs. Barber; the speaker was Mrs. M. H. Wallis of Manchester, Eng., who delivered an eloquent address on the subject of "Spiritualism—What Benefit is It?" We were very much pleased with her address, and wish her a hearty bon voyage. Mrs. Hattie C. Mason and Mrs. H. S. Holt sang "Golden Gates Ajar"; Mrs. Wallis then gave a large number of delicate tests all recognized; the services closed with brief remarks and recognized messages by Mrs. Fagan, Messrs. Cowan and Warner.

**FIRST SPIRITUALISTS ASSOCIATION, MALDEN.**—S. E. O. writes: Mrs. Nettie H. Harding occupied the platform at Odd Fellows Hall, Central Square, Jan. 15, at 7:30 P. M., assisted by Mr. F. Harding. Mrs. Harding opened the meeting with invocation and poem, entitled "Outward Bound." Mr. Harding delivered an able essay on "The Struggle for Humanitarianism" to a large and appreciative audience. Mrs. Harding gave many communications, which were well received and readily recognized.

Jan. 22 we have with us Mr. C. E. Huot of Boston.

**SALEM.**—First Spiritualists' Society.—A. O. U. W. Hall, Manning Block.—N. B. P. writes: We had for our medium and speaker for the second time this season Mr. Joseph S. Scarlett of Cambridgeport. He delivered a very fine address in the afternoon, which was one of much interest to investigators. He spoke of fraudulent mediums, but said no matter how much they tried to deceive they could not obliterate the truth, for that would stand and shine out with greater lustre. In the evening he gave an address that excelled all he had previously delivered. Bro. S. is growing in the estimation of the people who are his hearers. He gave a great many spirit delineations, which were recognized in most every instance. We were favored by having with us Jan. 15 the Churchill Brothers of Denver, who sang a duet, which was received with a storm of applause. They had with them a nephew only nine years old, who has a wonderful voice for one so young.

Sunday, Jan. 22, Mrs. Ida P. A. Whitlock of Providence, R. I., will be our speaker. She is a lecturer, test medium and psychometrist. BANNER OF LIGHT for sale and subscriptions taken. Annually, \$2.00; semi annually, \$1.00; quarterly, 50 cents.

**THE ARTHUR HODGES SPIRITUAL SOCIETY, LYNN.**—T. H. B. James writes—held services at Templar's Hall, 36 Market street, Sunday. The hall was well filled. Fine music and vocal selections were rendered by Misses Lena and Elsie Burns. At 2:30 invocation, Mrs. Matson; remarks, Rev. James Smith of Cliftondale, Dr. Palmer of Maine, Mrs. Dr. Whittier, Dr. Farbusch, Mrs. Sherwin, Dr. Pierce, and Capt. Balcom; tests, Mesdames Matson, Lefavour, Sherwin, Herrick, Smith, Holden, Whittier, and Miss Palmer; magnetic treatment, Mrs. Warren, Farbusch, Palmer, and others. At 7:30 Rev. James Smith read a fine poem, and gave an able lecture on "Soul or Spirit, What is It?" Mrs. L. F. Holden late of California read a large number of spirit messages from handkerchiefs; test, Mr. C. H. Harwood of Beverly; Dr. Palmer of Maine closed the meeting with well chosen remarks.

Next Sunday the same, and other good mediums.

**LYNN SPIRITUALISTS' ASSOCIATION, Cadet Hall.**—J. M. Kelly, President.—Mrs. A. A. Averill, Secretary, writes: Sunday, Jan. 15, Mrs. Carrie E. S. Twing was with us and gave valuable addresses and fine psychometric readings, subject at 2:30, "Found: the Ellixir of Life." Mrs. Alfretha Hall Jankne, from the Emerson College of Oratory, was visiting us, and very kindly gave a reading, "Bobby Shafto," which was rendered with fine effect. At 7:30 Mrs. Twing's address was on "The New Heaven and the New Earth," and was listened to with the most rapt attention. A large number of accurate readings were given. Musical exercises consisted of a vocal solo by Pres. Kelly, and congregational singing, with Mrs. Cross, organist and M. H. Thomas, cornetist. Mrs. Twing will be with us again next Sunday.

