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JUSTICE.

Behold the justice ages bring.
The rich corrections centuries show;
Poets such tales of sorrow sing,
But evermore in gladness cling
To thought that here shall beauty grow.

For they believe in what is best—
Within these common lives of ours;
To them its glory is confessed;
By them in noble speech expressed,
To quicken us in all our powers!

They turn aside from scenes of ease,
New measurements of man to seek;
The poor and plodding they would please;
And lead New Israel through the seas;
And help the downcast and the weak!

They show how men can do and dare,
Despising shame and death and loss,
And by a patience sweet as prayer,
Bring blessing out of want and care,
And win the crown in bearing cross!

They picture Christ, the gentle man,
The preacher of the pure and true,
And how that he was under ban,
While fires of hate around him ran,
Yet how at last all men he drew!

'Tis message of our human might,
The proof that spirit's best of all;
'Tis in our pain a gleam of light—
That here abides eternal right,
To shield her sons when right shall call!

There is so much of want and woe,
The new humanity must stay;
To more of justice we must grow;
And more of manhood we must show,
To bring about the better day!

This is encouragement of time,
That we no task beneath us deem;
The battle fought becomes sublime;
And from its prose there rings new rhyme;
And our rough world like heaven doth seem!

William Brunton.

The Outlook Beautiful.

BY LILLIAN WHITING.

Number Eight.

"Five minutes of today are worth as much to me as five minutes in the next millennium. Let us be poised, and wise, and our own, today. Let us treat the men and women as if they were real; perhaps they are. The results of life are uncalculable and uncalculable. The years teach much which the days never know. The persons who compose our company, and come and go, and design and execute many things, and somewhat comes of it all, but an unlooked-for result. The individual is always mistaken. He designed many things, and drew in other persons as conductors, quarreled with some or all, blundered much, and something is done; all are a little advanced, but the individual is always mistaken. It turns out somewhat new and very unlike what he promised himself."—Emerson.

"I will wait heaven's perfect hour
Through the innumerable years."

Success and failure are by no means so remote from each other as is sometimes believed. Indeed, like tragedy and comedy, like pathos and wit, they are closely allied. It is possible—it is perfectly possible, to be in the condition of failure one minute and in the condition of success the next, by an instant, and a complete transformation.

"Success in itself which is best of all," is a line from one of the poems of Emerson. The success "in itself?" What does it mean? In another line in one of his essays Emerson says, "Let us be poised and our own today." The two lines are closely allied in significance.

Of late years a new force has been discovered in the line of ethico-spiritual aid, in the higher order of hypnotism as discovered and practiced by Dr. John Duncan Quackenbos, of New York, who may, indeed, without exaggeration, be called the discoverer of this higher phase of applied suggestion. Henry Wood, to whose fine and thoughtful and uplifting work is due the first authentic and important setting forth of this marvelous power of suggestion, whether of auto-suggestion, or by the hypnotic spell induced by another,—Henry Wood is on this subject a great authority whom no inquirer can fail to study. His book called "Ideal Suggestion" is one that may most profitably be made a daily companion, and one that communicates immeasurable aid. On the same high plane is Dr. Quackenbos. "I have been brought," he says, "into closest touch with the human soul, first, objectively; subsequently in the realm of subliminal life, where, practically liberated in the hypnotic slumber from its entanglement with a perishable body, it has been open to approach by the objective mind in which it elected to coöperate, dogmatically absorptive of creative stimulation by the mind, and lavish in dispensing to the personality in rapport the suddenly apprehended riches of its own higher spiritual nature."

Of the nature of this power we again find Dr. Quackenbos saying:
"Hypnotic suggestion is a summoning into ascendancy of the true man; an accentuation of insight into life and its procedures; a revealing, in all its beauty and strength and significance, of absolute, universal and necessary truth; and a portraiture of happiness

as the assured outcome of living in consonance with this truth."

The learned Doctor regards hypnotism, indeed, as "a transfusion of personality." The truth is that there lies in every nature forces which, if recognized and developed, would lift one to higher planes and induce in him such an accession of activities and energies as to fairly transform his entire being and achievement. This would be effected, too, on an absolutely normal plane. The development of the spiritual faculties is just as normal as is that of the intellectual, and it is to this development that we must look for the true communion with those who have passed on into the Unseen. The objective life must be spiritualized. The soul can come into a deeper realization of its own dignity and the worth of its higher nature; can discern the spiritual efficiency, the energy commensurate to every draft upon it.

All, however, that is done by the highest phase of hypnotism can be done by auto-suggestion. The soul has only to call upon its own higher powers. And in the last analysis that life, alone, is successful which holds its daily experience amenable to the standard imaged by St. John as that of "standing before God." In one of his great discourses Phillips Brooks has said:

"The life which we are living now is more aware than we know of the life which is to come. Death, which separates the two, is not, as it has been so often pictured, like a great, thick wall. It is rather like a soft and yielding curtain, through which we cannot see, but which is always waving and trembling with the impulses that come out of the life which lies upon the other side of it. We are never wholly unaware that the curtain is not the end of everything. Sounds come to us, muffled and dull, but still indubitably real, through its thick folds. Every time that a new soul passes through that veil from mortality to immortality, it seems as if we heard its light footfalls for a moment after the jealous curtain has concealed it from our sight. As each soul passes, it almost seems as if the opening of the curtain to let it through were going to give us a sight of the unseen things beyond, and, though we are forever disappointed, the shadowy expectation always comes back to us again, when we see the curtain stirred by another friend's departure. After our friend has passed, we can almost see the curtain, which he stirred, moving, tremulously for a while, before it settles once more into stillness."

While the curtain may settle into stillness, to use the figure of Dr. Brooks in the extract above, it is stirred and partially swept aside any hour and any moment by the potency of thought and love. In this sermon we find Dr. Brooks saying: "Behind this curtain of death, St. John, in his great vision, passed, and he has written down for us what he saw there. He has not told us many things, and probably we cannot know how great the disappointment must have been if he had tried to translate into our mortal language all the ineffable wonders of eternity. But he has told us much, and most of what we want to know is wrapped up in his simple and sublime declaration, 'I saw the dead, small and great, stand before God.'"

The great preacher questioned as to what it meant by "standing before God?" The question is the most practical one of daily life. There are no conditions so uneventful, no circumstances so trivial, that one may not test the quality of his life by that attitude of standing before the Divine Presence.

"The situation that has not its ideal was never yet occupied by man," well said Goethe, and perhaps one of the greatest aids to both achievement and happiness would be to recognize this ideal as the standard placed before one, the model after which he is to fashion his life, because he is, now and here, in the Divine Presence, because now and here he "stands before God." Nor is this too high and too sublime a test for the trivialities of every day. As a matter of truth, nothing is trivial that has to do with the life of the spirit. The petty irritations, impatience, joys and exaltations of life are things that affect one's spiritual quality, that make or mar his higher self, that accelerate or retard his progress in the upward way, according as these feelings are allowed to take control or resolutely conquered. The occurrences that excite them are, to the life of the spirit, like the "gifts" in a kindergarten,—they are the object lessons, by means of which growth and progress are attained. Now if one can conceive of his life, every day, every hour, as lived in the very presence of the Divine and the "cloud of witnesses,"—if he can realize himself at all times as "standing before God," how this recognition transforms all the conditions and circumstances. The drama of living is instantly lifted up to a higher plane. That which was sad or dull or unattractive becomes invested with interest. One is living, not unto himself, but unto God. He is living within that marvelous, all-enfolding charm and radiance. He is an actor in the great spiritual drama, and he feels the stimulus of playing his part nobly and well.

And they who have gone behind the curtain come forth and minister to him. He is aware of the courage of compassion.

"Mortal, they softly say,
Peace to thy heart."

We, too, yes, mortal,
Have been as thou art."

Voices unheard by the outer ear speak to the soul; presences unseen by the eye are felt, giving their sympathy and stimulus.

It is good to remember that it is not only after death that the soul stands before God; that here and now is the heavenly test to which life must be held amenable; here and now must one make his thought and his acts those that know only the ideals of love and generosity and sweetness and courage. One may thus call up all his higher forces to meet misunderstandings with patience and with love; to meet adverse fortune with courage and stronger and more intense endeavor; and to so live above the tide of jar or fret as to dwell in perpetual radiance and sunshine of spirit. This is to "stand before God," here and now, through the days and the experiences of the life that is, as well as to anticipate standing in His Presence in the life to come.

