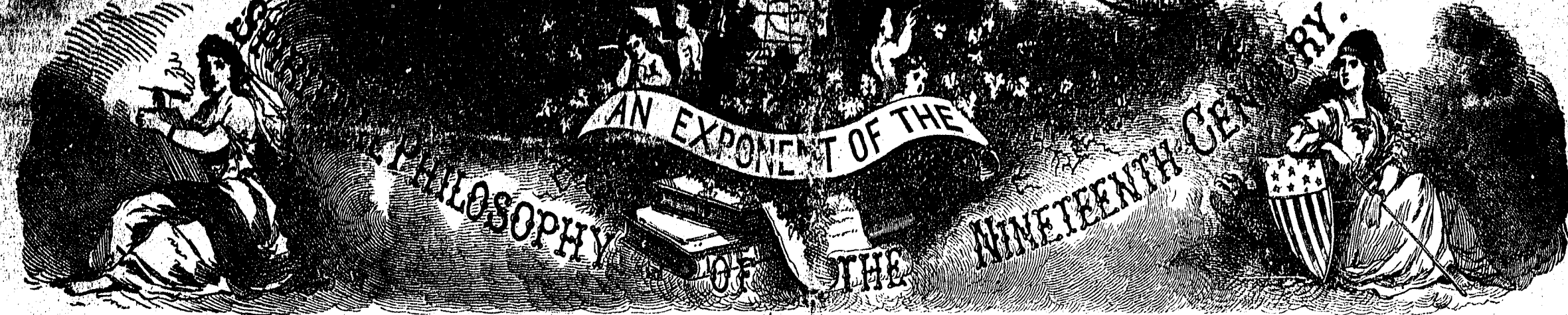


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Written for the Banner of Light.
THE NEW YEAR.

A new-day dawns and brings a brighter year,
A new-day comes and sets a golden mark,
A new-day gleams with love's alluring cheer,
And lo! from life has vanished all the dark:
No more the past shall hold us in its power,
We will be free all loveliness to know,
For us the bird shall sing beside the flower,
And grass shall come where lies the glittering snow:
For with new-year there is new cheer,
And promise true that life itself is new!

All in a winter wild and white we live,
Because of barrenness so dear without,
Ourselves to it as slaves we foolish give,
And have of spring and summertime dark doubt:
But lo! the life of pleasure sweet and new,
And resolution born so rich and fair,
And hope of things divine, and blest, and true,
Now come as sunshine on the gladdened air:
For with new-year new loves appear,
And heaven we view; the new makes all things new!

Now hearts of hate be born to love's own land;
Now souls of sorrow come to realms of joy;
Now timid ones in bravery firmly stand;
O'ercome your fears and foes of faith destroy:
Here in the living moment as it flies,
The bliss of heaven itself recure must be,
And we must live it out as in the skies—
The plan of manhood noble, pure and free:
So glad new-year bring light and cheer,
And all things true, our manhood to renew!

WILLIAM BRUNTON.

The Power of Thought in the Spiritual World.

BY HENRY FURBES.

Though it is becoming quite generally acknowledged that Prentice Mulford was right in his persistent declaration that "Thoughts are Things," it is hardly possible for mortals, hampered as they are by the rigid restrictions of material life, fully to comprehend to what a marvelous extent this becomes true in the Mind World, into which the spirit is promoted by the process of physical death. "The spiritual world," says Wm. White, Swedenborg's spiritual-minded biographer, "is perfectly flexible under the minds of its inhabitants. The character of a spirit is reproduced in everything which surrounds it. In the spiritual world every emotion, every thought, instantly appears on the countenance, and diffuses its influence over body, dress, furniture, and landscape. Hence a mind which is a heaven repeats itself in external loveliness and order, and a mind which is a hell in external ugliness and disorder."

In answer to a question by the writer, a spirit who had devoted much attention to spiritual investigation while on earth stated that in his present state "objectivity is the extension of subjectivity." That is to say, subjective states and activities are externalized—thoughts become things.

The separation of the spirit from its fleshly encasement liberates the clairvoyant faculty, whereby thought images and the scenes and pictures resting in the memory may become visible to all spirits dwelling on the same plane of mental and spiritual development, so that they appear to have a tangible, objective existence apart from the mind whence they emanate. In "Nature's Divine Revelations" it is stated that "the former experience of every person, both male and female, is treasured up in the memory, from which they can extract representations of that which they previously knew or experienced. Everything appears indelibly impressed upon the memory, as is mirrored forth with a vividness in proportion to the strength of the impression. Therefore, whatever thought enters the human mind on earth becomes a resident in the memory, and is here brought forth with the appearance of newness that makes it both interesting and instructive."

The following significant conversation between a spirit and Cabagnet, the French mesmerist, who practised spirit intercourse through the medium of mesmeric subjects years before the advent of Modern Spiritualism, is taken from his exceedingly instructive work "The Celestial Telegraph": "Spirits see only what they wish to see; if they delight in a house, they see only a house; if in a city, they see a city. The same with gardens, the country, public places and assemblies; if they wish to travel, they do so. There is something of everything in heaven, and there is nothing." To this Cabagnet exclaims, "How nothing? I cannot understand how something should be nothing." "But I do," responds the spirit, "I can understand it; they are images, appearances; they are trees, furniture, effects, and nothing, since, the desire once gone, all disappears—nothing remains. They are images, appropriated by the goodness of God to the nature of his beings."

Upon this statement of the spirit that "in heaven there are only sorts of images," Cabagnet thoughtfully remarks: "Already, on earth, the spirit has the assurance to fancy that it creates what it pleases, a creation unappreciated by our senses, but apparently quite real to the spirit in a state of somnambulism.... This creative power, which belongs only to God, which man, his type, draws from the world, can attain such a degree of force that matter finds itself dependent and paralyzed by it. It should not be denied that an ecstatic can stand materially on a stool created spiritually," etc.

It is now more widely known than it was when Cabagnet wrote, that in the hypnotic or mesmeric state there is hardly any limit to the creative faculty appropriately called imagination. Whatever may be suggested by the operator immediately assumes all the characteristics of tangible reality, the thought instantaneously becomes a thing, whether it be a stool upon which the subject in full confidence proceeds to stand; a box of confections, which are enjoyed with all the gusto of actuality; or a wild beast, which inspires all the terror of the real presence.

Thus has the human mind, when temporarily released from the fleshly confinements of its kindergarten through the agency of hypnotism, revealed the god-like power lying dormant in its nature, and needing only the magical touch of death to be awakened into natural activity.

"Through all the angelic race
God shall the heavens replace.
Each man shall yet become
The centre and the home
Of galaxies of thought
Within his being wrought;
And God through him shall build
New earths and heavens to gild
A mightier, fairer time."

Vol. VI. of the *Spiritual Telegraph Papers* (1855), edited by Dr. S. B. Brittan, contains an article by N. Sawyer, entitled "Explanations of Swedenborg," from which the following enlightening passage is taken:

"Spirits acquire the faculty of giving form to their thought, and projecting it out, as it were, into space, when it seems to exist and occupy a position due to the object thought of; if the thought be of a home it is seen as such, occupying such a location as would naturally be selected for one in this sphere. If the thought be of a ship, it will be seen either in sailing or at anchor, in accordance with the thought, and so of any object thought of.... The devout Christian spirit, reflecting upon the birth of the Savior, will see the stable, the oxen, the manger, Joseph and Mary, and the child, all as really existing to the ocular view as if they were the objects of every sense, yet every object will be exactly the form of the thought which the spirit had been entertaining.... Their thoughts become not only objective to themselves, but also to others. If a spirit is describing what he sees to one or more with whom he is in company, they having no thought of their own upon the subject, become entirely abstracted, so as to sustain no thought whatsoever except such as come from the one who is speaking; the speaker's thoughts then become theirs, which also become objective, and then the thoughts are seen alike by all who are listening to him.... This thought-seeing, this objective appearance of every thing which crosses the mind, cannot be realized by any one only from actual experience; the man who has been psychologized has realized the nearest approach to it. My friends in the spirit-world have given me the following illustration of the condition of the thought-seeing spirits of that region. I was psychologized by them for the occasion, and then I was introduced into a splendidly constructed marble building, differing in form and architecture from anything I had ever seen before. The building was nowhere highly ornamented, but built in the most durable manner; there was not a particle of woodwork about it; it was furnished with marble throughout. The inside work was not elaborately finished, but done in a plain, decent manner, as if use was the first consideration of the proprietor. The ceiling of the vestibule was at least twenty feet high, and supported by several columns arranged in proper architectural order. From the vestibule was a flight of stairs which led to a gallery by which it was surrounded on three sides. From this gallery, over a flight of six steps, I ascended to the dining-room, which was on the third storey; there was a table of extraordinary width running through the length of the room, at which several persons were seated. I immediately took a seat at the table, and casting my eye along the length of the room, thought it was quite too short for a house of such extraordinary dimensions. Instantly the room began to lengthen indefinitely, as I could not clearly discern the entire length in the direction I was looking. Had I been the owner of such a psychological mansion I should have willed the extension of that room to some definite length; the will would have acted as one with the affection, and the improvement would have been completed by my will acting in conjunction with my wish, which being ultimated in thought would have been projected out, as it were, and thus become objective, hence as much an object of the ocular sight as if it had been really produced in matter which was tangible to every other sense. Here are two examples illustrative of conditions in the spirit-world: First: I was psychologized to see a large stately building which occupied no more space than if it had existed only in a dream. Second: I was further psychologized into the condition of seeing the first conception of my own mind, in respect to that building, immediately realized as to the outward sight."

Swedenborg's writings abound in references to this ability of spirits to visualize thought-images. On one occasion he says certain spirits "made their ideas visible with me, which often happens in the other life, viz: that ideas should be set forth as visible, or that they should be able, by phantasies, to present anything as visible in another place, when yet it is really nothing else than a phantasy." "It is wonderful," he remarks, "that the phantasies of evil spirits should appear as altogether real, as, for instance, that they should deem themselves clothed with garments, with hair, and the like; nay, when these garments were spoken of, they touched them, saw them and said they were real; and yet they can be taken away by phantasies, and others substituted in their place. They are even made to believe that instead of two arms they have many, and say that such is the fact. The illusions of the kind which I have seen are innumerable, and when it has been given me to speak with them, and to say that they were phantasies, they still thought them real." In speaking of the hells, he states that "phantasies are what rule there, and they appear real to the life, because those who are there are in phantasies.... I have seen how they mutually torment each other in the hells by means of phantasies. One would bind another so tightly with cords, that the spirit knew no other way than that he was actually bound as to his hands and feet, and was thus cast whenever the other saw fit. They would then turn him into a wild animal—as bear or something else—and bind him by the neck and head, and even by the teeth, and drive him, if he lagged, and that with sensible pain. I have seen also that they would project a serpent, and he would wound them in the feet," etc.

Jung-Stilling, the German mystic and philosopher, also bears testimony concerning this momentous fact in the following statement: "Authentic instances are known to me of ghost-seers having been led into subterranean vaults, where they saw immense treasure, surrounded by guardian angels, who, from attachment to earthly things, had created these illusions, and regarded them as something substantial, while in reality there was nothing at all there. Hence it is evident that departed souls have a creative faculty, so that they can make their productions visible to themselves and others."

A spirit purporting to be Benjamin Franklin, in an address entitled "The Occupation and Capabilities of Disembodied Spirits," delivered through the mediumship of Mrs. Cora L. V. Richmond, spoke as follows regarding his present state:

"I saw an entire change, to my comprehension, in the manner of construction of this external life you will observe that all that proceed from organic properties and functions, and that life unfolds gradually from the germ that is acted upon by extraneous influences and substances. I discovered in spirit-life that all emanations proceed from the spirit itself; all attractions or repulsions of matter are the work of a greater or lesser degree of affection in the mind, or in the spirit, and that therefore there is no necessity for organic construction; that whatever takes place in spiritual life, is what you call subjective in earthly life, but to the spirit is certainly objective; while all forms of earthly substance and organic life upon earth seem to the spirit in my stage of existence purely subjective and shadowy.... I perceived forms all about me of beauty and comeliness, some of them similar to forms on earth. I mean external objects, but all of them seemingly dependent upon the radiations of some given mind. Hence, if I approached the habitation of a spirit, there were flowers and forms of beauty, foliage—external objects, it is true, but these all seemed dependent upon and radiating around the spirit that was their life and centre. If that spirit moved, the whole of this structure seemed suffused with the thought of the spirit; if there was a pulsation of joy it seemed as though the leaves and foliage were conscious of it; and even the habitation in which the spirit dwelt became more luminous; and I speedily discovered that the thought of the inhabiting spirit affected all substances within the orb of its life, and hence that the attractions of other spirits, the homelies and all, were a congregation of spirits of similar grade, who formed their habitations by the attractions of as much substance as their own minds could control; and that the power of the spiritual will, its volition or consciousness, became the secret spring where with these substances were attracted."

"I then said: 'How was it my own habitation was prepared without my presence here?' 'You have been living upon earth,' the attendant spirit said; 'you have had thoughts and occupations there, and whatever thought belonged to this stage of life, instead of to the earthly, produced its impression upon this stage, and upon the corresponding substances here: so that your spiritual structure was fashioned by you while you were an inhabitant of the earth-life.' 'Then we build our spiritual habitations,' I said, 'while upon the earth?' 'Yes, and perfectly or imperfectly; the structure is fashioned according to the perfection or imperfection of your thoughts; if they are continually broken or shattered by external things; if the ties of matter encroach too strongly upon the spirit, it makes the habitation appear fragmentary, and frequently very imperfect, but that is speedily remedied by the spirit when it comes to this state of existence.... I then discovered that the occupations of the spirit begin not externally, as they do upon earth, but inwardly. For instance, if on earth a young man wishes to build a home he saves up a few dollars, he gathers together his earnings, and he makes a habitation out of such substances as accord with his means. While his mind may be very lofty, his aspirations very meritorious, he cannot build a greater habitation than the dollars which he has will warrant him in erecting. He builds his habitation and takes his companion, and they together make up the home, first, of course, from their affections, but the external property from the substances around them. In spirit-life the novice enters seemingly without a possession, but he soon finds that he has laid up his treasures, or his lack of them in heaven. His lack

of them will consist of a vacant space, which certainly he may occupy, and which, if he has any friends or kindred or loving thoughts, will be measurably peopled by their kindness; but if he has been entirely lacking in spiritual graces and aspirations it will seem to be an impoverished country into which he has entered. I am told that in the lower stratum of spiritual existences there are vast barren plains inhabited by persons who have not had aspirations sufficiently spiritual to make populous their home with any living thing."

Cousin, the French philosopher, has spoken of the consciousness as "a witness which gives us information of everything that takes place in the interior of our own minds"; thus assuming the mind to be distinct from the consciousness itself. Certainly it does seem that whatever the essentials of consciousness may be, the group of mental faculties with which it is mysteriously connected—for a purpose no less mysterious—are distinct from it, and at best only partially under its control.

In this rudimentary state of conscious being, the activities of the mind are held in check by the arbitrary limitations of the bodily senses, as well as by the diverting distractions of the material world. How often are we recalled from some fantastic corner of dreamland by the kindly interposition of physical disturbance—an unusual noise or movement bringing the consciousness back within the safe dominion of the five senses.

Suppose, however, we were in some way entirely shut off from the ability to cognize the activities of the outer world, might not the involuntary operations of the mind continue undisturbed?

In some such condition as this many spirits are born into spirit life; for the death change has been so delicately ordered that the mind and consciousness are often, if not usually, unaffected by it, many spirits, indeed, remaining in utter ignorance of the fact that they have left the body. This fact finds clear elucidation in the literature of Spiritualism, and is also demonstrated by the experiences of Swedenborg.

When the spirit awakens to consciousness in the disembodied state, the power of the mind to project its thoughts comes naturally and spontaneously. Thoughts of sufficient clearness and intensity instantaneously manifest themselves as external realities. Nor do spirits necessarily become aware that the thought-images so very real to them are but the reflections of their own minds; on the contrary, multitudes are thus imprisoned, either alone or in "collective hallucinations," within barriers created unconsciously by themselves. Such spirits may be speedily released from this mental bondage provided their spiritual nature is of sufficient refinement to make them susceptible of angelic presence and influence; but when they are gross and lacking in spiritual development they remain, sometimes for very long periods, beyond the reach of heavenly aid. Whitier's verses are appropriate:

"What if thine eye refuse to see,
Thine ear of heaven's free welcome fall,
And thou a willing captive be,
Thyself thine own dark jail?
Oh! doom beyond the saddest guess,
As the long years of God unroll
To make thy dreary selfishness
The prison of a soul!"

Spirits ignorant of this mighty fact of the mind world may also become the victims of others who do possess the knowledge and selfishly make use of it to hold the weak and ignorant in captivity. The self-seeking, power-loving politician may thus be enabled to continue his unholy influence over thoughtless partisans; and the bigoted preacher, who revels in his power of oratory and thinks more of the triumph of his particular tenets than he does of the Truth, may keep on proclaiming his barren dogmas and administering his empty rites to those who are weak or ignorant enough to come under the influence of his psychological spell.

Swedenborg wrote of a certain preacher, whom he identified, rightly or wrongly, as Martin Luther, that "He was a most bitter advocate of his own tenets when he entered the spiritual world, and his zeal increased as souls arrived from earth who agreed with him. He had a house allotted him such as he had at Eisleben, and in one of the rooms he set up a desk raised a little from the ground, in which he took his seat, and opening the doors he received hearers, and seated them around him according to the degree of their favor for him. He allowed questions to be asked at intervals in his harangues. By-and-bye he acquired a power of persuasion which none who came near him could resist; but as its exercise was a species of enchantment, in use among the ancients [hypnotic suggestion?] he was required to desist from it; he obeyed, and taught as before, from memory and understanding."

