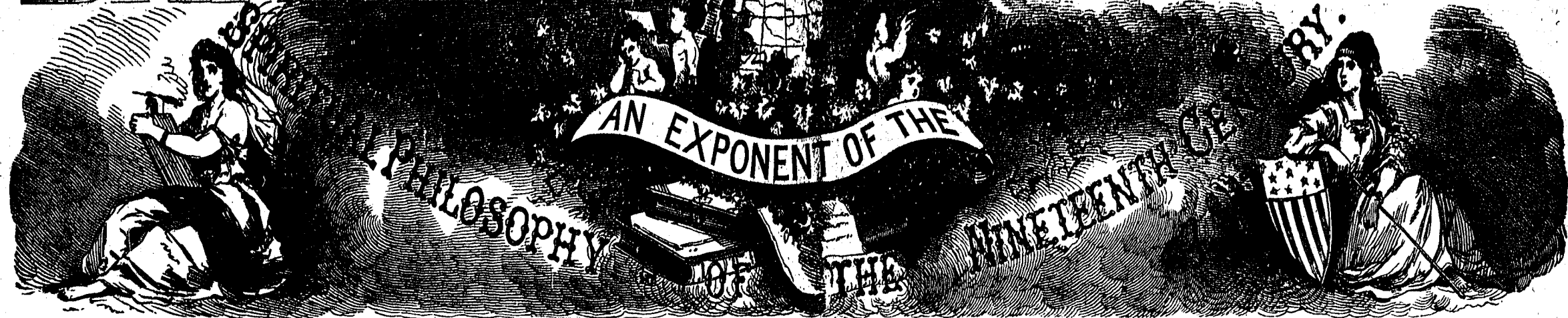


BANNER OF LIGHT.



VOL. 84.

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

BOSTON, SATURDAY, FEBRUARY 4, 1899.

\$2.00 Per Annum,
Postage Free.

NO. 23.

Written for the Banner of Light.
KISMET.

BY MRS. C. E. CARL.

I am traveling west at the dawn of day,
When the sun is crowding the shadows away,
And the gleams of gold in the eastern skies
Are for other pilgrims—for other eyes—
I am traveling west!

I am traveling east, when the sunset makes
Her crimson pictures in silent lakes:
The silver and gold of her mimic streams
Are for other pilgrims—in dusk of dreams
I am traveling east.

I gather flowers when the Autumn stands
Clasping the Winter's chilly hands!
I steal from her breast its fairest gem—
One only flower on a frozen stem—
I gather flowers.

I sow my seed when the spring has fled,
When the virgin-life of the year is dead;
Never a gleam of grass appears
But the bitter rue that thrives in tears—
I sow my seed.

I pray for light when the day is spent,
And the candle dies in my ragged tent;
When stars creep under the clouds and hide,
And the darkness comes like a stealthy tide,
I pray for light.

I pray for night when the scorching sun
Withers the roses, one by one,
When the leaves are parched and the streams
Are dry,
And a merciless glare is in all the sky,
I pray for night!

I pray for death when life is strong,
And the days to toil and we belong;
But he passes by like a moving star,
And the world of rest looks fair and far,
I pray for death!

Shall I pray for life with my falling breath,
When I feel the chill of the hand of Death?
When the worn-out heart grows strangely still
Shall I frame one prayer with my half-spent will?
Shall I pray for life?

Spiritualism in Scandinavia.

BY MATHEWS FIDLER.

Sweden.

There is a little monthly spiritualistic journal called "Efterat," published in Stockholm. The owner of it is a very wealthy lady, and apparently much interested in the subject. The editorship, however, is left in the hands of Spiritualists who appear to have had very little practical experience in connection with mediumship, and the result is that some of the selections are of a very indifferent order. Anyone writing automatically or speaking in trance and giving answers to questions seems to be considered a thoroughly reliable instrument in the hands of the spirits, and some of the descriptions of hell and the experience of spirits supposed to be there are very ridiculous; the consequence of this want of discretion being that Spiritualists do not support the journal, and outsiders find too little of interest for them, so that its circulation has not attained to more than a couple of hundred copies per month; in fact, it is practically unknown to the general public.

There is a society organized in Stockholm, where seances are held, and fairly good results are being obtained. This is the only society in Sweden. No public lectures are being given, nor is any other work for the spread of the subject being done.

Sweden and Norway together are of a larger area than any other country in Europe, excepting Russia, and yet the population of Sweden alone is not much more than that of London. The people being thus spread over such a large extent makes it difficult to organize any united or concentrated effort excepting in the larger towns; but, unfortunately the work done has been chiefly amongst a class that does not require Spiritualism, and seldom values its teachings so much as the working and poorer people. The wealthier and better-off classes feel that they have too much to lose if they cast in their lot with a new and somewhat despised form of religion. They have all that money can command, and they cannot afford to have their little world pointing the finger of scorn at them for any new ideas, even though they may be much superior to what they have previously possessed. Had we labored entirely among the working classes, as we did in England, I feel certain that the results would have been far better than they are.

Another reason why the spread of Spiritualism has been retarded is no doubt accounted for by the influence of the clergy. Every child has to be confirmed, and whenever he or she moves to another place, the priest supplies a certificate from the churchbook, stating the standard of Christian knowledge possessed by the owner of the certificate. Anyone studying Spiritualism would be sure to receive some uncompromising advice and suggestions.

The mediumistic work done publicly is entirely that done by Mrs. Esperance, and she has at present retired, as a public worker, from the field. One of her best friends and assistants—and perhaps the best Swedish medium—died a short time ago from the effects of a seizure at a seance. After the seizure the medium was taken to bed and never recovered again, but died within a couple of months.

For years Mrs. Esperance had always considered that her life was in the hands of every sitter present, and she always felt a relief when a seance was over and she was still an inhabitant of a mortal body.

This sad experience of her friend has no doubt had much to do with her decision not to hold any more seances for physical manifestations, so that she is now working for the

sick and devoting her spare time to literature. Her book "Shadow-Land," having been well received all over the continent, is translated into Swedish, French, Dutch and German, and Mr. Redway is now publishing an interesting collection of experiences by her in the form of short stories called "Northern Lights."

Norway.

The work done in Norway has been due to Mr. B. Thorstensen, the editor of *Morgen-Damning*, who resides in Skien. During the first years of his labors he resided in Christiania, and Mrs. Esperance assisted in the work by giving a great number of seances, with the result that a large number of people became Spiritualists, but for some reason or other they all, or nearly all of them, turned Theosophists as soon as she ceased to visit them regularly, and the Theosophical Society, having been split up into so many sections, they in turn have almost disappeared from public view; and Mr. Thorstensen, having left Christiania, Spiritualism does not appear to have any earnest representatives left there to fill his place. Fortunately he appears to have taken up the work in Skien entirely among the working and poorer classes, and has been successful in organizing a society and causing an interest to be taken in the subject, which is likely to be much more lasting than anything done in Christiania.

His journal, *Morgen-Damning*, is well edited, and always contains good selections from foreign journals.

Finland.

The only public work done in Finland was done by Mrs. Esperance, and the sitters at her seances, although principally of the very best people, unfortunately knew nothing of what was required of them at a seance, and the result was a serious mistake, which nearly killed the medium. She returned to Sweden with her hair gray and white, caused by the terrible shock to her nervous system. For two years she suffered greatly from an excruciating headache, but at the end of that time it disappeared. The white and gray hair fell off and grew again quite black, as it had been before her visit to Finland.

There is no paper in connection with Spiritualism published in Finnish, and the subject is almost entirely unknown.

Denmark.

For some time—one or two years—a little journal entitled *Fra to Verden* was published by the editress, Mrs. F. de Christmas in Copenhagen, where there is a select society of investigators. Some of them are connected with the court, and all are of more or less good social standing. For a time the work done by Mrs. de Christmas seemed to prosper, but considerations of social standing and respectability so forced themselves upon the editress that she, out of goodwill toward her friends and family, unfortunately ceased to issue the journal, which had been extremely well edited, and was highly appreciated by its readers. At the present time the Court Chamberlain, Mr. C. de Krogh, appears to be the only gentleman who publicly identifies himself with the movement, and holds meetings once a week at his residence in Copenhagen. With the exception of the work done by him the subject is at a standstill in Denmark.

Denmark.

Spirit and Matter: Atoms or no Atoms.

BY E. D. BABBITT, M.D., LL.D.

Who can settle the ideas of spirit and matter, or the existence of atoms, if not the spiritualistic philosopher? My friend Lyman C. Howe, whose brilliant trance lectures I have always admired, makes the following remarks in *THE BANNER* of Dec. 31:

"Just now I am trying by snatches, as my head and health will bear, to read 'Dr. Babbitt's Great Work on Light and Color.' His reasoning is broad and deep, but much must be taken on theory not demonstrable, except by inference. Suppose it should turn out that there are no atoms? What then? Prof. Lockwood rejects the atomic theory entirely, and substitutes the molecular hypothesis."

I think it would have been better for Friend Howe, as long as he had to read the work "by snatches" and at a time of poor health, if he had omitted the part which treats of atoms and their chemical applications, and considered the rest of the work. On page 121, I make the following observations: "If one should remark that no human eye has ever seen an atom, and consequently it cannot be described, I would say, First, that human reason, aided by scientific discovery, can penetrate far beyond microscopes and telescopes; second, I conclude that this atomic theory is fundamentally correct, because it explains multitudes of mysteries not before understood, and harmonizes with or corrects all scientific facts or hypotheses to which I have applied it. If I should apply a key to a hundred doors in some temple, and it should unlock them all, I should say it was the correct key."

The most thorough review of this work ever given was made in *Le Lotus*, a philosophical journal of France. I will translate a small passage of it which differs from Friend Howe's opinion:

"The Principles of Light should then be for savants, a key which permits them to penetrate to the very secrets of substance. Not a feature is neglected in its vigorous conciseness. He does not act here upon a system purely hypothetical, constructed a priori. Mr. Babbitt tells us he has spent years in his researches upon the form and constitution of

atoms. Those which he attributes to them seem, at first, to be but an ingenious hypothesis, but its justification comes almost immediately from the explanation that are furnished of molecular mechanics, the hundreds of scientific facts, some well known, others neglected up to this point, complete the confirmation."

I wish to say here what I could not properly say in the "Principles of Light and Color" itself, that in portraying the form and working of atoms I was assisted by one of the highest influences that has ever come to a mortal mind—one who was so old and highly developed as to be able to see not only the larger atoms, but the smaller ones that sweep through the channels of the larger ones in a way to embrace the electricities and heat forces that constitute the great energies of nature. So wonderful is the atom that without this higher help no mortal mind in ten thousand years could ascertain its form and working. The whole scientific world admits the necessity of atoms, but, being unacquainted with their form and the laws of force, it is wholly unable to understand the basic principles of things. By the aid of atoms a hundred mysteries stand revealed, while without them almost nothing can be explained fundamentally. But "Prof. Lockwood," says friend Howe, "rejects the atomic theory entirely and substitutes the molecular hypothesis." But what is a molecule but a combination of atoms? A molecule of salt consists of one atom of sodium and one of chlorine. A molecule of water includes two atoms of hydrogen and one of oxygen, etc. Molecular physics signifies the reign of atoms. How is it that electricity conducts? How does it work through the motor nerves to bring about muscular action, or through the heart to produce pulsation, or through the lungs in respiration? What is cold, what is heat, what is chemical affinity, the most wonderful law in the universe, constituting as it does the foundation of all physical, mental and even psychic action? Without atomic law we can know nothing of the processes of chemical action. The Christian Scientist ignores atoms. Ask him about all these mysteries of the world around him, and he must constantly say: "I don't know, I don't know. It is all a result of divine power."

By understanding atoms we may see how all things are formulated. Without atoms no set forms can be established. Without atoms the human form would melt away, and the elements of pure spirit therein would flow back into the infinite ocean of spirit, so that all human individuality would be forever lost. The refined body that goes to spirit life must itself be composed of atoms, though of a finer grade than those of the earthly body. A knowledge of atoms and of force enabled me to show on page 107 of "Light and Color" the absolute necessity of spirit as a constituent of the universe, and to demonstrate that both matter and spirit must work absolutely together or not at all. The realm of atoms is the realm of matter. Pure spirit is a substance just as much as matter, but is so inconceivably fine and elastic as to be able to penetrate all things.

This spirit that fills the universe is infrangible; in other words, the portion that constitutes a human soul is not broken off from the infinite Deific mass, but is a part of it. We all have a portion of this divine incarnation, a part of the same glorious substance which once entered into and still inheres in the life of Jesus Christ, Buddha, Socrates, Homer, Isaac Newton, and all the great geniuses of the world. These geniuses may have had such harmonious brains and bodies as to be able to concentrate a large portion of this soul mass. The poets have declared that some persons have souls so small that they could dance on the point of a needle.

How shall we be able to attract a large amount of this luminous soul essence into ourselves? By high aspirations, by perfect bodies, by a true life. We should remember that the highest spirituality and perfection of character are impossible without proper culture of material conditions, for atoms are in and through all spirit, just as spirit interpenetrates all atoms. Some persons kindled by a wave of psychic force, and finding that they can do some great things in the control of bodily organs, become flighty, and declare that spirit is everything and the body a kind of nonentity. They bump against matter at every turn; must have fire to warm them, clothing and houses to shelter them, and food and drink and many other material necessities. They declare there is no such thing as matter, what we call matter being the coarser part of spirit. They will not have their children taught about lungs or liver or stomach because they declare there are no such things. Their hallucinations go so far as to make them deny the existence of disease or pain. A person may be brought before them with a gaiter as large as one's head, or with an enormous elephantiasis, and if they are asked what they are, they will answer "nothing, nothing." A magnetist of this city was asked to treat one of these persons, who had quite a fierce boil on his nose. "What is it?" said the magnetist. "Oh, nothing," was the answer. "Let us put a poultice on it." "No, no! There's nothing there." Finally, however, he had to yield to the poultice, for pain proved to be a real thing, and a large amount of very unspirited stuff was drawn out of it, so that he got well.

Now I do not think these Christian Scientists are generally lying when they thus contradict the whole world around them, but are hallucinated by a theory which builds on one side of truth. They are many of them lovely people, full of psychic power. When they im-

press people that they have a portion of the God power within them, and that by faith in this power they shall accomplish mighty works, they do a grand and good thing, as it helps the people to psychologize themselves into new health. By this means they cure thousands of cases which the persecuting mediums fail in. The most successful ones are those who are charged with a fine magnetism which they radiate upon their patients, so that it is by no means all a simple matter of faith. But there are multitudes of cases which they could reach that they now fail in, if they could take an all-sided view of truth. The man who died under their care lately in England could have been saved, as all cases of typhoid fever are now cured, if taken in time, by water baths. The fatal thing for Christian Scientists or mental healers or any other class of practitioners to do is to assume that they have reached the acme of truth, and that it is not best to study or investigate anything else. When people refuse to consider evidence, in just so far have they reached a point of insanity. Mrs. Eddy condemns the magnetic touch, and differs from Christ, after whom she has named her theories, in two important particulars; namely, she charges immensity for her teachings and she condemns healing by the magnetic touch, a method which Christ and his apostles most commonly used, and which, in a majority of cases, was practiced by Dr. J. R. Newton, the greatest healer of modern times.

The study of atoms leads to the correct knowledge of force, and would prevent a great number of whimsical and one-sided theories that are always being thrown out before the public. The knowledge of their processes enabled me to understand all color forces. But these forces, I found, not only gave me a key to the rays of the sun, but to the color tendencies of universal nature. Qualitatively speaking, we measure the universe by color, determining thereby not only the chemical affinities that rule in external nature, but in the realms of mind, of psychic force and of celestial life. Chromopathy, then, is one of the sublimest of sciences, being founded upon a bed rock of everlasting principle.

College of Fine Forces, Los Angeles, Cal.

A Remarkable Vision.

The following singular vision was revealed to Joseph Hoag of the Society of Friends, who was born in Dutchess County, N. Y., April 23, 1762. He first appeared as a gospel minister when he was about eighteen years of age, and was acknowledged as such by the Society of Friends in the twenty-third year of his age. In 1789 or 1790, he removed with his family and settled at Charlotte, Vt., and was the first minister who settled in that town. He traveled extensively in all parts of the United States, also in the Canadas and Nova Scotia. He died at Charlotte, Vt., Nov. 24, 1846, in the eighty-fifth year of his age. It was while on his farm at Charlotte that he had this vision.

"In the year 1803, probably in the eighth or ninth month, I was one day alone in the field, and observed that the sun shone clear, but a mist eclipsed the brightness of its shining. As I reflected upon the singularity of the event my mind was struck into silence the most solemn I ever remembered to have witnessed, for it seemed as if all my faculties were laid low and unusually brought into deep silence. I said to myself: What can all this mean? I do not recollect ever before to have been sensible of such feelings; and I heard a voice from heaven saying: 'This that thou seest which dims the brightness of the sun, is a sign of the present and coming times. I took the forefathers of this country from a land of oppression; I planted them here among the people of the forest. I sustained them, and while they were humble I blessed them and fed them, and they became a numerous people. But they have forgotten me, who nourished and protected them in the wilderness, and are running into every abomination and evil practice of which the old countries are guilty; and I have taken quietude from the land, and suffered a dividing spirit to come among them. Lift up thine eyes and behold!'"

"And I saw them dividing in great heat. This division began in the church, upon points of doctrine. It commenced in the Presbyterian society, and went through the various religious denominations; and in its progress and close the effect was nearly the same. Those who disengaged went off with high heads and taunting language, but those who kept to their organized sentiments appeared exercised and sorrowful. When this dividing spirit entered the Society of Friends, it raged in as high a degree as any I had before discovered, and, as before, those who separated went with lofty looks and taunting, censuring language. Those who kept to their ancient principles retired by themselves. It next appeared in the lodges of the Free Masons, and it broke in appearance like a volcano, inasmuch as it set the country in an uproar for a long time. Then it entered politics throughout the United States, and did not stop until it produced a civil war. An abundance of human blood was shed in course of the combat. The Southern States lost their power, and slavery was annihilated from their borders. Then a monarchical power arose and took the government of the States, established a national religion, and made all societies tributary to support its expenses. I saw them take property from Friends to a large amount. I was amazed at beholding all this, and I heard a voice proclaim: 'This power shall not always stand, but with this power I will chastise my church until they return to the faithful-

ness of their forefathers. Thou seest; that which is coming upon thy native land for their iniquity and the blood of Africa, the remembrance of which has come up before me. This vision is yet for many days.' I had not thought of writing this for many years, until it became such a burden that for my own relief I have written it."

