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NO. 19.

LINES FOR A SUNNY OLAD NEW YEAR TO EACH BANNER READER.

With your face to the sunshine stendlast stand,
And the shadows will fall behind you.
Grasp firm the staff of Falth in your hand,
And a happlaces sure will fad you,
And all your days to the dawning year
Will be blessed by Our Father's sunshine clear. DEVOTION

LIGHT AT EVENTIDE.

DEDICATED TO OLD AGE.

Ripe are the barvest fields about thy ways; The scarlet popples and the blue cornflowers Light up the rustling golden grain, while praise From woodland bird-choirs chime the happy

The earthly light is fading in the West, But look! such glory floods the star-gemmed For Nature calls Earth's children to her breas Crooning her lullaby of "Home, Sweet Hom

O harper, take thy harp! A Master's hand Hath tuned and gently touched its mellowed With melodies thy soul will understand When waited heavenward on angelle wings.

When waited heavenward on angelic wings.
Glad vesper-chines are ringing everywhere.
God bless and keep thee in his sunshine here,
And beautify with praise thine every prayer;
For prayer lights aft the way to Heaven most clear:

* * * *
Peace rest on thee, dear reader of these lines!
Heaven fill thy sen! with thoughts of comfort bright!
For thee, Old Age, the Master's blessing shines:
"Thine Eventide be crowned with heavenly light!"
Divortion. DEVOTION

Sydney, New South Wales.

Personal Experiences.

BY PAUL F. DE GOURNAY.

opiritualism has no dogmas and doctrines one is called upon to believe, no Pope or recognized head authorised to speak excathedra, and whose dicta are accepted as articles of faith to which the neophyte must subscribe. Therefore, no one can be persuaded to become a Spiritualist. The arguments of friends may predispose one to believe, but spirit return is the basic fact on which his conviction depends, and this he cannot accept on hearsay, but must have personal experience of it. When he has had that, he will want to know the why and wherefore of it, he will begin to investigate and will gradually learn something of a religious philosophy, the most rational, consoling and elevating, the most perfect and beautiful that ever appealed to man's intellect and heart.

re Spiritualism may be termed an indi-

ing and elevating, the most perfect and beautiful that ever appealed to man's intellect and heart.

Pure Spiritualism may be termed an individual revelation leading to solidarity of action through recognition of the individual's duty to others and of the brotherhood of man which admits of no selfash-privilege, but demanus of each the cultivation of altraistic love and consequent harter of injustice and oppression, of wrong in any form.

In giving here my personal experiences, everring a period of thirty-five years, I have, therefore, no thought that I shall convince the reader, but I entertain the hope that, if inexperienced, doubting, or discouraged by his first attempts, he may find in this narrative something to induce him to persevere in his investigation, using more caution, distruting his imagination, discarding preconceived opinions and forming others only on what he sees and hears, when his reason confirms the evidence of his senses.

From childhood I have evinced a disposition to investigate the occult, to know more of the mysterious beyond than Bible or catechism could teach me. There may have been a secret reason for this: my great-grandfather was forty-eight hours in a cataleptic condition, during which, he always claimed, he had visited the unseen world; so my grandmother, born subsequently to that occurrence, used to say she was the daughter of a ghost. We had, beades, a genuine ghost story in the family, the circumstances of which often related to me, are as fresh in my memory as if I had witnessed them, though they occurred before I was born.

A nephew of siy father's who owned a large estate in the lestand of Coba, died, making him his testamentary executor. My father thereupon went to Cuba, where, for some time, he managed the estate in the interest of his two grand-nephews. There was a malden lady, part the years of discretion, a distant connection, living with the family and Pierre, the younger of the brothers, who was of a jovial disposition, used to have great fun teasing Miss Sophy with e

exclaimed: "There you are again with your tomfoolery, Pierre Thibaut! . . . , you had befter come in."

etter come in."
"Who are you speaking to, Sophy?" asked

"Who are you speaking to,"
father.
"To Pierre; he is standing there in the hall,
blowing kisses at me, putting his hand on his
heart and all such nonsense.
"You have been dreaming, Sophy; Pierre
is in the city and will not return for some

days."

"I tell you he is here. . . . I see you, Pierre, you needn't try to hide behind the door," and Sophy, rising, went to the half-open door and looked into the hall. "Why, where is he hiding? He was there this min-

nte!"

A search proved fruitless, and Sophy was convicted of dreaming awake, though she stoutly maintained she had seen Pierre Thibaut. The mystery puzzled and frightened her. Soon after this the family retired.

Late in the night father was aroused by the clatter of a horse's hoofs and the sound of voices. Opening his window, he called out: "Who is there?"

"It is me, massah,—me,—Pedro," replied a shaking voice.

"Pedro—at this hour! What is the matter?—what hims happened?"

snating voice.
"Pedro—at this hour! What is the matter?
—what has happened?"
"Oh! Massah—Massah Pierre is dead."
"Dead!" Father hurried down stairs and found the faithful valet trembling all over, scarcely able to speak. This was the sad tale he finally managed to tell: Pierre Thibaut reached the city in good spirits and health, and called on several friends. Returning to the hotel, he ate a late dinner, after which he went to his room to make his tollet, intending to call on some ladles. Saddelly, he uttered a hoarse cry and fell, lifeless, in the arms of his faithful Pedro. The poor fellow crieu for help; a doctor was summoned in haste, who pronounced the young man dead. Apoplexy was named as the cause of death. After seeing his master property laid out and Apoplexy was named as the cause of death.

After seeing his master properly laid out and
a watcher secured for the night, the disiracted valet had taken to horse and ridden
at breakneck speed to bring the sad news to
the plantation.—Pierre had kept his promise
to Sophy.

My first acquaintance with Spiritualism
was in 1865. I was temporarily residing in

My first as in 1865.

was in 1865. I was temporarily residing in Montgomery, Ala. A French family lived in the next house and we became quite intimate. Neither my neighbor nor I had ever attended a seance, seen a medium, or read a book on Spiritualism. Our curiosity was excited by what we heard other people say; some of the stories were so wonderful we could not believe them true. One Sanday afternoon, the two families being together, the conversation turned on the oft-discussed sueject, and some one proposed that we sit round a table, with our hands on it, as we had been told was the way to-invite the spirits, and see what would come of it.

We seated ourselves at a plain, square, pine table,—my neighbor, his wife, their young son, my wife and I. Pretty soon the table began to move with great violence, turning, titing over this way and the other, rising on two legs, then on one. In short, we had-all the elementary manifestations beginners have who sit for table tilting, and we succeeded in obtaining some answers by yes or no. So interested we became after this first success, that we sat almost every evening. We began to have intelligent messages spelled by the table, and, in the course of a week or two, my hand was controlled and I was told to write. It has been my good fortune that in those early days of tentative investigation, I was warned against the wiles of unscruptulous spirits and taught the law of like attracts like. Our motives, the more or less sincerity of our aspirations, decide in a great measure what sort of visitors, we shall have. Frivolous and mischlevous spirits and taught the law of like attracts like. Our motives, the more or less sincerity of our aspirations, decide in a great measure what sort of visitors, we shall have. Frivolous and mischlevous spirits and taught the law of like attracts like. Our motives, the more or less sincerity of our aspirations, decide in a great measure what sort of visitors, we shall have. Frivolous and mischlevous spirits and taught the spirits of the so-called dead, I felt a relu

r at fault, the latter insisted and was angrily de tumping the tablesja relicrated animation, when my friend's young son came in, who, he hering of the debate, told his tables in relicrated animation, when my friend's young son came in, who, he hering of the debate, told his tables in more valuable pit that the supposed shoring, was precisely that the supposed shoring. The other, who gave still more valuable person of ais identify, was the first spirit under whom the control I was made away almost in my arms, some years before, in New Orienax, A firm believe in spirit return, he was the first spirit under the present who spoke to me of Spiritualism. Though Dr. Gulanda sid he was now ender his influence—presence of the control I was made and the first person who spoke to me of Spiritualism. Though Dr. Gulanda sid he was now ender his influence—presence of the control I was still ready to he design and the strict of the strict o

to perfect health. What better evidence could I want that it was Dr. Guinand who directed my hand?

A year after my friend's departure, we came to saltimore. Chance, or rather the unseen hand that guided my steps, brought me in contact with several Spiritualists very soon after our arrival. Among others I made the acquaintance of Francis H. Smith and Mr. Dauskin, and from these intelligent upholders of spiritual truth I gathered much information to strengthen my growing conviction of the high purpose of spirit return. I wished to see a good medium; they recommended a Mrs. Morrell, an uneducated, hardworking, thoroughly honest woman, and most remarkable medium (she has long since gone to the spirit world). By this time I had overcome my scruples and was anxious to communicate with my mother; I made a note of some questions I wished her to answer, and I called on Mrs. Morrell.

The good woman left her wash-tub to receive me. We had scarcely taken our seats at a small table when it tilted over in my lap. "You bring great force," remarked Mrs. Morrell. "Your father is here. He has much to say. He will write it." There was a pencil with some sheets of paper on the table; she tried to pick up the pencil, but could not grasp it with her right hand; after many fruitless efforts, she picked the pencil with her left hand and inserted it between the thumb and forefinger of her right hand, muttering meanwhile: "What is the matter? I cannot take hold of the pencil"—why, your lather must have been crippled in his right hand."

My father had three fingers of his right hand crippled by a dog's bite; he could not the pencil with hand crippled by a dog's bite; he could not the pencil with hand crippled by a dog's bite; he could not the pencil with hand crippled by a dog's bite; he could not the pencil with hand crippled by a dog's bite; he could not the pencil with hand crippled by a dog's bite; he could not the pencil with the pencil with hand the pencil was a dog's bite; he could not the pencil with the pencil was a dog's bite

we shall have. Privolous and mischevous spirits may intrude, but detected and failing to make an impression, they soon seek other fields and more gullible victims.

During these experiments, which lasted several months, although I had every reason to believe we were communicating with the several months, although I had every reason to believe we were communicating with the spirits of my loved ones, of my mother, whom I had lost in my childhood. I wished to penetrate more deeply into this mystery before trying to enter into communion with them. Suppose some deceitful spirit should personate them:

I could not bear the thought. None of the spirits who communications, by their nets. Two, principally, gave us proofs of their identity.

Une was an accountant. He complacently counted my neighbor's cash (he kept a store) and the veryening. The till was then brought used to me, disregarded my wish to hear mother and the counting verified; it was invariably correct. Once, even, the sum total found in the till was short. My friend was exciting in the thought that his unseen cashler was

clairvoyantly, but I addressed her in French and she gave me incontestable proofs of her identity.

The facts accumulate to convince me that I am not hallucinated, that auto-suggestion has nothing to do with my paychic experiences, that I am not hoodwinked by clever spirits or mediums, but am proving repeatedly the phenomena while making progress in the study of the spiritualistic philosophy. I respect science, but I do not trust scientists in preference to the evidence of my senses—and to common sense.

As I consult my notes I am embarrassed by the number of incidents from which I must make a limited choice, lest this narrative should attain a too-considerable length. I sat with Pierre L. O. Keeler, in bright daylight, for slate writing. I had brought with me rolled into the smallest compass, six slips of paper containing questions to as many spirit friends. Mr. Keeler did not touch my paper pellets, nor the two slates I held tied up in my handkerchief after cleaning them. I obtained six messages written in different colors. All were satisfactory, but one deserves special meation. My question was: "Dear Mrs. Hamilton, have you nothing to say to your old friend!" The answer filled twelve lines in a very fine handwriting. The thoughts were characteristic of my triend—a very superior woman,—but it was not hee writing. This was explained in the last line: thoughts were characteristic of my f very superior woman,—but it was writing. This was explained in the I'I have not the strength to write, so is acting as my amannensis." But no a little thing which gives great value commandeation: I had written "Mrs. ton," and the message was signed wi two words, but, as by an after-thou letter M., initial of Mary (my dif-friend's Christian name), was inserte-ingly in the narrow space between and the surname, "Hamilton." Who put that M. there? Not I: I dressed Mrs. Hamilton as I used to w was on earth. Not Mr. Kesler: he touched my slates; and thou, what know about it? Let us suppose we

do with mortals: A very old lady gets a young friend to write a letter for her. She young friend to write a letter for her. She dictates; the letter is read to her and she remarks: "My dear, you should have an M, for Mary, before my surname; that is the way I used to sign." And the young amanuensis makes the correction. Is not this perfectly natural? Then, why seek another explanation simply because the parties are decarrants spirits?

fectly natural? Then, why seek another explanation simply because the parties are decarrants spirits?

We were to have even more remarkable experiences at our home circle. One of the spirit friends at Keeler's had suggested that I procure slates and they would try to use them at our circle. I did so, but I do not possess this phase of mediumship. Most unexpected and startling results followed, however. I had invited a young French painter to attend a seance at my house. While perfectly ignorant of the subject, he denounced Spiritualism as a fraud or a delusion, and classed its phenomena—those of which he had ever witnessed) with the tricks of legerdemain exhibited in Paris by Robert Hoodia. It was with a hope of shaking his precentain exhibited in Paris by Robert Hoodia. It had run the risk of introducing this hostile influence in our hitherto harmonious circle. This scoffer was going to be the spirits' instrument to give startling proofs of their existence and power.

This scoffer was going to be the spirits' instrument to give startling proofs of their existence and power.

To begin with, we obtained through him
the promised slate-writing. His bewilderment on bearing the peculiar scratching
sound within the pair of slates he held awkwardly over the table, was ludicrous to behold. In the course of a number of scances,
he attended, we had not only writing on tieslates, but writing on the walls, way up hear
the ceiling or quite low near the floor, writing on paper, on the doors, on the marble twp
of a bureau, wherever there was in the rown
a convenient spot or object. The table, at almost every scance, would rise several feet
above the floor. I asked why this was denaThe table rose higher and higher; so high
that' we stood up and our, hands allipular
along the legs, barely touched their lower
end. It soared thus around the room, came
back to its starting point and settled down
gently and noiselessly in its original place.
On the tablet of paper which had remained
on top of the table, we read this memaner:
"Let this ascending motion of a table be to
you an emblem; lift up your souls higher and
higher, reaching out to Truth and God to
whom I am leading you." I make no comments.

This spirit, who gave ber name as Julia

ments.

This spirit, who gave her name as Julia and told us she had perished by the guillotine during Robespierre's reign of terror, was bent on converting our artist, who was something of an atheist. She wrote to him a touching appeal to recognize the existence of an Infinite Intelligence and the immortality of his mite Intelligence and the immortality of his finite Intelligence and the immortality of his own soul, ending with this awful warning: "You will believe, or you will die in the throes of despair!" But her favorite mode of communication was by brief, teres excitences, such as: "Pelieve, pray, hope!" "Earth-life is darkness, death is light." "Your doubta trouble and pain us." "Do not trouble the beyond with your suspicious questioning." "We come to save." "Ail sools are as seasoul."

"We come to save." "Ail souls are as eassoul."

adependent writing was not the only phenomenon we had; chairs were pelled; sledgehammer blows were struck the table right
between our hands; we were trunched and
patted gently, sometimes roughly; different
objects, some quite heavy, were transported
from one part of the room to another; from
a bouquet, thus carried in mid-air, two
flowers were detached and placed on the table, between my hands—a token of which I
understood the meaning as referring to a paivalue communication received some dars berate communication received some days

CHRISTICAS EVE-1900.

ark! all around us, lond and clear, The Christmas bells are ringing; se sweet perfences of all the year, In golden censers swinging, hite litter of thy valor, Judea, White hands, unseen, are bringing.