The true Spiritualism is to be found in spirituality of life. More and more it is being recognized that all communion with the heavenly world must be that of spirit to spirit, coming directly, as the natural result and privilege of higher spiritual unfoldment on the part of the individual. Not phenomena, but natural experiences, must be the communion of the future between those in the seen and in the Unseen. The real success of every day lies in the power to hold with serene and steadfast confidence, even in the darkest hour of depression or misfortune, to hold to the vision, the ideal, that has revealed itself in happier hours; to realize that this, after all, is the true reality, and that it shines in the spiritual firmament, as the sun does in the heavens, however long the period of storm and clouds that obscure its radiance. "Thou wilt keep him in perfect peace whose mind is stayed upon Thee" is one of the most practical aids in life. It can be relied upon more fully than the visit of the physician. From the Bible, from the poets, one may draw as from a sustaining fountain. As any intense depression is a feature of mental disease it must be met by mental methods,—by resolutely holding the thoughts to high and beautiful themes; by allying the imagination with serene and radiant ideals. Emerson is the greatest of magicians. His words will work marvels. His thought is luminous as a Röntgen ray.

"Heaven's perfect hour" is sure to some time dawn if one but keep his face turned toward the morning. There is really nothing more trivial and unworthy measured by the standard of intellect or spirit, than to talk of luck, "good luck," "ill luck," people who are "fortunate" or "unfortunate," as if there were certain fixed states and grades in life, and people were parcelled out and apportioned to one or the other, without any volition of their own. Industry and energy and the enthusiasm of purpose pursue their way and accomplish something, or insanity and indolence halt and hesitate and realize nothing, and the man who sees only effects and has no eye to discern causes looks on and pronounces the one to be "fortunate," the other to be "unfortunate." As well might the terms be applied to the man who sows seed in fertile ground and faithfully keeps it free from weeds and water and attends to it, and the other who carelessly flings the seed on a rock and makes no effort to plant and cultivate it. Events, circumstances and surroundings are created; they are not found by chance. Not that one is morally to blame if he has not the power to create them, but this power is itself a thing that can be acquired by unflinching fidelity to the right purpose; by making a determined stand against indolence, irritation, and all that attends a low level of thought, and by vigilantly keeping the current of thought pure; keeping it full of affection, sweetness, generosity, love, and by doing in outward life "the next thing," the "duty that lies next" constantly, and this sweetness of spirit and energy of action combined will develop in its possessor the power to create and develop a line of work.

There is a signal mistake made by some persons regarding spiritual power, in the belief that it is some mysterious and uncontrollable force that comes and goes; that is wholly incalculable, wholly without the pale of law, and that, if exercised at all, must be exercised in some passive and unconscious moments. The truth is just the opposite of this. Spiritual power is the most positive and highly conscious illumination. It is the absolutely irresistible force, that shapes, directs, controls and creates.

Life is simply a matter of conditions that are evanescent, plastic to thought, easily malleable by the mental power brought to bear on them. There is a great deal of nonsense talked about waiting for things, the "divine patience" being apparently held to be in direct ratio to the passivity and mental vacuity possible to the duration of the enforced pause. Yet is this not a mistaken estimate? Is not the true patience of waiting that which is a period of intense spiritual activity rather than of passivity, yet an activity held in perfect harmony to the divine

will; the period of more closely uniting one's will with the divine purpose, and when this is achieved, boundless energy will flow in the direction and its power will appear, and even as the formless stellar nebulae begin to come under the control of law in this process of evolution toward a world, so the individual will find himself coming into the possession of definite work, of the growing power to control circumstances, and the possession of an individual orbit in the social firmament. The "energizing spirit" is the one necessity of life. Having found that, all else is easy. Circumstances are fluid; they are ready to flow in any direction; to take on any form; to pour themselves into any mold. The "energizing spirit" is the controller and the creator of destiny.

Now this "energizing spirit" is found by doing the duty that lies next; by doing, indeed, whatever one can, that lies next. All the various kinds of work in this world, whether of the intellectual or industrial orders (as if the industrial did not require the intellectual to direct it aright, and the intellectual, that persistence of activity that we call industry), these two orders, if they can be thus operated, comprise a great variety of employments, whose chief use is the development of spiritual forces; and whether these forces are gained from the platform of a motor car or from the chance of a church; from the further side of the sales counter, or a shop, or a library table; from the sewing room or the studio, is far less consequence than the matter of gaining them. The end is one; the means are various. This entire physical world is but a spiritual kindergarten, where the spiritual man takes on a physical body for a time, in order, by the discipline of material things, to develop and cultivate his spiritual qualities. He learns application to a given work, devotion to duty, patience, serenity, generosity, love. All these qualities we develop by the discipline and friction of action in the physical world, living in relations with his fellow beings.

Fortune or misfortune are not arbitrary, but are visible results of phases of character. Outward life is the expression of inner forces. The moment man learns to think aright, to achieve his true polarity with spiritual causes, the effects will be harmonious and happy. Health, harmony and happiness are an indissoluble trio that attend or right purpose and noble thought.

The hypnotic phenomena cast an illumination on telepathic phenomena. The power is dependent entirely upon the latter, and if telepathic rapport is thus scientifically demonstrated between two spirits, each imprisoned in the physical body, how much more possible it may be to establish this when one of the two is free from physical environment? For it is the physical basis that separates the spiritual basis that unites.

The one solution of the problem of life in all its intricacies and its perplexing and baffling experiences lies in that trust in God which is the soul's absolute surrender to the Divine will. Even in this solution, however, perplexities not unfrequently lie, from the fact that it is not always easy to separate that inevitableness which runs through human affairs from the results that we, ourselves, produce by our own series of choices and our habitual currents of thought. "A good will has nothing to fear," says Pere Chausse, and that is always true. Yet, as things go in this world, the good will may encounter the most peculiarly trying experiences. The most entire and absolute devotion of thought and interest, of love, friendship, regard,—whatever may be,—pouring itself out lavishly, asking nothing but to give of the best the soul conceives, meets the experience of total indifference in return. Had it given coldness instead of devotion, selfish scheming instead of infinite and vital interest and absorbing worship, the result could not be less devoid of response or recognition. Nor is this, perhaps, as life goes, an exceptional experience, though the multiplication of instances do not tend to make any single one less bitter or less tragically sad. Loss is common, but that statistical truth does not make one's own losses less disastrous.

Yet, accepting all these experiences that are encountered as absolute facts in life,—facts from which there is no appeal, and for which, alas, there is no mitigation,—what remains? One may feel as if he would gladly give up the whole business of trying to live at all, but that is not a matter that is optional with the individual. One has to live out his appointed days in this part of life, and it is only the person of defective intellect, as well as defective moral power, who will not take the gift of life, and make the best—not the worst—of it. Mr. Longfellow's familiar lines,

Not enjoyment and not sorrow
Is our destined end or way;
But to act, that each tomorrow
Find us further than today.

have often been pronounced trite, but they contain a vital philosophy. It is not enjoyment, or the reverse, which is the aim, but development. And the culture of the soul lies in these mingled experiences, in the

baffled efforts, the devotion that gives itself without return or response,—it lies in the doing and the giving, and not in the receiving, nor does one fare onward unaccompanied by the friends and helpers unseen, as well as those in this visible world.

"Mortal," they softly say,
"Peace to thy heart!"
We, too, yes, mortal,
Have been as thou art.
Hope-lifted, doubt-depressed,
Seeing in part,
Tried, troubled, tempted,
Sustained as thou art."

Herein lies that "success in thyself" which is the only success worth achieving in life, and which leads one to say, in the beautiful words of Emerson:—

"I will wait heaven's perfect hour
Through the innumerable years."

This perfect hour is to be achieved by conquering spiritual territory. We create our own future. It is an endless chain of alternating causes and effects. If the present is unsatisfactory it is a lesson that may teach us how best to create for ourselves a future that shall be all radiance and gladness and beauty,—that shall be, indeed, one of the "perfect hours" that may extend through all the "innumerable years."

The Brunswick, Boston.

Told Through a Typewriter.

A Danish West Indian Story.

DR. CHARLES E. TAYLOR.