Are we to have a monarchy and a national religion? All else has transpired that was foretold in this wonderful vision. The printed copy from which this is taken is twenty-five years old, and a written one is known to have been in the possession of the family for fifty years or more. We may well cry, "Watchman, what of the night?"—Ex.

In Re Thomson J. Hudson.

BY WILLIAM TUCKER.

There is an old adage which says that "one might as well be out of the world as out of the fashion," and desiring to remain in the world, I have conformed to the fashion in reading Mr. Hudson's two volumes on what we may properly call the "Science of the Soul."

Mr. Hudson's works are by far the most instructive, and I may add scientific, that I have encountered in the course of my reading, the tenor of which is adverse to my belief. I have not leisure at present, nor the Editor space to spare, to note the many points in Mr. Hudson's arguments, to which I cannot yield my assent. They are many, some abstruse and others more readily understood by the mind of the layman, the class to which the great majority of mankind (and in which I include myself) belong.

For the present I desire to call attention especially to his sixth proposition of the powers of the subjective mind or soul, to be found upon page 225 in his last volume, "A Scientific Demonstration of a Future Life." After reciting a number of properties of the human soul, he alleges that "it possesses the power to move ponderable objects without physical contact." Now, according to the hypothesis by which Mr. Hudson accounts for physical psychic phenomena, it is necessary that he should make a claim of that character, for, mark you, Mr. Hudson differs from most, if not altogether all, other capable writers upon the subject of Spiritualism, in that he admits the phenomena occurring in the presence of mediums are, as we allege, veridical, though his conclusions differ as much from ours as darkness does from daylight.

Now according to Mr. Hudson the subjective soul of the medium leaves its earthly tabernacle, the comradeship of its objective brother, and takes on implicitly sufficient power of some mysterious and intangible description that will permit it—nay, compel it, to write messages between closed slates or to lift or displace ponderable bodies; and notice further that he states elsewhere that this view is more scientific and consequently more veridical than to attribute such movements to spirits of the disembodied.

It does not matter that atoms and molecules arrange themselves in the shape of a recognizable former human entity, and conversing with you convince your objective mind ("the throne of reason," according to Mr. Hudson) that it is really the spiritual body and spirit mind of a deceased friend. Nay, go but a step further and photograph the spiritual form, and it reveals to the camera the features that it does to your objective self. It is not improbable, though I do not recall to have read or heard of it, that such forms have spoken in a phonograph, and that their words are recorded for all time, or at least for a long time.

As Lillian Whiting said in the *Light of Truth*, a year or two ago, we can say to each other in a publication devoted to an expression of our beliefs things that we do not say and would not care to say to those persons who are not interested in our belief. It might well be said of many of our thoughts transferred to the printed pages of our journals, and that meet only the eye of those of similar faith, as Aristotle said of his philosophy, when questioned by Alexander, that they are printed and not printed; they are printed but not understood by the masses of mankind.

The great body of mankind who hear of our phenomena account for them by trickery or by denial. "There are no spirits; therefore there are no spiritual phenomena," say the generalities of mankind. "There are plenty of phenomena," says Hudson, "and he who denies it is only an ignorant person whose claims as a scientific investigator are too absurd for argument, but the spiritist draws erroneous conclusions from occurring phenomena."

The attitude of Mr. Hudson toward our belief is a matter of deep regret. It is a subject upon which he has thought deeply, and upon which he argues with the logic of an intellectual giant, but to my mind his general deductions are fallacious, though he reaches the same final state of belief of the Spiritualist, "that man is heir to a future life," though his scientific demonstration of it conveys no such warrant to me. Had my objective soul no better reason for its belief in a future state of existence than that given by Mr. Hudson, it would yet be groping in agnosticism and materialism.

Speech, whether by written or by spoken word, is too crude and slow to keep pace with the needs of the now swiftly ascending mind. The mind is feeling about already for more perfect forms of human intercourse than telegraphed or telephoned words. However little we know of it—however little we believe it—telepathy, theoretically, is the next stage in the evolution of language.—Prof. Drummond.

Psychic Science.

BY MRS. M. KLEIN.

Psychic or Soul Science deals with and should explain man's higher nature, by virtue of cooperative effort with material science.

It is to discover and prove the relations of mind to nature by experimentations with nature's finer principal forces and substances, that man may thereby learn and set forth the manufacture and supply of mind substance, as also the effects of mind upon matter and material things. This is a study of great importance to mankind, and is for that reason forced upon man's attention, so to say, by the higher powers. It is furthermore the office of psychic science, in cooperation with material science, to point out the exact causes of periodical dispensations of the superior mind substance; how derived at such times, apart from the regular measure of supply to the mortal mind realm; to find by research and prove by demonstration that such periodic mind affluents result from conjunctions of force streams from older planets which at marked times empty such supplies into those streams of forces supplying the earth mind realm, and that this is in keeping with the orderly, circuitous interactivity, as well as interdependence of the solar systems of such worlds in their aphelions and perihelions with this earth.

By these studies and results the necessity of mutual activity between psychic and material sciences will be proven also this: That the immortal soul dwelling within the material mechanism of man, receives from this higher source most of its nourishment for unfoldment and growth. All this by patient research can be discovered, tested and brought into practice by material science, so that the one will corroborate the results of the other, and prove acquired facts by demonstration. Thus, then, it will be seen in what sense the beautiful twin sisters, psychic and material science, are the handmaidens of true religion; for every truth, advice and admonition which has ever proceeded and now does proceed forth from the infinite fountain of all good, can be proven by scientific demonstration. That this blessed state may soon be reached, heaven's ministering angels are sent to earth to teach this through mortal organisms susceptible to their influence, directed thus in its inductions and voiced by tongue and pen.

It has been the effort of high heaven from the beginning of time to teach mankind psychic science, and fearfully he is made in the grand correspondence of his two-fold nature, viz.: that of the nerve system and all its attendant functions and auxiliaries for the various duties marked by the imminent law in the fibre, soul-draft or ego belonging to the physical man, as also in that of the superior qualities of substance marked as the immortal soul, the I Am, the everlasting entity which, through this physical organism, draws its material strength to render it tangible and stable, and which at so-called death is evolved from the physical body and is clothed with an immortal body, and thus equipped to go on in unfoldment, in new and grander experiences and enjoyments forever in a perfectly natural way. Man thus pursues and completes the studies he begins on earth, and every good desire becomes in time a blessed realization; thus the mortal is changed into an angel.

We therefore urge that the study of psychic science be entered into with deep interest by all mortals in some degree, and so far as possible, ardently pursued by the scientific minds for the above stated reasons. By the reciprocal action of the two systems only can the true and the spirit manifest itself to desire through the physical body and give power to the immortal will to set thoughts into execution in works which, when done, are marks of credit as well as of individual and general progress. By the cooperative study of physical and psychological science man will learn that this higher force of mind supplies a natural induction at periodic time marks as we have said.

The great world clock points at the present time to profound mental activity. All things are forced to assist in lifting humanity up higher, out of mental and bodily bondage into physical health and true spiritual liberty, where all will feel the nearness of God among and within them, and learn to interpret their own rising desires and corresponding thoughts and to shape their actions for beneficent results.

Man learns, as he engages in these scientific studies, that the breath of God in its constant exhalations through all forms of life and nature makes room for the necessary inductions of mind supplies and exchanges, and that thus, by the mind, action is compelled that is, as kindred forces blend they gain the necessary strength to manifest themselves in quality of thought and executive force for the general improvement of the world. The variety of constituent atomic particles, shades and tissues contained in each mental and physical function are dependent upon outside agitation and supply for their strength of service. The reciprocal process is here imperative, as only thus functional supplies can be furnished and healthy operation maintained in mind and body. This receiving being reciprocal, the giving off in exchange is self-evident. It is in this wise that the original sum of sense substance or nerve supply is multiplied.

However, quite frequently the frail efforts put forth by the partially unfolded senses of mortals become tangled and involved with strong competitive forces, wherefore struggles ensue, which are painfully realized in various ways; then there is wonder and fretting, doubt and fear, all of which only weaken functional acting and increase troubles instead of removing them, and far too often the frail mortal succumbs to such an ordeal instead of rising triumphantly above it. The rules in all cases of trial are severe; it is sink or swim, survive or perish in all competitive struggles on earth life's tumultuous sea. Some years ago we gave through this same organ a series of instructions on the quality of the nerve system and brain, showing it to be a battery and supplied with lines and magnets, etc., and added that scientific men and ardent students of the human mechanism would in time prove our assertions true. Already this has been done by a company of English doctors and scientists, they in their report using some of the identical language we made use of years ago through this our medium.

We have talked on mental and soul telegraphy for a number of years, and said it would be proved true, and already our predictions have been fulfilled in part. Sir Wm. Crookes, in an address before the English Society of Scientists, affirms his belief in the possibility of mind-telegraphy, and makes this statement: "That outside our scientific knowledge there exists a force exercised by intelligence common to mortals," and continues: "I think I see a little farther now. I have glimpses of something like coherence among the strange, illusive phenomena; of something like continuity between those unexplained forces and laws already known."

We have cited him as proof that physical scientists have already caught sight of the connecting link between physical and psychical forces, as we might say, which operate in the soul-world and manifest themselves so variously through man. It does not matter by what route man reaches this goal of mental and spiritual exaltation or freedom from the many ills which are the result of impure or incorrect thinking, and as a natural sequence wrong acting and unpleasant experiences.

The study of mental science is good in beginning self-study, but it must be carried farther. The study of soul-science will open the windows of the soul so that the higher light will find ingress; then, and only then, can man understand what we mean when we speak of the Christy System, and why we make use of the term. This cult, psychic science, will be taught in the way we have often touched upon it, yes, in all institutions of learning. We are not unmindful of the fact that mental and psychical sciences have long been taught, but not in the way nor for the same results as are now

purposed. Truly when all learn to read the thoughts and motives of each other, this unhappy condition of misplaced confidence and affection, disappointed love, etc., will cease. The prevention of unhappy marriages, by virtue of the ability to discern the fitness of mating, will put away with divorce. The ability to grasp the meaning and sacredness of parenthood will prevent the colossal number of unwelcome children who at best find life a burden because of illbred discontent with which they are so strongly marked.

Even in all business undertakings and in every walk of life a true knowledge of one's own powers and rights as well as those of other human beings, will bring the blessings for which humanity is yearning; for the aim of all angels and mortals is happiness; not of the illusive kind, like the thrill of love in a young lover's breast, which by disappointment is turned into pain and sadness, nay, but happiness which is the result of right thinking and living, and is as enduring as eternity in its sweet commingling with all life, blessing, and being blessed by words of cheer and deeds of kindness. We must pause, although much is left unsaid along this line of thought, but in conclusion we must add that love is the tie that binds in its purity the fulfilling of all law while in its perverted state it is the violation of all law in every sense of life's sacred and profane relations, for which reasons we have said that love is the sweetest and saddest thing in mortal experience, and that by a true study of psychic or soul science the chasm yet existing between love and its antithesis can be bridged over speedily so that human lives and happiness will cease to be wrecked upon that chasm of despair which lies midway between pure and impure love.

Van Wert, O.

"Why?"

BY HENRY SCHAFFETTER.

1. Why is it that the arisen statesmen, orators and scholars show so little progress in many of their so-called communications with the people of earth?

Mediums, with few exceptions, have not as yet attained that state of mental and spiritual development which causes the medium's brain forces to vibrate in unison with advanced spiritual thought, a condition absolutely necessary for the transmission of correct spirit communications of a superior character.

2. Why is it that they appear to have retrograded in their knowledge of grammar, rhetoric, public affairs, and memory of striking events in history?

They have not retrograded, and only appear so to those who are ignorant of the laws that govern mediumship. While the spirit is trying hard to communicate through a brain that does not vibrate in harmony with its own, the communication becomes colored according to the medium's own state of mental and spiritual development.

3. Why is it that returning spirits make use of the same sentences, repeat the same stories, and express the same platitudes at their every appearance in the séance-room?

Spiritual and advanced thought cannot be expected to flow from a brain that is not akin to it. Moreover, the spiritual atmosphere in the séance-room at the present time is (as a rule) such that it does not permit of anything higher than is generally given. The spiritual atmosphere in the séance room (generated by the mental attitude of the sitters) is not only the magnet that attracts spirits of similar development, but also furnishes the material the communicating spirits have to work upon. Spiritualists (as a rule) pay so little attention to the proper mental and spiritual conditions in their own minds, so necessary for the best results, that it is really surprising when there emanates from a medium's brain anything of a superior character.

4. Why is it that the Daisies, the Mandies, the Floras, the Mabels, etc., even after thirty or forty years in spirit-life, continue to appear as little children, showing no intellectual and spiritual advancement through that long period of time?

Spirits who have entered spirit-life as little children, return as such to be recognized, the same time submitting to a spiritual law which causes spirits to take on the conditions at the time of passing out of the body when entering the earth's atmosphere. Advanced and progressive spirits, however, become master of this law at will.

5. Why is it that many spirits couch their messages in such general terms as to make it possible to apply their words with equal truth to a dozen individuals of widely different natures?

They are obliged to do so, because they cannot use the medium's brain to the best advantage, certain brain faculties are either wanting or are not developed, hence full names, dates, etc., are rarely given, because the medium does not possess the faculty of retaining names, dates, etc., hence the spirit cannot act upon that faculty, and is limited in its communication according to the medium's brain-development.

6. Why is it that they can say no more than "We are happy!" "We love you!" "God bless you! God-bye!" when we would hold the breath of our souls to hear something of their life in spirit-land, and receive some advice that would enable us to live better here?

It is true we hear very little of spirit-life, but conditions are so different from those upon earth, that spirits are hampered in expressing in mortal language that which is spiritual and pertains to spirit per se.

My own experience compels me to testify that advanced and progressive spirits have given enough advice for Spiritualists to live pure and true lives as to make Modern Spiritualism the power for good it is destined to be, such as the world has never known.

7. Why is it that so many of them manifest little or no interest in human progress, and are so ominously silent with regard to all questions relating to man's moral, spiritual and educational advancement?

Individual reform cannot be forced, nor can it be insisted upon in any arbitrary manner; it is a matter of gradual growth that may be fostered by good and sound advice which progressive spirits never fail to give whenever they have an opportunity.

8. Why is it that they lay so little stress upon duty in relation to Spiritualists, and fail to say one word in behalf of Spiritualism as the one factor of value in humanizing and civilizing the race?

Advanced spirits take the position that Spiritualism will be recognized the world over as the one factor of value in humanizing and civilizing the race, when Spiritualists have grown into that condition which shall prove to the world that the claims of Spiritualism rest upon the highest principle in human life—the divine in Man.

9. Why is it that they have advised large gifts to Universalist, Roman Catholic and Orthodox churches, and not urged the wealthy Spiritualists to erect temples, schools and colleges in the name of Spiritualism?

It is not likely that progressive spirits have ever advised large gifts to Roman Catholic and Orthodox Churches; it seems more probable that progressive spirits are laboring as best they can for the erection of temples, schools and colleges where the teachings of Spiritualism are to be promulgated. Wealthy Spiritualists, I believe, will come forward and aid in this work as soon as there is sufficient evidence that such institutions will be properly managed and supported so as to become a credit to true Spiritualism.

10. Why is it that after fifty years Spiritualists can show no established schools, no endowed colleges or charitable associations, as monuments erected by Spiritualism?

The lack of organization, may account for the non-existence of schools, colleges and kindred institutions. Such institutions, however, would be of little or no value as long as Modern Spiritualism is in its present chaotic and primitive state, and commercial mediumship claims three-fourths of the believers in spirit communion as its devout followers. As

remedy we would suggest to organize home circles in every family (the children not to be forgotten), and prepare the very best conditions in the home-room, such as would attract angels and progressive beings and influences. To make the home a centre for pure and noble spirits should be the aim of every true Spiritualist. To make the home a spiritual center for spirits and mortals is to bring heaven to earth and create a power for good of inestimable value to the race at large.

A spiritual home is a shining orb in the material atmosphere of earth; it will radiate its purifying influence and make itself felt in the community; what higher ideal can we conceive of?

Let us work, then, for the home circle, and eliminate commercial mediumship forever from our ranks.

Why?

BY J. O. PERKINS.

IN THE BANNER OF Dec. 31, you propound certain questions that should claim the attention of every thinking Spiritualist, and elicit many replies from those who have long studied the trinity of Spiritualism. Many times during the ten years of my investigation of Spiritualism have I been called upon to answer questions of like nature, and often has my faith been sadly shaken. Were I dependent upon public manifestations and tests for proof, I should renounce Spiritualism and return to the church, or become an agnostic. But away from the uncertain conditions of public séances or meetings in the quiet home circle, or alone in my study, I have such assurance of life—the presence of exalted spirits, of their continued love and remembrance, and of their progressive condition, that all doubt is swept away, and I know.

Dr. Beecher, Brooks, Phillips, Pillsbury, Gough and others to whom I have listened many times with pleasure and profit, climb the ladder of progress to such spiritual and intellectual heights in this life, only to fall to the bottom when they passed to the other side? To believe this is denying the law of progression, and would render futile any effort towards spiritual advancement.

Ninety per cent. of the so-called communications, especially those claiming to come from noted or well-known people, are utterly false, and are not given by the spirits to whom they are ascribed. I do not mean that all mediums, through whose organisms such communications are given, are guilty of intentional deception or falsity; but with as great a variety of spirits on the other side as of mortals, would it be at all strange to find exalted spirits, not yet advanced beyond the earth-conditions, loving a joke or stooping to deceptions, or having somewhat of the desire for notoriety which is common to mortals, giving communications and attaching the name of some noted individuals thereto?

Many mediums are well pleased if one purporting to be a Beecher or a Brooks speaks through them, never questioning the reliability or quality of such address, and forgetting that they have the right to demand of their controls that they shall at least be honest. And many in the audience are ready and willing to accept whatever is given, without considering for a moment whether it bears the stamp of truth or would bear investigation, while those Spiritualists and investigators who believe their brains were given for use are disgusted with the senseless twaddle, and often leave the meeting never to return.

