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tive pagan age?

NO. 17.

CHRISTMAS BLESSING FOR EACH BANNER READER.

God bless thy life with dear old voices singing Songs that we listened to long, long ago In childhood's heaven, to which we are fondly clinging With yearning hearts that constantly o'erflow. God touch thy soul! some old home-visions bringing, When darling Mother's blessings cast a glow Of peace, goodwill, and love. God bless thee so! -DEVOTION.

THE PASSAGE OF CHRISTMAS.

Hark! Christmas with a harp of gold Returns to earth once more. And those grand harmonies of old Upon us He doth pour; And, with the youth and maiden, The old and heavy-laden Give Him a welcome at the open door.

He sweeps His hands across the strings, And sweet "Andante" chords Mount through the air on angel wings With love too deep for words; And, with the bright and cheery, The weeping and the weary Kneel in the hush of peace which He accords.

His breath doth make Joy's fullest chime Echo the wide world through; He sets a glory crown on Time, And rings the changes true: And, by the music gladdened. The desolate hearts and saddened Break into singing songs their loved ones knew.

His benediction tells again The story of Christ's birth. Lo, "Peace on earth; goodwill to men!" He sings to dear old Earth: And every ear is listening, And every eye is glistening, And every soul hath caught the ringing mirth.

In rapturous happiness there beams A face of sweetness mild; And down the Stairs of Heavenly Gleams Descends A Little Child; And, with a fond caressing. There floats His Christmas blessing

Sydney, New South Wales, 1900.

"INFINITE INTELLIGENCE,"

-DEVOTION.

"The Cosmocrat of the Universe" and "The First Great Cause."

BY W. M. LOCKWOOD.

A few logical suggestions and interrogations respectfully submitted for the consideration of Gen. W. H. Parsons of Washington, D. C., and his constituency at large.

"How often do we contradict the right rules of reason during the course of our lives. Reason itself is true and just, but the reason of every particular man is weak and wavering-perpetually swaying and turning with his interests, his passions, and his vices."-

We have carefully read the article in The Banner of Light of Nov. 10, upon "The Concurrence of the World's Scientists and Philosophers," regarding "Infinite Intelligence," by Gen. W. H. Parsons, and have as carefully noted with some degree of charity and mental reservation the bias of the writer's thought, and the combative character of his polemic en. dry, in comparing the erudition and intelligence of those thinkers and writers he criticises, to the primitive ignorance of an ideal Topsy, as portrayed in the story of "Uncle Tom's Cabin," and to the "owls of 'atheism' (whoever they may be), and to what his generous soul is pleased to call "the blatant assumptions" of thinkers like John W. Draper. These expressions of a highly tensioned imagination, these ungenerous comparisons projected upon those who entertain honest and logical sequences of thought based upon the automatic reactions and principles of nature, however divergent they may be to the unqualified opinions of the writer of the article alluded to, are not the inductions of a careful and consistent logician, or the arguments of a scholar of extended intellectual research. Suggesting unkind names and terms might have been tolerated in a general fighting under the banner of Mars-the god of war and thunder,-but it will seem to many to be a grim commentary on the spiritual vision of any one" who really believes in, and worships at the shrine of "Infinite Intelligence" in times of peace.

I am a little amazed that General Parsons would have us think that the fifty or more authors and writers he refers to, believed in the same identical God or "First Great Cause," which he affirms by the term, "Infinite Intelligence," since the names of the savants and thinkers he brings forward as believers in God, cover a period of nearly twenty-five hundred years; witnessing the evolution of the God idea from that of Zeus and Adonis of Ancient Syria and Phoenicia to Yahveh or Jehovah of the Hebrew nation.

In this connection it will be news to many that the dualistic ideal of matter which according to Anaxagoras had "existed from cternity," is identical with the theism of Plato, or the deism of the Hebrew theology. It will please the materialists to learn after all of these years of wrangling, that the philosophy of Plato's "idealism" and "Objective Mind," harmonizes with Aristotle's postulate of "realism."

Historians will be surprised to learn that Socrates was "the venerated master of Anaxagoras," since they all have been instructing that Anaxagoras was the teacher of Socrates, Pericles, Euripides and Archelaus, And the same historians will rejoice to hear that although Anaxagoras "was put to death for his impiety towards the gods" of his time, he believed in Parsons' "Infinite Intelligence."

And there are many earnest thinkers, and few consistent reasoners who would like to know what similarity there is between the "nous" or all pervading spirit in "the qualitative philosophy of Anaxagoras," and "the Divine Voice" of Socrates' Spiritualism; and between the monistic theory of Leibnitz and the God idea of Newton. If General Parsons had desired to make a Salmagundian stew of all the different gods known to mythology and man, he could not have selected more diverse material and thought from the time of Anaxagoras to Parsons, than in the varying testimony of the authors he quotes. A careful perusal of the lives and religions of the leading characters he cites, will demonstrate great divergency of opinion, rather than concurrence, regarding the God ideal. To illustrate this fact, we will quote the belief in God, taken from the life of Newton. Please make a note of its inconsistent anthropomorphisms.

"The Supreme God exists necessarily and by the same necessity he exists everywhere. Whence, also, he is all similar, all eye, all ear, all brain, all arm, all power to perceive, to understand, to act, but in a manner not at all human, not at all corporeal, in a manner utterly unknown to us. As a blind man has no idea of colors, so have we no idea of the manner by which the all-wise God perceives and understands all things. He is uttherefore neither be seen nor heard, nor touched, nor ought to be worshiped under the representation of any corporeal thing. We have ideas of his attributes, but what real substance anything is, we know not."

There it is.—Newton's pen picture of $h_{18}^{\rm g}$ the gods of paganism. God, as clear to human comprehension as are any of the torty-seven gods referred to in the Bible. As clear to the understanding as, how an "Infinite Intelligence" with a personal intellect can be diffused throughout, and infused into the ethers, atmospheres and molecules of infinitude. A God that is all eye, I and at the same time is all ear, and yet all brain, and still more all arm, is a concept of such gross physiological and grotesque anatomical impossibilities, that for hideous monstrosity it would defy the liveliest imagination of a Gustave Dore to portray, and would give the distorted fancy of a dipsomaniae the delirium tremens.

And although this all head and all ears God has no legs, and is "utterly void of all body or bodily figure," the height of mental vagary is reached when we are told that this bodiless nondescript "ought not to be worshiped under the representation of any corporeal thing." Hence we are left to infer that some latent spirituality not described by Newton belongs to and qualifies his God, which mankind should revere; and it is interesting to know that General Parsons would have us think that his "Infinite Intelligence" exactly fits and functions the physiological anatomy of the God outlined and portraved by Newton. In this connection allow us to suggest that it will be interesting, instructive and profitable reading to the readers of the Banner of Light this coming winter, to compare Newton's God with the theism of Anaxagoras and with the religious and philosophical beliefs of the leading minds referred to by General Parsons.

The General seems to think-and he is not alone in this thought-that the proof of the actuality of an "Infinite Intelligence" depends upon the concurrence in use of a term used by the writers he quotes, to express the imagined or unknown, to them. Very many in this careless way, jump at conclusions, thus making a volume of testimony of no value whatever in the investigation of a truth; for the reason that a close review of human opinions regarding God discloses no concurrence in the premise or sequence of man's thought. Besides, we desire to say that volumes of concurrent belief in any attribute, function or power of nature or of a God, unsupported by scientific analysis and transform himself into an incarnation of a demonstration, can possess at best only a such careless beliefs are a clog to the wheels of human progress. Principles of nature, or the actualities of gods and devils, are not established as a verity, by the concurrence of be given a vacation in the interest of comhuman beliefs.

There was a time when the concurrent thought and opinion of the then popular mind was, that the earth was flat; a time when the sun revolved around the earth; a time of recent date, when the sun was thought to be a burning mass of gaseous character. But these once popular and concurrent opinions eries since the time of Galileo.

that an ignorance of the unknown principles, energies, elements and attributes of nature in process of evolution, and the clothing of this got the questionable spiritual refinement and unknown with personality and calling it God, check to tell us that this method of killing or with impersonality and labeling it "Infinite and wounding and making desolate a nation Intelligence," and then establishing for this unknown certain results, finalities and sequences of thought, is a most dangerous and pernicious pagan dogma. It requires the ac ceptance of attributes of personality beyond the power of the human intellect to conceive, when applied to natural evolution. It forces an acknowledgment of a God of Infinite Intelligence, who existed prior to infinitude, and who created it, and yet as "Infinite Intelligence" or Mind, he exists equally distributed in the molecules of this same infinitude. And although equally distributed in the molecules of all space, he overrules them which means that he overrules himself.

These diseased and depraved concepts were the product of an age that gave us the lustful and warlike and vengeful gods of mythology, and the Hebrew Yahveh or Jehovah. An pretend to adore, and libel him with the vices age of licentious poesy, and caprice, and revenge; an age of godly incest and bloodshed, and of impossible miracles and transformations ascribed to the goos. They all possess analogous characteristics from the Osiris of Egypt to Jehovah, the national god of the Hebrew. To each is attributed a miraculous origin, each had a sister or daughter with whom they committed incest, and the mothers of these incestuous progeny had to flee with their offspring into Arabia, Egypt, or some island in the sea to save them from jealous hate or kingly caprice. The first child of these incests of the gods, was always a male, and was either a god, a savior, or an oracle, and sometimes all three in one. The "Yahveh" (Jehovah) of the Hebrews is no exception to these illicit and incestuous terly void of all body or bodily figure, and can gods. His incest with Mary, the mother of Jesus, presents all of the analogous characteristics ascribed to the gods of mythology, and the flight of Mary and Joseph into Egypt in consequence of the edict of Herod, possess all the features of the traditions ascribed to

> Students of the Septuagint and of the liturgy of the Jewish church, will find frequent use of the word "Adonai" (Lord), and can easily trace this word to the same roof as that of "Adonis," the sun god of ancient Syria. And it is not a little interesting to know that Adonis was the illicit progeny of the god Cynras with his daughter Myrrha; and Myrrha and her husband had to flee into Egypt to save the life of their child from the wrath of Cynras, just as Mary and her husband had to flee into Egypt to save Jesus from the wrath of Herod, and for precisely the same reasons, Cynras and Herod were afraid of losing their hierarchies. We say firmly that this age introducing incest, mental perjury and indifference to human life and bloodshed, as the foundation corner-stones of religious morals-an age denying the right use of reason and the perversion of the human intellect, ought not to be honored and its basic ideals perpetuated and worshiped today

by men of consistent thought. That the god-worshipers today hold up to view a God of peace, justice, love and mercy, while in real practical life as a civilization they worship at the shrine of Zeus and Mars, is a truth which can be easily amplified. The average priest and minister in the pulpit preaches a God of love, of justice and mercy; and the average congregation seem for the time being to think that such a God is the right kind of a God, in the right place. But the average priest and minister also preach and teach "a God of vengeance," and "a jealous God." "Vengeance is mine, I will the God of love and mercy or else this God of vengeance is another God, or, the priest and minister are guilty of mental perjury and equivocation,—which?

The average minister in times of war calls on this God of love, and justice, and mercy, and peace, to come to the assistance of our armies and navies; and the average congregation respond, "amen," "ah-men," "Ahmen." Now tell us, General, what kind of an "Infinite Intelligence"-what kind of a God of love, and justice, and mercy, and peace, is this that can be so easily cajoled, coaxed, persuaded and hypnotized by the prayers, flatteries and petitions of man as to veritable devil, to fight for the strongest and temporary value, and in very many instances | best equipped and prepared, and kill his own offspring? Is it not about time that such a god and such a fiend was evoluted a little, and the mentality holding to this paganism

Moreover, the average god-worshiper is so willing to help this pretended God of love, justice, and mercy, to kill his own offspring, disease was thought to be the result of evil to impoverish families and helpless children, influences (Jesus Christ taught this doctrine); I to make desolate the homes and lay in ruin a time when the concurrent thought was that an entire country, to confiscate propertywhole islands of it,—that he willingly submits to heavy taxation to manufacture rapid-firing guns and dynamite and missiles of torturehave been dispelled by many great discov- to be shot at and mangled and torn by a foe of acoustics and musical art, did not deterwho equally pretends to love and to pray to mine the pitch of a sound or tone. Personally we are thoroughly convinced and worship at the shrine of the same God

of love. And the average priest and minister, after the conquest has been made, have of God's children, is the way the God or love, justice, mercy and peace takes to evoke civilization out of nomadic and primitive states of human existence; and the average congregation again respond vigorously, "amen," "ahmen"!

Who is this wonderful God of love and justice? Who this capricious "Infinite Intelligence" which can so easily transform himself into the vilest and most monstrons god of pagan mythology by the mere petitions and prayers of his spiritual children? Or, is it possible, General Parsons, that these men who while shamming a belief in a God of mercy, love and peace, actually and secretly invoke the Zeus and Mars of a bloodthirsty and sensual era? Would the believers in "Infinite Intelligence" lie about the God they of a barbarous age? Don't they do it? Stop and, think.

It is said that the Nazarene once asked, 'Can any man by search find out God?" But the Nazarene was born two thousand years too soon. Many important questions belonging to his time have since been solved, and did he live in the form today we could point with pride to General Parsons and his constituency, who claim not only to have found God out, but have given him a new name-"Infinite Intelligence," and they have located him "in every atom of matter," and "in all forms of life"-in the poisonous bacteria and malarial mosquito, in the typhoid germs in the water we drink and the air we breathe, in the innocent dove and the hawk to eat the dove, in the playful lamb and the lion to eat the lamb, and this "Infinite Intelligence" aulsates in every nerve and tissue of the God-loving Boer, and throbs with real religious fervor the pulse of the God in the Englishman and stimulates him to kill the Boer and to lay in waste his home. It tingles in the arteries of the catholic Filipino, and it ramifies every vein and ganglion of the catholic and protestant American while killing the Filipino and teaching him to pay tribute to Uncle Sam. It flows in true Oriental majesty and splendor through the mental mosque of the heathen Chinee, who worships at the shrines of Confucius, Buddha and Mohammed, but rises to its greatest divinity and murificent glory in the anatomy of the especial followers of the meek and lowly Jesus who "came not to bring peace but a sword" for the aforesaid heathen Chinee.-And for what? That "God's grace" of "Infinite Intelligence," which already, we are told, functions and fertilizes all of these lives and existences, "shall the more abundantly abound

What a gruesome, grimful and grinful picture theology presents with "Infinite Intelligence" "immanent and active in every molecule of matter and in every form and type of life." It is not a case of "dog eat dog," but of a God of "Infinite Intelligence" forever killing and eating himself. Shades of Olympus and Dantes Inferno!! What an opportunity is presented by this picture of "Infinite Intelligence" in every form and type of matter and life, and its practical results. for the pen of a modern Dante to portray a real "Divina Commedia." What material for a Gustave Dore to sketch the furies of "Infinite Intelligence" in molecular repulsion and the double faced deity of "love" and "revenge" that ever turns his willing face to frown or smile as best suits the mental carepay, saith the Lord." Here is a libel upon price of his worshipers. But whether he should be painted with an "olive branch of peace," or with a double-barreled shot-gun, and a thunderbolt of miasm and pestilence, can only be decided when these idolators of pagan platitudes decide among themselves which of these emblems best fits the God they actually believe in, and invoke and wor-

throughout the world."

Before closing this article, we desire to ask General Parsons a few questions, which, if he will take time to consider, he will find to be pertinent to the subject matter under consideration, requiring not concurrence of popular opinion but a logical analysis of known data. First-Can nature as infinitude have had a "First Great Cause"? or, did your "Infinite Intelligence" create this something we call cosmos, which has always existed? Second-Can a principle which seems to be selfexisting and eternal, like mathematics, the principle of chemical combination and reaction, the principle of vibration and polarity, or any other principle of nature be made, or created, and was there a time when these principles did not exist? Third-Did "Infinite Intelligence" precede the manifestation of principles and make or create them? If so, there must have been a time when twice two did not make four in the notation of quantity; and a time when water was not evoked by the mathematical proportions and combination of oxygen and hydrogen; and a time yes, and to send his own sons or go himself when the number of vibrations in the science

Fourth-If the principles of infinitude are grandeurs which are.-E. Curtis.

self-existent, and have always existed, then may not intelligence, either of man or of man's god, be an evolution? In other words, does General Parsons' soul know more now than it did fifty or more years ago? If so. can you truthfully say that your soul in the present state of its consciousness, has always existed? If your soul has made no intellectual progress during this period, what on earth or in Heaven are you living for? If human intelligence be an evolution, can you conceive of an intelligence that knows all about the mutations of time and space, ahead of time? In other words, has God or "Infinite Intelligence" existed in the tomorrows vet to be? and if not, is a God infinite, who depends upon the tick of the clock of time and infinitude, for his never perfect attribute of Infinity? Is the human intelligent when he ascribes impossible attributes to "Infinite-Intelligence"? and, is God "Infinite Intelligence" who puts the soul of an idiot into the body of man when God himself is limited to the present moment for his mere existence? And lastly, does a man honor himself by worshiping at the shrine of a God who at most is only a part or factor of infinitude, and can a God be glorified by the mouthing adulations and illogical concepts of a primi-

What is General Parsons' conception of "The Chemical Balance"? Is it a miniature hay-scales, or an apparatus to note the combining proportions of elemental substances based upon their reciprocal polar tension? If the latter, can God or "Infinite Intelligence" overrule existing combining proportions of substances and their inherent polarities, without the annihilation of cosmic process? For instance, what would become of all forms of life and of the atmospheres of cosmic character, if oxygen suddenly lost its polarity, hence its ability to act or be acted upon? Finally, what kind of an "Infinite Intelligence" is it, that did not create infinitude, and was not its "First Cause," or its present one, who is finite in his duration being limited to the present moment, and who is utterly unable to change the polarity of a single element, per se, without destroying all of the rest? Should the progressive soul and intellect of man worship at the shrine of such low feticism, when it discerns in elements of nature and forms of matter selfexisting attributes and tendencies far superior to any ever ascribed to the gods of time? Now stop'and think, General. A little thinking now and then, is surely good for all wise

POSTSCRIPT.

Since writing the above, news comes that the allied powers of "Infinite Intelligence," operating against the Chinese, have deliberately drowned at Moraxo, 2000; at Rabe, 2000, and at Blagovetchensk 8000 helpless and defenseless people, thousands of whom are women and children. "Navigation was all but impassable." "A boat had to plow her way through a tangled mass of corpses, lashed together by their long hair," "and no one," says the same report, "will ever know the number of those who perished by shot and sword and shell." This terrible tragedy enacted by governments claiming to believe in a God of love and mercy, has no parallel in modern history. It is only equaled for its devilish brutality by the conquests of the Middenites, which gave to the same God onetenth of the virgins to gratify his lust upon.