**WORCESTER.**—Mrs. D. M. Lowe, Cor. Sec'y, writes: The audiences that gathered in Grand Army Hall Sundays, Jan. 8 and 15, to listen to Harrison D. Barrett of Boston, enjoyed a royal feast. His lectures were taken from subjects not only timely and interesting, but inspiring to his hearers, eliciting their closest attention and frequent applause. His afternoon lecture

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on "Devotion to Principle," a subject handed him after entering the hall, was a discourse that will long be remembered. He will occupy our platform the remaining Sundays of the month. At the close of the evening service the annual collection for the National Spiritualists Association was taken.

The Woman's Auxiliary will hold their fortnightly gathering at U. V. L. Hall, 531 Main street. Supper and social as usual. All cordially invited.

BANNER OF LIGHT for sale at all of our meetings.

**THE HAVERHILL SPIRITUAL UNION.** Mrs. Hattie E. Jones, Cor. Sec'y, writes: Since the Spiritual Union was last reported we have had with us Dec. 18 and 25, a great favorite, Mrs. Carrie E. S. Twing. She was greeted with a full house, as she always is when here. Jan. 1 Mrs. Kenyon was with us, and Jan. 8 Mrs. Nettie Holt-Harding.

The Children's Progressive Lyceum observed Christmas in the usual way, giving a most acceptable entertainment, consisting of recitations, dialogues, tableaux, and a one act comedy, concluding with a well-laden Christmas tree that gladdened many young hearts. Our Lyceum is one to be proud of, and each is ready to do or dare for its welfare. We were three years old yesterday.

**BROCKTON.**—The People's Progressive Spiritual Association.—Mrs. M. I. Morse, Secretary, writes: At its annual business meeting, elected the following officers for the ensuing year: President, George W. Nutting; Vice President, Mrs. Amelia A. Willis; Recording Secretary, Charles H. Sheen; Corresponding Secretary, Mrs. M. I. Morse; Treasurer, Fred E. Crowell.

Sunday, Jan. 15, at 7 P. M., Mrs. Ida P. A. Whitlock of Providence, R. I., delivered a very interesting lecture, afterward giving spirit communications. Sunday, Jan. 22, Victor Wyldes, test medium, will be with us.

**FITCHBURG.**—Dr. C. L. Fox, President, writes: Large audiences greeted Mrs. Annie E. Cunningham of Boston, speaker for the First Spiritualist Society, Sunday, Jan. 15. The addresses were very interesting, and ably presented. Many tests were given, all recognized, proving there is only a thin veil between the material and spirit-world. Mrs. Cunningham speaks for the society again next Sunday.

**LAWRENCE PROGRESSIVE SPIRITUALIST SOCIETY.**—W. H. Barnes, Sec'y, writes: Sunday, Jan. 8, we had with us Mrs. E. I. Webster of Lynn, whose lectures and tests were well received by two large audiences.

Sunday, Jan. 15, we listened to our old friend Mrs. Whitehead of Lawrence, whose services, as usual, were highly appreciated.

Next Sunday services will be conducted by Mr. J. S. Scarlett of Cambridgeport.

**LAWRENCE.**—John H. Feungill, Sec'y, writes: First Spiritual Society on Sundays, Jan. 1 and 8, had Mr. Victor Wyldes on its platform. He gave some very interesting lectures and convincing tests. Jan. 15 we had Mrs. L. M. Prentiss. Jan. 22 and 29 we shall have Mr. Emerson.

**LOWELL, FIRST SPIRITUALIST SOCIETY.**—John Banks, Sec'y, writes: We had our usual meeting with Mrs. Webster of Lynn on our platform, Sunday, Jan. 15. Morning subject, "Spiritual Phenomena," was well handled. Evening subject, "The Rising Generations of Spiritualists," was equally interesting and encouraging. We had some good tests and good music. Mrs. Hattie C. Mason of Chelsea is to be with us next Sunday.

**FALL RIVER.**—Grand Army Hall, South Main St., Mrs. Ann Hibbert, Secretary, writes: Sunday, Jan. 15, Mr. Oscar A. Edgerly of Lynn was the speaker and medium. His lectures, delineations and spirit communications were exceedingly good. Large audiences greeted him at both sessions, and we hope to have him with us again in the near future.