"Among the many patients I had upon my free list, was a woman named 'Black Mary' though why they called her black when she was brown, always puzzled me. I afterwards learnt that it was because of her violent conduct in former years, the deaths of one or two of the people on the estate where she lived, being laid at her door. She was wretchedly poor and the room in which she dwelt was a hovel. It was said, that, in her younger days, she was handsome and had scores of admirers, though at the time when I first knew her, her face was more like a death's head than that of a human being. The lower order of people rarely went near her, unless it was to consult her as a card cutter, for she used to tell fortunes, and claimed to possess certain mysterious powers which are now looked upon as belonging to the domain of Animal Magnetism and psychical research. When I was first called to her she was crippled with rheumatism and so far from experiencing any fear of her, as was the case with most people who visited her in her miserable den, I entertained a sentiment of profound pity for her and a still greater one for those who believed that this woman by any occult power could injure them."

"Perhaps she divined these feelings and a feeling of gratitude may have sprung up within her bosom for the one solitary fellow creature who pitied her and endeavored to soothe her last hours on this earth. Whether or no, she called me when at the point of death and after clearing the room of the crowd of people who had flocked in with me to 'see the old witch die,' as they clamored, she whispered in my ear, 'Doctor, you have been good to me, and for all they call me 'Black Mary,' I am thankful to you. For this, I will give you happiness, will confer upon you two of the greatest powers that rule the world: The means to get love and the means to get money.' Here she gasped for breath. She had wrought herself up to a pitch of excitement and seemed on the verge of dissolution. I administered a stimulant and brought her to say no more, that her thanks were sufficient."

"'Not so,' she replied faintly, 'remove this bag from my neck.' I did so. 'Put it in your pocket. When you get home, open it, and you will find a ring and a piece of yellow paper, the ring placed on the finger of any woman whose love you may desire will procure it for you. The yellow paper contains the clue to a treasure. Find the clue and untold riches will be yours. Love and Money. The letters which move the world. Think of 'Black Mary' possessing them and dying without either.'"

"A sardonic grin illumined her features and she expired."

"I was inexpressibly shocked, and looked upon what she told me as the ravings of a madwoman. Nevertheless, I took away the bag with me and after my day's work was over and I was alone in my study in the evening I opened it. A small package tumbled out. Cutting the yellow cord which was tied around it, I carefully unfolded it, expecting to view a sheet of paper, yellow with age, and a ring made from that hard green stone of which the Caribs made their hatchets and ornaments. It was far from clumsy in design, with a woman's face carved upon it, so life-like, and with such artistic skill, that it excited a feeling of admiration within me for the patience and genius of the artist who with the simplest of tools, no doubt, had turned out this exquisite piece of work. The

(Continued on page 4.)

MASTER OF HIS FATE.

Out of the night that covers me,
Black as the pit from pole to pole,
I thank whatever gods may be
For my unconquerable soul.

In the fell clutch of circumstance
I have not winced nor cried aloud.
Under the bludgeonings of chance
My head is bloody, but unbowed.

Beyond this place of wrath and tears
Looms but the horror of the shade;
And yet the menace of the years
Finds and shall find me unafraid.

It matters not how straight the gate,
How charged with punishments the scroll,
I am the master of my fate;
I am the captain of my soul.

—W. E. Henley.

Clairvoyance and Psychometry.

W. J. COLVILLE.

Since the twenty-fifth anniversary of my introduction to public life was celebrated in March last, in consequence of the wide publicity given through the press, to some extraordinary episodes in my career, I have been simply deluged with correspondence concerning psychic experiences in general and particular. I am now endeavoring in some degree to supply the demand by furnishing well-remembered incidents in my eventful life, strongly illustrative of the great problems which modern science is rightly eager to solve accurately.

In England, at present, both the dangers and blessings of Spiritualism are very widely discussed in "Light," "The Two Worlds," and other prominent periodicals, and it has come to light that quite a number of people in literary and other influential circles have found the path of investigation into psychic mysteries not a road entirely strewn with roses.

Some of these have turned away disgruntled and disheartened, while others have taken up the cudgel of an unbalanced pen and attacked Spiritualism as a whole in the alleged interest of some particular aspect of religion. Quite sharp discussion is often rife in the British Metropolis, and in many other places throughout England and Scotland, regarding the reliability of spirit communications and the authenticity of spirit messages.

I have personally received within the present year a large number of complaining letters from investigators in different parts of the world, calling my attention to the non-fulfillment of prophecies, and to the generally unsatisfactory trend of alleged psychic communications, through planchette and by means of more directly mental mediumship. This is no news to me, for from early childhood to the present hour I have had superabundant proof of the unreliability of many so-called psychic revelations, though I can sincerely state that whenever I have been in a truly receptive mental frame, and have been willing without prejudice to follow any counsel which might be given me from the "unseen" (provided, of course, no claim to my pronounced convictions of right and reason), I have never been deceived nor have I had the slightest cause to regret paying close heed to instructions given either through my own, or through another's mediumship.

Clairvoyance and psychometry are so closely allied as means of holding converse with the unseen universe, that I scarcely know how to separate them, except by defining the term clairvoyance as simply clair-sentience to describe psychometry. Clair-sentient power seems to be in active possession of a sixth sense, which clearly transcends the ordinary five senses as we generally know them; yet at the same time it must be admitted that a psychometrist sees, hears, feels, tastes, smells and touches all at once, but in such a manner as to suggest the existence and operation of a single all-including sense, which we may well designate perception, or seeing through things ordinarily opaque to vision.

Ordinary vision may be called Outlight, as it discerns only the outside of objects, while clairvoyance is distinctly Insight, as it enables its possessor to see through the veil or behind the screen of materiality.

To many a clairvoyant (so-called) the events are seen as already present, and this singular phenomenon receives its most probable explanation directly it is admitted that psychic action is pre-vent, and physical activity subsequent.

We think, plan, design and model in our imagination, long before our architectural projects are put to practical test, and eventually translated into solid, objective edifices. Books are written in mind long before they are bound in vellum.

It is absolutely impossible to keep secrets from those who can read thought accurately, and it is likewise impossible to make revelations to any who are insouciantly lucid to comprehend them.

We are all of us in varying stages of lucidity: a clairvoyant is a lucid, par excellence. In France it is quite customary to designate a clairvoyant simply as voyant, or seer, omitting the adjective clair from the distinctive title.

Recent enquiries into the nature and scope of prophecy are leading to much added light being thrown on the old puzzle of prediction or premonition. It certainly transpires that many events accurately foretold are predicted by virtue of an indwelling sensitiveness on the part of the prophet, closely allied to the condition of Mrs. Denton, Mrs. Buchanan, and other far-famed psychometers, whose delineations of past occurrences, and of distant places, proceed from exercise of the same faculty which enabled them often to forecast the future. It is usually a blind method to account for all psychic experiences on the ground of a single hypothesis and we may safely say that many ardent Spiritualists are quite as one-sided when they attribute every mysterious mental phenomenon to the direct action of the "departed," as Hudson and his confederates have proved to be in their foolish determination to set up our subversive or subjective minds for the demolition of Spiritualism, which can never be essentially demolished.

It seems strange that after 54 1/2 years of spiritualistic propaganda, so many people who have looked into psychic phenomena quite extensively, should still hold such discordant views of their origin, but no wonder, largely because when we remember that enquirers and advocates have divided themselves into antagonistic schools, each one of which has endeavored to prove itself entirely right, to the exclusion of all its neighbor's claims to intellectual rectitude.

Spiritualists are not driven into an unpleasant corner, such as many of their opponents imagine, by recent psychic discoveries, but they are being compelled to enlarge their statements and broaden their philosophy, until they can well do without relinquishing a single iota of their original premises concerning the general constitution of man and the nature of our immediate heretofore.

making the acquaintance of spiritual beings and thereby becoming aware of the reality of a spiritual universe.

Psychometry, in its earliest stage of development among ordinary people, has to do chiefly with character reading and inspection of the inner realm of character objects. Take a letter or an article of wearing apparel into your hands, or press it to your forehead, or if you are extremely sensitive and object to close contact with other people's belongings, simply allow an object to remain near your forehead, and you will find that it gives you a clear expression to such impressions as come to you regarding it. The less you think you know about the writer or owner, the better, because original perceptions are immeasurably more valuable and evidential than garbled readings composed partly of psychic analysis and partly of preconceived fancies. The objective mind with its beliefs and memories must not be permitted to intrude upon purely subjective experiments, and it is because so few people train themselves to really let go of the objective for the time being that so strikingly convincing clairvoyance and kindred phenomena are so rare.