These facts copied by the Literary Digest of Dec. 1st from "The London Globe" and "The New York Evening Post," are so revolting to human decency even in times of war, that it would seem that every shingle on the roof of Ecclesiastical theology would drop from its covering of the cancerous hypoerisy and infamy that festers under the name of religion. This view of the blatant infidelity of the God-worshipers is made more apparent by the recent excavations at Nippur in Babylonia. To know that a civilization existed and understood mechanics and mechanical appliances more than two thousand years before the God of the Bible and of the Hebrew "created the Heavens and the earth," and cursed Adam and Eve, the first human pair that ever existed, according to sacred writ, is a gruesome reflection upon the intelligence that for two thousand years has been enslaved by this nightmare of superstition and the depraved imagination of man. It would seem that it was about time that "God," "Infinite Intelligence," "Mind in Matter," and "God immanent in matter" should be thoroughly eliminated from it, and matter fumigated with a little common sense, that its true attributes in its elemental form and in its reciprocal relations in process of evolution may be investigated, with the expectancy that neither a God nor "Infinite Intelligence" would be found in any of its manifestations. This should be done in the interest of humanity at large.

The wisest wisdom of the distant past, is the weakest foolishness of the living present. So, likely, the wisdom of the present will be the foolishness of the future. Brain force and nerve conductors are becoming more and more the levers, ever lifting nearer to the

WHAT WILL THE HARVEST BEP

BY F. L. HILDRETH,

What will the barvest be, ranchmen, tell, When ye assume the burden of sorrow and and tears?

Let a bloodthirsty mob, and the Mosaic law Dim the dawn, that promises such glorious

Was it well, was it wise, in this oncoming age, When men flee from tyrannies over the sea,

Seek the shelter of Progress, such as we To set the flerce fagot and anarchy free?

What will the harvest be, landlords, please

When ye turn babes and mother's out in the cold?

Will the angel on duty your virtues extol All stained and defaced by Cupidity's gold? For widows and orphans must labor and weep Till our people shall cast idol worship aside

Till the strong help the weak up Life's hilly Grasp the helm till their barks in still waters

What will the harvest be, coal dealers, tell, When ye make men's necessities excuse for

Will Nature smile kindly and give of her store

To one, who adds wrong to his poor brother's What motive have ye for this needless ad-

No "fire-damp" e'er reaches your carpeted

home. Your children well fed, well schooled, and well clothed.

Small moment to you when the winter days

What will the harvest be, millionaires, tell? Ye came to this mundane world naked and poor.

When the Death Angel calls ye must leave all behind E'en beggars may precede thee through

Heaven's door: Great souls whose names shine high on Progression's arch.

Brought sunbeams to shine where dark sha-Gave of their abundance to nelp aid the poor.

Was it Godlike or otherwise? Let History

What will the harvest be, great Mammon,

When ye stupify brain of your weak fellow Take clothing and food from their poor wives

and babes. Place murder and suicide up in the van: Some day souls return to the source whence

they came And the angel will ask, Have thy talents done well?

Wrecked homes, broken lives, men and women astray. What think you this picture means, Heaven

or Hell? What will the harvest be, fair angel, tell,

When Selfishness bows to the lessons of Truth? When prisons are changed into schoolrooms

and homes Old Age leaves his burden to bright, blooming

When the poor, homeless tramp received as a

When the woman has Love not Passion for

There will be no dark corners for Envy nor

Redivivus.

Why I Believe: What I Know.

BY PAUL F. DE GOURNAY.

I have just returned from the border line of the mysterious Beyond. My spirit stood on the margin of the dark, sluggish stream, eager to break the filmy thread which bound it to the exhausted body, so worn by earth-life's trials, and to soar, untrammelled, in search of the eternal truth. A hand held me back, and I heard a voice; "Not yet awhile, be patient,"

That voice! It was the same I heard nearly half a century ago when, a prisoner in the hands of the Spaniards and doomed to die by the garrote for trying to help the Cubans win their freedom. I was thinking how hard it was to be cut off in the prime of my manhood, leaving my task unfinished. The words were the same: "Not yet awhile!" . . .

But now that I have passed the three score and ten years mark, I can but look back, with a sigh, at opportunities lost, partial successes and failures, the share of fleeting joys and deep sorrows which every man's life must contain who has not made self his sole care. but loved his kind, hated wrong and injustice. searched for the truth, and did not hesitate to proclaim it when found. What little I have accomplished must stand as my all; if the sum total be small I have neither strength nor time left to swell it by new efforts; I want to

go, and I will go fearless and trusting. It was not to be! The white angel, Death, smiling at my impatience, waved her hand. and the curtain of mist which hung over the dark stream was lifted and I saw! . . . Oh, glories of the spirit world! Can mortal eyes rest upon you, he it for a moment, and ever forget! How pale and dull this tangible world of ours appears when once the invisible has been made visible to our eyes in all its indescribable splendor! How entrancing that music from an invisible choir-the music of

the spheres! There, beaming with tender sympathy, were my loved ones, father, mother, sisters, whom I so often see clairvoyantly; grandfather, whose wise counsels have guided me these many years; friends, some recently transited, others gone before long ago. Then, there were my wise guides and teachers, never known in the form, but whom I recognized, as Spirit knows Spirit, intuitively.

Was all this hallucination, the creation of a fevered brain? No; physically weak, incapable of motion or speech, I lay, my mind as clear, my reasoning powers as strong as when I was in perfect health; nay, stronger and clearer, my spiritual faculties seeming to gain in pro-rata with the sinking of my vitality. It was all true, real. I communed with my spirit friends, and when the mist, descending again, hid the fair vision from my ravished eyes, a delightful peace filled my soul, I was resigned to live, to suffer, to endeavor until the blessed hour-may it be near-when I shall hear the summons: "Come, thy work is

Since, as confined to my room, I have sat watching the slow return of my nearly-spent vitality, my thoughts have dwelt on the problems that still perplex many Spiritualists and the attempted solution of which, so widely different, by some of our writers, tends to increase the mental confusion of the inexperienced. The advent and rapid spread of Spiritualism gave a more crushing blow to materialism and atheism than the preachings of the churches had succeeded in doing after centuries of discussion. The wave of infidelity was sweeping off every landmark of money. If we as Spiritualists allow this state faith, when the voice of the Spirit cried: of affairs to exist for a few more years, our "Stop!" And the deadly waters, checked as cities will enact laws which will make it unif by a barrier of rock, receded, sank, melted | lawful for any medium to accept a single cent away, leaving only, here and there, little stag- for a sitting. We who call ourselves

nant pools to corrupt under the blazing rays. Spiritualists and mediums, believing in equal part of the purified air.

And how was this great victory won, and the pure white banner of Spiritualism? by whom? No Messiah came, no prophet surged to proclaim a new revelation. No stock of the public today. Ever since Modern lender gathered the multitude around him. Spiritualism made its advent fifty-two years The spirits of the so-called dead, who, for ago, two-thirds of the Spiritualists have been ages, had been making, singly, tentative seeking phenomena. In their engerness for efforts to teach the truth, now by a concerted the mysterious they have created a demand, plan, made themselves heard all over the and these fake mediums are trying to fill the land, crying out: "We, your loved ones, are demand. As long as they can find men and not dead. There is no death. The soul of man is immortal. We are with you, around you, helping, protecting, loving, trying to make our presence felt. Believe and be comforted."

Love is the great law, the universal law, the law of God which binds the spirit-world to this, which is meant to bind together the whole human race. Love's appeal reached out far and wide. The spiritualist movement was founded. There is no denying it. The appeal to the heart's holiest emotion was the basic rock on which the extraordinarily rapid growth of Spiritualism rested. The heart is [credulous, the mind ready to doubt, and the mind, puzzled by the phenomena, undertook to investigate; it is here that unbelievers were forced to believe, and honest scientists to confess: "Yes, spirit-return is a truth."

True science will neglect no postulate because it cannot be proved by material experiments, and more than one savant has discovered that spiritual facts are sometimes demonstrated by material means. If the arrogant physician—seeking the tenant after the house was vacated—said boastingly: "I have dissected a hundred corpses, but I have never found the thing called a soul," the learned agnostic, studying nature, concluded one day with a sigh of satisfaction: "I have found God under the lens of my microscope!" Does not the tiniest blade of grass, the smallest insect, present a mystery which only the existence of an Infinite Creative Intelligence can explain? And yet I hear it said, in this enlightened age: "There is no God."

There is no God! It is easier to believe that not only this earth, with its wonderful variety of productions, with its no less varied animal kingdom, with man himself, the "lord of creation," whose mental attributes are even more beautifully complex than his physical organism, not only this world, but the million worlds revolving in space with a regularity and order that indicate a single mind as their maker and regulator, "growed of themselves." like Topsy, than to admit that an Infinite Intelligence must have designed this stupendous work. Pshaw! I must agree with Bismarck when he writes to his wife: "I cannot conceive how a man who thinks about hinfself at l all and refuses to know anything of God, can do anything but support a life filled with contempt for himself and weariness.'

It is pitiful to think that, even among Spiritualists, there should be any necessity for a "plea for God." A world of spirits without a supreme ruling spirit-an Infinite Intelligence -is something my mind can no more admit than a political organization without a head, I or a family of children who never had father nor mother, but "just growed up," according to a self-made, ever-existing law.

Another problem, dangerous to handle, is the "unreliability" of spirit messages and the difficulty of identifying the spirits of even our loved ones. There ought to be some meanssmall tracts, for example, issued under the anspices of the N. S. A.-to set forth in clear and simple language the mistakes and deceptions the inexperienced investigator of Spiritualism should guard against. To magnify these dangers is apt to discourage, to inflict lits various chapters of Jenner's inoculation pain even. If a mourner finds comfort in the pelief that he has beard from his loved ones I would not rob him of that consolation for the sake of science or even truth.

In the early days of Spiritualism, messages conuncrcial mediumship is so widespread, (in) human Harpies will, for the sake of the dollar, trifle with the most sacred of feelings, throwing discredit on a most holy gift. But, fortunately, we have many honest mediums through whom our friends do communicate if we present the proper conditions. To discuss these conditions here would lead us further than the limits of an article will permit. But we cannot insist too much on the advice so often given new investigators, that the home circle is the best and safest field of research. There, the neophyte has to guard only against self-deception, a danger, certainly, but not a very great one, as long as the experiences are confined to affectionate messages from "loved ones;" when volunteer guides, especially with high-sounding names, claim to instruct us in the mysteries of the occult, much circumspection is required in weighing their propositions before we accept them as truths.

When the soul has grown to a certain spiritual plane, frequent, almost constant communion with spirits to whom we were bound in life by the ties of pure love becomes possible. No hint at auto-suggestion could make me doubt that Miss Judson communes freely with her mother and is gaided by her father's wise counsels. No more could I doubt that Kate Field is as constantly and lovingly mixed with Lilian Whiting's life, as if she were still living in the flesh. 'Tis not the form, the face, prove the identity, but the thoughts expressed and their effect upon the

In a future article I will relate some of the personal experiences which, accumulated during a period of thirty-five years, have led me progressively from dispassionate inquiry to belief, and from belief to knowledge, regard ing spirit return and what it teaches. Also, as I do not claim to "know it all," the unexplained facts-missing links in spiritual investigation—which hinder a complete expose of the philosophy of Spiritualism such as would carry conviction to the minds of many who see in it much to admire, but too much left in doubt. Not one of the many religious philosophies of the world is entirely satisfactory; the spiritualistic philosophy should leave nothing to desire.

If words cannot always be found adequate to express certain thoughts, on the other hand, long-winded phrases and an array of redundant we. 2 often serve as a mask for a parcity of ideas.

Justice.

BY CHARLES E. DANE.

For the past two months the city of Lowell has been the rendezvous for a certain class of gentlemen (?) who are pleased to advertise under the sacred name of medium, and most of them have had "Professor" (?) attached to their names. They have all advertised to tell and do everything that their victims wished them: Most of them were sharp enough to liament was one from that eminent medical leave the city before they were caught, but authority, Dr. Schieferdecker, who in speak-Professor Baldwin stayed too long. He played with the spider until it bit him and now he may be a sadder but wiser man.

Oh, Spiritualists, how long are we going to allow this state of affairs to exist? These traveling sharks going about from city to city and calling themselves mediums, are lowering the Cause of Spiritualism in the eyes of the public today. Just as soon as these human buzzards fly into a city and open rooms, there are hundreds of men and women, and among them many Spiritualists, who will flock to them and part with their hard earned

of Truth, sending their foul emanations on the rights and freedom for all earth's creatures, passing breeze, to contaminate some little are we going to allow these hypocrites to march along with us in the ranks and under

It is no wonder that we are the laughing women who are willing to be humbugged, these human vultures will continue to grow fat. There are many Spiritualists in our ranks today who would rather give one of these blood suckers five dollars for a sitting than to give fifty cents toward spreading the gospel of Spiritualism.

Pence and harmony should be sought at all times, but if progress and victory can be obtained in no other way, then it is about time for Spiritualists to unite and prepare to fight. We know of many Spiritualists that were very anxious to send our poor boys to a foreign country to fight Spaniards. They gave of their money and bade them God-speed, but now when the enemy has entered our ranks, they are too lazy to even read the papers and acquaint themselves with what is going on about them. Neither have they the moral courage to open their mouths, and stand up for their own rights.

In many of our states, when a man is found guilty of murder in the first degree he is sentenced to death. The principal argument is ir he is sent out of this world, he is placed where he can not kill any one else, but when these charlatans are arrested, they are generally fined and then they are at liberty to seek new pastures where they can again disgrace the Cause of Spiritualism. Let us endeavor to have placed on our statute books a law that shall banish them or send them to states' prison for a term of years where they can not do harm.

The National Spiritualist Association or our State Associations can not do all this work Let every true Spiritualist rally alone. around our pure white banner, and throwing all petty feelings of envy aside, ever bent upon one purpose, and that purpose to cleanse our ranks. If we love Spiritualism as we profess to, then let each one of us make every effort to place it before the public in all its purity and beauty.

Vaccination a Curse and a Menace to Personal Liberty.

This last book of Dr. Peebles' just from the press, not only bristles with facts and figures, with the horrors, deformities and startling deaths from vaccination from calflymph virus, but it abounds in that spicy pithiness and bold front to medical poisoning for which the doctor is so noted. He came near losing his own life from vaccination in San Francisco, California, in 1860, since which time he has been gathering statistics showing the dangers and the deaths from vaccinating virus in this country, England, Australia and the far East,

Small-pox and how to treat it, childhood vaccination, blood-poisoning, eczema, and various zymotic diseases are all momentous questions, and few if any are more competent to deal with them than Dr. Peebles, This exhaustive work of his against vaccination. of 325 pages, just printed on cream-colored paper, illustrated with childhood deformities from vaccination, elegantly bound, treats in system; of poisonous vaccine stock; of early-proven deaths from doctors' lancets dipped in calf-lymph virus; of the "optional clause" in England; of the battle and victory in San Diego, California, of anti-vaccination-

from loved ones were genuine. Now that | ists over the health and school-boards; the decisions of courts against compulsory vaccination: the unconstitutionality of the compulsory law; the names of distinguished physicians in this and other countries who oppose vaccination; the 10,000 deaths in England alone caused by vaccination; the proofs that it does not prevent small-pox, but does cause skin diseases, ulcers, boils, tumors, carbuncles, consumption, leprosy, etc., etc. All these subjects and others allied thereto are treated, and the crime, the unparalleled crime of vaccinating children is fully and heroically exposed. The following are brief selections from the

book: "I must plead guilty to the charge," said J. W. Hodge, M. D., of Niagara Falls N. Y. "Before discovering my mistake I had vaccinated more than 3000 victims, ignorantly supposing the disease that I was propagat ing to be a preventive of small-pox. Having taken for granted what my medical teachers had asserted, I was a stanch believer in the alleged efficacy of vaccination as a prophilac tic against small-pox. I remained in this blind and blissful state of ignorance for several years, and not until I acquired experience in the school of observation and reflection did discover that my faith is pinned to a shameful fraud," (Page 291.)

"Dr. J. A. Hensel, late surgeon of the German army, says: 'In June, 1888, I was on duty at Strasburg, and over 2000 small-pox cases were in the pest house; every one successfully vaccinated but three months before, for the third time. I, myself, was laid up five weeks, although I had been vaccinated for the seventh time successfully. I am convinced that vaccination is no protection against small-pox." (Page 320.)

"This vaccination law is so odious, so dangerous to health that it has never been enforced to any considerable extent in California. It never will be, as it is an unmitigated curse. The people are too progressive. Petitions are now being circulated for a legislative repeal. The English Parliament, be it said to the glory of old England, recently made vaccination 'optional' with the parents." (Page 154.)

"In the English Digest of Parliamentary Returns,' No. 488, session of 1878, entitled, Vaccination Mortality, we find the startling statement that: 25,000 children were annually slaughtered by disease, inoculated into the system by vaccination, and a far greater number are injured and maimed for life by

the same unwholesome rite.' (Page 139.) William Tebb, that distinguished Englishman, was prosecuted thirteen times in the London police court for refusing to allow his children vaccinated. These prosecutions so aroused his parental manliness that he fought the vaccination law with others till it was reduced to a mere matter of "option" with the parents. "A census had been taken in about eighty towns, villages, and districts in England with a return of 2138 cases of injury and 546 deaths from vaccination recorded up to the end of 1889. Among the papers brought before both houses of Paring of the dangers of vaccination says: I.— It directly endangers life. II.-It nurses and develops latent diseases. III.-Children frequently do not thrive so well after as before vaccination. IV.-It introduces new and serious disease into the system of vaccinated patients."

"Dr. Chas. Pigeon of Forchambault says Of forty children there vaccinated, nine died within forty-eight hours. . . On March 13 1885, Dr. Andrioux, of Asprieres, vaccinateforty-two children. All were attacked with fever, and on the following day six were Their bodies were covered with blac' dead.

patches.' The first man purchasing this new book was Mr. Steuder, Ft. Wayne, Indiana, and this is what he writes under date of Dec.

4: "I consider this volume the best, the most; but abstract. When cornered on this point, important book for humanity ever published. It should be in the hands of every board of health and every legislator in the country." (Signed.) J. M. Steudor.

For sale at Banner of Light office, Boston, Mass. Price \$1.25.

Materialism.

BY PROF. WILLIAM DAUMAR.

Of all the philosophical systems of metaphysics, that of materialism was the most prominent in the nineteenth century. The scientific world has labored under its influence. Some advancements of the best interests of humanity are due to it. And yet, like every system which represents but a part of the truth and not the whole truth, materialism was bound to become reactionary when facing the facts of modern Spiritualism.