Dr. Geo. A. Fuller will speak next Sunday.

**CHELSEA—BANQUET HALL SOCIETY.**—Mrs. E. A. Foye, President, writes: Sunday, Jan. 15, meetings afternoon and evening, well attended; opened with prayer; singing and tests, Mrs. E. D. Butler of Lynn; poem, Mr. Taylor of Chelsea; remarks, W. J. Powers and other mediums. Next Sunday, Mrs. J. W. Kenyon. BANNER OF LIGHT for sale.

**THE CAMBRIDGE INDUSTRIAL SOCIETY OF SPIRITUALISTS.**—Annie J. Banks, Cor. Sec'y, writes: In addition to speakers and mediums mentioned in your last issue, Dr. Dean Clarke, and Mr. Sawin gave addresses and Harry Welch sang. This Society will give a test, literary and musical entertainment Wednesday evening, Jan. 25.

## Substitutes for Horsford's

**Acid Phosphate are Dangerous.** Because they cost less, many substitutes are offered, some of which are dangerous, and none of which will produce the same effect as the genuine. Insist upon having "HORSFORD'S," whether buying a bottle of Acid Phosphate or "phosphate" in a glass of soda.

## A Good Time in Lyceum Circles.

On Wednesday evening, Jan. 11, Mr. and Mrs. F. A. Nason, our genial Librarian and Assistant, celebrated the twenty-fifth anniversary of their marriage at their home, 9 Peabody street, Bradford. Many friends from Boston, Chelsea, Lynn, Bridgewater, Westfield, N. Y., Haverhill, and Bradford, met with them on the happy occasion. At the proper moment (Mr. and Mrs. Nason), the bride and groom, attended by Mr. Walter Nason and Miss Florence Spaulding as best man and maid of honor, and the Misses Gladys Quincy of Boston, Nina Crosby of New York, Maud Lawton of Philadelphia, Ethel Davies of Chicago, Aline De Valance of Paris (all cousins of the groom), as bridesmaids, entered the parlors, and were met by Mrs. Carrie E. S. Twing of Westfield, N. Y., who then performed the marriage ceremony for the next twenty-five years in a most happy manner, and as none but she could do it. After congratulations, music and recitations were served. The presents were numerous and very handsome. May they live to the next twenty-fifth anniversary, and may we all be there again.

H. E. JONES.

A man comes into possession of creative power by uniting his own mind with the Universal Mind, and he who succeeds in doing so will be in possession of the highest possible wisdom.—Paracelsus.

## MEETINGS IN BROOKLYN.

**THE WOMAN'S PROGRESSIVE UNION.**—Mrs. L. L. Smith, Sec'y, writes—on Sunday, Jan. 15, held two very interesting services at Walsh's Academy, 423 Classon avenue. Large audiences were in attendance at both meetings. At the afternoon session Mr. Wiggins took his subject from the Bible, giving a practical and forcible lecture, followed by spirit communications. After the usual poem and invocation at the evening service, Mrs. F. K. Sieber sang a solo, "Sweet Spirit, Hear My Prayer," and Mr. Fred Watson followed with an exquisite piano solo. After a fifteen minute address upon "The Growth of Modern Spiritualism," Mr. Wiggins devoted the remainder of the evening to a test séance. Contrary to his usual custom, he came down among the audience, giving a great many remarkably clear messages, which were all recognized.

**THE CHURCH OF THE FRATERNITY OF DIVINE COMMUNION.**—Anna M. Tuttle, Cor. Sec'y, writes—held its services as usual Sunday evening, Jan. 15, at Aurora Grata Cathedral, a very large audience being present. Mr. Jerome H. Fort, our President, occupied the chair. After opening hymn, "He Leadeth Me," by the congregation, Scripture reading and invocation by Mr. Fort, Prof. Whitlaw gave a violin solo. Miss Estelle Richardson followed with a beautiful soprano solo. Prof. Whitlaw played Rubenstein's Melody in F on the violin, and Miss Richardson sang another solo, after which Mr. Ira Moore Courlis gave a short talk, and devoted the remainder of the evening to spirit messages.