As the law of attraction is the same on both sides of life, it is not reasonable to suppose that those who in earth-life attained to a high degree of spiritual and mental development would be attracted to or able to use the organism of mortals who are almost devoid of brain development, and having no aspirations in common with the more advanced spirits.

So long as mediums are willing to be used as mere talking machines to voice the utterances of any spirit, that may wish to use them, neglecting many of them to practice their own teachings, making no effort, or having no desire to advance spiritually or mentally, expecting the spirits to do all the work, so long will the Maudies and Daisies and Indian controls (bells upon the Indian character) have the floor, and burden the spiritualistic atmosphere with worse than senseless inanities. And so long as so-called Spiritualists go to the séance room or public meeting, desiring only tests that shall gratify their own selfish love, or serve them materially, ready to accept anything that comes, without thought of its truthfulness, and with no desire for spiritual advancement or development, and caring for the conditions of their spirit-friends only so far as they can cater to their gratification, and with the medium actuated solely with a desire to please the audience, knowing full well that if his or her controls get out of the beaten track, and do not pander to the desire of the people, there will be no more engagements, and with the atmosphere saturated with the selfish desires and low aspirations of the audience, we have no right to expect other than messages of indifferent worth and varying degrees of truthfulness.

As a rule the spirits give just as good work as the audience desires, or as can be given through the organism they control; and when Spiritualists seek to advance mentally, to develop and unfold their spiritual attributes, reaching upward to higher spiritual attitudes, they will draw to them more advanced spirit intelligences, who, attaching themselves to mediums of greater mental development and higher spiritual advancement, give evidence to a waiting world that they are interested in all things pertaining to human progress and to man's moral and spiritual advancement.

The three last questions may be answered by the one word "Individualism." It is too much like every one for himself and the spirits for them all. The word duty to others is but little known among Spiritualists, but a commercial value has been set upon Spiritualism, a value ranging from ten cents to one dollar according to the supposed capabilities of the medium. Spiritualism has been considered too much as an article of commerce rather than as a religion, and therefore has not touched the hearts of the people.

When Spiritualists learn that Spiritualism is a holy, sacred religion; a religion that, reaching the heart, will set it throbbing in unison with the universal spirit—will awaken a new interest in all that pertains to life, bringing a full realization of the much talked of (and but little understood) fatherhood of God and brotherhood of man; when the religion they profess penetrates beyond the head and reaches the heart, showing man his duty to his fellowmen and to the spirit world, and that in union there is strength, and that union can only be had by organization, and that duty is but poorly performed by paying now and then a ten-cent door fee, but that the work can only be accomplished by combining all spirit and mortal forces in cooperative organization; then, and then only, shall we see Spiritualism take its place beside other religions as an uplifting, spiritualizing power. Then will we see schools, colleges and charitable institutions endowed and supported in the name of Spiritualism.

Heroism.

In one of the back counties of Indiana two little girls, the daughters of the widow of a dead soldier, were attacked by that dreadful disease, leprosy. When the mother could no longer conceal the fact, the authorities were notified. They decided to quarantine the two little girls in a deserted cabin in a lonely and uninhabited portion of the county. Food for them is to be left at a stated place, and they are not to walk beyond certain limits or to hold intercourse with anyone.

I tell all these circumstances merely because the mother of those two little girls agreed to go with them to nurse them until their lifeable and dreadful end should come, and to subject herself during the weary years which will probably intervene to the same ostracism from the sight and society of other human beings as is imposed upon her unfortunate children.

The country is ablaze with enthusiasm for the hero who risked his life, knowing that it

would probably be snuffed out in a moment and his name would live in a blaze of glory forever. I am not trying to belittle his act or his heroism, although I know that there are times under the same circumstances. But the heroism of that obscure woman in Indiana is of a kind which is as far superior to military heroism as heaven is above hell.

Here is no sowing up of our courage for a few hours' strain; no death in a blaze of glory; no farwell handshake of cheering comrades, no possible reward; nothing but dreadful and lonely vigil while watching the fatal course of the grim and destroying fiend which gradually transforms those beings which are nearest and dearest to her into abhorrent monstrosities which are still the homes of a part of her soul.

Where, kind reader, is the true heroism? Do the plying tears come to your eyes for that loving and unfortunate mother?

Verily, she does well, for she tells us that there is something divine in the human day; that when opportunity offers women may rise to a height of charity and self-sacrifice which is Godlike. The divine mother-love rises above the possibilities of the courage of man. All honor to the unnamed hero who is laying a thousand deaths every day for the sake of love.—Prison Mirror.

Are Clairvoyance and Prophecy Possible?

BY J. C. F. HUMPHREY.

In response to the editor's appeal for data which will establish a rationale of clairvoyance and prophecy, I wish to note several facts which can be best explained by clairvoyance, prevision and prophecy. In my personal but large and fruitful experience in occultism I have seen clairvoyantly many things for others and uttered prophecies which have literally come true. A few of my prophecies have proven false and failed utterly of fulfillment. This, I find, is the experience of all those who possess natural clairvoyance, for the clairvoyance which I possess is not mediumship, nor that induced by hypnosis, but a natural, clear seeing and perceiving. This is mentioned, lest some wiseacres may think that all my psychical work is the result of exalted spirit-power. I can be influenced by spirits in and out of the body at will, and am naturally sensitive to supermundane intelligences; but I elect when to be so influenced; I also can exercise my powers of clairvoyance and prophecy independently. In the early stages of my development I was freely used by spirits, and I found them to be of various grades of intelligence and spirituality. Impressions were also received at this time, and in such excellent, direct and lucid forms as to stand out like intuitions. They were generally correct and came from those who were interested in my unfoldment and future work. And before I relate my personal experiences, it will be pardoned if I transcribe from a reading given me in the early part of 1893 by Mrs. Mary T. Longley, then a resident of Dorchester, Mass., and now Secretary of the National Spiritualists' Association. It, in itself a prophecy, broadly outlined, has come true, and was written when I was still a Unitarian clergyman settled in Geneseo, Ill., and before Mrs. Longley had met or known me. She wrote:

"We look beyond the present and find future experiences, some of them quite startling, will bring him into new associations. There will be a broadening out of work, and a new line of action not yet even imagined by any one on earth. He will make changes and go into other fields. The future will bring such events into this career that in twenty years from now, in looking back to the present, he will feel that up to now he had no experience."

Many of the changes which she foresaw have come to pass, and likewise the experiences, some sweet and some bitter, but with it all a freedom from the things of time and sense, which is a source of an unending joy. At the time St. Orem, late of Chicago, who has drifted out of memory, wrote yet more definitely but not more accurately: "You will make a change during the commencement of the year 1894 which will greatly benefit you, and you will have twelve years of prosperity and you will be successful in all of your ventures. You will travel the biggest portion of your life after 1894, and will visit all the principal cities of the United States."

I here state but that portion of the reading which covers the salient features of the prophecy, and when it was known that I was a stranger to St. Orem, that he never knew me, and that I merely wrote to him, as so many do, of an earnest desire to know my future, giving him no data at all save the year of my birth, the prophecy, which has since come true, is indeed remarkable. I resigned from the Unitarian pulpit July 4, 1894, but really entered psychically upon the field in the winter of that year. I passed out of the Church into the larger field of usefulness, and guided by heavenly messengers and voices, and my success, as he wrote, has been more than realized. I have no regrets for taking the steps which, from the first, were guided by an all-wise Power.

About this time I was often in the spirit, and as the practice of Raja yoga leads to adeptship, I freely gave as I had freely received. Small events often float great issues, so when I would say about 3 P. M. that the P. M. train going west would be about thirty minutes late (and it was late that length of time exactly), it strengthened me in that phase of my work, besides making an impression upon the one for whom it was uttered. I recall one unique experience in prevision and prophecy, for prophecy suggests, while it does not depend upon clairvoyance. A member of my Sunday school class, who was then suddenly taken ill with what the local attendant physician termed "the gotre," but who looked for the world like the image of transfiguring and manifesting spirits, for as her mother remarked, "Winnie often resembles grandma," and Winnie was but sixteen years of age, drew from me a strange prophecy. I remarked to the physician that she might pass out of the body at any moment, and this was said one Friday when she appeared to be convalescing, and he denied that such would be the case. The following Friday she was hopelessly given up, and her family gathered about her bedside to minister to her and watch the spirit ebb into a higher life. That morning about nine I was summoned to her home, where I remained for about one half hour. I saw that her spirit would not be released until four o'clock that afternoon. This I confided to an acquaintance, who communicated it to the family and to the physician. The physician said that she could not possibly last that long, but when the hands of the clock pointed to four she left the form forever. Before she died she bade her father, mother and grandma good-bye, spoke of her sister and other loved ones who came to take her away, and then expired.

Another and yet more wonderful evidence of prophecy happened in the same city. Two months before a certain partnership, involving a large mercantile business, between a Mr. H— and Mr. W—, was dissolved. I told the wife of Mr. W—, whom I knew very well, that Mr. H— (whom every one in the city knew would own the store by possibly buying out the other's interests, and Mr. H— himself really believed that he would get the store, as he had gone so far as to order his sons home to be ready for the new business, or to conduct the old business in Mr. H—'s own name) would not get the store, but that it would go to Mr. W—. Mr. W— could not divine the issue, and laughed at his wife's seeming credulity in imagining that he had divulged the knowledge which I had committed to her to me, when he himself absolutely knew nothing at all about it one way or the other. The end was as I had foreseen. Mr. W— got the store, much to the surprise of those who knew(?) that they were on the inside.

Here, then, are several cases of authentic and genuine clairvoyance and prophecy which, it can be said in a spirit of humility, are but a few of thousands which I have given to others all over the world.

The Disestablishment and Disendowment of Vaccination.

TO THE EDITOR:

Sir—The article on "Compulsory Vaccination," by Dr. Alexander Wilder, in the BANNER OF LIGHT of Oct. 1, is very much to the point, and suggests some observations. It is to be regretted that in the debates in Parliament on the Vaccination Amendment Bill, both in the House of Commons and House of Lords, all discussion on vaccination itself was discouraged by the leaders, probably through fear of further discrediting the operation in the public mind. Anti-vaccinationists hold that vaccination neither protects from nor mitigates an attack of smallpox, and is, therefore, useless. That it is non-protective is shown by the fact that, notwithstanding three Compulsory Vaccination Acts, passed in the years 1853, 1867 and 1871 (each act being more stringent than the preceding one), three general smallpox epidemics have occurred, each more deadly than its predecessor, as the Registrar-General's returns show. Thus:

Date.	Deaths from Smallpox in England and Wales.
First Epidemic—1871-72.....	14,244
Second "—1872-73.....	20,059
Third "—1873-74.....	44,810
Increase in population from first to second epidemic.....	7 per cent.
Increase of smallpox mortality in the same period.....	43.8
Increase in population from second to third epidemic.....	9
Increase of smallpox mortality in the same period, 123	

The hospital records for the last century, when every one was unvaccinated, show that in this country the average total fatality-rate from smallpox was 18 per cent.; and it was admitted by Dr. Guyton, a government witness, and medical director for many years of a smallpox hospital in London, before the Royal Commission, that 18 per cent. is the average total fatality-rate of smallpox at the present day, which distinctly proves that this disease is neither prevented nor modified by vaccination. It is also shown by the reports of medical men to the Registrar-General that vaccination is dangerous. Thus:

ERYTHROPUS AFTER VACCINATION.	1859-60	1867-73	1874-80
Deaths.....	57	111	222
Yearly average.....	7.1	15.8	31.7
COW-POX AND OTHER EFFECTS OF VACCINATION.			
Year. Deaths.	Year. Deaths.	Year. Deaths.	Year. Deaths.
1859.....58	1866.....82	1869.....48	1893.....59
1862.....65	1868.....45	1869.....42	1894.....50
1863.....55	1867.....45	1871.....43	1895.....56
1864.....53	1865.....45	1867.....35	1896.....42

This gives between the years 1859 and 1896 no fewer than 1,217 admitted deaths, and is only a small proportion of those that really occur, as medical men, in order to preserve vaccination from reproach, generally certify to the secondary instead of the primary cause of death. Vaccination is thus proved to be both useless and dangerous, and to spend money upon it is worse than wasted. Anti-vaccinationists, having obtained a measure of parental freedom under the new act, referred to by Dr. Wilder, wish to see the entire system disestablished and disendowed, and will not cease to agitate until this devoutly to be hoped for result is finally accomplished. Thanking you cordially in anticipation, yours faithfully,

JAS. R. WILLIAMSON.
42 Stubbington street, London, N. W.,
19th Dec., 1898.

The Pygmies.

Probably there has been no such interest circling around African travelers and geographers since the time of Stanley's expedition as has been caused by the arrival this week of a young and hitherto unknown Englishman, Mr. Albert Bushnell Lloyd, from the heart of Africa to London, traveling over Stanley's route down the Congo to the West Coast. The journey was in one respect more remarkable than Stanley's inasmuch as Mr. Lloyd traveled quite alone, so far as Europeans were concerned, and was accompanied only by two native servants and a small number of carriers. Moreover, although he marched three weeks in the Pygmy forest and then traversed the whole length of the Aruwimi river, the banks of which are lined with warlike cannibals, he never once fired a shot in self-defense. On the contrary, he was on cordial terms with both Pygmies and cannibals.

On entering the great primeval forest Mr. Lloyd went West for five days without the sight of a pygmy. Suddenly he became aware of their presence by mysterious movements among the trees, which he first attributed to the monkeys. Finally he came to a clearing and stopped at an Arab village, where he met a large number of pygmies. "They told me," said Mr. Lloyd, "that, unknown to me, they had been watching me for five days, peering through the growth of the forest. They appeared very much frightened, and even when speaking covered their faces. I asked a chief to allow me to photograph the dwarfs, and he brought a dozen together. I was able to secure a snap shot, but did not succeed in the time exposure, of the pygmies would not stand still. Then I tried to measure them, and found not one over four feet in height. All were fully developed, the women somewhat sligher than the men. I was amazed at their sturdiness. The men have long beards, reaching half way down the chest. They are very timid, and will not look a stranger in the face, their headlike eyes constantly shifting. They are, it struck me, fairly intelligent. I had a long talk with a chief, who conversed intelligently about their customs in the forest and the number of the tribesmen. Both men and women, except for a tiny strip of bark, were quite nude. The men were armed with poisoned arrows. The chief told me the tribes were nomadic and never slept two nights in the same place. They just huddle together in hastily-thrown-up huts. Memories of a white traveler—Mr. Stanley, of course—who crossed the forest years ago, still linger among them."

Mr. Lloyd then proceeded through the cannibal country and to the coast. He found the cannibals warlike and fierce, but open and straightforward, and had no difficulty with them. At one place he put together a bicycle he had with him and rode around their village. A remarkable scene followed, thousands of cannibals—men, women and children—turning out, dancing and yelling at what they described as a "European riding a snake."—Boston Journal.

Written for the Banner of Light.
MY CHILDHOOD DAYS ARE OVER.

BY A. HENRY FIELDING.

When a boy in child-days,
I would wander by the brooks,
And I'd listen to the waters
As they babbled through the nooks;
I would hear the birds chirping
In the pine boughs overhead,
And I'd wonder as they slung
To the living or the dead.
O'er the fields I loved to ramble,
Through the brakes and through the bramble,
On the hilltops, in the valley,
Through the woodland I would saily.
O'er the meadows I would wander,
From the early morn till night;
It was there the scenes of nature
Filled my soul with great delight.
I can see the old log cabin
Which I used to dwell in;
It was there I'd pluck the roses
From the rosebush near the well.
Around that dear old cabin
I'd watch the yellow suckle vine;
And in the summer evenings
Its odor was sublime.
And when the days grew colder,
And the leaves began to fall;
I'd wish it was the springtime,
That I might hear the robin's call.
And when the autumn days had gone,
Then came the winter, cold and grim,
With its snow-white-covered mountains,
And its cold and blustering winds.
Then in the evenings we would gather
Round the dear old fireplace,
And I'd listen to the stories
That brought smiles unto my face.
But now I'm growing old and gray,
And my spirit soon will pass away,
To that bright and happy home,
There to dwell forevermore.

Children's Spiritualism.

A CAMEO.

The Baby.

A dainty little bundle,
So pink and white and sweet—
Blue-violet eyes, white lily hands,
And crumpled-rose-leaf feet;
A head of yellow sunshine,
A cheek like some soft peach,
A little instrument whose tones
No hand save Love's can reach.
—Elizabeth M. Weatherhead, in *The Mecca*.

Mary Saunders.

Dear Spirits Lotella and Leona: My mamma read your letters to me. She says she has not heard from Lotella in a long time before. I am a little girl eight years old, and I am a clairvoyant; so if you will come to me, I guess I can see you. I will try any way. I am not much good, I am afraid; the letters I see go out before I can read them all, and so mamma can't tell what they mean. My own mamma and papa are in the spirit-world, and this mamma took me for her little girl. My mother and father were John and Sara Cornish of New London, Conn., and I have a little sister Rosa there, too. I guess my letter is long enough, and so good-bye with much love.

MARY SAUNDERS.

Greenwich, L. I., New York, Jan. 21.

P.S.—My mamma had to help me some about this letter.

My Dear Children: Our little friend, Mary Saunders, says that she, too, is a medium, and can see those in spirit-life who come to her. I think it is ever so nice to be a medium when those about you understand it and are kind to you.

I know of a little girl named Lottie, who lived in California. When she was old enough she went to school, and one day the teacher sent her to the black board to work an example. Lottie took up a piece of white chalk and began to make figures, but instead of being all white, like the chalk, those figures were red, blue, green and white. The children in the room saw them, and of course they laughed. Then the teacher scolded Lottie very hard, and told her not to use colored chalk any more. When poor Lottie told her she had only used the white piece that she found on the board, the teacher rapped her knuckles till they hurt, and said she was n't telling the truth. So Lottie rubbed out the figures, took a new piece of white chalk and tried again, but it was just the same as before. Then the teacher whipped her and sent her crying to her seat.

At noon Lottie went home, and she felt so sick that her mamma did not make her go in the afternoon; but Lottie did not tell what was the matter, because she did not want to make her mamma unhappy.