Materialism is our strongest and noblest opponent, and it is, therefore, well to become fully acquainted with it and study its good and bad sides. It is, of course, understood, that we do not mean that vague social "materialism" which refers to the material interests of men, but the metaphysical materialism of Leukippos, Demokritos, Epicurus, Lucretius, etc., and in modern times of Gassendi Holbach, Dalton, Buchner, Moleschott, Vogt, and other great thinkers, that materialism, which asserts, that the world consists of material atoms moving in empty space.

From the results of modern researches it must be concluded, that materialism was the first cosmic philosophy of mankind and formed its belief through many thousands of years, before paternalism or Spiritualism was thought of. It is now certain that Demokritos did not invent the atomic hypothesis which forms the basis of materialism, but that he found it in his travels through westera Asia, brought it home and introduced it into Greek philosophy, where it found further development. The peculiarity of this philosonly, namely, that it was never dogmatical but endeavored to prove its postulations and assertions scientifically, made it a warm friend of the natural sciences. Even today, it must be admitted, the great majority of the best representatives of science are materialists. But on the other hand, its denial of a second department of organic life, which resulted mainly from its opposition to supernaturalism, placed it in opposition to empirical spiritism, though in modern times, supernaturalism is no longer considered a necessary attribute of the "spirit world."

The term matter, which in old English was "matere," is derived from the Latin word mater (mother), which came from the Sanskrit word motar. The term mo means to make or create, and tar is the Indo-germanic ending for the personification. Motar or mother means the maker or creator of new beings. Matter is the mother and sole creator of the world; this is the meaning of materialism or motherism. It developed, like every other philosophical notion, from conclusions based on insufficient experiences and observations.

It is now a settled fact, that in prehistoric times there was a long period in the evolution of the family when the importance of the male part in generation was not yet known. Mother was considered the sole creator of the materialists believe that this entire feelchildren and was, therefore, the head of the glan or family and the owner of the property, while the male members were mere fraters (brothers, protectors, supporters). It took hu- of moving atoms. manity a very long time to discover that generation was the cause of creation. That

"motherright." erialism originated as a consequence thereof. When the human mind was sufficiently evolved to ask the question: Where did we and all the things around us come from? the natural answer was: From mother.

all ideas of mankind were first inducted from natural experiences and then expanded and applied beyond experience. The idea of mother as the sole creator of beings was widened to that of a universal world-mother. who, ever-pregnant, created all things out of herself. A world-father was not thought of until the human fathers discovered their importance in creation, enslaved the mothers and established the "fatherright" and the philosophy of paternalism, symbolically called Spiritualism.

The great Greek philosopher, Demokritos, found this motherism or materialism in Asia as a well developed philosophy with atoms, motion, space, etc. To understand its true meaning, we must again refer to the question of sexuality. Passivity was nerceived as the character of the feminine and activity as that of the masculine force, though neither is ever alone or absolute with either sex. But passive and active forces we find throughout the world, the inorganic as well as the organic.

Materialism took the passive forces of the space-filling reality, such as passive resistance, coldness, hardness, heaviness, etc. which are united under the term "materiality," for the real absolute being, and the active forces, such as heat in temperature, specific heat, latent heat, "negative" electricity, etc. (which in opposition to the others should be termed "pateriality"), for mere accidental and unessential attributes or properties of that passive being. Original Spiritualism afterwards reversed the case and made the active forces, in nature, mainly the breath or spiritus of the heavenly father, or the sungod (light and heat), the absolute being and he passive forces, "matter," a lower condition of it, but we are not concerned with it

at present. At the time when the universal worldmother was imparted to Greece she was no longer personified, but had lost all her organs and become inorganic matter, yet without losing her character, which was absolute passivity and hardness. Only in this sense is it proper to call the world's substance "matter." Yet, passivity alone could never make a living world; there had to be some active force somewhere. To suppose that matter itself included active force was the first inconsistency of materialism, which Newton elaborated to the assertion that "matter attracts matter," though experience shows that attraction exists only in anti-polarity, that feminality attracts masculinity, but not femi-

Absolute hardness is included in the essense of the hypothetical matter. If space were filled completely with such matter, then no motion could take place, the world would be a solid dead mass of passive resistance. life and nature would be impossible. The materialists, therefore, cut their matter up in very small particles, so small that they cannot be made smaller essentially, in fact absolutely small (though small is co-relative to large) and called these particles atoms (from atomas-indivisible).

This absolute smallness in size is as impossible as the absolute hardness, because any notion which has an opposite or counterpart is relative and not absolute. The indivisibility of a body of three dimensions is so often disproved, that we need not consider it further. That the materialists, when cornered, have tried to explain the atoms as "extensionless force-centres" is simply an inconsistency which destroys matter altogether. The materialists separated their material

atoms so as to leave plenty of empty space for motion between them. By adding empty space to their material world and making snace a real part thereof, the materialists committed another big inconsistency which has caused them a gréat deal of trouble. In the first place, they made something, a part of is nothingness, and, therefore, space not real

the materialists actually argued: "The nothing is something," which of course sets all logics upside down. In the second place, matter was no longer uniform and constant in space, filling it completely as is required for the absolute, so as to make it independent of space, but was distributed unevenly. Matter is not "omnipresent."

When Kant and other philosophers proved the impossibility of empty space in such a manner that the materialists had to do away with it, they filled it with heat-stuff or ether, which is identical with the "spirit" of old Spiritualism before it became idealism; but through that sacrifice to logics, the materialists became dualists, with a world consisting of "matter and ether," which does not concern us at present.

Genuine materialism which proclaims monism or the oneness of the world's essence as its principle, as we have seen, was compelled to split the world in two, in matter and empty space. As a consequence, the materialists do not measure a portion of the world by volume but by weight, and that which does not weigh is nothing but empty space. But material atoms and space alone were not sufficient to make a living world: the atoms had to move. There is nothing in their essence or nature that could make them move, and to suppose that there was something outside of matter which gave it a push and set the "world-machine" going, would never do for the materialists. Empty space could not cause motion because it has no force.

The materialists could not help themselves but committed another big inconsistency by postulating motion as another indestructible entity, constant in time, which means, that a certain indestructible amount of motion exists in the world from eternity to eternity. The idea of motion is composed of space and time and is as abstract as these. space and motion constant parts of the world means to make realities out of abstractions. Yet, real is but that which fills space, and actual that which fills time; everything else is abstracted from them by our imagination.

The quintessence of genuine historical materialism is now this: The world consists of material atoms, empty space and motion. All attempts of changing or improving it have failed. Materialism stands and falls with these three constants.

If we now grant them to the materialists. then they can construct a moving world tolerably well, merely on mechanical principle, for which reason their notion of nature is called "the mechanical theory of nature." As in a mechanism the individual parts push one another, so do the atoms move about, pushing each other out of the way, sometimes aggregating to bodies, again dispersing, playing and fooling around all the time without cause, sense or object. The world accordingly is an ever-running machiae, a sort of perpetuum-mobile; but it is a useless machine which never turns out any final products of its work, produces, of course, no "spirits," but does the work over and over again without purpose and effect, merely as a "redistribution of matter and motion," as Spencer calls it.

For some reason, yet unexplained by the materialists, those cunning atoms go even so far as to compose human beings with functions, such as feeling and thinking, which ordinarily do not belong to a machine; but ing and thinking business is a great delusion and nothing behind it but elever hoisting and turning of well arranged molecules or groups

According to materialism, a living organism is a composition of well organized atoms. first system of the family is termed the When that organism dies, the atoms fall apart, and that ends the entire existence of that being, body, soul and all. Materialism has always been and will always be a denier of a future existence. If we want to capture modern science, which in time we must, it can only be done by cleaning science of materialism. All our experienced facts, collected under the term spiritism, alone cannot do it; it requires a philosophical warfare, because the people trust in their mental notions more than in the experiences of their senses.

There is one concession, however, that we are about ready to make to the materialistic philosophers it is true that nothing real can exist without consisting of a space-filling substance. The old idealistic notion of unsubstantial spirits without bodies is no longer acceptable in the light of modern researches and logics.

The problem before us is now this: Does the world consist of two essentially different substances or entities, such as matter on the one hand and ether, spirit, etc., on the other, or is the world but one entity of which those substances which are called matter, ether, spirit, etc., are but different conditions or different latent proportions of the passive and active forces in them?

The spirits consist of a substance; to all appearances it is not matter, what then is it? The modern energeticists, who deny the existence of matter, claim that substance is the composition or product of the opposite active and passive forces or energies. However this may be, it seems timely, that the Spiritnalists should take up the great problems of modern metaphysics. We must find a true theory of the substance of the spirits which will satisfy the modern mind and the representatives of the natural sciences, who are still under the ban of materialistic hypotheses and are, therefore, unprepared for the acceptance of the great facts which our movement represents.

The spiritualistic writers and agitators have hitherto directed their efforts mostly against the old-fashioned supernaturalistic teachings of the churches. Church-spiritualism opposes modern spirit-

ism, because it does not want the fact established that the spirits are natural beings. The materialists have been neglected by our representatives, but they are really more important than the church leaders, because

they control modern science, Our movement will gain by making a strong front against the philosophy of materialism, by showing the world that not our ghosts but the material atoms and what goes with them are the true phantoms of speculative

imagination. Our position is based on actual experience materialism is based on a metaphysical conception which is in no way verified by experience. Our position is positive, the posttion of the materialists is speculative. We should be able to handle materialism.

Prof. Ross, of the California University, was recently compelled to resign his position at that institution on account of expressed opinions in regard to city ownership of all franchises. The professors of our great institutions of learning appear to be shining marks for envious critics. No matter what they say their motives are misconstrued and censures sure to follow. If this foolish habit of putting a padlock on wisdom continues much longer, professors in our universities will be as had off as prisoners are in a penitentiary.-Prison Mirror, Stillwater, Minn.

Vegetation thrives best where the soil is the richest and the sun and dew are the least obstructed. So with human souls. Under the light of true love, and the dew of true companionship, souls broaden and live for humanity.-Ex.

In the streets and suburbs of London there are now not only 712 fountains for human beings, but 286 large troughs for horses and reality, out of nothing, because empty space cattle and 476 small troughs for sheep and dogs.-Ex.

Children's Spiritualism.

LITTLE WILLIE'S PRAYER,

BY KATE R STILES.

"Mamma," said little Willie Grey, "You know 'tis almost Christmas day, And I've been wondering, mamma dear, If Santa Claus would come this year, Just as he did so long ago, Before dear papa died, you know. What lots of pretty things he brought! And I've been thinking, like as not, Old Santa Claus goes every year To our old home-for, mamma dear, He may not know that Willie Grey And his mamma have moved away From the nice house up on the hill,-And so perhaps he goes there still And leaves the pretty Christmas tree, And lots of things, for you and me. Say, mamma dear, would it be wrong, If I should tell God just how long I've waited for Old Santa Claus? I do not think it would-because You've often told me, mamma dear, That God our prayers would surely hear, And so tonight I'm going to pray That God will show St. Nick the way, Round to our house on Christmas eve-He will, mamma, I do believe-And oh! if he should bring the tree-And Christmas toys-how glad I'd be."

As she replied in words most wise-"Well, Willie dear, ask what you choose, But if God should your prayer refuse, Or, should be fail St. Nick to find, The disappointment we won't mind, But patient wait until next year, And then, perhaps, he'n call 'round here. But now," the tender mother said. 'Tis time that you should go to bed." So, nimbly Willie sped up stairs And knelt him down to say his prayers. The mother in the room below, Heard Willie say, "Dear Lord, you know That papa's dead and gone to Heaven. Since then St. Nick has never given To me a single book or toy. I've tried to be a nice good boy, But still old Santa Claus don't come-As once he used to, to our home, Perhaps he doesn't know that we Have moved from where we used to be-And so I thought you wouldn't care, If I should ask you in my prayer, To tell him how to find the way, Here to our house on Christmas day, And ask him please to bring a tree, And lots of things for ma and me.

Tears filled the lonely mother's eyes,

Grief swelled the mother's heart to hear The pleadings of her child so dear. And, as her mem'ry backward sped To happy Christmas days, long fled, Tears, unrestrained flowed down her cheek. Just then she heard the postman sneak-And in his kindly manner say, "A letter for you, Mrs. Grey." She took the letter from his hand, And saw 'twas from a foreign land. Quickly she broke the seal and read: "Your husband's brother, lately dead, Did mention as his last request, That from his fortune this bequest, I should at once to you convey So that you might e'er Christmas day, Have ready money to command. Still larger sums will come to hand As soon as the estates are sold. Full fifty thousand, if not more." The mother read the letter o'er With throbbing heart, and tear-dimmed eyes Great, great indeed was her surprise-That such an unexpected dower Should come to her in this sad hour.

Up stairs her little Willie slept-And, as she to his bedside crept, She softly said, "Ah, Willie dear, We'll have our Christmas tree this year And lots of little girls and boys, To share with us our Christmas joys."

Day after day, the mother planned, In ways that mothers understand, The glad surprise for her boy, Once more her heart was filled with joy, Once more the love-light-filled her eyes At thought of Willie's great surprise, When unto him should be revealed, The secrets which she held concealed.

The eve of Christmas came at last, And little Willie's heart beat fast-Sometimes with hope, sometimes with fear Lest God had failed his prayer to hear. The mother sent him out meanwhile, His weary waiting to beguile, And that she might the gifts prepare, And bring the boys and girls to share. At length the rooms were all aglow With cheerful lights, while to and fro, The wondering, happy children went-One was for little Willie sent, With warning not a word to say, That should the secret sweet betray.

Soon Willie came. With beaming face, The mother from her hiding-place, Watched him as he approached the room No longer cheerless in its gloom, But brightened with the Christmas glow. "O, mamma! mamma! God did go And find old Santa Claus for me, And as I asked-he's brought the tree, And books, and toys, and everything, Just as he always used to bring. I almost knew that God would hear, And bring him to us, mamma dear."

Ah! happy, trusting little heart! We may not know how great a part Your artless, earnest pleadings bore In bringing to your mother's door, The blessings of this Christmas time-Sweet is thy trust-thy faith, sublime.

The Dog Laughed.

The proprietor of a Third Avenue store owns a little black kitten that cultivates a habit of squatting on its haunches like a bearor a kangaroo, and then sparring with its forepaws as if it had taken lessons from a pugilist.

A gentleman took into the store the other evening an enormous black dog, half Newfoundland, half collie-fat, good-natured, and intelligent. The tiny black kitten, instead of retreating at once for shelter, retreated a few paces, sat erect on its hind legs, and "put its fists" in an attitude of defiance. The con- timed visit; but the conversation brings out force vaccination." trast in size between the two was intensely amusing. It reminded one of Jack the Giant Killer preparing to demolish a giant.

Slowly and without a sign of excitability the huge dog walked as far as his chain would allow him, and gazed intently at the kitten and its odd posture; then, as the com-icality of the situation struck him, he turned his head and shoulders around to the spectators, and if an animal ever laughed in the world, that dog assuredly did so then and that you have helped yourself to butter and there. He neither barked nor growled, but indulged in a low chuckle, while eves and mouth beamed with merriment.-New York Telegram.

Literary Department.

BY ARTHUR C. SMITH.

TASBETH .-- Carrie E. S. Twing. A story of New England life at the time of the "Rochester Knockings," which have important place in the evolution of the novel.

The story opens at the Connecticut home of Isaac Barton, a good soul, though disputatious, inclined to be "easy" toward Jerry, the cat, and Lisbeth, the poor orphan child of his wife Betsy's sister.

"Spele Isanc and Aunt Betsy" peace be will them, are "professors," active mem-bers too in church affairs, particularly Betsy, who early in the story determines to marry 'Lisbeth to the visiting clergyman, Daniel Doolittle.

Though Isaac realizes the meanness of the those of 'Lisbeth and the marriage takes and is not averse to talking. place; "In his name" Doolittle seeming to possess a psychologic power over the poor sacrit.ced girl.

To the home of the minister, at his new "charge" goes 'Lisbeth and comes the "old cat" mother, one to toil patiently, unrequited, unloved, a poor, frightened, lonely, abused human creature, the other as a pensioner, cruel and masterly, a willing accomplice to her son in the "subduing" education of his wife, a process worthy the inquisition.

At length 'Lisbeth gets to be leader of the "wimmen's meetin'" and as she deserves to do, makes friends, and her meekness offers as well a fair target for the village gossips. She strives to do the will of her husband, to bear patiently the insults of his mother, and to accept resignedly the hard fate imposed upon her.

Her struggles, the sad ending of the earthlife of her little child, the sweet ministrations of her spirit mother, and the changes wrought in the lives of her friends by her experiences and teachings, is a story of worth rarely equalled, a study of rural life and prevailing conditions of that period, a novel of interest both for the homely wit of the characters, the humor of some of the situations and the tearful, pathetic struggles of imprisoned. maligned, heart-broken martyr, 'Lisbeth.

Because of her mediumship the minister's wife is confined in her room and mother Doolittle keeps guard; she is forbid to communicate with Aunt Betsy by letter and there shut in from the world, abused by the very ones to whom she looks for sympathy and love, visited only by the spirits of her friends she sees her imsband beat their boy till he goes into convulsions in which he dies; then guided by her spirit mother she flees from her prison toward the home of her Uncle Isaac and Aunt Betsy, only to fall sick on the way, finally reaching home the shadow

of her former happy self.

Of her work in her old home the result is the sweetest part of the book; and throughout the fair human side of the character manifests itself in loving words and deeds.

The death of 'Lisbeth comes; serenely, gladly, with outstretched arms she goes to her friends, to that fairer world-life whose gateway she had been, and you feel a relief for her much as you have come to sympathize with her, to love her, you feel that there in the land of the leaf there with her boy and mother, there where no marriage is nor giving in marriage, beyond the power of her cramped-souled husband can she know perfect peace, and you rejoice that she is dead. The husband comes to claim the wife within the hour of her death, and is abashed that a greater has been there before him, and from same that married him, "In his name," Doolittle receives some good wholesome advice, and you almost pity him at the end of the

story. Of the characters you meet in the book, Aunt Betsy, who had a gift of taking life hard is the dominant one though her worthy husband, Uncle Isaac, is a close second; he is a practical man and a good farmer inclined to give to his pet cat, Jerry, the affection which every human life generates and must somewhere bestow, so when the minister suggests that the missionary fund should have the benefit of the meat and milk the cat gets, he says: "I shan't starve that cat, but I'll promise to furnish just as much milk and meat for the missionaries every day as I give Jerry if any one will take the contract to get it to them while it's fresh;" and when the sermon had been one of those cheerful, goodwill-to-men offerings still to be heard in our land, one of those sermons telling all about hell and the destruction of earth, 'Lisbeth is cheered by her Uncle Isaac telling her ''Lisbeth, don't be scart, he overdid the thing about the fire, and it won't come in our day anyway-why it would take a power of time to bile our pond and the swale dry enough to burn, so cheer up and look like

After one of her prayers for 'Lisbeth Betsy remarked, as she wiped her eyes, she felt better but that "it was meaner'n pusley pushin' any one out into deep water and then askin' the Lord to keep 'em from drownin';" she reproached herself for "hatin' folks and cookin' for 'em;" and of her motives for good actions before and after her knowledge of spirit communion observed, "I used to behave because I was afraid and followed in the footsteps of a cruel God. Now sometimes I think I behave, and am better, because I am ashamed to be watched by that's got unharnessed from the body, and live where they dont ache. But I'm the same Betsy Barton yet. . . . I'm happier now, but I guess I ain't anythin' to brag of in

yourself."