Who water the cold dear rice.

Who woke the cold dear rice.

Across the sea, across the years.

Of pinetren conturies sweeplt.

The wide world's heart turns by

Judea's maldens weepltg.

But led the tears of sorrow come
Like moraling down that glistels;
Around the world is sounding on,
"Death cannot life imprison!"
And bark! comes down on rays of dawn,
"Rejcies, the Christ has risen!"

From other worlds the wirds that blow
Bring messages of greeting;
"Peane and Good-will to man below,"
Will drown the war-ory fleeting;
The premitted century will show
That heaven and earth are meeting; etingi Star of the East! Love's brighest gem,
Shize on at morn and even;
Lead unward—not to Bethlehem;—
Souls, their clay-letters riven,
Sing with the bright-eyed Cherubim;
"You carth shall yet be heaven!"

"You extra shall yet be neared?"
The Summer flowers, the fruits of Fall
Through hat and hall are fying;
But see, 'neath gilded steeples tail,
What hall-starred hosts are lying!
Auß Santa Claus doth never call
On India's thousands dying!

On India's thousands dying!

Take, friends, these Christmas gifts we bring.
And thank the cheerful giver;

Like birds that through the Summers sing
By wood and field and river,
Bo let us sing life's song and fling

Sweet sunshine round us ever.

The future, with its worst or best,
We wait is silent wonder.
Our quiet souls from peaceful rest,
No berrid myths can sunder;
We own the garments o'er our breast,
The heart that's beating under.

The near that's ceating under.

O Bethleben's star, still shining bright,
Searching for truth has found us;
Our old time friends are bere tonight,
Their arms in love have bound us,
And ob! if we could bear the light,
What darzling forms are round us!

What darring forms are round us
But whence we came or where we go,
Has little power to move us;
All rivers to the ocean flow,
All lite to realms above us;
'This worth a fhousand words to know
Our friends still live and love us.

The century's dying, grim and gray, Ring out, O bells, earth's sadness; This age of war will pass away, With ail its bell of madness; Sing now our parting Christmas lay, "Peace-and a world of gladness Stevens Point, Wis., Dec. 14 1900.

The Philosophy of Ego.

The explorer returns from his expedition, and proposes to tell the tale of his discoveries in one brief article. It will be practically a summary of his recent Ego series in nine chapters, which may now be deemed closedate least for the present. It is well understood that neither God Senior nor his child, God Junior, can manifest without form. We creep nearest to the divine when we intellectually sense the wondrous "speek," which his its minute grandeur, embeds the stances carry and intelligence; additionally sense the wondrous "speek," which his its minute grandeur, embeds in the sense of the se

of the players. Each hears his own disjoin melodies as harsh, discordant, and becompl-according to the instrument, it is Ego Har alone who grasps the "Messlah" from united band.

alone who grapp us accessed to the united band.

The experiences of the form belong, as a whole, to the form, and not to Ego. Ego has just so much as he appropriates, and all along the line at the same time, from microbe to archangel. The form, which is Home, may faintly exchange thoughts from his own in strument to its nearest neighbor, but, as we have seen, it is Ego alone who comprehends the whole.

faintly exchange thoughts from his own instrument to its nearest neighbor, but, as we
have here, it also allowe who comprehends
Surely the student can now realize that
human history has been "form" history and
not Expo history. And that Spirit Rentra could
not break the espell, and let in the troth, unan Expo of any special talent or inspiration.
It needed the hour and the conditions when at
last the truth must burst its bonds, and come
forth from its sepulchre. Then it is
exchested to but expressing an experience for
Expo Handel. Each player has lest touch
with his heighbor. He plays his own part
and it often seems but a weary for the Exp
with his heighbor. He plays his own part
and it often seems but a weary for the Exp
Handel's soul is triumphant, and to him not
even a note in the chorus but contributes to
the divine whole. As a whole, Exp realizetible to him who continues to sense only
the effort of just one personality.
Such is The Philosophy of Exp, as grasped
by the explorer. It was impossible untiscience half entire the history hidosophy, which
demanded a broader and further outlook than
was possible in any earlier period of human
history. On the one hand we have Exp
widdling powers and gaining experience all
along the alphabet of his existence. On the
other hand we now discover that vastness
clipped into petty personanties by our limitaer expressions of individual life. To him
but one—and taat one himself.

The explorer discovered yet further, that
human form was never an abiding place of
the philosophy of Exp as a series
on, and leaves his unfainled labor to anentire the proper series of the proper series
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outlook that has become possed dent reader.

It is when we study the minute details that accompany the accurately recorded incident of spirit return through Mrs. Piper that we learn what is really taking place. "Ego Entranced" will startle the old believer, because his beliefs, which he calls "knowledge," have

leen based on his use of the wrong instrament Ills telescopic senditive has discovered
well to the search of the service of the control of the
use of the Rectroscope of selence that the
trust lesson of that discovery can be learned.
Although this sevent chapter thes proven of
introduction to a utility of the control of the
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Ought we to allow circumstances or conditions, however unpropitious, to deter us from cultivating and exercising those talents that burn within us for expression until heart and soul are stirred? Ought we, in order to obtain the wherewithal to feed, clothe and shelter the physical form, to stifle the promptings of our higher, wisef, nobler self? Or ought we to sacrifice somewhat of comfort and even immediate financial reward that we may use the gifts with which we seem especially and peculiarly endowed?

Shall the artist sacrifice the career for which his soul craves with unutterable yearning, refuse to labor in his own sphere whereby he may be fitted to sive to the world some masterpiece whose inspiring beauty shall awaken the slumbering spirit of his fellowmen, that, in the busy, soul-cramping marts of trade he may obtain the meana to satisfy his less divine desires? Shall the poet refuse to devote years to the perfection of his art whereby he may be enabled to sing those songs that shall incite to noble needs and high living the listening throng, that he may the more quickly gain in less congenial and less suitable employment the gold by which he may purchase those. Jrappings which delight his aesthetic nature? Or rather shall the artist and the poet sacrifice somewhat their love of beautiful possessions, fine raiment, and stately houses? Shall they for a time delay their reward that they may, each in his own distinctive way, contribute to the happiness and aid in the work of elevating the human race?

Except in the cases where there are others dependent upon us for daily bread, however mediocre our ability, we are never justified in doing, not our best, but that which for the time being brings us the required returns. Under no circumstances and in no condition should we ever lose sight of our ideals, ever ease to hope for the opportunity to realize them by using the talents that persistently force themselves upon our attention, striving to outwork themselves in worthy achievements. When the most pressing ne

there but me the street these. The mental will be me the street th

that were so exteemed by our fathers and grandfathers, is indeed deplorable. We of to-day live almost entirely upon the material plane. Instead of a love of the beauty of spirit, we seek rather to cultivate a love of beautiful surroundings, a perfectly worthy object in and of itself if not carried to the externe of absorbing all our energies in its gratification, leaving the spirit poor and starved, for a superabundance of material peasessions indicates too often a corresponding poverty of spirit. So likewise an excessive cultivation of the intellect may be attained at the expense of the soul. The well-rounded out life is the most perfect, and he who pays proper attention to the development of ais physical, mental and spiritual self, giving to each just consideration with a view to the harmony of the whole, lives the truest, the most satisfactory, the most desirable, and, therefore, the ideal ute.

For Over Fifty Years

Mrs. Winslow's Soothing Syrup has been used for children teething. It soothes the child, softens the gams, allays all pain, curse wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

Children's Spiritualism.

POETIC MESSAGE FROM AMIL.

POETIC MESSAGE FROM AMIE.

Dear mamms and paps and all; I know How your thoughts go back to one year ago, When I was, oh! so happy and all; I know How your thoughts go back to one year ago, When I was, oh! so happy and pay, At thought of the coming Christmas day. And I know in your hearts there's a dreary pain, When you think that you never will hear again My boylsh laugh, and my glad "hurrah"! But 'though allest my voice, I am not afar. I come every day, and I know each surprise That you have been planning with tear-dimmed ey. And I've done my part in the planning, too, Jus as I always used to do. I mean by this, that many a thought "Prom my mind, dear faps and mamma, you've caugh and you've carried out the plan as true As though in the old way. I'd told it to you. Bo when Christmas comes, be happy and know That I did not really from you go. Though the outward form you see no more, I am with you as truly as before. When you mourn and cry, I am very sad; But when you meura and cry, I am very sad; But when you are happy I'm oh! so glad. I then can go to the higher schools, "Where I learn of the wonderful Law that rules And governs life, above and below. Oh! I've learned as much that I couldn't know, I'l hadn't come to the spirit land. I couldn't tell, so you'd understand, The many things I am learning here. But sometime you'll come from the life below To the higher life, and then you'll know. Dear Mrs. Stilley' daughter is helpting me say My thoughts to you in this stryming way, Beatse Mrs. Stilles has to go away. Now a "Merry Christmas" and glad. "New Year" To papa and mamma and anutle dear; And to everythoy else! I know—Tell them Aunle is living and trying to grow Wiser and better every day—And now this is all that I can say.

(The above posm was given by Spirit Arde Stort through the mediumship of Mrs. Nate It. Stilles for bedear mother, Mrs. I was Migherer of Hyannah, Mass.) (The above poem was given by Spirit Awie Storer through the mediumship of Mrs. Kate R. Stiles for his dear mother, Mrs. Iva M. Storer of Hyannis, Mass.)

Loving Words from England.

Loving Words from England.

My dear Mrs. Soule,
Your loving letter in the Banner of Nov.
It has given me much pleasure and I thank
you sincerely for all the loving counsel and
helpful thoughts it contained, more especially
am I pleased to shake hands with you in
thought and feeling and to form your acquaintance, although separated by the great
ocean. But there is an ocean of love and
kindred feeling which seems to bring me
very near to you so that I really feel myself
a member of the Banner Family.

I have often thought how nice it is for the
children of America to be able to have a
paper and a kind Editor like Mr. Barrett,
who takes such an interest in them and allows them to get to know each other in this
way by giving them a column in this valuable paper where they can exchange their
thoughts and express their love to each other
and thus in their little way help to keep the
Banner waving.

You are quite right in locating Bedford, it
is about fifty miles from London, a very
pretty little town of about 40,000 inhabitants,
and, like Oxford and Cambridge, it is a place
of learning. It is noted for its schools of
the higher grade and modern type. Parents
from all parts of the world send their children to Bedford to be educated. We have
some beautiful parks and a lovely river, "The
Ouse," and plenty of boating.

Bedford is also noted for being the birthplace of John Bunyan who wrote the "Pilgrim's Progress," while in prison. I have
seen the ruins of the old jail, also the house
where this good man lived. We have a
splendid statue of John Bunyan, it stands not
many yards from our house and I often look
at it and feel pleased that this good man ever
lived on the earth plane. This good apirit
once visited our home circle and spoke about
the times when he lived on earth and what he
suffered for truth's sake. William Stainton
Moses (M. A. Oxon) once lived in Bedford
and his body rests in Bedford Cemetery.

Referring again to London, I must say I
have never visited the Britisn Museum, but
my father has, and place of John Bunyan who wrote the "Pligrin's Progress," while in prison. I have seen the ruins of the old jail, also the house where this good man lived. We have a splendid statue of John Bunyan, it stand not many yards from our house and I often look at it and feel pleased that this good man ever lived on the earth plane. This good spirit once visited our home circle and spoke about the times when he lived on earth and what he suffered for truth's aske. William Stainton Moses (M. A. Oxon) once lived in Bedford and his body rests in Bedford Cemetery. Referring again to London, I must say I have never visited the British moseum, but my father has, and he tells me it is one of the most interesting institutions in England, and the next time I go to London I will visit the place and then send you a description of it.

I have read much about your beautiful cities in America with your hirps buildings and I should so much like to visit them. Perhaps some day after I have learned my trade (for I must tell you I have just been apprenticed to a grocer in Bedford), I may be also to come to Boston and if I do, most being the work you are engaged in I am such a such and the many in the most such and the most in the place and defended the such and the such and the such and the such as a such as the place and then send you a description of it.

I have read much about your beautiful cities in America with your hirps buildings and I should so much like to visit them. Perhaps some day after I have learned my trade (for I must tell you I have just been apprenticed to a grocer in Bedford), I may be also to come to Boston and if I do, most representating the history of the work you are engaged in the Banner that helps us agove than the one on which is the rest and house, There is no page in the Banner that helps us agove than the one on which is its recorded your loving messages and my father says the "Rays of "Sunbaganos of love and helps us gone than the one on which is recorded your loving messages and my father says the like o

many a heart and light up many a home."
How I should like to Join your circle!
In sending my love to dear "Sunbeam,"
yourself and all the dear Banner children let
me say, if the dear Editor permits me, I will
write again and tell them many thiage which
perhaps may interest them about the English
people. Please tell the Banner children to
rally round the Banner and keep it waving.
The great cell Banner still it, waves.

The good old Banner still it waves, All the wide world o'er, Keep it floating till the truth, Shall come to every door.

Your loving friend, Hildric Ewart Burden.

Dec. 12th 1900.

Dec. 12th 1900.

My dear Lily Bell,

I thank you for your letter in the Banner of Oct. 27.

I am pleased your medium was able to solve my little enigma. I thought perhaps it might interest the Banner children and help them to take a greater interest in the children's column. It gave me much pleasure to be able to solve your enigma, although I did not know at the time that it came from the spirit side of life, but this fact makes it all the more dear to me knowing that you and other dear spirits are interested and try to help the children of earth, and here let me say, if you only knew how eagerly we look for some loving message and guidance from the Spirit World, you would feel very happy in your efforts to reach us.

I am so glad there are so many kind spirit children who are willing to come back to earth and give their experience in the Summerland. I feel they are the best teachers of the present day. Truly "a little child (spirit) shall lead them."

I am so very pleased to make the acquaintance of yourself and the Banner children and if ever you are able to visit England we will give you a very hearty welcome to our home circle. I feel certain our spirit guides would help you to come.

Referring to your enigma, let me say, I

give you a very hearty welcome to our home circle. I feel certain our spirit guides would help you to come.

Referring to your enigma, let me say, I have tried very hard to solve it, but so far I am only able to do part of it correctly, the names I cannot get are the 5th, 10th, 11th and 12th in the list, these are rather difficult but I feel I should like to do it and shall try and try again, and I hope yet to be able to send you a correct answer.

Since I wrote my last letter, great changes have taken place, I have left school and I have been put apprenticed to learn the grocery and provision business, so that much of my spare time is now taken up in those things which shall make me a business man. But I shall try and find a few minutes each day to think about spiritual truths as I want to know more of that which shall make me to grow up noble and good, and I trust I may never forget the little Indian Maid who has sent me such a bright little message. I send-my love to you and your dear medium and all the Banner children. I shall be so pleased to hear from you again some day.

Your little friend,

Bedford, England.

Dec. 12th, 1900.

To Cure a Cold in One Day

Take Laxative Bromo Quinine Tablets. Aldruggists refund the money if it fails to cure. E. W. Grove's signature is on each box. 25c.

Literary Department.

BY ARTHUR C. SMITH.

Mind and Body.