And of another preacher, claimed by him to be Calvin, Swedenborg spoke as follows: "He, too, occupied a house like that which he had on earth, and in his library sat writing day after day on 'Justification by Faith Alone.' In course of time his furniture disappeared, and he was left with only a table and paper, pens and ink. The walls of his study were plaster, and the floor yellow, like brick; and he clad in coarse raiment. When he was visited by souls newly arrived from the world, he would summon a spirit skilled in magic [visualization?], who decked his chamber with handsome furniture and tapestry of roses; but no sooner were they out of sight than all would vanish to bare walls, as before."

Mr. Sawyer, in the article which has already been quoted, wisely and significantly remarks

that "Man's entire ignorance of every condition of spirit-life leads him to commit as many errors in his progress toward spiritual manhood as he does during his brief sojourn here in the rudimentary state. Arriving in the spirit-world and finding himself in every respect a man as before, and finding the world he then inhabits not entirely unlike the one he has left, he naturally concludes the road to happiness in both worlds must be in the same direction; but having mistaken the direction here, he is equally unfortunate there; and as wealth and power have been predominant objects sought for here, they are, by the great masses, as eagerly sought after there. All the wealth which they desire is procured by the psychological means above mentioned (thought externalization), and power is also, in some measure, derived from the same source [hypnotic suggestion and fascination]. The individual who has the most taste, skill and judgment combined with a correct ideal, displays the greatest amount of wisdom, and is accordingly looked up to there, the same as he is here."

William White, in a summary of certain of Swedenborg's doctrines states that "Hypnotism had for centuries made the world of spirit their home, and there organized imaginary heavens and fools' paradises, repeating on a prodigious scale the civil and ecclesiastical impostures of earth, assisted by myriads of pious and well meaning simpletons, who, destitute of any inner sense of character, accepted for gold whatever glittered as gold."

The state of the spirit immediately after death depends primarily upon the condition of its mind at the moment of separation from the body. If the mental activities are in any way disorderly, the disorder is liable to be carried into the next life, and until it is corrected the progress of the spirit will not be possible, be it ever so well prepared spiritually for the ineffable realities of the higher life. Very much, moreover, depends on the way in which death takes place. One who is suddenly and unexpectedly overtaken by the sure visitor is especially liable to become a victim of mental automatism. Thus a person who passes away while absorbed in some particular occupation, may take that occupation with him into the mind world as a dream. The business man, for example, whose whole being is absorbed in schemes of trade, who he has suddenly away from earth-life, might still continue to live in the thoughts that monopolized his mind while on earth. The imagination would have the power to create an exact representation of his office, with all its familiar surroundings, including his clerks and associates, and he would know not otherwise than that he was still on earth, engaged in the occupations that he had allowed to take such full possession of him while in the body.

We often hear some hard-headed individual express the determination to "die in harness," and the resolution is usually considered altogether worthy, if not admirable. Nevertheless, the wisdom of that course is very doubtful; for, dying in the old harness, he will be likely to take it with him into the new life, where it will be worse than useless to him, tethering him to things which belong not to his present state, and which he should have outgrown and cast aside in preparation for promotion to a higher plane of consciousness.

So also with the artist, the musician, the lecturer or the student. If such persons permit themselves to become completely engrossed with their own special pursuits, selfishly indifferent to the activities of the great external world, they are very liable, after leaving the body, to find themselves held prisoners within the petty confines of their ideal thought-worlds—not an unpleasant condition at first, perhaps, but sooner or later certain to become unbearably monotonous and entailing many disagreeable and mortifying experiences before liberation is achieved.

The sensualist, too, who has passed his days on earth in the impure gratification of the brute propensities, will find himself engrossed by gross and obscene thought-images formed by the activities of the lower faculties, which he has permitted to dominate his mind. Indescribably pitiable is the condition of such a spirit while the inevitable process of purification is taking place.

But the thought-environments of dwellers in the borderland of spirit-life are as diverse as the workings of the human mind. Usually, however, they correspond with the mental activities that characterized the life of the spirit on earth, constituting a mental reflection of the earth-life.

The following illustration of the wondrous power of thought-externalization is taken from Harris' "Epic of the Starry Heavens":

"Brothers," a radiant maiden says,
On whose bright hand a glory plays,
"The mighty secrets of the art
Of Him who built the universe
Shall be shown to thee in part."

Again I hear that Orpheus says:
"Man is the Lord of all below;
Through man God's thoughts outworking flow."

The shining maiden says to me,
"Spirit, concentrate all thy thought,
And thou shalt see it visibly
Before thine eyes outwrought."

Up like an eagle to the sun
My spirit rises to God's throne;
I think of God: My thought becomes a zone
Of seven-fold light. All glorious around therein
Shine pictures of immortal scenes.

I see a form—dimly seen—
Seated upon a diamond globe
Wearing creation like a robe
And like a statue that great thought
Into electric form is wrought.

Again I think that I am told
Of thoughts that earth my soul would bind;
Electrons and together run—
In golden orb that bursts
From out the morbid urns;
And in my vision while I gaze
The sun in living radiance plays.

Thus the mind outworks in space
And image-forms of light and color
Creates amid the spiritual air
The truth, oh man, to earth declare,
A spiritual voice says loud.

*See "Is Materialization True?" a volume of Mrs. Richmond's trance addresses, published by Colby & Rich, 1578.

The Bearing of Electrical Conditions on Active and Passive States.

BY QUANTOR VITA.

Part V.

From "Radioconductions," Dr. Ed. Branly, Paris.
From "La Revue de l'Hypnotisme," Dr. Ed. Branly.
From "L'Actualité Médicale," Dr. Tissot, Paris.

"The difference between artificially induced sleep and normal sleep," says Dr. Liébault, "is that the latter is a spontaneously occurring passive state and the former an experimentally induced state." The physiological process accompanying both must be the same. While this state alternates concurrently with the recurrence of day and night, in spontaneous order, yet it may also appear at other times. It may be partial, as well as general. It may be provoked artificially or voluntarily, as well as appearing spontaneously. Partial or local passive states (neuropathic) may also occur from psychological derangement, i. e., derangement in the nervous circulation; disturbed innervation.

All these phenomena find their rational explanation in the alternating polarity of the nervous circulation as here presented, with an intervening depolarized, static, neuropathic condition. In normal sleep this condition must occur concurrently with the passage from the waking to the state of complete sleep (i. e., from positive polarisation to negative polarisation), conversely with the passage from sleep state to the awakened state. It is in this temporary state of changing polarity that dreams and nightmares (which is accompanied by a species of catalepsy) occur. These phenomena are similar to the obsession by fixed ideas that occurs in neuro-pathic conditions (and which emerge on the approach of passive states). It is because of the presentation of this static condition in approaching slumber, no doubt, that Dr. P. Parez has found that suggestion can then be effected (acting by a rhythmic method).

It is because suggestions are conveyed in the static, depolarized condition by a positive induction, that they emerge into realization when the positive awakened state recurs, without the recollection of the reception of the suggestion emerging.

The phenomena of somnambulic activity, lucidity, thought transference, astral perception, exteriorisation, etc., represented in artificially induced sleep states, illustrate the mode of conscious activity that must accompany our normal night sleep, and go to show that our sleep, so called dreamless sleep must be accompanied by psychic activity and experiences, the recollections of which do not emerge into our waking memory.

By analogy they also illustrate the mode of existence pertaining to the after death, subjective mode of being. The subjective, negative, passive, sleep mode of consciousness is probably to that after death state, which is still associated with this earth, what the objective, positive, awakened, active mode is to planetary life.

While in the majority of cases these alternating active and passive modes are discretized, yet in a minority, the memories pertaining to the experiences belonging to the passive state emerge into the active consciousness. This connection appears to be developed by repeated experiences, as are all other faculties. Telepathic relation is effected by the subjective self, yet the memories often emerge into the awakened self. The experiences of the "astral plane" described by Mr. Leadbeater and some of his colleagues, are acquired during sleep, the writer has been informed, yet the memories emerge into the awakened, active consciousness. Other occultists with whom the writer is personally acquainted and whose word is perfectly reliable, also remember the experiences they obtain in the passive state (which they call astral) voluntarily induced by concentration on symbols, etc. They relate the subjective principle or noumenal force symbolized by forms or sounds and correlated colors in the same way as the telepathist relates the friend on whom he focusses his mind.

It might, therefore, be supposed that it is the volitional concentration; the reaction of positive will induction on negative imagination, that entails the connection in consciousness in the converse process of reemerging. But that is not so, as is shown from the fact that in many sensitive similar experiences occur spontaneously, apart from volitional concentration, and yet emerge into the active memory. The "connecting" of the passive and active consciousness appears to result from training; from developed faculty by exercise. It apparently consists in an internal connection or continuity established between the positive and negative elements of the generating cerebral cells, the soular monads or sub-selves of Dr. Durand. It is in these same cells, Krapotkin informs us, that impressions are registered, constituting memory. It is this connection that no doubt constitutes the alchemical (spiritual) marriage of the sun and the moon, i. e., the positive and negative elements in man, by which the quintessence is generated. And this we see is an electro-magnetic process.

It is evident that the occultists who have derived incomes by imparting instruction in secret theurgic practices, will find their source of income fade before the light thrown upon these dark corners by psycho-physiological experimental research.

The electro-magnetic basis of this presentation explains the validity of the much disputed influence of mesmeric or magnetic passes, and shows its identity in kind with that of suggestion. Professor Boirac of the Dijon University has shown in the "Revue de Psychologie" that hypnotism and mesmeric influence, may replace and condition each other. "We may infer," he says with keen prevision that the action of suggestion consists in a peculiar transformation of magnetism, a spontaneous or provoked auto-magnetism. It may be hoped that the unity underlying the three processes of Brahmism, suggestion and animal magnetism, may come to be discovered, as similarly we are tending to discover the unity of nature underlying the phenomena of light, heat and electricity.

The "unity of nature" underlying the latter are stated by Herz to consist in transverse vibrations in a common basic element. The "unity of nature" underlying the three psychological processes referred to, consists in the interaction of positive and negative inducing vibrations, in our electro-vital nervous energy (which is of the same nature as that in which the three previous energies are induced, being drawn from the same common source). The processes of suggestion have been shown to consist in vibrations entailing induction. Mesmerism influence also consists in induction. Dr. Durand and Branly have shown that man's nervous vitality is identical in its processes with electricity; flowing from generating cells through receiving and transmitting conduits. It is a law in electricity that any electric circuit flowing along a wire, always radiates induction around it. This is a source of trouble in telephonic transmission, as the messages transmitted on one wire are liable to be reproduced on the other parallel wires. This induction was referred to in the beginning of this article. It is perhaps best illustrated in the electro-magnet, where it generates a magnetic, attractive energy that constitutes the foundation on which telegraphic instruments are constructed.

The electrified energy flowing through man's nervous conductors or nerves, is necessarily subject to the same law, and produces the radiation of a magnetic field around him, resembling that of the electro-magnet. It is this magnetic field that is seen by sensitives (who also see the field of magnets as shown by Reichenbach, Dr. Luys and De Rochas), and which has been called aura, or bio-field, astral sphere, etc., etc.

This radiant, psychic energy has been shown to effect impressions of a vibratory character. "It was the 'recent' through this depolarized static condition that formed a pre-condition of the 'Elysian' life," and the research through the emerging, interlocking field, that was symbolized by the Sec. 2nd, and other mystics as passing through the gates, the kingdom of Pluto, etc., etc., with all its attendant dangers.

on a photograph taken by Dr. Baraduc, Dr. Luys, by David, the chemist, by Dargot, Brandt, Durville, etc., etc. Some of these impressions very closely resemble the field of a magnet in form. This energy has also been shown to attract and repel the needle of a biometer and other similar instruments, by Dr. Baraduc, Count Payfontaine and others.

All induced energy is vibratory in mode and magnetic. Consequently many radiates an aura, or magnetic field, of a vibratory character. It is the "lines of force" of this energy that constitute the basis of mesmeric inductive action. Its action on man's neurones must be equivalent to that of the similar radiant energy used by Marconi in wireless telegraphy, and which induces conductivity and transmission of messages in the radio-conducting receiving instrument, to which the neurones in man's nervous system have been shown to be analogous. Mesmeric action is consequently similar to that illustrated in wireless telegraphy. It is in this manner that mental suggestion and thought transference is effected. Thought transference is, in fact, identical with wireless telegraphy in its process.

Professor Boirac says in this connection, "we may suppose that the same agent which animates our nerves and constitutes the processes of our sensor motor system, may, when exteriorized beyond this, become the vehicle and instrument of the magnetic influence which one individual exerts upon another. Consequently the action by which my brain moves my arm is really identical with the action by which it moves another person's arm."

Dr. P. Joire of the Lille University uses similar arguments, as also Dr. Ferroul of NARBONNE. It is this exteriorized energy, i. e., radiant induction, that has also been called exteriorized sensibility, and shown to entail reaction in the subject, when an object at a distance, in which it has been stored, is touched. And it is this law that explains the reaction entailed in a medium when a materialized figure, exteriorized through the medium, is touched. These experiments have been illustrated by De Rochas, Dr. Luys, Prof. Boirac, Dr. Joire, De Rochas and Dr. Ferroul, Dr. Moutin have shown that it is this force that entails movement of objects at a distance from the medium and "apport," while De Rochas has shown that it is also the element that constitutes the human psychic double.

As sensibility, consciousness and motricity are true attributes of our nervous vital energy, its exteriorization must necessarily carry those attributes. But all these phenomena are now shown to be electro-magnetic, and to pertain to radiant energy, induction.

Indeed man is an electro-magnetic mechanism; he is a self-conscious dynamo, with telephonic and phonographic attachments. He absorbs and generates electricity from the same source as that from which the dynamo draws it, the ether in the atmosphere.

But while the dynamo depends on an anterior steam-engine or turbine for the force by which it absorbs and generates, man depends on a pre-terrestrial, transcendent source for the attracting and propelling energy which causes his heart to beat, and thereby his blood to circulate and in the lungs absorb electro-vitality from the etheric atmosphere. It is this vitality absorbed by the blood corpuscles and conveyed by them to the generating nerve cells that is extracted by the latter as if by electric cells or batteries apparently.

It will be seen from this exposition that hypnotic, neuropathic, mesmeric, mediumistic and magical phenomena, are all electro-magnetic. The subjective phenomena of consciousness, sensation and volition (motricity) pertain to the interaction of the positive and negative energies inherent in our electro-magnetic nervous vitality; while the phenomena of exteriorized psychic relations are effected by the energy carried in induction, generated by the interaction of the electro-magnetic dual elements of our neuro-psychic circulation.

[THE END]

Practical Suggestions to Spiritualists.

Address delivered at Mass Meeting, Philadelphia, Dec. 5, 1898.

BY E. W. GOULD.

If there is any one subject of greater interest than another in the promotion of the cause of Spiritualism, I claim it to be music, and especially vocal music; yet there seems to be less interest manifested in it by those who are recognized as teachers and leaders in this great cause than in anything else. But when conferred with individually, all agree that good music is of all things the most important in spiritual teaching and growth. My hope is to interest you, my friends, for the few moments I shall attempt to occupy your attention upon this subject of music.

Someone has said, "Music is the child of leisure, of happiness, and the parent of innocent pleasure."

Lowell Mason, one of the most popular composers of church music known in the present century, and one whose sweet melodies we all often enjoy, said, "Through the medium of music truth is presented to the heart in the most forcible manner—the feelings are aroused and the affections elevated. It is a source of exquisite delight to the man of taste and cultivation, and it undoubtedly contributes to the happiness and moral improvement of mankind."

But it is not my object to quote to you the views or the sentiments of authors or eminent men. If I thought that necessary or desirable, I should refer you to sacred and to profane history, almost every page of which is in some way connected with music. Even five thousand years before Christ it is said the Egyptians were expert musicians, and excelled all other nations especially in the use of the lute and the harp. Many kinds of labor were performed by them by keeping time to music, and the same practice prevailed in other nations at later periods.

The first account we find in the Bible upon the subject is in the fourth chapter of Genesis, twenty-first verse, which was four thousand years before the Christian era. It is there stated that "Jubal was the father of all such as handle the harp and the organ." This man Jubal is said to be a grandson of old Adam. If that is true, he is presumed to have been an expert musician, or his children must have been much greater adepts than ours are at the present day.

We find all through the old Bible frequent detailed accounts of the use of music upon all occasions—not only those of joy, gladness and worship, but on occasions of humility, sorrow and mourning. In the new Bible, too, we read of Christ and his disciples singing a hymn on the occasion of his betrayal. And in Revelations, St. John claims to have heard "the voice of harpers, harping on their harps, and they sang as it were, a new song before the throne and before the elders, and no man could learn that song but the hundred and forty-four thousand which were redeemed from the earth." The Hebrews were said to apply music in curing insane persons; but since the destruction of Jerusalem it has been largely abandoned, for some reason. The German Jews, however, continue the practice to some extent. It is said that St. Augustine was converted to Christianity solely by the divine power of music.

Music is the oldest and most natural of all the fine arts, and is consequently found among all nations, whether civilized or barbarous, and has lent its voice to grief as well as to joy and gladness. "A beautiful home, musical with loving voices, is the nursery of Heaven." There was a long period, from the early history of Christianity down to the Reformation, when but little is recorded of music. In 1664, a composer by the name of Playford, commenced the publication of church music in England, and others followed soon after. In 1770, the Rev. Mr. Squires, a popular preacher of that period, in Massachusetts, published several essays on the subject of vocal music, or Church Psalmody, out of which much controversy arose among members of the church. It

was for a long time a debatable question, whether women should be allowed to participate in singing church music, in church services. Thomas Hastings, a popular composer, born in 1782, did much to advance church music, and to him we are indebted for many of our choice church selections, to-day. He was contemporary with Lowell Mason and several other New England composers of sacred music.

We are perhaps more indebted to Stephen C. Foster, born near Pittsburgh, Pa., in 1826, than to any other American composer, for the character and sweet melody of a class of music familiarly known as "Negro Melodies." In 1840 he composed his first song, entitled "Open Thy Lattice, Love," which was followed by many others, among which were "The Louisa Belle," "Old Uncle Ned," "O Susanna," "My Old Kentucky Home," "Old Dog Tray," "Old Black Joe," "Where My Love Lies Drowsing," "Ellen Boyne," from which the air now known as "John Brown's Body" was appropriated, and some hundred and fifty other pieces, many of which are familiar to all lovers of pure harmony and simple melody. Not a few have been appropriated by Spiritualists, after adding words appropriate to the occasion.