Of the dialogue of this couple you cannot tire, like Oliver Twist you want "more"; it is pithy and blunt, native of the soil and fruitful of thought; in one place Isaac admonishes Betsy when she is threatening the great offender, Daniel: "I guess we hadn't better go into the business of manufacturin hell, if Daniel and that old woman did."

Gladly we note their better understanding of each other, till near the close they ask in prayer: "Oh! Lord, when you send 'Lisbeth for one of us, won't you let her show us both over? We want to come together, Lord, and we're waitin', jest waitin'.''

Of the much that might be profitably quoted. I shall take but one more bit, a part of the conversation between "Sample" Palmer, the penurious, pious beggar, and Elder Evans, reliet of "Mis" Evans, who finally succumbed to one of her "dyin" spells," of which she seemed to have an unlimited quantity ready to "take" if her temper was roused or her plans thwarted. Neighbors who are usually unsympathetic in such cases felt that "Sample" hoped by attendance on the Elder to drive him to ask her to be Mrs. Evans the 2d, and she knew she would save a meal at least by each wellthe fact that the Elder suspected less grave but more profitable designs on the part of the schemer. In the efforts of the man to be rid of the octopus, he says: "Well, Miss Palmer, I think it would be a little better for me if you didn't come so much, and my sister-in-law is gettin' a little out about it; says she can't keep eggs enough to pay for the tea, and Samanthy always did that. I don't want to accuse you of doin' wrong, but haven't you been so much one of the family

do the thinkin' for the Elder,' so I knew you didn't think to tell me to help myself, and I did as I felt you would want me to if you thought, and have occasionally counted up the hours spent here, the advice given, and its value, and have taken very limited payment for the same."

Jane Macomber, who, Aunt Betsy tells, "is often took with a poem"; Nancy, kind, human girl, more affected by her love of 'Lisboth than her veneration for the pastor or his mother; George, the boy lover; the admiring friend and physician of later years; the helpful, inquisitive neighbors, fearful of the new doctrine, yet hoping it may be true, -all these I have met in their types; I recognized them all, as old friends; new names, new faces, new garbs, -- for all that, they are much of their family history, for each knows been vaccinated,"-December Number of minister, Betsy overrides his objections and the other, "even to the fourth generation,"

'Lisbeth has in it some slight inaccuracies; you forget them in the story; they don't count; it is a helpful, neighborly lift, a story of a tragedy committed in a way that puts it beyond the pale of man's laws of today; a crime none the less, and whose punishment is none the less certain or severe; a story of the sweet influence of a religion of human love; a lesson to the over-zealous, to the narrow, of whatever belief; a sympathetic talk with the afflicted; a picture of pastoral life, true and striking; a study for the thoughtful. and an interesting story for all. Cloth, \$1.00.

THE AMERICAN BOY, usually attractive, offers for this month a host of things literary.—attractive not only to the boy, but to his elders. "Christmas" has the place of honor, the first page, followed by "A Prairie Christmas," "Three Boys in the Mountains,"
"The Paris Exposition," "A Boy's Ascent of
Mt. Hood," "How a Boy May Raise Silk
Worms," interspersed with poems; a fullpage puzzle, an account of "What Boys Are Doing," "Boys as Money Makers and Money Savers," a story of an Indian boy with pictures of the boy and his father, departments deating with boys in the different walks of life, occupation, recreation, printing, photographing, the study of natural history. I will not mention other matters of interest to the boy, but its perusal made me want to be a boy again, with a pocket full of marbles, a trunk full of boys' "things," filled as I was with the Yankee boy's love of "swapping" with all the offers of the "exchange" before me, wouldn't I revel in trade? \$1.00 a year, 10 cents per copy. Sprague Co., Detroit,

SUGGESTION.—The contents for the current month include the following: "Is the Cure of Disease by Suggestion Mysterious?" "Clairvoyant Dreams"; "The Law of Mental Control"; "Natural Sleep and Its Phenomena": "Enquiry and Experience Department"; "Pook Reviews"; "Miscellany," and "Jot-\$1.00 yearly, 10 cents the copy. tings." Chicago.

MEDICAL LIBERTY NEWS for November contains: "Why I Am a Socialist." "Justice to Conscientious Practitioners of Medicine," "News from the Seat of War," "Is It Ignorance or What?" "How to Manage a Patient." \$1.00 the year, monthly; 10 cents the copy. Chicago.

SOCIAL SERVICE has a field of its own, and in that field is doing a most laudable work. From one of the recent articles we publish the following to show the trend of the publication and the good work being done by some firms. We could prophesy that no fear of a strike will trouble this company: "Employers are discovering the advantage of what might be called indirect education, that is, teaching outside of classes and text-books. Whatever takes the employee into the confidence of the employer is of great mutual advantage. One illustration of this is the Chameleon, a monthly published by the Sherwin-Williams Co., of Cleveland, Ohio, who consider that enthusiasm on the part of their employees is so much capital. Chameleon is in no sense an advertising medium. It contains articles from the heads of the various departments, notes and news of interest, comments by visitors, and whatever else will tend to bring the branches of the business and staff into co-operative relationship.

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and the employees into closer symmathy is the practice of presenting a gold watch to each employee who has served the company in any capacity for twenty-five years. number show these gifts with pride, and through their long, faithful service bespeak the value of co-operation and humanitarian-

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IDEAL REVIEW for December contains offerings from Alexander Wilder, B. Fay Mills, Axel E. Gibson, Mabel Gifford, Ethelbert Johnson, C. H. A. Bjerregaard, Eva Best, Geo. Williams Wright, Karl Sherman Eliza A. Pittsinger, and two valuable contributions by the editor, Leander Edmund Whipple. \$2.50 per annum, monthly; 25 cents per number. New York.

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Compulsory Vaccination.

In the light of the tyrannical acts of certain so-called "Boards of Health," in forcing vaccination upon children and adults, it is well for the public to know a few important facts relating to the subject of compulsory vaccination. Although it is often stated that the "Supreme Court has decided that Boards of Health have the power to enforce vacci-nation among school children," such is not the case. As stated by W. B. Clarke, in the Indianapolis People, the "Supreme Court has never decided that the Health Board, School Board or any one else has the right to en-

Again, Judge Prather, of Washington, has lately handed down a decision in the case of Parker vs. Sinclair, in which the latter is charged with illegally keeping the former's children from the public school. Judge Prather says: "It has been held by the Supreme Court of several of the States, and in every instance where the question has been raised, as far as I can learn, that the power to preserve and protect the public health vested in a State Board of Health does not authorize it to require compulsory vaccination." Judge

and your wife used to say I always have to having refused a boy admission to the public schools on the ground that he had not been vaccinated, bethought themselves of the "compulsory education act," and, although the boy was being taught by his mother at cal Science. home, brought the father before the court to answer. The case was taken up before the 'ourt of Ouarter Sessions of Bradford Counly, where Judge Fauning decided that the "Vaccination act is not mandatory," but that the matter can be left for the parent to decide. Also, "if an unvaccinated child is presented to the school for admission, and is refused, the requirements of the compulsory education act have been complied with." Dr. Runta, of the University of Perugia, Italy, says: Italy is one of the most vaccinationridden countries in Europe; no man escapes it. Yet in three years there were 47,780 cases familiar to me; and more, I can tell you of smallpox in that country, all of whom had The Dumb Animals' Detender.

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#### The Cost of War.

ecent number of the New England Magazine, gives some valuable information upon the above subject. He makes the point that civilized human beings are more willing to pay for the destruction of life and property than they are for the maintenance of institulions designed to upbuild the moral, physical, and spiritual well-being of the people. He cites the Cuban war as an illustration. That war cost the United States about \$300,000,000. The vast majority of the American people heartily approved of that enormous expenditure, and egged on the war by every means in their power. "Cuba Libre" was the cry, and enthusiasm that was mistaken for patriotism

The war was fought, blood and treasure freely spent, yet the issue of the contest is not fully understood. No taoughtful person today feels that the Cuban war was an absolute necessity. The same is true of the war with Mexico, and many other contests of modern times. Had wise counsels prevailed. the Spanish war could have been easily avoided. "Would it not have been better," in substance asks Mr. Mead, "for our Government to have expended even one hundred million of dollars in improving the sanitary conditions of Cuban cities, in bunding and endowing schools, and other aids to social and industrial evolution?" Every true Spiritualist will at once answer that question in the affirmative. But does any intelligent person suppose for one moment that Congress would have appropriated even one thousand dollars, let alone millions, for any such purpose? Is it not rather as Mr. Mead says, "Millions for destruction, but not one cent for

ane unholy war in the Philippines is costing over one hundred million dollars annually, besides the precious lives of many of our bravest sons. This expense must be met, and the majority of the American people say shall be met by increased taxation of the people. It is unlikely to suppose that the citizens of the United States would submit to this increase in their taxes, if the money thus raised were to be expended in the development of the arts of peace. Yet it is met without murmur by the lovers of war, is eagerly defended by them, while those who believe in peace, and in the peaceful evolution of all peoples of the earth, are denounced as traitors to the flag of our nation, or as croaking frogs who mock at the army of civilization as it marches past them! If Congress had been asked to appropriate the smallest fraction of this sum for the advancement of the arts and sciences among the Filipinos, no invective would have been too strong to apply to those who pre-

sumed to advocate it. ' a

of war, and disregard of the arts of peace like by doing something for some one's cise should be so marked on the part of the civil- good. Let the next century see us all as ized nations of this age. England would be workers for humanity through an ennobled, grossly insulted if it were proposed by even a purified Spiritualism, reflected in the true small minority of her people to appropriate a lives and upright characters of its followers. portion of the seven and a half million dollars' weekly expense of the Boer war to education, and to the work of effecting a speedy settlement of that unjust contest. War and its glories are everything, while the ethics of civilization has no place in the minds of statesmen. The Boston rierald gives Mr. Mead's article a quasi endorsement, and says that the American people would not have had their heroic Dewey, Wheeler, Hobson, Scmey, Shafter, and Roosevelt, if the Cuban war had been avoided. Let any sensible person ask himself this question-would not those men have been possessed of every noble attribute of character with which they are now endowed, even if they had not had a chance to engage in the horrid rites of war? Would our nation have lost anything, even if these

worthy gentlemen had remained in obscurity? Is it not time that statesmen were made to realize that there is a nobler-calling by far than that of destroying life and property? Should not the twentieth century be ushered in by a demand for the extension of the arts of peace, and a wider diffusion of the benefices of education over all the earth? Can not the children of men be shown that the timet for charagter building is now at handindeed is always at hand? Ought not the rising generation be taught the unrighteousness of war, its demoralizing influence upon character, its terriore effects upon nealth, and its fearful cost in money? Are not life and health, the happiness and prosperity of a people of greater moment than the glory of kaling thousands of human beings, and the destruction of their homes? Why should Spiritualists, of all people on earth, uphold war and destruction, when their teachers from spirit-life have been emphasizing peace, love and good will for more than fifty

It is indeed time to pause to count the cost of war. Money is the least of all of the many expenses war entails. Life and limb, health and strength, are all sacrificed, for the sole purpose of adding to the questionable glory of some military leader, or for the aggrandizement of a nation through the enlargement of its domain. If the enormous sums now squandered in warfare, and in the manufacture of implements of destruction, were diverted to the nobler work of relieving the sufferings of the poor and needy, to the higher calling of establishing industrial schools, colleges and universities, to a judicious patronage of the arts and sciences, to free instruction in stirpiculture, hygiene, and other practical questions affecting the well-being of mankind. civilization would take many forward steps. and humanity would be much better circumstanced than ever before. To this work of upbuilding, rejuvenating, civilizing, and educating. Spiritualism was committed at its advent more than a half century ago. Will Spirit- competent persons who are privileged to nalists do their part in this great work, or will they falter by the wayside and permit others to pass them by on the roadway that leads to the realms of spiritual truth?

#### The Coming Century.

With our next issue, the nineteenth century will take its departure. On Jan. 5, 1901, we shall enter upon a new cycle in the history of our movement, and of the world. As the Banner of Light has been an exponent of Edwin D. Mead, in a very able article in a the spiritual philosophy of the nineteenth century, so will it be of the century that is about to dawn. The work that lies before the Spiritualists of America is voluminous. and requires the carnest co-operation of all who believe in progression. There are giant evils that must be everthrown, wrongs to be righted, difficulties overcome, and improvements made, all of which can be accomplished through the union of thought and effort on the part of the Spiritualists of the globe. In the doing of this work, the Banner of Light means to have a share, and trusts that all who believe in the great fact of spirit-return will cordially lend a hand in behalf of the

The twentieth century is fraught with grand possibilities for mankind, but it will devolve upon the wise leaders on both sides of life to actualize the same for the good of the race. In our own ranks, there is need of greater co-operation than has hitherto been apparent. There is also a crying need of careful study of the phenomena presented in the name of Spiritualism to the end that only those that are genuine may be given to the world. There is an imperative demand for more activity on the part of our local societies. The Spiritualists of the land should awaken to a realization of their duty in this, direction especially. They can make then selves felt in all reform work if they will but act together in harmony in their respective

The coming century should see education along spiritual lines more generally diffused, and a greater awakening to the needs of the deserving poor. There should be a complete emancipation from the mas of partisanship on the part of all Spiritualists, and a perfect union of forces in the support of every movement that will benefit humanity. There should be a broader fellowship in religious work with those whose ideals are like our own, and an actualization of the theory that Spiritualism is humanity's best friend, through well-directed efforts to relieve distress. In order to accomplish these praiseworthy objects, our first duty is to strengthen our local societies. There is no valid reason for any believer in Spiritualism to remain outside of an organization whose purpose is to do good. It is the height of egotism for a man to assert that he knows more about Spiritualism than do the members of a society of Spiritualists. It is unspiritual, yea utterly selfish for Spiritualists to withhold their hands from a movement whose sole purpose is to do good. The individualists in our ranks

are entitled to their right to think for them-

selves, but nine out of ten of them are

Spiritualists in name only, for they give no

aid to any movement in which they would be

#### Women as Railroad Clerks.

The officials of leading railroads of this country have issued a ukase to the effect that no more female stenographers small be employed in any department of the service, The reason assigned is that women are not in the line of promotion, hence stand in the way of those who are, and should give way to those who can be advanced to higher positions. It is not claimed that female stenographers are incommetent for the positions ney now fill, at least in the main. There is a tendeacy, however, to tardiness on the part of many of them, caused by the devotion of too much time to their raiment. It is also hinted that women often confide important office secrets to their special friends, and thus work havin to the corporations in whose employ they are. It is also suggested that men are not so derelict in this respect as are their sisters. Be the facts what they may, female stenographers must soon take their departure from the railroad offices of the land. The justice of this decision is not apparent to the average reasoner of the day. We feel that a grave injustice is being done a most deserving body of toilers, merely on account of the difference in sex. So long as women do their work as well as men do, they should have an canal chance under the competitive system to neasure strength with them in the business world. As for women managers of railroads, we venture to say that they would be just as ompetent as any body of men that can be found on the face of the earth, and, what is far better, they would be twice as humane, and would temper justice with mercy, which the men officials of today do not do.

#### Berkeley Hall.

It is with sincere pleasure that we learn of the excellent work that is being done by the Boston Spiritual Temple under the pastorate of Mr. F. A. Wiggin. Large audiences fill the hall every Sunday, and frequently tax the capacity of the room to its fullest extent. This is a splendid tribute to the method of work this progressive society has adopted. Admission is free, yet there is no diminution in the revenues of the society. The doing away with the ten-cent door fee has removed the dime-museum appearance of the gathering, and has brought out hundreds of interested listeners. We congratulate the society and Mr. Wiggin upon the solendid results of their united labors. Other spiritualist societies could follow the example of Berkeley Hall with profit. The addresses of the pastor, Mr. Wiggin, are favorably received and mentioned in terms of impartial praise by listen to them.

#### Look Out!

for the next two numbers of the Banner of Light. Their contents will surprise you, and you will want a large number of extra copies for distribution among your friends. The last issue in this century and the first in the next are to be made special features, and will be of unusual interest to all Spiritualists. Send in your orders for extra copies and prove this statement for yourselves.

#### The Medical Rights League.

Pursuant to call, a few of the interested nembers of this organization assembled in Harmony Hall, 724 Washington street, Boson. Ways and means of defense and proection were discussed at length and many caluable suggestions made. It was then voted o adjourn to Wednesday, January 2, 1901, at two o'clock in the afternoon, at 94 St. Botolph street, in the parlors of Dr. F. J. Miller. This will be the regular annual meeting of the League at which the election of officers for the ensuing year will take place, and all ther business be transacted. All friends of medical freedom should join this League at once, and take part in the annual meeting. It only costs one dollar to become a member of this order, and every opponent of medical monopoly should not hesitate to do his duty in the premises. Ten thousand persons ought to enroll their names at once as members of the League. Mr. Charles E. Le Grand of Salem, Mass., is the Acting Secretary, and is authorized to receipt for membership fees and dues. Join the League and attend its annual meeting.

#### A Modern Martyr.

If there ever was a martyr in the noblest sense of that word, the late Dr. Peter F Curley of Newport, R. I., deserves to have the term applied to him. Dr. Curley has fallen victim to his devotion to his profession at the early age of thirty-nine years He was highly endowed intellectually, and was the embodiment of generosity and honesty. He served rich and poor, the high and the low, without the thought of monetary reward. No poor man or woman ever received a bill from him, no matter how often he had been called upon to render assistance. He worked for the express purpose of doing good, and by so doing made himself a martyr to the needs of his fellowmen. He was a skilled physician and surgeon, of the old school practice, yet he never permitted his method of treatment to stand in the way of rendering medical aid to any one who stood in need of the same.

day and by night, was called up at all hours, and so long as he had strength he never refused a call. We have called him a martyr, but he was more than a martyr; he was one of the heroes of these days when honor is too ant to be supordinated to the influence of wealth. The noble sacrifice of his life will not correct the evils that caused his transition. So long as the present system obtains ing. Try it and see. It is for sale at this of-Mr. Mead particularly asks why this love called upon to put their professions into prac- in society, just so long will such men as Dr. fice.