Dr. A. C. Halphide of Chicago, Professor of the Theory and Practice of Medicine, President of the Chicago Society of Anthropology, and a Homeopathic physician of wide reputation, has recently published a remarkable book entitled "Mind and Body," which should receive the attention especially of physicians, educators and parents. From his broad education, keen observation, and wide medical experience, Dr. Halphide is pre-eminently qualified to speak with anthority on these subtle questions, which have until recent years been obscured by prejudice and lack of faith on the part of the people, and inadequate proof from the demonstrator of the thorough mastery of his art.

demonstrator of the thorough mastery of his art.

To those who have given the subject of Hypnotism liberal thought, and realize the power of the mind over the body, these remarkable instances cited by the learned doctor seem perfectly unquestionable; but to the incredulous, non-thinking majority who are unable to keep up with the advanced psychologic thought of today, these marvelous results obtained through hypnotic suggestion seem unavailable except to a few whose complete understanding of its causes and effects, render it a harmless and potent agent, to secure for the individual Health, Strength and Happiness.

the person, in reality, hypnotiaes himself, that the hypnotizer is merely an aid for obtaining the desired State. He also asserts that the strongest minds are those which are the more easily hypnotized.

There is one of the Doctor's methods for hypnotization: Having prepared the subject mentally and physically, to tells him that he is resting casily and will soon fall adeep. He has the subject close his eyes and relax his body, and then he talks to him in a monotonous voice as follows:

"You are now thoroughly relaxed in mind and body, and are going to sleep. It is easy to go to sleep. All one has to do is to let go of everything and drift, drift, drift into sleep, sleep, iseep, iseep,

THE WHITE FLAME.—Mary A. Cornelius. A story all about an old chair and its first owner, and other owners, how the Jew dealer sold it again and again, buying it back at half the price for which he sold it: when the purchaser finds how the original owner comes to occupy it for a few minutes just before each miduight; and how he vanished each time in a flash of white flame.

At length the chair becomes the property of the young woman about whom the story is woven; she grows to look to the coming of her nightly visitor as a season of pleasure and profit, and since the owner of the chair is the only one that can see its ghostly occupant the little sister of the owner reported this talking to the chair, and to an asylum, the owner is sent, the chair is sold; Frank, that is the girl sent to the asylum, escapes when that institution burns, she goes into the world to battle for herself, and clothes herself in boys attire, gets a place in the family of a wealthy man about to visit Europe; goes abroad with the family and returns with the mourning husband after the invalid wife has died at one of the health resorts to which they had journeyed.

Frank makes known to her invalid mistress that the boys clothing is a disguise, adopted to aid the wearre in 'getting along' in life; the mistress advises Frank to doff it when they shall be back in America, also advises that Frank visit the mother, at once on their The industriances, aided by a young female orchitect, conspire to bring Frank and the Judge together again and, at Frank's old home, to which the Judge goes by her mother's invitation, he offers her his heart, his hand, his forture, his position, and like the bright loving little girl she is, she accepts.

Their happiness known no bounds till one day on their outing in the Adirondacks (they live in "New York City), after the Judge has

legislator; since they so plainly show as Byron wood, "How much a long association tends to make us what we are."
You come to look forward to the visits of the original owner, to desire more of his teachings, since you feel the truth of what the final owner said when asked by Frank to self her the chair, "Hits hall the comfort I 'ave, the First 'Honer Is 'elpir' me to 'cavea, 'e be."
The fatal day arrives. The Judge, Frank, their baby boy Gabriel, and the Judge's Henghelm by the former marriage, Bernie, are at Frank's old home. Bernie in digging about a rosebush in the garden finds a peculiar looking stone, which she takes to her father, and the Judge at sight of it dies where he sits in his chair; the stone is like the pockered, whened face of the clairvoyant, Laureola. She had come to claim her soil mate.
The story is interesting, it is well written, contains many good thoughts, but like all too many peychle novels introduces an element you could wish were not there; a curse, a potion, a serpent, a dwarf or other mondristiy, factors having place in the world's conception of witcheraft, but without place or part in the science, philosophy or religion of modern Spiritualism. Cloth, 11.2.

HORROUS OF WAR.—From "A Committee of the Armies of Chine," as evel-like and the surface of the Armies of Chine, "a credit of the content of the Armies of Chine," as evel-like and the surface of the Armies of Chine, "a credit of the surface of the Armies of Chine," a credit of the content of the co

HORORS OF WAR.—From "A Comparison of the Armies in China," an article in the current issue of Serliner's contributed by the well known war correspondent, Thomas F. Milliard, the following clippings are made to show the class of work our soldiers are doing, a work for which we shall be heavily taxed later.

Nor is the cost in money the heaviest part of our burden; shame should bow the head and smite speechless the American mouth when our part in the World-Chinese contest is mentioned.

Mr. Milliard says, "Of all that dense population, only a few scattered hundreds of aged, decrepit men and women, and some unfortunate cripples and abandoned children remained.

"A great majority of these were ruthlessly slain. The Processive States of the control of these were ruthlessly slain. The Processive States in China, and the control of these were ruthlessly slain. The Processive States of the control of

meterpit men and women, and some unior tomained.

"A great majority of these were ruthlessly
slain. The Russians and Japanese shot or
bayoneted them without componetion. Their
prayers for mercy availed not. If these miserable unfortunates chanced to fall into the
hands of American or British troops they had
a chance for their lives but even our armies
a chance for their lives but even our armies
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a chance of their lives
a fixed the path of the tops was fixed boxed
and then burned. A stretch of country fally
ten miles in width was thus swept. Like
an avenging Juggernaut the Army of Civilitation moved. Death and Desolation sat
and brooded in its path."

"The Russian is bruial; the Jap callous,
Rut neither is wanton. A Frenchman, it
seems, will go out of his way to commit a
cruel deed or wreak some senseless damage.
I will not log this story with details. They
might vary from the showing of aged
women as an idde test of marksmaship, to
thrusting bayonets into dumb animals in
order to laugh at their screams."

THE NEW HEAVEN AND NEW

statement that the world was end, the doctor's prophecies are true. ome of the statements made in

the book:

"It is well known by chemists that all manner of fruits, grains and vegetables are produced directly from the elements v air and not from soil. The earth, of course, serves as a negative pole and furnishes the mineral salts of line, magnesium, iron, potassium, sodium and silica, which act as car-

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21

KARL ANDERSOWS TABLES OF HOUSES

mentation of the organic portions of the food. But alr, is pussing through the various avenues and complex structures of the worderful human organism, changes, condenses, solidifies, until it is finally deposited as flesh and bone."

Of the effect of this new order of production the author ventures this prediction:

"All labor of preparing food and clothing as now carried on will cause, and the people in governmental or collective capacity will manufacture and distribute all manney of food and clothing fine The machinery for the production of everything necessary for man's material whote will be simple and easily manipulated. One-treptisely of the able-bodied population, working one or two hours a day and shifting every week or day, for that matter, with others, will produce an abundant supply."

Treats should see to it that such works are suppressed, for their occupation will be gone, when men thus unite in brotherly labor for the good of all; and it will be a propitious season for the many needed improvements, and then Time will surely usher in the Millennium. Let us hope the doctor is a true prophet. Paper, 10 cents.

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It nourishes, strengthens and imparts new fe and vigor, by supplying the needed nerve ood. Relieves the worst forms of dyspepsia

Literary Notes.

Ex-President Cleveland is writing for The Saturday Evening Post a series of strong articles which will appear in the magazine furing the winter months. Some of these papers will deal with political affairs, and others with the personal problems of young men. They will be Mr. Cleveland's first utternances in any magazine on the questions of the day since he left the White House.

Mr. Cleveland's opening paper in The Saturday Evening Post of December 22 discusses in a masterly manner a most important thatse of our national politics.

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a upon L are using our advertising columns, they are at once interdicted.
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infor columns advertisements of parties whom they have proved
to be distanceable or unworthy of confidence.

To Our Contemporaries.

To Our Contemporaries.

To each and all of our valued contemporaries we extend greetings on this glad anniversary, and wish them a happy, prosperous and progressive New Year.

The Religio-Philosophical Journal is doing a splendid work on the Pacific Coast and is filled with choice viands every week. Its able editor, Thomas G. Newman, has had to contend with ill-health the greater portion of the past year, with possible blindness as its final outcome. He has been patient, even cheerful under his great misfortune and has sought to give his patrons a first-class paper in all respects. He has succeeded in doing so, and is to be commended for his splendid courage and devotion to duty. Mr. Newman is one of nature's noblemen, and his many friends will rejoice to learn that his health is now improving, and wish him a speedy recovery, with all of the blessings a bright new year may bring forth.

The Sunflower, Lily Dale, N. Y., has held on the even tenor of its way throughout the year, and has kept pace with the onward march of progress. Its editor has been down into the valley of the shadow, close to the border line between the two worlds, with an almost fatal illness. But the angels sent him back to earth to complete the work with which he has been entrusted. He has doubled the size of his up-to-date journal, and made it doubly attractive in appearance. Mr. Bach is a worker in every sense of the word, and has tolled so hard to make his paper a success that he has seriously undermised his health. He is a true Spiritualist, therefore must oe a manly man. Success to the Sunflower, health jo its editor and his good wife, and a "Happy New Year" to all three!

The Cassadagan makes its appearance every month as the official organ of the

good wife, and a "Happy New Year" to all three!

The Cassadagan makes its appearance every month as the official organ of the Cassadaga Lake Free Association. It is filled with good things, and has an able corps of editorial courributors. We trust that it will be sustained in its good work, and hope that the coming year may be filled with the sanshine of prosperity.

The Progressive Thinker, the young giant of the West, is in the full strength of vigorous youth. Its editor, John R. Francis, is an up-to-date newspaper man, and manages his paper in harmony with the modern usethods. He fills his pages with news-items of interest, able philosophical contributions, editorials with point, and dissertations upon Spiritualism of great beauty. His journal is doing a splendid work for the "good Cause" and is deservedly popular throughout the light. Mr. Francis has no executive for contributions, and dissertations upon a splendid work for the "good Cause" is described by popular throughout the Mr. Prancis has no sympathy for who would defame the fair name of manism through fraud or deception, and solving just and fordies in alls expositely just and fordies in alls expositely fust and fordies in the expositely fusion of the same. Our good wishes go out to this paper, and to the members.

pear may prove to them the happlest, highest and best twelve mostils of their lives.

The Light of Truth, from Columbus, O., sheds its radiant beams imparially over the Spiritualists of America, and is giving the world needed instruction in the higher truths of the spirit. Its progressive editor, Wildrd J. Hull, has grasped the needs of the Cause in a comprehensive manner, and is striking telling blows in behalf of a forward movement on the part of all Spiritualists toward the sunnier altitudes of wisdom. Its pages present gems of truth from the illuminated souls in all sections of the earth, and urge Spiritualists to that larger unity of thought and action that ever denotes progress and soul development. Many of Mr. Hull's editorials are veritable prose poems, filled with lofty inspirations from the genial plateaux of altruism. Our caracest wish is that The Light of Truth, its philanthropic proprietor, its wide awake editor, and all of the members of their héuseholds may find in the new year that success which is ever due devotion to principle, and the rich blessings of health and prosperity as accompaniments to their success. To Lichstrahlea, West Point, Neb., The Lyceum Banner, London, Eng., The Harbinger of Light, Melbourne, Australia, The Two Worlds, Manchester, Eng., Spiritual Review, London, Eng. and Light, London, England, we also send greetings and best wishes for a happy and prosperous new year. They all are doing their duty nobly and-deserve well at the hands of the Spiritualistic of the globe. Success to them, one and all.

The star of altruism is steadily rising in the spiritualistic firmament, and the eyes of the masses of earth's tollers are hopefully watching its progress. Our Spiritualist journals in America are united in their support of this principle that means so much for the race, and will continue to proclaim the glad tidings to a heart-hungry world. At the dawn of the new century, the Banner of Light greets its contemporaries in the spirit of brotherly love and hearty goodwill. It extend

Law vs. Justice.

The American states have plenty of law, but they cannot with truth claim to have even a semblance of justice in far too many cases. In point of fact, the people are lawmad, and do not seem to care whether the laws enacted are just, or unjust, or if they are wanted at all by the people. In every State in the Union, the people are suffering from too much jegislation, and not from any lack thereof. One of the crying needs of the hour is fewer and better laws, that the ends of Justice may be subserved. In Massachusetts the people are afflicted with an abundance of law, but very few persons ever obtain justice in the courts of the State. If there were more jurists like Judge Bond, whose decision in the Marian Rogan case is being so widely quoted, the technical points

free. This is justice with a vengeance, and in Massachusetts, too! Our citiseus cry out against lynchings, and call the people who take part in them outlaws and other opprobrious names, but for these miscarriages of justice, for these marvellous defenses of law, they have not one word to say.

Had these occurrences to which I refer taken place in almost any State outside of New England, there would have been no trials, and a sort of wild, lawless justice would have been obtained. We are opposed to lynching on principle, for we do not believe in capital punishment of any kind, but we ask, in all sincerity, if there is not-enough in any one or all of the above mentioned cases to drive men to frenzy? Is there not a cause for lynching in such travestics upon justice as are here apparent? Imprisonment for life at hard labor without the possibility of a pardon should be the fate of every rapist, whether he succeed in his purpose or not. But until the people can be assured that this will be the seatence, there will be lynchings, with justification in fact behind them. Why is it that Massachusetts should be so loth to deal justly with criminals? Why should she engage in the work of fostering crimes against women through her lenlency in dealing with those who commit them? Can any Massachusetts citizen answer these queries? If so, our columns are open to him.

Christmas Reception by The Gospel of Spirit-Returns Society.

The non-sectarian Christmas work of this society, under the indefatigable leadership of the pastor, Minnie M. Soule, has become a part of the season's festivities in Boston.

On Christmas night between sixty and seventy young children were received at 200 Huntington Ave., where the society holds its Sunday services. After a wholesome supper was enjoyed by the little guests, a program of music and recitations was furnished by the young ladies of the society. Miss Huldebro entertained them with the Spanish version of Cinderella, as the little children of Chili are taught it. Another story of Jesus' child-hood, taken from the Spanish legends, was given in her incomparable manner and was received with marked interest by the little ones.

given in her incomparable manner and was received with marked interest by the little ones.

After this the well-ladened Christmas tree was relieved of its burden of toys, games, candy bags, fruit, books and clothing (some of which had been used by children now in spirit, contributed by loving parents in the spirit of Altruism, as best recognizing their loving remembrance) and four little girls from the society, dressed in star-trimmed gowns of white, distributed them among the children.

The sight of Episcopalian and Baptist, Unitarian and Trinitarian, Catbolic and Spiritualist working unitedly in an effort to bring the inspiration of good cheer to the less fortunate was an inspiration in itself. This unpretentious society is constantly enlarging its work as its power increases, and has plans already forming for country outings for the needy during the heated term. This touching with those who are the recipients of their care from time to time through the year commends itself to us. The practice of feasting for a day those who must sufferwant by the year has seemed to us a doubtful fair or; but the fellowship which marks the endeavors of this society cannot fall of beneficent results in character building. May the work of this carnest band go on through the years becoming so established that, when the present heads of the movement are called to other fields (for our sakes may that day be far away), others may build on their foundations to the glory of Truth and the upliftment of Ilumanity.

Hazing at West Point.