So the next morning she went to school again, and the very same thing happened. What do you suppose was the reason? Why, because Lottie was a medium, and the spirits wanted to show that they were present, and it was they who colored the figures. But the teacher did not believe in Spiritualism, and she made all the other children think Lottie was telling wrong stories and was a naughty child; and when the colored figures came just as they did before, poor little Lottie was whipped very hard; her hands were tied behind her, and she was made to stand up before the school with a large piece of paper pinned on her dress telling what a bad girl she was.

At recess Lottie ran home, sobbing as if her heart would break, and told her mamma all about it. A kind gentleman, who was a Spiritualist, heard the story, and he felt so sorry that he took Lottie's hand and walked right back to the schoolhouse and made that teacher say, so all the other children heard it, that she was sorry she had whipped the child.

But Lottie had a very hard time after that; for the children called her a witch and would not play with her—just because she could see and hear the angel friends who loved her.

After all, wouldn't you rather be a medium and play with the spirit children than not to know that those who die wake up in a beautiful place where they do not suffer pain any more and can tell what is going on just the same as before, only cannot make those on earth see them unless they are mediums?

Let me tell you a little secret: *Everybody can be a medium, if he will try the right way; and one way is to always think kind, good thoughts, and at night when you go to bed pray that you may see the loving angel friends who are near you.*

Lotella will send her love to Mary too. I am sure, and will try to come to her, as will one who loves her and all boys and girls.

LEONA.

The following letter was received too late for the last BANNER, but before the answer could have reached Texas. Hereafter we will not print the answers for two weeks, in order to give all a chance to guess them:

I send this as an answer to the picture puzzle you had in the paper of Jan. 21:
"The path of glory leads but to the grave."
Yours very respectfully, ROBT. NEWNAM.
San Antonio, Texas.

Poor Lily.

At "Ichabod's" request I write for him his story for the children.—C. E. S. Twing.

Since I have been in spirit life I have thought more about little children than I ever did before, and sometimes I go with the mothers and fathers who are sorry because their little ones live down there without anyone to love them.

One night, a woman who looked like an angel (and I guess she is) came to me and said: "Oh, help me about my little girl; they are hurting her and she is so frightened"; and in less time than it takes to tell it we were in a dirty alley, not far from Sixth Avenue in New York City, and there were some boys (not little newsboys; they would not have done it, but boys with good homes) who were throwing dirt and sticks at a poor, ragged little girl, whom they had pushed down on the rough pavement. They called her "owls eyes" and "slummy," and lots of names, and asked her what she wore her mouth on one side for. She could n't speak, but just screamed little faint screams and looked awful bad. Her face was all dirt, but you could see her mouth was drawn around on one side; her mother said it was caused by her falling on a wooden rake tooth, that went into her ear and injured the nerves so that her face was always one-sided after that; but her forehead was wide and white, and she had pretty golden hair that curled all over her head, and her eyes were blue as a June sky. "She used to live in the country where it was all bright and beautiful," said the mother, "but we came to the city, and her father deserted me; my friends were far away, and then I got sick and had to leave my poor Lily; she has sold papers some—never could do much at it—and old, I want to take her to heaven!"

The boys went away and left her; they couldn't see us, but I think they felt us.

Poor Lily was in a fit, and her mother kept her arms around her neck until she coaxed the little one to go to heaven. Children, it was just like seeing a beautiful butterfly burst the bonds, and leave the outside of an ugly worm on the ground, when the spirit of Lily left the ragged, deformed little one on the dirty pavement. Only the blue eyes looked beautiful, and they were staring straight toward heaven.

I looked at the bewildered child in the pure white gown, and she laughed for very joy when she knew she had found her mother; and then I looked back to the little form in the dirty alley, and I thought I would like to send word to the little children, and ask them to be good to the little ones who have no home, for sometimes they make the most beautiful angels over here.

Dear little Lily is glad to spend some of her

I FEEL IT MY DUTY TO TELL.

Run Down, Could Not Sleep,
Everything Worried Me.

My Head Ached, Had No Ap-
petite, and I Could Not Work.

Dr. Greene's Nervura Cured Me and I
Feel Like a New Man.

Mr. Wellington Hynes, Elizabethtown, N. Y., says: "I feel it my duty to tell how much good Dr. Greene's Nervura blood and nerve remedy has done for me. When I first began its use, I was so run down that I could not sleep at night, and everything worried me. I had no appetite, could not work, and the doctors told me I must give up as there was no help for me. My head ached all the time day



and night, and there was an all gone feeling in my stomach and I was always looking on the dark side of everything. A friend recommended Dr. Greene's Nervura blood and nerve remedy. I began to take it and in less than three weeks I felt like a new man. I can now do as much work as is expected of a man of my age. I advise anyone who is troubled, to take Dr. Greene's Nervura. Don't go to a doctor, but get a bottle of Dr. Greene's Nervura, it is cheaper than a doctor's bill and will help you more than any other medicine, it will give you good as it has done me."

What gives everybody confidence in Dr. Greene's Nervura is the fact that it is a physician's prescription, the discovery of Dr. Greene, 34 Temple Place, Boston, Mass., and this successful physician in curing diseases can be consulted without charge at any time, personally or by letter.

time every day to help the homeless ones who live in the dark alleys, and sometimes sleep in the cellars of great cities.
Ichabod, through the mediumship of Mrs. Carrie E. S. Twing.

"Children's Spiritualism."

COMMENTS BY MATTIE E. HULL.

I hail with delight the department in your valuable journal to be called "Children's Spiritualism." As an old worker in the field of Spiritualism, and one who has loved and worked for the children in behalf of our Cause for many years, I have lamented the fact that the child element has been so generally ignored among the workers who have rendered valuable service to our Cause.

I have visited many Lyceums and Spiritualist Sunday schools under various other names, and learned, to my regret, that in a majority of instances, almost everything but Spiritualism has been taught the children in their Sunday lessons.

I do not make this statement to cast discredit on the work of those who have been engaged in the Lyceum movement, for they have labored hard and faithfully, but I have long been aware that one reason why so many Lyceum pupils have left the Spiritualist Sunday schools for those of the popular churches when they have become young men and women, has been due to the fact that the principles of Spiritualism have found no root in the interior of their beings.

There are many interesting topics in the line of physical science and other secular lines of thought, that undoubtedly can be introduced into the Spiritualist Lyceum to advantage, but my observation has been that these subjects in many of the Lyceums have been taken up to the exclusion of all others bearing directly on the line of soul-life and kindred subjects.

If a child is old enough to attend a Lyceum, carry a flag, give its little recitations on the platform, it is old enough to be taught something about itself, a spirit-world and the guardianship of angels. Far be it from me to advocate the teaching of Spiritualism to our children from a sectarian standpoint; but how vast is the range of subjects from which a lover of children may select: draw object lessons, and impress the young mind with the thought that nothing in the universe is ever lost; that all life is; that nothing comes by chance; that every flower, tree, bird and star has its world, as the child has his world. Can we teach a little one what a flower is? Then we have told him what God is as much as any theologian ever can. Then there are so many delightful lessons in connection with the expressions of their minds through their little bodies. Object lessons can be given relative to this line of work from the most common things in the world—all leading up to the soul-life.

But I must not continue these thoughts. I intended simply to write you a few words of encouragement in connection with the new department in THE BANNER.

I cannot close this communication without expressing my endorsement of the request in the editorial in last issue under the head of "Parents and Teachers": "Couch your words in one syllable and within the comprehension of small children." One reason why I have prepared so many "Words of Wisdom," "Silver Chain Readings," songs, etc., for the children when I have had them in charge, is because so little in those lines has been written in simple Anglo-Saxon—something the little ones could understand.

In conclusion I would say, the department of "Children's Spiritualism" is not simply a little kindergarten; it is a great field, and one in which the wisest among our Spiritualists can learn valuable lessons. I do hope the valuable suggestion under the head of "Children's Spiritualism" together with the effort that is being made by the National Spiritualists' Lyceum Association, and the earnest sympathy and cooperation of friends, that the children of the rising generation may know for what Spiritualism stands.

339 Normal Avenue, Buffalo, N. Y.

There is good enough in the worst man to make an angel; there is bad enough in the best man to make a devil. Get at the good in the worst man; be blind to the bad in the best man.

Three possibilities of life, according to Science, are open to all living organisms—Evolution, Balance and Degeneration.—Henry Drummond.

Literary Department.

THE COMING LIGHT.—The current issue brings its usual bracing, western breeze of far-reaching progression. Catherine V. Grinnell writes well on the subject, "A Scientific Form of Government," which she believes cannot be brought about except through the unity of masculine and feminine forces reasoning from the following law:

"No organic structure can be formed or maintained without the action of dual or polar forces, known as positives and negatives. While each individual organism is the result of the action of this law, we find it again in all social life. Man and woman may be said to hold, and do hold, polar relations to each other. Society could not exist in any form without their associative effort to know, but it is not merely the bringing into existence and perpetuating a race of intelligent beings that is their chief function, nor is this the full meaning and power of the law of polarity—that is, the law of positives and negatives. It is the law that creates and maintains social order, as well as universal laws among the heavenly bodies. All nature works in harmony toward one end, and that is order and its resultant harmonies. Human institutions are evolving until they shall finally manifest this same law. Its workings have been continuous throughout the ages, though not always clearly manifest. We have seen that the law of polarity demands and creates the harmonious association of man and woman."

J. L. York discourses on "Liberalism—Its Pedigree and Progress." The present status of the thought of the world is summed up in one paragraph:

"The age of faith is past. The dawn of Reason has come. To-day educated France believes in nothing it cannot analytically or mathematically demonstrate. Educated England is agnostic beyond recall. Educated Germany is materialistic. Educated America makes but little pretension to religious belief. Educated Italy is infidel to the core, and educated Russia simply reflects the modern thought of educated France. Even educated Ireland is on the move and has compelled her bishops and priests to espouse the cause of home rule. Religious faith and dogma, in both Europe and America, are now no longer the mighty forces they once were—creeds are crumbling, shackles are breaking, showing the decay of Godism and churchism."

"Marriage as a Means of Livelihood" is a serious subject seriously discussed by Caroline Perkins Stetson. Quoting one paragraph will give a very inadequate conception of the article in question, but it is a sermon in itself.

"If there is one unmixing evil in human life, it is that known to us in all ages, and popularly called 'the social evil,' consisting of promiscuous and temporary sex-relations. The inherent wrong in these relations is sociological before it is legal or moral. The recognition by the moral sense of a given thing as wrong requires that it be wrong, to begin with. A thing is not wrong merely because it is called so. The wrongness of this form of sexual relation in an advanced social state rests solidly on natural laws. In the evolution of better and better means of reproducing the species, a longer period of infancy was developed. This longer period of infancy required longer care, and it was accordingly developed that the best care during this time was given by both parents. This induced a more permanent mating. And the more permanent mating, bound together by the common interests and duties, developed higher psychic attributes in the parents by use, in the children by heredity. That is why society is right in demanding chastity of its constituent individuals. Society is perfectly right, because social evolution is a natural process as individual evolution, and the permanent parent is proven an advantageous social factor. But social evolution, deep, unconscious, slow is one thing; and self-conscious, loud-voiced society is another."

Paul Tyner's closing words on the subject "Is Poverty Curable?" are: "There can be no doubt whatever that if regular employment were provided for the poverty which consists in the material lack of the necessities of life would be abolished. The resources of nature and the skill and intelligence of humanity, properly organized, would certainly be able to provide comfortably for all, and the true offices of benevolence in teaching the ignorant, comforting the afflicted and bearing of one another's burdens would be freed from the taint of servility on the one side and condescension on the other."

Speaking of the success of woman suffrage in South Dakota, *The Coming Light* endorses Mrs. Simmons' suggestions as to how the suffragists may succeed, and makes pertinent comments on the subject. "Mrs. Simmons is right. If the suffragists everywhere would cut loose from political parties and keep their own counsel, while persistently working for the freedom of their sex, they would succeed in every State. Their defeat in the past has been due to the assumption that they could not stand alone, but must be backed by a political party. Woman suffrage is not a question limited to politics. It is a question of justice as wide as the world, touching all people in all lands, and is therefore greater than the interests of any party or combination of parties. All the suffrage educators in the world, with all the world's available literature on suffrage, cannot bring the success that quiet concentration can. To simply stand aloof, self-centered, calm, persistent, lord of herself, is what woman must learn to do before she gains full recognition of her power, either in the home or the nation. The tendency to tack on to political parties is the evidence that the clinging impulse of woman is abnormal in its development and needs to be eliminated or modified. Mrs. Simmons has struck a keynote which, if heeded by the suffragists of other States insure victory for woman's cause."

621 O'Farrell street, San Francisco.

THE TWENTIETH CENTURY ASTROLOGER.—We note first in the current issue a talk to astrologers on "Truth," by Prof. Henry. He mentions the fact that perverted commercialism, strongly prevalent in the world to day, is the prime factor in leading all men astray, and astrologers are not exceptions to this rule. In order to make astrology a pure science, philosophy and art, astrologers must act up to the truth as they see it, be willing to make and receive corrections.

R. Hollingsworth calls attention to the "Predictions of Astrologers"—according to the subject matter of the article—it seems to be what they have not predicted. In reference thereto he says: "It is a painful fact that astrologers of the present day are wonderfully poor and unreliable in predicting judicial and national events, however accurate they may be in reading nativities (and I rather think that they are far more reliable in the latter than in the former). For an example: No astrologer predicted the war with Spain a year before it happened; Prof. White, in his almanac for 1898, came the nearest to it of any one of whom I have had the pleasure to read, and he merely alludes to it as being possible that war might begin in the month of May; but even this prediction could have been of little or no use to the nation as a warning to prepare for war."

No astrologer predicted the destruction of the Maine, although Raphael may claim that his Hierarchy for 1898 revealed the event; but we have poor proof of this, as the ship pictured in his 'cartoon' is a poor representation of the Maine. No astrologer predicted Admiral Dewey's naval engagement in Manila bay, or the historic destruction of the fleet off Santiago; but they all explained exactly how it was performed after the event had taken place."

Though astrologers fall far short of the expectations of the many, "Astrology is wrought into fiction and recognized by all thinkers as a most advantageous method of producing the highest possible harmony."
N. H. Eddy, in his sketch of "The Web of Life," says: "The combination of forces creates the different expressions of life. We see

THE FAMILY DOCTOR.

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A prominent citizen remarked recently to the Editor of the BANNER OF LIGHT: "It may be surprising to you, but in my house we have a family doctor there all the time. Nor am I the only one who has this great blessing," said he. "I know of many families who have this same doctor always on hand, always within reach."

"Do I mean a man, a physician, in flesh and blood?" he asked. "No, not exactly that: the family doctor that I refer to is Dr. Kilmer's Swamp-Root, the great Kidney, Liver and Bladder Remedy. We have not had to call a doctor to our house since we have used it."

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Constipation and liver troubles, urinal weaknesses and the torture that goes with them, rheumatism, stiff joints, in fact, diseases arising from any wrong condition of the blood, liver, bladder or kidneys are promptly overcome by Dr. Kilmer's famous discovery, Swamp-Root.

None but those who have made a study of the subject realize what an immense amount

of work the kidneys perform every day. They are the sewer of the system, and once they become clogged up, poison runs riot and disease has full sway. Just as a choked sewer breeds pestilence in a city, so do weak and unhealthy kidneys breed disease in the human body.

Swamp-Root clears out all the impurities, helps the kidneys to perform their work properly, drives the poison out of the blood and system, invigorates and regenerates you, and adds tenfold to the pleasures and comforts of life.

Swamp-Root has been tested in so many ways, in hospital work, in private practice, among the helpless too poor to purchase relief, and has proved so successful that a special arrangement has been made by which all readers of the BANNER OF LIGHT who have not already tried it may have a free sample bottle of Swamp-Root, and thus test for themselves its wonderful curative properties.

If you will send your name and full address to Dr. Kilmer & Co., Binghamton, N. Y., a sample bottle will be sent absolutely free by mail, post paid, also a book telling more about Swamp-Root and containing some of the thousands upon thousands of testimonial letters received from men and women who owe their good health, in fact their very lives, to the wonderful curative properties of Swamp-Root.

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If you take advantage of this generous offer and write for a free sample bottle, be sure and mention the Boston BANNER OF LIGHT when sending your address to Dr. Kilmer & Co., Binghamton, N. Y.

the effects. It has been ascertained and proven that the planets Venus, Mercury, Mars, Jupiter, Saturn, Uranus and Neptune have, like mortals, a nature and influence; also that by their movements, correlations and aspects with the Sun and Moon, that they do leave a magnetic impression upon the human life, of which humanity is the highest type. Astrology is a demonstrated science; it is one of the principles in nature's forces."

The Astrologer Publishing Co., St. Paul Bldg., New York.

THE THEOSOPHIST.—We are still privileged to enjoy H. S. Olcott's sketches of his lecturing tour through India, under the title, "Old Diary Leaves." Most lecturers will appreciate the situation as described in the following:

"My lecture at Cawnpore was delivered in the theatre, a long, narrow room which seemed to me full of the most disagreeable influences: if it had been the scene of a massacre it could not have been worse. To make it still more unpleasant the committee followed the deplorable custom of giving all the front seats to the most unsympathetic class, Anglo-Indians, Eurasians and native Christians—low caste people, of course, in nine cases out of ten. This made a wall of aura right across the room through which I had to force my own current to reach my friends and sympathizers. One can't help getting sensitive to these influences after a while; a sort of finer sense of their quality, or perhaps we should say polarity, becomes developed, and in such instances as this, one has to concentrate all one's will to break down and burst through this cross current so to speak. The phenomenon is confined to India and is due to the silent, yet irresistible anti-path of races. I placed myself opposite the aisle, the weakest point in the barrier, and pulling myself together projected my current toward the Hindu majority, until they and I were blended together in magnetic unity. The reality of this law of mutual attraction and repulsion has been too often felt and mentioned by public speakers and actors to be open to question, and any one who has not discovered it experimentally can hardly be called spiritually sensitive. Cases have been recorded where one single person in an audience has drawn to himself or herself, by an irresistible power, the attention of the speaker, and actually compelled him, as it were, to address his speech or play his part to him or her. On the next evening I obliged the committee to reserve the front seats of the left side of the aisle for Hindus and got them filled very early, and when I began speaking I stood at that side of the stage, thus presenting my strongest, i. e., most positively magnetic side to the least sympathetic part of the audience. Thus all went well."