Curley be offered as sacrifices to the God of Manuson and Injustice. If men had equal opportunities given them in which to earn their living, there would be no easte system. in America. As it is today, the arrogation to a few of the vast resources of trade in all departments of commerce, deprives the many of a chance to reap the rewards of their own toil. Dr. Curley served the many, and his reward is an early transition to the higher

Men will shrug their shoulders as they notice the accounts of his departure from earth, and say, "Too bad! What a fool he was to work so hard for nothing! Why didn't he let the city take care of the wretched poor?" These and other equally expressive words will be uttered as they name this martyrhero. The poor, those whom he succored, will honestly miss him, and truly regret him. Yet those who commiseratingly call him a fool, and those who really loved him, will move on in the same old way, dealing with effects, and failing to probe for causes. They will uphold the system that has cost this man his life, and steadfastly refuse to move in the direction of reform. He has done a great deal of good through his unselfish efforts to aid others, yet the causes of human misery remain untouched. The same sacrifice may occur again and again, unless there is a radical change in public sentiment on this question. Seven out of ten of his fellow-physicians

are interested in their patients in a merely mechanical fashion, outside of financial returns. Where there is one Dr. Curley who will go at the call of a pauper, there are one hundred doctors who will refuse to move even in the case of dire distress, unless a good, large fee is paid in advance. The sufferings of the multitudes are as nothing to physicians of that class. They weigh dollars and cents against precious human lives, and money proves to be the chief factor in influencing their decision. It serves to revive one's faith in human nature to read of such a man as Dr. Curley. If his transition awakens people to a realization of humanity's needs, then his departure will prove a blessing to his race. But it will not be so if people persist in ignoring causes, and strive to deal only with effects. The monopolizing of the earth, air, fuel, food and clothing, to say nothing of the unsanitary condition of thousands of dwellings, will breed pestilence, disease and death among the multitudes herded together like cattle, and the sacrifice of hundreds of Dr. Curleys will be demanded to cope with the ills that man could remove if he would only be just to allof his fellowmen. Whatever the outcome may be, we pay our tribute of respect to the man who gave his life for others, out of pure love for humanity, and devotion to his profession.

#### "God's Poor Fund."

The numerous applications that we are receiving from worthy persons for assistance calling the attention of the liberal minded in our ranks to the fact that there is now uo cash on hand to relieve the needs of the sufferers. The money placed in the hands of the managers of the Panner of Light has been judiciously expended, and only given to such as were known to be deserving of aid. The calls for assistance even in the midst of seeming prosperity in the business world have been very numerous, and the evidences of want were so convincing as to lead to the disbursement of the funds on hand. A long, cold winter is now before us; the afflicted ones of earth with need aid. Will not our readers, who are able to do so, contribute something to this fund that relief may be promptly given to such as deserve it? A small sum will work wonders when combined with a hundred others; therefore we ask those who can afford to do so to remember "God's Poor Fund" with a donation that will help to relieve the needs of worthy distressed people. Send all contributions to Fred G Tuttle, 204 Dartmouth street, Boston, and mark the same "For God's Poor Fund."

#### An Oversight.

Was it an oversight on the part of the officers of the American Secular Union and Free Thought Association that the greetings from the National Spiritualists Association, and the traternal delegates from that body were wholly ignored? These advocates of free thought are supposed to be Liberalists; but there is nothing liberal in this refusal to treat courteously those who represent another body of free-thinkers, and to refuse to notice the greetings sent them by the executive officers. Are our free thought friends becoming as bigoted as the Orthodox people formerly were?

#### The Annual Convention

of the Massachusetts State Association of Spiritualists will be held Jan. 1, 1901, in Paine Memorial Hall, Boston. All of the Spiritualists in Massachusetts owe it to themselves to join this Association prior to January 1. Here is an opportunity to put Spiritualism into practice. Try co-operation a year by joining this society. You will never regret doing so. In co-operation is to be found the hope of the future growth and permanency of Spiritualism. We urge all of our Massachusetts readers to unite with the State Association at the earliest possible moment. See notice of annual meeting in another column of this issue.

A@ Have you selected a holiday remembrance for your friends? Look over the Banner of Light catalogue before purchasing He was at the service of his patients by elsewhere. The works of A. J. Davis, Geo. A. Fuller, F. A. Wiggin, Carrie E. S. Twing, Hudson Tuttle, and others afford rare opportunities for choice. Look them over and see for yourselves.

> AF"A Dream of Life in Other Worlds," by Hon. Oscar W. Streeter, Is a work that will soon be out of press. It is well worth read-

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ered Country."

The present is pre-eminently an age of discovery. Science is revealing to the world many startling facts. Revelation follows revelation in such rapid succession, that we have almost ceased to feel surprised at any new demonstration of nature's wonderful resources.

The impossibilities of yesterday, are becoming the recognized verities of today; and That things which to his dullard senses only those "would-be wise ones above that which is written," whose mental and spiritual vision is circumscribed by apathy or prejudice, can fail to read in the signs of the times the sure prophesy of far greater things.

The tremendous electrical forces of nature, hitherto unconquerable, are fast yielding their supremacy of power to man's rapidly unfolding and inquiring mind; and while as yet this mighty force is but the unruly servant, it is not too much to expect that it will in time become a truly tractable and benevolent agency of untold benefits to mankind.

Nature, ever responsive, will yield unto the keeping of man, the keys which open into her secret laboratories whenever the demand is made upon her. Therefore we believe that there is nothing hidden which may not in time be revealed.

Are we then to conclude that nature's prodigality relates only to man's material and physical interests? Is her paucity in the direction of his spiritual demands such that she is impotent to aid him in acquiring some degree of knowledge concerning the real existence of that hitherto "undiscovered country," from whose "bourne" it has been said "no traveler ever returns?" Among nature's many mystic keys is there not one which will open the "arcana celestia" for man's present exploration? We believe there is. Up to within a comparatively brief period of time man has supposed that only through the gateway of Death could be enter the mystical realm of spirit. Hence he has not demanded of nature the keys which open into her spiritual kingdom. But the era of spiritual inquiry is being ushered in; and the lens of man's spiritual vision is becoming adjusted to an inpinging etheric realm, unperceived by and unperceivable to his physical senses.

Through the sublimating processes of evolution, the human race is being rendered sensitive to a higher vibratory plane than that with which it has hitherto been familiar. Sights and sounds of mystical import occasionally greet the unfolding psychic or soul sense, which causes man to ask if it may not indeed be true-

> "That very near about him lies The realm of spiritual mysteries,"

and that he may yet be able to discover some of the mysteries of that realm, supposed to be accessible only to "God and his ministering spirits?"

The teaching of the past has been that man had no right to probe into the mysteries of God.

This was an easy way of evading such questions as the church was unable to an-

Swer. Under the new regime of modern thought. we are beginning to realize that God has no mysteries that can remain such, when man has evolved within his own being the power to grasp the truth. Or, as Emerson says: "It to the fire which can only consume. is in vain to attempt to keep a secret from him who has a right (through development) to know it. It tells itself."

The habit of postponing the unfoldment of man's spiritual powers to a future state of being has kept him in gross ignorance concerning the powers and possibilities which belong to the present life; and therefore his senses are dulled to the finer voices of nature.

Occasional hintings of an infringing spiritual universe have been wouchsafed to men of all ages; but these occasional glintings of light are becoming more and more frequent; and thousands, yea millions of people in occidental and oriental lands now declare that they are constantly receiving "proof palpable" of the propinquity of an invisible world, filled with the activities of living beings, misnamed, the Dead.

Presumptuous, indeed, is the man who, in view of all this cumulative, and rapidly increasing evidence, shakes his sagacious pate, and cries, "impossible!"

The affirmations put forth by various writers that all psychic phenomena may be accounted for upon the hypothesis of the action of the sub-consciousness, or subliminal self, is to our mind quite as absurd and unwarrantable as are the too positive assertions of some superficial Spiritualists, who claim that every spiritistic phenomenon is directly traceable to supermundane influence.

The mind of man is so complex that, without careful analytical training, it is liable to form many false conclusions.

This is especially true in the domain of psychic science. The laws which govern this subtle realm are at present so little understood that every true student should be willing to submit his own experiences, and the well-attested experiences of others to

crucial investigation before making a too

positive declaration concerning their origia. If we do this with an unprejudiced mind, we shall probably find that some of the experiences which we had hoped would bear the test of spiritual analysis will come out of the crucible robbed of much, if not all of their par value, as evidences of the action of

excarnated minds. But despite all this, there still remains a large residuum of pure, spiritual ore, which has only been rendered more bright by the erucial fires to which it has been subjected in the retort of Reason, and which are a guarantee that there is an inexhaustible realm of spiritual wealth awaiting man's exploration and enrichment, if he will but probe deep enough to find it.

The time is ripe for work of this kind. Strong, incisive, earnest work along lines relating to the great psychic problems with which the present humanity is being con-

There is a vast amount of pedantic pseudoscience passing current as knowledge in the world today concerning things spiritual. We need to simplify, as well as amplify, our methods. An humble, teachable mind is the 'open sesame" to things pertaining to the interior state. To such as stand aloof and deride all who are interested in the investi- time in Alliance so short. gation of life's spiritual forces, as chimerical followers after phantoms, we can only say:

Laugh! you who ne'er have caught a glimmering of light. From that illumined world, just beyond

e mortal sight-

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The Discovered vs. "The Undiscov- But never can you rob me of the visions sweet, Which sometimes do my spiritual senses

greet. Glving the blest assurance that the "land of lenl," (Which only lack of knowledge doth from us

concent), So close infringes upon this, the outward sphere,

That, by the attunement of the inward eye and ear, Man may in contact come with that etheric

state, And to its subtleties himself so close relate, scarce more seem,

Than vague imaginings, or dreamer's idle dream,

Shall to his quickened consciousness at length appear, As real as that which lies so close about him

#### Excerpts from Mr. Wiggin's Lecture.

Text: "As a man thinketh in his heart, so is he.'

"The heart of man, as referred to in the

text, is that central true self, the real in mankind. The centralization and concentration of all that this true 'neart' man can do is known by no limitations. Through mental attitudes are drawn composure or impatience, health or disease, prosperity or adversity, pleasure or pain. That which we call space is filled with unseen life. We should not speak of an invisible world of life or spirit. Much of the universe of life may be unseen to us, but everywhere life is visible to some life on each plain of expression. There are expressions of life to which human beings may be unseen, yet each human being is conscious of his brother man's visibility. 'Inis unseen world is a thought-world. Thought moves in certain vibrant waves and is sub-

ject to the same laws of attraction as gov-

erns all things in the world of vibration. "Probably the power of thought has never been fully tested by any mortal, but sufficient tests of its potency have been made to bring to the attention of mankind many valuable suggestions. That character of thought which results in blessing the thinker with material wealth, with health and happiness is born of continued composure, serenity and childlike faith. This kind of thinking gives poise and equilibrium and poise is strength and power. The study of how to concentrate brings, as a result, to the student's help, the divine trinity of knowledge, wisdom and power. People complain because afflicted with pain and sickness and are also sick and suffer much pain because of com-

"The power of concentration is perhaps quite well illustrated in the case of some dreams. People have been known to dream out the experience of a long life in a few minutes and often has more been dreamed in three minutes than could be told in three days. Some people live a whole lifetime in a single hour while others live only a single hour in a whole lifetime. Composure in thought concentration upon the universal

good draws the universal good to one's aid, He who sends out to another the thought of hate, makes himself all the more hateful and really does no barm to the object of his hate unless his object is caught in his own lamentable vibrancy, when another spark is added

is of itself a violation of that thought-law which might otherwise attract the object desired. Mediumship is not unfolded by 'sitting' impatient for some manifestation of spirit-power, but rather by carrying into every act of life a serene confidence in the power of the divine spirit."

Boston, Dec. 16.

#### Notes from the Missionary Field.

To the Editor of the Banner of Light:

When last we wrote you, we were at Ft. Wayne, Ind., reorganizing the society that we chartered in 1895. When we went there we found that society struggling for an existence with a few faithful workers standing by it filled with love for the Cause, and determined it should not die. We succeeded in reorganizing them. Forty-four members signed the constitution, and the last Sunday evening of November, after the regular services, we held an extra service receiving these members into the society, and most of them, all who could do so stood up in the presence of a large audience, and pledged themselves to work faithfully and harmoniously together in the investigation and promulgation of the truths of Modern Spiritualism.

This little service is very impressive, a large part of it impromptu. In extending the right hand of fellowship to the members, we are sometimes led to improvise a rhythmical message to each. These messages are always appropriate to the recipient and to the occasion. This service places the members right with the world, as well as with each other; showing those present at least that Spiritualism stands for justice, equality, virtue, morals, etc. It makes all feel that there is an important purpose in joining the society and that there are moral responsibilities connected with it that do not appear simply by going forward and signing one's name to a constitution without any obligation.

When persons stand up with their friends before an audience and pledge themselves to work for, and help to sustain an organization, they will not be liable to "hide their light under a bushel," but will stand by the society they pledge themselves to support, and will work for its success. This will help the weak to become strong, and will encourage the stronger ones to go on with the work. I would recommend other organizations, by all means, to hold public services for receiving

members into their societies. We left the Fort Wayne society out of debt to the N. S. A., they paid the three years' back dues, and have been reinstated. We left them full of hope and enthusiasm, with Sister Claman as their speaker, singer, and

test medium for the month of December. We stopped over at Alliance, Ohio, where Mrs. Sprague held a seance for the benefit of the N. S. A. and where we met many of our good friends, all of whom we were very glad to see, though some we regret to say we did not see because we were so busy, and our

Saturday morning, December 1, at 3.10 o'clock, we left Alliance, via P. F. W. & C. Railroad for Philadelphia, Pa., arriving in the Quaker city at 7 o'clock in the evening. Mr. and Mrs. Locke met us at the Broad street depot and escorted us to the pleasant room they had secured for us in the New Grant Hotel. Next day, Sunday, we held two meetings in Hayden and Handel Hall, corner 8th and Spring Garden streets. In this hall the Philadelphia Spiritualist Society has met and labored for the last seven years. Hon. Thomas M. Locke, vice-president of the N. S. A., the able and efficient president, has presided over this society I believe for six finances at the door at the other end of the hall about the same time.

This association is well officered and is run on business principles. Every officer is active Stout Ladies
Middle aged and nervous, see
Prof. Dyer
1886 Washington 8t., Suite I, Boston, Thursdays and Fridays.
Lady in attendance.

D14-18

on this needs principles
and full of enthusiasm. A ten-cent admission is taken at the door, but those who do not wish to pay are never allowed to go away.
This society is a grand success in every way.

This society is a grand success in every way.

We are filling the engagement made with these people one year ago. This is the fifth consecutive season that we have served this society and it is a genuine pleasure to meet with them again. There is a fraternity of feeling between the workers in this grand Cause that is more helpful than words can express, and these people take pleasure in making their speakers and mediums feel it. We are serving them on Sundays and Friday evenings of this month (December), and are going out to nearby towns for work during the week. Last week we went to Rogersford, Pa., and gave them lectures followed with spirit messages and tests, and one meeting for the election of officers, etc., making four meetings in all, and we organized a fine society of fifty-two members, chartering them with the

This new society starts off with most excellent prospects, full of enthusiasm, with good home talent, men and women capable of teaching our truths, some of whom have come to the front within the year. I hope and trust a Lyceum may be formed there, as there is plenty of talent to conduct it, and as the children of today are to be our future members, teachers, and leaders, this is the proper way to prepare them for the work, and for the work of life. I also trust a ladies' auxiliary society may be formed, then they will have a full working society. No society is complete without these two most important auxiliaries.

We are receiving many calls for work. Most of these calls come from too far away for us to reach while serving this society, but after January 1st we shall be free to go to any place in Indiana and Pennsylvania where we are needed. We desire, however, to take in all places in Pennsylvania on our way across the state while making our way from Philadelphia to Indiana. Parties in Pennsylvania who need our services should correspond with us at once, so we may make up our route to include them.

I believe it is for the interest of every Spiritualist, every speaker and every medium that Spiritualists should be organized, and I know if every one would take hold of it, there would not be sufficient mediums and speakers to fill the wants of the societies, when they are organized, and I earnestly ask that our good brothers and sisters everywhere will lend a hand that no mediums or speakers may be out of employment and that our Cause may be greatly advanced.

Our address for December will be 605 North 7th street, Philadelphia, Pa. Home address, 618 Newland Ave., Jamestown, N. Y.

Fraternally yours, E. W. & C. A. Sprague, Missionaries for the N. S. A.

#### A Note from Australia.

To the Editor of the Banner of Light:

Though my time is too busily occupied to ermit of my corresponding as frequently as could desire with my many valued friends in America, I seek as occasion offers to furnish you with the reports of my discourses, which you can publish whenever you have the needed space and feel so disposed.

The Australian church in Sydney is one of the broadest liberal religious societies I have ever encountered, and I am glad to be able to report that its highly gifted minister, Rev. George Walters, has had many interesting psychic experiences and treats the subject of Spiritualism with sympathetic respect both on and off the platform. I am just now again in Adelaide, where I am to lecture to large audiences on all kinds of popular topics.

Opposition to compulsory vaccination and advocacy of Woman Suffrage are now prominently to the front in the Australian news-

I am expecting very shortly (after paying short return visits to Melbourne and Sydney) to find myself in New Zealand. I have had imperative calls from Christ Church and Wellington.

The weather is now warm but genial, and I am looking forward with anxious interest to my first experience of a summer Christ-

All best wishes to our many mutual friends.

Yours sincerely, W. J. Colville.

#### Our Anniversary Meeting.

The following report appeared in the Sydney Morning Herald, Sept. 12.

THE AUSTRALIAN CHURCH.

On Tuesday evening, Sept. 11, a public meeting was held in I. O. O. F. Temple, Elizabeth street, to celebrate the second anniversary of the Australian Church in Sydney. The president of the church, Mr. George Robson, presided over the assemblage, which numbered about 300. With aim on the platform were Mrs. Gilmour, Mrs. Glase, Rev. George Walters, W. J. colville, and several members of the committee.

Rev. George Walters, in a brief review of the past year's work, said that, in spite of all difficulties, they would be able to close the church year without one penny of debt, and that was a position of which any young church, such as theirs, might legitimately be proud. (Applause.) After all the auxieties and labors of the past year that large gathering, much larger than had been anticipated, was a great encouragement to him for the commencement of another church year.