Hazing at West Point.

be far from what they should be, the arguments is favor of its overthrow are doubly impressive. A civilized nation has no moral right to train any body of its citizens in the art of killing their fellow men. Skilled medical ignorance and intolerance destroy lives enough without the wholesale murder of war being added to their efforts. West Point is not an aid, but rather is a detriment to civilization. Its endowment recognizes war as a moral principle on the part of the Government. Such a position is not tenable on the part of any lover of peace or believer in the religion of Rationalism. Men learn to hate readily enough without being instructed in that demoralizing doctrine at a Government school. One of the aims of the reformers of the twentieth century should be the complete overthrow of West Point as a school of military instruction. Speed the day when it will be known no more as such.

Men of Medicine

Hen of Hedicine.

In another column will be found an important communication from the pen of one of the ablest defenders of freedom in this nation. His references to ex-Gov. Wolcott, Pres. Garfield, Gen. Washington, and other eminent statesmen are most timely, and should lead the progressive Spritualists of America to ask themselves the question, "Of what use are the so-called men of medicine," is not a specially of those arrant pretenders, the Boards of Registration in Medicine?" Isn't-it about time an effort was made to do away with the latter, and to take from the so-called physicians the special privileges they now enjoy? Typhoid fever yields to hydropathic treatment, and is easily curable if the impurities of the system are promptly removed. Such lives as the above named statesmen are too precious to be sacrificed to medical freedom should take prompt action in regard to this matter, and move as a solid body in the direction of securing larger liberty for those qualified to heal disease. It might be well to try one of the laws of the Orient, making every physician responsible for the cure of his patient. In any event, the casualties cannot be more numerous than they now are from the blundering of the decrors. Speed the happy day when every individual will be his own physician.

The Lyceum Herald.

The Lyceum Herald.

The Lyceum Herald.

No. 1, Vol. I of a little journal bearing the above appropriate title is just at hand. It's appearance heralds the good news that the children of Spiritualists in America are at last to have a paper all their very own. Such a journal is needed, and the Herald meets a longfelt want. It is filled with good things for young and old, and deserves a generous share of the patronage of the public. The children in all denominations, outside of the Spiritualists, receive special attention from their elders. It has long been a crying fault with Spiritualists that they have sent their children to other churches, and urged them to join the Sunday schools connected therewith. The Herald will be a help to spiritualistic parents to awaken to their duty, and we earnestly hope that they will do, so by subscribing for this excellent little paper by thousands. The editors, W. H. Bach and Mrs. Mattie E. Hull, need no introduction to the Spiritualists of the world. They are triends to the children, and H. Bach and Mrs. Mattie E. Hull, need no introduction to the Spiritualists of the world. They are friends to the children, and can be depended upon to do their part in every instance. They should be liberally supported, and we believe they will be. Subscribe for The Lyceum Herald, and send it ns a New Year's present to some child who cannot otherwise obtain it. Success to the Herald!

We Said

alm justice in the courts of the State. If there were more jurists like Judge Bond, whose decision in the Marian Ropan case is being so widely quoted, the technical host reversible in an official state of Judice and not against them as is now everywhere apparent.

This "sweeping statement is made in view of the fact that Justice has miscarried it an official six of the fact that Justice has miscarried it an official six of the fact that Justice has miscarried it an official six of the fact that Justice has miscarried it an official six of the fact that Justice has miscarried it an official six of the fact that Justice has miscarried it an official six of the fact that Justice has miscarried it an official six of the fact that Justice has miscarried it an official six of the fact that Justice has miscarried it an official six of the fact that Justice has miscarried it an official six of the fact that Justice has miscarried it an official six of the fact that Justice has miscarried it an official six of the fact that Justice has miscarried it an official six of the fact that Justice has miscarried it an official six of the fact that Justice has miscarried it an official six of the fact that Justice has miscarried it an official six of the fact that Justice has miscarried it an official six of the fact that Justice has miscarried it an official six of the fact that Justice has miscarried it and the fact that Justice has miscarried it an official six of the fact that Justice has miscarried it an official six of the fact that Justice has miscarried it an official six of the fact that Justice has miscarried it an official six of the fact that Justice has miscarried it an official six of the fact that Justice has miscarried the part of the fact that Justice has miscarried in the fact of the fact that Justice has miscarried in the fact of the fact that Justice has miscarried in the fact of the fact that Justice has miscarried in the fact of the fact that Justice has miscarried in the fact of the fact of the fact of the We Said
that our first number in the new century would be of especial interest to all Spiritualists, and possess unusual attractions. We ask our patrons to examine the current issue to see if we have not kept our promise in full. The photos of the founders of the Banner possess unusual interest to the Spiritualists of many years standing and it is with Banner possess unusual interest to the Spiritualists of many years standing and it is with pleasure that we present the same. The present official staff, with two exceptions, is also given, for the purpose-of making our readers acquainted with those who serve them in the Banner office. The workers of today do not claim that the mantles of the noble pioneers have fallen in full upon their shoulders, but they are doing their best to promote the interests of the Cause that is as dear to them as it was to those who toiled so hard in its behalf in the earlier days of the spiritual movement. The initial number of the Banner for the tweatheth century is an anigury as to what the paper will be in coming years. If Spiritualists will but be true to the Cause they love, the Banner of Light and all other Spiritualist papers will be given loyal support, and thereby enabled to make Spiritualism the one thing needful to all mankind. Subscribe for the Banner and induce your friends to do like-wise.

Ex-Governor Welcott.

This eminent citizen, philanthropist and statesman has taken leave of earth at the carly age of fifty-three years. He was a manly man, one in whose life no base or ignoble action can be found. He was the embodiment of honesty and integrity in all of his dealings. He was repeatedly called to positions of trust and honor, and was error found true to those who gave him their preference. He has left a truly noble and highly honorable fame behind him, as well as an example of greatest worth to the rising generations. Such men do much to keep allve man's faith in human nature, and help to establish the reign of Altruism in the world. He has done honor to Massachusetts, and her citizens do well when they pay tributs to his memory. He will live in the hearts of his Griends, while his noble life will be an incentive to thousands to profit by his example. Peace to the memory of this man among men. ample. Pea among men.

Dr. George A. Faller's

Dr. George A. Fuller's new book, "Wisdom of the Ages," will be ready for distribution within the ensuing ten days. It is a work that should be in the hands of every person who claims to be a Spiritualist. It is only one dollar per volume, and is worth many times that sum to every person who is in search of wisdom, or is desirous of spiritual illumination. Read the advertisement on another page of this issue, and then send in your orders for this most valuable book. No library will be complete without it. Address all orders to the Banner of Light Publishing Company, 204 Dartmouth St., Boston, Mass.

No. 19

No. 19
of the Banner of Light, dated Jan. 5, 1901, is one of the finest papers ever issued from this office. Extra copies can be obtained upon application at the usual rate of five cents each. Every reader abould have an extra copy as a souvenir of the new century. The Banner has long been the nine-teenth century's leading exponent of the spiritual philosophy, and has taken its place at the head of the column at the opening of the twentieth. Subscribe for the Banner and keep in touch with the progressive thought of the age.

Veterans' Spiritualist Union.

This philanthropic organization is planning to celebrate the fifty-third anniversary of the advent of Modern Spiritualism in a fitting and elaborate manner March 30, 1901. Watch the Banner of Light for full particulars.

Teour good friends, Mr. and Mrs. Wm. Tebb of Burslem, Mr. and Mrs. E. W. Wallis, Mr. and Mrs. J. J. Morse, E. Dawson Rogers and family of London, England, have our sincere thanks for their beautiful holiday remembrances and kindly New Year's greetings. Such helps are veritable inspirations to us in our labors, and serve to renew the courage that is an absolute necessity in the work in which we are engaged. Many thanks, kind friends, for the lifts you have given us.

£37As we go to press the eighth annual convention of the Massachusetts State Association of Spiritualists is in session in Paine Memorial Hall. An unusual degree of interest is manifested in its proceedings, an account of which we shall publish next week. Organization is the only hope for Spiritualism.

FarThe peculiarities of man are many and frequently they are exceedingly grotesque. Instances of extremes in idiosyncrasy are multiplying, but we think the palm will be taken by the officers of more than one Spiritualist society, who write that they have engaged a certain speaker for a month, at a liberal salary, and want the N. S. A. to meet the expense of the same from the Mayer Pund! !!!! Volla tout!

Fund! !!!! Voila tout!

LETL would be amusing if it were not so tragic in its nature, to see the supreme indifference of Spiritualists to the welfare of their Cause. They want missionary work without cost to themselves, and now many of them are writing that people of wealth should endow the spiritualistic papers so that they can be furnished free to all subscribers! Should this be done, they would next demand a pension for calling themselves Spiritualists and complacently request that they be placed on the retired list at the expense of the millionaires!

LEFOur readers will do well to notice the card of Mr. Fred L. Lord, magnetic healer, in another column of this issue. Mr. Lord has the best of recommendations, is a thor-ough gentleman in appearance, and deserves a share of the patronage of the people. Oive him a trial.

Oive him a trial.

EFAuy Spiritualist who is desirous of purchasing a home in California will do well to correspond with Mrs. M. E. Hammond, of Red Bluff, in that state. She has an estate of two hundred and forty acres for sale in one of the most healthful and attractive sections of California. She is a Spiritualist and wishes to sell to Spiritualists that the benefits of health and a good home may go to those of her own faith.

Movements of Platform Lecturers.

Mrs. M. A. Bonney holds regular private weekly circles and gives sittings in Quincy and Roxbory, Mass. She has open dates for January and February, 1901. Address, Rox St., Weymouth, Mass.
Lutner O. Weeks, inspirational speaker, Holden, Mass., is open for Sunday engagements with local spiritualist societies in New England. Address him at once for terms.

H. C. Berry, hypnotic and magnetic bealer, formerly located at No. 6 St. Paul St., has removed to 192 W. Spirineled St., where he will be pleased to receive an of his of friends and as many new ones as may see fit locall.

Mrs. McDonald, speaker and platform test medium, will engage with societies near Boston, Address 20 Hanson St., Boston, Mass.

NEGLECT YOUR KIDNEYS

Because at all Times They Have the Most Important Work to Do.

Weak and unhealthy kidners are responsible for more sickness and suffering than any other disease, and if permitted to continue, fatal results are sure to follow.

The Eldneys filter and purify the blood—that is their work.

So when your kidneys are weak or out of order, you can understand how quickly your entire body is affected, and how every organ seems to fail to do its duty.

Ame ag the many cures of Dr. Kilmer's Swamp-Boot, the great kidney, liver and bladder remedy, investigated by the "Banner of Light," the ones which we publish this week for the benefit of our readers speak in the highest terms of the wonderful curative properties of this great remedy.

Des Moines, Ia., Oct. 20, 1900.

"I had been out of health for a long time, and I was taking medicine from a doctor's prescription when I received your sample bottle. I stopped taking the doctor's medicine and used the sample bottle of Swamp-Root. I afterwards took two of your large bottles, and it arread me entirely, and I have not felt so well for years. I thank you very much for sending me the sample bottle."

D. W. SMITH, Issi Center St.

What a Woman Mrs. H.N.



What a Woman

Says of

Swamp-Root.

Wheeler, of 117 Hirk Rick St., Lynn, Mass., which is an Nov. 204, 1900: "About 18 months ago I had a very severe attack of grip, I was extremely sick for three weeks, and then I finally was able by lessye my bed I was left with excruciating pales in my back. My water at times looked very like often. I could pass but little at a time, and then only after down. The doctors said my kidney were not affected, but I felt certain that they were the cause of my trouble. My sister, Mrs. C.E. Littlefield, of Lynn, advised me to give Dr. Klimer's Swamp-Root a trial. I procured a bottle irom my dragetat, and found it very pleasant medicins to take, and inside of three days commenced to get relief. I followed up that bottle with another, and the same well as ever. My business is that of canvascer, and I am on my feet a great deal of the time and have to use much energy in certing around. My cure is therefore all the more remarkable, and is exceedingly gratifying to me."

If you are sick or "feel badly," begin taking the famous new discovery, Dr. Kilmer's Swamp-Root, because as soon as your kidneys are well, they will help all the other organs to health. A trial will convince you—and you may have a sample bottle free for the asking. When your kidneys are not doing their work, some of the symptoms which prove it to you are pain or dull ache in the back, excess of uric acid, gravel, rheumatic pains, sediment in the urine, scanty supply, scalling irritation in passing it, obliged to go often during the day and to get up many times during the night to empty the bladder; sleepleasness, nervous irritability, diziness, irregular heart, breatnlessness, sallow undeathy complexion, puffy or dark circles under the eyes, loss of ambition, graderal weakness and ebility.

Swamp-Root is used in the leading hospitals, recommended by physicians in their private practice, and is taken by doctors themselves who have kidney allments, because they recognize in it the greatest and most successful.

remedy that science has ever been able to compound.

To prove its wonderful curative properties, send your name and address to Dr. Kilmer &

To prove its wonderful curative properties, send your name and address to Dr. Kilmer & Co., Binghamton, N. Y., when you will receive, free of all charge, a sampie bottle of Swamp-Root and a valuable book by mail, -prepaid. This book contains many of the thousands of testimonial letters received from men and women who owe their good health, in fact their very lives, to the wonderful curative properties of this world-famous kidney remedy. Swamp-Root is pleasant to take, and is so remarkably successful that those of our readers who have not already tried it are advised to write for a sample bottle, and to be sure and mention reading this generous offer in the "Banner of Light."

Swamp-Root is pleasant to take, and if you are already coavinced that this great remedy is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere.

(Continued from first page.)

my mind. Throughout this long course of investigation I have endeavored to preserve the judicial frame of mind one should have who seeks the truth for the sake of truth and therefore discards all prejudice, who has not been?—the deception has been short-lived, the matter of it mimportant. The genuièness of the phenomena proven leads to confidence in the reliability of the communicating spirit, whether the latter be identified or no. We are then better disposed to listen to what the spirit has to say for our instruction or improvement. Here reason must be on guard. Too credulous, we will accept absurdities; too suspicious, we may reject important information. We must be noncommittat, receive with a considerable grain of salt that which is not dear and sensible. It want is in too complete accord with our own opinions may be due to auto-suggestion, that which contradicts openly our former beliefs should not be accepted too readily, but reserved for meditation and closer examination. In order to learn new truths we must unlearn errors long cherished. This cannot be done in a day. Empotional conversions are—not lasting. If our spirit teachers are wise our new education will be progressive; one by one, reason will ratify the acceptance of some new point, until our unfolded soul will grasp the whole subject, uncertainty will vanish from our mind, and we shall be able to say, with profound thankfulness: "I know."

The name given by a communicating spirit should never influence our judgment. As the tree in the parable must be known by its fruit, the spirit-visitor should be judged by his language; his thoughts, now that he is a spirit, should not reveal a lower mentality than when he lived on earth. Any one may assume another's name; moreover, many persons bear the same name, though they are not related; shall the Smiths, and Browns, and Jonesse change their names because they enter spirit life? But we

darky at his tricks again. It is impossible those two Georges should think and speak alike.