As we do not believe this auric phenomenon is peculiar to India alone, Mr. Olcott's manner of overcoming adverse conditions may prove helpful to others who are similarly situated at times. He relates another incident, showing the power of mesmeric aura, which contains a valuable suggestion; though not a new thought, the application is practical.

"In the midst of my discourse there suddenly broke into the dead silence one of those rancorous, uncanny cries that epileptics utter at the beginning of their seizures. The whole audience rose to their feet and anxiously looked toward the right, where a man stood beating the air, his face convulsed with an expression of agony, and the next moment fell to the floor. He had hardly touched the ground before I sprang from the stage, pushed my way to him, took his forehead and the nape of his neck between my hands, breathed on his face, and in concentrated will upon his moanings ceased, the fit passed off, somebody gave him a sup of water, he rose and passed out of the house. Then I climbed back to the stage and took up the thread of my argument. This simple experiment showed, for the thousandth time, that epilepsy, one of the most formidable of afflictions under orthodox treatment, is quite amenable to the well-directed power of the mesmeric aura. I hope it may be remembered by all who have the power and the wish to help suffering humanity."

The Theosophist Office, Adyar, Madras, India.

ARENA.—December—Under the suggestive heading, "Municipal Socialism in Boston," Francis J. Douglas presents in this number a luminous account of the experiments in the direction of municipal expansion, which have focused on Mayor Quincy's administration the criticism of both friends and foes of municipal reform. Another article of special interest to men of all parties and of no party at this time is, "The Real America," in which Rev. Dr. George A. Gordon, pastor of the Old South Church, Boston, makes an eloquent appeal to the highest patriotism.

Helen Campbell discusses "Social Settlements and the Civic Understanding born of rich style, and with an undercurrent of high experience." "Universal Freedom" is the large and ringing title of an article by the Arena's singular editor, Horatio W. Dresser, which cannot fail to rouse the reader's interest in a clearer and closer understanding of the new thought in its fundamentals. Seldom has the idea of freedom had more inspiring and comprehensive putting. The current agitation of post bellum problems, including America's part in the development of the Orient, makes the article, "Japan as a Power

in the Pacific" by C. P. Foulness, as timely as it is suggestive. In a symposium on "Newspaper Work," Edward F. Adams of the *San Francisco Chronicle* describes with startling frankness the limitations on truth-telling in journalism, citing several actual instances in his own experience; while John Livingston Wright, discussing "Reporters and Over-Supply," offers a new and sensible solution of the young newspaper-man's pressing problem. Margaret Connolly's "Plea for the Study of Browning" is written *con amore*, and presents Browning's special quality and service with a simplicity and directness that should add largely to the number of the poet's admirers. "East and West" is the title of a suggestive article, in which Paul Tyner points reasons for finding in the expansion policy of the administration assurance of closer union between the sections, and new hope of reform. There is a Kipling-like flavor to the stirring ode, "Children of the Sea," contributed by William J. Roe, and Shaler G. Hillyer's poem, "The Death of Bruno," has decided dramatic strength and color. Dr. Hubert Fuller furnishes the fiction of the number in a realistic war story, while the editorial departments and reviews will be found fully up to the *Arena's* standard.

The Arena Co., Boston, \$2.50 a year, 25 cents a copy.

DR. PEEBLES'S THREE JUBILEE LECTURES.—This neat and elegantly gotten up booklet of 125 pages, just from the press, contains the lectures of Dr. Peebles given at Hydeville, Rochester and London, upon the occasion of the late International Congress of Spiritualists. They are certainly among the grandest of the Doctor's efforts—clear, bright, logical. The one prepared for the London Congress was considered so valuable by the editor of *London Light* that he is publishing it for general distribution. The editor of the *Los Angeles Medium* says that "every word of them should be read and treasured by Spiritualists and everybody else." It abounds not only in fact and philosophy, but in illustrations, containing the Doctor's face, a cut of the Hydeville cottage, etc. We have room for but one quotation from the book:

"Spiritualism in some form has obtained through all the ages and among all races. When a maiden died among the Senecas of the North American Indians, the heart-stricken mourners imprisoned a young bird until it began to sing; then, loading it with caresses and loving messages, they released it over the maiden's grave, bidding it not to fold its wings nor close its eyes until it had reached 'the happy hunting-grounds' of heaven; and then, fasting in silence under some mossy rock or moaning pile for three days, these sad-hearted Indians expected responses from the loved ones by dreams or visions, or in the low murmuring songs of the night birds of the forest."

Price 25 cents. For sale at BANNER OF LIGHT office.

THE LAW OF CORRESPONDENCES APPLIED TO HEALING. By W. J. Colville. In this volume will be found many suggestions of immense value, not only to the professional practitioner of the healing art, but to the ever-increasing multitude of earnest inquirers into the relation between unseen causes and visible effects who feel the need of some concise, clearly written hand-book furnishing food for further thought and directions toward demonstration.

The book deals largely with the various types of people, giving their strong points and their special liability to weakness, showing always how to overcome the latter. The author shows conclusively how a cause may always be established to produce any desired result. This book will bring in its wake health and harmony to all who study it.—*Ex.*
New Edition (15th) just out. Paste Board. Price 50 cents. Order of Banner of Light Pub. Co.

MAGAZINES RECEIVED.

Journal of Osteopathy, Kirksville, Mo.
New England Magazine, Boston, Mass.
The American Monthly Review of Reviews, New York.

The Suggester and Thinker, Cleveland, Ohio.

Mind, John Emery McLean, Editor, New York.

The Dawn, Calcutta, India.

Suggestive Therapeutics, Sidney Flower, Editor, Chicago, Ill.

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FRANK J. CHENEY.

Sworn to before me, and subscribed in my presence, this 8th day of December, A. D. 1888.

A. W. GLEASON,

Notary Public.

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The Jesus Christ Question Settled.

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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

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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

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

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Assyria and Egypt.

Rabbi Wise on Jesus.

Decline of the Christian Religion.

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

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

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The National Lyceum.

The National Spiritualists' Lyceum Association does not have frequent mention in THE BANNER. We look to the resident Trustees of New England to keep the issue prominent in THE BANNER, while those westward look after the other papers.

No cause gains unless there is energy back of it. The Lyceum needs enthusiastic workers. With such its future will brighten by great results. Every local Lyceum needs adult workers, but many say they cannot get enough children. The latter will be induced only by earnest officers and leaders. The N. S. L. A. needs that each Lyceum worker shall espouse its desire to concentrate the desultory efforts into one grand union.

Every Lyceum should send as soon as possible to the Secretary, Mrs. Mattie E. Hull, 359 Normal Avenue, Buffalo, N. Y., an application for a charter, and every person hopeful for the future of Spiritualism by the development of men and women from childhood, should send for a personal membership certificate.

Lyceums and workers East, West, North and South, this is your cause. G. W. KATES.

Abby A. Judson.

BY LYMAN C. HOWE.

I read with intense delight Abby A. Judson's letter relating her experiences in school work, in THE BANNER of Jan. 21, and am glad this instructive series of letters is to be preserved in book form; but I regret her determination to issue it only in paper covers. In my experience with books I have never found half the sale for paper books that I have for the cloth, even though the price were doubled. The spirit that shines in all the writings of this model woman is most beautiful and helpful. It bears the stamp of divine royalty, with a humility and self-abnegation rarely seen. Readers of THE BANNER who neglect her writings lose a great treat and spiritual benediction.

Mrs. Mary McKay tells of a very satisfactory communication given her from the spirit world not long since. An intimate friend, Mr. J. J. Murphy, joined a Massachusetts regiment and went to war. Nothing had been heard from him until about the middle or September, when Mrs. McKay, at a Spiritualist meeting, received a message from him, to the effect that he had passed out with typhoid fever. "But," he said, "My eyes are just as brown and my hair pumps just as much as when you saw me." Mrs. McKay at once visited the State House and ascertained that J. J. Murphy had "died at Fort Wayne, Va., Sept. 4, 1868, of typhoid fever."

Miss Alice Henshaw Sterling and George F. Curtiss were united in marriage on Jan. 25, 1899, by Dr. Harlow Davis at his residence, 410 West 23d street, New York City. Both are earnest Spiritualists, and their many friends wish them a successful future.

Notice.

A. J. Dexter, Healer, who was at the Langham Hotel, Boston, during the past fall, has taken an office at 603 Main street, corner 6th street, Los Angeles, Cal., for the present, and wants to thank his patrons in the East for past support, and is in hopes to see them all again at some future time.

Robinson Again in Evidence.

To the Editor of the Banner of Light:

Sir: I am not surprised to see in the Jan. 21 issue of THE BANNER a criticism of your late review of the work entitled "Spiritualist Writing and Kindred Phenomena," by W. E. Robinson.

In a press notice of the kind, covering an entire column of your valuable paper, it would seem only reasonable to call your readers' attention to the fact that there is a genuine spirit-writing which has nothing in common with the counterfeit. There may be investigators and inquirers who are not quite sure of that fact from want of experience. There is no phase of phenomena produced by the invisible intelligences more interesting or more fully demonstrated than this. I am afraid the review article is a little misleading by remaining silent on that point, to say the least.

The editor of the work in question plainly states that he does not believe in Spiritualism and that he takes the ground that all so-called phenomena given through mediums are nothing more or less than trickery. To that extent his statements are erroneous.

I strongly advocate that all should know and understand the methods by which the unwary may be duped; for a clear knowledge and understanding of those methods will enable one not only to discover any attempts at fraud, but to discriminate and to prize that which may be known to be true and honest.

The BANNER editor invites "demonstration that the phenomena of Spiritualism have nothing in common with the tricks he (Robinson) describes."

My dear sir, I suppose your columns, if open to them, could be overwhelmed with perfectly well-attested facts in support of just such phenomena by innumerable witnesses. Many of the communications being of a personal nature, statements of the most remarkable manifestations are frequently, for that reason, withheld from public notice.

Having witnessed almost every phase of mediumship myself, I know of none more satisfactory or more perfectly authenticated than that of direct spirit-writing. I have tested it on numerous occasions, and with no less than a dozen different well-known public mediums.

Being somewhat versed in the art of magic, and quite familiar with the various trick methods set forth in the Robinson book (none of which are new or startling), acquired by reading and observation, as I have here advocated, I may say that I know that said explanations and illustrations will not touch the experiences alluded to in any shape or manner.

There is an infinitude of space between the spurious and genuine. If these remarks will lead any doubtful ones to investigate and become equally well convinced, and to send the results of their careful and critical experimentation to the BANNER OF LIGHT, my appeal will not have been in vain.

CHARLES P. COCKS.

Brooklyn, N. Y., Jan. 24, 1899.

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In Re Driftwood.

A Letter from Julia A. Barker.

To the Editor of the Banner of Light:

I must thank you for the literary good things you set before THE BANNER readers Jan. 14. This issue is the best, most expressive, and representative exponent of Spiritualism published. Since you took the editorial chair you have run the whole gamut of interesting subjects, from the kindergarten of phenomena (which, by the way, is your trump card) to just enough of scientific data for the average reader to digest.

It is quite strange how few people can comprehend or care to understand the scientific whys and wherefores of spiritual phenomena. When science steps in, I am sorry to say the average man is ready to "pass."

But the best of this issue is: it is such a good missionary sheet. It will just meet the wants of the longing investigator and curious churchmen.

I can lend this BANNER to my neighbor, and know it will not come home unread; it will be eagerly perused, and a cry will come for more; and may be—who knows?—a subscriber may turn up. This BANNER is full of meaty, short—and that is the beauty of it—short articles. And do you know that a writer is gratified when he epitomizes best?

Most people have no time to spare and little patience to bother with the circumlocution of a long-winded treatise, be the subject matter ever so interesting. And, too, most people and writers are apt to forget that a temple is built from foundation up, not from the keystone down. So give us more of the Kindergarten of Spiritualism, and you will be astonished at the harvest of BANNER followers. Give us scientific pabulum, too, and plenty of it, but not to the exclusion of reports of phenomena, lest your readers turn from the dryness of literary nourishment. What cares the average person why or how the sun shines, so long as it shines?

THE BANNER is waving grandly now. Abby Judson is your best contributor.

Candia, N. H.

DANGER IN CALCIUM CARBIDE.

Rules Governing Its Sale in New York. Liquefied Acetylene Gas Prohibited.

Superintendent Murray, of the Bureau of Combustibles, has made regulations governing the transportation, storage and sale of calcium carbide, which the firemen declare to be a source of danger in a burning building, because when water reaches it acetylene gas is given off. A number of stores keep it for use in bicycle lamps. Hereafter, in transit or on storage, it must be inclosed in hermetically sealed iron receptacles marked "Dangerous, if not kept dry." No package may contain more than 100 pounds. It must be stored in isolated buildings that are fire-proof and water-proof. No artificial light or heat will be permitted in the building where it is stored. Not more than twenty pounds, in bulk or in cartridges, may be kept in any store or factory, and this must be in a fireproof safe or vault above the street grade, and it must be kept six inches above the floor.

The manufacture, transportation, storage, sale or use of liquefied acetylene is absolutely prohibited within the limits of this city.—N. Y. Sun.

Prophecy.

BY LYMAN C. HOWE.

I was surprised to see in THE BANNER an editorial which implies that the Editor seriously doubted the reality of prophecy. Of course there has been and is much loose guessing, misnamed prophecy, and such are likely to dominate any effort to win a prize by a sort of prophet-race, in answer to a public challenge. Such prophesying is rarely of the spirit. But there have been thousands of prophecies—great and small—with in the last fifty years, that have been well and widely known and literally fulfilled months or years afterwards. From two to five years before our great Civil War there were hundreds of foreshadowings too definite to be called guesses, which, if not fulfilled in detail, were in the strong points most vividly.

In the spring of 1888 I was in Kansas City. At a meeting—anniversary—a medium by name of Clark was called out. He gave a number of tests that were recognized. Finally he struck an attitude, his eyes glazed, and he said: "There will be a great shock to the people of this State before the week closes. A man now apparently in perfect health, a public man, will go out in the twinkling of an eye; now, right away, within three days, a man in apparent health, will go out without a moment's warning, and the whole State of Missouri will be in mourning. The first letter of his last name is R." On the following Wednesday the papers reported the sudden death of Hon. Thomas Reynolds, by jumping or falling down an elevator.

This hits too many points to be guess work or coincidence. The suddenness of his going, that he was a public man, that he was then in apparent health, that the whole State of Missouri would be in mourning, and all within three days, and that the first letter of his last name is R, all of these points make a strong case. There have been hundreds if not thousands as clear and definite as this, but they did not come in a scramble for a prize. That would doubtless make the true prophecies impossible.

EVERY LADY SHOULD READ THIS.

I will send free a positive cure for all female diseases, irregularities, etc. A simple private treatment, a common-sense remedy that never fails. PRICE with valuable advice. MRS. S. HUBBARD, South Bend, Ind. Sept. 1. 24000 nrm

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

Dr. F. L. H. Willis may be addressed at Rochester, N. Y., 243 Alexander street. Jan. 7

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$2.00 per year, or \$1.25 per six months, to any foreign country embraced in the Universal Postal Union. To countries outside of the Union the price will be \$3.00 per year, or \$1.50 for six months. EDW

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Mrs. Anna Lewis, Natural Healer, 22 Milford street, Boston. Feb. 4.

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A CASE OF Partial Dematerialization

OF THE Body of a Medium.

INVESTIGATION AND DISCUSSION

BY COUNT ALEXANDER AKSAKOF,

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

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

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

CONTENTS.

Chap. I. Theoretical Speculations—Materializations and Dematerializations.

Chap. II. Account of a Séance given by Madam d'Esperance at Helsingfors, Finland, Dec. 11, 1887, at which the phenomenon of the Partial Dematerialization of the body of the Medium was demonstrated to Sight and Touch.

I. Testimony of Mlle. Hjelt.

A. Letter from Mlle. Hjelt to Mons. Aksakof.

B. Letter from Mons. Aksakof to Mlle. Hjelt.

C. Reply of Mlle. Hjelt to Mons. Aksakof.

D. Supplementary Letter from Mlle. Hjelt.

II. Testimony of Staff Officer, Capt. Toppellus.

A. Letter from Prof. Selling to Mons. Aksakof.

B. Letter from Mons. Aksakof to Prof. Selling.

C. Reply of Prof. Selling to Mons. Aksakof.

D. Supplementary Report of Prof. Selling (Illustrated).

E. Letter from Mons. Aksakof to Prof. Selling.

F. Reply of Prof. Selling.

IV. Testimony of Madam Helene Sellig.

A. Note from Mme. Sellig.

B. Remarks on the same, by Mons. Aksakof.

V. Testimony of Mlle. Fanny Tavaststerna.

A. Letter from Mlle. Tavaststerna to Mons. Aksakof.

B. Supplement to the foregoing letter.

VI. Testimony of General Toppellus.

VII. Testimony of Mr. Schoultz, C. E.

A. Letter from Mr. Schoultz to Mons. Aksakof.

B. Counter-Testimony of Prof. Selling.

C. Counter-Testimony of Dr. Hertzberg.

D. Counter-Testimony of Mlle. Hjelt and Tavaststerna.

IX. Testimony of General Galdino and Mr. Lönnbom.

X. Testimony of Mr. J. Boldt.

XI. Testimony of General Galdino and Mr. Lönnbom.

XII. Personal Testimony of Madam d'Esperance, the Medium.

A. Account of the Séance held at Prof. Selling's residence at Helsingfors, by Madam d'Esperance.

B. Questions addressed to Madam d'Esperance by Mons. Aksakof.

C. Supplementary Explanations by Madam d'Esperance.

Chap. III. Personal Investigation by Mons. Aksakof.

Chap. IV. Letters from the Medium concerning her condition after the Séance at Helsingfors.

Chap. V. Personal Statement of the Medium as to her condition during the Dematerializing Séance.

I. Questions by Mons. Aksakof and Replies of the Medium.

II. Supplementary Remarks by Mons. Aksakof.

Chap. VI. Conclusions.

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Message Department.

SPECIAL NOTICE.

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

SPIRIT-MESSAGES

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Séance held Jan. 20, 1899.
Spirit Invocation.