W. J. Colville said that the Australian Church, not being fettered by any dogmatic creed, was deserving of the help and support of all those who valued free religious faith. Wherever he might go, whether to England or to America, or anywhere else, he would carry with him kindly recollections of the way in which he had been received and made welcome by their beloved minister and all connected with the Australian Church in Sydney. (Cheers.)

During the evening musical items were contributed by Aiss Kate Hancock, Miss Anda Pullen, and Miss Evans. Miss Lily Booth re-cited two pieces, and Mr. Colville delivered an impromptu poem. Refreshments were served by the ladies' committee. Votes of thanks brought an enthusiastic meeting to a close.

#### For Sick Headache Take Horsford's Acid Phosphate.

Dr. H. J. Wells, Nashville, Tenn., says: "It acts like a charm in all cases of sick headache and nervous debility."

#### Transition of Mrs. Mary B. Keeler.

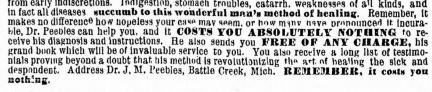
It is with deep regret that Mrs. Mary B. Keeler, nee Williams, one of our most active young workers in Fall River, has passed to the higher life. Until ill-health compelled her to retire from public work, Mrs. Keeler was an excellent inspirational speaker, and acceptably filled many engagements with local societies. Her form was borne to its last resting place on Friday, December 14, followed by a large concourse of loving friends. The funeral services were conducted by Mr. J. S. Scarlett of Cambridgeport, Mass., one of her oldest and best friends, in a most beautirears, and his good wife has presided over the ful and impressive manner. His words gave much consolation to her sorrowing relatives and friends. Her father, two brothers, a niece of whom she has had the care for many years, her husband and young son, survive

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The Sick Who Write Him Receive Absolutely FREE Diagnose and Full Instructions.

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through her mediumship. She was very anxions to remain in the form to assist the angels in their loving service of humanity, but when she found that recovery was impossible, sne was ready and willing to go to her spirit home to be with her mother and other loved ones who had preceded her to the nigher life Mrs. Keeler's age was thirty-one years Peace to her memory.

Mrs. Ann Hibbert.

#### Special Notice.

The Massachusetts State Association will hold its annual meeting Tuesday, Jan. 1, 1901, in Paine Hall, Appleton St., Boston. Business meeting called at 10.30 a. m. sharp. If the business of the day is completed, the afternoon and evening will be devoted to a grand "love feast," as this is New Year's Day, and the opening of the New Century. The following workers have been invited: Mr. H. D. Barrett, Dr. G. A. Fuller, Mr. F. A. Wiggin, Mr. A. P. Blinn, Mr. J. Frank Baxter, Dr. Dean Clarke, Dr. Willis, Mrs. Sarah ter, Dr. Dean Clarke, Dr. Willis, Mrs. Sarah ter, Dr. Dean Clarke, Dr. Willis, Mrs. Sarah A. Brynes, Mrs. Carrie F. Loring, Mrs. C. Fannie Allyn, Mrs. May S. Pepper, Mrs. Minnie M. Soule, Mrs. E. I. Webster, Mrs. Caird, Mrs. A. S. Waterhouse, Mrs. Hattie C. Mason, Mrs. Sadie L. Hand, Mr. J. S. Scarlett, Mrs. Carrie E. S. Twing, Mrs. N. J. Willis, Mrs. Nettie H. Harding, Miss Susie C. Clark, Mrs. M. J. Butler. Good music will be furnished during the day. Watch the Banner of Light, and see in another issue the time the different speakers are to appear. Be sure and come to this meeting the entire day; open free to all. Members are requested to pay their membership fee and friends wishing to become members please send money-one dollar-to secretary, Carrie L. Hatch, 74 Sydney St., Dorchester, Mass.

Carrie L. Hatch, Sec'y.

Cheerfulness conduces to the strength and rigor of both body and mind.-Ex.

### Miss Judson's Books.

Why She Became a Spiritualist." In cloth, 264 pages, \$1.00.

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Roxbury. Mass.

Jan 4

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effect on the soul, of angry words and wrong deeds done in earth-life.

The story is progressive in its tendencies, and embraces the new thought and some of the latest inventions of the day. It gives lofty ideals; sets high standards of living; is humanitarin; shows the effect of mind over the body, and how true love triumphs over all obstacles.

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The book can be safely placed in the hands of the young, and redommended to a friend after reading. It is a large lame, of 366 pages; is nearly bound in cloth; is printed on fine paper in large type, and has the portrit and autograph of the writer in as a frontispiece. Price reduced from \$1.50 to \$1.00. Postage loc.

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#### SPIRIT

### Message Bepartment.

mmesages given through the mediumhhip of MRS. MINNIE M. SOULE.

The following communications are given by Mrs. Soule while under the control of her own guides, or that of the individual spirits seek ng to reach their friends on earth. The messages are reported stenographically by a special representative of the BANNER OF LIGHT, and are given in the presence of other members of THE BANNER Staff.

These Circles are not public.

#### To Our Readers.

We earnestly request our patrons to verify such communications as they know to be based upon fact as soon as they appear in these columns. This is not so much for the benefit of the management of the BANNER OF LIGHT as It is for the good of the reading public. Truth is truth, and will bear its own weight whenever it is made known to the world.

In the cause of Truth, will you kindly assist us in finding those to whom the following messages are addressed? Many of them are not Spiritualists, or subscribers of the BAN-MER OF LIGHT, hence we ask each of you to become a missionary for your particular locality.

Report of Seance held Nov. 22, 1900, S. E. 53. Invocation.

Oh Spirit Divine! in humility, in faith, in loving trust we come this morning and ask that the influence of the dear spirits who hover about us may be made manifest to the children of earth. Our special work, our special province at this time, is to open the doors of earth life so wide that the heavenly light may flow in and flowing, bring instruction and beauty, love and tenderness into the homes of the people who are living in doubt and fear. Give us strength to speak as we ought; give us faith; give us trust, and make us steady to go ever onward with never a fear, never a backward look.

Amen.

#### MESSAGES.

#### James McKinney.

The first spirit that I see this morning is a man a little above the medium height. His hair is as black as coal and his eyes are strikingly black too. His cheeks are red and he has a strong looking mouth and chin and a dark mustache, rather square shoulders. He comes in an open-hearted, boisterous sort of a fashion and says, "See here, I want to come this morning and send a word to my family. My name is James McKinney, and I came from Biddeford, Me. 1 have been over here quite a while now, and never had an opportunity to send any words to my people. I want to send a message to Lizzie to tell her that whatever has come to her earth life since I have been removed has been in many relieve him in the first days of his coming instances a direct influence from me. Things have changed a good deal and for the better, and while she still misses me she feels that many times I have been instrumental in helping her. Mother is with me this morning and she says, 'I would like to send word to all people who know how strict I was in my attendance at church, that at first when I came over it seemed that I must find some place to go where I could worship as I used to. It seemed so strange not to go to church Sunday and listen to the sermon. I have concluded that it is much better to work and find something to do in life as well as to let others preach to you how to do it, and in that way 1 will be ready for whatever condition opens up. I am happy, but I feel a desire to express myself clearly to those who are left.' "

#### Frank Hurd.

The next spirit is a young man, about twenty-eight or thirty years old. He is very tall with blue eyes and brown hair. He has a pleasant, kind way and he doesn't seem to be so eagerly anxious, but rather calmly waiting for his opportunity. As he comes to me, he looks down and says, "Please be as plain as you can and help me all you can to get back. My name is Frank Hurd, and I used to live in Swampscott, Mass. When I came over here it was after a long sickness, and I was so weak and so uncertain in my first days here that even now it seems almost like a dream to me as I try to return. I often go to the old home, and while it is not old in the sense of being an old place, it's the familiar home to me, and I find them sitting about often wondering about me, and still missing me. I want to send a word to Nellie and to tell her that I have seen the baby, and that I know how she would like to have me speak to it and tell her how much I think of it. I was there the other day when they had the company and when there was so much said about me, and I felt if I could only make some sort of a manifestation that perhaps it would awaken them to the fact that I was present, but alas, I had no strength, and so I have come here to draw from this circle so that I may make myself known. I thank you for helping me."

#### Myra Lamson.

The next spirit that comes is a lady about dark eyes and hair just a little gray. She wears glasses and has an active bright little way as if every step she takes, she takes quick and sure. She says, "Please say that my name is Myra Lamson and that I came from Schenectady, N. Y., and I believe I am the first one to report from that place. It isn't because it is a place forsaken by spirits because I find many people returning there very strong, but this morning I thought I would come and send a message to my people. I to the store and that I have seen the changes I want to get to Will, who has the same name as I do, and I want to tell him that it isn't please me, I think I never could have been any use for him to keep on the way he is. He will have to open his eyes to the light some day, and the sooner the better. He doesn't like to, he'd rather believe everything is as he sees it, but I want to tell him that I see the sooner he takes a stand, the better it will be for him and for the rest as well,

to do for them, as she ever would be here."

#### Etta Langmaide.

I see now a girl about eighteen or nineteen says, "Oh dear, it's a good deal harder than coming because my mother needs me. She is better and stronger." sick and lonely and hasn't the comfort of this knowledge that you people have, and it seemed to me if it were possible for me to send a word to her that it would make her better. She has never been well since I came away, and every day she thinks of me and wishes she could come where I am. Nothing that anyhody says does her any good her that I have father with me and he is or relieves her mind, and I am sure if she happy in his new condition. He suffered so could just know that I am there with her, it much that it was better after all that he would mean more than all the words that should come to us. Nothing was left undone may be spoken and all the letters that may that could be done, and he looks back only be written, and if you can get this to her, tell her that there is not a moment that I you that in every way you tried to carry out don't think of her and love her, and that his wish. You must not be discouraged, her prayers I hear and her desires to have mother, or downhearted, but feel that we are me happy are all that she could wish, that I fond of you and that your work will decrease am as happy as I can be without her. My through our influence. Since I came over father takes it more naturally, and yet he too wishes that something could be done to make her better. Tell her if she will sit for me, I come. He says to me as I stand here, Tell will try to come to her."

#### Harry Thompson.

fair with brown bair and fair skin and blue er conditions but want to stay and be her face, and he comes as though when he went were together. Please tell her she is doing to the spirit, he went out quickly. He says, her work in her own noble way and I am have come from my post of duty just to give knowledge of my happiness and my peace." this word. My name is Harry Thompson and I see what looks like a bunch of pinks. I I came from Groveland, Mass. I came from think there were some pinks put beside Mr. a sick bed. My father is still alive but sick | Channing before he was laid away because and is soon coming over to me, and I send he holds them in his hand as though they this message to those who are left, that I will were very dear to him because his wife put take care of him and do whatever I can to them there. Will you ask if this is so? over to me. Tell those who are watching it is, and while it will leave a condition of unrest with them, they will soon see it is as it should be when he comes. My grandmother is with me and her name is Mary and she says. Tell Harriet that there is nothing terrible illness, at last terminated by death, more that can be done or could have been done before, and that we will do all we can Miss Rowan Vincent. It made me think of to speed the return of the spirit and to give the comfort that she expects after he comes to us.'"

#### Fannie Hackett.

Now I see a spirit and the first thing she says to me is, "Please say that my name is Fannie Hackett and that I came from Harrisburg, Pa. I have been over here a long time and have long been striving to get to my people at home. I have felt that if I could in some way manifest to them that they would take up this new thought because it is new to them. The one I want to get to our good English Spiritualists. is named Charles Hackett; he is, in a sense, has had nothing definite enough to make him hands, and were ample to pay the whole exaccept it in its fullness. Of course my one desire is to get back to him so that there will be no doubt in his mind as to my identity or my strength. Give him this thought from me; that I am as attentive to his wants and his needs as a spirit can be; that I am the same in my attitude of strength towards him; that if there is anything in the world that I could do to help him, if he will only open the doors I shall be glad to serve him."

#### George Curtis.

I see a spirit of a man who is strong and big. He has gray hair and dark blue eyes with dark lashes with a beard all round his face, and he comes with an air of leadership that immediately I know that whatever he undertook to do, he did thoroughly and well. He puts his hands up to his head and pushes back the bair from his forehead and takes an attitude of independence and strength, and says, "This is not my first attempt to return. I have many times been to my own people but I wanted to come here this time because I thought it would be an inspiration to them to know that I could come independent of their influence. My name is George Curtis and I used to live in Weymouth, Mass. I was, when there, a man well-known and one who attended to his own business and did fifty years old. She is short and stout with | what I thought was right in spite of everything. I feel an interest in everything that goes on and a desire to do my part towards helping along whatever is good for the town or the people. I have many friends with me, as many over here as I have left in earth life, and yet I cannot divide my interest or separate them from the conditions of earth where I feel so strong an attachment. I need not say what I believe of this condition but I do want to say that I often come back they have made, and while they don't dispersuaded to have done just as they have."

#### Paul Dupre.

I see a spirit now that looks like a Frenchman. He is slight and delicate looking and has a little dark mustache that is twirled and perhaps I can write all the more easily right out to a point on each side. He has a on sympathy. and too, I want to say that Emma is with long thin face, and a little beard that comes [ We all notice that animals of a higher and now waiting to hear that he has the win- shame not love with loving less.

me and she comes with a thought for him down in a point, and his hair is smoothly this morning. She says, Tell him that many combed, and he has a little accent as he ah hour I have cried myself sick since I speaks. "My name is Paul Dupre and I came egine over here and have felt if I could only from Brooklyn, N. Y. I was interested in return for a moment and be recognized that this subject to a great extent and carried on I would feel better.' Now she has gotten over my studies mostly in a private way, not it and has become accustomed to the life through mediums, but through my knowland doesn't feel the same desire to give ex- edge of the laws of psychic and mind pression, only she wants them all to know forces as exhibited on people in general. I she is just as fond of them, and just as eager am interested in all these things now equally as I was before I went away, but I have a great desire to go to Emile; to tell him that he will have to change his plan before he can accomplish what he has set out to do. Tell years old. She has light brown hair, blue him too that I work with him, that he sees eyes and a slight form. She comes along to me, and that his own mediumistic gift will me and touches me as though she would like be daily unfolded until he is in a place where to make sure that she is really in the pres- he can do what he is hoping and striving ence of someone who can speak for her. She now to do. My mother is with me and her name is Helen." She says: "Tell the boys, I thought it would be. I thought all I had to (only she talks much more brokenly than he do was to speak and I would be recognized, does) that a mother's love does not end with but I find I have some conditions to over- the body but survives the condition of the come for myself. My name is Etta Laug- grave and sweeps through every condition of maide and I came from Stowe, Cal. I am life with its influence and its power to make

#### Walter Channing.

Now I see a spirit I know. His name is Walter Channing, and he comes from New Bedford, he says, "I want to send this word to my mother. I feel that it will help her so much to have a word come from me. Tell with love and tenderness on you, and thanks such changes have come to you that you may look for as great ones now that father has your mother, boy, that I shall not feel quite at home until I can have her with me for we lived together so long and were so harmon-The next spirit I see is a young man about lous that it seems as if every heart beat of eighteen years old. He comes whistling and hers was mine too and that I cannot go far he has such a bright little way too. He is away even with you into the new and brighteyes and no mustache at all, just a smooth helper as she was mine through the years we "Here, here, I know what I want to say and glad to give her this tribute, this word of want to say it as quickly as I can and love, and this message which will earry to then be off again because I am needed and I her, what she has asked me to give her, the

#### Letter from Abby A. Judson.

NUMBER ONE HUNDRED AND FIFTY-THREE

To the Editor of the Banner of Light:

Some of our readers may have read of the of one of England's tried and true mediums, the dear and arisen Clara Banks, whose room of pain was held in thought by American Spiritualists some four years ago.

They were both noble representatives of our Cause, gave the last measure of devotion to the work they love, and the pain of their exit was similar. Mrs. Banks, however, had a husband and a home, and was tended to the last by those nearest and dearest to her; while Miss Vincent had no home, was destitute of money, and would have suffered in a way of which it appals one to think, had not a movement been effectually carried out by

This movement was headed by the editor a believer in this fact of spirit return but of "Light," the funds passed through his pense of her long illness, and the cost of the funeral. She had a trained nurse, a skillful physician, and was cared for at the homes of friends all the way through, being held in the arms of Sister Louie the nurse, the last two hours of life on earth.

Miss Vincent's clairvoyant powers which were always extraordinary, attended her to the last. She constantly saw her spirit friends, and talked with them, and the evening before she left the earth plane she watched the process by which her spirit body passed out of her physical form, exclaiming, "Now I know how it is done."

To the very end, she spoke of her great love for Spiritualism. "How I love the Cause!" she said; "How I love it! Keep it pure; oh! keep it pure from the hands of charlatans who do so much to ruin it!"

She often repeated these lines which she had received from a spirit friend:-

"Give me thy hand and have no fear: I'll safely lead thee through the gloom, And guide thee to that happier sphere Of love and hope beyond the tomb, For thee I leave those realms of light To tread once more an eartisty seeme-My home of Day, for thine of Night-But love has bridged the gulf between."

The above touching particulars were given to the editor of "Light" by Mrs. Finley, at whose home she seems to have remained till the close of her life on earth.

I love the word sympathy. It is true to its etymology:-sym, with or together; and pathos, suffering. It is not nearly enough to feel sorry for a person; we must feel sorry with him.

"The gift, without the giver, is bare."

While I was writing these words, the little waif puppy, that I took in from hunger and cold three weeks ago, came and put her slender, soliciting paws on my knee, asking to be taken up. I did not want to take her, being busy. But soon I began to feel with the little thing. I remembered that though she is warm and fed, yet she is lonely, for Daisy, who naturally has the inside track, is very strict with her. So she lies curled on my lap,

krade, especially those that have dwelt in home relations with good human beings, feel Good dogs who have been well treated, bring their suffering mates to the surgeon who enred their own-broken leg while animals of the lowest grades think of each other as toothsome morsels to cut.

Shakespeare, who knew all things, deséribes the wounded deer who watches his truly thankful that the previous good record well-fed mates jumping along, all unmindful of his suffering and disabled condition.

"Sweep on, you fut and greasy citizens; Tis just the fushion: Wherefore do you look Upon that poor and broken bankrupt there?"

And alas! there are men and women, members of the very highest race that have developed on the earth by the process of evolution, who are as indifferent to the woes of their kind, as were those animals who swept so heedlessly by "the sobbing deer."

This indifference is due in many cases to their never having suffered themselves. They have never been hungry, except with that pleasurable appetite which heightens their enjoyment of the prospective banquet, while they await the arrival of the last invited guest. So when they hear that poor people suffer with hunger, because they have no food to eat, it means nothing at all to them. Housed in their well-heated mansions, wrapped in piles of downy coverlids, they cannot imagine feet and backs that ache with cold, because their owners are in a cold room; with a few thin rags to cover them. They the subject, some are hard-hearted enough only sixty-five. to suggest that such persons ought to lay by in summer enough to make them warm in winter. They do not comprehend that work is scanty, and that when work is to be had, the pay is scanty, and that what is earned in summer goes for food and bare necessities.