Recently the bombastic advertisement of a medium induced me to go and see what style of humbug the people took to so casily. It found a pert young woman who, as soon as I was seated, said, curtly, "One dollari" This settled it, but I wished to see the faire through: I hunded my dollar. "Your mother is here" was the next remark: a pretty afer guess; a man past 73 is likely to have his mother in spirit life; but I asked: "What name does she give?" "She gives no name." "What is her appearance?" "I don't see her." "What has ahe to say?" "She watches over you, she tries to help," etc., etc.—the old ritual! Then, dropping the subject, the medium asked: "Have you a daughter in spirit life?" Madam, I thought you asked no questions?—so your advertisement reads. You must find out if I have." "You are very plain-spoken, sir!" "Quite so, madam: I am something of a psychic myself. I came to see if my spirit friends were in harmony with yours. I perceive they are not. May my dollar do you much good. I bld you good morning, madam." And I left. And this woman advertises extensively; advertising is expen-

sive; she must "comfort" and "console," "reminite" and "harmonize" (as she claims to do) a great many customers in order to keep up this game. The "fool-killer" is baily wanted to clear the spiritualist field of the weak-ninded test seekers.

While there are in every city, honest, reliable mediums (when they advertise it is merely to give their address), who may be consulted with advantage, the aim of the seeker should be to develop his spiritualisty by communing with his loved ones, or such the seeker should be to develop his spirituality by communing with his loved ones, or such wise spirits as may be among the medium's guides. Such worthy agents of the angel of world are not fortune-tellers; if you wish to know how to get rich, whom you will marry, how to win somebody's love or recover your lost pocket-book; read the bombastic advertisements in the daily papers under the misused heading. "Spiritualism"; make your of choice, pay your money and be fooled to your heart's content.

To the spiritual-minded I will say: Though you may attend a public seance to advantage, now and then, and should make it a point to hear a good speaker as often as you can, cut the properties of the angel like to come, when they find heart's and minds in loving harmony. If you cannot form a circle, if you are alone, at in a quiet room, let your soul's aspirations reach out silently towards the All-Soul; if you formulate any petition let it be for "light, more light!" Pray only for your "daily spiritual bread," forgetting, for the time, all your material wants. Be calm, patient, trusting,—the light will come.

Notice.

To the Editor of the Banner of Light:

Will you kindly allow me to say in your journal that after Jan. Ist, I will not give seances for spirit messages. I shall devote my time to my medical work. The rush for seences was too great. I am astonished to see the great desire there is to see independent slate writing on the part of the people of Poston. My psychic power I shall hereafter devote to diagnosing disease and the curing of same. I think that Boston would be a good place for an independent slate writer to locate.

Yours kindle.

ocate.
Yours kindly,
C. E. Watkins, M. D.
71 Gainsboro St., Boston.

In Re Mediumship in Washington, D. C.

In the Dec. 23th issue of the Banner, Mr. O.— Humphrey of Washington, D. C., prints an article on the unjust taxation of mediums in the District of Columbia, in which he alindes to a paper signed by Mary T. Longley, T. J. Mayer and F. A. Wood, The following from the Raturday Daily Star of Washington will enlighten the reader of the Banner as to the action of the N. S. A. in the case. The paper to the District Commissioners mentioned, was written and signed by the N. S. A. Secretary, and signed also by Measrs. Mayer and Wood.

Mayer and Wood.

EXHIBITIONS FOR SAIN—PROTEST AGAINST CLASSIFICATION OF SPIRITUALISTIC SERVES.

Mary T. Lougley, secretary; Mr. Theodore J. Mayer, treasurer of the National Spiritualists' Association, and Mr. F. A. Wood, president of the First Spiritualist' Association of this city, have addressed the District Commissioners a communication relative to their classification of the work of various exponents

fem a "cablistics for rain." These phaneses and philosopy, the writers contend constitute the religion of hundreds of thousands of intelligent of hundreds of the country, and the nation of the same they hold, renders it impossible for these expansions of intelligent of the same they hold, renders it impossible for these expansions their legislater of Spiritualism to follow their legislater of Spiritualism to follow their legislater of the property of their legislater of the same their decision against their mediums, and to extend to them the expansion of the same their decision against their mediums, and to extend to them the expansion of their sacret calligious in the discharge of their sacret calligious in the discharge of their sacret calligious in the measure is directed charge admission to their sacret of their sacret calligious of their sacret calling the same who does not derive means of support from the same, whether it be by contributions from followers or by the proceeds of fairs, concerts and other forms of exhibition for gain, that our friends, the church people, are constantly devising for the maintenance of their pastors and their missionaries.

"Therefore we trust that in justice you will not longer impose upon the mediums and missionaries.

"Therefore we trust that in justice you will not longer impose upon the mediums and missionaries of Spiritualism a tax that cripples their userulness and abridges their rights. It may be, gentlemen, that you feel a just intitude is given in permitting our exponents to hold their seances if they take up a voluntary collection instead of asking an admittance fee, but you will readily perceive, by a momentary reflection, that the one is as voluntary callection instead of asking an admittance fee, but you will readily perceive, by a momentary reflection, that the one is as voluntary callection instead of asking an admittance fee, but you will readily perceive, by a momentary reflection, that the one is as voluntary callection instead of asking an admittance fee,

with the voluntary intention of giving an equivalent as far as he can for what he receives.
"Spiritualism is our religion—and we speak in the names of hundreds of thousands of persons. America was founded by good people who came to its shores as refugees from intentionant persecution from bicotry. They only asked the right to worship God in their own way, they desired to free their teachers and preachers from oppression, and it is only just that we ask the same. Therefore, we pray you, gentlemen, to reconsider your late decision concerning the tax on our mediums in this district, and by so doing you will not only be doing justice to those who feel the burden now levied upon them, but also win the gratified of an army of American people who love their religion and respect the exponents and demonstrators of its truth."

Timely Suggestions.

An Eminent Scholur Calls Attention to Matter.
of Public Interest.

An Eminent Scholar Calls Attention to Hatters of Public Interest.

Doubtless the death of Governor Wolcott was a surprise, especially to persons well acquainted with, him. As was mentioned in the Boston Evening Record of December 22: Gov. Wolcott was \$3, and it is rare that men over 40 have typhoid fever anyway, a physician tells me. And with it is hard to understand why he did not withstand it better. His superb health never came out more strongly than when he was on horseback. What a figure he cut there. His seat was perfect; his carriage magnificact of the control of

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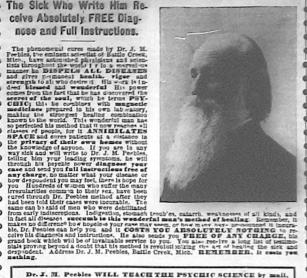
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A copy of the Christman number of Sugram tive Therapeutice, 18 Pages, containing the editor's account of Farmer Riley's Medium-ship, with portrain of James R ley and spirit-photograph, will be sent FREF to any reader of the BANNER OF LIGHT.

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THE PURPOSE OF

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BY C. G. OYSTON.

SPIRIT

Message Bepartment.

ORS GIVEN THROUGH THE MEDIUMSKIP OF MES. 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 seeking 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 Beaders.

To cur Ecaders.

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.

Eff 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 Banner of Light, hence we ask each of you to become a missionary for your particular locality.

Report of Seance Neid Dec. 6, 1900, S. E. 53.

Invocation:

Oh spirit of love and truth and tenderness, bless the effort of this hour, help those who have come and those who would come. Go everywhere into the homes with strength and love and understanding. May the messages carry the comfort intended; may those dear ones who have been strengthened even by the weak effort that has been made go to the homes, go to the hearts, go into the lives, and make brighter and better the conditions everywhere. Help us to forget not those in distress whose hearts are sad through bereavement, through the misunderstanding of what death is. Open their eyes to the light, attune their ears to the sweetest harmonies of the spirit, and may the distress be taken away through their understanding of the truth and its blessings. Amen.

MESSAGES.

Lizzie Currier.

Lixrie Currier.

The first spirit who comes to me this morning is a lady. She is quite tall and thin, gray eyes, brown hair with just a little of the gray mixed with it, and is very weak. She walks over to me and looks at me, with such an air of sadness as though she wished so much that she might do all that saw desired to. She had sometaing the matter with her throat because she can hardly speak above a whisper and she says first: "My name is Lixie Currier and I came from Nashua, N.H. I have been gone about seven or eight years and all that time I have been making an effort to retura, and while I have been conscious of everything that has been going on at home, I have not been able to make myself known or to have any interest awakened in my family. I desire most of all to go to George; I want him to feel that I am with him. When they sit down to the table and begin to talk about everything that has happened through the day, it seems to me that I must speak so plainly that they cannot misunderstand me, and yet my voice seems lost in the air and no one pays any attention to me. I was sick a long time before I came over here and it was really a relief to me and to everybody about when it was over because it was known that I could not get well. I am sure that nothing could have saved me and my only desire now is to connect with my people. I have seen Margaret and she sends love to those who are left and says to tell them that she is much happier now than she was."

Edward Gross.

I see a spirit of a man about the medium height with very dark hair except for some gray mixed in front, dark blue eyes, and dark eyebrows and lashes. He has a strong, rugged looking face and steps up to me with an earnest, energetic way and says: "Goodmorning, here I am again. I have been here about a dozen times and every time given way to some one else who was less strong than I. It is a pretty hard thing to push you are when you see so many who are so anxious, whose hearts are aching, and who have such a desire to send loving messages to their friends, but I feel that somehow I have earned this opportunity, and I want to say that my name is Edward Gross; I came from New York. I have such a desire to get to my people because I would like to carry on some experiments with them. I was interested in everything along the line of telepathy and I have thought that if I could only get into communication with my own people that I might establish a line of communication for myself, not only by actual coatrol but by using my thought force here and connecting with theirs in the home. I want to go to Josie; I want her to know that she is very mediumistic, more than ordinarily so, and I think that it would be a pleasure to her to unfold in this knowledge, to grow strong in the understanding of it. Her nervousness would be overcome. Tell the rot to frets so over the little girl. She will be all right after a while. It is only that she Her nerrousness would be overcome. Tell her not to fret so over the little girl. She will be all right after a while. It is only that she is getting her growth now and by and by she will grow stronger and there will be no more

Mrs. Samm Hnowles.

Now I see a lovely old lady. She is rather stoot with blue eyes and soft white hair. She is very ladylike and calm and walks up to me with such an air of sweetness and sincerity that I just love to put my hand out and take hold of hers and feel that I am walking with her into the old home circle. She says, "If you please, my name is Mrs. Susan Knowles, and my husband's name is William Knowles, and my busband's name is William Knowles, and we used to live in Fall River. I have vivid recollections of my old life and such conscious experiences of the life that now is and of the life of my friends who are still in the body that I concluded it would be well for me to come. I am not the jeast surprised that so many

pirits are unable to express themselves early. There is a little excitement attending the effort, which prevents them peaking definitely to the one in control, and am surprised sometimes that they get as ear to the people they want as they do and twe as clear missanges as they do. I have it in earth life a boy and his name is rank. He is just as good a boy as he cane, and I know that his heart often goes out his mother and whenever he speaks of here says: 'Whatever else I have had is my te, I had a mother who was one of the best'; pleases me to hear him say that because was my constant thought and effort to be him all that a mother could be. I am glad it was my constant thought and effort to be to him all that a mother could be. I am glad he is married. It was better for him and makes a better home condition, and if I could only walk into the little family circle and bless them all and give them my dear love, it would be the happiest moment I have known over here. I am sure the time will come when the doors will be opened wide and they will receive me as I desire to be received. I also have a little daughter over here and her name is Edith; she is so glad to send a word to her brother. Thank you."

bere and her name is Edith; she is so gad to send a word to her brother. Thank you."

Charles Hersey.

I see a tall, slim man; he has side whiskers, a smooth chin, and a mustache that is heavy and comes right down into the side whiskers. He has quite long, brown hair, blue eyes, and he is large. His hands and feet are very large and as he speaks to me there is a little smile comes over his face that is just as pleasant and boyish as can be and he says; "Well, little one, do you often have a minister of the gospel come back to you? That is what I am and I thought that it would be a good thing to see what there is in this after all. My name is Charles Hersey and I came from Wilmington, Pa. I thought when I lived here that there was nothing in the world so important as to consecrate one's life to God and his service, and while I did it with all my soul, and threw myself into it as the one work that was important, I feel like acknowledging my own narrowness in refusing to take an interest in anything outside of the salvation of souls in the way that I believed was right. My word is to those who are striving for Jesus and his kingdom. I know the holy men who feel that there is no effort to be spared and who give freely of their life, their hopes, their everything to this mission and I just feel like dropping this worl down: 'In your zeal for the salvation of souls, forget not that there mny be a way of which you have never their everything to this messon and I just feel like dropping this word down: 'In your zeal for the salvation of souls, forget not that there may be a way of which you have never heard that will open the doors quicker than you have ever dreamed of, and lift them to a more exalted state of being than you can hope to do. Relax not a whit your effort for good and for all that is beautiful and true, but open wide every avenue of your soul and let the sunshine in and gather all the help from any source. I know how easy it is to feel that anything outside of the church life is the work of the devil himself, and I would still assert my belief in a power for evil if I were here, but I would any that it worked to shut ms up into narrow boxes rather than to openus to be influences for good, and so if there he a power for bad, it is being exercised in those who are striving to be good in many instances by keeping them so closed up that no truth outside of what they have acknowledged, however holy, can get to them.' I thank you for this opportunity of expressing myself. I desire to get to my friends, who would be so glad to know, if they dared to believe it, that I am still an active member in their midst, and am as anxious to add to their orthodoxy this belief in Spiritualism, as they would be anxious to add orthodoxy to the spiritualistic creed.

James Garland.

I see the spirit of a man about forty years old. He is dark, has dark hair, dark blue eyes with dark lashes, a heavy brown mustache and a beard that comes down in a kind of a point. He is tall and thin and he has a sickly, weak way as he staggers over to me. He had consumption, because I can see, in his effort to come back, that he takes on that old condition. He says: "Oh dear, dear, every time I try to get back to my people, the dol cough attacks me, and it seems as if I could never overcome it, but I think if once I could get into harmonious conditions, that I would be relieved. My name is James Garland; I came from Peoria, Ill. I was sick a long time and fought for life because I was atraid to go. It's an awful thing to stand face to face with death and fear it so. My wife was a brave little woman, and many a time I was sure she was keeping the tears back because she didn't want me to see how badly she felt; since I came over here I have seen her heartache and her pain, and if I could just tell her that I am better, that I know her and can watch over her, it would make her happier. My little boy, too, needs a father's thought; she tells him about me and says to him over and over again, 'Robbie, that is what your father would have liked'; he opens his eyes wide and seems pleased to do the things that would please me. My wife's name is Lizzle and I want to say to her that she need not fear for Robbie. He will staw with her; he has not inherited the disease which I want away with and will brow stronger as he grows older and will be a comfort to her in the long years to come. Tell her, too, that I am glad she has taken off the black. It pleases me to see her in the old colors again. She looks so much better and more like herself. I will come to her and give any evidence I can of my love."

Margaret Mason.