While we have several compilations of songs arranged with words adapted to the use of Spiritual worship, I submit that as a people we should have a system, and a selection of music suited to our peculiar theories and religious teachings, in which all Spiritualists in America may unite, as a first step toward an organization whose purpose shall be to create and maintain a system of musical education commensurate with the necessities of a great and growing organization like that of Spiritualism, which has, up to the present time, failed entirely to provide adequate means or education to its people, whereby music of a suitable character can be enjoyed without calling aid from outside sources on any occasion. Why this great and acknowledged want should have been so long neglected seems difficult to tell.

Common observation shows that in no denomination in America has there been so little practical work done to advance this divine art of Music, as in Spiritualism. And yet all are aware how important the use of sweet harmonious music is in the practice of all the varieties of spiritual worship and entertainments.

To be sure, fine classic music is not necessary upon ordinary occasions, but the better and more harmonious the music, the more enjoyable, the more sympathetic the audience, and the more satisfactory the results, especially when we are depending upon spirit influences for the entertainment. Although I do not claim our spirit friends are dependent upon the character of music we use at our meetings, or that it is absolutely necessary that we have any music, I do think we have every reason to believe they enjoy good music, rather than poor, as they often furnish us beautiful music through inspired mediums. It is the audience that is benefited, elevated and made receptive, and the speaker more eloquent and practical. Hence there is every reason why a practical means should be adopted, and every possible effort made, to inspire the Spiritualists of America, to take up this subject, and prosecute it to a final accomplishment.

Several partial efforts have been made by the National Spiritualists' Association, at its Annual Conventions, to introduce the subject by referring it to committees, but with little practical success thus far. It is an important matter, involving more care, time and correspondence than ordinary committees are disposed to give, unless especially interested. The N. S. A. is undoubtedly the only proper party to deal with the subject for general purposes; but unless the committee selected to manage the affair is especially interested and entirely competent, and can devote the necessary time to mature some practical plan and secure the cooperation of a large number of influential leading Spiritualists in different parts of the country, nothing practical will be accomplished.

As a first step, in my opinion, to ward a practical, permanent result, should be the selection and compilation of a book, or books of spiritual songs, with words and music especially adapted to the teachings and the religion of Spiritualism. This will, of course, create more or less antagonism in the minds of those who are now offering their various publications of spiritual songs, but they all have more or less merit, some of which will, of course, be selected by the committee that may consent to serve on this delicate commission. The music selected for this *Universal Spiritual Song Book* should consist of solos, duets, trios and quartets, principally of simple, melodious airs, many of which should be procured from old and popular song books, with such new compositions of classic music, anthems, etc., as may seem necessary to furnish the requisite variety on all occasions in which Spiritualism is the important factor. This collection of music should be gotten up in a variety of styles, adapted to the wants of all classes and societies, whether large or small, and special efforts should be made to interest Spiritualists throughout the country in this attempt to interest all in a general system of musical education commensurate with the great Cause in which we are engaged.

Some publishing house in sympathy with our theories may be induced to entertain this proposition, and furnish the work without extra cost, but it is probable that some outlay will be necessary at first. If economically managed, it will be productive of more value to Spiritualism than any other one thing.

The second step that should follow this is, that this committee should formulate and publish practical plans of studying and practicing vocal and instrumental music, and urge them upon every Spiritual Society in America, and as it will require time to accomplish this important work, no time should be lost in discussing it.

I have often referred to this subject before, and I know I have told you nothing new now, but the subject is so important to our Cause, I trust you will pardon my trespassing so long upon your valuable time.

Our Serial Story.

A California Girl:

Or a Romance of the Golden West.

Written Expressly for the Banner of Light

BY MRS. MARY T. LONGLEY.

CHAPTER XXIV.

"WE HAD AN ANGEL WITH US AND KNEW IT NOT!"

During the forenoon of the following day Norton Bradley, who had vainly sought Lou at her lodgings the evening before, entered the law office, expecting to find his betrothed in her accustomed seat; but to his surprise, she was not there; instead, a letter lay upon her desk, inscribed to him; it had been forwarded by mail, inclosed in a note to his father. He tore open the envelope and read:

"NORTON—I do not know when I shall return, but probably in a few days. I go to Riverside in answer to a telegram announcing the dangerous illness of Maria. She calls for me continuously, and I cannot ignore her wish to see me. If I am not to return this week I will write your father concerning my stay. Be a good boy while I am away. Lou."

Not a word of affection for himself, or of regret that she could not bid him good-bye. He wondered at this as he finished the lines, then he threw them down with a muttered exclamation very like an oath. "Gone to the Browns!" he exclaimed. "And of course she will hear from the sick girl all about that little episode that I have tried to keep from her. I hoped to prevent her seeing that crowd again. Well, I am in for it, but I'll have to get out of it some way."

A call from the inner room summoned him

to his father's side, and in no very amiable mood he went.

Meanwhile Lou had arrived at her journey's end, for she had taken a very early train—arrived to find Maria very ill and flushed, and an anxious family happy to give her welcome to their home. And at once, without reflections, on unpleasant happenings of the past, Lou settled into her former place in this well-remembered spot, declaring that she should now do for Maria what that little faithful friend had done for her in her own serious illness of a year before.

And so she did, installing herself as nurse and care-taker to the relief of poor weary Mrs. Brown, and the gratitude and joy of Mr. Brown and Tim.

"She isn't spoiled a bit," said the thankful mother to the men at their evening meal, while Lou sat with the invalid until the mother could take her place. "She is just the same sweet, thoughtful girl we have always known. I knew she would come to us, Tim, if you sent her word, though I had feared that those Bradleys, and other aristocrats she has been mingling with so much of late, might have turned her head a little against her old friends."

In truth, she was glad to get back to the restful air and quiet life of the old ranch; she had missed it out of her life, and missed her simple, hearty friends who had been like her own people to her; and now that a great blow had fallen upon her heart, she wanted the time and place in which to collect her thoughts, arrange her plans, and to recover from the shock of the discovery of her lover's perfidy.

Maria was very ill. She had been pining for weeks, and growing pale, losing her appetite and her flesh. Then she was taken seriously ill, and for a time wandered in her mind, during which period she incessantly called for Lou, until her anxious mother entreated Tim to wire to the girl to come. Now she was conscious, but very ill and weak. She welcomed her friend with a glad heart, and whispered words of thankfulness that she had come, and Lou, too, was glad from the bottom of her heart that she had responded at once to the telegram.

A week passed; for the first three days the sick girl seemed to rally, and improve, but later on she showed signs of weakening, and her friends felt that only a slender thread held her to the earth. At the close of the week Lou wrote the elder Bradley that she could not leave her post, and as it was uncertain when Maria would be well enough for her to leave, he had better secure another amanuensis at once, and not wait until she returned. She had as yet received no word from Norton, but she did not feel at all disturbed over this, for she knew that he was offended she had come to the Browns.

Another week of anxiety passed. Maria seemed to be growing more and more feeble; and still another week with no sign of improvement in the patient. There were hours in which she appeared to rally, and to exhibit more of vital energy, but these did not last, and on the whole she appeared to be slowly sinking into the life. Nor did she seem to cling to the body. On the whole, the poor little girl, with a bright spirit and glorious voice, but with the faded, broken body, evidently cared more to pass out into the great atmosphere and light of eternity than to linger amid the scenes of earth. Once she spoke of this to Lou, saying, "There is little for me here, dear; I have a voice, but my gift of song can be used better in heaven, for I am sure I shall still have a singing voice there" than it can on earth where there are so many to sing their way into the hearts of the people, and who have forms and faces that the world does not pity or look at curiously, as I am looked at when strangers are near."

"Poor little sensitive thing," said Lou, and then she cried a little over the invalid, and stroked her pretty hair, and told her she must get well, for her friends, for her parents, for Tim, and for all their sakes.

But Maria only feebly smiled and said, "Pa and ma will be the loneliest I know, and they will miss me more than all, but they will come to me by and-by, and it will be a consolation to them to know they have a little girl in heaven. Tim will be good to them, he is such a good boy, and I believe he will be happy yet. Perhaps I can do more for him in heaven than I could here."

And Tim was "a good boy," loving, tender and helpful to his little sister, lifting her in his great strong arms as he would a baby, and rocking her, when she needed rest from the bed, upon his breast, soothing her in gentle tones and with magnetic touch if she was in pain—always the same dear brother she had known all her life. And through these days of watchfulness by Maria's bed Lou learned more of Tim than she had ever known; learned of his gentleness, his depth of character, his manliness; saw how Maria looked up to him; how his mother leaned upon him, his father deferred to his judgment and strength, and how the ranch was picking up under his supervision and care; and a nameless sort of respect and admiration for the stalwart young giant stirred her heart.

In one of the days when Maria was at her best, she ventured to speak to Lou of Norton Bradley and of their approaching marriage, and, finding that she was not repulsed, she said:

"Lou, my darling, I wish you could see him and know him as I do; you would not dream of becoming his wife; he is unworthy of you."

"It may be so, 'Ria, but perhaps you can help me to decide. Tell me, dear, what did he say or do the last day that he was here to make Tim treat him as he did? I know you will tell it just as it was."

The pale face of the invalid flushed and tears trembled in her eyes, as, in obedience to her friend's request she whispered the tale of that eventful afternoon, and when she paused, Lou sat in silence a moment, stroking the thin little hand, then bending over her, kissed the trembling lips and the deep scar upon the wan face and said: "You are always my best friend; I thank you for having told me this."

"And Tim, you will not be angry with Tim for knocking him down?"

"Tim did exactly right, and I will tell him so soon. I forgave him long ago, but I see I had nothing to forgive; he acted a manly part in resenting and punishing the insult to you. Rest in peace, 'Ria, dear, I shall never be that man's wife."

When next she saw Tim it was on the vine-wreathed porch, just before tea. He was in his working clothes, and his face was sun-burned, and moist with perspiration, while his hands were soiled with the marks of toil, while she was dainty and neat and cool in her white dress, but she went up to him with outstretched hands, and said, in her prettiest tone, "Tim, you are every inch a man, and I honor you. I am glad and proud that you knocked him down, and I wish you had punished him still more severely. Maria has been telling me of his insults, and I wish I was a man long enough to give him a good thrashing myself!"

Two days later Lou received a line from Bradley, asking her to return to him, as he considered that she had been away long enough, to which she replied that she could not leave the ranch while Maria lived, a reply that savored of the ambiguous to him, since he did not know whether Maria was likely to live one year or many. But Maria had not long to live; her strength was falling fast. It was now four weeks since Lou had come to the ranch, and the doctor said the patient could not live another week. Nor did she, for towards the close of the week her remaining strength collapsed, and it was apparent to all her loved ones that the end was near. The day before she died she called her mother to her side and whispered:

"Mother, dearest, I am going, but do not grieve—I shall be better off in heaven. It has hurt me for years to sing, or to make much exertion, my side would pain me so; but I said nothing about it to any one. I shall be stronger and happier there. Tim will be good to you, and so will Lou. Do not cry, Marmie, your little 'Ria is glad to go. And, mother, listen; just before I fell sick, when I was at Mrs. Clancey's, I heard her say she had had a sitting with that lady medium in Los Angeles that you read of in the paper, and she said she got wonderful things from her dead husband. Ma, there may be something in it; and after I am gone I want you and pa to go there and see if I can come back from heaven and talk to you."

The mother promised that she would visit the medium referred to, and in passing we will say that within the year that promise was kept, and that Mr. and Mrs. Brown both received wonderful evidence of spirit communion, and of the presence and love of their departed child. It was nearly the midnight hour when Maria passed away. A beautiful night, silvery and clear, a night of brilliant stars and rich perfume. Early in the evening she had dozed while holding her mother's hand, while her father sat at the foot of the bed, and Lou and Tim strolled through the garden paths, that the girl might get a breath of the sweet fresh air; but later they were all in Maria's room, and she was wide awake, awake and describing in clear tones some wonderful, beautiful vision she had had in her sleep.

And then she commenced to sing—to sing in such a rapturous, melodious voice that the mocking-birds in the trees outside stopped their own notes in despair, and the hearts of the listeners in the room were hushed in their grief—singing as no mortal could sing, the sweetest, most thrilling song of hope, of exaltation, of joy, like a lark cleaving the blue air towards heaven, her tones growing weaker and weaker, until they ceased in a gentle sigh. For a moment she lay still, then roused and murmured: "Kiss me, mother, so; that is good; and father kiss me good-bye. I am going now. Lou, I love you. Tim, brother dear, raise me up; I want to see the stars. Good-bye!"

He raised her in his tender arms, and she gazed upon the glowing stars, smiled, gave a little sigh, and lay cold and lifeless against his breast.

In three days they buried the little form, in its white casket, beneath the flowers, and every heart echoed the sentiment of the good pastor, who, in referring to her useful, gentle life, and her glorious gift of song, which she had ungrudgingly given for the pleasure of all, gently and tenderly remarked, "We had an angel in our midst and knew it not."

In a few days Lou went back to Los Angeles and to her friends the Hylers. She had written briefly to Norton, telling him of Maria's death, and stating that she would soon be in the city again. Now she was with her good old friends, who expected soon to give her away in marriage to the young man whom they esteemed as the son of their old friend.

While Lou had been away the bridal garments had been finished at the modistes, and, according to her orders, they had been sent to the Hyler residence, where she found them—dainty, pretty things that had no value in her eyes now, and which only brought her a throb of pain as she gazed upon them. The wedding dress itself, a marvel of sheer white orpamide—to be worn over creamy satin—and lace, lay in shimmering whiteness upon the bed; and as she gazed upon it a plan entered the girl's head, which she determined to put into execution that very day. Then she despatched a note to her affianced, apprising him of her return and asking him to call upon her that evening, and to be sure and bring his father, as she had some business to lay before the latter. This she sent by a messenger boy, and another in an opposite direction to the little old adobe house, requesting the French woman and Cecile to come to her at 8 P.M.

An hour after this she was closeted with Mr. and Mrs. Hyler, causing that worthy couple to open their eyes and hold up their hands in dismay at the disclosures she made to them. At 7:30 Norton and his father arrived. The greeting between the affianced pair was quiet and undemonstrative, for the eyes of their elders were upon them; but soon the servant announced that two women were waiting without, who wished to see Miss Jocelyn. Lou excused herself and vanished, returning presently to say that some sewing women had called, after which she invited Norton to a seat with her on the front porch. Once here they began to talk of many things, among them their hopes and plans, until Lou said:

"Norton, the dress came home last week. I have not yet tried it on. I have a fancy that you must see me in it first of all. Remain here a few minutes and I will put it on, and you shall judge of its beauty. I want your father and the dear old folks to see me in it, too, but you first of all." And before he could speak she had slipped into the house and to an upper room.

[To be continued.]

"Ned."

BY FLORENCE SAMPSON.

Up on the hillside, beneath an evergreen tree, where the wild violets bloom earliest, and the bluebird sings her sweetest songs in spring-time, is a newly made grave of a true and faithful friend, whose love and fidelity never failed me, my beautiful horse "Ned."

For the first time in his happy and useful life of twenty-three years he was seized with a serious sickness; and when I learned there was to be help for him, and paused in my efforts for his relief to put my arms around his neck, and he laid his velvety nose against my cheek in his old loving way, quiet and patient in his terrible suffering, I am not ashamed to say his glossy neck was wet with tears of most bitter grief.

Such devoted love as he gave me never could have existed without a soul; his great loving eyes followed my every move when in his sight; the sound of my voice or step was always greeted with a joyful whinny. How I miss his familiar call; miss the willing feet that have taken me miles and miles over the hills, both in daylight and in pitchy darkness, always bringing me safely home.

Handsome and graceful in form, kind, faithful and true, always performing every duty required of him with cheerfulness: would that all in human form had as good and honorable a record.

Useless to tell me there is no immortality for such love and faithfulness as is shown by our animal friends. They give every evidence of love, keen intelligence, memory, joy, sorrow, remorse, all of which are *soul attributes*, the dead body of a human being showing not one whit more of any of these than does the dead body of an animal, and if these soul attributes are immortal when manifested through one form of life they are necessarily immortal when manifested through all forms of life. How often we see them in a far higher and more refined degree through some forms that walk on four feet than through some that walk on but two. We believe and teach that there is a law of compensation for the wounded and abused affection and faithfulness encased in human form through an earth experience. What right have we to say, or what reason to think this same law—established by a power beyond the control of man—does not hold good for these same sensibilities when they happen to be encased in the starved and beaten body of some faithful four-footed creature? If it does not, wherein can it be termed a law of justice? If it does, what a fearful and deserved retribution awaits those fiends in human form, the vivisectionists, and all who cruelly abuse our dumb friends!

"The mills of the gods grind slow, But they grind exceeding fine."

In Character.

We certainly shall feel grateful, a blessing which come back upon us, if we succeed in any degree in evoking a fresh courage, a new hope, a wiser resolution. Let us, let all remember, as our greatest of philosophers has said, that the essence of life is not in compensations, but in character. Of this no one can rob us, this none can diminish or make less precious, if in every trial, in every loss, in every misfortune, we are true to ourselves.—*Christian Leader*.

Talkativeness has another plague attached to it, even curiosity; for praters wish to hear much that they may have much to say.—*Plutarch*.

Reading and conversation may furnish us with many ideas of men and things, yet it is our own meditation that must form our judgment.—*Watts*.

Children's Spiritualism.

FLOWER VOICES.

BY ELLA WEEKS LAMSON.

What do you think the flowers say
Under the drifted snow,
Waiting the warm spring sunshine
To push out their leaves and grow?

I thought one day I would listen,
If haply I might hear,
What the sleepy flowers were saying
After the winter drear.

So I kept very still and quiet,
Lest I should not catch each word,
And looked straight out in the garden,
And this is what I heard:

The Crocus said, "Wake up, 'tis spring,
I hear the south winds blow;
I'm tired of sleeping here so long
All covered up with the snow."