As a general thing, poor persons are kinder to the poor, than rich persons are kind to them. So true it is that "A fellow feeling makes us wondrous kind."

I confess that when young I thought but little of the sufferings of the poor. I did not know what they meant, for though bred in plain circumstances, I had enough to eat and to wear, and a good constitution that made it easy to bear any incidental hardships. But as time has passed on, and I have seen more, and watched sufferers in their poor homes, and heard them tell their simple story of struggle and want, I have come to such a pass that I am unable to enjoy much that I have, for thinking of those in need.

When I sit down to warm, nourishing food, and enough of it, the mouthfuls do not taste good, for thinking of the many who see their little ones without enough to eat. When I put on an extra cover on an extra cold night, I feel almost like a criminal, for thinking of those who shiver the long night through.

There is but one relief for feelings like these. It is to do all that we possibly can to true, and the ages of his soul are written fast ameliorate their sufferings, and to beg the dear spirit friends to comfort the sufferers with their heavenly magnetism, and to influence many hearts to work for the poor and

Thanksgiving Day passed happily with me, for I went over to New York, and dined with the brother who is the dearest to me of all the brothers left to me on the earth plane. And I enjoyed the nice meat and pleasant converse all the more because of a little running about I had occasion to do the day be-

A man had given me a dollar to buy a chicken for the poor woman with four little girls, spoken of in a previous letter. When I carried her the money, she said she could not possibly spend it for a chicken, for she had not a bit of sugar, butter, nor lard. At last she was persuaded to let me try to buy the things she absolutely needed, and perhaps a small chicken too.

The man with whom I deal (to whom I explained the case), let me have a very small, but very fat chicken, for thirty-four cents, the price he paid for it at wholesale. The other purchases were as fellows: Two small pumpkin pies, eight cents; a pound of butter, twenty-seven cents; a pound of lard, eleven cents; two pounds of sugar, thirteen cents; a little sage, five cents;-the whole amounting pitted o'er with that which states him in his to ninety-eight cents, with two cents over. The day after Thanksgiving, she told me that they had a lovely dinner, and were truly thankful.

I must now tell you of another one. Mr. Editor, the son of one whose name is dear to the heart of every Spiritualist, one of the workers for the Cause in the middle of the naught that prints his soul with faces of century now closing.

This young man, whom I know personally, is twenty-seven, has a wife and two little children, and lives in a neighboring city. Last week, I received a letter from him stating the following facts:

He was in a good position, but an accident occurred to him last spring which put him in a hospital for four months. On leaving the hospital, though still poorly he resumed work connected with a railroad in New York City, and was again drawing the much needed pay. With the opening of the winter, the head of the department asked him why he kept on his summer uniform. He explained how it was with him, and said he could not pay for the winter uniform, which is eight dollars, but if he would let him keep on, he could soon earn enough to buy the one required. The chief was sorry for him, but could not appear in the winter uniform, he could not work for the company. So he was discharged, and had no means of providing the barest necessities for his little family.

In this exigency, and having but eight cents in the house, he ventured to apply to me. I at once sent him a very little money. and enclosed his letter, stating what I knew myself of the young man, to a Spiritualist, whom I know to be, from my own personal experience, able, generous, and devoted to the Cause of Spiritualism.

Saturday evening, I received from this good man a check for fifteen dollars, drawn to the young man's order. Monday morning I sent him the check by special delivery, and

ter uniform, and is again at his post. Meanwhile, I had received a second letter from with each others' pains, and try to aid them. I him, saying that I could have no idea of the good the money I sent in my first letter had done'them, for when it came they were without anything to eat. He was full of gratitude, and said that his wife (who singularly enough is named Katie) and babies united with him in sending me their love. I am of this young man, my personal acquaintance with him, and the excellent references he sent which included the chief of the department on which he is employed, warranted me in applying in his behalf to one who was able to render him effectual aid.

So, Mr. Editor, I am quite happy in regard to this case; but when I reflect that for one family that is relieved, there are perhaps fifty who are in the same need, my heart is sore, and I feel like saying with one of old, "How long, O Lord, how long!"

Today, December eleven, we have our first snow-storm of the season. This is evidence that though we think it quite cold enough in New Jersey, yet the weather here is mild, comparèd with what is experienced in latitudes further north. For instance, II. II. Warner, through whom were given these able lectures on "An Analysis of Life," which you have published from time to time in your columns. writes that the pits in which he had sheltered the potatoes that he has struggled so hard to raise, had been buried in snow. So, when they were able to open the pits, he hear of such things, but it means nothing at | found that the two hundred bushels that he all to them. Urged to give some thought to had expected to sell, were reduced by rot to

Mr. Warner is in Alden, Michigan. It is hoped that this partial failure in crops, together with other circumstances which I cannot now enumerate, will lead societies in Michigan or thereabouts, to find work this winter for a thoroughly competent and interesting lecturer and poychometrist. It may be added in support of the above that when Mr. Warner lectured in Newark last spring, several persons remarked that he gave the best address they had ever heard given on a spiritualist platform.

Yours for humanity and for spirituality, Abby A. Judson,

Arlington, N. J., Dec. 11, 1900.

#### Man.

BY AUGUSTA ADAMS

Time is only stone athrow upon the waves of vast Eternity. Man's birth is hinged unto no door but he himself proclaims. His age is written fast upon the pages he shall read, and when the wave that washes him to farthest knowledge of himself, is beached on shores of love, he is, forsooth, the very god that he himself hath sought,

The traveled days of all his littleness are seen as sponges for the wash that cleanses upon that rock. His universe is reached where knowledge spreads her wings, and he is told through all the stars as brother to those realms.

To windward of his soul he sails, and every gale that witches him with strangeness of himself, doth bring him nearer to that point. Adown the paradise he e'er doth yearn is planted all his hours, for he is being where the swell of Time doth beat to show him shape beyond all Time.

Death wink-a-boos itself athrough his strength to show him where the house eternal poises o'er the way, and he can never lodger be till hell of all his being counts not the pulses time hath ruled. He winds his road through many births, and if his lips proclaim no knowledge of himself be sure his soul doth speak. He cannot voice what is ne'er grown, he cannot harbor be for refuge if he is far to sea, so, every stage where he proclaims himself doth speak where he hath

His hells are burning high or low, and heaven is far or near as he hath birthed him-

Now, man is reed whereon is played the tune immortal, and all the summered silence of his soul is grown upon the far-away where words are not. His countenance is station, and right or wrong is only question of his own, for he doth stage that lie by acting all its falseness. His loves and hates are picture-books wherein he sees the milestones down the road he traveled o'er to gain the knowledge he may have.

And so he winds the circle round forgetting themselves. Upon the mountains of his godship he doth eagle to a sun divine, and all the light that patterns him the god he is, is shined aforth to show him book himself hath wrote.

Between the archways of himself, he swings a wondrous burden, and faces of his deadened selves come witching through to show him paradise beyond their mockery.

#### To the Silent Ones.

BY AUGUSTA ADAMS.

O feet that walk no more my way! What scenes doth hold thee? What saddled winds hast thou amount? Upon the pages of my hidden book I copy down the years that you have gone, and in the tangled hours where I walk, I listen for some note of thy far life. said the rules were absolute, and that if he I fold the memories of our sweeted way aback the jarring days. I hasten on to pluck some flowers, where I may find your face. and in the moments where I listen soft to Love's low call, I feel the doorway of your greater land.

The dress of all dull, dead despair doth only curtain for a time the walks where you do swift the unforgotten love of all remembered years. The sunshine of our summertimes, the fury of all winter storms, doth grow their harvests still in these, the uplands of our ripened love, and I, though bird of passage still, am wrapped around with knowings of the journey done. Fly, O my heart, to kingdom forth thy greatest love for that which speaks me coast of unthought lands is on the horizon where I do sail, and in the landing I would be the all prepared and

#### Fourth Annual Convention, Tacoma, Washington.

The State Spiritualists' Association of Washington met in Tacoma, Nov. 22, 23 for their fourth annual convention. A growing interest is felt by the harmonious proceeddigs of each session, and we regret not being represented in the N. S. A., but will hold our mext year's convention in September, which will give us time to report.

The adoption of new resolutions, action for protection of worthy mediums, appointing of missionaries, election of officers for the coming year, etc., was the order of business. Evening sessions were devoted to inspirational and phenomenal work. The following four resolutions were adopted:

Resolved, that the State Association of Washington will stand by the N. S. A. in its carnest endeavor to bring the gospel of Spiritualism before the world.

Resolved, that we will do all in our power to promulgate our religion and give the world the truth as we understand it.

Resolved, that we will do all in our power to promote harmony in our ranks and union in every act.

Resolved, that we regard truth above all selfish interests, and we will stand by that standard.

Following is a list of officers for the coming year: Rev. P. C. Mills, president, Edmonds; Dr. Geo. Castiday, vice-pres., Seattle; Mr. John Olsen, 2d vice-pres., Tacoma; Mattie L. Monroe, secretary, Seattle; M. E. S. McCall, treasurer, Tacoma; Mr. G. E. Knowlden, trustee, Tacoma; Dr. R. L. Chase, trustee, Edmonds; Mrs. Anna Moe, trustee, Tacoma; Mrs. Irene Smith, trustee, Tacoma; Mrs. E.

Thomas, trustee, Seattle. We missed the smiling presence of our president, Mrs. Lillian Nagell, who is still in the far north, but hope to have her with us at the next convention. Our brother, Mr. Mills, is worthy all the honor due him as her successor, and we are proud of him.

Tacoma Spiritualists have demonstrated their respect for our association in their kind and generous hospitality to the delegates and visiting friends. We feel a welcome within their doors which does our hearts good. Representations from four societies were

received, one from Edmonds, one from Tacoma, and two from Seattle. Long live the glorious Cause which binds us together in brotherly love. The State Spiritualists' Association of Washington sends you greeting.

Mattie L. Monroe, Sec'y.

960 John St., Seattle, Wis.

#### Springfield, Mass.

Mrs. Hattie Webber of Boston, spoke before large audiences for the Ladies Aid Society of Springfield, Dec. 2. This was Mrs. Webber's first appearance for the society. She impressed her hearers at once as being an honest, earnest worker for the Cause, and her work was highly satisfactory. Miss Blanch Brainard of Lowell spoke on Dec. 9; in the morning on "In Touch with the Infi-nite;" in the evening on "Put off the Shoes from off Thy Feet for the Ground Whereon Thou Standest is Holy Ground." Her talks as she calls them, are both practical and educational, giving her hearers a higher idea of the truth of Spiritualism; her manner of delivery was very pleasing and the messages were correct in every detail and readily recognized. Miss Brainard has made many friends in the two dates for the Ladies' Aid, and it is to be hoped she may be heard again before the season closes. Mrs. Effic Webster spoke on Sunday, Dec. 16. The annual fair, Thursday, Dec. 13, was a social and financial success. A salad supper was served from 5.30 to 7 o'clock. Sale of useful and fancy articles at 2 p. m. A Palmist was in attend-The ladies contemplate re-carpeting the platform aided by the collection taken while Mrs. Pepper was here, at the suggestion of her control. "Brighteyes" resulting in a substantial amount which the ladies were very grateful for inasmuch as a new carpet is greatly needed.

Mrs. Anna M. Kelsey, Cor. Sec'y, 376 Union.

#### Royersford, Pa.

. To the Readers of the Banner of Light: I am glad to inform you through the columns of this good paper, that we have organized a society in our town, through the assistance of our missionaries, E. W. Sprague and wife. Brother Sprague made a very favorable impression on our people, being greeted each of the three evenings with large and appreciative audiences. Mrs. Sprague followed each lecture with messages, many of which were recognized.

The following officers were elected: President, David Rittenhouse; vice-president, I. N. Buckwalter; treasurer, J. A. Buckwalter; secretary, Ella II. Buckwalter; trustees, Henry Rittenhouse, Jackson Thomas and Geo. Thomas.

We are earnest in our work and hope for a bright future; have taken in 54 members and hope to have many more by another year. The society will be known as the First Association of Spiritualists of Royersford. Hoping to cause a wide-spread influence for

Ella H. Buckwalter, Sec.

#### Passed to Spirit Life.

From her home, 7 Cypress St., Haverhill, Mass., Nov. 28, Mrs. Emma Avery, aged 52 years. She was a true Spiritualist, and during her long illness had the comfort and consolation that only the knowledge of this truth can bring to the soul. Many gathered at the

caused by internal injuries sustained by a fall from a wagon when about to return from a visit to her son, Louis, of Sterling, to her home with her son, Edwin of Leominster. She had been an enthusiastic Spiritualist for more than forty years, and, through that knowledge, had bravely bore the many sorrows of her life. She was possessed of fine mediumistic gifts, and at times, was inspired to write rarely beautiful poetry. During her short but painful illness, she was cheered with the sight of vanished loved ones, and often felt their tender hands soothing her She clung to life because of those she loved, but was ripe and ready for the change. Her funeral took place from her home. The service was conducted by the writer, and was very largely attended. A wealth of beautiful flowers testified to the love of many friends. Three appropriate selections were beautifully rendered. The interment was at Sterling. Juliette Yeaw.

December 5, after an illness of five days, the well-known electrician and doctor, Mrs. D. A. Dearborn, aged 67 years and four months. :She passed the summer months with her

daughter in Worcester, thence to Boston and stayed three weeks with her only sister. From Boston sae traveled alone to her daughter's in Maine, where she died, beholding many loved ones, gone before, beckening her to come. Two daughters survive her, Benja A. Vaughn of Worcester, Mass., and Flora A. Smith of Lewiston, Me.

There never was a dark, gloomy day, but that a bright, cheerful one followed. After all, whether gloomy or cheerful, the gloom or cheerfulness has never been found anywhere but inside of individuals .- Ex.

There is no reason without thought, no belief without reason.-Ex.

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Magonic Trypuge Roseron, Feb. 17th, 1893.

MASONIO TEMPLE, BOSTON, Feb. 17th, 1893.

KARL ANDERSON, Esq.:

Dear Sir and Brother—I beg to acknowledge, with thanks, the receipt of your very learned and valuable volume entitled "The Astrology of the Old Testament; or, The Lost Word Regained." I have placed it in the Library of the Grand Lodge of Massachusetts, where I am sure it will be the object of great curlosity and interest.

Very truly and fraternally yours,

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ong age.

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WORKS ON HEALTH.

The ladies quartet rendered three beautiful selections. Services conducted by the writer. Amanda A. Cate.

From Leominster, Nov. 19, Mrs. Orretta Stuart, aged 79 years. Mrs. Stuart was the widow of the late Charles Stuart of Sterling, and left four sons, her three daughters having "passed on." How a caused by interest the state of the state of the state of the late Charles Stuart of Sterling.

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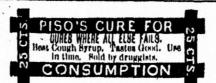
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# Banner of Fight.

BOSTON, SATURDAY, DECEMBER 22, 1900.

### Spiritualist Societies.

We destre this tist to be as accurate as p saible. Will secretaries or conductors please a diff us of any errors or omissions. Notices for thi column kould each this office by 18 o'clock nom, of the Saturday preceding the date of pu dication.

BOSTON AND VICINITY.

Boaton Spiritual Temple moets in Berkelev Hall, 4 Berkeley street, every Sunday at 10:30 A. M. and 7:30 P. M. F. A. Wiggin, speaker and psychic. E. All J. Press tent. Geo. S. Lang Secretar, 11 Woodlawn ave., Mattapan, Mass. The Gospel of Spirit Return Society, Minnie M. So de, Pastor, Assembly Hall, 200 Huntington Avenue, Sunday evenings at 7:45. Discourse and Evidences through the mediumship of the pastor.

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Ind-pendent Free Thought Bibl- Spiritual Societe will hold services Sundays at 1234 Washington St., 10.30 2.30 and 7.30. Services free at 10.30.

BROOKLYN, N.Y.

The Woman's Progressive Union of Brooklyn holds meetings every Sunday afternoon and evening at 3 and 8 o'clock; Lyceum Sundays at 2, at their h. 11, 423 Classon Ave., between Lexington Ave. and Quincy st. Elizabeth F. Kurth, President.

#### Local Briefs.

#### BOSTON.

Sunday, Dec. 16, a fine audience greeted our speaker, Mr. F. A. Wiggin, at Berkeley Hall, morning and evening. Mrs. Carrie Loring, on her way to Lowell, paid us the honor of her presence and offered the invocation of the morning. Mr. Wiggin spoke from the following text: "As a man thinketh in his heart, so is he." Prof. Hoppe, the wellknown violinist, assisted by Mr. Webster, pianist, from the N. E. Conservatory of Music, were with us at both sessions. Banner of Light always on sale.

George Sanborn Lang, Sec'y. 11 Woodlawn Ave., Matt.

Pierce Hall, Dec. 13.—The Boston Spiritual Temple held the week-day meeting this evening rather than on the 17th, as the regular schedule would have made it transpire. The hall was filled and an enjoyable program listened to. Mr. George Cleveland favored us with several delightful vocal numbers, and readings by Mr. Wiggin, Mrs. Porter, Mrs. Dillaway and Mrs. Shirley constituted other numbers. A short seance closed the meeting. The date of our next gathering here will be Jan. 7, 1901.

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Sunday Dec. 16 the Boston Spiritual Ly-12244 held its session as usual in Paine Hall. Many children were present. The meeting was opened by the Clenton orchestra; song by the school; the assistant conductor, Mr. Danforth, read a selection; song by the school. The answers to the question, "What Makes Life Worth Living" were given by a large number of the children. In the literary part of the session the following took part: Harry Green, Esther Botts, Mr. Forest Harding, Mrs. Green and Mr. E. W. Hatch. Dr. Dean Clarke was the speaker for the day. He spoke beautifully to the children, placing before them a grand lesson, one that will be remembered. It was a practical talk and to the point; the pupils enjoyed it and spoke about it at the close of the school. Dr. Clarke is one of our teachers.