Now I see the spirit of an old lady. She is short and stout with saway white hair. Here eyes are blue, but they are faded as though from boking so long. She has a cane and leans on that. She comes over to me and I see that her lips are drawn tightly; she tries to speak and then her voice fails a little; she opens her mouth again and says: "Oh, I shall be able to speak in a moment. I am a little nerrous over coming the first time. My name is Margaret Mason and I belong in Toronto, Canada. I thought If I could come way up here to send a message back to the people there, there would be no doubt about its be-

ing I talking to them. I am familiar with Boston, because I used to go there a long time age, but of late years I didn't know much about it. I think I must have known more or less about Spfrifullism, but not under that name. I was quite sure that my people talked to me and came to me, but I thought that everybody had the same understancing, and I didn't make much noise about it. I have a daughter who lives down there and her name is Cordelia and the other name is Lawrence; it is to her I would say that it is I who rattles the dishes and make the noises round the house. I must sit them up some way, and if I can't do it through the roises that I can make about the place. The old place is not changed much, so that it is pretty familiar to me, and I can go anywhere in the dark and find anything I wish, just as I used to. Give them all my love, and I think that although I was a Baptist, I must be a Baptist Spiritualist."

Frank Brown.

Frank Brown.

Now I see a tall, tather angular, broad shouldered, strong looking man. He has large features and blue eyes; his hair is a little gray, but bald up on the top of his head. He seems so nervous and he comes quickly as though he could not wait to give his message. He is a traid he will forget it. He comes from Conway, N. H., and his name is Frank Brown. He says, "Goodness is this what you call coming back? I made all possible haste to get here, thinking that I could have some help to get to my own people, but all I find is I have a chance to speak to somebody else, and that they can pass the word along. There isn't much good in that. I can't tell you because my people wouldn't listen. If I could get some strength to go back and stir them up, and tell them I am alive and know what they are doing, I could stop some of the performances that are going on. They haven't done a single thing the way I wanted when I was here. They have just gone ahead as if I never had been. I don't know that I blame them, but at the same time, they might have waited till I got cold before they commenced to go contrary to my wishes. I always was a rough, outspoken kind of a man, so if I have said something that has shecked you, don't mind it. I must come some way, and it might as well be this way as any way. I am with my people and they are helping me, and if I came any other way, the people on earth wouldn't know me, beause I never was any other way. I am much obliged to you for helping me give this message. I can't say 'God bless you,' because I do not know anything about such things, but I do say 'Goodbye till I see you again.'"

Sarah Wilber.

Sarah Wilber.

Sarah Wilber.

The next spirit is a lady who is rather stout, medium height, and has snow white hair and black eyes. She is as pretty as a picture and sweet as a flower. She comes along in such an open, houest, sweet way that she just seems to create love for herself by her very presence. She says: "Good-morning, my dears. I thank you even before I give my message for your interest and your love in helping me to come. My name is Sarah Wilber, and I used to live in Topsfield, Mass. I was well-known there and have many friends who still live there I was not interested in this subject at all, and it is a pleasure to me to know that one who was not, is received equally with those who were. I have the greatest desire to get to Jennie, and I want to help her because she is so unsettled and disturbed in her mind. She isn't sick, although sometimes she thinks she is. It is only her mind that makes her as she is, and I am convinced that she is a medium because every time I see her I see a band of influences about her striving to unfold her and to make her conscious of their presence, and so I come too give this word, thinking perhaps if it came from me, she would know that it is all right, and she would yield and perhaps be helped. Tell her that mother would bring her nothing but the best from the spirit, and that the love I aiways had for her is hers today. To Hattie I would say, "God bless you, Hattie. Do all the good you can and mother will do what she can for you."

Letter from Abby A. Judson.

NUMBER ONE HUNDRED AND FIFTY FIVE.

To the Editor of the Barner of Light:

One of Dickens' characters says of a poor lad, "He was born in a vale, he lived in a vale, and he must take the consequences of such a situation." Alter this quotation by changing the pronouns to the feminine gender, and it becomes applicable to womankind—under the old dispensation.

By the old dispensation we mean of course the teachings of the Old Testament, and the Calvinism that is their natural outgrowth. Early in Genesie, we find the blame of listening to the serpent is placed on Eve, and when her doom is laid on her by "The Lord God" (just exactly who he might be seems obscure to latter-day readers), we find these words.—

ords."I will greatly multiply thy sorrow and thy

words.—
"I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy hashand, and he shau rule over thee."
These words struck the keynote, and the melancholy strains of woman's woe, and pain, and subjection have made doleful music ever since. Theologiaus have said that as the first man fell into "original sin" through the temptation of a woman, it is God's will that she suffer forevermore.

No physical pain is considered equal to that of child-birth. The intensity of any pain is expressed by comparing it with that of a woman in travail, and as this great suffering is a punishment laid on her by Almighty God, some think it would be implous to look for any alleviation. Some clergymen have said, "God meant child-birth to be painful, and it is wicked to try to ease it." In accordance with this dictum, chloroform, which is used in all other extremities of physical pain, is witched in this, the most extreme of all, by many physicians.

and we find that Paul says women shall not have "braided hair, nor gold, nor pearls, nor costly array" (the very things that natural women like), that they must "learn in silence with all subjection," and he holds out the hope that they may be "saved in child-bearing," if they will only "continue in faith, and charity, and hollness with sobriety."

I am a great believer in science. But for science to do the good that it is designed to do, it must be applied to every-day life. But science is one thing, while experimental drugging is quite another. Science, considered subjectively, is knowledge, skill, experiments, the comprehension of facts; considered objectively, it is truth that is ascertained, or known.

A man has rheumatism. He goes to fifty

Jectively, it is truth that is ascertained, or known.

A man has rheumatism. He goes to fifty different physicians, and every one of them prescribes a different remedy, to alleviate the pain of rneumatism, which is after all only a symptom of the uncerlying incapacity of the kidneys to dispose of the surplids amount of uric acid which has been supplied to the system by improper food. These physicians engage in experimental drugging.

But the fifty-first doctor is a man of science. He has made chemical analysis of different articles of food. He knows what kinds furnish uric acid, and which kinds do not. He may possibly prescribe some palli-

kinds furnish uric acid, and which kinds do not. He may possibly prescribe some palliating remedies, to alleviate present pain; but he devotes his main efforts to enlighten the patient as to the foods and drinks he ought to-take, and those he ought to avoid. This method is the scientific one, but it makes the patient his own doctor, it tends to lessen the number of physicians that are needed by a community, and it is of course discountenanced by the medical fraternity.

What is true of rheumatism is true of most allments. A proper diet, practised from early

What is true of rheumatism is true of most allments. A proper diet, practised from early youth, keeps all diseases in abeyance; and where a malady has already gained a foot-hold in the system, through ignorance, or through disregard of what is known to all, it can be conquered in time by avoiding the very articles of diet that tend to increase its

can be conquered in time by avoiding the very articles of diet that tend to increase its power.

Of course we are now speaking of cases caused by disregard of physiology and hygiene. In cases demanding surgical aid, we need a practitioner who combines with the two an exact knowledge of anatomy, and a practical skill in operating on the injured or diseased part.

Some of our readers may surmise that we stray from the subject with which we began. But we are going to resume our original thread—the physical pains of woman by virtue of her sex—and show how these pains can be reduced in great measure by a practical application of the facts pertaining to chemical science. We claim that the science of chemistry annuls the old words of doom, "in sorrow shalt thou bring forth children." And there is nothing impious in doing so. For if Almighty God is not the originator of all the exact sciences, we fail to find their original constructor, and shall have to think, with Topsy, that they "growed."

To premise, animals that live a natural life in their native wilds, who are not cooped up in pens, or chained to stauchions, or pampered with unnatural food, bring forth their young with case, and are at once able to go on living as usual and to provide sustenance for the new little ones. We also note that the poor and hard-working women, who are not pampered by luxurious habits and rich living, get through the strain more easily, and can resume their work in as many days, as one bred in the lap of wealth requires of weeks or months. And we also note that women in the tropics carry and are delivered of their babes in a comfort that is utterly unknown to their sisters who live in London or New York.

York.

There must be a reason for what is stated above. And as we do not choose to find this reason in the fiat said to be pronounced against woman in the garden of Eden, we shall find it in the natural facts revealed by science in the century just closing.

And as all will agree that living naturally and cheerfully, in pure air, with abundant exercise, untraumeled by the demands of an artificial society, are youl for a woman in

And as all will agree that living naturally and cheerfully, in pure air, with abundant exercise, untransmeled by the demands of an artificial society, are good for a woman in this condition, we will devote the remainder of the article to a consuseration of the proper food for a prospective mother—a food that will lessen, rather than "multiply her sorrow and conception." Our tropical mother, with her fruits and her rice, will give us our object lesson on this subject, and our man of chemical science, with his tables of the constituents of different food products will give the scientific data for our conclusions.

To make the process of giving birth an easy one at the time, and with no disagreeable features before and after the occurrence, what should the prospective mother eat?

In the first place, she should not eat too much, for it takes a very little food to supply the needs of her little protege day by day. Besides, most persons eat too much, and surely she who has a physical strain in prospect should not fall into this error.

We must now approach a necessary part of the subject, and nothing but our strong desire to save needless pain induces us to treat of what the world in general deems indelicate.

An unborn child has one natural channel

treat of what the world in general deems in-delicate.

An unborn child has one natural channel for its egress. Were Nature unwise or cruel, its exit would cause terrible pain. But Na-ture is wise and kind, and when her laws are obeyed, the exit is made with ease. The cruel pain comes because her laws have not been obeyed, and this is the result of ignor-ance.

ance.

It stands to reason that the less bony and
the more cartilaginous the cony structure of
the mother and child, the more easily can the
exit be effected. In this very point lies the
cause of the difference between pain and

any alleviation. Some clergymen have said,
"God meant child-birth to be painful, and it
is wicked to try to ease it." In accordance
with this dictum, chloroform, which is used
in all other extremities of physical pain, is
withheld in this, the most extreme of all, by
many physicians.

The keynote struck by Moses is reiterated
by the Jews who wrote the New Testament,

brittle, as rice, taploca, sago, and a great variety of fruits.

I Her sister of the temperate zones is provided with very different food. All the corrects and bread of every kind are supplied with phosphate of lime, the very element that hardens the bones. If she eat much ple and cake, they are made of flour which contains the same. Puddings contain the like. Beans, trye, outs and barley have not so much phosphate of lime as wheat. All the fruits and vegetables have scarcey any of the elements in that harden the bones. We see that those who live in the temperate zones have to depend on the chemist in order to govern the selection of food in this crisis of womanhood. After the birth of a child, it becomes the duty of the mother to change her diet, and seat much milk and bread, in order to harden and strengthen the bony tissues of the child in the nurses.

It should be added to the enumeration given above that where meat is eaten by the prospective mother; the meat of a young animal is to be preferred to that of mature cattle; and that fish and eggs are better for her than meat.

Those who practice this regime suffer none

the; and that fish and eggs are better for her than meat.

Those who practice this regime suffer none of the illa that often follow their iliness, and their children become strong and healthy men and women, with teeth like rocks.

I read a pamphlet on this subject many years ago, and procured some copies for friends, who were much benefited thereby. It was a resume of an article published in "The Herald of Health." Lately, I found that the information regarding this method had been collected into a small book. I desire to say in the laterest of humanity that it can be obtained of Dr. M. L. Holbrook, The Herald of Health, New York City. It is entitled "Parturition Without Pain."

Dr. Holbrook is a well-known Spiritualist, and gave an admirable address at the World's Psychical Parliament in 1893. This article will be a surprise to him, and I shall take pleasure in sending him a copy.

Mr. Editor, do you ever lie awake at night, thinking of the pain in the world, and wishing you could do more to lessen it? I know that you do. And you are doing this most effectually, publishing from week to week what will enlighten the world. Knowledge is indeed the true savior. It saves from pain, from ignorance, from contention, from jenorance, from contention because and the process a

ousy, and is the firmest ally of spiritual development. Many a household martyr would be saved from unutterable misery by a little more knowledge. Let our motto be ever the memorable words of the dying Goethe, "Light! light! more light."

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

Arlington, N. J., Dec. 23, 1900.

Mrs. Susan M. Carroll.

Mrs. Susan M. Carroll.

The citizens of Lily Dale, N. Y., were startled on the morning of Dec. 22, 1900, to lears that the above named lady had passed suddenly to the higher life. This news will be a painful shock of surprise to her many friends-throughout the nation, as Mrs. Carroll has long been well and favorably known to the thousands of visitors to Cassadaga Camp each succeeding year. She was intending to pass the winter in La Porte, Texas, when she was called upon to take leave of earth. She was a woman of rare intuitional discernment and great intellectual powers. Her writings were varied, and covered a wide range of subjects, but she was perhaps most perfectly at home in dramatic composition. Several of her plays possessed a high order of merit, and rank well with the dramas of the day. She was a render of discernment, and kept in touch with the works of the best authors of all ages. She was an exceptionally able conversationalist, for she was at home upon all topics of interest of the day, and had opinions concerning the same that were decidedly original.

In her religious views, she was an ardent Spiritualist, in the broadest and most comprehensive sense of the word. Fraud and deception had no place in her nature, and she did not hesitate to put the seal of condemnation upon everything that bore evidence of counterfeiting in phenomenal manifestations of all kinds. She was a Spiritualist of intuition as well as by intellectual reasoning upon phenomenal and tried friend. She labored earnestly and willingly to relieve suffering, and her purse was forever open at the cry of distress. She was one of the central figures in free-thought circles at Lity Dale. One of her friends, Mrs. H. T. Stearns, writes: "No one ever did more for Lily Dale than Mrs. Carroll. In all ways she was unassuming and quiet, but ever ready to act and push all good things for the interest of the place. She was ever good and kind..."

No funeral services were held at Lily Dale, as the remains were taken to her former home in Onlo, and The citizens of Lily Dale, N. Y.,

Passed to Spirit Life.

Passed to Spirit Life.

Mrs. Paulina Gerry of Stoneham, aged 85 years, on Dec. 10.

Mrs. Gerry was a woman of large intellect, was well educated, and was interested in all reforms. She was opposed to slavery in every sense; was a member of the New England Woman's Suffrage Association for many years; a firm and outspoken Spiritualist and a member of the First Spiritualist Ladles' Ald of Stoneham since it was first organized. She enjoyed that knowledge that comes to all who know of it as she did. She was a subscriber to the Banner of Light and ceased to read it after she was unable to read at all.

The Rev. Mr. Whitmore spoke at her funeral, but said nothing of her beautiful bellef, as he has no knowledge of it.

S. G. Barrett,
One of Mrs. Gerry's friends.

A Proposed Spiritual Colony in England.

England.

To the Editor of the Banner of Light:

Undaunted by the failures of many colonies in the past (since they have only shown us how not to succeed), it is now proposed to establish a colony in England on such a basis that it will be easier to predict success for it, then failure.

The main objects of the colony will be first, the development of the Higher Self and the apritual powers belonging thereto; and, second, that it should be a spiritual centre where consented excelves and healers will be transed for the colony will be first, the development of the Higher Self and the spiritual powers belonging thereto; and, second, that it should be a spiritual centre where consented excelves and healers will be transed for the colony of the colony of the second that it should be a spiritual centre will poin it with only the best and noblest motives. Only those will be admitted who recognize that the one purpose of this life is the development of the angel-nature, and who are ready and willing to devote their lives to a combined effort for high spiritual attainments.

I am condident that a number of such people living a life of brotherhood and love, and else inspired with the same thought and aspiration, will develop great spiritual powers, which would be impossible (except in a long time) by individual striving.

They will also attract the co-operation of our elder brothers and eisters in the higher spheres, and there will be the most helpful and the highest forms of spiritual communion.