"I want to grow and blossom quick,
And see the world outside,
And show my many-colored flowers,
Nor all their beauty hide."

But the Violet said, "Oh! no, not yet,
That was only the March wind's sound;
I fear if we showed our faces now
We should wish we were under ground."

The Daffodil said, "I think it is time
To shake out my yellow dress
I've been weaving in secret the winter long,
Its loveliness, too, I'll confess."

And the Broomrape that grows on the hillside slope,
Where the sun shines bright and warm,
Said, "I think I will open my eyes and see
If the winter is past and gone."

Then out to the woods safe hidden
The Mayflower whispered low:
"If you'll take off my winter garment
That is made of the drifting snow,"

"You will find my dainty blossoms
Will greet you with perfume rare,
For I'm the first of all the flowers
To bloom in the chilly air."

But just then came the March wind blowing,
And so fierce and loud did it roar
It drowned the flower voices,
And I could not hear any more.

But I know if you wait a little
Until after the Easter Bells
Ring out their joyous music,
And each one its message tells,

Then the springtime flowers will blossom,
And their lovely light will brighten your home,
Fit emblems of resurrection
When the winter of life is done.

New Year's Greeting.

My Dear Little Friends: I have come to wish you all a Happy New Year and to tell you that this corner of THE BANNER is to be your very own. A bright little spirit whose name is Sunbeam has written you a pretty letter this week, and other little spirit friends have promised to send you a message and tell you what they do in spirit-life.

Then there will be puzzles for you to guess. Try to make out the one at the foot of this column and send me the answer. I want to hear from you, too, so I shall know how many children have THE BANNER, their names, age and what they know about Spiritualism. And sometimes when there is room, your letters can be printed. I cannot write more this time, but you shall hear from me again. God and the angels be with you, is the wish of
SPIRIT LEONA.

Sunbeam's Letter.

Dear Children of The Banner: I am a little Indian girl, and I once lived with my father and mother in an earthy home, as you are living now. I did not go to school or church, and had no toys or dolls. My home was not like yours, for I had no pretty room, with soft, clean bed to sleep upon, and so of course I stayed out of doors all I could. In the summer the flowers and the birds were my friends, and even snakes I was not afraid of. In the winter I was dressed in fur, and if you had seen me out in the deep snow, you would not have believed that I was a little girl, but would have thought I was a bear. I had a pony and a dog, and I used to talk to them as you do to your playmates, and I am sure they knew me and loved me as much as I did them.

One day in the summer, when I was six years old, I was riding on my pony, and I saw some flowers. I wanted them very much, so I stopped and gathered a whole handful, and then jumped on the pony and tried to make him go very fast and catch up with my friends; but he stumbled and fell, and threw me off. I did not know what had happened for a long time, but a lovely lady came and took me with her to a place where I had never been before. I cried, for I wanted to go to my own people, and then some Indians whom I did not know talked with me and told me that I was in the spirit-world, and that if I would do as the spirit lady said, I would be very happy and could go and see my friends whenever I wished.

Then I began to go to school. I did not learn very much at first, for I kept wondering about my pony and my dog. Our teacher was very kind, and taught us first of all that God is Love, and that everything we saw was but a part of his love. When we saw flowers growing, she told us that they were a part of God as much as we were, and so we did not pull them up or break them off or trample them down, but we loved them, and touched them tenderly, just as if they knew we loved them; and we were happier than ever before. When we heard the birds singing we listened, and sometimes tried to sing like them. They soon came to know us, and we named them, and they would come at our call. Sometimes a strange child would come to study with us, and then we were taught to welcome her, and in some way show her that we were willing to help her if she wanted us to. I know if we were loving and kind, and did not mind whether it was some one who loved us or not, but just kept right on loving, we found we could sing and be happy; but when we were unkind and hateful, we felt as if it had been raining all day.

So you see little girls in spirit-life and little girls in earth-life are much the same, and may be happy or unhappy as they please. In our school, if one little girl was unhappy we were all unhappy until she felt better, and so when we saw any one feeling badly we tried to find out the trouble, and help settle it. I am sure you would all be happier if you never saw any sick, tired or cross children, and if you want to know how to help them I will tell you in my next letter. Good bye with love,
Sunbeam, through her medium,
MINNIE M. SOULE.

Friday, Dec. 30, 1898.



An Old Saying.

A friend that you buy won't be worth what you pay for him, no matter what that may be.—George B. Prentice.

Literary Department.

WE HAVE just received a copy of "The Banker Hypnotized," by Thomas H. Proctor. This publication is a sequel to "The Banker's Dream."

In this work the author builds a new nation, completing the task in 1940, at which time the population has increased to one hundred millions, while the wealth is estimated at about two hundred thousand millions. The masses have the Government under complete control through a system known as the "Initiative and Referendum." Through this system all corruption and lobbying disappear. The writer places the power in the people's hands, to check any usurpation of political, religious or military power. Money has no power, and wealth is so equally distributed it also is without influence. The old banker, worth three hundred million dollars, makes the acquaintance of an "Old Philosopher," who puts the banker under hypnosis and shows to his vision, under date of 1940, a prosperous and happy nation under systems the reverse of those by which he made his millions, but which ended, in 1910, as seen by the banker in his "Dream," in the death and destruction of the millionaires and their power.

The book is full of situations. For instance, all public utilities are owned by the people. The revenues, after paying running expenses, are divided equally, per capita. All money is issued by the people, the volume regulated at the polls annually. The government only can loan money, and all interest is paid to the people. The income to the people from all these public utilities is so enormous, it fairly bewilders the people's minds, and as it is annually distributed to the people equally, enabling them to reduce their hours of labor one half, causing a greater rise in that commodity, it is clear to every one's mind how it is possible for the barons, magnates and the moneyed class generally, to become rich so rapidly when they receive these revenues.

There being no ownership in land, it is rented to the users of it, and while the rent bears lightly, the amount collected by the people is colossal. Every thing is dear excepting travel, light, heat, money and transportation, these all being controlled by the people who fix the price for their use very low. But all kinds of products such as labor, agricultural products and manufactures are very high. This results from the high price of labor. Six hours is a legal day's work by national enactment.

The wages varied from six to ten dollars per day. Saturday and Sunday were legal holidays. The mill, mine and factory hands owned the stock, and elected the officers from those working in the mill, and each month voted the rate of wages they should receive the following month. It made no practical difference what rate of wages they voted, as it only raised or lowered the dividends which they received.

The only poor people in the land were the descendants of railroad, bank, telegraph, iron, sugar, oil, and other barons and magnates. The revolution they finally sprung upon the country resulted in killing or executing them all, and returning their holding to the American people, from whom, through bribery, the barons had filched it.

The crisis came about two years after the revolution, 1912. At this time all the large cities were in ruins. The railroads, telegraphs, mills, mines and factories had been ruined and abandoned for over two years.

There was no government of any sort. Hundreds of thousands of men were roving about the country in organized bands, living upon the remnants of the hoarded supplies of the old trusts and syndicates. Starvation stared the people in the face.

Usually, the women under some psychic power became so desperate they lay hold of whatever their hands could find to do. They went into the fields; into the mills, from one end of the land to the other. This was too much for the men to stand. They, too, commenced work, and lay hold upon the abandoned railroads, telegraphs; took possession of the mines; when, as if in a night, order, industry and civilization had supplanted chaos. The fact that they were all working for themselves, and not for barons and magnates, as before the revolution, filled every heart with good will towards one another and created the greatest enthusiasm. Committees were chosen to distribute supplies; for all work was done without money and without price.

After one year's crops had been raised, and the cloth and garments that had been turned out from the mills were found to be so surprisingly large, it was found necessary to shorten the work hours—women had worked from "sun to sun" in the longest summer days. Everything was done voluntarily, just as in "ye olden times," when every one turned out to save a neighbor's house from burning, there being no price for labor on such occasions. After the first year of work there was no want in the land. The people retained all they produced. Hope and joy beamed upon every one's countenance, as the bright future, compared with the long dark night of despair, became a living reality. Throughout the land local committees transacted public business openly before the people, as no person could be found to take office, or whom the people would trust in office.

After a few years the people sent committees with written instructions to form a government, said government to be based upon every man and woman in the land, before becoming a law. The people trembled even in doing this; many believing it the first mistake. The people had suffered so from Supreme Court injunctions, vagrant chain gangs, bought under contracts of barons and magnates; using the police and militia in every State in the Union; besides the regular army in rounding up the thousands of enforced unemployed people, and forcing them under sentence for vagrancy, to take the places of union help until nearly all the labor of the land had become vagrant chain gang laborers. With this experience still fresh in their minds, the people were terribly afraid of government of any kind. At the end of five years a permanent form of government was established.

As a result of every one of age, (twenty-one years) working six hours per day, Saturday and Sunday excepted, all the people could live as well as the mercantile class during the baron and magnate reign.

During the summer months, great choruses of fifty thousand singers would meet weekly, on Saturdays, in the parks. Fine bands were employed every evening at public expense in all the city parks. Compulsory education until twenty-one years of age was a national enactment. It was a rare sight to see a woman engaged in commercial or industrial pursuits, every one preferring a home and family. There was not a servant girl in the land, all the old servants of the baron and magnate period having homes and children of their own to care for. The one predominant religion of the land seemed to be "Fatherhood of God and the Brotherhood of Man."

After the old philosopher had put the banker under psychological conditions a few times, and flashed upon his mind, through suggestion, the humane and spiritual conditions growing out of the new systems, the banker became so attached to that life that he dreaded to be called back to our present condition of brutality and selfishness.

The banker, having been brought out of his psychology state, becomes conscience-stricken as he contrasts the conditions of what is and what might be, and resolves to turn over all his wealth and secrets to the old philosopher.

For twenty-five years the banker has been the government's financial agent in London, Paris, Berlin and Amsterdam. He was the receiver of all moneys paid by the combined banking institutions of Europe, to carry our elections to favor their systems. Like the election of our railroad presidents, our candidates must first receive the endorsement of the foreign money power, or his name is dropped.

The banker turns over his three hundred million dollars of wealth, all the secrets, contracts and promises, as well as all the endorsed vouchers for the millions that passed through his hands to those in high places controlling the wealth and destiny of the nation for the past twenty-five years.

With this wealth and these secrets, amounting to conclusive evidence, the banker and his associates buy up certain papers in every large city, knowing all others would refuse to publish the exposure, or advocate impeachment and punishment of the villains.

They then call a secret council of the honest Senators and Representatives and the Governors of those States who have had no interests in the banks, corporations, syndicates and trusts, for the purpose of submitting this evidence and surrendering all of the three hundred million dollars, if needs demand it, to impeach, imprison and confiscate the wealth of the plunderers and restore it to the nation. While the book is written on lines of a novel, all the incidents and situations are based upon facts which have transpired, and must make the guilty feel uncomfortable.

For sale by Banner of Light Pub. Co.

ARENA.—Russia and Russians of note are attracting considerable attention at the present time, and undoubtedly the most notable Russian, aside from the Czar, is Count Tolstoy.

"Count Tolstoy at Home" is the title of an article by Charles Johnston, written for the October Arena, in which we find a sense of Tolstoy's personality and his surroundings. He is at once a broad, generous philanthropist and a conservative dogmatic prophet. To elucidate his character somewhat, Charles Johnston relates the following:

It happened that one of Tolstoy's pronouncements, whether on the dissenting sects, or the likelihood of famine, or whatever it may have been, had brought him into unusual prominence in his native land, where they regard him with a queer mixture of admiration and dislike; and a number of visitors had found their way to Yasnaya Polyana, to talk to him about the universe. Several of them put on record the details of their visits, and published them, and three of these records found their way to me.

Now there is nothing of very remarkable interest in anything that was said at any of these interviews, as there seems to have been nothing very striking about the personalities of the visitors; yet it seems to me that they have managed to get Tolstoy's likeness, with a quite unexpected fidelity, and the fact that there are three points of view for the three observers gives the picture a stereoscopic relief and completeness. They give discordant accounts, which, nevertheless, make a humorous unity, something in the fashion of "The Ring and the Book."

The first visitor was a little Russian journalist, who was very familiar, and at the same time very much afraid. He has not described himself, but he has let himself ooze out between the lines, so to speak, in describing Tolstoy, and one can form a very accurate picture of his outward and inward man. He is the sort of man who would wear a rather faded frock-coat, with a low hat and thick boots, and be very respectful to the footman, and make a great play with his hat. Well, let us introduce him to the Count, whom, by the way, he calls by his first name.

"Lyof Nicolaievitch," he says, "turned toward the sofa, and sat down in an armchair between the sofa and the table. Alas! in such a place I had not the right to give myself wholly up to observing the great writer who had placed himself so near me. From under gray, shaggy brows, those gifted, all-observing eyes, brown, alert, gleaming, gazed at me steadily; every feature had long been familiar to me from portraits: every curl of his bushy beard, the looks growing scant on his gifted brow, and most of all, those powerful eyes of his, which no portrait can render."

"And looking closely, not at the great writer's portrait, but at himself, I became acutely conscious that I could find no justification either for my presence there, or for the presumptuous demand which I had meant to make; for I had come prepared to say this: 'Lyof Nicolaievitch, I have come with the single purpose of seeing the great writer, and perhaps to interchange a word or two with him, perhaps even to press his gifted hand, and perhaps...'"

"I tried to explain that, being a victim of the literary itch, I could in no wise hinder myself from writing artistic productions, and as I had read in an article by the Frenchman, André Bonnier, that the Count followed all the most trivial effusions of contemporary literature with the greatest patience, I had decided to ask him whether he would not be so good as to look over my printed works and pronounce his opinion on them, an opinion which would be precious to me."

"The Count listened very attentively. When my tongue had got altogether tangled up, and I had proceeded to further, the Count continued to watch me with the utmost seriousness, nodding his head the while, as who would say: 'Do not take the trouble to tell me too minutely what you are after; I understand you pretty well already.'"

"But it seems I either confused terribly what I wanted to say, or that the Count was too used to find that if a writer came to him it would certainly be for help, and for that reason he answered me:

"Unfortunately I cannot grant your request. I do not follow the type of literature of which you speak at all. And if they were to tell me that all the writers of belles lettres in the whole white world had ceased altogether to write their novels, stories and tales, I should not regret it in the least. I have no longer anything to do with all that. If you wish to occupy yourself with belles lettres, that is your business; you will give your work where there is a demand for it. But my opinion counts for nothing. If a paper does not want a thing, it will not take it because I recommend it. Not long ago a paper refused to print the really excellent poem, in my opinion, of a young poet, although I wrote to the editor to say that, to my mind, it was an excellent poem."

"And then I tried to explain that I had not come for protection and patronage, because my efforts were already accepted when they were wanted; and that I had only come to learn the Count's opinions about my little things, and that I did not make a point of it in the least, and apologized for disturbing the Count."

"But why should you want to know my opinion about your writings? And why should I read your writings? Let us suppose that you make a table—and the Count spread his hands—some fingers out on it. 'Let us suppose that you want to know how other people like your table, you must take it where tables are sold, and they will tell you there whether your work is good or bad. This is just what I say to you. Why should I read your work when it does not interest me in the least? And it is probably not worth reading. At least a hundred and fifty people have come to me with the same request. I tried to read their works, and in the majority of cases, they turned out to be neither the one thing nor the other. One could not call them good. Why should I waste my time reading your works. I have not much time; I am seventy years old.'"

"Good heavens!" exclaims the interviewer, now thoroughly abashed, "how I regretted that my feet rested on the polished oak floor, and not on soft earth, that would open and let me through."

"I repeated that I did not in the least wish to insist on my request, and with a desperate and half-formless determination to bring my mission to an end, I explained to the great writer, in what words I know, not, my desire

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If you are already convinced that Swamp Root is what you need, you can get the regular fifty-cent and one dollar bottles at the drug stores.

to have his signature on a photograph which I drew forth from a portfolio.

"With pleasure," said Lyof Nicolaievitch, "I will sign the portrait."

I felt that I was ready to jump with joy, and hastened to take leave of the Count, to apologize for his time which I had taken up, and to thank him for his kindness. I afterwards understood from the Countess entered and came to her husband with something confidential.

"Here," said the great writer, handing me the portrait with the ink still wet; "forgive me for not being able to grant your request."

"And he shook hands with me," says the little journalist.

We have related but one interview, and in consequence reveal but one point of view. To make a harmonious unity and give the picture completeness, one must read the accounts of the other two interviewers, who were M. André Bonnier and a Russian prince.

The Arena Company, Copley Square, Boston.

THE CHRIST QUESTION SETTLED.

This is the title of the new book by our excellent friend and healer, Dr. J. M. Peebles. It is a fine book of three hundred and seventy pages, finely printed and beautifully bound, and full of rich information on the theme: Did Jesus Live? and what do we know about it? It is all told, but like a crown enriched with gems of various lustre and beauty.

It is a good thing for our pilgrim to have done with such completeness. He has been working on it many years, and has issued several pamphlets previously, setting forth his positions; these, with the writings of others, pro and con, are now brought together, and make a storehouse of information on this subject. He comes to the distinct conclusion that the man Jesus did exist, and that we have reasonable historical testimony to this fact; that Josephus bore witness to him; and that Paul and the Gospels are not to be brushed on one side as worthless. This is done in the interest of truth that desires to know reality; and it is done with skill and strength, and with a persuasive power that is admirable. Like a wise general, he has called to his helping the forces near at hand, and he has a mighty backing in our scholarly friend, W. E. Coleman, and a host of others. They just demolished their opponents; they are like elephants trampling the corn-brakes. Coleman and Peebles are very giants in war, and deal blows with a sledge-hammer on the crass statements of ignorance. It is true, of course, that the cause of Spiritualism should stand for learning, and that a wise rationalism should have away; we are to be broad-minded enough to receive the truth from every source. And this subject is worth treating in this masterly manner, because such a character as Jesus is a revelation of what man may be in the higher forces of life; and it is good to refute the negations of an Ingersoll, because we need the new heart beats of assurance for the lightening of our burdens and giving us hope in our living and so-called dying. This book is educational and uplifting, and, like all the other books of our friend, deserves a wide circulation. W. B.