When I was a child, my psychometric ability, which I did not then attempt to scientifically designate, was often a source of comical amusement and edification to people who usually gave little thought to psychic mysteries. When I was quite passive, good natured, and in sound health I would usually exercise this fascinating endowment without difficulty or nervous strain, but had any event seriously perturbed me, or fed my mind with disturbing results, or if I felt unpleasant nervous tension if I attempted to secure results, I well remember an evening long ago in a great London house when a large social function was in progress upstairs, and I was enjoying my conversation with a friend, who was brought to the light of the house-keeper who knew well many of the guests who were totally unknown to me. After having accurately portrayed the dominant characteristics of the owners of several coats in a manner quite convincing to this social medium, I demonstrated the power of my gift to simple mind-reading by describing the owner of a coat in a manner which caused the house-keeper to vigorously exclaim: "You're wrong this time utterly." I persisted I was right, despite the fact that the lady declared she was to soon prove my error by introducing me to a young man under 25, whom I persisted in describing as under 20; and moreover she asserted that my declaration that the owner of the Inverness cape was decent in person, sour and crabbed in disposition and parsimonious in his manners, was utterly at variance with facts, as the young man who had worn the cape that evening was bright, cheerful and extravagant. When just such a young man as the house-keeper had described finally came into the hall and donned his overcoat prior to departure, I went boldly up to him and said: "My dear sir, that is not your coat." His reply was: "It's not, it's my great-uncle's; but it's mine for use tonight, as he has lent it to me." Then followed, to everyone's amazement and delight, the young man's account of having been in a severe rain, and the borrowing of the garment for temporary wearing purposes, and this decided testimony that the real owner of the garment was exactly as I had described him in age, personal appearance and disposition of mind.

I learned from that curious episode a good deal concerning the paramount necessity of going straight ahead with psychic descriptions despite the fact that they are often seemingly untrue, but experience is daily teaching me more and more convincingly that what seems false, at first, when brought to the light of sharply objective judgment, is found surprisingly true when further evidence has been collected.

I think it unlikely from what I know of psychometry that very convincing results will ever be obtained in full publicity, except in rare instances (which may occur anywhere and at any time), when the sensitive on the platform is in particular natural electro-magnetic sympathy with some person in the audience, or when one member thereof is pronounced in individuality to a far greater extent than is common among people in general. All varieties of mediumship require for fullest exercise concentration and voluntary passivity, with high measure of developed individuality. Polarization is the greatest question, and is the one most of all neglected by students of psychic science. It is constantly said that we must be extremely negative to be receptive to spiritual influx; so we must be in a voluntary sense, but not in an involuntary manner.

Present discussions on the blessings and dangers of Spiritualism which are agitating the thinking public, are leading to the opening up of many hitherto closed channels for free discussion of those interior conditions best adapted for elevating psychic expression. For my own part I always strictly adhere to my time-honored principle of attending closely to one matter at a time, and employing my psychic faculty deliberately only when I am feeling desirous of exercising it. When I spontaneously asserts itself and I am granted utterly unexpected information, such intelligence it is of exceeding value, and has often enabled me to successfully pass through a difficult crisis, and also help others in times of special difficulty to surmount large obstacles which, until such light and counsel were vouchsafed, appeared utterly insurmountable.

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Not justly. The best recent commentators on Paul's epistles follow very much the line pursued by Matthew Arnold in his celebrated Essays in which he always undertook to throw as much light as possible upon contemporary circumstances. Paul wrote in exceptionally stormy times and gave much advice to the harassed Christians of the first century during a period when they were in constant strife and danger which would not fairly apply to times of peace and prosperity. We see no evidence of jealousy in the passages which give the gist of the whole opinion of the one who wrote the sentence. There are misstatements of science as well as of religion today, who take precisely that view of life for themselves and others who are engaged likewise, but a counsel adapted to a minority can not be a precept enjoined upon a majority. Minorities as well as majorities have to be reckoned with, and any system of social philosophy or sociology which fails to consider frankly varied necessities and conditions of life is necessarily lamentably defective.

Paul wrote to various peoples in various styles and to him were submitted in times of difficulty many perplexing problems with which he faithfully wrestled to the best of his ability. Paul never claimed infallibility and the often mistake of his own disciples' imitations. Therefore trusting the epistles fairly as literature we must weigh the different kinds of advice they contain and study to what condition in life special recommendations are most applicable. Paul may have felt that it was best for him to remain single, but he does not there conclude that marriage is under a ban.

Paul's epistles are remarkable literary miscellanies and the scholarly reader deals with them as he deals with the Shakespearean dramas. To blindly follow an author because he is a great writer is a great error and nothing is more mischievous than building dogmas on texts.

Answer 2.—Undoubtedly the second and succeeding chapters of Genesis may fairly be taken as a world wide allegory of human social evolution, as kindred stories to Adam and Eve may be found in the folk-lore of all nations. The first chapter of Genesis distinctly says that at their original creation human beings were of both sexes and were commissioned to increase and multiply. Therefore man and woman considered as a couple, is the original and true condition from the legendary story of Odono the Red Race from which the name Adam from Hebrew Odono is derived.

A mystical and by no means unreasonable explanation of Adam is that he represents the human race in its original condition, and human beings are certainly in a higher stage of development when they have progressed far enough to feel love for others than when they are in the primitive condition of self love only.

Answer 3.—In the Arcana Coelestia makes the entire story of Eden typical of the first church established on earth by divine providence, and a church properly means a company of the enlightened in the midst of the unenlightened.

We can all surely realize that every human individual rises in the scale of moral and intellectual development as he ceases to be simply self-regarding, because his affections are now going out to another than himself. The birth of neighborly affection is the first great step in individual and social regeneration.

Letter from Washington.

To the Editor of the Banner of Light:

Dear Sir: Though I could easily expatiate upon the beauty of this lovely city, where I have just returned from a brief visit, and am granted the privilege of addressing most distinguished audiences, and could easily give detailed accounts of my own available experiences, I prefer to use available space in your columns on this occasion for a more extended and frank statement of my own feelings about the Republic in its present condition. The Republic is a beautiful city which does great honor to the nation's capital. Not supposing that the bulk of your readers see the Washington Star I venture to reproduce an article which appeared in its admirable columns November 11th, 1902, under the heading "The Republic in its present condition" from my pen. The institution should be visited by all lovers of humanity who are seeking to solve the mighty problem of transforming the "incorrigible" into useful citizens. There is not a word of exaggeration in all that follows.

Yours sincerely,

W. J. Colville.

Confined within an area of 144 acres and situated about thirty-two miles from Washington, near Annapolis, Maryland, the Republic is a beautiful city, which has been appropriately termed an ideal republic in miniature. Several years ago a well-known writer on economics and sociology presented to the public a vivid imaginative picture of a form of government not paralleled anywhere in the history of the world, that it was generally considered as not available for modern application. While the Junior Republic, in some respects, suggests the government of the work referred to, yet it is not the theoretical possibility of the ideal, but the actual realization of the happy consummation of the hypothetical and practical in appropriate proportion. It sustains that theory of government that actual participation in the nation's affairs by its citizens will foster loyalty and national pride, while the ordinary citizen, who is not a citizen of the Republic, is in some extent, yet its citizens evidence their love for the government in no uncertain manner.

A visit to this miniature nation now, after its successes of over three years, is a startling revelation to the ordinary citizen. He finds that the first time will most likely approach the seat of its government with more curiosity than interest, expecting to see children playing at a vocation which forms the principal field for a great many men of the highest attainments and character. He finds that the Republic is a miniature of the Republic for the boys and girls, such as playing house and imitating the elders in their occupations like the children of our homes are wont to do. But this idea will soon be dispelled as unworthy upon a proper understanding of the reality. One of the most striking features of the Republic and of its citizens is their earnestness, the evidences of which are found on every hand, signifying their appreciation of the responsibility that rests upon them as citizens of a commonwealth.

A representative of The Evening Star on a recent Saturday afternoon made a visit to this miniature nation, when its purposes and attributes and its system of maintenance were explained and demonstrated by the Junior Republic. The Saturday afternoon is the day set apart for the recreation of the citizens and for the transaction of some of the principal governmental affairs; so while only necessary work was being done, yet the time of the visit was opportune, in that the Republic was able to witness a number of the most important features in the routine of government which were taking place at that time.