Thou great source of good, with all-prevailing power, we see thee in the storm and in the sunshine, we recognize thee in sorrow and gladness, knowing that thou penetrates all things and that all things are good, yet in our narrow-mindedness it is hard for mortals to comprehend good when evil surrounds them, until out of the cloud comes sunshine, and out of sorrow gladness comes. It is the discipline that we gain through this mortal life that brings us closer and closer to thee on the spirit side. Oh! teach us this morning wisdom, patience, and above everything kindness, that we may feel that thy hand guideth us through all paths and all conditions of life wherever we may be, whether in the home or in the busy part of life. Thou all-benevolent Spirit, we seek thy assistance this morning to guide and direct us, and give strength to all. Help those who may manifest this morning in sending forth their words of cheer and messages of love to their earth-friends. Direct us in all things now and forever. Amen.

INDIVIDUAL MESSAGES.

Thomas E. Franklin.

Well, I am pleased with this privilege, and I desire very much to reach those in earth-life I love, and become more familiar with the laws of control; I am anxious to let them know that death does not separate where the hearts are in union. I left a beautiful home and lovely family, and was called out somewhat suddenly—I might say unexpectedly. If ever a man had a desire to live it was I, for it is usually the case that when one gets things gathered together, and feels that life is worth living, he generally slips away, and that was my case. I realize my wife is somewhat mediumistic, although neither of us was a Spiritualist; and I realize if I can awaken an interest in her I will be able to come in contact with her, and perhaps assist her where she is not assisted now. I don't care to be too personal, for I do not know just how this will be received; but there are Spiritualists in the family, and I know they will receive it whether others do or not. If it is well received I will try to make myself more tangible to those I wish to come in contact with.

Tell Susan I have not left her, I have only journeyed ahead, and am still waiting until by and bye, when we will all meet again and understand things even better than before. Tell my son George that I have expected much from him, and I hope that my expectation will be thoroughly realized, for there is much that depends upon him for the rest of the home. Now do not get discouraged and think you have a hard time, for there are better conditions ahead, and you will find that things will be much to your advantage if you will just let them work gradually. You can put my name down as Thomas E. Franklin, and my home in Atlantic, West Va.

William T. Funk.

I want to try to send out a few words this morning. I seem to feel strange as I take control of this instrument, for I am not familiar with it; but it is wonderful how we will try to accomplish things when our heart is touched. I think from the way the mortal reckons it is some two years since I went out of the body. I was sick quite a long while before I passed away, and yet it does not seem so long to me; but I see where it has left a great gap in the home where I left my wife, four girls and two boys, and I am anxious to reach them. I also left brothers and sisters and a father and mother, and I wish to say to them that those who have passed on since I did have joined me, and others will join us soon. It is glorious to feel there is no separation.

I feel that none of my friends or relatives, I may say, are really Spiritualists, but there are others who take your paper, and through it I shall be able to come in contact with my dear loved ones. If I can only lift the terrible shadows that are upon them, and make them feel that father still has an eye upon them, and is helping them and throwing his influence around them, they will find things will work better and they will accomplish more.

I hardly know how to word myself because this is so strange, so I hope my friends will not criticize, for I have done the best I could, and when they wish to prove immortality and the continuation of life, if they will only give me an opportunity I will try to prove myself. You can put me down as William T. Funk, and my home in Wayne City, Ill. There is where I will be remembered, as I lived there some time, and passed out of the body there.

Clara E. Robinson.

Oh, what a glorious morning! and what a beautiful influence there seems to be here! Why, it seems almost a renewing of the past conditions and the awakening of old recollections. It seems to me that when the spirit gets as close back to earth-life as we do when we come to this séance-room, that we are almost living our lives over again. It seems to me rather strange that when we do come we cannot stay, and I presume that is why the mortal says, if the spirits can return and

manifest so tangibly, and recollect so many things, why can't they come back and stay? We can in thought, but not in the physical form, because it is the physical form you have laid away, and not the spiritual, and for that reason I want to say to the loved ones left: There is so much that if you were conscious of it, you would be happy and much more contented if you could thoroughly understand the spirit. Oh, how many times we have prayed to become familiar with the spirit, and to know the great divine power and be baptized and clothed with the spirit, and yet how little we know of how the spirit does manifest. I am anxious in connection with three little children I have left behind me, for a mother's love never dies, and especially when they have been left to the care of others; but I wish to thank those who have been kind to me and the little ones, and I know God will deal justly with them.

I may not be able to compensate them, but in due season God will reward them. I want also to say to my husband that I wish I could make him feel me more closely; I think I could have better influence over him than now, because he thinks I am so far away, and he seems to look for me in the depths of the earth when I am more times standing by his side. Oh! be a man; stand firm and steadfast, and you will find that you will gain strength for every adversity. You can put me down as Clara E. Robinson, and my husband's name was William F., and our home was in Norwich, Conn.

Clara F. Fletcher.

My name is Clara F. Fletcher, and I was only a little girl when I passed out of the mortal world. I have been gone a good while, for I am bigger now, but I feel like coming back and sending a letter to mamma and papa, for mamma has been sick, and it seems as if she could get a letter from the spirit-world it would do her lots of good, for she always loved the spirit-world and the spirit-friends, for she is somewhat mediumistic and often converses with them, and I thought when I got this opportunity I would just send a little letter, that she would not think we had forgotten her nor gone away. There are so many things I would like to tell her, but they tell me I must be brief, so I only want the identification, and I know it will do her good.

I passed away in Lowell, Mass., but mamma is now in Southern California, and I know that my letter will reach her there, for she takes your paper, and I feel it will do her lots of good. Thank you; this will do.

Mary Boyd.

You can put me down as Mary Boyd, and my home, New York City. There I left two sisters and a brother that I would like to open communication with. One of my sisters is somewhat interested in Spiritualism, but the others are not; and it seems since I have passed out of the body that there has been more of an inquiry than before. I should say that father and mother are with me in spirit, and so is Brother George. We are all together, and join in sending our greetings and sympathies and influence, so that they may come in contact with us. There is no use in talking, I see it to-day as I never did before, that when the mortal allows the spirit to lead, it may lead slow, but sure; often impressions are thrown upon them that if they observed they would be a good deal better off. I wish Annie and Lizzie to realize that it is only through investigation and through their own intuition that they will ever realize the truth of spirit communion. I feel exhausted this morning as I take control of the medium, as I still take on the earthly conditions when I get in earth surroundings. I passed out with drowsy, and I have that same depressed feeling, so I will not try to throw the condition any more upon the medium, but if they wish to come in closer communion with me let them open the avenue and I will do the best I can.

Frederick Willis.

You can put me down as Frederick Willis of Elmira, N. Y. I have been out of the body many years, and return to help others, for by helping others we help ourselves. Being of a penetrative spirit, what the mortal used to call "peckles," I find it a good deal the same in spirit. I loved to get at the facts; I liked to see the fundamental principles worked out, and I have been observing for years the progress of spirit communion and the influence from the mortal, and I have been glad to see the awakening, to a certain extent, it has caused. Although it seems slow, when they wake up to the true consciousness of spirit existence then we shall know better the cause and effect of all matter. I have two brothers yet in earth-life both progressive and intellectual. They seem to keep up with the times, and yet they do not reach the climax of consciousness of what spirit really is after all. They draw the line between spirit and matter, and I wish to say to them that if you work from the spirit side through matter you can accomplish more than when you take the spirit to prove it through material sources. So I merely want to send out a few thoughts, and if they wish to study the many manifestations scientifically they must go to work through another channel than that which they are doing, I feel impressed that if I make a few statements that will reach them it may awaken them to seek some assistance from the disembodied even if it is privately done. If they do, they will find that many hours would be saved that they now waste. This will do for the present. If they desire more knowledge, let them seek and they shall find.

Messages to be Published.

Jan. 27.—Mary E. Smith; Mrs. Dora Beckett; Philip Y. Baldwin; Elizabeth Black; J. N. Walton; Mrs. Hannah G. Tucker.

Passed to Spirit-Life.

From Worcester, Jan. 16, of pneumonia, HARRIET JANE, wife of Samuel Hastings, aged 65 years.

Mrs. Hastings was a woman much beloved and respected by all who knew her; an untiring worker in her home, and for every good cause with which she was associated. An ardent Spiritualist, an active member of the Relief Corps, she "did with her might whatever her hand found to do." She leaves a faithful companion, two sons and two daughters, several grandchildren and six sisters.

The funeral, strictly private, was held from the home, a pecuniary aid feature of the occasion being that inasmuch as her husband was prostrated by the same disease, and unable to listen to the service. With a look of heavenly peace upon the face, the body was almost hidden from sight by the wealth of beautiful flowers upon and within the casket. The services opened with prayer by Rev. D. Scott of the Piedmont street church, and continued with reading and discourse by the writer. The interment was in North Graton. May the light of her love uplift and cheer her stricken family.

JULIETTE YEAW.

From Clarendon, Vt., Jan. 28, M. L. HOLDS, aged 84 years.

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

A Letter from Abby A. Judson.

NUMBER FIFTY-FIVE.

To the Editor of the Banner of Light:

Through the kindness of Dr. Peebles, I have this week received a copy of his new book on "Jesus: Man, Medium and Martyr." I have passed hastily through it with all the urging interest that many give to a new novel by a favorite author, though I shall many a time recur to it in order to read certain portions of it with careful attention.

The publication of a work like this is yet another proof that a congress of wise and philanthropic spirits of all times and nations are directing the spiritual movement in the midst of which we dwell. Modern Spiritualism, since its inception in the middle of the present century, has gone on bravely, in spite of being encumbered in its progress by multitudes who adhered to it with the greatest persistency. The stately ship, with all her sails spread, and favored by winds from celestial shores, has yet struggled in the trough of the sea, and has not advanced as she might have done under other circumstances. And unfortunately as of old, "The man's foes were of his own household."

This had to be; for, though the higher angels saw clearly the hindrances, yet a great multitude of spirits dwelling close to earth, and sharing in its passions, its greed, and its prejudices, stirred up impressionable mortals to adopt views and do deeds that have hindered the advance of Spiritualism.

It is with glad hope that we see many signs in the air in the closing years of the century that some of these hindrances will soon be removed. And, as these obstacles to progress were offered by those within our own ranks, so the removal of them is urged and facilitated by Spiritualists themselves.

As we are mortal it cannot be expected that all should see all the obstacles with the same clearness and work for their removal with the same force. In fact, the advanced spirits alluded to, being themselves finite, work in different channels, and seek out mortals who take a special interest in the branch of work that they wish done.

A painful hindrance to a pure Spiritualism lies in the fact that mediumship has become a trade, and adopted by many as a means of living. This has led in some cases to intentional fraud, and in a much larger number of cases to the degradation of mediumship by opening the door to a degraded class of spirit controls, who would never have ventured within the aura of such mediums had they made the elevation of their own characters of more importance than the development of a commercial mediumship. This evil cries aloud, and some of us have worked hard, and sacrificed seemingly friendships, by working against this degradation, which is the direct cause of fakes, and the disgraceful advertisements of fortune-tellers, seventh children and business mediums, which appear in the secular papers and even in spiritualistic ones. Had there been "no money in it" this shameful hindrance, which has made Spiritualism despised by the world at large, would have been wholly averted.

A very encouraging sign is that many are now speaking and writing openly on this subject, as was not ventured ten years ago. And as progress is inevitable, and as the clear presentation of a truth causes its immediate acceptance by many, we see that the wedge is well entered, and that this serious hindrance to real Spiritualism will in time disappear. Of course this will be opposed by many, but truth will prevail in the long run.

"While Error, wounded, writhes in pain,
And dies amid her worshippers."

But of this evil which has presumed to fasten itself like the sucker of a cuttle fish on our pure Cause, Dr. Peebles' present work does not treat. The heavenly inspirers who see in him a fitness to deal with another giant hindrance have found in him a noble instrument for their purpose. He has handled, quite without gloves, the assumption of those who claim that all the records of the past—made in manuscripts, inscriptions on rocks and walls, every record that has survived the inroads of time—can be absolutely annulled because some entranced medium has declared them to be false. That newly found inscriptions made thousands of years ago corroborate the names and events given in the Jewish Scriptures count for nothing with them. They sit back, fold their hands, and say the Hebrew Testament was written in modern times, Jesus of Nazareth never existed, and their reason is that some spirit said so through an entranced medium.

Merciful Heaven! there are disembodied spirits more full of lies, tricks, mischief and a talent for gulling mortals and creating discord than any man or woman in Greater New York! To adopt a dictum as true merely because it comes from the other side of life is unreason and folly. Things in a reasonable universe, contemplated by a reasonable mind, have to cohere.

That some Spiritualists have made such groundless assumptions as these, and have been followed by a large mass who take the ground that everything is worthless that cannot be proved through their own senses at the present time, is one mighty reason why Spiritualism is the mockery and the scorn of many persons of sense.

When I met the Hon. Sidney Dean at Casadaga Camp in 1891, and was honored by his according me several private conferences, he suggested that I write a book on the Bible and Jesus in connection with Spiritualism. The thought filled me with fervor, and I remember the next morning waking up in tears with these words on my lips: "He shall see of the travail of his soul, and shall be satisfied."

But my guides were too wise; they knew my limitations too well to lead me to attempt such a book. That task was reserved by that Spirit Congress for a far mightier one than I. I am glad Dr. Peebles' book on "Jesus: Man, Medium, and Martyr," is completed and has been given to the world before the close of the century. Blithe will be the welcome he will receive when he "goes to meet his companions on high."

But lest the trend of this work be misunderstood by those who have not yet read it, a few words must be added. It is in the historical sense, so dear to all who really know what human history and human testimony mean that Dr. Peebles proves that Jesus of Nazareth, and the Jews more ancient than he, really existed. He shows him to be a historical personage, just as he is accepted as such by Unitarians and the learned Jews of to-day. Of course he is as opposed as any of us to verbal inspiration, incarnated God, and miraculous conception as any Rabbi of to-day. He simply proves that Jesus actually existed, lived and walked on the

earth, from testimony, varying in value, but conclusive in the mass. This is the view that was taken by Thomas Paine, Thomas Jefferson, and those religious men and women of our own day and nation who worship God alone, and nothing less than God. I will quote what Jefferson said on this subject from page 312 of the book:

"To the corruptions of Christianity I am opposed, but not to the genuine precepts of Jesus himself. I am a Christian in the only sense in which he wishes any one to be: sincerely attracted to his doctrines, in preference to all others; as according to him every human excellence, and believing he never claimed any other."

These are golden words, golden in their reasonableness and their consequences; and as long as we do not consider the Constitution of the United States which he helped to frame, as too superannuated for use, we may quote his dictum on the actuality and the goodness of the Nazarene.

A very valuable feature of Dr. Peebles' book is his incorporating the printed statements of the co-operators of his view. This is fair indeed. It is wise as well, for one cannot say, "Oh! so and so answered all that in such a book or paper." We have in the book what Hudson Tuttle, W. Emmette Coleman, B. B. Hill, Rabbi Wise, and many, many more have said on these subjects, with some of their rejoinders. The subject is fairly presented by such a symposium as this, and this masterly review of the whole theme will do much to enlighten the minds of some who have been too prone to accept the sayings of others, instead of making careful research for themselves.

Yours for humanity and for spirituality,
ABBY A. JUDSON.
Arlington, N. J., Jan. 15, 1899.

Answers to Questions

GIVEN THROUGH THE MEDIUMSHIP OF
W. J. COLVILLE.

QUES.—[By Frederick Tofte, Veterans' Home, Napa Co., State of California.] Are they good or bad spirits that, in an audible voice, talk to me, sometimes in a hoarse, tone, and almost constantly, day and night? What can be their purpose? Are such or similar experiences essential to development? If not, is there a remedy for the affliction, from which I have been suffering for nearly one year?

ANS.—The experience related above is by no means so infrequent as most people suppose. We should not presume to so far pass judgment upon the spirits implicated as to pronounce them "bad," at the same time, we do not hesitate to declare that the phenomena described are disorderly, non-essential to proper mediumistic development and detrimental to general health and welfare. The remedy is to be found chiefly, if not only, in the purest and wisest forms or phases of psychology, psychopathic or suggestive treatment. A good magnetizer often helps in such cases, because it is frequently the case that some physical disturbance (usually induced by mental anxiety) is the root-origin of such disturbances.

The questioner undoubtedly possesses the organism favorable to the development of clairaudient mediumship, and if harmoniously situated can be used usefully, instead of being, as heretofore, annoyed uselessly. We are not prepared to say that the spirits whose voices are heard are purposely bent on mischief, as it sometimes happens that hyper-sensitive persons who are not very actively employed become conscious of the sounds made by influences who are somewhat in affinity with them, without those influences making any endeavor to communicate. It is on the psychical plane as on the physical; you may hear a great many noises not intended for your ears, and be greatly disturbed by them, merely because you are in the immediate neighborhood of such sounds, and have not learned to so discipline yourself as to be superior to the effect produced by such atmospheric vibrations.

When you are directly addressed, you must insist on the same courtesy being shown you by the unseen conversationalists as you rightly demand from people who associate with you in the business and social world. The extremely negative attitude erroneously considered essential to mediumship is responsible for very much of the annoyance endured by highly sensitive people. Let there be more intelligent assertion of individual rights, and there will be more and better mediumship but far less of the "obsession" which perplexes and frightens so many students of the psychic problems of this excited age.

No matter how long you may have suffered from an intrusion, there is always a way out of the trouble, and the quickest way is by taking a course of suggestive treatment. Write to Dr. J. M. Peebles, who is now in San Diego, Calif.; his wide experience as a seer and a physician will no doubt enable him to help you even at a distance; but we do say, and that emphatically, that if you can obtain direct personal treatment from some intelligent mental healer, or any one who is versed in suggestive therapeutics, you will receive considerable benefit.

For your own immediate guidance we advise you to read such books and papers as deal chiefly with the science and philosophy of mental self-control and practice wise suggestion on your own account, saying to yourself frequently: "I am master of my own organism, and I maintain my right to individual supremacy." Take as active an interest as you possibly can in some pursuit which will take you largely out of yourself and give you opportunity and incentive to engage in profitable trains of thought, especially at night before you fall asleep. Our own reading of your case is that it is only one out of many where extreme sensitiveness and ignorance of the principles of self-direction have led to unpleasant psychic complications. Bathe frequently, take all the outdoor air and exercise you can get, and above all else, fix your thoughts on some theme of elevated interest. You will derive great good from all the better class of metaphysical books and periodicals you can lay hold of, for all you need to start you right is to know more of your own soul's rightful sovereignty.