The power of thought in forming the physical body, as well as the outer body of circumstance and environment is an accepted truth amongst Spiritualists, but they do not give it that deep attention that its importance requires. They leave it to those who are coutside the ranks of Spiritualism, and who are fast outstripping them in knowledge of the powers of mind and soul.

In the proposed colony, however, the study of Mental and Spiritual Science will be made a specialty; and it is just this that will make it differ from all pre

in this country, will kindly communicate with me.

It is not only in England that spiritual coloules are needed, on the lines which I have indicated, but they should be started everywhere where there are enthusiastic students seeking after the higher attainments. The establishment of such spiritual centres will have a very great effect in hastening the new spiritual era, how so near it hand. In America they are specially desirable, and the difficulties are not so great. I hope that this brief statement will—induce some energetic brothers and sisters to set about it at once. If they have courage and enthusiasm, intelligent faith and positive determination, they will be successful.

Yours fraternally,

George W. Reading.

Croydon Villa, Ramsgate, Eng.

Missionaries Wanted.

Missionaries Wanted.

* the Editor of the Baner of Light:
We have a very small but earnest working ociety down here in the extreme southern art of Illinois, and on account of being so ar out of the line along which our mission-ries usually work, we seldom enjoy the leasure of having one come among us. I fish to call your attention to the fact that here is quite a large territory here in the outlwest, say in southern Illinois, western Centucky, Tennessee and southeastern Anisoutive there there is an abundant and rich arvest ready for the reaper. We were so fortunate as to have Bro. Geo.. Perkins of Chicago with us from the second of this month to the fifteenth, during rhich time he delivered twelve splendid lecures to good audiences, and assisted us in iving an entertainment to help in defraying he expenses. His labors among us have done reat good, especially among those who have lever given any attention to the subject of Spiritualism. His manner of presenting the ubject was pleasing, and he gave more light upon the objects and working of the N. S. A. han any speaker we have ever had with us. I feel impelled to ask why he and one or two thers of his class could not be employed to abor throughout this vast field. I know the esult would well repay the effort and exense. I don't know of another organized society of Spiritualists within, say, two hundred niles of this place, yet I know there are a arree number of Spiritualists settled throughout the territory mentioned, and I am fully attisfied that such able workers as Perkins, 3rooks, and others I might mention, could do it yeast amount more and better, work than hey are doing penned up in Cuicago, where hey hardly elee out an existence. I am attisfied that such able workers as a Perkins, 3rooks, and others I might mention, could do it yeast amount more and better, work than hey are doing penned up in Cuicago, where hey hardly ele out an existence. I am attisfied if they had some encouragement, help could more than make expenses and do a rood work in the interest

Very respectfully and fraternally yours, W. H. Leidigh. Villa Ridge, Ill.

Temple Heights.

Visitors to Temple Heights, the beautiful little Spiritual Camp-ground situated in the town of Northport, on the shore of the Penob-scot bay, will learn with much pleasure that there will be better facilities for caring for the large numbers who visit there annually, attending the meetings and enjoying the de-lightful outing which is given by the excellent location.

igh the efforts of Mr. and Mrs. Wil-Lathrop of Cambridgeport, stass. Lathrop of Cambridgeport, siass, a tion has been formed under the laws state which will erect in the coming a hotel at Temple Heights that will aid in caring for the guests. About

and proved very successful. On this trip they purchased of Lewis Robinson of Bangor, fou lots of land on which they propose to erect a

and proved very successful. On this trip they purchased of Lewis Robinson of Bangor, four lots of land on which they propose to erect a cottage in the spring for their private use, which will be ready for occupancy in the summer. They also purchased the Hotel Pioneer, stable and three lots of land owned by John N. Steward of Belfast, the cottage, lot and stable owned by Mrs. Etta Lancaster of Belfast and the Butterfield lot, the buildings on which are to be replaced with a hotel in the coming spring. A corporation has since been organized through their efforts which has been approved and is duly recorded in the office of the Secretary of State.

The officers are as follows: President, Willard L. Lathrop, Cambridgeport, Mass.; clerk, Orrin J. Dickey, Belfast, Maine; treasurer, Mrs. Willard L. Lathrop, Cambridgeport, Mass.; directors, Michael J. Logan and Henry E. Barney of Boston, Mass. The capital stock is \$100,000, and the amount already paid in is \$175.00. The purposes of the corporation which is composed of seven members is for the owning and conducting of a hotel, a sanitarium for the electric treatment of the sick and the business of publishing books, periodicals, papers and other general matter pertaining, to the printing business. The business place of the corporation will be at Temple Heights.

The land purchases represent quite a deal and with a new modern fifty room hotel to take the place of the present buildings the accommodations will be first-class and the efforts on the part of Mr. and Mrs. Lathrop are deserving of much credit as it will be the means of a considerable boom to Temple Heights. Mr. and Mrs. Lathrop are deserving of much credit as it will be the means of a considerable boom to Temple Heights. Mr. and Mrs. Lathrop are to visit Maine again soon and it is planned that they will give some meetings while on their trip down this way. Work on the buildings and improvements there will begin as soon as is practical in the spring.

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BOSTON, SATURDAY, JANUARY 8, 1901.

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Esmerville E-piritanlist Soci-ty, 25 Cross Street Ein s. La Ecche, President. Meetings Sunday, Tuesday and Friday evenings, LM. Developing circle, Tunraday,

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Local Briefs.

BOSTON.

Boston.

Berkeley Hall, Dec. 20, was indeed a gala Sanday for the Boston Spiritual Temple-Sessions were held morning, afternoon and evening. The audience of the morning was very large, and was a gathering calculated to challenge admiration from any religious body in the land. Mr. Wiggin took for his text of the morning from Cor. 1, Chap. 5, v. 13, and preached a twentithet century sermon that held his listeners with the vigor and fire of its language, its eloquence and masterly grouping of thoughts. Some faint idea of its worth may be given in saying that it was the manimous vote of all present that Mr. Wiggin snould have the lecture published in pamphlet form. This will be done, and the same placed on sale at the door next Sanday. Mrx. Carrie F. Loring and her husband, Mr. Eenjamin Loring, were with us in the afternoon, presenting their illustrated lecture. "Lights and Shadowsof Child Life," the same leing a resume of the work done during the year 1859 by the Mass. S. P. C. C. among the poor and neglected classes of this state. The tales of want, cruelty and neglect as told by Mrs. Loring and portrayed upon the canvas by the stereopticon, each scene taken from actual cases in real life, were a powerful sermon in themselves in favor of more missionary work at home and less in foreign lands.

No address of any kind was given in the evening, but a full hour's time was given in the evening, but a full hour's time was given in the evening, but a full hour's time was given in the evening, but a full hour's time was fevouted to a scance. The names and communications given found, as is customary, ready recognition. We were favored to an exceptional degree in the way of musical talent throughout the day. At the morning and evening sessions, Prof. Stanis Hoppe, the eminent violinists among violinists, and his talented daughter, which was presently joined our society, favored us with delightful solos. He had with him in the morning Mr. Delbert Webster from the Nr. E. Conservatory of Music as pinnist. In the afternoon, rr

George Sanborn Lang, Sec.

George Sanborn Lang, Sec.

H Woodlawn Are., Matt.

Paine Hall.—The Boston Spiritnal Lyceum had a gala day Sunday, Dec. 23, in the form of a Christmas festival and brag. As early as 11 o'clock the children began to assemble with smiling faces and light hearts. The officers had arrived early in the day, and had decorated the platform with bunting and evergreen: the entire hall was festooned in red. whits and blue (the Lyceum colora); upon the platform was a large tree finely decorated and loaded down with presents, until its boughs touched the floor. Around the front of the platform were piles of books to be given to the children's were piles of books to be given to the children's refends. There was also a large Christmas cake given to the children's greated. It was beautifully frosted and marked, "Merry Christmas to the Children." Long before the time to commence, the hall began to fill with the children's friends, all feeling as happy as the children. At 1.45 the Cleaton Orchestra gave a concert and at 2 p. 10. the conductor called the Lyceum to order. Exercises opened with singing by the school; asst. conductor Danforth read a poem and after "America" was sung by the children, the suchool; asst. conductor Danforth read a poem and after "America" was well pleased. It being a nobliday, the lesson was omitted, and after the march the following children and member took part in the exercises: Enid Armstrong, Masod Armstrong, Harry Green, David Miller, Alice Ireland, Mabel Armstrong, E. Warren Hatch, Albert Bliss and Esther Botts. After the children the Lyceum and friends had the great pleasure of literaling to that popular spease and medium, Mr. J. Frank Baxter were gooks about twenty-five minutes, and at the close received merited applaces from both children and adults. At the close of the session, Mr. Baxter received a voice of thanks from the children and adults. At the close of the session, Mr. Baxter hereived a voice of thanks

American flags crossed and the words "Bostom spiritual Lyceum." The first hadge was planed upon the breast of Mr. Baxter by the conductor, and he was made a member of the Lyceum, Mr. Baxter was obliged to respond to the applause and returned his thanks. About one hundred presents were given from the tree; among other things the calidres were given a copy of the new Lyceum Herald. At the closs of the Lyceum, the children were given a collation by the ladies. At 7.20 the festival continued before a large audience. It was in the form of an entertainment with tableaux, the following taking part: Song by the children upon the platform at the close of which they spoke in unison; a salute to the flag, Alonno Danforth, recitation and music, Maud Armstrong, Esther Fotts, E. Warren Hatch, Albert Bliss, Gertle Stevens, Harry Green and David Miller. The entertainment was closed with the following tableaux, arranged by Carrie E. Hatch, guardian: "Hydesville," 'only a thin vell between us' (E. W. Hatch singing the song). "Angels Whispering," "Angels Escort." "Our Funne Representatives" (Is children). This was the last will be a continued to the niacteenth century, and will be well and the continued to the niacteenth century, and will be well and the second of the continued to pay us a visit and witness our exercises.

J. B. Hatch, Jr., Conductor.

The Boston Spiritual Lyceum met as usual in Paine Hall, Sanday afternoon, Dec. 20.

J. B. Hatch, Jr., Conductor.

The Boston Splritual Lyccum met as usual in Paine Hall, Sunday afternoon, Dec. 20, After the usual opening exercises, Mrs. Nettie H. Harding occupied the time allotted for the, lesson and spoke to the children. Mrs. Harding is always a welcome visitor to our Lyccum, and the children are always pleased when it is announced that she is to speak to them. The session was short, as the Lyccum had accepted an invitation to visit Berkeley Hall to listen to an illustrated lecture given by Mr. and Mrs. Benj. Loring. After the march, Alice and Elois Hatch and Ansel Haynes gave recitations and the Clenton Orchestra a selection; then the Lyccum adjourned and about thirty attended the meeting in Berkeley Hall. Next. Sunday will be Band of Mercy Sunday. You are invited to be there.

J. B. Hatch, Jr., Conductor.

J. B. Hatch, Jr., Conductor.

in Berkeley Hall. Next Sunday will be Band of Mercy Sunday. You are invited to be there.

J. B. Hatch, Jr., Conductor.

241 Tremont St., Friday, Dec. 23, 1900.—The regular meeting of the First Spiritualist Ladies' Aid Society was held with the president, Mrs. Mattie E. A. Ailbe in the chair. We held a very enjoyable session in the evening, as we had for the closing evening of the century (for our society) a vertiable experience meeting. Mrs. A. S. Waterhouse opened the meeting and started the ball. She said she wished we could have some singing. The young men at this time entered the hall, and several of our good, old time pieces were sung, and the meeting, or the people, aroused up, and we had one of the finest meetings of the year. Mrs. Pope spoke in relation to the Banner of Light. She said that many people claimed to be the first subscriber for that paper, but she wished to give that honor to her husband, Fred Pope, because the first circle was held in her home. She believed only one besides herself of the original members of the first circle was living, and that was Mr. Fay. Mrs. Ilarace said in brief she had been a member of the Aid about twenty years, and had been an active worker for the society ever since she joined. Mrs. Abhle Foster, Mrs. Olive Graham, Mrs. M. S. Hatch, Mrs. Burhalan, Mrs. M. S. Hatch, Mrs. Burhalan, Mrs. Mrs. Mrs. Willey Graham, Mrs. M. S. Hatch, Mrs. Burhalan, Mrs. M. S. Hatch, Mrs. Burhalan, Mrs. M. S. Hatch, Mrs. Burhalan, Mrs. M. S. Hatch, Mrs. Brown, Mr. J. B. Hatch, Sr., Mrs. Tiltion, Mrs. M. J. Brown, Mr. J. B. Hatch, Sr., Mrs. Tiltion, Mrs. M. J. Brown, Mr. J. B. Hatch, Sr., Mrs. Tiltion, Mrs. M. J. Brown, Mr. J. B. Hatch, Sr., Mrs. Tiltion, Mrs. M. J. Brown, Mr. J. B. Hatch, Sr., Mrs. Tiltion, to the Truth.—The young friends of the society were then called upon, and Mr. E. W. Hatch spoke at length saying he had always be one. Mr. Allie Washburn said he did not really call himself as Spiritualist, but he liked the people, and liked the meetings, therefore he came among them.

Carrie L. Hatch, Sec'y,
Dwight Hall.—The Ladies' Spiritualistic Industrial Seciety met Thursday, Dec. 27.
The business meeting at 6.45 p. m. was predided over by the free trade of the property of the control of the

son, conductor. At II a very interesting conference and besace; song service, led by Mrs. Mary Lovering; duct, Mr. Strong and Mr. L. Baxter; remarks, Mr. Hill, Mrs. Mosia, Mr. Raxter; messages, Miss Sears, Mrs. McGrau, Mrs. Blanchard, Mr. Tuttle, Mrs. Strong, Dr. Hlackden, Arternoon and evening. Scripture reading and prayer, Mrs. Mosla; messages, Mrs. Wikinson, Mr. Cowan, Mrs. Wood, Mrs. Kibble, Mrs. Knowles, Mrs. Strong, Mrs. Deey, Lyle Trio. Thursday afternoon, messages given by Mr. Chase, Miss Tripp, Mr. Hardy, Mr. Jackson, solo and song service, Mrs. Nelly Grover. Mrs. Wilkinson's developing circle at her home every Friday dyening.

Ranner of Light for sale at door of the hall.

Recorder.

Association Building, 995 Washington St., opposite Columnia Theatre, up one flight, Miss Frankie Wheeler holds meetings every Saturday afternoon, 3 p. m., also Sunday a developing carele at 11. Meetings 3 and 7.30 p. m. Saturday afternoon, Dec. 29, very enjoyable and new mediums coming out. Sunday, Mr. Brooks will be present all day, also Mesdames Pox, Irwin, Cunningham, Davis and others. Miss Wheeler naks all mediums who will from time to time, to give a benefit. Bro. Marsden will have his benefit Jan. 9, Wednesday. All friends invited. A cordial welcome to each and every medium.

Odd Ladies' Hall, 446 Temont St., Sunday, Dec. 20.—Circle and afternoon session opened with scripture reading and prayer by Mr. Hall; remarks and readings, Mesdames Elöstt, Thoms, Gutierrez, Messrs. Smith, Cohen, Hall, Webster, Jr., Huot (astrological readings). Evening opened by Dr. Huot; messages, remarks, Messrs. Cohen, Hersey, Hell, Mrs. Fisher, a soin. Meetings Wednesday, Jan. 2 at 2.30 p. m.; Jan. 9, 2.20 and 7.30 p. m.