It was learned that the young boys who bore the title of citizens had once been designated as "incorrigible" boys who could not be restrained from forbidden actions by parents, or who violated the mandates of municipalities or state. But the bright faces and intelligent bearing of the little fellows, combined with their air of earnestness and self-respect, seemed to brand the designation "incorrigible" as a mis-

nomer for them in their present circumstances. Not only individually, but collectively, there was an atmosphere about the little fellows of such manliness as is not usually found among an equal number of boys, even in homes where they have been surrounded with the best things of life.

It is evident that one of the principal factors in this transforming of unruly boys into well-conducted citizens is the nature of the government itself.

The Republic is complete in its composition, with all the customary branches of government—legislative, judicial and executive. The laws controlling the subjects are made in general assembly by the citizens; a citizen judge interprets them and makes their application, while a police force, composed of citizens, acting under the cabinet, enforces the commands of the statutes. There is also a national militia, properly officered, which conducts its own court-martial on questions concerning any infraction of the army regulations. The army was organized in July, 1902, with a maximum strength of thirty, including officers and enlisted men. This body is on the same footing as the regular army of the United States, in so far as the rules and regulations of the United States service are applicable, and has the same military organization, with its various departments. The officers consist of a captain, two first lieutenants, one of whom is detailed as aide-de-camp to the president of the Republic when occasion requires; one second lieutenant and the proper quota of non-commissioned officers and privates make up its personnel. A signal corps has already been successfully started, and it is capable of receiving and transmitting official messages in a satisfactory and expeditious manner.

A competent corps of telegraphers will be formed from the signal corps, some members already having qualified themselves for telegraph operators since the formation of this corps, and it is anticipated that a telegraph line will be established between the headquarters and the nearest railroad point in the near future. A non-commissioned officer from the regular United States army serves as instructor in the field of tactical instruction, and the field musicians are being qualified by a musician from marine headquarters. The uniform is that used by the United States service for active duty, very similar in color to the new shade of khaki.

The National Junior Republic has its own currency, which is the medium of exchange in the Republic. It is made of aluminum in denominations from \$1 down to the corresponding small coins of our own money system. The government pays the wages of the citizens and the officers' salaries, and maintains a national bank. It also controls the money market, and the citizens pay their clothing and other necessities, as well as a few of the luxuries prized by the youth. The Citizens' Hotel provides the food for the inhabitants, all of whom are required to pay for their board. In brief, the plan of the Republic is a system of co-operation.

Each member of the Republic is taxed 25 cents weekly for the support of the government, in addition to paying for his board and lodging. One of the qualifications of citizenship is that the candidate must be twelve years of age. In cases where boys brought to the Republic are under that age the government pays a guardian for him at the town meeting, which is held each week.

"He who would eat must work" is applicable to the citizens of this little nation. There is no room within its confines for idleness or for the commonwealth. Employment is found for the boys in farming, carpentering, public improvements, laundry work, etc., and the labor is divided among the wages of citizens run from \$3 to \$4.40 per week. Many of the boys earn more than that, however, by performing extra tasks. The government also pays its subjects for time spent in school, a thing not dreamed of in the boys' own school system. The business of the citizens now is the large pump, which furnishes the water power of the nation. Each lad is required to take his turn at the pump. The larger boys are charged with 100 turns, and the smaller lads with half that number.

Within the last year the seat of government has grown in size. It is by no means a metropolis, for the town numbers only six buildings and a large barn. The buildings are designated as the executive building and boys' dormitory, the Citizens' Hotel, the government store, school house, carpenter shop and jail.

The first floor of the "state house" contains the president's office, the library, armory, assistant superintendent's room and a general play hall. On the second floor are the rooms of the government officials and the non-commissioned officers of the Republic—the aristocracy. These separate rooms are striking in their appearance, for tastefully arranged on the walls are photographs, paintings, pictures and flags. The floors are covered with neat carpets and the rooms are completely clean. The general appearance is so inviting that the visitor can only wonder that boys of the age of these citizens can be brought to take such pride in their surroundings and to appreciate the beautiful in such degree.

The third floor of this building is one large dormitory, where the larger portion of the citizens sleep. The floor is marked off with lines into small apartments, but the only walls separating the rooms are built out of the boys' imagination.

The Citizens' Hotel is a large building, containing the office of the superintendent and his assistants and the dining room, kitchen and girls' dormitory. The jail is indeed a formidable and forbidding place, fitted up with very secure cells, with iron gratings over the doors. Each cell contains a bunk, and the building stands as a reminder that the law will be upheld, and it is spoken of in no laughing tones by the diminutive people. Indeed, incarceration in this house of detention is no laughing matter, for one is as securely held in the jail as though he were placed behind the bars of a court of justice in the larger Republic.

The purpose of imprisonment as viewed by those in control in this Republic is prevention rather than punishment for crime, and after a citizen has served his sentence he is let out of jail and engages with his countrymen the same as before his detention. No stigma is attached to the fact of his having been imprisoned, for all the other citizens have been in his place; and who is there to cast the first stone?

The writer was informed that the superintendent and his assistants have nothing to do with the government of the citizens except in extreme cases, which are rare. The president of the Republic and the other officers, all juveniles, are elected by the citizens for a term of six months. The elective officers and their salaries are as follows: President, \$1 per week; vice president, 75 cents; three police commissioners, 50 cents each. The appointive positions with the salaries attached are: Judge of the court, 75 cents per week; clerk of the court, 75 cents; clerk of the court, 50 cents; chief of police, \$1.50; assistant chief of police, \$1. It will be seen from the table of salaries that the officers as well as private citizens are required to work, not even the president being exempt. One of the advantages of having judges, however, lies in the honor, in the fact that the government officials receive the better rooms in the state house.

Maxie Tropanier, a bright seventeen-year-old lad, is now president of the Junior Republic. There was no real tape to dispose of in order to get an audience with Maxie. He

was standing near the executive office, and answered the questions of the reporter readily and intelligently, never once hinting that he had a secretary who would state his views to the press in case there was "anything to give out." The other officials and members of the cabinet were equally free from formality. The president seemed to be just one of the strenuous life, for he had just come in from a game of base ball, and shortly before that he had been hunting—no lew, but squirrels.

All the other officers are bright-looking intelligent boys—in fact "representative citizens." Wilbert Marsh is vice president, Chris. Harold and Conrad Nelson are police commissioners, and the president is acting chairman of the board. The officers appointed by the president are: secretary of state and treasurer, Joe Williams; attorney general, Logan Sayer; chief justice, Paul May; clerk of the court, James Sayer; librarian, Willie Wilson; chief of police, James Hance, and assistant chief Robert Miller.

There is a campaign in progress in the Republic at this time, and considerable interest is evinced in the probable outcome. The election takes place December 4. There are two parties in the field—the good government party and the grand old party, the latter standing for the administration. The contestants have already been named: a senator, headed by Samuel Jenkins, the chief laundryman, is in the field for election against the present officials. The only citizen who has held more than one term as president is Gilbert Jackson, the first citizen of the Junior Republic, he having been elected twice in consecutive years.

Every Saturday afternoon the citizens, including the officers, line up before the government bank and receive their wages from the hands of the assistant superintendent. They also pay their board and taxes at this time. While the citizens are waiting to be paid on the Saturday mentioned the writer overheard remarks similar to the following:

"John —, \$3.75 for labor, 50 cents salary; docked 10 cents for being late at school."

"George —, \$1.25 for labor; docked 20 cents for neglect in duties on the farm."

The clerk and chief laundryman each receive \$4.40, the highest wages paid for regular work. After receiving their earnings the boys paid their taxes, and occasionally a "ten-per-center" would come up and remind a citizen of a loan then due, and the account would either be squared or else the borrower would ask for more time, as in the larger world of business.

The wealthiest citizen in the Republic is Willie Klank. The boys have nicknamed him "Vanderbilt." He is an industrious lad, works extra hours, saves his money, and has no means lacking in business resources. When asked as to how he made his money "Vanderbilt" said: "When I can give my money exercise by letting it work for me among the boys, why, I let it work."

One of the most interesting incidents witnessed was the holding of court, when the laws were administered to the youthful offenders. The docket was unusually large on this occasion, and the youthful judge scarce restrained a sigh as the clerk read the list of names of those who were to be tried for infractions of the rules governing the Republic. In the session in the court room one of the most impressive and striking features noticed in the Republic. Perhaps in no other branch of the government does the outsider have so good an opportunity to understand the earnestness which actuates the boys who are playing the parts of the officers when the laws were administered to the youthful offenders. The docket was unusually large on this occasion, and the youthful judge scarce restrained a sigh as the clerk read the list of names of those who were to be tried for infractions of the rules governing the Republic. 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 75.

the island where I lived, and if the others...
I remained for an hour or more in contemplation of this Glendora, with no thought of anything else but admiration for the priceless things which had so strangely come to me, and which, one by one, I pulled out from the recesses of the box or barrel. Here was a massive golden crown set with jewels. A golden cup, with a cover surmounted with a cross, and full of precious stones. Golden molders, pieces of silver and ornaments of both silver and gold hammered with an artistic dash worthy of a Renaissance Cellini.