Deafness Cannot be Cured

By local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed, you have a running ear, or imperfect hearing, and when it is entirely closed, deafness is the result; and unless the inflammation can be taken out, and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

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Don't turn the door between
us, mother
Surely the curtain is lifting
The evergreen mountains of
Solitude
The land beyond
Such beautiful hands
The real life
The angel life
Beyond
It's weary the waiting
My mother's beautiful hands
The beautiful land
The angel life
Infant's Father
An angel-hand doth watch
o'er me

Sweet somewhere
Old melodies
The angels tell
We shall not pass this way
again
If all who hate would love us
Soldiers
A good time now
When the wife has gone
away
The stray man's fate
Don't look for the flaws
Be careful what you say
The old brass knocker
And to get the world
Castles in the air
An honest man
The angel child
o'er me

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Leaving all stock speculation and other gambling operations out of account, and considering only exports, we find the following facts:

1. The people of the United States have shipped abroad this year more of the direct products of the soil than any other country ever did in any year since statistics were recorded.

2. This country is now producing quite one-third of all the manufactured products made in the whole world, besides its overwhelming contribution of agricultural products.

3. We are exporting in constantly increasing quantity precisely those manufactured articles in the making of which other nations have in the past outstripped us. We supply practically the whole world with wire nails; in nine months this year we have sent to England and other countries about \$1,500,000 worth of locomotives, and nearly \$2,000,000 worth of typewriting machines; we are shipping enormous quantities of other machinery, agricultural implements, tools, stoves, harness, clocks, bicycles, household furniture, cotton goods, watches and a multitude of other articles. Our steel mills are underbidding those of England for steel rails and bridge steel for South African railroads and for the increasing needs of Japan.

4. We are sending trolley cars and electrical machinery to France and to South America and Asia, and so on through a list immeasurably too long to be quoted here.

In 1880 we imported five times as much iron and steel products as we exported. This year we export nearly six times as much of these products as we import.

Now all this increase in American production and export has been achieved without any reduction in American wages. Our farm laborers get more for their work than any others in the world. So do our mill operatives, our miners, our clerks, our railway hands, and all the rest of our great army of workers.

In one word, our phenomenal prosperity is shared by "all sorts and conditions of men" among us. It is the American people who are living by higher standards than any other in the world, and who are growing well-to-do at a rate unknown elsewhere.

This is a sort of expansion in which every one of us may rejoice, without any conceivable question of its wholesomeness to the nation.—The World.

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Orders for Books, to be sent by Express, must be accompanied by full cash; or, if sent by Mail, must be accompanied by cash to the amount of each order. Fractional parts of a dollar can be remitted in postage stamps.

Remittances can be safely sent by an Express Money Order, which will be issued by any of the large Express Companies. Sums under \$5.00 can be sent in that manner for 5 cents.

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

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

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

Banner of Light.

BOSTON, SATURDAY, JANUARY 7, 1899

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Isaac B. Rich, President.
Fred G. Tuttle, Treasurer.
Harrison D. Barrett, Editor-in-Chief.

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Differences of Opinion.

This is a critical age, and any man who has
the temerity to advance an original idea must
expect to be mentally dissected and severely
criticized by those who delight in following
the good old way of their fathers, i. e., letting
some one else do their thinking for them.
Many Spiritualists seem to feel that the light
they received forty years ago is the acme of
human achievement, and are deeply grieved
whenever anything is said that controverts
their special plat theories. This is true in re-
gard to politics, sociology, science, philosophy,
religion and everything else that enters into
human thought. We have a profound respect
for the honest opinions of others, and have no
wish to hold their most sacred feelings up to
ridicule. We do claim, however, that men
have a right to differ honestly in opinion, with-
out going to the extreme of feeling and be-
lieving that the one who presumes to enter-
tain views contrary to their own, is a traitor
to his country and an enemy to truth.

If a man's convictions cannot stand the test
of honest criticism, they must certainly rest
upon a very shaky foundation. To prove the
real worth of any metallic substance, it must be
thoroughly tested by the assayer. To give posi-
tive evidence of fact, the chemist must analyze
everything that is placed in his hands, then syn-
thetically arrange the component parts, that all
may see and know the truth for themselves.
Every gem of thought should be carefully as-
sayed by the thinker in order that the pure gold
of truth may be extracted. Every attribute of
the mind, psychic phenomenon and spiritual
perception, should be thrown into the mental
crucible of the chemist, that the same may be
properly analyzed and the real worth deter-
mined. By so doing, the truth in all its purity
can be given to the world. Truth never comes
forth from conformity of opinion, nor from a
passive agreement with the statements made
by those who are seeking to advance their own
interests, regardless of the rights of others.
Truth is its own interpreter, and needs no
apologist to follow it to defend its evidences of
fact.

If political parties were perfect in wisdom,
criticism could not and would not affect them.
As it is, however, it is only through criticism,
and a frank, open discussion of the methods of
political leaders that people are led to see
their danger, and to realize that corruption
exists. If it is wrong to criticize evil-doing,
then we fail to comprehend life's true purpose,
and truth's real meaning. It is the same with
regard to science, philosophy and religion. No
true scientist ever dogmatizes, nor does he
ever pronounce finalities in any direction.
The same should be true of the philosopher
and the student of life. It can be said of
them, as Dr. Lays and that now hides
the truth, etc., etc. "He who is not moved
by radiant, psychic energy has been protest-
ing against impressions of a vibratory or-
bit." "The 'cent' through this depolarized
state condition which formed a precondition of the
emerging individualized life, that was symbolized by
the old Neo-Platonist and other mystics as passing
the kingdom of Plato, etc., etc., with all its
five attendant diars.

fact, test they may be compelled to see some
thing that upsets their long cherished views.
Some of them prefer the small hand-glass that
at best only gives them an enlarged view of
some few objects nearest to them, and feel posi-
tively insulted when asked to take a wider
range of vision through the magnificent Lick
instrument. Others still cling to their old
ideas, and do not want to be disturbed by any
new views that the bold innovators of the times
would thrust upon them. If Spiritualism is
not all-inclusive then it is not the reformer
that is to rescue men from physical and men-
tal slavery. If it only means our old ideas,
plus the crumbs of spiritual truth that may be
thrown out at a few séances, then it is not a
safe leader for mankind.

We do not ask nor do we expect all Spiritu-
alists to agree with us in opinion. We claim
the right to think for ourselves, and believe in
an open, honest comparison of ideas through
criticism. If people are too tender to have
their political, social or religious views criti-
cized, then indeed they are to be pitied. They
should have their outcrops protected by an in-
sulation of truth that will forever protect
them from the assaults of error. Whenever a
person is thus panopied he can withstand the
harshness of criticisms, and feel the better for
the contest. If we cause people to think for
themselves, even though they have no sym-
pathy with our views, we have done them a
kindness in spite of themselves. We feel,
however, that it is a sure sign of insecurity
of position, of mental weakness and prej-
udice, to refuse to read anything that does
not exactly agree with the opinions enter-
tained by any one individual. We ask our
readers to think, to reflect, to reason; we re-
quest them to study every question that comes
before them, that they may settle it aright;
we urge them one and all to develop their
mental and spiritual powers to the highest
possible degree, in order that they may reflect
the truth in all of its purity in their every
thought, word and deed. This state can only
be reached through open discussion and an
honest comparison of views.

Capital Punishment.

The refusal of Governor-elect Stanley of
Kansas to sign the death-warrant of a convict-
ed murderer, has aroused no little comment
throughout the nation. He has conscientious
scruples against legal murder, and does not
hesitate to frankly avow them. The Kansas
law leaves the ordering of the execution of a
criminal to the Governor, who may sign the
death warrant within or after one year from
the date of the conviction. Gov. Stanley's
firm stand has subjected him to considerable
criticism, but he does not seem inclined to dis-
regard the dictates of his conscience because
of the attacks made upon him by the believers
in legal murder.

The Boston Herald says that Massachusetts
furnishes a precedent for the Kansas Governor
in the person of that noble patriot and wise
Governor, John A. Andrew. He refused to
sign the death warrant of a criminal, notwith-
standing the fact he had pleaded guilty to the
charge of murder, on the ground that the pris-
oner had not had a jury trial, and that while
the prisoner could plead guilty to the killing,
he could not do murder. The Herald fur-
ther says that public sentiment was against
Governor Andrew, and when Governor Bullock
was installed in office he signed the warrant,
and the man was executed. These cases are
of interest in view of the opposition to capital
punishment that is entertained by thousands
of the best people of the United States.

While we believe in law and order, we most
heartily approve of positions taken by both
Governor Andrew and Governor Stanley. The
interests of humanity at large and the honor
of a State are far better subserved by keeping
all condemned murderers in confinement for
life, at some kind of useful labor. A portion
of the proceeds should supply the prisoner
with ordinary necessities of life, and the re-
mainder be given to the family of his victim
for support, so long as may be necessary. Such
prisoners would earn enough in the course of
years to repay the cost of their several trials,
and would have an opportunity to reflect upon
the enormity of their crimes. Reformation of
all prisoners should be the object of prison
life, not torture, nor suffering of any kind,
outside of the agony of mind caused by a re-
morseful conscience. To execute a murderer
is to enlarge his possibilities to do evil deeds
through impression upon susceptible minds.
Therefore he should be kept in confinement
and compelled to work out his own salvation
through active physical labor and mental re-
flection. So long as legal murder is sanctioned
by any State or nation, just so long will civil-
ization be retarded, and the dawn of the day
of righteousness be delayed. Abolish capital
punishment, and barbarism will receive its
deathblow.

The transition of Justin S. Morrill, U. S.
Senator for Vermont for the past thirty-one
years, removes one of the most striking per-
sonalities in the present membership of the
Senate. Senator Morrill had spent forty-four
years in the service of his country, and during
all that time never once failed to uphold the
honor and dignity of his State. He was an
honest man, a statesman of the old school,
hence far removed from the wiles of the prac-
tical politician of to-day. Through him Ver-
mont has had great influence in national affairs,
and furnishes the other States of the Union
a striking object lesson in the fact that it pays
to retain honest, capable men in public ser-
vice. The "Nestor of the Senate" has gone
to his reward. We trust that Vermont will
be as fortunate in the selection of his successor
as she has been in retaining him at his post of
duty through so many decades of eventful
years.

President McKinley's touching reference
to the care of the graves of Confederate sol-
diers, has done much to cement the bonds of
brotherhood between the North and the South.
The war is forever over, and the issues raised
by it are dead, therefore every honorable
effort should be made to heal the wounds of
the nation, caused by our great civil contest.
We hail the President's eloquent words as a
sign of promise, and accept them as an augury
of the recognition of the religion of universal
brotherhood by all classes of people. Spiritu-
alism is the religion of peace, therefore is op-
posed to human hatred in all departments of
life.

Selfishness is the one element in human
nature that retards the mental and spiritual
progress of man. It can only be eliminated
through the efforts of the individual in whose
nature it has found lodgment, to be kind, gen-
erous and sincere in all things.

Organization.

This theme is old yet new to all Spiritu-
alists who earnestly desire to prove the prac-
tical worth of their religion to the people of
the outside world. Individualism never estab-
lished one reform movement in the history of
the race. It has ever fostered the spirit of
selfishness, and has never failed to engender
hatred between man and man. Its work thus
far has been a signal failure, and has resulted
in untold misery to the masses. The competi-
tive system has found in it a staunch support-
er, and has taken advantage of its every effort
to trench itself yet more strongly in power.
Individualism, selfishness, competition are of
the same family, and have preyed for ages upon
the sufferings of mankind. They have done
nothing to improve the race, but much to re-
tard its progress.

It is, therefore, right and just to make a
change in existing conditions. Spiritualism
has not made itself felt as it ought because of
these three factors that have actively exerted
themselves for the good of a select few in every
department of its work. A local society would
start with a good membership, but the com-
petitive spirit would creep into the minds of a
few people whose sole claim to fame was that
they had developed (?) their individualities,
and the result would be a split in the society.
The seceders would then organize a new soci-
ety, and elect these individualized individu-
als to official positions. In fact, they wanted
to be President, Secretary and Treasurer,
hence they had to go where they could be elect-
ed to such positions. The competitive spirit,
and the absurd idea of individualism have
caused men and women to become selfish, ar-
rogant and dictatorial, and to practically say
"If we can't rule this society, we will ruin it."
There has been so much of the rule-or-ruin pol-
icy manifested in Spiritualism as to place it in
a most unfavorable light before the world.

Coöperation now pleads for an opportunity
to prove what it can do. It stands for justice
to all mankind, and works for the good of each
and every human being. It discards the rule-
or-ruin policy, and would place unselfish men
and women in all positions of trust to manage
affairs for the good of Spiritualism, by consid-
ering the greatest good of the greatest num-
ber. It says that there is strength in the unity
of forces, and urges all Spiritualists to live up
to their professions by practicing the precepts
of their religion in their every day lives. It
asks every true believer in Spiritualism to join
a Spiritualist society, and to contribute lib-
erally to its support, and to subscribe for one
or more of the Spiritualist papers for the sake
of the Cause as a whole. It suggests that the
time to do this is at the opening of the New
Year, therefore urges the readers of these lines
to at once place their names upon the roll of
membership of both a local and State Associa-
tion of Spiritualists, and to subscribe to one
of the papers.

The Negro Question.

This problem is one that should receive the
thoughtful attention of every true American.
Booker T. Washington, through his Industrial
school at Tuskegee, Ala., is doing much to set-
tle the question in the right way, but he is la-
boring against heavy odds, and should be given
the loyal support of every humanitarian in the
United States. Educate the negro to a useful
trade, fit him to labor in an intelligent man-
ner, and much of the trouble will be removed.
But there is yet the memory of his past wrongs
that must be lived down. There are the terri-
ble inheritances of lust, robbery and superstition
that centuries of slavery have impressed
upon him, that must be eradicated. When
these elements are eliminated the negro ques-
tion will be forever settled. At the present
time, however, the white race must deal with
it according to the best light that can be thrown
upon it. Lynch law, mob violence, racial prej-
udice, etc., are serving to undo all that Prof.
Washington and his associates are seeking to
do for the colored people.

In some States, efforts are being made to
pass laws to the effect that the school taxes
paid by the whites shall be exclusively devoted
to the education of white-children, while the
taxes of colored people shall be devoted to the
education of their progeny. This is rank in-
justice and will reverse the wheels of the car
of progress by many revolutions. Industrial
education is the negro's best hope, and we
trust that institutions like the one at Tuskegee
will be established in every State in which
there is a large percentage of colored people.
To educate a negro to simply read and write is
to do him a great wrong. He needs to be made
to realize the necessity of labor, and the value
thereof. He requires instruction in the duties
of citizenship. He should be enabled to cast
out all superstitious fear from his nature, and
taught the eternal law of equity and justice.
He should be encouraged to rise above all ab-
normal appetites, and led to see that he can do
it by assiduously applying himself to honest
labor and rational thinking. If Spiritualists
will but take the lead in this work, they will
find a very broad and useful field of labor. If
they will do so, they will find an opportunity
to rid themselves of the surplus energy that is
now too often worked off through quarrelling
among themselves because of honest differ-
ences of opinion.

In 1840 there were over 3,500,000 sheep
in the six New England States, over 1,500,000
of which were owned in the State of Vermont
alone. In 1898 there were only about 525,000
sheep in the same six States. Vermont owned
only one-fifth of them, while the State of
Maine owned nearly one-half of the number.
In 1850 real estate values in New England were
forty-six per cent. of the grand total valua-
tion, against fifty-four per cent. of other
values. In 1898 real estate values are three
and one-half per cent. of the total valuation,
against ninety-six and one-half per cent. of
other values. These figures show the decline
of the sheep in industry and husbandry in New
England. Has spirituality declined in the
same alarming proportions?

How many Spiritualists wish to know
something about the new psychical Institute
that was tendered the National Association at
its October Convention? Are there any medi-
ums who are so thoroughly imbued with the
spirit of love for truth, as to be willing to vol-
unteer to offer themselves as subjects for psy-
chic experimentation and scientific investiga-
tion? If so, will they kindly correspond with
the editor of the BANNER OF LIGHT? Remem-
ber that truth, not money, is to be the object.
Those who do volunteer will be most kindly
treated, and hospitably entertained. Mediums
of all phases will be warmly welcomed. Evi-
dences of truth are the sole objects of search.

What Has It Settled?

In a letter to the Banner of Light Publish-
ing Company, Dr. Peebles, (relating to his new
book on Jesus) says with considerable empha-
sis that, "If Spiritualism after fifty years ex-
istence has settled nothing, it may not unwisely
be written down, as good for nothing. I con-
tend, however, that it has distinctly and defi-
nitely settled the following:

"1. The fact of a future conscious exis-
tence demonstrated—positively demonstrated—
through converse with the so-called dead.

"2. That in the realms of this future exis-
tence, spiritual beings once mortals, not only
know each other over there, but continue to
progress, unfolding all their mental, moral and
spiritual powers, and tending onward towards
perfection.

"3. That Jesus and Confucius, Socrates and
Plato, Epictetus and all the royal-souled re-
formers, philosophers, martyrs and moral he-
roes of the past, exist still, and continue their
great work of instruction, emancipation and
the uplifting of those, peopling the lower
spheres of existence."

Appropriate.

The following exquisite and singularly ap-
propriate sentiments were appended to two of
the floral offerings at the funeral services of
Mrs. B. B. Hill: "I am the messenger of the
white-winged angel of Life Eternal, miscalled
Death. I bring light and comfort to all. I
softly kiss the eyelids to sleep to awaken in the
life beyond."

"The Good Samaritan, who was always do-
ing for others. I have tried to smooth your
path and aid you to make the world better for
your having lived."

The first sentiment was inscribed in the form
of a letter, which was held in the beak of a white
dove at the head of the casket. It was designed
by Mrs. M. E. Cadwallader. The second senti-
ment accompanied the tasteful floral offering of
the bereaved husband, Mr. B. B. Hill. Both sen-
timents are rich in spiritual meaning, and very
appropriate to the occasion, as well as appli-
cable to the unselfish life that had been so sud-
denly closed with respect to the scenes of earth.