Massachusetts.

The Haverhill Spiritual Union was highly favored, during the entire month of December, in having the valuable services of Mrs. May 8. Pepper. During her ministratual here, through her marvens and the church and here through her marvens and the ministratual here, through her marvens and the property of the secondary of persons, the property of the secondary of the secondary of the property of the secondary of the secondary of the property of the secondary of the

Spiritualism.

B.

Progressive Spiritualists' Association, Providence Hall, 21 Market St., Lynn, Dec. 39, at 2:30. Services opened with scripture reading, the president; invocation, Mrs. Matson; a song, "Light Foot," in honor of new century, S. A. Trippe; Dr. Blackden gave excellent spirit messages; Dr. Qualde under the guide of "Sunlight" names on a monument of honor for a memorial service in memory of each one as they pass out into spirit; Mesdames Matson, Butler, Pierce, Lloyd, Nutter, Artherton gave appreciated remarks which received merited applause, E. Matook, the astrologer, read for many, Music, Eddie Mumford. Supper served every Sunday at 5:30. Subscription taken for Banner of Light.

Delia E. Matson, Sec. 7.

sign will be twenty-five ceats. This seance will be conducted under atrict test conditions and we hope for the best results.

Hattie L. Eaton, Sec'y.*

The Children's Progressive Lyceum of Boston met Dec. 20, 1800, in Red Man's Hall. A lesson on "Spirit Communion" for the classes and the word "Vision" for, the young folks, were the topics of the morning. Mr. Lesils made remarks in regard to the lesson and the season of the year. Dr. Hale and Mrs. Bester also made remarks. Mary Dunn, Rebecca Gooditz, Clara Weston, Harry Green, Mae Burdett, Esther Botts, Florence Souther, Carrie Engel and Miss Ray's Group in Mem, ory Gems, concluded the exercises with song, recitation, etc. After the Lyceum the children spirit, and Mrs. Benj. P. Loring on the work of the Scotty of Prevention of Cruetty to Culliform.

H. Howe, Sec'y.*

The Huntington Ave., Beaton.

Eagle Hall, 618 Washington St., Sunday, Markey, Massames Carbes, Dade, Nutter, Franisht, McLean. Afternson: Messages with her nead energy, which were convincing to believer and skeptic allike. Dec. 16, 40 medium was Mrs. Dr. Califor Interest and Provention and reading by the president; Mrs. South Mrs. Dr. Carly Interest and Provention and reading by the president; Mrs. South, Mrs. Matter, Press.*

Commercial Hall, 648 Washington St., H. Mabel Deey, president; M. Adeline Wilkin-Makel Dee



and how to build them. The evening subject.

"The Old and the New," was most appropriate for the closing service of the year and the centur. Her messages were clear and acknowledged as correct on son Jan. 6. Our other speakers for the month will be Mr. Stedman, Mrs. Butler, Mrs. Caird. We feel enougaged by our success thus far this season, and have courage extart in on the new century with good assurance of centinued interest in the work for the coming months.

462 Main St., Amesbury.

Somerville Spiritual Society, 55 Cross St.—A large attendance. Mr. Barker of Boston, the medium; excellent work was done by his guides, all understood. Sunday, Jan. 6, Mr. Arthur, the blind medium.

Cadet Hall, Lynn Spiritualists' Association, Alex Caird, M. D., president. At 2:20 memorial services in memory of the late M. V. B. Stevens. Exercises consisted of inspirational poem by Mrs. May Fisher, remarks by Mrs. Dr. Chase, J. H. Babler, W. A. Estes and C. J. Butler. Vocal and instrumental music by Mrs. Bertha Merrill. Short address by Mrs. Garrie E. S. Twing. At 7:30 a good audience was present to listen to the closing address of Mrs. Twing's engagement. Her many friends part with her with much regret, and wish her abundant success in her excursion to the "Sunny South." Mr. Osgood Stiles of Boston gave very acceptable communications. Music by members of Thomas' orchestra and Mrs. Merrill. Celebration of seventh anniversary Jan. 6, Mrs. Effe I. Webster, medium. Thomas' full orchestra. Supperserved in the hall. Sec'y.

Secy.*

The Waitham Spiritualists' Society, Shepherd Hall, Moody St.—Mrs. A. L. Jones, Mrs. A. J. Pettingill, Mrs. K. R. Stiles, Mrs. L. Prentiss, Mr. Chas. E. Dane, Mr. A. P. Blinn, Mr. J. S. Scarlett, have been the speakers the past three moaths. There has been much interest manifested, and Thursday afternoon, as well as Sunday evening, meetings have been well attended by earnest thinkers. Mr. A. P. Blinn will be with us Jan. 6, 1901.

Ella A. Wheeler, Sec'y.

Ella A. Wheeler, Sec'y.

Ella A. Wheeler, Sec'y.

The First Spiritualist Ladies' Aid of Stoneham, met in the A. M. Hall for its regular
business meeting on Thursday, Dec. 27. Business meeting at 4.29, Mrs. Danforth presiding.
Supper as usual at 6.30. In the evening we
had as speaker Mr. J. S. Scarlett of Cambridgeport, who gave a fine lecture with great
vim and carnestness. His messages were
clearly defined, the spirit communications and
advice were feelingly given by him, all being
well received. Our next meeting will be on
Jan. 10, when we will have Mr. Frank Baxter
of Chelsea with us. Friends are welcome.

Reading, Mass.

Research, Secietz, We had with

Reading, Mass.

Spiritual Research Society. We had with
us the very fine lecturer, Lyman C. Howe, of
Fredonia, N. Y. All were delighted with
him. In the evening, after the lecture, Mr.
W. H. Rollins of Beverly gave communications. All of them were recognized.

H. J. Saunders, Sec'y.

H. J. Saunders, Sec y.

Fitchburg.—Large audiences greeted Mrs.
Nellie Burbeck of Boston, speaker for the
First Spiritualist Society, Sunday, The addresses, both afternoon and evening, were
most ably presented. The spirit messages
were very convincing. Miss Howe, pianist,
pleasingly rendered several selections. Mrs.
Lizzie D. Butler of Lynn will be with us next
Sunday.

Dr. C. L. Fox, Prea.*

Brockton People's Progressive Spiritual Association, Sunday, Dec. 23, 1960, piritual Association, Sunday, Dec. 23, 1960, had for speaker Mrs. Nellie F. Burbeck of Plymouth, Mass., who delivered a short address, followed by spirit delineations, which were very satisfactory. Sunday, Dec. 20, Mrs. E. D. Butler of Lyan, Mass., delivered a very interesting discourse, followed by satisfactory spirit measures. Mrs. Butler will be with us several times during the season. Sunday, Jan. 6, C. H. Harding of Greenfield, Mass.

Mrs. Geo. E. Morse, Cor. Sec'y.
T19 So. Main St. Dr. C. L. Fox, Pres.*

Tip So. Main St.

Salem.—The First Spiritualist Society met
Dec. 20, in O. U. A. M. Hall, 175 Essex St.
Mr. Arthur S. Howe and Mrs. M. E. Gilliland-Howe, gave short addresses, followed by
messages which were all recognized. Next
Sunday, Mr. J. S. Searlett will be our lecturer and medium. Supper served every
Sanday at 5 p. m. Dec. 31, the Ladies' Aid
and friends watched the old century out and
welcomed the new one in, at Mrs. Call's, 116
Bosjon St.

Miss Helen F. Libbey. 10 Cherry St. Miss Helen F. Libbey.

Miss Helen F. Libbey.

Worcester Association of Spiritualists.—
Our last speaker for the nineteenth century,
was Mr. H. D. Barrett, editor of the dear
old Banner of Light. With his voice, as with
his pen, he is the same bold defender of truth
and justice. May he be spared to nee the
fruit of his arduous labors for the uplifting of
mankind. December 23, Mr. Barrett being
detained from filling his engagement, Prof. J.
W. Kenyon, of Fitchburg, omelated in his
stead, giving excellent satisfaction. The Woman's Auxiliary hold the usual supper and social, Friday, January, 4, 1901, in W. V. L.
hall, 531 Main St. Business meeting at 3.
Supper from 5 to 7.30. Entertainment at 8.
Mrs. C. C. Prentiss, Cor. Sec'y.

Mrs. C. C. Prentiss, Cor. Sec y.

Rew Work.

First Association of Spiritualists, Sunday, Dec. 20.—On this the closing Sunday of the year and the century as well, Miss Gaule was exceptionally strong at each esselon and gave many startling proofs of spirit return. Mrs. Fioreace Rice Rich of Beston was invited to the platform during the attenuous ession, and in the trance condition answered several questions satisfactorily. Next Sunday will be the Stly-universary of the formation of this society which under several sames has beld continuous meetings ever since. Homer Altenus of Washington, D. C., will occupy this platform for the fix time, and will remain with the society during Janouary. Owing to a mistake Miss Gaule—who is engaged for the entire season to us, as a courtesy we have given her up for the month, having been so fortunate as to secure Mr. Altenus.

At the Woman's Progressive Union Sun-day, Dec. 50, Mr. Altemus was at his best; the afternoon, devoted to spirit messages and singing, was very gratifying to the "strang-

ers" who just came to see what it was like, and many came back for the evening meeting, which was largely attended, and proved very interesting, as Professor Lockwood and Judge Dalley both made some very appropriate remarks for the closing century. Mr. Altemus suffered from a very sudden and severe cold and with great difficulty sang, and voiced his many spirit messages to loved ones among us. With a distribution of the sweet flowers that adorned the platform, be bade us good night, but will be with us again in February. We wish him God speed, also our good "Lockwood," who goes to Philadelphia.

Mrs. N. B. Beeves.

Mrs. N. B. Reeves.

Other States.

Norwich, Conn.—Sunday evening, December 20, Miss Lizzle Harlow of Haydenville, Mass., closed a very successful month's engagement with the First Spiritual Union of this city. Service's of special interest were held in view of its being the last Sunday of the year; the closing of Miss Harlow's engagement; also the presentation of a portrait of Byron Boardman—one of the founders of the union. The topic chosen for the address, "The Truth Tellers of the Ages," was treated with eloquence, the speaker giving splendid tribute to the reformers of the past and present. She referred to Mr. Boardman as one of the "Truth Tellers" who bravely stood true to his highest convictions in face of all obstacles. She said that by his generosity the Spiritualists of this city were enabled to have a pleasant and comfortable home, where all who would could listen to the thoughts voiced by the various speakers and mediums who occupied the restrum from time to time. Handsome flowers decorated the stand, a tribute to Miss Harlow for her earnest efforts in behalf of the society. Next Sanday Mr. H. D. Barrett will be our speaker.

Mrs. J. A. Chapman, Sec'y.*

Mrs. J. A. Chapman, Sec'y.*

Mrs. J. A. Chapman, Sec y.*

Christ's First Spiritual Church, Hartford, Conn., Mrs. Haven, conductor. Meetings held regularly every Sunday evening at 7.30, Temple of Honor Hall, 202 Asylum St. Good music, under leadership of Miss Gertrude C. Laidlaw, soprano. Banner of Light mendoned, and on sale at these meetings. Sunday, Dec. 20, half hour song service; invocation, Mrs. Haven, in absence of Mr. John A. Decker, chaplain; scripture reading, Mr. G. E. Brainard; remarks and inspirational poem, Mr. Frank H. Beadle; reading of poem, "Death is not Like Winter," Mr. M. L. Norton of Bristol, Conn.; remarks, Mrs. Haven; address, Mr. C. E. Brainard, "Retrospect of Old and New Century"; recitation, Mr. Baisden; messages, Mr. Arnold, blind medium, and Mrs. Havey.

Mrs. M. E. Clark, medium, has removed

Mrs. M. E. Clark, medium, has removed to No. 271. Main St. (suite 62), Waverly Building, Hartford, Common where meetings are held every Eriday verning at 8-o-clock. Dec. 23, the meeting very interesting, with a good attendance, good music, address and messages by Mrs. Clark, assisted by other local talent.

other local talent.

Pawtucket—I was called upon Dec. 15 to serve the society of Spiritualists of Rhode Island; lectured and demonstrated return of spirit; found the people whole souled, struggling for truth—and ready to welcome an honest worker to their platform; visited Providence also and received a hearty welcome from president and people of the society. Hoping at some future time to be with them again I remain,

Yours for truth,

Boston, Mass.

Boston, Mass.

Boston, Mass.

The Christmas Festival of the Children's Progressive Lyceum of Norwich, Conn., was held in the Lyceum room of the Norwich Spiritual Academy Thursday evening, Dec. 7. After a very nicely executed march under the efficient leadership of Nellie Shephard, a little miss of ten years, supper was served to twenty-seven of the younger members of the Lyceum seated at the table. The older members and guests were served a committee appointed for the property of the control of the property of the prope

253 E. Main St.

Providence Spiritualist Association had J. S. Sarifett for speaker and medium Sunday, Dec. 29, who delivered two able addresses, followed by convincing messages. Others who assisted in the meeting were Mr. Sherman of Philadelphia and Mrs. Boss of Barrington. Next Sunday extra music.

D. F. Buffinton, Sec.

Notice.

Mr. F. A. Wiggin will give a benefit for the Ladies' Aid Society Friday, Jan. 25, in the evening. C. L. H.

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EX.

DEX.

Bessly to go.

Bithere inow each other

Brown bear of prayer.

Sweet hour of prayer.

Sweet hearting there.

Sweet hearting there is a land of fadder

There's a land of fadder

They're calling us over the

sea.

Sweether pearer home.

South greater home.
Trust in God.
The land of rest.
The Sabbath morn.
The ory of the spirit.
The silent city.
The river of time.
The angels are coming.
The Lyceum.
They are coming.

we shall know there,
we'll dwell beyond them all
Walting to go.
Walting on this shore.
We're journeying on,
What must it be to be there
Where we'll weary never

Whisper us of spirit-life Waiting at the river.

A little w...
Angel Visitants.
Angel Priends.
Aimost Home.
And He will make it plain.
A Fragment.
A day's march nearer home
Ascended.

****antiful angels are waitir utiful City. utiful Land.

Beautiful Land, Bliss, Beyond the mortal, By love we arise, Come, gentle spirits, Come, go with me, Day by day, Do n't ask me to tarry. Evergreen side, Evergreen side, Fraternity, Your arms, Fraternity, Beaven,

The harvest.
Time shearing us on.
The hand spirit-land.
The by-a, 4 bye.
The Edea above.
The ange ferry.
Volces from the better land.
We shall meet on the bright We shall meet on the bright; Westcome anguls. Waiting 'mid the shadows, When shall we meet aralo? We welcome them here. We'll meet them by and-bye. Where shadows fail not, etc., We'll anchor in the harber. We'll anchor in the harber. We'll asked as the portal, We'll asked we'll show each other there.

i called ... i called ... i called ... ing to be there. obling over. d. ... ing for home. the control of the co home beyond ving homeward. home is not here wardian angel. bome is grardian anger it yet. I weeping there, weeping there, o death, ot yet for me, ever lost, ally waiting, wer there, me woo is past.

Outside. Over the river I'm going. Oh, bear me away. One by one.

Passing the vell. [Invection casal. Passing the vell. [Invection casal. Passing Passin

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