Our Thursday night class meetings, which are held at our pastor's residence, 309 Tompkins Avenue, are rapidly growing. Last Thursday evening Mr. Frothorne of Manhattan spoke on Mediumship, and the rooms were crowded. These meetings are attracting a class of people who are interested in the philosophy of Spiritualism.

## New York.

**BUFFALO.**—J. W. Dennis writes: L. Grippo has laid your correspondent low, and hence no report from Buffalo this last month. Moses and Mattie Hull occupy the platform most of the time at the Temple of the First Spiritual Church, and continue to draw well. Both of them take short trips to the surrounding towns occasionally to lecture. Henry Slade, the slate-writer, and Mrs. Maggie Waite, mental medium, are in the city. The latter intends to stay in Buffalo for three or four months if business warrants it. Mrs. Weidit, a trumpet medium, and Mrs. E. V. Newman, psychic reader and a magnetic healer, are also here; all of the above are comparatively new to Buffalo, and all seem to be doing well. With Miss Gusie Taylor, one of our old stand-bys, we have a full complement of mediums of all phases. Miss Taylor is the permanently engaged speaker for the East Side Buffalo Spiritual Society, who are doing well at their Temple, corner of Clifton and Cedar streets.

La Grippo is doing a fearful work in Buffalo, with thousands of cases in town, and very many of them fatal ones. Bro. Geo. Cothran departed earth-life during the past month. Lyman C. Howe officiated at the funeral. All the spiritual papers have records of our old Spiritualists who have gone to the land of spirit, and Buffalo has a goodly record of them within the last year.

Mrs. J. H. R. Mathison continues to be the financial back bone of the Spiritual Society at the Temple, as well as the mainstay of the Woman's Union. She is one of the old time workers, and a willing one.

**SYRACUSE.**—A. M. Armstrong, Sec'y, writes: First Society of Spiritualists met Jan. 15, afternoon and evening, at the office of Dr. E. F. Butterfield. Features of afternoon meeting: Remarks, Mr. E. G. Reilly; singing and remarks; Mr. J. V. Webster. Evening—Invocation, reading and lecture, Mrs. M. F. Payne; remarks, Mr. Reilly; Mrs. M. H. Cowan; congregational singing; benediction, Mrs. Payne.

**HORNELLVILLE.**—E. J. B. writes: The First Spiritualist Church was inaugurated Jan. 1. There are meetings on Sunday afternoons and evenings, and Monday, Wednesday and Friday evenings. Inspirational speaking during January by E. J. Bowtell of Ithaca, N. Y., followed by trance addresses and tests through Mrs. Stewart, local medium.

# WIFE'S AWFUL ECZEMA

My wife was in the most horrible condition of any human being, from Eczema. She could neither sit down nor lie down, her torture was so intense. I tried all the doctors that I could reach, but she got so that I firmly believe she would have died within twelve hours if I had not been advised of CUTICURA REMEDIES and got them. My wife went to sleep in two hours after the first application, although she had not slept for seven days, and with two boxes of CUTICURA (ointment) and one cake of CUTICURA SOAP she was absolutely cured, and is well and hearty to-day.

BRISK CURE TREATMENT FOR TORTURING, DISFIGURING ECZEMA, with LOSS OF HAIR.—Warm baths with CUTICURA SOAP, generous doses with CUTICURA, purest of emollient skin cures, and mild doses of CUTICURA RESOLVENT, greatest of blood purifiers and humor cures.

Sold throughout the world. POTTER, D. AND C. CO., Sole Props., Boston. How to Cure the Worst Eczema Free

## New Jersey.

**NEWARK.**—Mrs. G. A. Dorn, Pres., writes: The First Church of Spiritual Progression held its meeting in the hall, corner of West Park and Broad street. Mr. Dorn occupied the rostrum as usual. Our meetings are well attended, and there seems to be a great deal of interest. In the evening Mr. Dorn's guides gave a short address, followed by about twenty readings, which were given in a clear and concise manner, and all were fully recognized.

## Maine.

**PORTLAND, Orient Hall.**—Mrs. M. A. Brackett, Sec'y, writes: Mrs. J. W. Kenyon of Lynn, Mass., was with us Sunday, Jan. 15. Mrs. A. L. Pennell of New Bedford will occupy our platform next Sunday.

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