At the election of officers held Tuesday, Dec. 11, the old board of officers, with Alonzo Danforth as assistant conductor and Mrs. Emma White as assistant guardian were

#### J. Browne Hatch, Conductor.

241 Tremont St., Friday, Dec. 14.—The First Spiritualists' Ladies' Aid Society held its meeting with the president, Mrs. Mattie E. A. Allbe in the chair. In the evening Mrs. A. E. Barnes presided. She welcomed all the friends present, and then introduced Mr. J. Frank Baxter, who took charge of the meeting, opening it with a song, "Old Tubal Cain;" he read a poem by request, "Backbone;" after another song he commenced his address, "Spiritualism and the Spiritualists: Their Part and Place in the Establishing New Religion of the Twentieth Century." A digest of the address is as follows: We are living in an era of knowledge, instead of belief; the past was built upon belief, but today is built of knowledge, yes, knowledge pertaining to spiritual things; we know that theology based upon faith is passing away, and has been replaced by naturalism; the twentieth century will proceed along this line. I consider the greatest event of the nineteenth century was the advent of Modern Spiritualism. Nothing has had such an influence among men; it has taught them they are spirits here and now, and could not be confined within the narrow limits of the grave! It brought emancipation to all, and has opposed oppression in all forms; it can stand shoulder to shoulder with any religion; it will be the religion of the coming century. Spiritualism will urge all Spiritualists to interest themselves in all reforms, especially in medical measures; it will aim to interest all in educational reforms; it will strive to interest all in parentage reform, and allow children to be born under right conditions; it will strive to give equal rights to men and women, and will be interested in all social reforms. Spiritualism's part in the establishing of religion is inevitable; it is already in advance of all others; it will be the religion to lead in the coming century. The signs of the time are auspicious; the religion of the future will be a practical, humanitarian one; you will not be asked: "Are you rich or poor?" You will be recognized as a brother, a human soul, and you will be treated accordingly. The new religion will be for all; it will be pure and simple—"He serves God best who best serves mankind." and it behooves Spiritualist's to make ready for their part, and assure the world that death is a natural transition to an Eternal Life. Mr. Baxter then sang "The World," after which he gave many messages, which were all recognized. Miss Berta I. Pleschinger was the accompanist. A rising vote of thanks was tendered to Mr. Baxter for the benefit, and for the able address delivered. Next week we will hold a

Carrie L. Hatch, Sec'y.

public circle at 4 p. m.; the evening will be "Mediums' Night." Mrs. Alex Caird of Lynn

will be with us and many others. Don't fail

to come.

Dwight Hall; 514 Tremont St .- The Ladles' Spiritualistic Industrial Society met as usual on Thursday, December 13. Business meeting at 6 p. m. Evening meeting was opened by the secretary in the absence of the president and vice-president. Mr. Geo. F. Morong rendered two solos. Mr. Theo. Lessing, a recltation, which all enjoyed. Mrs. Twing was then introduced and occupied some time with one of her pleasing addresses, after which 'Ichobod' gave communications to quite a number of persons. Mr. Matook, who is at the present time writing horoscopes for the Traveler," gave astrological readings to hose who gave him their date of birth. This concluded the exercises of the evening. Thursday, December 20, Mr. F. A. Wiggin, ballot tesis. Thursday, December 27, social and dance. (cast of the Century.) The supper at 6.30 p. m. will consist of home cooked food. Thursday, Jan. 3, 1901, a new entury meeting.

Hattie L. Eaton, Sec'y.\*

The Children's Progressive Lyceum held its asual Sunday meeting at 514 Tremont St. The exercises of the morning opened with a mem entitled "Rest Thou in Peace," read by Mr. Leslie. The little folks had the word The lesson on the "Spiritual Temple" was very interesting, as explained by Mr. Leslie. Mrs. Weston read a poem in Illustration of the lesson, "Gone Home." With song, remarks, recitations, etc., the following concluded the program: Caroline Neiss, Esther Botts, Mary Dunn, Harry Green, Addie Walker, Dr. Smith of Vermont, Mr. Packard, Mrs. Butler, Dr. Huot, Miss Ray's group, Memory Gems, Dr. Hale and Mys. Stelling in a duet "Whispering Hopes," Mr. Leslie, "Ninety and Nine."

H. howe, See'y.\*

Eagle Hall, 616 Washington St.-Services Sunday, December 16, were well attended. Invocation, Scripture reading, the president. Those assisting in the services in the morn-Those assisting in the services in the normaling: Mesdames Nutter, McLean, Higgins, Slight. Afternoon: Mesdames Knowles, McLean, Peabody, McKenna. Evening: Mesdames Hansen, Kibble, Knowles, Dr. Blackden, Walcott Brooks, Chas. L. Walker with his art diorama; songs by Chas, L. Le Grande; Miss Walker, song, "Mother's

Mrs. Nutter, President.\*

Independent Free Thought Bible Spiritual Society.—A series of seven lectures will be given by Mr. Barker Sunday evening, the subjects as follows: Causes of Unhappiness, Cure for Unhappiness, Leading the Pharohs, The Desert and the Red Sea, Freedom, Rest, The New Name. Sunday, December 16, morning conference. Afternoon services, Mr. Parker spoke on "Science of Being," messages following: in the evening he lectured on "Cure for Unhappiness," and gave astrological readings.

Mrs. M. E. Clark, medium, has opened her home, No. 230 Asylum St. (Suite 3), for a series of meetings every Friday evening at 8 o'clock during the winter. Very interesting meetings have been held weekly since October 19, with a large attendance, and much good is anticipated.

The proceeds of the meeting December 7 were given for benefit of Mr. Arnold, the find medium. An interesting meeting was held December 14. An instructive address and many messages by Mrs. Clark.

Commercial Hall, 694 Washington St., Mrs. H. M. Deey, president; M. Adeline Witkinson, conductor. Song service led by Mrs. Mary Lovering: invocation, remarks, Mrs. Mosia of Providence; messages, Mrs. Woods, Mr. Tuttle, Dr. Blackden; remarks, Messrs, Hift, prayer, Mr. Chase; remarks, Dr. Smith of Brandon, Vt.; readings, Mrs. Shirley, Miss Tripp, Mrs. Knowles, Dr. Sanders, Mrs. Kibble, Mr. Tuttle. Evening: Opening remarks, Mrs. Mosia; chant, "The Lord's Prayer," Mrs. Grover; messages, Mesdames Strong, Knowles, Dr. Blackden; duet, Mesdames Grover, Bishop; solos, Misses Page, Richards; cornet solo, "The Holy City," Miss Jenness; messages, Mr. Hall; remarks, Dr. Dean Clarke, Mr. Parker; music, Lyle Trio. Watch meeting, Monday evening, December 31, consisting of spirit messages by good mediums; recitations: music, Lyle Orchestra; vocal solos; tableaux and predictions for next year. All are welcome. Banner of Light always for sale at these meetings.

Recorder:

Odd Ladies' Hall, 446 Tremont St., Sunday, December 16. Circle opened by Mr. Hall; Scripture reading, prayer, Mr. Robinson; Mrs. Little of Newburyport gave fine messages; Mesdames strong, Thoms, Messrs. Hersey, Robinson, Brown and others, assist-Afternoon: Services opened by Mr. Hall; messages, remarks, Mesdames Wood. Perkins, Doctors Huot, Blackden, Mr. Ma-Evening: Dr. Huot opened with Scripture reading and invocation; remarks, messages and readings, Mrs. Strong, Messrs. Cohen, Hersey, Matook, Wood. Next Sunday, Christmas service. First Wednesday in January meetings will open. Mrs. D. Hall,

Mrs. Gutierrez, Pres.\*

### Massachusetts.

Cadet Hall, Lynn Spiritualists' Association, Alex. Caird, M. D., president. Exercises on Dec. 16 consisted of addresses and most satisfactory psychometric readings by Mrs. Carrie E. S. Twing, reading, "The Beautiful City of Rest," by Mr. Arthur Smith of the Banner of Light, music by members of Thomas' orchestra, Mrs. Bertha Merrill, pianist and soloist. Mrs. Twing next Sun-Secretary.\*

The Spiritual Research Society had Mr. and Mrs. Harding of Somerville Dec. 9. Mrs. Nettie Harding gave two very fine temperance lectures. Dec. 16, 2.30; 7.30 o'clock Mrs. C. Fannie Allyn, Stoneham, gave two very fine lectures. Supper at close of afternoon lecture. Mr. W. H. Rollins of Beverly gave messages after the lectures. All received much benefit from the services.

H. J. Saunders, Sec'y.\* 247 Bridge St., Salem.

Somerville Spiritualist Society, 55 Cross St., Ella M. LaRoche, president. Mr. Arthur, the blind medium, was greeted by the largest audience of the season. Remarkable messages were given-all recognized. Mrs. E. E. Mellen will be with us Sunday, Dec. 23.

The Malden Progressive Spiritualist's Soliety at the meeting Sunday evening, December 16, entertained a large audience with the usual praise service, an address and messages from the president, Mr. Cowan, an essay on Christmas by J. R. Snow, and remarks and messages from Mrs. Morton.

Rebecca P. Morton, Sec'y.\* Hall at No. 76 Pleasant St., Malden, Mass.

Mrs. J. W. Kenyon and Mr. Kenyon of Fitchburg, Mass., spoke for the First Spiritualist Society Sunday, Dec. 16, to large audiences. The two able addresses were listened to with close attention. Many convincing spirit messages were given. Miss Howe, pianist, finely rendered several selec-Mrs. Kenyon speaks for the society tions. again next Sunday. Services will be appropriate to Christmas, special music, and hall decorations.

Dr. C. L. Fox, President.\*

Brockton People's Progressive Spiritual Association held usual service Sunday, Dec. C. Fannie Allyn, of Stoneham, Mass., delivered a very interesting discourse, followed by the inspirational poem, taking subjects as usual. Dec. 16, 1900, Mrs. Famile Marriner of Boston, Mass., was our medium. Mrs. Marriner has been with as several times, and gives very good satisfaction. Sunday, Dec. 23, Mrs. Nellie F. Burbeck will

occupy our platform.

Mrs. Geo. E. Morse, Cor. Sec'y.\*

Progressive Spiritualists' Association held services Sunday, Dec. 16, in Providence Hall, 21 Market St., Lynn, Scripture reading, the president; invocation, Delia E. Matson. From 4 to 5 Mesdames Matson, Pierce, Palmistry. At 5, a Shepherd Supper. Evening services were enjoyable. Dec. 23, Dr. Blackden, S. A. Tripp from Boston. Subscriptions taken for Banner of Light. Delia E. Matson, See'y.

The Brockton Children's Progressive Lyceum, No. 1, Mr. Geo. W. Nutting, conductor, Mrs. Annie Shean, secretary, writes: The Lycenm held its session in Good Templar's Hall, 86 Main St., Sunday, December 16, at 2 p. m. The attendance was good. The Banner March was well executed. Recitations were rendered by Mildred Tirrell, Etta May

Cambridgeport, Temple Honor Hall, 591 Mass, Ave.-L. J. Akerman writes: Sunday evening, December 16, our meeting was well attended and perfect harmony prevailed throughout. We opened with song service; Scripture reading, Mrs. Pye; prayer, the president; congregational singing; remarks, Mr. McDonald; messages, Mr. Dearborn; remarks, Mr. Graham, in regard to keeping our platform ylean; the need of good, honest workers so as to help the Cause to progress; singing, Mr. Ginos, Miss Bates; psychometry, Mr. Graham, Mrs. Fish, Mrs. Akerman; remarks, Mr. Johnson and Red Cloud. We welcome none but good, sincere, honest workers. We are progressive and for truth,

The First opiritualist Society of Salem met in O. U. A. M. Hall, 175 Essex St., December 16. Mrs. Sarah E. Humes of Providence, R. I., gave messages afternoon and evening; all were recognized. Next Sunday our platform will be occupied by Mrs. M. A. Bonney of Weymouth, supper served every Sunday at 5 p. m.

H. F. R. Libbey, Sec'y. 10 Cherry St.

Springfield.—Mr. J. Frank Baxter lectured for the Church of the Spirit December 9 and 16; his messages and singing were fine and words of praise were given for his work December 16, though both lectures were good. The social part of our society seems to succeed, and we are hopeful of great good as well as growth in future. L. E. Sackett, Cor. Sec'y, 54 Andrew St., Springfield.

The Cambridge Industrial Society of Spiritualists, Mrs. C. M. Hartwell, president, held a very successful meeting December 14, when Mrs. Minnie Soule proved the attraction. December 28, Mrs. Carrie S. Twing will be the speaker. Supper at 6.30, 15 cents. Evening meeting at 8: admission 10 cents. Cambridge Lower Hall, 631 plass. Ave.

So. Framingham.-On Sunday, December 16, Mr. Arthur nowe and Mrs. Gilliland-Howe, late of Boston, gave a very convincing seance at their rooms, The Beaumont, So. Framingham. Among the audience there were many skepties who on leaving said third of its heating quality. If a ton of coal they were convinced of spirit return and should certainly come again. These mediums are located here for honest work among investigators and ask assistance from all Spiritualists in the surrounance towns. Will hold another next Sunday, 7.30 p. m.
M. E. G. Howe.

17 Hollis St.

Hopkinton, December 16.—The Progressive Spiritualist Society met with Dr. T. Monroe of Milford at 2 o'clock. The audience had the pleasure of listening to four good mediums. Mrs. O. Pond opened with remarks, messages, also Mrs. Cogshall of Lowell, Arthur S. Howe and May E. Howe kindly helped. Mr. and Mrs. J. W. Kenyon will be at Milford for the month of January. O. C. Pond, Sec'y.

First Spiritualists Society, Marlboro, Sunday. December 16 .- Miss Blanche H. Brainard of Lowell greeted the society as speaker; her afternoon lecture was on the subject of "Conscience," in the evening on "Idealism." The messages following both lectures were appreciated by a large audience.

#### New York.

First Association of Spiritualists, N. Y. Sunday, Dec. 16. The audiences that greet Miss Gaule each Sunday evince unabated interest in the work, which not even the attractive holiday season has power to lessen. Miss Gaule was never better than at each meeting last Sunday, all the spirit messages being satisfactory. We had the pleasure of welcoming to our platform Mrs. Florence Montague, who is well known as a worker on the Pacific Coast. She sails on Wednesday for England, and we wish her bon voyage with the season's compliments.

M. J. FitzMaurice, Sec'y.\*

The Fraternity of Soul Communion held its regular Sunday evening service Dec. 16, at 8 o'clock, in the Aurora Grata Cathedral, Bedford Ave. and Madison St. A large audience greeted Mr. Ira Moore Courlis, our medium, who was at his best in giving many comforting messages. The Verdi Quartette sang three numbers very sweetly, and Mr. Ahrens handled the large pipe organ creditably. Mr. R. E. Fichthorne read the lesson; Mr. Courlis, invocation. On next Sunday evening, Dec. 23, we hold our regular Christmas service, at which a special musical program will be one of the many features of the evening in conjunction with Mr. Courlis, who will devote almost the entire evening to messages etc., from spirit friends. The Lyceum is progressing nucely, and each Sunday brings in new scholars. The children's class is doing well under Miss Lucy Stamm's teachings and the Bible class under Mr. L. E. Fichthorne grows more interesting. Everyone is welcome to come and join us in this work, which we consider very important. The l'anner of Light for sale and spoken of at all meetings and especially in the church. W. H. Adams, Sec'y.

Brooklyn:-Two very good audiences assembled at the Woman's Progressive Union, Sunday, Dec. 16. Mr. Altemus voiced loving messages from departed friends, and his sweet singing brought tears to many eyes. Professor Lockwood was called to the platform and in a few words implanted "thoughts" that will set the skeptic thinking. The extreme cold weather kept many of our members at home.

Mrs. N. B. Reeves.\*

#### Other States.

Christ's First Spiritual Church, Hartford, Conn., Madame Haven, conductor. Meetings held regularly every Sunday evening at 7.30, Temple of Honor Hall, No. 302 Asylum St. Good music, under leadership of Miss Gertrude C. Laidlaw, the sweet soprano. "Ban-

ner of Light" mentioned, and on sale at these meetings. Sunday, Dec. 16th, the meeting was very interesting; opened by half hour song service; invocation by Madame Haven; Bible rending, interspersed with remarks, John A. Decker, chaptain; address, C. E. Brainard, subject, "Joy to the World in Spiritual Work:" duet, Messrs. Decker and Baisden, "Welcome Home;" regitation, Mr. Baisden, "Maria in Heaven;" remarks, Mrs. Patterson; solo, "Scatter Seeds of Kindness," Mr. Bosworth; messages, Mme. Haven.

#### Christmas Festival.

The Boston Spiritual Lyceum will have a festival day Sunday, Dec. 23, afternoon and evening, commencing at 1.30 and 7.30 p. m. in Paine Hall. A long list of speakers headed by Mr. J. Frank Baxter will take part. Also many children: E. W. Hatch, C. L. C. Hatch, Esther Botts, Clentin Batchelder, and others. The Clenton orchestra will furnish music. There will be a Christmas tree in the afternoon. In the evening, a grand entertainment, with tableaux representing Spiritualism. Come and bring the children to hear the speaking, see the marches, hear the music, see the beautiful tableaux, and hear that popular speaker and medium, J. Frank Baxter. Admission free both afternoon and evening. If you love the children come and encourage them in their desire to be educated in the truths of Spiritualism. Yours for the children.

J. Browne Hatch, Conductor. Paine Hall, 9 Appleton St.

#### Movements of Platform Lecturers.

Mrs. Kate R. Stiles is filling a month's engagement as speaker for the Bangor Spiritualist Society.

During the remainder of the month of December she can be addressed care Mr. Lewis Robinson, Jones' Court, Bangor, Maine. Permanent address, 71 Pearl Street, Charlestown, Mass.

#### Notice.

The many friends of Mr. J. S. Mansergh will learn with pleasure, that he is to deliver the address at Berkeley Hall next Sunday, Dec. 23d, both morning and evening, and will doubtless avail themselves of this opportunity to hear him. Mr. F. A. Wiggin, the regular speaker for this society will be present and give spirit communications at both sessions.

#### To the Active Workers in Ohio.

Having been appointed missionary by the O. S. A., I desire the names and addresses of all local workers, no matter what their phase of mediumship, and their assistance in carrying on the work of organization in Ohio. We need your help brothers and sisters, let us be strong in our strength and work for the Cause with all our heart, mind and body. Send me your names and tell us what you will try to do to help. Mass meetings will be held at many places during the coming year, and we need all the aid we can Yours fraternally,
C. H. Figuers,

9 Fulton St., Cleveland, O.

If a load of coal is left out of doors, exposed to the weather-say, a month-it loses oneis placed on the ground and left there and another ton is placed under a shed, the latter loses about 25 per cent. of its heating power, the former about 47 per cent.; hence it is a great saving of coal to have it in a dry place, covered over and on all sides. The softer the coal the more heating power it loses, because the volatile and valuable constituents undergo a slow combustion.—Ex.

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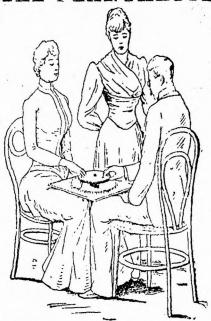
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