I think I must have been dazed for the time being, at sight of so much wealth, or else I would have noted how hot and sultry the air began to be, how close and stifling was the atmosphere. There was a fascination about it I can scarcely account for.

All of a sudden, there came a rumbling, at first like the rumbling of a coach at a distance, then louder, and louder, until the earth began to tremble. Then the cave began to shake, and some of the stalactites broke off from the roof. I rose to my feet in fear and with a sinking sensation. Was this an earthquake, or had my visit provoked the spirits of the old bachelors thus to chastise me for my impertinent curiosity? But this was no time to indulge in such reflections. The earth was growing insecure beneath my feet, and at last feeling that my only safety lay in flight, and with no more thoughts of the treasure I had brought to light. I made my way with difficulty through the passage, almost blinded by dust and falling debris, out into the open air. Here all was calm, the sea was like a mirror, all nature seemed hushed into repose; I had never seen the water look so glassy. In the little town I had left behind me, people were running to and fro. Then of a sudden came another fearful shock, which brought me almost dead upon my face. Then the sea, the placid sea, became all motion, receded from the land, far out, far far away from me, leaving its bottom bare with countless old pieces of wreck and hulk, and gasping sharks and fishes of a strange and loathsome type, writhing in and out of the sunken rocks or sands, with here and there a human carcass rolling among the weeds. An awful, gruesome sight, but not so awful as that wall of water which fully fifteen fathoms high, held back by an invisible hand, stood ready to engulf me when I stood. Now mine it long doing so; with a roar and surge and with a force irresistible, it came towards me with maddening speed, swallowing me up in its embrace and leaving me a battered thing, a ghastly corpse upon the shore, where but an hour or two before I had landed full of life and hope.

Here ended the M. S. which recalled to me the sad fate of my dear friend and colleague Dr. Pettin Kofor, so well known for his erudite work on the flora of the West Indies and who perished on the occasion of the great Earthquake and Tidal Wave which devastated these islands some years ago, a victim, as we supposed, to his love of science and botany. For on that afternoon his friends understood him to say that he was going out in search of some plants to complete a collection he was making for Europe.

With the M. S. he left a plan of the route to the treasure. Whether he meant this as a hint for me to go in search of it, I am not certain. Up to now, I have not done so. The fact is, my wife, after reading the story with some doubts as to its origin, came to the conclusion that we were quite happy enough as we were, far happier than if we had all the wealth which had brought so sad a fate upon Dr. Pettin Kofor.

Mrs. Nettie L. Merrow,

the well-known psychic, can be found daily at Room 52, Banner of Light Building, 204 Dartmouth St. from 2 to 6 p. m. She is a reliable medium, and we cheerfully recommend her to the patrons of the Banner. Give her a call, and test her powers for yourselves. Terms reasonable.

Proposed Amendments to By-Laws.

MASSACHUSETTS STATE ASSOCIATION.

The following Amendments have been forwarded to the secretary and I hereby send them to the Banner of Light for publication in accordance with the By-Laws.

Amend Article II to read as follows:

First. To found churches in the name of Spiritualism as a legally recognized system of religion.

Second. To provide for the equipment and maintenance of a ministry, qualified to exemplify the principles and publicly and privately teach the truths of Spiritualism as a religion.

Third. To establish pastorates and permanently settled speakers wherever the same may be practical.

Fourth. To consolidate all Spiritualist societies into one general harmoniously working body, for mutual aid and protection in all work pertaining to the phenomena, science, philosophy and religion of Spiritualism.

Fifth. To provide and maintain a system of missionary work through which local church societies may be organized, members added to the same and to the State Association, and the public enlightened with regard to the teachings of Spiritualism.

Sixth. To provide ways and means by which mediumship may be developed and fostered for the purpose of presenting to the world genuine spiritual phenomena.

Seventh. To co-operate with the National Spiritualists' Association of the United States of America by maintaining charter relations with the same and by discharging such duties as may devolve upon this Association by virtue of said charter.

Amend Art. IV to read as follows:

The officers of this Association shall consist of a President, three Vice Presidents, a Secretary and a Treasurer, who shall be Directors, and with three others shall constitute a Board of nine Directors who shall be elected by written ballot at each regular annual Convention of this Association, and shall have charge of all of its business affairs.

Amend Art. V, Sec. 1, to read as follows:

The membership or primary units of this Association shall consist of the local societies chartered by it; also of such persons as have contributed the sum of one dollar per year into its treasury. The chartered local societies, campmeetings, or benevolent associations shall be represented by delegates at the regular annual Convention of this Association upon the following basis: One delegate for the charter, and an additional delegate for every ten members or major fraction thereof. The duly accredited delegates and all persons in good standing upon the books of the Association Dec. 31 of each year shall comprise the legal voters at each annual Convention.

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Amend Art. V by inserting as Sec. 2 the following:

The charter fee, to be paid by local societies, or other organizations, when uniting with this State Association, shall be two dollars each, and no other expense shall be incurred in the name of the charter. All societies, after chartering with this Association, shall donate not less than five dollars per year to its treasury to enable it to be continued in good standing on the books of said Association.

Amend Art. V by changing Sec. 2 to Sec. 3, and Sec. 3 to Sec. 4 in numbering the same.

Mrs. Frances Matilda Brown.

Mrs. Brown was the only child of the late William White, for many years associated with Isaac B. Rich and Luther Colby, as William White and Company, in the publication of this paper. She was born in Boston, Jan. 14, 1848, and passed to spirit life Dec. 2, 1902, 54 a. m., at the Detention Hospital, this city, to which she and her only child, a daughter, Marion Estey, were taken on Thursday, Nov. 20. Her husband, Albert W., is a well known patent attorney and he had just previous to the taking of Mrs. Brown to the hospital, returned home therefrom.

Her mother was Boston born, of fine family and passed to spirit life shortly after her birth. Her father in a few years after again married one Miss Eliza Campbell, who passed away in January, 1888. Her home life after this second marriage of her father was most unhappy and Oct. 5, 1881, she married Mr. Brown.

Following the decease of her father, April 28, 1878, in the settlement of her father's estate, of which she was sole heir, trouble arose between her and the executors, who were aided by her brother James Campbell, and one George N. Fletcher of Detroit, Mich., a business partner of Mr. White in a large and valuable land property at Alpea, Mich. Mr. Campbell and Mr. Fletcher have both since passed away. Litigation for the recovery of Mrs. Brown's inheritance was begun in the Supreme Court of Massachusetts in 1874, and is still pending but, as is believed, Mrs. Brown at her passing away was on the eve of receiving an award to a very large amount.

This litigation is one of the very oldest pending in that court, and on its prosecution by her, as is claimed, the grosser frauds of all kinds on the part of her step-mother, Mr. Campbell and Mr. Fletcher were uncovered and brought out.

Mrs. Brown was a firm, constant and sincere believer in Spiritualism and passed away conscious to the last and with that belief unshaken. She was most kind, charitable and self-sacrificing and a most devoted wife and mother. Her daughter with her to the last, the rules of the hospital, and her husband to be present. In the near future memorial services will be held, of which due notice will be given in these columns.

"Sunbeam Gift Boxes."

The Gospel of Spirit Return Society will have a Box Opening at the home of Mrs. Soule, 79 Prospect St., Somerville, Wednesday, Dec. 17th, which will take the place of the usual reception. At that time the "Sunbeam Gift Boxes" will be opened and the rules of the Society for the best five years to serve supper to sixty little people who would otherwise have no special Christmas remembrance.

A Christmas tree, with suitable presents, is provided for the little guests in the evening. The ladies are hoping to have some seventy-five children this year and will be particularly glad to receive donations of clothes, money, books, games and toys. Anyone wishing to help with the work may send donations to Mr. H. D. Barrett, Banner of Light office, or to Mrs. Soule. Anyone desiring tickets for children who will have no special remembrance on that day can have them on application to either Mr. Barrett or Mrs. Soule, and it is earnestly requested that the local Spiritualists report any case where a Spiritualist child may be helped at this time.