Massachusetts State Convention.

The annual convention of the Massachusetts
State Spiritualist Association was held in Wes-
leyan Hall, Boston, Jan. 3, 1899, S. E. 51. The at-
tendance was small, owing to the zero weather
with which the present month was ushered in.
Several important amendments to the By-Laws
were adopted, and the following officers were
elected: George A. Fuller, Worcester, Presi-
dent; J. B. Hatch, Jr., Boston, Mrs. Carrie F.
Loring, Braintree, J. Q. A. Whittemore, New-
ton, Vice-Presidents; Mrs. Carrie L. Hatch,
Boston, Secretary; Hebron Libbey, Boston,
Treasurer; Mrs. Alice S. Waterhouse, Somer-
ville, Mrs. Hortense G. Holcomb, Springfield, J.
O. Perkins, Lowell, Directors. A report of the
proceedings will appear in our columns in the
near future.

Vermont State Convention.

The Vermont State Spiritualist Association
will assemble in its thirtieth annual conven-
tion Jan. 20, 21, 22, in Montpelier. This orga-
nization has faithfully served the Spiritualists
of Vermont through thirty eventful years,
and deserves the hearty support of every be-
liever in the sublime truths of Spiritualism,
not only for the good it has done, but for the
good it may do the people in the future. We
hope that every lover of liberty and justice
will see to it that his name is placed upon the
roll of membership of this progressive body
on or before its annual meeting in Montpelier.

The Reaper.

Miscalled Death by erring mortals, has been
moving swiftly through our ranks during the
past few days. Judge Geo. W. Cothran, Mrs.
Mary A. Foster, Albert C. Robinson, Mrs.
Clark, mother of Mrs. H. G. Holcomb, have all
been called to the higher life within a very
short period of time. All of them were promi-
nent Spiritualists, and will be much missed
in their respective communities. They have
completed their earth-journeys, and are now
taking a well-earned rest.

Why

Do not some of the Spiritualists respond to the
queries propounded under the above caption
in our last issue? Have they no explanation
to offer for existing ills, or do they prefer to
have Spiritualism fall into a state of "innocent
desuetude" because of their own apathy?
If so,

Why?

It was a sad duty that devolved upon
the warden of the Connecticut State Prison
to receive his own son as a convict under a
sentence of four years for embezzlement. The
son's disgrace proved also the father's ruin,
for he felt in honor bound to resign his office
as soon as his son became an inmate of the
prison. It was the only thing he could do
under the circumstances, but it was indeed a
cruel blow that forced him to take the step.
The father will naturally receive the sympa-
thy of a large number of people.

It is stated that the children of Mrs. H.
E. Beach-Rogers have brought suit to have her
marriage with the bogus medium Rogers an-
nulled. If the unfortunate lady can be placed
under helpful and healthful influences there-
by, such a course is to be devoutly hoped for.
The conviction of Rogers upon the charge of
assault with intent to kill, may lead to the ab-
rogation of the marriage. The Beach family
has suffered enough at the hands of this un-
scrupulous man.

Our esteemed friend, Mr. J. S. Scarlett,
recently was called upon to undergo a difficult
surgical operation. Mr. Scarlett's spirit friends
came to his aid, and he passed through it with-
out pain. This fact so astonished the physi-
cians of the old school that they called upon
him for the purpose of reporting the details of
the case to the medical journals. This is a
step in advance for our friends the mediums,
who are to be congratulated upon their mental
and spiritual evolution.

The universe is never out of harmony
with itself. Man should remember this fact,
and so relate himself to the universe that he
may ever be found in perfect harmony with it,
with all of his fellowmen and himself.

On and after Jan. 1st, T. Ernest Allen
will hold his meetings at 7:30 p.m. in Lower
Audience Room of the Spiritual Temple, cor-
ner Exeter and Newbury streets.

In Memoriam--Helen Hill.

Services in presence of the remains of Helen
Hill, (wife of B. B. Hill), were held at 1102
Girard street, Philadelphia, Dec. 28, at 1.30 P.
M. The exercises, which were exceedingly im-
pressive, opened with music by the choir of the
First Association of Spiritualists, of which
organization Mrs. Hill has been for many
years an active and devoted member. The
parlors were very beautifully adorned with
lovely flowers in great profusion, sent by the
many devoted friends of the much lamented
sister whose philanthropic spirit had endeared
her to all who knew her. The opening portion
of the services was conducted by the repre-
sentative of the Woman's Progressive Union,
Mrs. Benner, who spoke feelingly and with
tender emotion of the translated woman who
had always been one of the most ardent work-
ers in that benevolent body. Mrs. Benner
spoke as only a tender, loving friend could
speak, and her words carried hope and consol-
ation to the numerous friends assembled, all of
whom felt in the passing of Mrs. Hill that
they had indeed been called upon to part with
the earthly presence of a loyal and devoted
friend and benefactor.

Mrs. Hill's favorite hymn, "Scatter Seeds of
Kindness," was then sung, after which Mrs.
M. H. Wallis delivered a brief but touching
tribute under spiritual inspiration. Mrs. Wallis
had known Mrs. Hill in England as well as
in America, and spoke feelingly from the stand-
point of deep friendship. Mrs. Youm then
sang, "Angels Ever Bright and Fair," with
fine expression, following which Mr. E. W.
Wallis spoke charmingly of his acquaintance
with Mrs. Hill, between whom and himself a
deep bond of friendship had been formed on
the occasion of the London Jubilee of June
last. The choir sang, "There's a Dear One
Crossed the River," succeeded by Mr. Barrett,
(Editor of the BANNER OF LIGHT) who read
the following beautiful and pathetic poem given
him by Mrs. Hill on Christmas evening:

I feel 'tis growing colder
Every year,
And my heart, alas! grows older
Every year,
I can win no new affection;
I have only recollection,
Deeper sorrow and dejection
Every year.

Of the loves and sorrows blended
Every year,
Of the joys of friendship ended
Every year,
Of the ties that still might bind me
Until Time and Death resigned me,
My infirmities remind me
Every year.

Al! how sad to look before us
Every year,
When the clouds grow darker o'er us
Every year,
When we see the blossoms faded,
That to bloom we might have aided,
And immortal garlands braided
Every year.

To the past go more dead faces
Every year,
As the loved leave vacant places
Every year,
Everywhere the sad eyes meet us,
In the evening's dusk they greet us,
And to come to them entreat us
Every year.

Yes, the shores of life are shifting
Every year,
And we are seaward drifting
Every year,
Old pleasures, clinging, fret us,
The living more forgo us
There are fewer to regret us
Every year.

But the truer life draws nigher
Every year,
And its morning star climbs higher
Every year,
Earth's hold on us grows slighter,
And the heavy burden lighter,
And the dawn immortal brighter
Every year.

In that realm of light supernal
There are no years,
As eon follows eon, still eternal,
We'll count no years,
With friendship never ceasing
And pleasures still increasing
We will live with joy unceasing
Through time's unending years.

This poem furnished him with a text for a sin-
gularly appropriate address. Profs. Bacon and
Scott sang a beautiful duet, "Come with Me
to the Bright Happy Land." Capt. Keffer
then spoke feelingly on behalf of the Chil-
dren's Lyceum and First Association, which
had presented a very beautiful floral tribute.
"One Sweetly Solemn Thought" was sweetly
sung by Mrs. Haslam. W. J. Colville (to whom
Mrs. Hill had been a warm and faithful friend
for a long time), paid a glowing tribute, which
was in part in the following words: "Though
we cannot altogether silence the earthly word
of sorrow, or altogether keep back the natural
tear when a beloved friend is called to pass
through the gateway of transition, it surely
behooves all who profess faith in immortality
to learn the beautiful lesson taught so sweetly
and expressively by the charming decorations
which have transformed these rooms in which
our beloved sister lived so much into a veri-
table garden of exceptional loveliness. Wisely
you have complied with her wish by placing
on your door no sign of mourning, but in place
thereof a cluster of exquisite flowers. The
songs you have sung, the words you have
spoken, have all served to direct the united
thoughts of this numerous company of rela-
tives and friends to the living spirit, not to
the vacated earthly tenement, out of which,
like a butterfly from a chrysalis, her spiritual
body has emerged.

The way of her transition was as she had
long desired that it might be, sudden, in the
sense that there was no lingering preparation
for death, but not unexpected, for she had long
felt that her passing out might occur without
warning at any time. It was on Christmas
day, just as she had made preparations for a
festive gathering, that she laid down to take a
little rest, and in peaceful quietness the spirit
left its mortal frame. Words of eulogy would
be too distasteful to her for us to be permitted
in this presence to utter them. No one of our
acquaintance loved frankness and detested
hypocrisy more than she, therefore to sing her
praises in exaggerated lays would be utterly
repugnant to all her wishes; the sincere ex-
pression of fervent friendship is however at
this time, as at all times, truly in place. It was
our dear sister's motherly kindness, her large
philanthropy, her determination to see good in
those whom the world mercilessly condemned
that made her a haven of refuge for the weary
and oppressed. In hours of bereavement and
disappointment, and often when buffeted by
the fierce waves of relentless persecution, sen-
sitive natures would come to her, and never in
vain, for the sweetest sympathy and the wisest
counsel.

Mrs. Hill's mind was vigorous, her intellect
was keen, and though she was a true-hearted
Spiritualist, and enjoyed much sweet com-
munion with the spirit-world, she knew what
it was to encounter the billows of doubt, and
sometimes the dark shadow of pessimism
passed over her, but only to cloud her sky for
a brief season. Soon did she perceive again
the sun in the heavens, and her sky was illu-
minated with stars, even more brightly than
before.

On Monday, Dec. 19, Mrs. Hill attended two
lectures given by your present speaker in
Casino Hall, and during both functions her
clairvoyance was astonishingly active; it
seemed as though she was being drawn more
and more completely into realization of that
unseen world into which she was so ready and
not sorry to enter. It was the sterling integ-
rity, the loyal friendship and the quenchless
resolve to do all possible for others' happiness
that endeared this arisen one so very strongly
to the many who were privileged to enjoy her
close friendship. Many to-day feel lonely
without her physical presence, for to take tea
with Mrs. Hill and spend an hour in friendly
converse with her was a choice privilege, but
in spirit she will be felt actively, and her in-
fluence, now that she is disengaged from her
material robe, will be felt more powerfully
than ever before.

The flowers can speak far more eloquently
than we. The pillar of exquisite roses and
violet, presented jointly in the name of the

First Association of Spiritualists and the Helping Hand Society, and the column on which is inscribed the one word MOTHER, surrounded with the snow-white dove bearing a message of love in its beak, together with the pillow of flowers, the many wreaths, the wheat sheaf and the lilies of the valley, all bear silent, fragrant testimony to the many aspects of a noble life, and display the varied, fond emotions which that life has awakened in those who have brought their offerings hither. To no one great deed in our sister's career do we specially point when we ask you to interpret the symbolism of these varied blossoms, but even as they, in their varied-colored splendor, suggest the mingling of many graces in one harmonious whole, so does the life of a devoted wife, mother, sister, friend and benefactor, one who has been a tireless worker in the broad vineyard of reform, leave behind it so many memories of sweetness that we can but sum up all in the all-including benediction, "She hath done what she could." No angel nor archangel can do more, and not one of us should rest content with doing less.

As love is the only key that unlocks the mystic portals of the celestial state, and as love is alone invincible, and ever finds the way to unite itself perpetually with its own, we close our poor tribute of affection with this consoling assurance, you and she are assuredly destined to know and dwell forever with those you love the best, for love is indeed the fulfillment of the perfect law of the universe."

During the address a message from the arisen spirit was given, and the services concluded with a poem, in which all the floral tributes were mentioned one by one. The large company of invited friends, which included many young persons of both sexes, who were tenderly attached to Mrs. Hill, slowly and tearfully took their leave of the beautiful casket which showed peace, rest and mature beauty on every feature of the treasured frame, which was then taken to Northwood Cemetery, escorted by many mourners.

Mrs. B. B. Hill.

I read to-day on the arrival of THE BANNER the sad news of the sudden going of Mrs. B. B. Hill. I said "sad news," and to us it is, for we shall sadly miss her from the social and spiritual spheres where she has been a light and buoy to all who came in touch with her cheering life. Sadly we turn our tender sympathies to Bro. Hill, and join him in the up-looking gladness that gazes through a mist of tears toward the glorious light that has gone into its most congenial home. How sweet, and yet how tenderly sad the contemplation of this beautiful yet wonderful change. Mrs. Hill was a tonic and a talisman to honest devotees of the Cause everywhere. Our loving benedictions follow her, and our hearts will reach for her love-light, and seek the radiations of her new sphere, until we, too, pass the gate, and meet her face to face in glory.

Dec. 30. LYMAN C. HOWE.

A Thought.

On the threshold of another year we ask ourselves if the year past has been productive of advanced thought to us. Has it taught us a higher and more exalted way of living? Has it suggested to us that we are in some measure responsible for the use we have made of our time and opportunities? All these and many more questions of a like character come before us as we enter upon the new year. In view of the fact that we have made some mistakes, and have groped blindly along the way, often stumbling amid the darkness of our own mental conditions, struggling wearily along the rugged way of life; that now we should resolve to begin anew to walk in the light which our Spiritualism sheds all around, about, and within us, knowing full well that only as we are spiritually unfolded, or illuminated, can we behold the things of the spirit, and become chosen vessels to bear the glad tidings of immortality to our brothers and sisters around us. In this way shall we recognize that every one has a right to his own individual ideas, to live his life according to his highest conceptions of right, and be respected in so doing.

When all the world shall be made free
From superstitious thralldom,
When every one shall wake to see
The coming of God's kingdom,
The Golden Age will then draw near,
And heaven begin below;
And peace and harmony be here,
And earth with radiance glow.

WHITE WING.

Announcement.

The Campbell Brothers wish to announce that they are now located at 3430 Franklin Avenue, St. Louis, Mo., where they have fitted up nice parlors and rooms, and will sit for spirit portraits and slate writings. We will remain here for about two months.

We were very successful and gave great satisfaction in Pittsburg, Pa., also Columbus, O. We cannot tell yet where we shall go to from here, but will announce later.

Yours very truly,
CAMPBELL BROTHERS.

J. C. F. Grumbine's Book on Psychometry.

The Banner of Light Publishing Company has recently ordered a lot of Mr. Grumbine's latest book on "Psychometry." It is one of the text books used in the College of Psychical Sciences, and is commanding and inspiring excellent notices from the psychical press. Henrietta L. Dwight, an author, writes, "Mr. Grumbine's book has given me a clearer idea of concentration and centralization than anything I have read or heard, and I have read much, and heard many lectures." The editor of *The Faith and Hope Messenger*, W. J. Colville, writes: "The style of these lessons is terse, vigorous and lucid, and the book deserves a high place in the ranks of mystic literature." Mrs. M. S. Fielding in "Suggestions" remarks that "Mr. Grumbine has clearly and logically presented his subject in a manner at once simple and profound."

Order now at this office. Only fifty cents, prepaid.

Mrs. W. S. Butler was made the recipient of an elegant diamond sunburst of twenty-one large diamonds, on the anniversary of her birth, Dec. 29, by her many friends. The occasion was in the nature of a surprise to Mrs. Butler, who was deeply affected by the affectionate remembrance of her friends.

Vermont State Convention.

The Vermont State Spiritualist Convention will be held Jan. 20, 21, 22, at Montpelier. Mrs. Helen P. Rassegue, the Vermont speakers and others are expected to be present. A large attendance and a good time expected. A more extended notice will be sent as soon as arrangements are completed.

JANUS CROSSETT.

The Sixth Annual Mid-Winter

Convention of the Michigan State Spiritual Association will be held in Owosso, Feb. 10-11-12, 1899.

MAY F. AYRES, Sec'y.

Judge George W. Cothran.

This eminent advocate and jurist has long been known in Buffalo, N. Y., as one of the ablest lawyers and an outspoken Spiritualist. He served his country in the Civil War and won distinction as a soldier and officer in the army. He held a judgeship for some time after the war, and his ability and integrity of mind as a jurist won for him high honor and the confidence of both courts and the people. His only daughter passed on last March, and the writer came all the way from Paw Paw, Mich., to dispense the light and cheer of Spiritualism in that trying hour. At that time the judge was rather feeble, from the effects of overwork, anxious watching and a terrible carbuncle that held him nearly two months between the two worlds. He then told me that he had been informed by his spirit-wife and others on the spirit side that he should follow his wife and daughter before the advent of 1899. He said the time fixed for his going was about Christmas or a little before. On Christmas day we laid our tender tribute to his memory, and laid his body to its final rest in the cemetery. But a short time before his death he conducted to a successful issue a very complicated and difficult case in the higher court, earning a fee of five thousand dollars, which he did not live to collect. His heirs will get the benefit of it.

Such characters are noble examples to stimulate emulation and emphasize the value of independent character and honest defense of convictions, even if they jar upon popular prejudice.

Timid, time-serving aspirants for fame and emolument may profit by studying such lives as George W. Cothran of Buffalo, N. Y., whose memory will be honored by all who knew him, even though he was a pronounced Spiritualist and did not try to conceal it. This world has lost a great good man, but the higher life is the richer for his going.

LYMAN C. HOWE.

Fredonia, N. Y., Dec. 30, 1898.

Translated

To the realm of the spirit, on the evening of Dec. 31, my wife, Mary A. Foster, at the age of seventy-eight, after an illness of nearly one year. We joined hands in the springtime of our lives, and after a journey of fifty-seven years, in our wintry days the mortal ties are severed. It was fitting that the spirit laid down the weary, worn-out body in the lap of the dying year, to pass over the rainbow bridge spanning the river of death, to a New Year which has no ending; to meet father, mother, brothers, sisters, friends and neighbors gone before; to receive a joyous welcome to the New Life, where sufferings are no more, cares forever dismissed, the memories of the mortal sphere not painful because recalled with a full knowledge of their significance in the economy of the immortal life.