AN AUTUMN LEAF.

One crimson autumn leaf, from distant forest grand,
The winds, in sportive mood, on city pavement laid;
A weeping babe drew near, and caught with eager hand
The gaudy, glowing leaf, then lightly laughed and played
In unalloyed delight; while passing to and fro
The people smugly to see this tiny child of grief,
Forlorn and hungry still, forgot its present woe,
And gather peace and joy from one stray autumn leaf.
—Lucy Raymond, in Vick's Magazine for October.

Our lives are fragments of the perfect whole;
If we invert or pervert them, we mar the whole pattern.—Jenken L. Jones.

In Memoriam—Whiteside Hill.

This well-known advocate of Spiritualism entered spirit life Jan. 21, from his earth home in Greenwich, N. Y. He had reached the mellow age of seventy-six years, and was ripe for the change that came to him so peacefully on that bright winter morning. He had been a great sufferer for many weeks, but the change came most unexpectedly at the last. He was in full possession of all his splendid mental faculties up to the moment of his transition, and spoke of the impending change with the utmost serenity and cheerfulness of spirit. He expressly requested that his funeral services should be distinctively spiritualistic in character, and desired that his body should be cremated. His wishes were faithfully carried out by the members of his household.

Mr. Hill was a prominent business man for many years in Greenwich, where he, with one of his sons, carried on the flax, coal and feed business. He was also interested in blooded horses, and was considered one of the most competent judges of trotting races in this country. He held several local offices, and took an active interest in everything that would promote the welfare of the place where he resided. Through the transition of his daughter, Mrs. Lois English, he was led to investigate Spiritualism, and soon became an ardent advocate of its sublime principles. He was a regular visitor at Lake Pleasant Camp-Meeting, and was for many years one of the trustees of that progressive body. He did all in his power to make his Spiritualism practical, and never was at a loss for a reason for the faith and knowledge in whose possession he took so much comfort. Spirit communion was a factor in his home life, through the mediumship of his daughter-in-law, Mrs. Eva Hill, who is well known throughout New England.

A devoted wife, two sons and two daughters, survive him, all of whom have the sincere sympathy of their many friends in this sad hour of parting. Mr. Hill was highly esteemed by his fellow-citizens, and was honored by them for his open avowal of his principles as well as for his upright character and noble life. At his request the two selections, "Sometime," and "Only a Thin Veil Between Us," were rendered by the choir, while the services were conducted by Harrison D. Barrett of Needham, Mass. A good man has gone home, leaving the richest possible legacy—a noble life—to the world. Of him it can be truly said that he has made the world better from his having lived in it.

A Tribute to Nathaniel W. Perry.

On Jan. 17, 1899, Nathaniel W. Perry of South Easton, Mass., entered into the realm of eternal peace and rest. Mr. Perry was a man of more than ordinary worth. He was a man of integrity, pure in heart, noble, honest, faithful and honorable; social in his nature, cordial in his greeting; was genial and refined. He was true to his friends, his neighbors, his family and himself.

He was remarkably careful of the feelings of others; gentle in speech and action. Unselfishness, charitable, generosity and justice were characteristics possessed by him to a remarkable degree. He was a clear thinker and reasoner, a lover of truth, a strong advocate of Spiritualism, and one of the early subscribers of the BANNER OF LIGHT. The world is better and nobler for his having lived in it.

Mr. Perry's home life was exceptionally happy, and he was idolized by his wife, daughter and son. He was one of Easton's most esteemed citizens and neighbors.

Some pass away before the harvest is reaped but Nathaniel Perry left a rich legacy at his death; the treasures of his pure soul and loving deeds shall become as stepping stones in the progress of the world, and his memory is the strongest and tenderest tie that will bind the hearts of his near ones and friends together.

He now takes up the banner of Spiritualism, and unrolls its triumphant folds to the glorying light of the cloudless sky; and what music will issue from his throat to mingle with the sweet songsters! His bright spirit will ever continue to cheer and comfort his beloved wife in her days of trials, cares, hopes and joys.

His body was buried at the Washington-street burying ground, South Easton. The funeral took place from his late residence, and was attended by a large concourse of friends and citizens. Mrs. N. J. Willis of Cambridge, Mass., one of his most esteemed friends, officiated at the funeral. AGNES L. SCOTT.

Obituary.

FLAVIUS A. A. HEATH of this city took leave of earth Jan. 25, at the ripe age of seventy-one years six months. For the past two years Mr. Heath has been a sufferer from paralysis, and knew that the time of his departure could not be far off. He had been a student of the philosophy of Spiritualism for many years, and its revelations of truth had been his comfort through all of the changing experiences of life. He was endowed with clairvoyant and other psychic powers, that he freely used for the good of his fellowmen. He was also a ready writer, and at one time acted as press reporter at Onset Camp, also at Berkeley Hall and other spiritualistic societies. He had no fear of the change, but looked upon it as an advanced step in his unfoldment. His wife, a son, a daughter and four sisters survive him, all of whom are blessed by the light of Spiritualism in this hour of bereavement. The funeral services were held at his late residence, Dover street, Boston, Jan. 27, Harrison D. Barrett officiating.

Passed On.

Mrs. Hannah Higgins Bacon, widow of the late Capt. John Bacon, and mother of Geo. A. Bacon of Washington, D. C., passed to spirit life from this city, on Sunday morning, Jan. 8, aged 91 years. She was born in Wellfleet, Mass., April 11, 1808. She came from the best of Revolutionary stock. Her father, Capt. Eleazar Higgins, assisted in throwing up the breastworks at Dorchester Heights; was afterwards taken prisoner, carried to Dartmouth, Eng., and kept in confinement for a period of seven months.

Mrs. Bacon was a real daughter of Paul Revere Chapter D. A. R. of Boston, and took a lively interest in that patriotic organization. Last summer she formed the centre of a group-pictorial of five generations. For sixty years she was an active member of the Bromfield-Street Methodist Church, where the memorial services were held, Rev. Dr. L. B. Bates, her late pastor, officiating, and Bishop Mallin, her pastor thirty-five years ago, assisting, both of whom bore tender and loving tributes to her great worth and usefulness as a typical

Banner of Light.

BOSTON, SATURDAY, FEBRUARY 4, 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: Sunday, Jan. 29, Prof. William M. Lockwood was greeted with a large and enthusiastic audience on this his last Sunday at Berkeley Hall for the season.

It is with regret that we are obliged to announce his farewell, and we speak for a large number not members of this society. He has made many friends and followers during his two months' engagement here. Many strangers have been in attendance at our meetings—some who were never here before, but will always be found at his meetings whenever and wherever he speaks in this vicinity. He took for his subject on this occasion "The Origin of the Soul," and gave a fine address, as he always does. Prof. Schaller as usual gave some very fine music, and in the absence of Miss Laidlaw, who was obliged to remain home on account of illness, Mr. Hicks sang two selections. After Prof. Lockwood's lecture Mrs. Nettie Holt-Harding gave positive evidence of life beyond the grave. She gave many communications that were accepted.

In the evening there was a large audience. The Ladies' Schubert Quartet never sang better. Prof. Schaller never played better on the piano and violin; both received encores; and Mrs. Harding was never more successful in giving communications. It was a gala night. Prof. Lockwood spoke of his engagement in Boston, and thanked the society and the people for the many kindnesses shown him. He then gave his last address for this season. At the close Mrs. A. P. Blinn arose and asked that a vote of thanks be given Prof. Lockwood for the good work he had done, and it was a standing vote. A vote of thanks was also given to the Ladies' Schubert Quartet for kindly volunteering their services during the evening. Mrs. Nettie Holt-Harding, after a selection by the quartet, closed the meeting by giving a large number of tests.

Sunday next Mr. Oscar Edgerly will begin his course of lectures for this society. During this engagement Mr. Edgerly will speak and give tests morning and evening. He returns from a successful engagement in the South and West. Come out and hear him.

BANNER OF LIGHT is always for sale at this hall.

BOSTON PSYCHIC CONFERENCE.—A correspondent writes—is drawing the best students of this class. The hall of The Copley Meta-physical School is generally well filled, and many who desire to speak are unable to do so for want of time.

The subject last Sunday was practically the same as the Sunday before, having been continued by a unanimous vote—"Has man lived before in a physical body, and will he live after the death of the physical body?" The following persons made short addresses or read papers: Prof. Henry, Mr. Reed, Mr. Hicks, Mrs. Miller, Dr. Leighton, Mr. Latham, Mr. Hayes, Miss J. Rhind, L. L. Whitlock, and others spoke on the different lines they were especially interested in.

Reincarnation had many advocates. There are some who think that all the so-called phenomena of previous existence may be explained by spirit communion, or thought transference. The astrologists, as usual, made strong claims for what they believe to be an absolutely mathematical science, that holds the key to many of these problems of life and intelligence. Spiritualists claimed an individual, conscious existence after the death of the physical body, and attempted to prove it by descriptions of phenomena.

There were those who admitted that phenomena of this class, as far as appearance went, did exist, but claimed they might be explained by thought transference and in other ways beside spirit communion with the so-called "dead." Mr. Whitlock, the president, announced that Dr. W. O. Perkins would lecture next Sunday at 18 Huntington avenue, 2 P. M.; subject, "Witchcraft." Admission free. All are invited. Take elevator.

THE LADIES' LYCEUM UNION.—Mrs. S. C. French, Sec'y, writes—met in Dwight Hall, No. 514 Tremont street, Wednesday evening, Jan. 25. After the business meeting supper was served. The Union is gradually growing. Mrs. Maggie J. Butler has been instrumental in building up the Lyceum Union, and many thanks are extended to her, also to the managers of the BANNER OF LIGHT, who have so kindly published all the notices which the Secretary has sent from time to time. It is to be hoped that all who are in any way interested in the Cause of Spiritualism will subscribe for THE BANNER and keep in touch with all that is going on in the interest of a Cause which is so dear to us all.

The evening was given over to tests and speaking, many mediums being present, among whom were Mrs. Barnes, Mrs. Abbie Burnham, Mrs. Julia Davis and Edgar Emerson, all of whom gave tests, which were in every instance recognized. Mr. Bert Blinn gave some very interesting remarks, and Miss Sallie French read a poem which was written for the occasion. Mr. Arthur G. Wallis was present, and all were delighted to listen to a reading by him.

Billie Arlington, the old-time minstrel, gave some very amusing anecdotes on minstrel life, and caused much amusement there. Mr. and Mrs. Tyler rendered some fine selections, and Floyd Sibley, one of the Lyceum children, gave a reading.

Next Wednesday evening is Veterans' night, and as this is to be the last night on which the Veterans are to meet with the Union, it is hoped that all who can will attend and help to make the night one to be remembered.

THE CHILDREN'S PROGRESSIVE LYCEUM No. 1.—Charles B. Yeaton, Sec'y, writes, held its session in Red Men's Hall, 514 Tremont street, Sunday, Jan. 29. Exercises were of unusual interest. Subject of lesson was "The Children of the Spirit-World"; subject for the little folks was "Truth." After the lessons about eighty members took part in the banner march. This was followed by the usual concert, the program being as follows: Recitations, Ethel Weaver, Baby Weaver, Francis Peters, Harry Greene; song, Josie Gerrish; recitation, Annie Ratzel; song, Esther Botts; duet, Grace and Blanche Brown; memory gems by the members of Mrs. Jones' group; recitation, Mabel Emmons; reading, Mr. Randall; song, Arthur Fowler; Mrs. Frost made a few remarks, then through the aid of spirit-power rendered a piano solo; reading, Florence Cook; song, Floyd Sibley; recitation, Fern Foster. Mrs. Butler made interesting remarks. Conductor Mrs. M. A. Brown delivered a message from our sick President, whose thoughts were with us, although he could not be personally. The Lyceum sends him love and thoughts of hope to help him gain strength for a speedy recovery.

FIRST SPIRITUAL CHURCH, Knights of Honor Hall, 730 Washington street.—Mrs. M. A. Wilkinson, pastor.—Sunday, Jan. 29, morning service—singing; prayer, Mr. Baker of Lynn; remarks, Mrs. Wilkinson, and Messrs. Hinn,

Proctor, Clark, Turner, Martin, Newhall, Mesdames Sears and Baker; tests, Prof. Arthur, the blind medium, and Mrs. Loubrie; closed by Mrs. Wilkinson. Afternoon, reading and prayer, Mr. Baker; tests, Mr. Martin, Mesdames Wilkinson and Wood; closed by singing the Doxology; benediction, Mrs. Wilkinson.

Evening Session.—After the song service, reading and prayer by Mr. Cowan, Mrs. Kenyon read a poem and gave an address and tests. One was talking to a German lady in her own tongue, of which Mrs. Kenyon claims to know nothing; Mr. Hinton sang a solo; Mrs. Dr. Deery made brief remarks and gave a few tests.

Next Sunday evening, Feb. 5, Mrs. Maggie Butler will be present with the Lyceum children, and give a concert. The usual admission fee only. Thursday, 19th, the Peace Festival was largely attended and interesting.

BOSTON SPIRITUAL LYCEUM.—A. Clarence Armstrong, Clerk, writes—Sunday afternoon, Jan. 29, held a very interesting session in Berkeley Hall. "What animal is of the most service to mankind?" claimed the attention of the little ones, and they thought it depended entirely on the locality. "Should children be compelled to attend schools of religious instruction?" for the older ones, brought out a very instructive discussion. The after-entertainment consisted of recitations by Harry G. Green and Alice Hatch; song, Esther Mabel Botts; reading, Willie Sheldon; recitation, Albert P. Blinn. Questions for next Sunday, "Mottos" and "What evidence have we that the spiritual body is real?"

ODD LADIES' HALL, 446 TREMONT STREET.—Mrs. A. P. Gutierrez, assisted by Mrs. Lewis. A correspondent writes: Anniversary Sunday, a large attendance all day. Circle and afternoon meeting opened by Mr. Haynes; poems, Messrs. Luther and Willis, Mesdames Johnson and Dodge; remarks and tests, Messrs. Demby, Wright, Turner, Hall, Hunt, Cohen, Bates, Robinson, Hersey; song, Miss Sloan and Miss Hall; tests, Mesdames Webster of Lynn, Ratzel, Davis, Knowles, Fisher, Little Annie Ratzel. Evening meeting opened by Mr. Haynes; remarks and tests, Mesdames Knowles, Dodge, Gutierrez, Stackpole, Prof. Tyler and wife; songs, Smith, Merriner. Meetings every Wednesday at 2:30.

BANNER OF LIGHT for sale.

THE COPLEY MYSTIC CIRCLE OF THE MYSTIC SEAL AND KEY—writes a correspondent—held its usual meeting on Sunday evening, in the classroom of the Meta-physical School, 18 Huntington avenue. Mrs. F. J. Miller, President, spoke on the importance of defining the meaning of words and making the distinction between spirit and soul. Dr. J. T. Coombs demonstrated character and conditions from astrology in its spiritual aspects, and Prof. Henry exemplified from charts on the blackboard the movements of the planets and their relation to the signs of the Zodiac. A good audience was in attendance, and generally expressed themselves greatly interested and instructed. These meetings are open every Sunday evening. Take elevator.

THE CHARLESTOWN SPIRITUAL CONGRESS—a correspondent writes—held an interesting meeting Sunday evening, Jan. 29, at Mishawum Hall, City Square. These meetings will be held every Sunday evening till further notice, and are conducted by Mrs. Mary L. Moody, assisted by Mrs. Emma F. Whittier of Melrose. The meeting was opened with Scripture-reading and invocation by Mrs. Moody, who also read a poem by Edwin Arnold. Mr. J. K. Snow of Malden read an essay on the "Life and Work of Thomas Paine." Psychometric readings were given by Mrs. Moody.

COMMERCIAL HALL, 694 Washington street, Mrs. H. T. Nutter, Conductor, writes: Usual services all day Sunday. Music furnished by Mrs. Cameron. Mr. and Mrs. Tyler were with us, and will be again next Sunday. Those taking part during the day in speaking and tests: Messrs. Proctor and Jackson, Mesdames Nutter, Woodward, Gilliland, Knowles, Thomas, Millan.

There will be an Indian Peace Council Thursday, Jan. 9.

FIRST SPIRITUAL LADIES' AID SOCIETY.—Mrs. Carrie L. Hatch, Sec'y, writes: The regular meeting of this Society was held Friday, Jan. 27, with the President, Mrs. Mattie E. A. Albee, in the chair. In the afternoon a circle was held; mediums present taking part: Mr. Sawin, Mrs. Pettigill, Mrs. Hattie C. Mason, Mrs. Annie Cunningham. The evening was devoted to a whist party.

Next Friday evening a good time is expected. Come all.

Do You Feel Irritable?

Take Horsford's Acid Phosphate. It makes a refreshing, cooling beverage, and is an invigorating tonic, soothing to the nerves.

Pennsylvania.

PHILADELPHIA.—A correspondent writes: On Sunday, Jan. 29, J. W. Colville lectured to large audiences in Casino Hall, Thirteenth street and Girard Avenue, at 3 P. M., on "The Coming Age of Reason and of Intuition," and at 7:45 P. M., on "Thomas Paine: His Character and Writings." The audience in the evening was very enthusiastic, and frequently applauded the lecturer, who eloquently defended the character of Paine against all the calumnies which had been hurled against it; and while in no way holding up the "author hero of the American Revolution" as a perfect model man, declared that his slight intemperance was a minor offense, and one in which he relied all his contemporaries indulged to a greater extent than he, while the noble influence he exerted by his consistent and powerful advocacy of the rights of all humanity entitled him to the honor he still receives, though one hundred and sixty-two years have passed their eventful course since Jan. 29, 1737, when his nativity took place.

In his "Age of Reason" he has given to the world a good religion, based on the idea of one supreme beneficent Deity, though unsupported by any claims for miracle or divine revelation. Dealing with the needed reforms of the present day, the speaker upheld the theory of single tax, advocated the taxation of church property equally with other estates, and in general upheld the nine demands of Liberalism, though stoutly adhering to a more spiritual view of the Bible than that taken by Paine in his theological writings. As an advocate of liberty and justice, Paine was a prince among men, and though to blindly eulogize him would be absurd, he is well entitled to a large amount of genuine heartfelt appreciation in consequence of his many noble works.