Dr. C. H. Harding.

In the departure of our beloved brother, Dr. C. H. Harding, from this to the other life, The Boston Spiritual Lyceum at its last Sunday session offered this memorial: "The Lyceum has lost an earnest defender. His life with us was active in working for our benefit; his death will be felt as a bereavement to the Lyceum movement, in whose ranks he effectively labored, whose cause he so earnestly advocated. We tender to those who were near and dear to him our heartfelt sympathy. Their loss is great; their grief can only be softened by an external application of Spiritualism. We will cherish his memory and hope he may still work with them and for them in higher, unseen, but no less loving relations as ever. Let us remember, though our standard-bearers falter and fall, truth never dies, and other hands must bear aloft our banner. The departure of one so loved is to us a call to a renewed consecration, to new exertions to spread the truth he loved and to illustrate its principles in our lives as he did." E. R. Packard, Clerk of Boston Spiritual Lyceum.

Miss Susie C. Clark.

To the Editor of the Banner of Light:

I wish to congratulate you in securing the most excellent and highly instructive and spiritualizing articles which emanate from the prolific pen of our mutual friend, and the friend and benefactor of humanity, Susie C. Clark. All that she writes is interesting and valuable, and especially so is her article on "Temperance" in your last issue. I hope every reader of your improving columns has read it, for I am sure they must be both delighted and benefited by so doing.

Are your readers aware that she has written and published several books that are of great intrinsic value? They ought to be in the hands and heads of every Spiritualist that they may grow "ligger" and better.

Dean Clarke.

Lyceum Work.

Kind Editor and Readers:
Having been appointed National Superintendent of Lyceum work by the National Spiritualist Association, I am desirous of getting in communication with the various Lyceums in the United States and in fact with the Spiritualists and Liberalists, and get them interested in this very necessary department of the general education of the rising generations. Children should no longer be taught the dry, stale faith and flickering, doubtful hope of orthodoxy, but rather the knowledge of life and its possibilities as taught by the science and sense of this electrical age. Those who have already corresponded with me will receive the first copy of the "Progressive Lyceum" before you read this—a four paged, six by eight half weekly

paper devoted to the Lyceum; many have also credited by the use of the cards which bear the picture and favoring of our workers, at one cent each. My position as Superintendent impresses me that I am your servant to do your work for you, so if you have any criticism or kindly suggestion, come on with it at once; let us get everything in "ship shape" by the first of the year, so that all will move quietly and effectively along.

The price of the paper is one and one-half cents per copy or seventy-five cents per year; the size of the paper will be increased and general appliances for the success of the Lyceum will be added as the movement becomes organized. I want to correspond with all Lyceums to get their methods; and with all places where a Lyceum is desired, that I may furnish them with these different methods according to facilities and conditions. Don't sit back now and say, "I will wait and see how it is going to succeed," or as I have received several letters, "I will take your paper, if it suits me." Come on and make this your movement and your paper. I desire to listen to your every suggestion and reproof, and will then most likely do as my judgment tells me, and endeavor to make the entire matter one of interest of which you will be proud. The various workers and spiritual papers have been extremely kind and courteous to me and to the movement, and I heartily thank them as I shall also thank you for your interest and assistance. I am always,

John W. Hing,
National Sup't. of Lyceum Work, Spiritualist Temple, Galveston, Texas.

Dean Clarke's New Poem.

Have you ordered several copies of Dr. Clarke's poem to which we have called special attention in our two last issues? If not you have neglected an early opportunity to read one of the best didactic and descriptive poems in our language, and we hope you will make immediate amends by sending him your subscriptions, for it will not be printed till sufficient means are furnished to pay the printer. Our talented brother offers one of his finest literary productions for the meagre sum of twelve cents per copy, sent by mail, so that every one, however poor, may possess at least one copy for his own and other's benefit. Our well-to-do readers can do no better missionary work than to order from 10 to 100 copies for distribution, for it teaches many of the grandest truths of science, history, and our Spiritual Philosophy, in plain but euphonious language that will charm, while it instructs the fortunate reader.

To show that its verses flow as delightfully as a streamlet, we quote at random, the author's allusion to successive inventions which have helped onward human progress. He thus refers to the use of water power—

"The stream was used to turn the wheel
Which ground the grain that made his meal,
And on its bank the factory rose
To weave the web that made his clothes."

One of his stanzas relating to the Electric telegraph, of which there are others, reads—

"Jove's thunderbolts, now harmless thrown,
Report our thoughts from zone to zone,
And, flying swift from clime to clime,
Annihilate both space and time."

Send for the pamphlet and get the rest of the sublime descriptions.

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ASTROLOGY Frank Theodore Allen

Write for a free copy of my book, "The Science of Astrology," which is now being published in Boston, at 804 DARTMOUTH STREET, near Huntington Ave., Boston. BANNER OF LIGHT BUILDING, 210 1/2 DARTMOUTH ST., BOSTON. Other times or places by appointment. Office readings \$1.00. Written (by mail) \$2.00. Cash in advance. No return. SPECIAL—Mr. Allen will give a FREE copy of his treatise on "ASTROLOGY AND OCCULTISM" to all who send stamp, or call.

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Annual Meeting.

The annual meeting of the Massachusetts State Association will be held Tuesday, Jan. 6, business meeting at 10:30; conference at 2:30; speaking and entertainment, with free music, at 7:30. Admission at all sessions free. Don't forget to be at these meetings if you are interested in organization. If not, come and become interested. See next week's issue for program and place of meeting.

Spiritualism in Worcester.

Worcester Association of Spiritualists, G. A. R. Hall, 25 Pearl St. Dr. Geo. A. Fuller of Onset served our society for the month of November. We have been favored with a course of good, practical lectures, ably presented. He made an earnest appeal to all Spiritualists to form a circle in their own homes, as the most satisfactory results are obtained from the "Home Circle." In his closing lecture, taking for his subject, "Mediumship and its Conditions," he said in part: "Mediums are ever developed by those persons of education or culture will ever produce mediums unless they are born with that blessed gift. However, I believe in educating our mediums and teachers as a spirit approaching a sensitive who is educated, cultured and refined, finds something to work with capable of producing the highest and best results. Again I repeat, education and culture alone will never produce a medium. In the same way, no amount of education or culture will ever produce a Shakespeare, unless he is born a poet. I do not believe mediums are ever developed by those persons who advertise to develop mediums at so much a head, but know all are developed by those 'right on time.'"

He closed with an earnest appeal to the "unseen ones" to draw near with their sympathy and love and help us to bring out the highest principles of our religion in our work and service for humanity. Next Sunday and the Sunday following Mrs. Ida M. Pyle of Melrose will be our speaker and medium.

M. Lizzie Beals, Cor. Sec.

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IMAGES GIVEN THROUGH THE MEDIUMSHIP OF
MISS MINNIE M. MOORE.

secular doctrines of Buddhism had been brought west by zealous missionaries, and mingled with the various philosophies and religious theories of the period. "A more exact, and I must needs say, a more philosophical and scientific church system," says our author, "will, I am persuaded, serve to convince all unprejudiced minds that these trivial imperfections, or 'folies' as we have been taught to call them, were in truth, the several symptoms of one and the same deep-seated disease; and that for long ages, things so seemingly unconnected and independent as we may think this profession of virginity and the mythic interpretation of the Scripture, both sprang in no circuitous manner, from one principle, and that principle nothing else but the rudiment of Asiatic Theosophy." The theosophical missionaries, it will be remembered, found to their chagrin wherever Buddhism prevailed, the very counterpart of their own hierarchical and monastic system. They accused the Devil of "spitefully mimicking the church," but says Mr. Taylor, "what the crafty adversary had really done was to set the Church mimicking the Pagan delusion."

"The burning solitudes of Upper Egypt and the craggy seclusions of Nubia, had from time immemorial been occupied by a race of troglodytic sages, whose successors of the Nivene era adhered to the same modes of life, and professed the same abstract principles, differing only in the phrases they made use of, and in the circumstance of putting themselves in alliance with the Church. The Church of their part, acknowledged them as the most illustrious and devoted sect, and made them the objects of her unmeasured admiration. India was, however, the cradle of the ascetic life, and Buddha the father of its doctrines; and in like manner as all Christendom, during many centuries, was accustomed to the same modes of life, and to the highest patterns of body abstraction and mortification, so did these to the banks of the Indus, and the Ganges, as the sources of their doctrine and practice."