As we, husband and children, who for so many years had known her virtues at the hearthstone, and elsewhere when duty pointed the way, could not see her form, but could meet the cordial, and yet serenely meet the ordeal, and if she could have heard our voices, exclaimed:

"Dear one, say not good-night, but in some brighter clime,
Bid us good-morning."

WILLIAM FOSTER, JR.

Warwick, R. I.

Mrs. Cordelia Clark.

Passed to spirit-life from the home of her daughter, Mrs. Hortense G. Holcomb, Springfield, Mass., Dec. 15, 1898. Mrs. Cordelia Clark, aged 88 years.

Mrs. Clark had been a firm Spiritualist for more than forty years, and a constant reader of THE BANNER OF LIGHT. She always took great interest in the spiritualistic work of her daughter, and although a great sufferer from that dread disease, cancer, was continually sacrificing her own welfare to enable Mrs. Holcomb to perform her public work. She had no fear of the after life, and for years patiently waited for the reunion with those of her family gone before. She leaves a son and two daughters, and will long be remembered by her friends for her cheerful nature, always finding sunshine among the shadows.

The funeral services were held at Poquonock Chapel, Windsor, Conn., her native town, Mrs. Helen L. P. Rassegue of Hartford, Conn., officiating, combining oratory with philosophy and sympathy for the friends. The floral offerings were many and beautiful.

T. M. HOLCOMB.

List of Persons

Who have contributed to the Jubilee Fund by Chain Letters sent to B. Grant Taylor, Lawton Station, N. Y., all of which has been included in published lists previously:

Mrs. Frances Baker, Mrs. Hixon, Mrs. Essie Spates, Mrs. E. F. Brocklebank, H. C. Meadway, Mrs. Emma Spaul, Dr. Grant Freeborn, each \$1.00; Mrs. Sawyer, 25 cents; Miss A. Rittenhouse and E. J. Dobbs, each 25 cents; E. Augusta Armstrong, 10 cents; Mr. E. Sherman, Mrs. Clark, Mrs. E. M. Babcock, Mrs. Landis, Miss Alice Evans, Mrs. L. Allen, Mrs. M. E. Austin, Miss Flora Davidson, Miss May Coolidge, Miss Susie Hayes, J. N. Larson, Mrs. James Wells, Miss Tillghast, Miss Cora Parker, Chas. Mitchell, John Hoyt, Jr., Miss Ida Ward, L. A. Page, Mrs. A. E. Spencer, Mrs. Bingham, Mrs. Hunt, Mrs. Lucy Moss, Lena M. Wheelhouse, Mrs. Jennie Warner, Miss Ella Wheeler, Miss Nellie Litchfield, Mrs. Seymour Nichols, Mrs. M. A. Paxson, Wm. Washburn, Mrs. S. O. Richardson, Miss Maud Babcock, Mrs. Nock, Mrs. C. M. Clark, Mrs. E. J. Clark, Mrs. H. Maynard, E. L. Andrews, Mrs. H. Cooper, J. G. Walker, Miss L. A. Wheelock, Edie F. Josselyn, E. N. Parks, T. F. Loftus, "Blank Grand Rapids," E. J. Shay, Mrs. C. A. Holden, Mrs. Capitola Bowen, Mrs. Van Schoonhoven, J. J. Burns, S. A. Tallmadge, Mrs. Harriet Knapp, Mrs. L. H. Herrick, O. D. Field, John H. Sandstrom, Mrs. N. M. Myers, D. J. Byrd, Geo. H. Warner, W. S. Tallmadge, Mrs. A. E. Wood, W. H. Mix, Mrs. B. C. Myers, Mrs. Sam'l Wheelhouse, Mrs. C. J. Richardson, Mme. Lao, Mrs. St. John, L. J. Ward, Mrs. S. L. Porter, Mrs. W. H. Bartholomew, Mrs. Lyman Darling, Mrs. Rozella Lauffer, Marie C. Lewis, Mrs. Lou Porter Moore, Mrs. John Arnold, Mrs. D. A. Martin, Mary J. Wright, M. D. Mrs. M. J. Seaman, Mrs. W. F. Kelly, Mrs. Mary Wheelhouse and Mrs. Sarah A. Lane, each 10 cents. Total, \$16.46. Seventy-nine 10 cent donations.

Jubilee Deficit.

Previously acknowledged, \$1,133.68. Mrs. M. E. Hodgden (Chain Letters), \$1.50; G. King, 50 cents; C. V. Kerr, 25 cents; Mrs. James Wells, 10 cents; H. Hunt, 10 cents; Charles Rudd, 10 cents. Total, \$1,160.13.

God's Poor Fund.

A. J. Price, 10 cents; Emma Barnes, \$1.75; Friend 50 cents; S. R. Francis, \$1.00; Rose Russell, \$1.00; Daniel Rallen, \$3.00; Mrs. M. A. Tucker, \$1.00.

Movements of Platform Lecturers.

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

W. J. Colville is now lecturing regularly in New York on Tuesdays in New Century Hall, 609 6th Avenue; on Wednesdays and Fridays at the College, 497 Franklin Avenue, Brooklyn; and on Thursdays in N. W. Haven, Ct., in Trueman Hall, 700 George street. Exercises commence 3 and 8 P. M. On Sunday, Jan. 8, he recommences work in Philadelphia, in Casino Hall, 614 Avenue and 13th street, at 3 and 7:45 P. M., and class lessons in Spiritual Science same place, Monday, Jan. 9, at 2:30 and 8 P. M.

Edgar W. Emerson is located at 603 Tremont street, Boston. He will lecture on Sundays as follows: Wakefield Jan. 8; Jan. 15, Manchester; Jan. 22-23, Lawrence, Mass.; Jan. 30, Foxboro, Mass. He has a few open dates. Apply at once for time and terms.

Dr. Juliet H. Severance is at home at 618 Drexel Avenue, Chicago, where she can be addressed. Would like to make dates with Eastern camps for next season. Has also several months yet open which she would like to fill.

Dr. Harlow Davis will lecture and give platform tests at City Fellows Hall, Meriden, Conn., on Sunday evening, Jan. 8. Societies desiring a platform medium can engage his services. Address until Jan. 12 at the Meriden House, Meriden, Conn.; after that date at General Delivery, New York City.

G. B. Brooks is located at 204 Dinwiddie street, Pittsburgh, Pa., where he can be addressed for the next two months.

Loving spirits from spheres of wisdom in the world of souls are forever seeking to approach the earth, that they may teach the children of men the sublime truth of Immortality. They reach but few because of the material barrier that men have erected between the inner and the outer worlds in which they live. Materialism is cold, sordid, lifeless, while spiritualism is warm-hearted, loving, kind and true. Let us welcome our returning teachers, that we may become like unto them.

Man makes his own heaven or hell as he journeys through life. An unselfish spirit, a uniform desire to aid others, and a constant devotion to truth, will make his every day a veritable heaven on earth. Sordid greed, selfishness, envy and jealousy will make his every moment a present hell. He has the right to choose between these two conditions, and no one can decide for him. Therefore he alone is responsible for his condition.

Spiritualism if anything, is a religion and religion if anything is spiritual—Mary E. Lease. We wish every Spiritualist on the globe would consider those words very carefully and then act accordingly. Surely the world needs a spiritual religion, and Spiritualists can give that religion to the world only by becoming spiritual through the influence of their religion.

The hands of Moses were staid by two of his followers when his people were engaged in a great battle against their enemies, to encourage them to continue the contest until they had won their victory. Every Spiritualist should aid in staying the hands of Truth in his mighty struggle with Error, that a victory for the right may be won.

As the snowflakes are scattered by the winds of winter broadcast over the land, so may the flakes of love and sympathy be scattered lavishly among men to refresh their famished hearts, by the wind of affection that forever blows earthward from heights celestial.

Connecticut.

NORWICH.—Mrs. J. A. Chapman, Secretary, writes: Sunday, Jan. 1, Miss Lizzie Harlow of Haydenville, Mass., opened the new year with two excellent discourses in the Spiritual Academy. Miss Harlow gives an inspirational address in the afternoon, and is entranced in the evening, speaking upon subjects or questions given by the audience. The newspapers of the city have given her work the best reports ever shown to our speakers. Christmas she dealt with the "True Meaning of Christmas and Gifts," picturing the contrast between giving aid to the unfortunate and the customary exchange of tokens, costly or otherwise. A lecture of deep significance. Miss Harlow continues her work for our Society the Sundays of January.

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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

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CONTENTS.

Chap. I. Theoretical Speculations—Materializations and Dematerializations. Chap. II. Account of a Séance given by Madame d'Esperance at Helsingfors, Finland, Dec. 1, 1888, at which the phenomenon of the Partial Dematerialization of the body of the Medium was demonstrated to Sighs 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. III. Testimony of Prof. Sellberg. A. Letter from Prof. Sellberg to Mons. Aksakof. B. Letter from Mons. Aksakof to Prof. Sellberg. C. Reply of Prof. Sellberg to Mons. Aksakof. D. Supplementary Report of Prof. Sellberg (this raised).

E. Letter from Mons. Aksakof to Prof. Sellberg. F. Reply of Prof. Sellberg. IV. Testimony of Madame Helene Sellberg. A. Note from Mlle. Sellberg. 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 Dr. Hertzberg. VIII. Testimony of Mr. Schultze, C. E. A. Letter from Mr. Schultze to Mons. Aksakof. B. Counter-Testimony of Prof. Sellberg. C. Counter-Testimony of Dr. Hertzberg. D. Counter-Testimony of Mlle. Hjelt and Tavaststerna.

IX. Testimony of General Sederholm. X. Testimony of Mr. J. Boldt. XI. Testimony of General Gallardo and Mr. Linnbom. XII. Personal Testimony of Madame d'Esperance, the Medium.

A. Account of the Séance held at Prof. Sellberg's residence at Helsingfors, by Madame d'Esperance. B. Questions addressed to Madame d'Esperance by Mons. Aksakof. C. Supplementary Explanations by Madame 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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Banner of Light.

BOSTON, SATURDAY, JANUARY 7, 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:—wishes the BANNER OF LIGHT, and its hosts of readers, a very Happy New Year. Prof. Lockwood opened his work for the new year with a grand lecture, entitled "The Human Soul and Consciousness, an Evolution." Prof. Schaller began the service by giving one of his classic piano solos, and was followed by Miss Laidlaw with a beautiful song. Prof. Lockwood greeted the audience that had assembled. Although not very large, he claimed that it was of superior intelligence. He thought he had a select audience in those who had braved the blizzard to listen to him; he wished them a Happy New Year. After another song by Miss Laidlaw, Prof. Lockwood gave his most interesting lecture of the season, one that impressed all present. He said he regretted that the storm had kept so many away, as he had something to say which if true is of great importance to every human being—something more of interest than has ever been written.

The speaker used charts that showed man was born on the same plane as the lowest animal. The lecture was illustrated all through, and created a great interest.

As one of our Spiritualists has said, Prof. Lockwood is not the coming man, but the man that has already arrived. He is one of the foremost thinkers and debaters on the Spiritualist platform to day. We think him one of the most instructive and interesting speakers on the platform. The only way to enjoy his lectures is to bear them. Space does not allow us to give a *verbatim* report of them all. Every lecture is a lesson, and will set you to thinking. This is his last month; hear him before he leaves Boston, or you will make a mistake. Prof. Schaller gave as a solo in the evening a selection from "Carmen" arranged for the piano; Miss Laidlaw gave a beautiful selection with much expression. After Prof. Lockwood had given his notices, Prof. Schaller gave two well executed violin solos. This is a new departure, and in the evening, each Sunday, Prof. Schaller will give violin solos. The musical part of our meetings is enough to pay you for coming to them. We will have special music at each service.

Prof. Lockwood took for his subject in the evening, "What is Real Government of the People?" and gave a soul-stirring address such as a man of his knowledge can give. He told many truths that the thinking people had never thought of, but which they will consider after listening to this address.

Sunday morning next, Prof. Lockwood will take for his subject, "The Evolution of the Egg," and in the evening a special lecture, subject to be selected.

Don't forget Prof. Lockwood's private classes held in the Banner of Light Circle Room, 83 Boyworth street, Monday and Thursday evenings.

Why not make this resolution (and keep it), to subscribe for the BANNER OF LIGHT. It will do you good. It will go to Spiritualism, and if you have a friend it would please him or her to receive a subscription as a present. It is for sale at this hall.

THE HELPING HAND SOCIETY. Mrs. Grace Cobb-Crawford, Sec'y, writes, met at Gould Hall, 3 Boylston Place, Wednesday, Dec. 28. Business meeting at 4; supper at 6:15. The evening's exercises were devoted to another of Prof. Lockwood's entertaining and instructive lectures; subject, "Psychology." He said it was a theme that had behind it the demonstration of an infinitude of time. Why is the psychologist able to describe a person? It is because whatever the person has touched becomes electric; invisible attributes are transferred. A doctor depends upon his judgment rather than his diagnosis. He gets the impress of the patient upon his consciousness. Intelligence should be our bank account. Out of twelve hundred experiments of *thought transference* by the Psychological Research Society, nine hundred were proved to be a success.

We hope to see a goodly number at the Country Store, Wednesday evening, Jan. 4. The Kennebunk Band has promised to be with us.

BOSTON SPIRITUAL LYCEUM.—A. C. Armstrong, Clerk, writes: Sunday afternoon, Jan. 1, this Lyceum held the usual session in Berkeley Hall. "What is true nobility?" was the question for the little ones; for the older groups, "What can we do to increase interest in Lyceum work?" Numerous suggestions were given by the several speakers, that if carried out will surely increase interest in Lyceum work. The musical and literary program consisted of a piano solo by Prof. Schaller; recitation, Miss Jessica Ellsworth; reading, Master Charles Hatch; duet, Miss Eloise Hartmann, Mr. Edward W. Hatch; remarks, Mrs. Dr. Pierce of Hartford, Conn.; remarks and reading, E. B. Packard. Questions for next Sunday, "Should we always speak the truth? If so, why?" "What is the higher Spiritualism?"

FIRST SPIRITUALIST LADIES' AID SOCIETY.—Mrs. Carrie L. Hatch, Sec'y, writes—met Friday, Dec. 30, at 241 Tremont street, with the President, Mrs. Mattie E. A. Albee, in the chair. The evening was devoted to a social game of whist, and all seemed to enjoy themselves.

Next Friday, Jan. 6, all members are requested to be present early, as the annual election of officers takes place upon that day.

Friday, Jan. 13, an old-fashioned supper, singing-school and dance will be held at the above place. Admission, including supper, 25 cents. Come all.

BANNER OF LIGHT for sale at the hall.

THE CHILDREN'S PROGRESSIVE LYCEUM. No. 1.—Charles B. Yeaton, Sec'y, writes: On Christmas over a hundred members of the Lyceum gathered in Red Men's Hall. As they entered the hall their eyes were attracted to a beautiful tree, loaded heavily with tokens of love and mementoes of kindly feelings. How the little eyes sparkled; many were riveted to the tree and did not turn from it until they had reached the hall. The visiting friends upon the seats were numerous. The session opened with the usual exercises. The subject of the lesson was, "What is the Purpose of our Existence Here, and what Use will it be in the Future?"

The subject for the little folks was, "Kindness," and each of the eighteen children gave 50 answers. The banner march was a real treat for the children, and a very pleasing feature of the exercises. After the march quiet again. The same band the audience soon realized that and the theologian treat in store for them, for the men had prepared themselves for the them, much and ably rendered many appropriate the truth of the program was as moved as a sea. Many were requested to meet in their part for a future Sunday as they were getting late and the children were anxious to find out what the tree held for them.

Emerging from the speakers and mediums took old Dr. Huot, Dr. Huot likened each child to a child of Bethlehem, or of hope. He

asked the little ones to realize what we were doing for them, and what we were expecting from them. Mrs. White opened with a poem, then told the children here how the children from the spirit side of life were with us, trying to make us happy, and were always interested in our welfare. Dr. Huot talked to the children about Christ, and his love for children; closing his remarks by saying that the greatest happiness is gained by doing good. Mrs. Webster in coming before the Lyceum was taken possession of by her control, who talked pleasantly with the children about Christmas. She implored them to follow the example of Christ's life, and to let him be born in our hearts by inculcating therein a kindness toward all. I wish to mention and thank the following friends who kindly assisted in the exercises: Mr. and Mrs. Tyler, Miss Mabel Walte, Miss Marguerite Curtis, Miss Gertrude Laidlaw and Miss Bertha Barnes. Mrs. Butler made a few remarks to the Lyceum, then the fruit was plucked from the tree, and distributed to the children, each and every one of whom went home laden with happy thoughts and presents.

COMMERCIAL HALL, 64 Washington street. Mrs. H. T. Nutter, Conductor, writes: Sunday circle at 11, well attended. Afternoon services, Scripture reading, Mrs. Nutter; prayer, H. Saunders; congregational singing, followed by mediums; Meddames Browne and Knowles, Dr. Bell and Mr. Tuttle answered mental questions and gave tests. Mrs. Nutter closed the meeting with remarks and tests; music, Mrs. Cameron. Evening, prayer and congregational singing; mediums, Meddames Knowles, Jennie Hill, Bell, Mrs. Nutter, tests; mental questions answered by Mr. Tuttle; music, Mrs. Cameron, Mrs. Nutter.

Thursday, good mediums present; Meddames Millan, Wheeler, Thorne, Healey, Mrs. Nutter and others; good music by Mrs. L. A. Cameron. Incian Peace Council, Jan. 10.

THE LADIES LYCEUM UNION, Mrs. S. E. French, Sec'y, writes, held interesting sessions Wednesday afternoon and evening, Dec. 28, in Dwight Hall, 514 Tremont street. The evening was given over to the mediums, and Mrs. Hattie Webber, Mrs. Florence K. White gave tests, which were all recognized. There was an able address by Mr. Edgar Emerson, which was followed by remarks by Mrs. Maggie J. Butler, President of the Union. Recitations by Mrs. Lambert, Miss Dickey, Lottie and Clara Weston and Iona Stillings. Mr. George Cleveland rendered some very fine songs, and Mr. J. P. Weston and Prof. Willis Milligan rendered piano solos. Wednesday evening, Jan. 4, a grand entertainment is promised, the proceeds of which is to be given to the Veteran's Spiritualist Union.