On Sunday next, Feb. 5, Mr. Colville's subject at 3 P. M. will be, "Answers to Prayer and Miraculous Healing. Viewed from a Scientific Standpoint." 7:45 P. M., "Prophecy; Its Present Scope and Probable Limitation." Lessons in spiritual science and answers to questions, Monday, Feb. 6, in same hall at 2:45 and 8 P. M.

Rhode Island.

PROVIDENCE.—The Providence Spiritualist Association, Columbia Hall, David F. Buffington, Sec'y, writes: Sunday, Jan. 29, our speaker was Amasa Whipple of this city, who gave two very able lectures. We hope to have Bro. Whipple with us again in the near future. In the evening Sister Humes followed the lecture with tests, all being recognized. Next Sunday, Feb. 5, we shall have Bro. Stuart for our speaker. We hope to have a full house to greet him.

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

Indiana.

SOUTH BEND.—E. Jones, Sec'y First Spiritual Society, writes: Mr. J. Frank Baxter of Chelsea, Mass., will serve us for the months of February and March.

MEETINGS IN MASSACHUSETTS.

NEWBURYPORT.—S. A. Lowell, Sec'y, writes: Jan. 1 the speaker for the First Spiritualists' Association was Mrs. Effie I. Webster of Lynn. It was her third appearance this season. Quite a severe storm prevailed until toward noon, but the size of the audience showed that she is a favorite. All day Monday she was giving private sittings, and in the evening held a circle for our benefit. Those who attended were well satisfied.

On Wednesday evening, Jan. 18, Mrs. Webster held another benefit circle in Lower Odd Fellows Hall, and a full house greeted her. We feel that this lady has shown great kindness to us as a society, and has helped us financially more than any other speaker. She will be with us the first Sundays in February, March and April.

Jan. 8, Mrs. Carrie E. Loring of East Braintree began a month's engagement. It was a beautiful winter day, and large and appreciative audiences were in attendance. That can be truly said of all the days she was with us. Believers and skeptics alike certainly could find "food for reflection" in the plainly stated principles and facts in regard to Spiritualism, its true relations and mission to mankind, the law of adaptation, and the various subjects given her by the audience. The lecture which best pleased the writer was "The Possibilities of Life, or Nearer, My God, to Thee" (but she indicated that she did not refer to a personal God). One Sunday was devoted entirely to answering questions, and the lecture readings or delineations were satisfactorily given. In fact, we are pleased to say that our month's experiment has proved more satisfactory in every way than our most sanguine members believed possible.

LYNN SPIRITUALISTS' ASSOCIATION, Cadet Hall.—J. M. Kelly, President.—Mrs. A. A. Averill, Secretary, writes: Mrs. Carrie E. S. Tving closed her course of lectures with our society Jan. 29. Large audiences were present and listened with the closest attention to the eloquent addresses and very accurate readings by the gifted speaker. Her subject at 2:30 was "Heaven and Hades of Spiritualism," and at 7:30 "Mystic Cups for Living Waters." The speaker made a glowing appeal for the BANNER OF LIGHT at the close of the lecture. Mrs. Tving's engagement here has been a success in a financial sense as well as in good work done for our society and for the Cause at large. We part with her with deep regret, but rejoice in the prospect of having her with us again next season. President Kelly as usual conducted the singing, with Mrs. Cross, organist, and W. H. Thomas, cornetist.

Next Sunday Miss Lizzie Harlow will be with us. Music by Thomas' Orchestra, and supper served in the hall.

THE ARTHUR HODGES SPIRITUAL SOCIETY, LYNN.—T. H. B. James writes—held services Sunday, Jan. 29, at Templars Hall, 36 Market street. Mrs. Elsie Burns presided at the piano and led the singing. At 2:20 P. M. invocation, Mrs. D. E. Matson; remarks, Capt. Bal'om, Rev. James Smith of Cliftondale, Drs. Warren, Pierce, Furbush and Mr. Tabour. Tests and spirit messages by Mesdames Gleason of Beverly, Lefavour, Smith, Mr. Harwood of Beverly, Miss Palmer and others. Magnetic treatment and medical diagnosis by Mrs. Gleason. Drs. Warren, Furbush and others. At 7:30 P. M. Mrs. James Smith read a fine poem, gave an invocation and an able lecture, "What and Where is Heaven," which was well received. Mrs. Dr. H. A. Whittier gave many excellent spirit messages, and Mr. C. H. Harwood of Beverly closed the services with spirit communications.

THE YOUNG PEOPLE'S SOCIETY, WORCESTER—a correspondent writes—which has been under consideration during the past few weeks, met last Wednesday evening, Jan. 18, at No. 10 Newbury street, for final organization and election of officers. The name Home Culture Society was unanimously adopted, and the following officers were elected: President, Lewis Van Winkle; Vice-President, James S. Kennedy; Secretary, Frank W. Eddy; Treasurer, Mrs. G. I. Smith; and Mrs. H. L. Sutton, Mrs. Kate E. Divol and Mrs. A. F. Ruggles, who together with the above named officers, constitute a Board of Management for the society.

The primary object of the society is to bring in young people, yet membership is open to all conscientious and earnest persons over fifteen years of age, to band themselves together "for mutual instruction, development, social intercourse, to cultivate all that is good and true within us, and to promote the best interests of humanity as it may be revealed to us." Also to encourage home circles, to visit sick, infirm and aged persons, to hold circles and to "lend a hand" in every way possible toward helping and elevating humanity.

The President wishes to express his sincere thanks to the friends who have ever been ready to "lend a hand" to the Cause, and particularly for their substantial contribution given to him personally, as a token of their esteem, on the anniversary of his birth, Jan. 25, and trusts his future work among them will prove him worthy of their esteem and trust.

WORCESTER.—Mrs. D. M. Lowe, Cor. Sec'y, writes: Sundays, Jan. 22 and 29, Harrison D. Barrett occupied our platform. This closes his engagement with our society for the present. His lectures during the month have been exceedingly interesting, always of a high order and along the line of a practical Spiritualism. Dr. George A. Fuller will be our speaker the first two Sundays in February.

The Woman's Auxiliary met Friday, Feb. 3, in U. V. L. Hall, 531 Main street. Supper and entertainment as usual.

BANNER OF LIGHT for sale at all of our meetings.

WALTHAM.—Mrs. M. L. Sanger writes: We have just closed a most successful engagement for the month of January with Mrs. A. J. Pettengill of Malden. She has endeared herself to all by her womanly presence and the honest and truthful manner in which she has presented our religion. The largest audience of the season greeted her, every seat being filled. She was most ably assisted by Mrs. Kate Belle Walton, elocutionist, of Boston, whose beautiful rendering of the story of "Mary Elizabeth" touched all hearts. Mrs. George Merchant of Cambridge added much by her sweet songs.

Next Sunday Mrs. Sadie L. Hand will be with us.

SALEM.—First Spiritualists' Society.—A. O. U. W. Hall, Manning Block.—N. B. P. writes: Jan. 29 Mrs. Ida P. A. Whitlock of Providence was our speaker and medium. She delivered two discourses which were very interesting, and advanced many new ideas highly appreciated by those present. She also gave a number of spirit delineations.

Sunday, Feb. 5, Mrs. Sarah A. Byrnes of Dorchester will occupy our platform; she is acknowledged by every one to be one of the finest and most eloquent speakers on the spiritualistic platform at the present time.

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

FALL RIVER.—Grand Army Hall, South Main street.—Thos. Cartman, Sec'y, 40 Davis street, writes: The First Spiritual Church held its annual meeting for election of officers Jan. 11, when the following officers were elected: President, James Lucas; Vice-President, W. T. Jenner; Secretary, Thos. Cartman; Treasurer, W. T. Jenner. The board of directors are James Lucas, W. T. Jenner, Thos. Cartman, James Stott, E. Holden, Thurston Howarth, J. W. Wood.

Speakers and mediums will please address Mrs. Ann Hibbert, who has kindly consented to assist Mr. Cartman.

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MALDEN PROGRESSIVE SPIRITUALIST SOCIETY.—H. H. Warner, Cor. Sec'y, writes: Sunday, Jan. 29, we had a very good audience, which listened with attention to the service of song conducted by Mrs. Barber, scripture reading and welcome address by Wm. Barber, invocation and answers to questions by H. H. Warner. Messages by Mrs. Clara L. Fagan and H. H. Warner, closing with silent thought service and distribution of flowers for the sick. Next Sunday those attending are requested to come prepared with written questions to be answered from the platform.

FIRST SPIRITUALISTS ASSOCIATION, MALDEN.—Odd Fellows Hall.—S. E. W. writes: Jan. 29, J. S. Searlett of Cambridge occupied the rostrum. A good audience listened with marked interest to his lecture, followed by many delineations, which were well received.

Feb. 3 we hold our monthly social and circle, assisted by Mrs. J. K. D. Conant.

Feb. 5 Mrs. Nettie Holt Harding will be with us.

LAWRENCE PROGRESSIVE SPIRITUALIST SOCIETY.—W. H. Barnes, Sec'y, writes: Sunday, Jan. 29, we had with us Mrs. Abbie Burnham of Malden. She gave two excellent discourses, which were listened to with great attention. The tests given at the close of each were recognized.

Next Sunday we expect to have with us Mrs. A. L. Jones of Lowell.

LAWRENCE.—The First Spiritual Society, John H. Feagill, Sec'y, writes: On Sunday, Jan. 15, we had Mrs. L. M. Prentiss on our platform. She gave a good lecture and tests, and gave great satisfaction. On Sunday, Jan. 22 and 29, we had Mr. Edgar Emerson from Manchester, N. H.

BROCKTON.—The People's Progressive Spiritual Association.—Mrs. G. E. Morse, Cor. Sec'y (Box 63, Campello), writes: Jan. 29 Mrs. Effie I. Webster of Lynn, Mass., delivered a very earnest and interesting discourse, taking for her subject, "Spiritualism, the True Religion." After the lecture she gave spirit delineations, which were fully recognized.

Sunday, Feb. 5, J. S. Searlett of Cambridgeport will speak for us.

FITCHBURG.—Dr. C. L. Fox, President, writes: Interested audiences greeted Mrs. L. A. Prentiss of Lynn, speaker for the First Spiritualist Society, Sunday, Jan. 29. A large number of tests were given, all correct, proving the philosophy so clearly presented. Miss Howe finely rendered several piano selections.

Mrs. A. J. Pettigill of Malden, test medium, speaks for the society next Sunday.

CHELSEA—BANQUET HALL SOCIETY.—Mrs. E. A. Foye, President, writes: Sunday afternoon meeting well attended; Mrs. Wheeler, Mrs. Merriam, Mrs. Brennan, Mrs. Denton and others gave tests—all recognized; a poem, read by Mr. Taylor. Evening meeting opened with prayer and singing; tests, Mrs. S. C. Cunningham, fully recognized. We have with us Mrs. H. B. Millan for next Sunday.

BANNER OF LIGHT on sale.

LOWELL, FIRST SPIRITUALIST SOCIETY.—John Banks (3 Woodbury street), Sec'y, writes: Two good audiences greeted Mrs. Mason Sunday, Jan. 29. Mrs. Davis, our soloist, sang "My Home Beyond the Tide." Mrs. Mason took for her subject in the morning, "Human Love." In the evening she opened the meeting with a poem, "Not Far Away," and then made a masterly illustration of the evolution of reason for liberty and freedom. She gave good tests, all recognized.

BANNERS sell readily.

MEETINGS IN BROOKLYN.

THE WOMAN'S PROGRESSIVE UNION.—Mrs. L. L. Smith, Sec'y, writes—The regular meetings were held Sunday, Jan. 29, 3 and 8 P. M., at 423 Classon Avenue. The text forming the subject of Mr. Wiggin's afternoon discourse was taken from the first chapter of John, and a marked interest was manifest till the close of the lecture. A solo by Miss Edna Turton preceded the usual service. The evening service opened with congregational singing, followed by an original reading by Mr. Mansergh, which brought tears of sympathy to many eyes. After a duet by Mrs. Sieber and Miss Dikeman, Mr. Watson gave a piano solo of rare sweetness and expression. Mr. Wiggin then gave a short address relative to the life and work of Thomas Paine, and we were favored with a mandolin solo by Miss Rose Starni, with organ accompaniment by Mr. Watson. The usual test service followed, during which the control gave an unusually large number of names and messages, which were recognized in every instance.

THE CHURCH OF THE FRATERNITY OF DIVINE COMMUNION—Anna M. Tuttle, Cor. Sec'y, writes—held its usual service Sunday evening, Jan. 29, at Aurora Grata Cathedral. The hymn, "Sweet Hour of Prayer," was sung by the congregation, followed by Scripture reading and invocation by Mr. Jerome H. Fort, our President. Mr. Corbis read a poem entitled "Her Creed"; Prof. Whitlaw rendered Raff's "Cavatina" on the violin. After reading of notices, the hymn "He Leadeth Me" was sung. Prof. Whitlaw played very sweetly "Schubert's Serenade," and then Mr. Corbis sang, gave a short spiritual talk, and closed the service with many communications given among the large congregation.

At the class meeting last Thursday "Spiritualism the Steeple of the Church," "Concentration" and "Organization" were the subjects given for consideration by those present. They were taken up and ably discussed by Mr. Jerome H. Fort and Dr. E. F. Smith.

MEETINGS IN NEW YORK.

FIRST SOCIETY OF SPIRITUALISTS.—The Tuxedo, Madison Avenue and Fifty-Ninth street.—M. J. Fitzmaurice, Sec'y, writes: Owing to the illness of our President, Mrs. Henry J. Newton, Mrs. Rose Le Vere presided at both sessions Sunday, Jan. 29, when our hall was taxed to its utmost capacity by a most enthusiastic audience to hear Miss Gaule's remarkable tests.

Miss Gaule concluded her engagement with this society for the present, and we bid her farewell with deep regret, but hope to welcome her again in the near future.

Next Sunday Mrs. Moore Corbis will occupy our platform. From the glowing accounts of his work for the Society of Divine Communion in Brooklyn, we feel sure our friends will find him a most worthy successor to Miss Margaret Gaule.

Connecticut.

NORWICH.—Mrs. J. A. Chapman, Secretary, writes: Sunday, Jan. 29, First Spiritual Union of this city held services in commemoration of the 162d anniversary of the birth of Thomas Paine.

Miss Lizzie Harlow gave two eloquent addresses, dwelling upon the thought that wherever injustice was done to the common people the voice of Thomas Paine was heard, and ever was his pen wielded for human justice and true liberty. The special address for the occasion was given in the evening. The speaker referred in terms of praise to that noble woman, Mrs. Colby-Luther, who for many years voiced the thought of the arisen spirit, Thomas Paine. The exercises closed with the singing of "America" by the congregation.

This service closed the two months' engagement of Miss Harlow with our society. Her work has been of that high intellectual character that will live in the hearts of the people, and wherever her voice may be heard the Norwich Spiritual Union's kindest wishes will rest upon her effort as a benediction. Next month Mrs. Carrie E. S. Tving will be with us, and we shall give her a hearty welcome.

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For ten years I suffered untold agonies from Eczema, my lower limbs being so swollen and broken out that I could hardly get about. My brother, a physician of thirty years' practice, and other physicians of splendid ability, tried in vain to effect a cure and finally failed. I became absolutely disheartened, and had lost all hope, when a friend induced me to give CUTICURA REMEDIES a trial. I used two cakes of CUTICURA SOAP and two boxes of CUTICURA (ointment), and it resulted in an absolute and permanent cure.

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Movements of Platform Lecturers.

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

G. W. Kates and wife are engaged as follows: Olean, N. Y., Feb. 1, 2, 3; Titusville, Pa., Sundays of February; Rochester, N. Y., March and April; Grand Rapids, Mich., May and June. They have open time left of April and next fall and winter. Address 156 Melrose street, Rochester, N. Y.

Julia Steelman Mitchell has just closed a three-months' engagement in the State of Minnesota. Will serve the society at Chattanooga, Tenn., for February, March and April. Has May and June open dates, and would hear from societies looking to an extended engagement for next season. Until May, address 234 Lookout avenue, Chattanooga, Tenn.

J. S. Searlett, trance speaker and test medium, will be present to receive calls for Feb. 26, March 19, April 16, May 7 and 21. Will answer calls for week-day evening meetings or test circle. Address 35 Brookline street, Cambridgeport, Mass.

Mrs. Ida P. A. Whitlock has cancelled February dates in Indiana, and would like engagements near Boston for the last three Sundays of the month. Address 27 Atlantic avenue, Providence, R. I.

Lyman C. Howe, Fredonia, N. Y., speaks for the West Side Spiritual Society in Cleveland, O., the last three Sundays in February. Has open dates. Address as above for terms.

Edgar W. Emerson has the following engagements: Pawtucket, R. I., Feb. 5; Manchester, N. H., Feb. 12-26; Lawrence, Mass., March 19-26. Would like engagements for Feb. 19, March 12, 19; also for week-day evenings short distances from Boston. Address 136 Bridge street, Manchester, N. H.

J. J. Colville, in a flying visit to Boston, gave four lectures at the hall of the Faith and Hope Association, 242 Huntington avenue (corner of Massachusetts avenue) where he will speak again on Friday, Feb. 10, at 2:30 and 8 P. M. He will speak in Lowell, Mass., under the auspices of the Theosophical Lodge Wednesday, Feb. 8, at 8 P. M.

New York.

ROCHESTER.—A correspondent writes: The meetings held by the First Spiritual Church, G. W. Kates and wife, pastors, have been well attended Sunday and Wednesday evenings. The lectures and tests have been meritorious and helpful to the Cause. Mr. and Mrs. Kates will leave us for a time, but will return with renewed force and to a people who intend to keep the torch of truth ignited. Moses Hull will lecture here the evenings of Feb. 8, 9 and 10. Perhaps speakers and mediums who may be in this section during April, May and June would find a good opportunity to stop with us. Address A. K. Sissou, President, 55 Comfort street. Trusting in the future to unfold our best energies for the Cause espoused by spirits with whom we seek to labor, our hopes and zeal are ever kept joyful by the prospect.

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