This statement is confirmed by many writers, like Strabo, Arrian, Porphyry, Clement of Alexandria, and others. The description of the philosophy and manners of Indian and Egyptian gymnosophists, so closely copied by Christian monks, "Most of them abstained from the use of water for ablution; nor did they usually wash or change the garments they had on; but they were clothed in skins, and quenched to St. Athanasius a skin in which his sacred person had been wrapped for half a century."

Celibacy was the first law of this institute, and an abstinence the most rigid was its second law. Some ascoped wells in the crevices of rocks, walled themselves in, and depended on the piety of disciples and admirers for the supplying of their daily wants. Many passed fifty years without exchanging a word with a human being. Some indicted on themselves the torment of perpetual ulceration. These practices existed all over the Christian world. These were the ascetic adepts or ascetics that were held in honor. There were at one time near a hundred thousand of them in Egypt.

It would seem to us no wonder that individuals thus living in their own seclusion, and fifth should seek for martyrdom as a deliverance from the temptations of earth, and esteem it as the highest religious boon. Accordingly we find Cyprian, the "Pope of Carthage," explaining the Parable of the Good Seed on Good Ground. Matthew still, "While the hundred-fold produce is that of the martyr; the sixty-fold is yours (the monks); and as they condemn the body and its delights, so should you." St. Bernard is explicit in the same way. "The thirty-fold is the first degree, and it signifies the alliance of the married or the sixty-fold is the second step, and signifies the continuance of widows; the hundred-fold is the third step in the graduation of ranks, and it intends the crown of chastity, destined for virgins. . . . Conjugal virtue is good; the virtue of widows is better; but best is the integrity of absolute virginity."

Tertullian of Carthage was the earliest writer in this Ancient Church and first founder of its literature. Cyprian and Augustine stand on his shoulders. His identification in later life with the Montanists makes some explanation necessary of the condition of affairs.

The iron weight of Roman despotism in the provinces led to a vivid desire for its overthrow. That event was repeatedly figured in the Gospels and Epistles of the New Testament, then recently promulgated. The described darkening of sun and moon was a common Oriental expression for such occurrences. See Isaiah xlii-16 and xxxiv-4, Joel ii-21, Matthew xxiv-29, and Acts ii-16. "The Lord is at hand," Paul declared, and referred to the Epiphany and Philippians in asserting that Christ and the resurrection were already passed.

One significant announcement was made that a Paraclete, a representative or Comforter, would come and complete the work which Jesus has begun. In the reign of Titus Aretius, the Antonine, about the year 155, the period of the persecution of Montanus appeared in Phrygia and proclaimed relations which this Paraclete had delivered to him. He had received them in trance like the untaught prophets before him. He delivered believers into two classes, the psychic and the spiritual; the former led forth by Paul; the psychic man received the things of the spirit; for they are foolishness to him; neither can he know them, because they are spiritually discerned. The same thing is said again: "Those be they who separate themselves, psychic, having not the spirit."

Montanus endeavored to establish a community like the congregation at Jerusalem in order to make ready for the Second Advent. He enforced a rigid standard in regard to marriage, fasting and martyrdom. His doctrines spread over the Roman world. The bishops tried to meet them by argument, but were worsted. The Montanists excelled in morality, and exhibited spiritual gifts, power of healing, trance-speaking, etc., that put their adversaries to shame. After several centuries, they were crushed by their rivals, their doctrines adopted as orthodox, but themselves stigmatized and their history falsified and their writings suppressed.

Tertullian was thoroughly instructed in the learning of the time, and became familiar with the writings of the philosophers, medical knowledge, the civil law, and the history of the various schools of opinion. He traveled in Europe and Asia, finally returning to Carthage to do battle for his own convictions. This he did with an earnestness which degenerated into vehemence and even into absolute coarseness. He attacked first the Pagans, then the Gnostics, and even the Christians of his own time. It was his aim to distinguish the Gnostics from the orthodox, and to purify the Church by incorporating with it the Spiritualism and morality of the Montanists.

He was familiar with the Scriptures, sometimes as was frequent practice changing the text to suit his own purposes. In his writings is found an extolling of celibacy equal to anything to be found in Bernard or Hildebrand. Writing to his wife urging her not to contract a second marriage, he addresses the example of the nun, as "disturb whose names are with the Lord"—that is, enrolled in the church-books. "Thus," says he, "thus have they now anticipated that eternal good which is the gift of the Lord; and thus while on earth, in not marrying, they are reckoned as belonging to the angelic household."

He acknowledged that the heathen had a strictness in this respect not to be found with Christians. "The priests of Gehenna retain

their continence," says he; "for the Devil knows how to destroy men, even in the practice of the virtues; and he craves not, so that he does but slay them, whether it be by the indulgence of the flesh, or by mortifying it."

It was the prevalent belief, and Tertullian had attached himself to it, that there could be no virtue or purity worth the name apart from celibacy, and that the marriage relation was in some degree of the nature of vice—or stuprum conjugale—conjugal debauchery. He interpreted as well as perverted the Scriptures accordingly. "The command, 'Increase and multiply,' he declares, is abolished. 'Yet,' he adds, 'I think contrary to the Gnostic opinions, this command in the first instance, and now the removal of it, are from one and the same God; who then, and in that early seed-time of the human race, gave the reins to the marrying principle, until the crime of incest was committed, and until he had prepared the elements of a new scheme of discipline. But now, in this conclusion of the ages, he restrains what once he had let loose, and revokes what he had permitted. . . . In a thousand instances, indulgence is granted to the beginning of things. So it is that a man plants a wood and allows it to grow, intending in due time to use the axe. The wood then, is the Old Dispensation, which is done away by the Gospel in which the axe is laid to the root of the tree.' Hence comes his pleading; 'Why it not suffice thee to have fallen from that high rank of immaculate virginity by once marrying, and so descending to a second stage of honor? Must thou fall yet full farther, even to a third, to a fourth, and perhaps yet lower?'"

It is seen quotation, purporting to be from Tertullian, most unduly tending to women. If I were to argue woman-fashion, applying on general statement specifically and personally, I would say that he regretted his own marriage. One of these expressions was: "A woman is a chimney of Hell."

Cyprian the Pope or prelate of Carthage was a disciple of Tertullian. He reproaches his nuns in language of broadest as well as bitterest terms. He demonstrates what observation from his time to ours has abundantly shown—that little morality existed where monks and nuns were so numerous. "In Portugal, Spain, the south of France, Italy, Sicily, and the islands about, during all this lapse of time, while very few temperate and virtuous husbands and wives have blessed the common walks of life, monks and nuns of ambiguous character have swarmed from religious houses."

It is no pleasing task to copy his words in regard to his celibate girls. Pomponius, a suffragan bishop, had written to him about certain scandals. Multitudes of young girls in some moment of religious excitement had taken the vow of virginity, and were now finding themselves cut off from domestic life had rushed into irregularities, consorting with clergymen who had on their part been galled by similar extravagances. The prelate recites the phrase: "defectus in eodem lecto pariter manifestus est," which means that although confessing that though they had occupied the same bed, they insisted that they were unviolated. He adds, "You will know that we do not recede from the Evangelic and Apostolic traditions. Church discipline is to be maintained. . . . therefore it is by no means to be allowed that your women should also simul damine—shall sleep with men. If they have cordially dedicated themselves to Christ, let them modestly and chastely and without subterfuge, hold to their purpose, and thus constant and firm, look for the reward of virginity. But—yet one warning—if they will not so persevere, let them marry." He adds: "Thou hast done wisely in withdrawing from the deacon and others who offend—qui cum virgibus domare conserunt."

Not only actual violation of the celibate vow was disastrous, but a looseness of manner and deportment seems to have been frequent. In those days the cloisters and gynocaea had not been instituted; these were a reform made when the Roman Church came into power. For Porphyry actually was a reformer of the preceding century. The youth and maid of that period who took the vows remained still in their families and went about freely. As they were not candidates for the marriage relation, they learned to take greater liberties than their deacons and less restrained young ladies who were not in their exalted sphere. Cyprian exhorted them accordingly. (To be continued.)

Civilization and Progress is based upon Love, Knowledge and Wisdom—Love of the true God of Love; Knowledge that Eternal and orderly progress is divine evolution; and Wisdom to use all knowledge and all power for the good and advancement of the Whole, regardless of whether we are personally benefited or not.—The Blissful Prophet.

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