ODD LADIES' HALL, 446 TREMONT STREET.—Mrs. J. B. Gutierrez, President, assisted by Mrs. Lewis—a correspondent writes: Circle well attended. Afternoon meeting opened by Mr. Haynes. Those taking part: Miss Sloan, Dr. Huot, Mr. Gibbs, Meddames Healey, Smith, Merriner, Lewis, Ott, Hill, Messrs. Bates, Cohen, Graham, Ott. Evening meeting opened by Mr. Warner, Meddames Gutierrez and Stiles, Messrs. Hersey, Woods, Stiles, taking part. Mr. Gibbs will sing next Sunday. Meetings Wednesday afternoon at 2:30.

BANNER OF LIGHT for sale, and subscriptions taken.

FIRST SPIRITUAL CHURCH, Knights of Honor Hall, 730 Washington street.—Mrs. M. A. Wilkinson, pastor.—A correspondent writes, met at 7:30, and opened services with singing; prayer, Mr. DeBos; remarks, Messrs. Hill, Turner, Pye, DeBos, Newhall, Meddames Wilkinson, Taylor and Sears; solo and tests, Mr. Steadman. Afternoon session—Singing, prayer and address, Mr. DeBos; tests, Mrs. Peabody McKenna, Messrs. Turner, Martin, Gilbert, and Mrs. Wilkinson. Evening—Song service; prayer, Mr. Pye; remarks, Mr. DeBos; tests, Mrs. Chapman of Brighton, Mr. Tuttle, Mr. Collins, closing with descriptive tests by Mrs. Wilkinson.

Thursday, Dec. 29, the meeting was participated in by Mrs. Sears, Mrs. Kieble, Mrs. Cunningham, Mrs. Simpson and Mr. Cowan.

Thursday evening, Jan. 12, the afternoon will be given up to a benefit for Mr. Tuttle, who is ill. It is hoped the mediums and friends will remember our unfortunate brother.

BANNER OF LIGHT on sale.

THE BOSTON PSYCHIC CONFERENCE.—L. L. Whitlock, President. A correspondent writes: The lecture before this society last Sunday was given by Dr. W. O. Perkins on the subject, "Man—His Origin and Destiny." It was from a purely scientific standpoint—evolution from the lowest up to man, the highest being on this planet. It was a very instructive and scientific paper, dealing to some extent with the future, but not to the extent that psychic science has, leaving out astrology and reincarnation as either untrue or not proven. Many others expressed their views. 18 Huntington Avenue every Sunday at 2:30.

THE LADIES' SPIRITUALISTIC INDUSTRIAL SOCIETY, a correspondent writes, spent a very pleasant evening at Dwight Hall Dec. 29. A Patriotic Supper was served at 6:30 p. m. After supper a red, white and blue paper was sold for the benefit of the society, five hundred and four ballots being cast at one cent each. Two hundred and fifty-seven of these were for Mrs. C. H. Appleton, our financial secretary, who received the prize. In the evening a Progressive Whist Party was very much enjoyed.

Next Thursday is the election of officers for the year 1899.

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Take Horsford's Acid Phosphate. People impose on the stomach sometimes, giving it more than it can do. "Horsford's" helps to digest the food, and puts the stomach into a strong and healthy condition.

Ohio.

CLEVELAND.—Charles Lyall, Sec'y, writes: Perhaps it will be interesting to the readers of your valuable paper to know that the First Association of Spiritualists here is having a revival. Prof. W. Seymour has been speaking for us the past five Sundays. He is eloquent, logical and impressive. As an exponent of our Spiritual Philosophy, we think we have never had better in our city. Our meetings are continually on the increase, and we are gathering to our ranks a class of intelligent people. Following the lectures every Sunday evening we have had tests. Sunday, Dec. 18, Mr. H. M. French gave tests for one hour, and all were recognized.

On Saturday evening, Dec. 17, the President of our society, Mrs. Eritt, passed to spirit life. She was beloved by all who knew her; an earnest worker in our Cause, and a thorough humanitarian. The funeral took place on Tuesday afternoon, the 20th inst. There was a goodly number of Spiritualist and Orthodox friends in attendance, who listened with great interest to the remarks offered by Prof. Seymour, while he compared the fundamental principles of Spiritualism with other religious teachings, as a consoling theme in what is termed the hour of death. The contrast was so favorable for Spiritualism that those who were strongly opposed to Spiritualism before the services began were afterward heard remarking to their friends that the philosophy is so beautiful and consoling they wish they could be certain of its truth.

Mr. E. W. Wallis, editor of *The Two Worlds*, will give a farewell address on the 15th of January, 1899, afternoon and evening.

We meet every Sunday in Army and Navy Hall. The Lyceum at 10 a. m., and lectures and tests at 8 p. m. Everybody welcome.

Maine.

PORTLAND, Orient Hall.—Mrs. M. A. Brackett, Sec'y, writes: Our Society was served Sunday, Jan. 1, by Mrs. Maud T. Gould of Bangor. She came from a sick bed to fill the engagement, and we appreciated the effort made,

MEETINGS IN MASSACHUSETTS.

NEWBURYPORT.—S. A. Lowell, Sec'y, writes: The month of November proved to be the most depressing for this society since we obtained our charter. Owing to various circumstances we had meetings only on Nov. 4, when our speaker was Mrs. Elmo I. Webster of Lynn. She is a favorite, and her meetings are always well attended. On the other Sundays, when weather permitted, our evening circles were conducted by local mediums.

Dec. 4, Mr. J. S. Scariett of Cambridgeport, was our speaker for the first time. A very close attention was given by his audiences to his interesting and instructive lectures, and his delineations were mostly recognized. Dec. 11, Mrs. S. E. Hall of Roxbury, was before our society for the first time, although she held a grove meeting for us last July. Her audiences gave close attention to her lectures and excellent tests. Dec. 18 brought to us for the second time this season, Mrs. A. J. Pettigill of Malden. She gave us practical thoughts to carry away with us, on such subjects as, "Are Spiritualists Humanitarians?" and "Is Spiritualism a Religion?" Good audiences greeted her and listened to her with close attention, and most of her delineations were declared correct.

On Christmas day we closed the work of '98, with our gifted local medium, Wm. Walsh Reed. Many different controls voiced their sentiments on as many different subjects, and the closest attention was given. The tests were given through the reading of articles placed on the desk. Jan. 1, '99, we are to have Mrs. Webster of Lynn. The remainder of the month we hope to have Mrs. Carrie E. Loring of East Braintree.

NEWBURYPORT.—C. W. Hidden writes: The First Spiritualist Independent Club cordially invites all speakers or mediums who are willing to do a little missionary work on behalf of Spiritualism, to correspond with its Secretary, Mrs. Louise V. Hidden, whose home address is No. 14 Purchase street, this city. The Club will pay legitimate expenses. The object aimed at is the creation of a fund to defray the cost of speakers and mediums to be employed another season.

LOWELL.—John S. Jackson, Pres., writes: Considering the heavy snow-storm we had Saturday night and Sunday morning, two large audiences assembled to hear Mrs. Ida P. A. Whitlock. She gave grand discourses, full of real spiritual food, which were much enjoyed by all present. In the afternoon her subject was "The Light of the World," and in the evening "Substantial Evidences of the Truth of Spiritualism." They were handled in a thorough manner, and we hope they have gone home to the hearts of many to encourage them to start the New Year on a better and grander foundation. Next Sunday we have a neighbor from Lawrence, Mrs. Whitehead.

Our Lyceum and Society combined in a Christmas Tree, Dec. 31; although it snowed very fast we had a full house. The management of the tree was in charge of Mrs. J. S. Jackson, the Lyceum Conductor, assisted by Mrs. Ida Cunningham and J. S. Jackson, Mr. W. Stanley, J. Banks and several ladies. Santa Claus (Mr. F. Jordan), had presents for every one, young and old.

The entertainment consisted of a flower play entitled "The Marriage of King Chrysanthemum and Queen Rose," written specially for the occasion by Mrs. John S. Jackson. The role of King was filled by Master Walter Coggeshall, and Queen Rose by Miss Leslie Farrington, assisted by twenty children, each taking the part of a different flower. Miss Fanny Sawyer gave a fine military dance, and Master Willie Sawyer danced the Highland Fling in costume in grand style. We served cake and coffee free, and all voted it a grand success.

THE MALDEN PROGRESSIVE SPIRITUALISTS' SOCIETY.—Rebecca P. Morton, Sec'y, writes—met in Deliberative Hall, Bailey's Building, 56 Pleasant street, at the usual hour, 3 p. m., Sunday, Jan. 1. Meeting opened with the usual service of song, Prof. Ryder presiding at the piano. In the absence of the President, William Barber filled the chair and read the Scripture; invocation, Mr. Ryder; welcome and New Year's greeting by Chairman; remarks and inspirational piano solo by Prof. Ryder, entitled "Twilight Whispers"; opening address by H. H. Warner, subject, "The Philosophy of the Phenomena, or the Emblems of Spiritualism," closing with spirit-messages; piano solo, Prof. Ryder; address, J. W. Cowan, subject, "The Progression of Spheres," closing with spirit-messages; prayer service for the sick, led by Mr. Barber; benediction, H. H. Warner. All mediums welcome. BANNER OF LIGHT for sale in the hall.

FIRST SPIRITUALIST ASSOCIATION, MALDEN.—S. E. W. writes: Mrs. J. K. D. Conant will occupy the platform at Odd Fellows Hall, Central Square, Jan. 8, '99, at 7:30 p. m.

THE ARTHUR HODGES SPIRITUAL SOCIETY, LYNN.—T. H. B. James writes—held services before appreciative audiences at Templar's Hall, 36 Market street, Sunday at 2:30 p. m. The services opened with "Only a Curtain Between Us," sung by Misses Lena and Elsie Burns, who rendered appropriate selections. Invocation, Mrs. D. E. Matson. Able remarks, Dr. Furbush, O. R. Fallingsgreen and Dr. E. Palmer of Maine; tests, Mrs. Matson, Miss Palmer of Maine, Drs. Palmer, Furbush, Warren, Mr. C. H. Harwood of Beverly and others. Magnetic treatment by Dr. Annie Quid, Dr. Warren, Furbush, Palmer and others. At 7:30, Mrs. Annie J. Brennan gave a short address and many tests. Mrs. L. F. Holden, late of California made excellent remarks and gave spirit-messages from handkerchiefs. Dr. Palmer closed the meeting with a few well chosen remarks.

LYNN SPIRITUALISTS' ASSOCIATION, Cadet Hall.—J. M. Kely, President.—Mrs. A. A. Averill, Sec'y, writes: Sunday, Jan. 1, we celebrated the fifth anniversary of the organization of the society. Good audiences were present, and were highly pleased with able addresses and accurate messages from Mrs. Carrie E. S. Twing of Westfield, N. Y. Subject of discourse in evening "Obedient to the Heavenly Vision." Thomas' orchestra was present, and rendered fine selections. Supper was served in the banquet hall to a large number. Mrs. Twing will be with us again next Sunday.

LAWRENCE PROGRESSIVE SPIRITUALISTS' SOCIETY.—W. H. Barnes, Sec'y, writes: On Christmas day we had with us Mrs. Millan of Cambridgeport. It was that lady's first visit to our society, and her services were well appreciated. We hope to have her with us again in the near future.

Jan. 1 we had with us Mrs. A. L. Jones of Lowell. The weather being very inclement, the attendance was not up to the average. Those who did attend were well pleased with the lectures and tests given.

Next Sunday, Jan. 8, we have with us Mrs. Effie I. Webster of Lynn.

LAWRENCE.—John H. Feungill, Sec'y, writes: The First Spiritual Society, Pemberton Hall, had for its speaker and medium on Sundays, Dec. 18 and 25, Mrs. J. K. D. Conant of Boston. Her lectures were most interesting, and her tests were very satisfactory. On Christmas eve we had a social and Christmas tree, in which Mrs. Conant greatly assisted us. It was a success both socially and financially.

BROCKTON.—The People's Progressive Spiritual Association—Annie B. Bosworth, Cor. Sec'y, writes—held its usual meeting in Good Templar's Hall, 80 and 86 Main street, Jan. 1, '99, having for speaker and medium Mrs. Nettie Holt-Harding of Somerville, who gave excellent and inspiring thoughts for the New Year, also a number of tests, all recognized. Next Sunday we have with us Mrs. Wallis of England.

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

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MEETINGS IN BROOKLYN.

THE WOMAN'S PROGRESSIVE UNION.—Mrs. T. L. Smith, Sec'y, writes: Sunday, Jan. 1, at the Walden Academy, 223 Classon Avenue, at the afternoon session, Mr. Wiggin delivered a New Year's discourse, which was followed by the usual spirit messages. At the evening service he gave a short address upon "The Home." The subject seemed particularly applicable to the season, and was received with marked appreciation. We were favored with a visit from Miss Maggie Gaule, who assisted Mr. Wiggin in giving a remarkably interesting and successful test séance. On Thursday evening, Dec. 29, a Christmas entertainment was held for the children of our Lyceum. A large Christmas Tree graced the centre of the platform, and the little ones each received a pretty gift. Mr. Wiggin and our President, Mrs. Kurth, were each presented with a handsome umbrella, and the evening proved one of enjoyment to all present.

THE CHURCH OF THE FRATERNITY OF DIVINE COMMUNION.—Anna M. Tuttle, Cor. Sec'y, writes—held its usual services Sunday evening, Jan. 1, at Aurora Grata Cathedral. After opening hymn, reading and poem, Mr. W. J. Colville made a prayer, Prof. Whitelaw rendered Raff's Cavatina on the violin, and another hymn was sung by the congregation. Mr. Colville delivered a stirring New Year's address, and after listening to the "Intermezzo," beautifully played by Prof. Whitelaw, Mr. Ira Moore Courlis devoted the remainder of the evening to the giving of tests.

THE ADVANCE SPIRITUAL CONFERENCE.—Mrs. Thillie Evans, Cor. Sec'y, writes—met at Single Tax Hall to watch the old year out and new year in. The opening address, delivered by your correspondent, "Death and What After?" Remarks followed upon the same trend of thought by Messrs. L. Fumea, Davis, Simmons and others. Inspiring music lifted our spirits, and after listening to a few communications from the spirit-world, the meeting closed, and we awaited the first stroke of the New Year. As the hour drew near, the folding doors opened, disclosing a table set with good things of earth. The prime mover in this surprise, Mrs. M. Robinson seemed to flit like a bird from one to the other offering congratulations and joyous welcome. Thus with the tooting of horns and ringing of bells, heard from the outside, we felt like one happy family. Our earnest President, with his bright remarks and quaint songs, furnished a feast in himself. THE BANNER and other spiritual papers on sale.

MEETINGS IN NEW YORK.

FIRST SOCIETY OF SPIRITUALISTS.—The Tuxedo, Madison Avenue and Fifty-Ninth street.—M. J. Fitz-Maurice, Sec'y, writes: The meeting Jan. 1 was rendered memorable by the reading (by the President) of a beautiful communication (appropriate to the day) purporting to be given by George Washington, through the mediumship of the late Margaret Fox Kane. This has been in the possession of Mrs. Newton for many years, and the signature is a fac simile of that of the Father of His Country. Miss Gaule's demonstrations of spirit return were exceptionally good. Mr. Carl Nass accompanied Mrs. Stone, who sang with much feeling "The Gates of Heaven are Open Wide." During the month Miss Gaule will hold a séance at the Tuxedo every Tuesday evening.

Minnesota.

WINNEBAGO CITY.—Andrew C. Dunn writes: Although we are on the outpost, so to speak, of the States, yet we are in the centre, perhaps, of Spiritualism, and are enjoying for a few weeks spiritual food through the ministrations of that missionary of the gospel of light and truth, Mrs. Julia Steelman-Mitchell of Kentucky. Mrs. Mitchell came into our borders a few weeks ago, and has labored very successfully thus far both here and at our neighboring town of Blue Earth City. Her lectures are listened to with close attention. Her audiences are large, crowding the hall; her tests are recognized, and we feel as though much good is being done by her. Her standing as a regularly-appointed missionary of the National Spiritualists' Association enables her to face all criticism, knowing that behind her stands an organization national in character and powerful, in case of necessity, to hold up her hands. The work of the Cause is well placed in her hands. She is a lady of high character and a medium who will not take tips for tests, nor give guesses for manifestations. We are entreating this missionary at our home.

Georgia.

ATLANTA.—Rowland E. Webster, Rec. Sec'y, writes: The Society of Spiritual Science has now been organized almost three years, and during this period we have had continuous lectures. This year we have a hall of our own, which has been fitted up with a fine rostrum by one of the members, and as we also have a parlor, it makes it very comfortable and attractive. Oscar A. Ederly has occupied our platform for the last four months, and his lectures were very much appreciated, as they were instructive ones, interest not being allowed to flag. We are very pleased to have had him and his wife with us, and wish them every success wherever they may be called, as they are about to leave us.

With the coming new year we look for our regular lecturer, Mrs. Loe F. Prior, who has been with our society for the past two years. The members, and her many friends in the city will be glad to welcome her back from her trip to California, where she has been for her health.

Maryland.

BALTIMORE.—C. Wornly Stanglen, pastor, writes: The first entertainment and hop of the Children's Spiritualist Lyceum of the Third Spiritualist Church was held at their hall, 1116 East Monument street, on Tuesday night, Dec. 27. The hall was so filled that a number could not find any standing room, and the entertainment was very successful. The address was made by Mr. C. Wornly Stanglen. A poem read by Mrs. C. Fanny Allyn of Massachusetts, and six pieces were played by the band. A number of Baltimore mediums from the First Spiritualist Temple and from the First Spiritualist Church were present. Services are held at the above named place every Sunday. Lyceum at 2:30 p. m. Lecture and tests at 4 and 8 p. m.

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